SIT Occasional Papers Series
Addressing Intercultural Education, Training & Service
(Available in Print and Electronic Formats)

About Our Institution

Inaugural Issue
On the Occasion of SIT's 35th Anniversary

WORLD LEARNING
SCHOOL FOR INTERNATIONAL TRAINING
THE EXPERIMENT IN INTERNATIONAL LIVING

Spring 2000

Editorial Board

EDITOR
Alvino E. Fantini

COPY EDITOR
Debra Blake
Language and Culture Center, SIT

EDITORIAL BOARD
Debra Blake
Language and Culture Center, SIT

Tony Drapelick
Department of Student Services, SIT

Tidiane Gadio
College Semester Abroad, SIT

Rebecca Hovey
College Semester Abroad, SIT

Nikoi Kote-Nikoi
Global Issues and Intercultural Management, SIT

Spencer Moser
The Experiment in International Living

Joshua Muskin
Projects in International Development and Training, World Learning

PRESIDENT
James A. Cramer

EDITORIAL SUPPORT
Jerry Goldberg
Creative Services

Gregg J. Orifici
Creative Services

COVER DESIGN AND PAGE LAYOUT
Martha E. Raines
Creative Services

WEBSITE & ELECTRONIC FORMAT
John Levin
Information Technology Center

Copyright © 2000, School for International Training,
Brattleboro, Vermont 05302 USA

Library of Congress No.: (On request) / ISSN No.: (On request)

About This Series

The *SIT Occasional Papers Series* is dedicated to advancing knowledge, skills, and awareness of theory and practice in the fields of intercultural communication, language education, training, and service. The Series presents items of interest to educators, trainers, practitioners, researchers, and students. These include essays, articles, reports of current research, and evaluations, as well as information about SIT, World Learning, The Experiment in International Living, and the international federation to which they belong. This publication is available in print and in an electronic format accessible through the School for International Training Website at www.sit.edu/publications.

About Copyright: Authors submitting manuscripts have agreed to transfer copyright for their article to the publisher, School for International Training, if accepted for publication. Copyright covers exclusive rights to reproduce and distribute the article in print and electronic formats, including reprints, photographic reproductions, microfilm, or any other reproductions and translations. Readers may print a hard copy of the electronic version for their own personal use. However, no part of the publication may be further reproduced, stored in a retrieval system, or transmitted in any form or by any means (e.g., electronic, electrostatic, magnetic tapes, mechanical, photocopying, recording, or otherwise) without written permission from the Series editor. Permission to reprint does not extend to copying for general distribution, for promotion, for creating new works, or for research. Specific additional written permission must be secured for these purposes.

The Series Editorial Board strives to avoid inaccurate or misleading data; however, opinions or statements appearing in these publications, as well as data and opinions contained in the articles remain the responsibility of each contributor concerned. Accordingly, *The SIT/OPS* editorial board and its parent institution, together with its officers and agents, accept no responsibility or liability for the consequences of any such inaccurate or misleading data, opinions, or statements.

School for International Training
Kipling Road, P.O. Box 676, Brattleboro, Vermont 05302-0676 USA
Telephone (802) 257-7751
Fax (802) 258-3316
Email sitops@sit.edu

www.sit.edu

SIT Occasional Papers Series

Addressing Intercultural Education, Training & Service

(Available in Print and Electronic Formats)

About Our Institution

WORLD LEARNING
SCHOOL FOR INTERNATIONAL TRAINING
THE EXPERIMENT IN INTERNATIONAL LIVING

Issue 1 Spring 2000

TABLE OF CONTENTS

PREFACE

ACKNOWLEDGMENTS

AN INSTITUTIONAL OVERVIEW PAGE 1

A Memoir: A Search for Fundamental Principles 3
by Phyllis Watt Ingersoll

About World Learning 5

Our Past, Present, and Future 7
by James A. Cramer and John A. Wallace

The Impact of Diversity 17
by Melissa Scheid

Our Worldwide Connection: The Federation of The Experiment in International Living 19
by Robin Bitters

Institutional Interests and Activities 23

A Central Concern: Developing Intercultural Competence 25
by Alvino E. Fantini

Language and Culture Education and Training 43
by Debra Blake, Dan Clapper, Alvino E. Fantini, Beatriz C. Fantini, and Kinya Sakamoto

Language Teacher Preparation 53
by Alvino E. Fantini, Donald Freeman, Tim Maciel, Wendy Redlinger, and Claire Stanley

Education Abroad 63
by John G. Sommer

Student Exchange 73
by Anthony Allen

Cross-Cultural Counseling: A Student Services Perspective 77
by Jane Buckingham, David Finck, Janet Hulnick, and Tony Drapelick

Conflict Transformation Training for Professionals and Youth Peacebuilders 89
by John Ungerleider, Paula Green, and William McKernan

Intercultural Management, Leadership, and Service 99
by Linda Drake Gobbo, Claire Halverson, Nikoi Kote-Nikoi, and Jeff Unsicker

NGOs in Development 113
by Joshua Muskin

Other Items of Interest 123

About the Authors 125

Related Publications by Faculty and Staff 131

Selected Publications about World Learning, SIT,
and The Experiment in International Living 135

Website Information 136

School for International Training
Kipling Road, P.O. Box 676, Brattleboro, Vermont 05302-0676 USA
Telephone (802) 257-7751
Fax (802) 258-3316
Email sitops@sit.edu

www.sit.edu

PREFACE

This first issue of *The SIT Occasional Papers Series* hardly resembles most publications of its type. Describing our institution, an idea proposed by Tidiane Gadio, a member of the original Editorial Board, turned out to be a far weightier task than expected. Nonetheless, it proved to be an interesting way to help staff and faculty from the various departments of World Learning, as well as our constituencies, gain a comprehensive view of this fascinating organization, to learn about all of its parts, and to tell our story like it has never been told before — to ourselves and to others. World Learning is a difficult organization to grasp, due to its many divisions, as well as its continually changing nature. In fact, a defining characteristic of the institution has always been its ability to adapt readily in response to changing conditions and needs throughout the world.

For me, as an Experimenter to Mexico in 1954, a frequent leader of both summer abroad and college semester abroad programs, and an employee of the institution for more than 35 years, pulling this issue together gave special satisfaction. It not only brought together all of the components of the institution I love, but it allowed me to learn more about its current array of fascinating activities. Even more importantly, I felt a renewed sense of awe of its vision and mission, reflected so well throughout all of the articles assembled here (written collaboratively by 28 staff members). I hope the same will prove true for those who read this issue.

World Learning is truly a one-of-a-kind institution. This becomes clear as one reads about its activities and the principles on which they are based. That other institutions have imitated programs and activities initiated by World Learning is a testament to their value and effectiveness. World Learning will continue to innovate and provide transformational experiences as long as it is responsive to the world's ever-changing needs in its own creative, dynamic, and interculturally sensitive way, keeping true to its mission.

It is important, then, to reaffirm what is most distinctive about World Learning, and to continue to build upon these unique qualities. The path into the future is directly linked with the past because of these shared qualities and values. Importantly, World Learning continues to form part of the Federation of The Experiment in International Living. This worldwide connection ensures the possibility of working collaboratively with partners around the globe, so that our activities abroad always take place on the host culture's terms. It is through this provocative intercultural contact and collaboration of differing perspectives and experiences that significant life-changing results are produced. In the process, we all learn more about ourselves and about others, promoting the development of intercultural competencies so necessary in the world today.

The Editor

ACKNOWLEDGMENTS

Preparing any publication invariably depends on the good will, help, and support of many individuals. Such is the case in producing this first issue of *The SIT Occasional Papers Series*.

First of all, I would like to acknowledge the good will, help, and support of **Dr. James A. Cramer,** President of World Learning, the School for International Training, and The Experiment in International Living. Without his interest and encouragement, the Series would never have gotten off the ground.

In addition, I would like to recognize three other individuals who played a special role in bringing this issue to life: **Peter F. May,** Vice President, for his legal counsel; **Shirley Capron,** Research Librarian, for her help in researching a variety of reference questions; and **Amani Ahrens,** a graduate student in the MAT Program, for her able assistance throughout the entire process.

Finally, it is fitting to recognize the support and guidance of the Editorial Board members, the writers and contributors, and their colleagues and department heads who assisted them in helping to tell our story.

Gracias!

The Editor

An Institutional Overview

> *The Experiment was among the great learning experiences of my life. It changed us and taught us some very important truths about people, about peace, and about change in the world. The Experiment taught us that the way to find out about your own world is to discover somebody else's world. I developed attitudes and convictions that I put to a worldwide test years later.*

So wrote Sargent Shriver of his Experiment in International Living experience in the 1930s. Shriver, first director of the Peace Corps, former Ambassador to France, and early Experimenter and group leader, is honorary chair of Experiment Reunion 2000.

Shriver joins hundreds of Experiment alumni on the SIT campus in Brattleboro, Vermont, on the weekend of October 13–15, 2000, to renew former acquaintances, rekindle the Experiment experience, engage in substantive discussions on international developments, and participate in a dialogue about the future directions of World Learning.

A Memoir:
A Search for Fundamental Principles

Phyllis Watt Ingersoll

> *"No problem can be solved from the same consciousness that created it. We must learn to see the world anew."*
>
> Albert Einstein

My Dad, Donald B. Watt, founded The Experiment in International Living. I recall so well his attempts to establish the cross-cultural experience on a set of fundamental principles as he tried each summer to enhance the learning of the participants. After a busy day of travel, making group arrangements, and attending to other details, my Dad often took time out to relax in the living room, beside the fire, and think late into the night. He often read, occasionally made notes, and always grappled with a central question: How to structure an individual's participation while in another culture in order to further develop his intercultural understanding? From the beginning of his questing in Syracuse, New York, this seemed to be what he always wanted to achieve, but he soon discovered that finding an answer wasn't easy. In the opinion of the three national group leaders, the 1932 summer camp of French, German, and U.S. boys was nearly a total failure in this respect. But what approach could be used to introduce an individual to another culture, while also producing a really positive experience?

At one point, the German group leader, Herr Fendrich, made Dad an offer: "Bring a group of Americans to Freiburg, and I will find families for them to live with. They will be well cared for and, speaking German, they will make friends!" Dad took him up on this offer the next summer. The students did, in fact, succeed, and soon the homestay with local families became the centerpiece of my Dad's approach and of a whole new organization — The Experiment in International Living.

Never quite satisfied, Dad kept thinking, and he kept on evaluating these experiences with friends and participants. What other elements should be added to improve the chances of developing successful friendships abroad? Gradually, formulating and clarifying his ideas through the group leader's handbook, the Experimenter's handbook, and promotional materials, he identified several fundamental principles: selection, preparation, leadership, homestay, group living, discussion, and evaluation.

Right from the first, the Watt trips were taken seriously, not as a form of "school," but as a different type of educational challenge — physically, mentally, and emotionally — and young people loved them! They had so much fun that it was surprising that the trips should also have had such a profound impact on their lives. By the late 1930s, The Experiment in International Living had become a small, successful student exchange organization. The advent of World War II made its purpose even more serious.

Modeling itself after the United Nations, The Experiment eventually developed an international structure for sending and receiving Experimenters — a Federation of national offices. Annually, when

they met, Dad led the Federation members through animated discussions to hard-won consensus, forging and reforging The Experiment's educational principles, never producing a single definitive statement or manifesto, but rather a constellation of ideas to be applied to specific situations. Three statements of these principles appear in the introduction to Watt's *Intelligence Is Not Enough* (1967, p. 3):

- People learn to live together by living together.
- The home is the greatest educational institution in the world.
- Success in living in a home abroad depends upon careful organization.

Responding to the demands of such programs as the Marshall Plan, the Peace Corps, and the United States Agency for International Development (USAID), The Experiment's principles, already in use for training in language and cultural sensitivity, were eventually applied to an even broader range of activities, both governmental and nongovernmental. The School for International Training was started, in part, to pursue and apply these principles, and it continues to extend the "Experiment principles" to new levels of sophistication. World Learning's Projects in International Development and Training also takes these same principles and applies them "where the need is greatest."

As we are all too well aware, the worldwide challenge of international understanding is still with us, but World Learning in its new forms continues to reflect deeply about its mission as well as the principles and approaches on which its work is based. As long as we all maintain our "experimenting" mind-set, we should all remain alive and well!

Endnote

Phyllis Watt Ingersoll is the daughter of the organization's founder, Dr. Donald B. Watt. She remains active in World Learning and The Experiment to this day and is a member of its Board of Trustees.

Reference

Watt, Donald B. 1967. *Intelligence Is Not Enough.* Putney, Vermont: The Experiment Press.

About World Learning

Our Vision and Our Mission

From the beginning, our vision has been one of world peace. Our mission is to help build it. Guided by our values and animated by our sense of purpose, we attempt to demonstrate that people of good will and commitment to the fundamental dignity of human life can be a powerful light in a world too often darkened by humankind's failure to recognize its own humanity. The people we serve are forward looking, seeing the world not only as it is, but as it could be: they have chosen to be agents of change. And like those who have worked to develop the organization over the past seven decades, their ideas take no account of, nor are they bound by, political borders or geographical boundaries. Rather, ours is a world bound only by a common humanity.

World Learning is the only international organization with both academic and project capabilities dedicated to promoting intercultural understanding, social justice, and world peace. Since its founding in 1932 as The Experiment in International Living, World Learning's values have become ever more relevant, while its programs have grown in scope and intensity. Through distinctive methods based on experiential approaches to education and training and the integration of theory and practice, World Learning's diverse programs are designed to provide life-changing experiences that build knowledge, develop leaders, contribute to global development, and effect change.

School for International Training (SIT)

Brattleboro, Vermont

Established in 1964, SIT provides education and training programs that enable participants to develop the leadership capabilities and cross-cultural competencies required to advance international understanding, work effectively in multicultural environments, and achieve sustainable development at the community level and on a national or global scale. As the accredited college of World Learning, SIT is heir to 68 years of pioneering intercultural educational programs, including providing the early U.S. Peace Corps training. Today, in addition to its premier study abroad program, SIT offers master's degrees in teaching, international education, intercultural relations, sustainable development, organizational management, and international and intercultural service; extension courses; educational system reform initiatives; and management development and conflict transformation training.

- SIT Extension
  Offering continuing education and professional growth opportunities through innovative, high-quality courses taught by SIT faculty, online or on the SIT campus.

- Center for Teacher Education, Training, and Research
  Redefining teaching and learning in schools, providing reflective professional development, and increasing access to second language development.

- Center for Social Policy and Institutional Development
  Strengthening the management capability of individuals in nongovernmental organizations (NGOs), governments, and multilateral organizations.

Projects in International Development and Training

Washington, D.C.

Through its field division, World Learning administers social and economic projects in international development and training worldwide under U.S. government and international contracts and grants. A prominent private voluntary organization (PVO), World Learning specializes in developing the skills and potential of individuals and institutions. World Learning's Projects in International Development and Training is active in every region of the world, with programs in five broad sectors: Education, Training and Exchange, Institutional Capacity Building, Democracy and Governance, and Societies in Transition.

The Experiment in International Living

The U.S. Experiment continues its 68-year tradition of fostering international understanding through intercultural exchange. During challenging three- to five-week summer programs, motivated high school students immerse themselves in the culture and language of another country by living as a member of one of its families. Guided by experienced group leaders, students engage in language training, community service, peace studies, and ecological projects in one of over 20 countries around the world.

Language and Intercultural Training for Enterprises

World Learning provides integrated solutions to the enterprise-level language and cultural training needs of global organizations. Clients receive customized competency-based training in all languages at World Learning's sites in Vermont and California, or at clients' sites anywhere in the world. Programs are delivered in individual or group classes and through guided self-instruction. World Learning's portfolio includes executive communication coaching and orientation programs to assist those preparing for international negotiations, meetings, or assignments.

Our Past, Present, and Future

Dr. James A. Cramer, President, World Learning, and
Dr. John A. Wallace, Former President, The Experiment in
International Living and Founder, SIT

Origins and Growth

One day in the early 1930s, Winston Churchill remarked sadly to a friend, "With Germany arming at breakneck speed, England lost in a pacifist dream, France corrupt and torn by dissension, America remote and indifferent — Madame, my dear lady, do you not tremble for your children?" (Gilbert 1991, p. 545).

However, not all Americans were remote and indifferent — one American deeply concerned by the gathering storm was Donald Watt, a sociologist on the staff of Syracuse University. An enthusiastic traveler himself, he recruited more than twenty American teenagers in the summer of 1932 to accompany him on a trip to Europe, where they would live with an equal number of young people from Belgium, France, Germany, and Switzerland. In so doing, they would gain a greater understanding of one another's culture while learning one another's languages. (Although the program benefited from a small grant from the Payne Foundation, Watt covered most of the costs from personal funds, marking the beginning of Watt's long-time financial commitment to a program whose continued success remained his lifelong concern).

The program participants enjoyed themselves, but Watt's expectations were not fulfilled. "The inevitable happened: the boys spoke the language they knew and not the language I had hoped they would learn . . . within a week, there were language cliques . . . I had created a situation for producing misunderstanding" (Watt 1967, p. 103). Disappointed but not defeated, Watt decided to try a second time.

A feature of the first program had been a short stay in the homes of local German families. In 1933, as a result more of whimsy than socio-psychological analysis, Watt opted for a month-long homestay followed by four weeks of travel. It was a new and creative approach to cross-cultural education that proved to be equally effective when young Europeans were brought to America for homestays.

Watt had a winner! The years 1932 through 1937 saw enrollments grow from the 20s to annual totals of over 200, with programs offered in ten nations. In each of those countries, Watt recruited a local person, not an expatriate American, to represent what he now began to refer to as The Experiment in International Living. In 1938, these words appeared on a sign posted on a cow-pasture-*cum*-maple-sugar-bush hillside in the small village of Putney, Vermont, where Watt had been lured by a former group leader who had founded a secondary school there. In later years, the wisdom of the move to Vermont was several times questioned by the Board of Trustees and an occasional outside consultant. "Could we not as an international organization function more effectively in a major metropolitan area such as New York or Washington?" The response was always, "No."

Throughout the war years, Watt kept the organization alive through new programs to Central and South America. At the war's end, his multinational associates moved back into action. Progress came slowly: Much of western Europe was in ruins; trans-Atlantic shipping space was scarce; there were fears of post-war revolutions. Yet, by 1950, The Experiment enrolled 600 participants in its increasingly popular homestay-*cum*-travel programs. It was a reflection of comparative economic conditions that more than three-quarters of these "experimenters" were moving outbound from the United States.

A New Leader

In 1950, the eighteen-year old organization encountered its first major change. The Experiment in International Living was now clearly a success: but success meant more paper-pushing, more committee meetings, more detailed work to ensure continued progress. Watt liked none of this — so he opted out. His choice as successor was F. Gordon Boyce, a young man who had been one of Watt's most successful summer group leaders and who brought to the organization the managerial talents so antithetical to its founder.

Watt bowed out on the cusp of what proved to be an explosive period of growth in the field of youth exchange. This growth was due primarily to four factors:

1. The United States emerged from the war into a period of economic prosperity.
2. After fifteen years of economic depression and war, there was a pent-up demand for travel, augmented by the return to normal life of millions of veterans with tales of overseas service.
3. Europe, Asia, and Latin America also experienced growing prosperity and demand for travel, albeit at a five- to fifteen-year delay.
4. Worldwide exposure to the culture and language of British and American troops during the war had resulted in a global demand for English language skills.

Boyce moved quickly to strengthen The Experiment to take advantage of these factors. One of his first moves was to enlarge and diversify The Experiment's Board of Trustees, which had been a small, closely-related group during the Watt era. Since this period, active membership on the Board has rarely dropped below thirty. Recognizing that the organization could not survive long without augmenting Watt's financial largesse, Boyce initiated a widespread fundraising effort which continues to this day.

One of Boyce's early successes was a major grant from the Ford Foundation, earmarked to develop what was called the "Community Ambassador Program." The program recruited service clubs — such as Rotary, Lions, Optimists, and Kiwanis — to pay the costs of sending a young person from their community on a summer Experiment program. As a form of reciprocal thanks, the local "ambassador," upon returning home, would present illustrated lectures to all those groups which had contributed to the cost of the experience. Initiated as a program solely for young Americans, it was soon modified to offer local sponsors the option of subsidizing an incoming "ambassador" whom they would host for a month.

The Experiment had emerged from Watt's failed 1932 experience. Since that time, every Experiment group had followed an identical format: a month-long host family homestay and four weeks of travel in the host country. The possibility that one or more members of a group might be community-sponsored ambassadors comprised the first program variation in what had been a successful but rather rigid pattern. Changes, however, were looming on the horizon. To comprehend

the nature and causes of these changes about to envelop The Experiment, one must turn the calendar back to 1947 and the succeeding decade.

The dearth of available transatlantic transport delayed the organization's re-entry into Europe. This was also true for such service organizations as YM/YWCA, World University Service, American Friends Service Committee, American Youth Hostels, Youth Argosy, Zionist Youth for Palestine, and the Institute for International Education. Together, these organizations successfully secured the use of three soon-to-be-scrapped wartime ships. Encouraged by this effort, the group formed the Council on Student Travel. One of the purposes of the Council was to foster more and better youth exchange programs. Academia, however, was notably reluctant to share the Council's enthusiasm. Colleges and universities manifested a deep-seated skepticism as to the educational value of a cross-cultural experience. Among the first thirty institutional members of the Council, only two were colleges.

Academia Awakens

It took an Act of Congress — the Fulbright Program — to create a catalyst for change. Through the Fulbright Program, a nation owing war debts to the United States could work off some of those debts by paying the in-country costs of visiting American professors involved in research or teaching in the debtor country. By 1957, several thousand American professors were already veterans of the Fulbright Program.

Returning to campus, those professors began to ask what to them had become logical questions: "If my overseas teaching or study experience has been of value to me — and it has — might not a similar cross-cultural encounter benefit my students?" Out of this self-questioning, there often came a firm proposal for faculty committees to examine. The results have been described in another publication: "For most institutions such proposals represented a leap in the dark. Who could best lead such a program? What standards should be applied in selecting participants? Where would students live when abroad? How could transportation be secured? What elements should be included in a program budget? Lacking answers to these questions, an increasing number of institutions turned to The Experiment for advice and assistance" (Wallace 1996, p. 50).

These requests posed two new questions to The Experiment. The first was administrative: colleges and universities were proposing year-long or semester-length programs. The Experiment, both in its U.S. national office and in the overseas offices whose cooperation was essential, had for 25 years conducted programs only in the summer months. Inter-office discussions quickly resulted in the conclusion that a longer annual operating calendar would permit more efficient year-round use of staff. The second question centered on the issue of The Experiment being involved in programs that awarded academic credit. Since its inception, the organization had prided itself on the fact that the only, and the best, reward for an Experiment summer was the experience itself. Founder Watt, retired but still nearby and vocal, weighed in against the proposals, as did many members of the Board of Trustees and several senior staff members. They would continue to do so for thirteen years.

Finally, however, it was determined that these college-sponsored programs featured a month host family homestay and were consistent with The Experiment's recently phrased institutional goal: "To encourage mutual understanding between people everywhere in the world . . . as one means of furthering peace." As a result, the first Experiment-assisted overseas academic credit program traveled to Italy under the sponsorship of Syracuse University in 1957. Others followed in the ensuing decade,

flying the pennants of Dartmouth, Temple, the State University of New York, Pomona College, Rhode Island School of Design, Lewis and Clark, and others. However, as academic programs multiplied, two painful facts became obvious. First, joint sponsorship of these programs lasted only long enough for the academic institution to convince itself that it had learned enough from The Experiment to function unassisted. Divorce followed — usually within three to four years. Second, and far more critical, The Experiment found itself helping others to decimate its most important clientele.

To clarify: while Watt's early groups consisted of high school students, increasing numbers of American outbound Experimenters were of college age. With a growing choice of college-sponsored academic programs overseas, the intelligent college student moved away from The Experiment. After all, an Experiment summer was expensive and meant the loss of possible summer job income. A college-sponsored semester or academic year program, on the other hand, although a more expensive choice, offered a significant portion of the academic credits the student needed for graduation. The choice was obvious — and declining enrollment of college students in The Experiment's summer programs was the painful result. (Confronted with this situation, Experiment staff proposed the first step in a direction that would take the organization from being the child of its creator, Donald Watt, to the multifaceted educational institution it has since become.)

By the early 1960s, The Experiment had helped some two dozen colleges and universities to set up and administer overseas academic credit programs. Now it would create its own. In doing so, it reasoned as follows: "We've helped Dartmouth establish a program in France, Syracuse in Italy, Temple in Germany. There must be students in those colleges who seek an overseas study experience — but in Japan, for example, or Ireland rather than France, Italy, or Spain." Thus was born the Independent Study Program, later renamed College Semester Abroad.

Securing Board of Trustees approval for the Independent Study Program involved an interesting semantic distinction. In its continued zeal for the "pure" motivation of the non-credit traditional summer Experiment, the Board had insisted that The Experiment must not and would not offer academic credits. Donald Watt's autobiography, *Intelligence Is Not Enough* (1967), later made clear his conviction that Experimenters were involved in affective experiences, not intellectual study. However, staff members seeking approval for the Independent Study Program successfully managed to draw a distinction between programs and credit: "We are simply offering an independent study program and reporting a student's participation therein to his or her home institution. That institution awards the academic credit, not The Experiment." Through such creative distinctions came progress.

From Sandanona to SIT

Such a major diversion from tradition made it easy to respond in the affirmative a year later when a request came from the newly established U.S. Peace Corps for The Experiment to provide pre-departure training for Peace Corps volunteers bound for East Pakistan (the Peace Corps' first director being Sargent Shriver, an Experimenter to Germany in 1934, a leader to Germany/Austria in 1936, and a leader to France in 1939). In subsequent years, The Experiment trained an additional fifty groups for the Peace Corps, a partnership that continues today on-site in Central America.

A similar request came from the African Scholarship Program of American Universities (ASPAU). Initially, ASPAU asked The Experiment to provide a two-week threshold orientation program for some two hundred Africans who had been awarded scholarships to U.S. universities. During

orientation, twenty Francophone students in the group were found to have a command of oral English at the FSI-1 level. (FSI levels range from 0 for total inability to 5 for native-like fluency.)

ASPAU's response was an offer to delay the scholarship awards for one semester if The Experiment would keep the students on campus and provide intensive English instruction during the semester. Thus did The Experiment serendipitously move into the teaching of English (earlier invoked in this paper as one of the factors helping to create post World War II's major flow of students into U.S. schools).

And thus do we first see the word "on campus" in connection with The Experiment. In early 1962, a small local estate known as "Sandanona," with some thirty acres, one large residence, a carriage house, a garage, and several ancillary structures, was advertised at a price of $85,000. Although the estate was located ten miles south of the organization's office in Putney, the Board of Trustees approved its purchase. The Board also concurred that since "Sandanona" had much more acreage and many more buildings than the Putney office, the entire organization should eventually function from the new site. Thus was the word Putney excised from Experiment geography to be replaced by the now familiar Brattleboro.

The success of the ASPAU intensive English language program was not lost on Experiment staff members, who were aware of the ever-increasing worldwide demand for competency in English. All of The Experiment's autonomous national offices around the world were informed that the U.S. Experiment was now prepared to offer English language instruction on its own "Sandanona" campus. A steady flow of would-be speakers of English soon materialized from national offices throughout the world, in such countries as Argentina, Brazil, Chile, Denmark, France, Germany, Japan, and on through the alphabet, to Switzerland. Sandanona's burgeoning campus was now active year-round.

In 1964, having received clearance from Vermont state education officials, the Experiment staff asked the Board of Trustees for permission to change the name Sandanona, presumably an Abenaki Indian term meaning "great white light," to School for International Training (SIT). The rationale was simple: through the organization's activities on campus and in overseas Independent Study Programs, participants were receiving a post-secondary education. The institution providing that education should be identified with an appropriate title. The Board of Trustees approved the proposal but laid down a caveat that its approval did not extend to any possible future academic degree programs.

International Career Training and Other Degree Programs

Yet an academic degree program was precisely what senior staff had in mind for the organization's next move. They had been involved in year-round contact with Experiment alumni, returned Peace Corps volunteers, and other service-motivated young people. Through another set of contacts, the staff also learned of the growing needs of nongovernmental organizations (NGOs) for well-trained staff members. In a classic case of matching a known supply with a visible demand, a proposal was unveiled and eventually approved for an SIT program to be known as the International Career Training (ICT) program.

ICT combined intensive on-campus study of basic human needs and problems with an analysis of how these needs were being met — and might better be met — by NGOs. The campus-based study period was then followed by a working internship in a student-selected NGO lasting twelve months or more. It was — and remains — a unique approach to a career in international service.

Eleven young people entered the program in its first year, 1966. Growth was slow but steady. With the no-degree caveat of the Board of Trustees on record, students were told they would not receive a master's degree, but would be given a certificate with a full description of the program and a statement of their having satisfied its requirements. It is a reflection of the students' high motivation that they accepted this plan.

By the late 1960s, with ICT well-established as a program of the School for International Training, attention turned to what seemed another logical area of development — language education. Since 1961, The Experiment had taught more than twenty different languages to Peace Corps trainees, and the campus had hosted English language students since 1962. What had been learned in those programs could well form the nucleus of a proposal for the preparation of language teachers.

With this proposal, the question of academic degree-granting moved from an in-house philosophical disagreement to the realm of state law and professional certification. Vermont state officials in essence stated that SIT was welcomed to start such a program, but that the state itself would not recognize its degrees nor certify its graduates until it had evaluated it in action. With these warnings clearly understood, the program began in mid-1969 with three enrolled students. Inspection and evaluation visits during the next academic year assured the state of the program's high standards. The School was authorized to award the degree of Master of Arts in Teaching (MAT). Twenty-eight young men and women enrolled in the program's second year; growth thereafter was consistent with the School's goals.

Authority to offer one degree carried with it the implied authority to offer other degrees. The School used this authority to attach the Master of International Administration degree to the International Career Training program. The degree was even offered retroactively to those who had enrolled in the program's non-degree program in the early years, provided that these students completed certain additional assigned work.

Two years later, a third degree-granting program was developed at SIT. Known as the World Issues Program, it was an upper level two-year undergraduate offering modeled on the combination of on-campus study and off-campus internships which characterized the two graduate programs. It sought, with only modest success, to attract well-motivated students who had completed two years of general education elsewhere and now wished to prepare themselves for work in an international or intercultural career.

By 1972, the School for International Training's five-sided and mutually supportive structure had been established: intensive English language instruction, one-semester overseas Independent Study Programs for widely recruited undergraduates, and the degree-granting programs — World Issues Program, International Career Training, and Master of Arts in Teaching.

It was time to seek legitimacy: time to see if the School's model of on-campus intensive study and off-campus internships would be deemed academically rigorous by a "jury of its peers." An application for accreditation was submitted to the relevant regional evaluation group, the New England Association of Schools and Colleges. After a five-year process involving an in-house self-study, a period as a "candidate for accreditation," and a week-long evaluation by a visiting committee from academia, accreditation of The Experiment in International Living's School for International Training was granted in 1977.

By coincidence, 1977 also saw the death of Donald Watt. The Experiment's summer vacation exchange program, which he had founded in 1932 and which in its peak years had involved several thousand youths, now attracted only a few hundred participants. It was the victim of market forces beyond its control. Watt's institutional program had changed: its goal had not. He sought to change minds through intensely personal experiences and thus move the world toward peace and justice. The five SIT programs whose evolution has been described above shared a similar goal, and still do.

World Learning and SIT Today

The School for International Training today has grown into an international center of knowledge with a focus on the integration of theory and practice. Three characteristics are central. First, as the academic center of World Learning, the School has built on an experiential educational tradition that by definition has at its core the learning process. That is, how people learn, the interaction between student and teacher, and the wealth of experience that each learner has, all help create a learning environment where knowledge grows and the integration of knowledge takes place.

A second characteristic of SIT programs is the importance placed on the integration of language and culture. Whether in the classroom or in the field, with internships and practica, students have numerous opportunities to practice firsthand what they learn about language and culture. As multicultural and multilingual environments are increasingly common in the U.S. and abroad, the ability to function effectively in these settings is even more central to teaching, international education, managing organizations, and participating fully in diverse communities.

A third element of the programs of SIT is that theory and practice are brought together both in the classroom and in the field. That is, rather than an academic center that offers only theory, and a separate center for practice, SIT is an integral part of World Learning, the only international organization with both academic and project capabilities dedicated to promoting international understanding, social justice, and world peace. For example, one of the projects of World Learning's field division, Projects in International Development and Training, is a bilingual education program for Mayan groups in Guatemala. Issues of curriculum development, models and approaches for teacher training and learning, and implementation strategies are all integral aspects of the project as it is designed, implemented, and assessed in the field. This approach holds as well for SIT's study abroad programs, where rigorous independent studies in the field are integrated with classroom work done by students on-site.

World Learning, then, may best be defined as a center of knowledge where theory and practice intersect. The convergence of theory and practice may be seen in our faculty, students, academic programs, and international development projects. It is embodied in our student internships and practicum projects, fieldwork, and study abroad projects that serve to weave learning and experience into one fabric.

Overall, we are a mission-driven institution focused on programs that have a significant impact on our students and practitioners, as well as the people and organizations they serve. We believe that the knowledge, skills, attitudes, and awareness that flow from the integration of classroom and field activities are critical to achieving the mission of World Learning and SIT: namely, the development of leaders effective in their chosen field who can promote intercultural understanding, as well as foster world peace, social justice, and sustainable communities.

The Future: An Expanded Center of Knowledge

A key concept for World Learning is that it must play a more significant role as a center of knowledge. From a conceptual standpoint, this means that our organization will purposefully and thoughtfully increase our generation and synthesis of knowledge in the fields of teacher education, sustainable development, organizational management, international education, intercultural communication, and international development. Our work in policy formation with respect to development and teacher education in particular will be enhanced.

From an operational perspective, we will more thoroughly organize our knowledge and the implications that flow from it, and more effectively disseminate it through our academic programs, occasional papers, workshops, and institutes, as well as the more traditional modes of journal articles and professional conferences. With a focus on the integration of theory and practice, our goal is to play an even more significant role in generating knowledge and its application in the decades ahead.

How will we achieve the above? As with other nongovernmental organizations and institutions of higher education, World Learning and SIT are faced with not only a rapidly changing external world, but also a significant shift in the interests, priorities, and demands of students and practitioners alike. As in the private sector, and especially in service industries such as banking and retailing, people face greater choices than ever concerning how, where, and when they learn. In short, we are in the midst of the most profound change in higher education of the last 100 years. The rules regarding curriculum, faculty roles, marketing, and student services are changing, and there are few road maps to follow. For an institution such as SIT, where a premium has been placed on close interpersonal communication, coaching, and mentoring, the challenges of providing lifelong learning "anytime, anywhere" are significant. However, as noted earlier, the model upon which all of our programs are based is experiential education. In that regard, the use of distance learning technology, including online learning, is an extremely good fit if that interactivity is at the heart of both.

World Learning in the future will also be a more completely integrated institution. This trend is driven not only by our approach to the integration of theory and practice, but also by the tremendous advances in telecommunications and computer technology that enable fast and reliable communications — voice, visual, and data — between program sites throughout the world. Our students and staff in the field — including those completing internships, practica, and research — will soon have online access to our entire library, including full-text reference materials. In addition, coordination and support of student internships and field research will be greatly enhanced as the effect of time zones and political boundaries melt away under the march of technology and the increasing demand and need for integration of different sources and types of knowledge.

Above all, World Learning, its competencies, knowledge, programs, and services will be more accessible to current as well as new audiences. With a focus on lifelong learning and an approach that enables learning to take place "anytime, anywhere," many of our credit and non-credit programs that were formerly limited to a specific time and place will move to flexible formats that meet the scheduling as well as content needs of our students and practitioners. In other words, World Learning will integrate knowledge into a worldwide delivery network while infusing the most appropriate technology into what we teach and how we teach it.

In conclusion, World Learning and the School for International Training will be defined increasingly by their ability to generate, synthesize, and disseminate knowledge through programs and services

worldwide, utilizing a wider range of delivery methods — thereby better serving their constituencies throughout the world. Our goal, in short, is to keep learners at the center, no matter where on the globe they are found, what learning style they employ, or when and how they choose to learn.

References

Gilbert, Martin. 1991. *Churchill, A Life.* London, England: Henry Holt.

Wallace, John A. 1996. *The Experiment in International Living: Opening Doors Worldwide.* Brattleboro, Vermont: Whetstone Publishing.

Watt, Donald. 1967. *Intelligence Is Not Enough.* Putney, Vermont: The Experiment Press.

The Impact of Diversity

Melissa Scheid, Program Manager,
Diversity and Affirmative Action, Human Resources, World Learning

The meaning and manifestation of diversity are as unique as an individual's experience and world view. Diversity can represent a range of human characteristics, experiences, and backgrounds, such as nationality, language, age, gender, class, ethnicity, sexual orientation, beliefs, customs, ability, religion, or educational background. Diversity can relate to equity when it helps to address fairness through civil rights, human rights, liberation movements, and compliance laws and policies. And diversity can also help promote respect and understanding, as well as the utilization of differences to maximize the potential of all individuals.

However we define it, the impact of diversity has been great at World Learning, and will continue to be so in the future. Central to the organization's mission, diversity is critical to the educational and work experiences of its participants and employees. Diversity is essential to the core of our programs and projects in developing cross-cultural understanding. Awareness and knowledge of diversity within and across cultures helps our staff, faculty, and participants to be better informed of the cultural and institutional constructs that shape our values, attitudes, and behaviors. Heightened awareness and knowledge of diversity — as well as of the commonalties we share as human beings — can build and strengthen relationships among all people.

The value of diversity is evident in World Learning's dynamic program development over its seven-decade history. The Experiment in International Living has grown its summer abroad experiences to 35 programs in over 22 countries that expose students to a range of world views, challenging socio/economic/political environments, and challenging sociocultural identity roles. Similarly, SIT Study Abroad has integrated the study of diversity throughout its 55 plus programs in over 40 countries. Programs focus on topics such as Culture and Development; Sexuality, Gender, and Identity; Culture and Society; Culture, Development, and Social Justice; Reconciliation and Development; and Culture, Ethnicity, and Nationalism. World Learning's Projects in International Development and Training builds capacities within poor areas, among women, and among indigenous populations. The School for International Training, in all its degree programs, helps prepare students to work effectively as members of intercultural teams and in multicultural environments — whether in the boardroom, the classroom, or the field.

World Learning is challenged to continue its efforts to integrate diversity throughout the organization and in all its programs. World Learning has to strategically plan how it can maximize the integration of diversity and intercultural communication. The diversity of its participants, staff, and initiatives have, in turn, shaped the organization's programs, projects, policies, strategic planning, competency development, student body, and workforce. As we enter the twenty-first century, World Learning must continue to develop its awareness, competencies, and structures to better meet the needs of a changing global society. The organization recognizes that, although it has demonstrated its commitment to diversity, there are goals yet to be fully achieved that are essential for the future of World Learning. These include:

- increasing opportunities for and outreach to a more diverse student and employee applicant pool

- integrating a broader range of perspectives into the curricula

- providing a more supportive work and learning environment for students and employees

- strengthening relationships with local community leaders to help create a more welcoming community for all.

Our Worldwide Connection: The Federation of The Experiment in International Living

Robin Bitters, Director, International Office
Federation of The Experiment in International Living

Origins and History

World Learning is one of more than twenty autonomous national organizations that participate in the Federation EIL. Collectively, they form the worldwide network of The Experiment in International Living.

The Experiment in International Living, founded in 1932, was one of the first organizations of its kind to engage individuals in intercultural living and learning. Originating in the United States, The Experiment introduced the homestay concept to the world by carefully preparing and placing Experimenters in the homes of host families to learn other languages and cultures firsthand. Over the years, the organization has expanded into many countries around the globe. In 1954, Experiment national offices worldwide joined forces to establish the Federation EIL (FEIL), a Swiss-registered association, to coordinate their network of educational exchange programs. World Learning is one of more than twenty autonomous national organizations that comprise the Federation of The Experiment in International Living (FEIL). Collectively, they form the worldwide network of The Experiment in International Living.

By coming together as Federation EIL, these organizations have developed — and continue to maintain — high standards of quality in the programs they conduct, and have achieved many benefits, such as greater recognition, access to partners, and the power of pooled resources for information, training, and development.

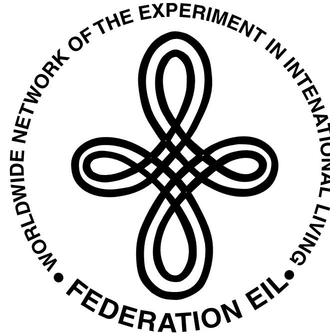
FEIL's Mission

The Federation EIL mission statement reads as follows:

> Whereas members aim to bring together people of different cultures, ages, and backgrounds for distinctive intercultural educational opportunities that encourage a more diverse participation; and whereas members seek to reduce the likelihood of intercultural conflicts; and whereas members commit to maintain and assure the highest principles and standards in all their activities; and whereas members seek to respond to a constantly changing world . . .
>
> The mission of Federation EIL is to facilitate its member organizations in the lifelong involvement of individuals in intercultural learning experiences. This process helps develop understanding of and respect for people throughout the world.

The Federation Logo

The Federation EIL and many of its members have long utilized the following logo (the FEIL added the words around the symbol):



The Experiment logo is described as a figure of interlaced loops. It is thought to be one of the oldest symbols in the world, decorating monuments at least 5,000 years old in India, Iraq, and Iran. It appeared in Egypt in the first decade of the Christian era, and from the fourth to the tenth centuries in Ireland, France, Scandinavia, and northern Italy. By the fourteenth century, it was found carved in marble by the Turks.

In different ages, this logo is believed to have symbolized the unbroken flow of the elements, life, family, generations, and cultures. The Experiment in International Living adopted it as its logo in 1951 to represent the unity of humankind — moving, meeting, passing, and returning again to the central intersections where people and cultures share deep human values interlaced through a common humanity and are continually confronted by the need to understand one another. The double nature of the logo reflects a spirit of cooperation.

Programs[1]

Federation EIL's member organizations conduct diverse programs, including:

- Hosting International Visitors
- Educational Group Travel Programs
- Foreign Language Training
- Academic Study Abroad
- Au Pair Homestays
- Voluntary Community Service
- Individual Homestays

In any given week, one might find a group of Japanese women participating in a homestay and cultural orientation program in New Zealand, Swiss students involved in community service projects in Ecuador, Italians studying English in Ireland, and Americans learning about the history and culture of Ghana.

Affiliations[2]

Governed by a General Assembly that convenes annually, Federation EIL and all of its member organizations are nonprofit, nonpolitical, and nondenominational. Each member has met the standards for acceptance into the Federation and operates with autonomy. Federation EIL holds consultative status with the United Nations Economic and Social Council (ECOSOC) as a nongovernmental organization in Category II, and with The Council of Europe. FEIL is recognized as a Peace Messenger organization by the United Nations Secretary General. FEIL is also in partnership with UNESCO on the International Year for the Culture of Peace 2000. Federation EIL and its member organizations collaborate with a broad range of partners including schools, universities, government agencies, corporations, and fellow nongovernmental organizations — on a diverse array of projects.

World Learning's participation as a member of the Federation EIL provides it not only with worldwide outreach, but it also reflects a basic tenet — that intercultural learning is a collaborative experience. It requires working together across cultures. It allows all participants to explore their differences and build on their commonalities. Most importantly, it ensures that when going abroad, participants enter into the local culture in the Greek way, or the Mexican way, or the Kenyan way, rather than doing "the American thing" in someone else's backyard.

Endnotes

[1]All programs are not available in every country. Details and application forms are available from each member organization of the Federation EIL. Details are also available on the Website at http://www.experiment.org.

[2]A list of member organizations making up the worldwide network of The Experiment in International Living is available by contacting federation@experiment.org. Updates are also posted on the Federation EIL Website http://www.experiment.org.

Institutional Interests and Activities

"You must be the change that you wish to see in the world."

Mahatma Ghandi

A Central Concern: Developing Intercultural Competence

Alvino E. Fantini

Abstract

Our institution has long understood the importance of cross-cultural preparation to ensure intercultural effectiveness when living, traveling, or working abroad. Today, many other organizations are also learning of its importance. In countries where ethnic diversity is on the rise, successful relationships with friends and neighbors and intercultural partners depend on the ability to deal effectively with differences in a positive manner. This article explores current thinking about the nature of intercultural competence and its implications for education and training, especially for those who choose to work in international and intercultural contexts. For this reason, the development of both intercultural competence and second language proficiency remain a central concern of all of World Learning's programs and activities, beginning with The Experiment in 1932 and even more explicitly so today.

How shall I talk of the sea to the frog,
if it has never left his pond?
How shall I talk of the frost to the bird of the summerland,
if it has never left the land of its birth?
How shall I talk of life with the sage,
if he is prisoner of his doctrine?

Chung Tsu, 4th Century B.C.

Overview

Educational exchange institutions like World Learning, the School for International Training, and The Experiment in International Living, have long understood the importance of cross-cultural preparation to ensure intercultural effectiveness when living, traveling, or working abroad. Today, many other organizations are also learning this important lesson. Multinational corporations, for example, increasingly recognize that success in a global marketplace depends, to a large degree, on their employees' ability to deal in the international arena. And many domestic corporations also agree that maximum efficiency in the workplace depends on good ethnic relations among their employees (*Newsweek* 1990). Other fields, like medicine and social work, are also realizing that effective care requires sensitivity to cultural differences when dealing with patients and clients of various ethnic backgrounds.

In countries where ethnic diversity is on the rise — whether due to political upheavals, economic conditions, climactic catastrophes, shifting populations, or simply increased contact among people of different backgrounds — successful relationships with friends, neighbors and intercultural partners depend on an ability to deal with differences in a positive manner. From the arena of international business to the intimacy of family life, there is an increasing need to be able to deal effectively and appropriately with diversity, whether ethnic, racial, religious, or cultural.

Within this scenario, international and intercultural educational organizations play an important role. Such organizations provide not only pleasant and productive educational experiences for their participants, but they also indirectly affect the participants' families, neighbors, and communities. Because of this impact, program activities (even if of short duration and conducted in a specific context) become opportunities to effect changes in individuals, extending beyond the duration of the program to their lives once back home. Viewed this way, programs are not an end in themselves, but rather a means of producing life-long changes in individuals. The popular slogan: "think globally, act locally" can be restated as: "participate globally, act locally." For this reason, organizations like World Learning provide important intercultural educational experiences out of which participants develop intercultural competencies that help them become more effective in their chosen fields — whether in social work, education, politics, business, or others.

Organizational Aims and Individual Competencies

We need to distinguish, however, between organizational aims and the individual competencies to be developed in program participants that ensure their ability to contribute towards the stated mission. In other words, in addition to the institutional mission (stated in collective terms), we need to be equally explicit about individual competencies, or the outcomes of program objectives. These individual competencies are increasingly understood to be "intercultural competencies" that include second language proficiency in addition to whatever other abilities are needed for the chosen field. In fact, both intercultural competence and language proficiency are areas which have transcended all of World Learning's programs and activities, from the very beginning of The Experiment in 1932, and even more explicitly so today.

Although the term intercultural competence is now widely used in the field of intercultural communication; it is still not widely understood, nor do interculturalists agree upon a common definition. What most do agree upon is the "double-edged" nature of the intercultural experience; that is, that development of competence in another culture and proficiency in its language provide the opportunity for powerful reflections into one's own native world view. This notion is captured in the expression "looking out is looking in," an idea that has permeated the field of intercultural education and has been reiterated throughout the history of education, echoed in disciplines like philosophy, psychology, anthropology, and linguistics, and captured in the lines above by the Chinese philosopher Chung Tsu, written so many years ago.

What Is Intercultural Competence?

Because the notion of intercultural communicative competence (or intercultural competence or ICC, for short) is fairly new, a special focus issue of SIETAR's *International Journal of Intercultural*

Relations (Martin 1989) and a subsequent endeavor (Wiseman and Koester 1993) gathered studies on just this topic. Researchers explored questions like: What is intercultural competence? What are its characteristics? How is it manifested? Can individuals be trained or educated for increased intercultural effectiveness? And, more recently in 1995, a task force at World Learning furthered this work by exploring the concept of intercultural competence as the basis for establishing institutional standards for its attainment. Such clarity, with resultant standards, is sorely needed by all institutions wishing to develop intercultural competence in their participants. Explicit understanding of ICC is needed to ensure the development of such competence through programs and activities and to be able to monitor its development.

Although researchers characterize ICC in various ways, three principal themes (or domains of ability) emerge: 1) the ability to develop and maintain relationships, 2) the ability to communicate effectively and appropriately with minimal loss or distortion, and 3) the ability to attain compliance and obtain cooperation with others. Stated this way, it becomes obvious that similar abilities are desirable, if not altogether necessary, for everyone everywhere — interculturally and culturally. That is, not only do these domains form part of "intercultural" relations, they are equally germane to "interpersonal" relations. The intercultural level, however, is further complicated when people interact across cultures because their commonalities diminish while differences increase dramatically:

Interpersonal <———————————————> Intercultural
[- Variables +]

Increased variables on the intercultural level are generated by differences in languages, cultures, and world view, all greatly affecting the interactions.

A goal of ICC development, then, requires insights drawn from both language and intercultural areas. With rare exception (cf. Ting-Toomey and Korzenny 1989), however, interculturalists often overlook (or leave to language teachers) the task of developing language competence, just as language teachers overlook (or leave to interculturalists) the task of developing intercultural abilities; this, despite wide acknowledgment that language and culture are dimensions of each other, interrelated and inseparable. Language, in fact, both reflects and affects one's world view, serving as a sort of road map to how one perceives, interprets, thinks about, and expresses one's view of the world. This intertwining invites a fresh look at how we conceptualize what is meant by world view, its components, and their interrelationships; and at how language and culture mediate (inter)cultural processes. World Learning fosters important learning in both areas through all of its programs and activities.

Constructs of ICC

Given the many approaches to explaining intercultural competence, we will consider one characterization that builds upon the domains established above. This construct reveals the complexity that obscures a clearer understanding of intercultural competence. For example, in addition to the three domains, ICC is also

- often described with a variety of traits
- in at least five dimensions, and
- may be viewed as a developmental process.

Each of these areas is explored below.

Traits

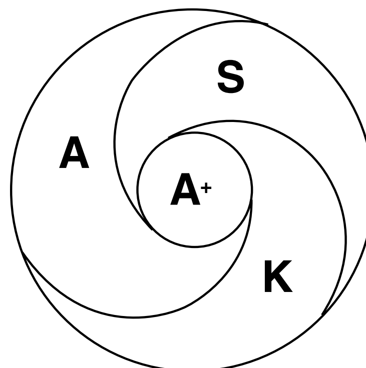
Intercultural abilities are often evidenced through behavioral manifestations or traits. Commonly cited attributes include: respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, a sense of humor, tolerance for ambiguity, and a willingness to suspend judgment, among others. That is, when describing the profile of an interculturally successful individual, these are among the most commonly mentioned descriptors (see e.g., Kealey 1990, p. 5; Kohls 1979, p. 72) and are often found in cross-cultural inventories as well (e.g., Kelley and Meyers 1992). Such lists frequently guide the objectives on which program and training plans are designed. A related but unanswered question, however, has to do with whether these traits can be developed — or trained — into someone who does not already possess such qualities?

Dimensions

In this construct of ICC, there are also five dimensions. These are awareness, attitudes, skills, knowledge (A+ASK), and proficiency in the host tongue. A word of explanation about each will be helpful. For example, one often hears ICC described as host culture "knowledge" while others may stress certain needed "skills." Both knowledge and skills are customarily addressed in traditional educational settings. And because they are quantifiable, they can also be easily assessed (and expressed in terms of grades or numbers). On the other hand, anyone who has been in a intercultural situation knows that positive attitudes and awareness are just as important, if not more so, to intercultural success. Let us examine these further.

Most educators are familiar with the taxonomy developed a number of years ago that expanded educational objectives by adding the third area of "affect" (or attitude) to knowledge (or cognition) and skills (or behaviors) (cf. Bloom 1969). Since that time, however, awareness has also become increasingly recognized as another essential component of ICC development. For this reason, interculturalists commonly address awareness and affect along with knowledge and skills. Yet, awareness appears to be of a different order from the other three.

Awareness emanates from learnings in the other areas while it also enhances their development. Many interculturalists see awareness (of self and others) as the keystone on which effective and appropriate interactions depend. Writers from various disciplines have long been intrigued with awareness and explored its role further. Stevens (1971), Curle (1972), and Gattegno (1976), among others, cite awareness as the most powerful dimension of the A+ASK quartet; for this reason, awareness is shown at the center of the graph below:



The important works of Paulo Freire (1970, 1973, 1998) reinforce this thinking and, as a result, the Portuguese word "concientização" (signifying "critical consciousness" or "awareness") is now internationally recognized.

Awareness is in and of the "self" and it is always about the self in relation to someone or something else. Hence, all awareness is "self"-awareness, and to speak of "self"-awareness may be redundant. Awareness involves exploring, experimenting, and experiencing (the subtitle of Stevens' book) (1971). It is reflective and introspective. In turn, it can be optionally expressed or manifested both to the self and to others. Awareness is difficult to reverse; that is, once one becomes aware, it is difficult to return to a state of unawareness (and even though one may try to deceive oneself, the self knows of the deception). Awareness leads to deeper cognition, skills, and attitudes just as it is also enhanced by their development. It is pivotal to cross-cultural entry and to acceptance by members of other cultures on their terms (and for this reason, it has a role in most cross-cultural orientation models). Freire reinforces this notion with several other important observations (1970, 1973, 1998):

- "concientização" is awareness of selfhood
- "concientização" is a critical look at the self in a social situation
- it can produce a transformation of the self and of one's relation to others
- it can lead to dealing critically and creatively with reality (and fantasy)
- it is the most important task of education.

Clearly, awareness development is important to those striving to foment ICC in their program participants. How, and to what degree, we work on awareness development, directly or indirectly, affects intercultural competence. We need to explore questions like: What role does awareness have in the educational process? How can we work on enhancing awareness? What kinds of activities and experiences help participants increase awareness of themselves and others as cultural beings? And more challenging still — how can we monitor and assess its development? Ignoring these questions can lead to missed opportunities to enrich intercultural aspects of the program and the lasting results they may produce.

Finally, ICC is enhanced by grappling with, and developing proficiency in, a second language. Learning to perceive, conceptualize, and express ourselves in alternative ways is a *sine qua non* of intercultural competence. A monolingual who has never grappled with a foreign communication system may develop many intercultural talents but will be excluded from the insights arising from the struggle to communicate in alternative ways and the differing conceptualizations encoded in other language systems.

A Developmental Process

While acknowledging that contact and experience with people of other languages and cultures in a positive setting provide excellent opportunities to provoke and foster ICC development, it is also clear that once the process has begun, ICC development is an on-going and lengthy — often a lifelong — process. Occasionally, individuals experience moments of regression or stagnation, but normally there is no end point. One is always in the process of "becoming," and one is never completely "interculturally competent." Although we may develop and expand our competencies, new challenges always exist. Like the speaker of two or more languages, one rarely attains complete and native-like fluency in the subsequent systems one enters beyond the native system.

For this reason, it is common to explore intercultural competence in terms of the cross-cultural contact and entry processes, the options available, the choices one makes, and the resultant consequences. Cultural entry models often address some of these aspects. These include: "Stages in Developing an Intercultural Perspective" (Hoopes in Pusch 1979); "Seven Concepts in Cross-Cultural Interaction" (Gochenour and Janeway 1993, p. 1); and "Six Stages from Ethnocentrism to Ethnorelativism" (Bennett 1993, p. 29). Each model usually reflects a particular orientation, e.g., chronological progression, developmental sequences, psychological adjustments, or the stages and phases commonly experienced by intercultural sojourners.

How far one progresses through these stages and how much one adapts to a second culture, ultimately resides in the choices one makes. Individual choices may range from rejection of the target culture (usually countered by similar reactions on the part of hosts) to surface and sometimes profound cultural adjustments. Sojourners who learn to operate in a rather native-like fashion may be perceived (or accepted) as a member of the host society. Those who adjust contextually to two (or more) cultures in such a fashion tend to be fairly bilingual-bicultural (or multilingual-multicultural), i.e., individuals comfortable within, and accepted by, members of each context. Those who adjust to the point of also losing their original identity (or sometimes rejecting their native culture) present cases of assimilation (sometimes voluntarily taken on by the sojourners themselves and sometimes forced upon them by others). And those who question their identity as members of any group often experience a state of anomie in which clear ties to either culture may be diminished or lost.

In any case, it is important to ascertain for each program the desirable levels of ICC to be attained. Once articulated (usually as a series of objectives), program design and implementation are improved, and the results can be better measured. Moreover, stating ICC levels in behavioral terms helps program planners and implementers to design a more effective progression and series of activities to assure their attainment. With experience, better and more realistic objectives and activities leading toward appropriate levels of ICC can be created. Another benefit is an increased ability to cite competency levels for participants as well as for program staff and trainers (usually at a higher level of competence) (see Appendix). Clarity about competencies required of staff also helps in selecting qualified candidates.

Within the World Learning context, four developmental levels have been posited (more or fewer might be more desirable in other situations). These are:

- Level I: Educational Traveler — e.g., participants in short term exchange programs/4-6 weeks
- Level II: Sojourner — longer cultural immersion, e.g., interns and participants in college semester abroad programs and intercultural internships of long duration, 4-8 months
- Level III: Professional — staff who work in a intercultural or multicultural context; e.g., School for International Training and World Learning employees, alumni, project staff, EIL national directors
- Level IV: Intercultural/Multicultural Specialist — individuals involved in training, educating, consulting, and advising international students, overseas directors, and cross-cultural trainers.

Activities, Indicators, and Assessment

Clarity about intercultural competencies helps in many ways. The more its domains, traits, dimensions, and developmental nature (with the attendant cross-cultural choices and consequences) are understood, the better programs and activities to foster ICC development can be designed. Understanding ICC better equips us to seek positive indicators and to assess outcomes both in collective program terms and in individual participant growth. Many materials exist that can help in designing intercultural programs and activities (in addition to the models cited above). See, for example, the Experiential Learning Cycle (Lewin in Kolb 1984, p. 21); fifty cultural and intercultural activities (Fantini (1997); activities for intercultural learning (Seelye 1996); and cross-cultural training methods (Fowler and Mumford 1995 and 1999), among others.

Assessing ICC development, however, presents various challenges. Whereas most educators and trainers know how to assess knowledge and skill, awareness and attitude are seldom part of traditional assessment. Because the latter are less subject to quantification and documentation, indirect, rather than direct, indicators are usually required. Nonetheless, assessing competence levels at the beginning, during, and end of programs provides important and useful information. Happily, evaluators in international and intercultural organizations are normally unconcerned with traditional letters and grades. Their concerns are rather with ways to determine progress toward competencies development. Consequently, their assessment techniques can be more creative than those employed in more traditional academic settings.

Assessment may be ongoing and conducted in various ways and at various points in time. Approaches to assessment should consider direct and indirect indicators, quantitative and qualitative information, and discrete and global information. They may include self-evaluation, peer evaluation, as well as staff evaluation of participants. No matter how accomplished, assessing competencies is important. Assessment provides information that is both about individual achievements towards the stated competencies as well as collective program outcomes.

Various instruments may be used and/or adapted to serve as guides for locally developed assessment techniques. Such instruments include the Cross-Cultural Adaptability Inventory (CCAI) (Kelley and Meyers 1992), the ACTFL (American Council on the Teaching of Foreign Languages) Language Proficiency Scale for assessing levels of language attainment (Liskin-Gasparro 1982), portfolio approaches that are comprehensive in nature and are compiled by the individual being assessed, and a YOGA form ("Your Objectives, Guidelines, and Assessment") for assessing intercultural competence (Fantini 1995, 1999) that addresses areas of A+ASK plus language proficiency at four developmental levels (see Appendix).

An Educational Challenge

The development of ICC presents a challenge for educators and learners alike, yet its attainment enables exciting possibilities. Intercultural competence offers the chance of transcending the limitations of one's own world view. "If you want to know about water," someone once said, "don't ask a goldfish." Those who have never experienced another culture nor struggled to communicate through another language, like the goldfish, are generally unaware of the milieu in which they have always existed.

Positive contact with other world views provides opportunities for individuals to experience a shift of perspective and an appreciation for both the diversity and commonalities among human beings. This type of paradigm shift is described in the *Aquarian Conspiracy* (Ferguson 1980) as "the greatest revolution in the world — one that occurs with the head, within the mind." But for this to happen, we need to be educated to become better global participants — able to empathize with and understand other persons *on their own terms* which also deepens an appreciation of our own heritages. Intercultural competence offers such a promise. For this reason, the development of intercultural competence and second language proficiency continue to be at the core of all of World Learning's programs and activities.

References

Bennett, Milton J. 1993. "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity," (pp. 21-71) in Michael Paige, Ed. *Education for the Intercultural Experience.* Yarmouth, ME: Intercultural Press.

Bloom, Benjamin S. 1969. *Taxonomy of Educational Objectives: The Classification of Educational Goals.* United Kingdom: Longman Group.

Curle, Adam. 1972. *Mystics and Militants.* London: Tavistock Publications.

Fantini, Alvino E., ed. 1997. *New Ways in Teaching Culture.* Alexandria, VA: TESOL.

————. 1995, 1999. *Assessing Intercultural Competence: A YOGA Form.* Brattleboro, VT: School for International Training. Unpublished.

Ferguson, Marilyn. 1980. *The Aquarian Conspiracy.* Los Angeles: J. P. Tarcher.

Fowler, Sandra M. and Monica G. Mumford, eds. 1995, 1999. *Intercultural Sourcebook: Cross-Cultural Training Methods.* Vol. I and II. Yarmouth, ME: Intercultural Press.

Freire, Paulo. 1998. *Teachers As Cultural Workers: Letters to Those Who Dare Teach.* Boulder, CO: Westview Press.

————. 1973. *Education for Critical Consciousness.* New York: Continuum.

————. 1970. *Pedagogy of the Oppressed.* New York: Continuum.

Gattegno, Caleb. 1976. *Educational Solutions Newsletter: On Knowledge.* Vol. 5, New York: Schools for the Future.

Gochenour, Theodore. 1993. *Beyond Experience: The Experiential Approach to Cross-Cultural Education.* Yarmouth, ME: Intercultural Press.

Gochenour, Theodore and Anne Janeway. 1993. "Seven Concepts in Cross-Cultural Interaction: A Training Design," (pp. 1-9) in Gochenour, Theodore, ed. *Beyond Experience: The Experiential Approach to Cross-Cultural Education.* Yarmouth, ME: Intercultural Press.

Hoopes, David. 1979. "Intercultural Communication Concepts and the Psychology of Intercultural Experience," in Margaret Pusch, ed. *Multicultural Education: A Cross-Cultural Training Approach.* Yarmouth, ME: Intercultural Press.

————. 1997. *Interspectives,* Vol. 15. Newcastle, England: CISV International.

Kealey, Daniel J. 1990. *Cross-Cultural Effectiveness : A Study of Canadian Technical Advisors Overseas.* Hull, Quebec: Canadian International Development Agency.

Kelley, Colleen and Judith Meyers. 1992. *The Cross-Cultural Adaptability Inventory.* Yarmouth, ME: Intercultural Press.

Kohls, L. Robert. 1979. *Survival Kit for Overseas Living.* Chicago: Intercultural Network/SYSTRAN Publications.

Kolb, David A. 1984. *Experiential Learning: Experience As the Source of Learning and Development.* Englewood Cliffs, NJ: Prentice-Hall.

Liskin-Gasparro, Judith E. 1982. *ETS Oral Proficiency Testing Manual.* Princeton, NJ: Educational Testing Service.

Martin, Judith N., ed. 1989. "Special Issue: Intercultural Communication Competence" in *International Journal of Intercultural Relations.* Vol. 13, No. 3. New York: Pergamon Press.

————. 1990. *Newsweek.* May 14.

Pusch, Margaret, ed. 1979. *Multicultural Education: A Cross-Cultural Training Approach.* Yarmouth, ME: Intercultural Press.

Seelye, H. Ned. 1996. *Experiential Activities for Intercultural Learning.* Vol. I. Yarmouth, ME: Intercultural Press.

Stevens, John O. 1971. *Awareness: Exploring, Experimenting, and Experiencing.* Moah, Utah: Real People Press.

Ting-Toomey, S. and F. Korzenny, eds. 1989. *Language, Communication, and Culture: Current Directions.* Newbury Park, CA: Sage.

Wiseman, R. L. and J. Koester, eds. 1993. *Intercultural Communication Competence.* Newbury Park, CA: Sage.

ASSESSING INTERCULTURAL COMPETENCE: A YOGA FORM

The term "YOGA" stands for "Your Objectives, Guidelines, and Assessment" form. This form may be used as a self-evaluation guide. It is designed to help you examine the development of your intercultural communicative competence (ICC, or Intercultural Competence, for short). This pilot document should help you to critically examine your intercultural objectives, serve as guidelines while undergoing an intercultural experience, and provide an assessment tool at various stages of intercultural development.

Rate yourself in each of the areas below (from 0 — no competence — to 5 — very high competence). After doing so, it is useful to have a native of the host culture rate you as well. This will provide you with not only your own perspective, but that of your hosts as well. Normally, the same individual will be perceived differently by the various evaluators (providing, e.g., "emic" and "etic", or insider/outsider viewpoints that invariably exist across cultures). These different perspectives can spark important discussion, reflection, and learning.

AWARENESS

Level I: Educational Traveler — I demonstrate awareness of

- differences across languages and cultures — 0 1 2 3 4 5
- my negative reactions to these differences (fear, ridicule, disgust, superiority, etc.) — 0 1 2 3 4 5
- how a specific context affects/alters my interaction with others — 0 1 2 3 4 5
- how I am viewed by members of the host culture — 0 1 2 3 4 5

Level II: Sojourner — I demonstrate awareness of

- myself as a "culturally conditioned" being and as an individual with personal preferences and habits — 0 1 2 3 4 5
- responses to my social identity (race, class, gender, age, ability, etc.) within the context of my own culture — 0 1 2 3 4 5
- responses to my social identity (race, class, gender, age, ability, etc.) as perceived by the host culture — 0 1 2 3 4 5

- intracultural differences (i.e., diversity aspects such as race, class, gender, age, ability, secual orientation, etc.) within my own culture 0 1 2 3 4 5
- intracultural differences (i.e., diversity aspects such as race, class, gender, age, ability, sexual orientation, etc.) within the host culture 0 1 2 3 4 5
- my choices and their consequences (which make me either more or less acceptable to my hosts) 0 1 2 3 4 5

Level III: Professional — I demonstrate awareness of

- my own values that affect my approaches to dilemmas and their resolution 0 1 2 3 4 5
- my hosts' responses to me that reflect their own cultural values (e.g., ethical frameworks embodying values, variations based on individual differences, etc.) 0 1 2 3 4 5
- how my values and ethics are expressed in specific contexts 0 1 2 3 4 5
- differing cultural styles and language use and their effect on the workplace or institutional context 0 1 2 3 4 5

Level IV: Intercultural/Multicultural Specialist — I demonstrate awareness of

- my own level and stage of intercultural development (e.g., in terms of sensitivity, empathy, ethical issues, language proficiency, etc.) 0 1 2 3 4 5
- the levels and stages of intercultural development of those I work with (students, program participants, colleagues, etc.) 0 1 2 3 4 5
- factors which help and hinder my own intercultural development and ways to overcome them 0 1 2 3 4 5
- factors which help and hinder the intercultural development of those I work with and ways to help them overcome them 0 1 2 3 4 5
- how I perceive myself as a communicator, facilitator, mediator in intercultural/multicultural situations 0 1 2 3 4 5
- how I am perceived by others as a communicator, facilitator, mediator in intercultural/multicultural situations 0 1 2 3 4 5
- the multiple perspectives, complexities, and implications of choices in intercultural and multicultural contexts 0 1 2 3 4 5

Attitude

Level I: Educational Traveler — I demonstrate a willingness to

- interact with members of the host culture (I don't avoid them, or primarily seek the company of my compatriots, etc.) 0 1 2 3 4 5
- learn from my hosts, their language, and their culture 0 1 2 3 4 5
- try to communicate in the host language and to behave in ways judged "appropriate" by my hosts 0 1 2 3 4 5
- try to deal with the emotions and frustrations caused by my participation in the host culture (in addition to the pleasures which it offers) 0 1 2 3 4 5

Level II: Sojourner — I demonstrate a willingness to

- take on various roles as appropriate to different contexts in the host culture (e.g., in the family, at school, as an intern, etc.) 0 1 2 3 4 5
- demonstrate interest in particular aspects of the host culture (e.g., motivation to learn the host language, to understand the values, to learn the history and traditions, etc.) 0 1 2 3 4 5
- adapt my behavior in accordance to what I am learning about host culture communication (e.g., language, non-verbal behaviors, and sensitivity to behavioral adjustments appropriate for different contexts 0 1 2 3 4 5
- reflect on the impact and consequences of my decisions, choices, and behavior on my hosts 0 1 2 3 4 5

Level III: Professional — I demonstrate a willingness (plus evidence of moving beyond tolerance to deeper levels of understanding and respect) to

- grapple with multiple ways of perceiving, of expressing myself, and of behaving 0 1 2 3 4 5
- engage with others and to try to understand differences in their behavior, values, and attitude 0 1 2 3 4 5
- interact in a variety of ways, some quite different from those to which I am accustomed 0 1 2 3 4 5
- grapple with the ethical implications of my choices (vis-a-vis my behavior, decisions, etc.) 0 1 2 3 4 5

Level IV: Intercultural/Multicultural Specialist — I demonstrate a willingness (plus evidence of moving beyond tolerance, understanding, and respect, to appreciation) to

- engage the challenges of linguistic and cultural diversity as they occur in professional and community settings 0 1 2 3 4 5
- exhibit appreciation for and interest in individuals and groups in particular cultural contexts 0 1 2 3 4 5
- be flexible in communicating and interacting with those who are linguistically and culturally different (and with limited knowledge of my own language and culture) 0 1 2 3 4 5
- enter into dialog with others and accept responsibility for the consequences of my decisions and actions within the host culture 0 1 2 3 4 5
- suspend judgment and appreciate the complexities and subtleties of intercultural and multicultural communication and interaction 0 1 2 3 4 5
- extend a sense of empathy to those oppressed because of their sociocultural status 0 1 2 3 4 5

SKILLS

Level I: Educational Traveler

- I demonstrate flexibility when interacting with persons from the host culture 0 1 2 3 4 5
- I use models appropriate to the culture and I avoid offending my hosts with my behavior, dress, etc. 0 1 2 3 4 5
- I am able to contrast the host culture with my own 0 1 2 3 4 5
- I use strategies which aid my adaptation and reduce cultural stress 0 1 2 3 4 5
- I develop strategies for learning the host language and about the host culture 0 1 2 3 4 5

Level II: Sojourner

- I use a variety of effective strategies when interacting with culturally different people 0 1 2 3 4 5
- I demonstrate the capacity to interact appropriately in a variety of situations within the host culture 0 1 2 3 4 5
- I am able to cite sociopolitical factors which have shaped both my own culture and the host culture 0 1 2 3 4 5
- I employ appropriate strategies for coping and/or adjusting to the host culture 0 1 2 3 4 5

- I employ appropriate strategies for coping and/or adjusting to my own culture upon returning home 0 1 2 3 4 5
- I identify and effectively utilize models, strategies, and techniques to enhance my learning about the host culture and language 0 1 2 3 4 5

Level III: Professional

- I utilize several cultural frameworks to improve my professional interactions in the host country 0 1 2 3 4 5
- I communicate effectively with people from various cultures in a range of social domains, considering age, gender, social status, and other factors 0 1 2 3 4 5
- I utilize relevant culture-specific information to improve my working style and professional interaction with my hosts 0 1 2 3 4 5
- I monitor my behavior and its impact on my learning, growth, and on my hosts 0 1 2 3 4 5
- I successfully utilize relevant frameworks to improve my managerial role in intercultural and multicultural settings 0 1 2 3 4 5
- I devise strategies to adapt my professional habits to the appropriate learning and styles of the workplace 0 1 2 3 4 5

Level IV: Intercultural/Multicultural Specialist

- I can explain a range of models for understanding cultures and the dominant and emerging theories which underpin these 0 1 2 3 4 5
- I utilize my language ability and cultural models to anticipate the behavior of persons from various cultures in most domains of social and professional interaction 0 1 2 3 4 5
- I successfully incorporate host culture dominant cultural traits into intercultural education and training designs 0 1 2 3 4 5
- I help resolve cross-cultural conflicts and misunderstandings 0 1 2 3 4 5
- I test out the relevance of new and alternative methods that further understanding of the intercultural and multicultural fields 0 1 2 3 4 5
- I develop new concepts, models, and strategies for presentations at professional meetings and publications in appropriate journals 0 1 2 3 4 5
- I provide professional and educational services in the intercultural and multicultural fields 0 1 2 3 4 5

KNOWLEDGE

Level I: Educational Traveler

- I can cite a basic definition of culture and identify its components 0 1 2 3 4 5
- I can contrast aspects of the host language and culture with my own 0 1 2 3 4 5
- I know the essential norms and taboos (greetings, dress, behavior, etc.) of the host culture 0 1 2 3 4 5
- I recognize signs of cultural stress and I know strategies for overcoming them 0 1 2 3 4 5
- I know some techniques to maximize my learning of the host language and culture 0 1 2 3 4 5

Level II: Sojourner

- I can articulate at least one academic definition of culture and describe the complexities of cultural systems using relevant concepts and terms 0 1 2 3 4 5
- I can describe and explain my own behavior and that of my hosts in various domains (e.g., social interaction, time orientation, relation to the environment, spiritual, etc.) 0 1 2 3 4 5
- I can articulate the general history and some sociopolitical factors which have shaped my own culture and the host culture 0 1 2 3 4 5
- I can describe one cross-cultural model for understanding common adjustment phases (from entry to reentry) and strategies for coping while immersed in the host culture and upon returning home 0 1 2 3 4 5
- I can explain at least one model for understanding learning processes and strategies (e.g., the experiential learning cycle) and implications for learning about and adjusting to another culture 0 1 2 3 4 5

Level III: Professional

- I can cite various publications about understanding cultures, including those related to the domains of work, teaching, etc. 0 1 2 3 4 5
- I can describe and explain the interactional behaviors common to persons from a specific other culture in social and professional domains (e.g., team work, problem solving, teacher-student roles, etc.) 0 1 2 3 4 5
- I can compare and contrast my professional area of interest in my own culture and a specific other culture (e.g., teaching, sustainable development, community organizations, volunteer practices, etc.) 0 1 2 3 4 5
- I can describe several models of cross-cultural entry and strategies for successful entry and adaptation 0 1 2 3 4 5
- I can discuss models for understanding learning styles and strategies, and describe prevailing styles in my own culture and another culture and their implications 0 1 2 3 4 5

Level IV: Intercultural/Multicultural Specialist — I am able to

- explain the complex dynamics inherent in multicultural settings involving people of diverse language and culture backgrounds 0 1 2 3 4 5
- describe a range of models for understanding cultures, and the prevailing theories and paradigms in the intercultural literature which underpin them 0 1 2 3 4 5
- describe and explain in depth the behavior of persons from specific other cultures in important domains of social and professional interaction 0 1 2 3 4 5
- discuss aspects of specific other cultures within the professional domain of intercultural training 0 1 2 3 4 5
- explain and utilize several models for mediating and resolving conflict among peoples of different cultures 0 1 2 3 4 5
- provide a range of alternative models for conducting education or training processes that address diverse learning styles, relevant to training and advising in intercultural and multicultural settings 0 1 2 3 4 5
- cite primary and secondary research tools and other resources and systems available to professionals in the field 0 1 2 3 4 5
- identify relevant publications, journals, and professional societies that contribute to our understanding of intercultural communications, as well as the contributions of other related academic disciplines 0 1 2 3 4 5

Language Proficiency

Level I: Educational Traveler — I demonstrate ability within the following range

- ACTFL Novice-Mid (or FSI 0): able to operate in only a very limited capacity 0 1 2 3 4 5
- ACTFL High (or FSI 0+): able to satisfy immediate needs with learned utterances 0 1 2 3 4 5
- ACTFL Intermediate Low (or FSI 1-): able to satisfy basic survival needs and minimum courtesy requirements 0 1 2 3 4 5
- ACTFL Intermediate-Mid (or FSI 1): able to satisfy some survival needs and some limited social demands 0 1 2 3 4 5

Level II: Sojourner — I demonstrate ability within the following range

- ACTFL Intermediate-Mid (or FSI 1): able to satisfy some survival needs and some limited social demands 0 1 2 3 4 5
- ACTFL Intermediate-High (or FSI 1+): able to satisfy most survival needs and limited social demands 0 1 2 3 4 5

Level III: Professional —I demonstrate ability within the following range plus some ability in a third language as stated below

- ACTFL Advanced (or FSI 2): able to satisfy routine social demands and limited work requirements 0 1 2 3 4 5
- ACTFL Advanced Plus (or FSI 2+): able to satisfy most work requirements and show some ability to communicate on concrete topics 0 1 2 3 4 5
- ACTFL Superior (FSI 3 to 4+): able to use the language with sufficient structural accuracy and vocabulary to participate effectively in most formal and informal situations 0 1 2 3 4 5
- and ACTFL Intermediate Low to Intermediate High (FSI 1- to 1+) in a third language 0 1 2 3 4 5

Level IV: Intercultural/Multicultural Specialist — I demonstrate ability within the following range plus some ability in a third language as stated below

- ACTFL Superior (FSI 3 to 4+) in a second language 0 1 2 3 4 5
- and ACTFL Intermediate High to Advanced Plus (FSI 1+ to 2+) in a third language 0 1 2 3 4 5

*Adapted in part from a "Report by the Intercultural Communicative Competence Task Force," World Learning, Brattleboro, VT, USA, 1994.

© Alvino E. Fantini, Brattleboro, VT, USA 1995; Revised 2000
(Reprinted with permission)

Language and Culture Education and Training

Debra M. Blake, Dan Clapper, Alvino E. Fantini,
Beatriz C. Fantini, and Kinya Sakamoto

Abstract

Theories and practice of language and culture teaching in the United States, and throughout the world, have undergone dramatic changes over the past half century. Throughout all these years, language and culture teaching practices at the School for International Training have been at the forefront of the field, based on a view that language and cultural competencies are critical to cross-cultural entry, to functioning effectively in other cultures, and in meeting other people on their own terms. Teachers at SIT address not only the teaching of language and culture, but the development of their students' ability to learn independently and to become lifelong learners. Instruction is provided in various configurations to a wide variety of students and trainees, and programs are typically proficiency-based, learner-centered, participatory, and experiential. Following a long tradition of innovation and exploration, new language and culture initiatives are continually developed.

Overview

The study of languages in this country has generally followed societal views regarding the importance and significance of learning a foreign or second language (now increasingly called "world languages"). Up to the early 1960s, language study was generally treated as a subject matter, much like math, science, or any other; i.e., students typically learned more about the language and its grammatical systems than they did about "using" the language.

The introduction of the Audio-Lingual Method (developed within the U.S. government and military) changed all that by shifting the focus of language study from grammar-translation to developing the ability to understand, speak, read, and write. In subsequent years, other methodologies followed, all attempting to increase the efficiency with which one developed communicative ability in a foreign language (FL). Parallel to these efforts, recent years have seen concentrated attempts to understand better how individuals acquire and learn and, with this, a concomitant shift of emphasis has taken place from pedagogy to a newer focus on learner styles and strategies.

A further expansion, and deepening, of the field began during the mid-90s when a consortium of FL professional societies — the American Council on the Teaching of Foreign Languages and others — developed and proposed expanded goals for language learning that include, in addition to communication, cultural and intercultural dimensions, connections with the relevant fields of discourse of the learners, and connecting learners with the communities of speakers of the target language (cf. *Standards* 1996), whether around the block or across an ocean. These developments have all had a profound impact on how best to teach and learn a second or foreign language.

Throughout these historical developments, SIT has been at the forefront of the interrelated fields of language and culture teaching, bolstered by its view that language is not only a communicative tool

to be used to cross cultural boundaries, to be able to function effectively in new communities, and to assist in meeting people on their own terms, but also a manifestation of a unique world view. The implications of this notion are apparent in ongoing and current efforts within the institution.

Our Beginnings

From institutional records, it is quite clear that from the beginning two elements were important in an "Experiment" experience — learning the host language and culture by living with a family. However, it was not until 1964, that formal attempts were made to provide language instruction as an explicit and structured component of the cross-cultural orientation process. In that year, 59 students spent three weeks in an intensive 100-hour summer language program at Sandanona, a former estate, now The Experiment in International Living's (EIL) newly acquired training center, prior to heading overseas for a summer abroad. By 1966, that number increased to 404 students who took part in similar classes (beginning in Vermont and continuing during a 14-day voyage across the Atlantic to Europe via the Azore Islands). And in 1967, 511 "Experimenters" studied 19 different languages in intensive six-day-a-week, eight-hour-a-day, three-week courses. By 1968, 1,843 Experimenters had studied 26 languages at 5 different sites in New England — a dramatic increase and a dramatic commitment to language and culture study! (cf. Fantini 1965, 1967, 1972, 1975).

Following these initiatives, other programs were developed for other students at SIT, occurring at other times through the year, in varying durations and intensity, into the next decade. Within only a few years, EIL had already shown conclusively that its approach to language-culture preparation, followed immediately by an in-country sojourn, produced more significant results than a full year of language study in school or college. These results, drawn from pre- and post-immersion testing, followed by additional testing at the end of the homestay experience, using standardized college-level FL tests were, by all measures, quite phenomenal (cf. Fantini 1968 and Wallace 1972).

The Goal: Communication

In the early days of The Experiment's Foreign Language Office (FLO), the Audio-Lingual Method — though not yet diffused throughout the nation's schools, where an emphasis on reading and writing still prevailed — formed the backbone of language instruction. On the face of it, Experiment teachers worked with this method for much the same reason the military, foreign service, and the Peace Corps had adopted it years earlier: they needed to train large groups of people efficiently and rapidly to be able to communicate. The method gave programs a recognizable structure and a way to quickly train the growing corps of fluent but largely inexperienced teachers for intensive, communicative programs, and it resulted in an exciting and productive experience for participants. (In fact, few college language professors were hired to teach in Experiment programs, in part because most were unfamiliar with newer methods and in part because many were often less competent orally than they were in the literary aspects of their field.)

Beyond the efficiency and speed that ALM offered, there was a far more important reason for using this approach and that goal remained paramount for future Experiment — and SIT — language instruction: students traveling abroad to live with host families needed more than the rules of grammar and an erudite ability to read literature. They needed, most of all, to be able to speak the host language. This innovative approach was one of the first methodologies to enable such a possibility. Many others methods were used in the ensuing years, but always the goal remained the same — communication!

The decision to buck the national trend in language education at that time was only one of many ways in which The Experiment would influence language education — and eventually, language teacher preparation — in the years ahead. And the practical, creative way in which EIL approached ALM and other methods such as Silent Way, Suggestopedia, Counseling Language Learning, Total Physical Response, the Communicative Approach, and others — changing, adapting, and modifying them as suited to the learner's own context and needs — was yet another harbinger of the very practical and learner-oriented focus that remains a cornerstone of the School. Teachers were encouraged to focus on the communicative needs of their students, to extend themselves beyond the strictures of excessive adherence to any particular "method," to include activities such as singing, simulations, role play, skits, story telling, authentic communication, and culture learning. Activities were also designed to foster group bonding and group process, as well as individual and group reflection, features that remain salient in today's SIT education.

As the demand for more and more languages for preparing summer exchange participants increased, other sites were found beyond the Sandanona campus. Local camps, private schools, and other facilities — including a shipboard language program — were all engaged at various times. Sites were also established abroad and French language camps were held in Quebec and Spanish camps in Mexico. Language labs were installed on shipboard and a trailer was converted into a mobile lab to be transported to other locations as needed.

The environment at the various sites — which included venues where early Peace Corps volunteers were also trained — was such that not only were the students learning language at a fairly rapid pace, but so too were the teachers gaining extensive insights about the nature and reality of experiential and communication-based language learning. In addition, teacher trainers were themselves learning valuable lessons about the nature of teacher training and, in the meantime, gaining a reputation for their skill and innovations in this area.

Foundations for a Teacher Education Program

The spirit of innovation and fervor for teaching language and culture through the FLO presaged the future of what would become the School's Masters of Arts in Teaching (MAT) program, and, much later, evolve into the Language and Culture Center (LCC). With the help of renowned language pedagogy innovators such as Earl Stevick and Caleb Gattegno, an MAT program was launched in the late 1960s, building on the vast experience already accrued in language teacher training. By the third year of the program, a track preparing teachers of English to Speakers of Other Languages (or ESOL) was added. Within the next several years, the relationship of the FLO to the MAT program underwent several changes and eventually the delivery of language and culture courses and teacher preparation were concentrated in two separate departments as they have remained to this day.

By the early 1970s, EIL language teaching contracts with the Peace Corps diminished and by the late 1970s most Experimenters began to be trained in-country rather than on the SIT campus. This left the Foreign Language Office with two tasks: teaching language to students in the on-campus, degree-granting programs (the Masters in Intercultural Management program had been developed by then) and teaching language and intercultural communication to private students and corporate employees. These included contracts with institutions and corporations such as the Near East Foundation, Operation Crossroads, Digital Corporation, General Motors, Chrysler, various pharmaceutical companies, the Red Cross, the American Medical Students' Association, and even the U.S. Coast Guard. By the early 80s, institutional support for foreign language teaching waned, the FLO was eliminated, and the School continued for several years with no formal foreign language teaching unit until the Language and Culture Center was created in the mid 80s in an effort to reconstitute the capacity to provide the instruction that was still needed.

The Language and Culture Center

Today's Language and Culture Center serves as an academic support unit. Because SIT's two degree-granting programs have specific language-related graduation requirements, the LCC operates as a service that helps students meet their program goals. In addition, the Center carries out other tasks such as counseling students on language matters, consulting with other departments, initiating and collaborating on grant proposals, and training and supervising adjunct teaching staff.

In an average term, the Center offers various levels of French, Spanish, and Japanese to SIT students, staff, and local community members. Other options are provided as needed, including, most recently, Korean, Portuguese, Italian, Quechua, and American Sign Language. The LCC also provides intensive 30-hour-per-week courses (e.g., Azerbaijani, Czech, Angolan Portuguese, etc.) to targeted audiences upon request. Courses are based on the notion that students need to be able to — and want to — communicate with their peers and others, socially and professionally, in authentic, respectful, and personally meaningful ways.

Whereas foreign language instruction is the responsibility of the LCC, English instruction is provided by another unit known as Language and Intercultural Training for Enterprises. Over the past year, LCC staff have collaborated with this unit in developing, organizing, and conducting programs in the private sector. In addition, the LCC has itself now begun to teach English as a Second Language to incoming SIT students, an offering likely to increase in capacity given the closing of the School's International Students of English program in 1998 and of a subsequent effort to provide academic English language on campus.

A New Language-Intercultural Initiative

With the Language and Culture Center focusing largely on academic support, a different institutional initiative — Language and Intercultural Training for Enterprises — was launched in 1996 to address the training needs of private sector multinational organizations. An increasingly global economy, a significant rise in cross-border activities, including mergers and acquisitions, and the high cost of failed international expatriate assignments, have led many such organizations to become concerned about the language and intercultural competence of their workforce. Responding to this

trend, the Language and Intercultural Training for Enterprises team developed a variety of product and service offerings, including on-site language and intercultural training (delivered at the client's site), residency language training (delivered at World Learning sites in Vermont and California), and consulting services.

Since its inception, the Language and Intercultural Training for Enterprises team has provided innovative training programs to participants from more than thirty organizations. Through its Executive English program, residency language training has been provided in Vermont and California to participants from Procter and Gamble Far East, JP Morgan, Save the Children Mali, and Hewlitt Packard, among many others.

Working closely with one of the world's largest multinational energy enterprises, a global standard for language training was developed. The standards incorporate "best practices" for organizing everything from effective institutional and human resource policies to selection criteria and procedures for identifying quality language training suppliers local to the company's foreign affiliates. Now operating in Europe, Asia, Latin America, and the United States, the global standard provides a system whereby suppliers in one urban center can access learnings in another, while enabling the client to better utilize internal human resources. Importantly, such products show how applicable the experiential education paradigm can be to the turbulent environment of a global enterprise. At the same time, they continue to develop the paradigm by integrating best practices in private sector training, including systems thinking, knowledge management, and distance learning technologies.

Recently, this unit entered into an agreement to become a major multinational energy enterprise's "lead supplier" of language training in the U.S. This agreement provides further opportunities to extend the experiential educational model and other core institutional competencies to a very large sample of corporate trainees. It also establishes the institution firmly in the type of business-to-business relationship that best allows for industry innovation, careful attention to quality control across multiple training sites, cost reduction, and maximum organizational impact.

An overview of a current assignment in the consulting services area perhaps best illustrates how Language and Intercultural Training for Enterprises activities bring our traditional institutional strengths to enterprises in the private sector. A major client needed to support managers in their relocation to an African country for a three to five year period. Three key problems needed to be solved to support clients coming into the scene: 1) integrating language and culture dimensions of training, 2) customizing the experiential approach to ICC teaching to the specific setting and to the expectations of trainees, and 3) designing a language curriculum addressing communicative expectations of host country nationals in each segment of society.

To integrate language and culture, host country nationals were brought together, along with subject matter experts and client employees. With this group, a world view framework was conceived and tested, consistent with our institutional perspective that it makes sense for training to enable both company employees and host country nationals to become more effective in the situations in which they find themselves. To design this interpersonal effectiveness curriculum, target audiences were asked to brainstorm authentic, interactive, business-related scenarios, including profile participants, effective communicative strategies, and speech registers appropriate to host country expectations. These situations became the framework for an ICC curriculum delivered in English, followed by training for the same situations delivered in the target foreign language.

The approach to ICC teaching in this enterprise sector is based solidly on an experiential model, utilizing critical incidents (Brislin et al. 1986, Kohls and Brussow 1995) as the basis for exploration and discussion. In the Interpersonal Effectiveness curriculum, however, each incident is contextualized by situations reflecting social realities of the host country in a manner consistent with "country-specific" ICC courses offered elsewhere in World Learning and SIT. Finally, after leading participants through the experiential discussion, additional perspectives on each "episode" are generated by pertinent host country narratives, and by the explanations that would normally be offered from a general approach (Brislin and Yoshida 1994, Landis and Ghagat 1996) and from a cognitive approach (Bhawuk 1998) to ICC. Episodes faced by each training audience are organized into a coherent "novella" reflecting key character profiles, situations they will face, and relationships they will need to develop.

FL courses are designed by collecting samples of the target language used in the target country today. This allows adapting commercially available textbooks on the language in question for the basic levels of training. For intermediate levels, critical situations for participants are identified and relevant sociolinguistic data collected. This helps base training episodes on the genre of communication expected by interlocutors (Swales 1990). Thus, while specifying content in a manner consistent with best practices in language programs for specific purposes (Dudley-Evans and St. John 1998), the curriculum can also be situated within the discourse communities (Scollon and Scollon 1995) and ethnography of the region (Saville-Troike 1989). To assist planning and evaluation by clients, general proficiency metrics consistent with the American Council on the Teaching of Foreign Languages (ACTFL) standards are utilized.

Relying on an experiential model, strengthening design work by systems thinking, and incorporating technology as relevant, helps overcome challenges faced in the project. In addition, the worldwide web and email are employed with host nationals and subject matter experts to perform diagnoses, a custom Website supports all design work, and a portion of the Website is re-purposed as the basis for orienting the client. The integration of technology in support of the project is invaluable to the work group and ultimately contributes to a successful technical review with the client.

Multinational organizations profoundly affect the development of the countries and communities in which they operate. The Language and Intercultural Training for Enterprises team looks forward to continuing to design and implement innovative products and services to meet the training and development needs of both companies and the host communities in which (and with which) they work while holding true to our own institutional mission.

Language Materials Development

Another inroad into the field of language education came about through various materials development efforts over the years that arose out of sheer necessity. In the 1960s, communicative language texts and materials existed for only the commonly taught languages (Spanish, French, German, Russian, and Italian), but not for the growing number of less-commonly taught languages needed by students traveling abroad on Experiment programs. As language offerings increased, so too did the need for materials to aid this effort. To this end, the Board of Trustees approved an extensive plan to develop language texts with accompanying audio tapes.

The development of language course materials constituted an effort that lasted many years (from the mid-1960s to the mid-1970s) and initially required the collaboration of The U.S. Experiment together with its partner organizations around the world. Following a specific model based on ALM methodology and centered on the experiences students underwent while living abroad with host families, teams of writers, linguists, and teachers for each language were supervised by the FLO staff in a rather grandiose and ambitious effort. Working together, they produced more than 35 courses — from Arabic to Wolof, including dialects and varieties sometimes never written before — comprising texts and tapes. This became known as the "EIL Series" (e.g., EIL Moroccan Arabic, EIL Flemish, EIL Italian, EIL Swiss German, EIL Turkish, etc.).

This expertise in materials development subsequently led to several major grants to develop more elaborate courses for the U.S. Government (in Sudanese Arabic), the Esperantic Studies Foundation (a home study course in Esperanto), the U.S. Peace Corps (in Belizean Creole Pidgin English, Siswati, Sudanese Arabic, Mauritanian Arabic, Solomon Islands Pigin, Sesotho, Swahili, Kosraen, and Gilbertese), the German company, Deutsche Grammophon Gesselschaft (two self-instructional courses on three levels each in Spanish and English), and for the President's International Youth Exchange Initiative (a series of intercultural training and orientation guides).

Even in the earliest days of FL teaching at EIL, it was well understood that materials provide only a starting point for teachers. Teachers have always been encouraged to innovate, to work with their students in the most effective manner, and to work always toward proficiency. In addition, teachers were oriented to understand that language courses as such are only a beginning and that students need to learn how to continue learning on their own once in a field situation. The logical next step, therefore, was to develop a self-study manual to aid students in this process, replete with field techniques and strategies. Again, this was an early sign of things to come in today's language learning and language teaching environment which encourages the student's ability to develop useful and productive language learning strategies. Many of the materials developed over the years continue to be used in modified form throughout the world today.

Other Innovations

Given its consistent focus on communication, LCC has long supported the foreign language proficiency movement that increasingly characterizes language teaching in public education nationwide. Classes are currently organized in accordance with proficiency guidelines formulated by ACTFL, and students are evaluated according to these guidelines. Courses emphasize function and authentic use, in addition to context and accuracy. Language classes also integrate culture learning to encourage students to develop an understanding of the historical and daily realities of the people whose cultures they are studying.

The LCC has been even more innovatively aggressive in the area of autonomous student learning. It has long been a tenet of the School that students are responsible for their own learning, and the LCC, following in the steps of earlier EIL programs, actively encourages students' discoveries via language learning, as members of their native cultures, as visitors to new cultures. and as capable and aware language learners.

The LCC's Guided Self Instruction (GSI) model provides the most obvious example of the Center's focus on autonomous learning. The model, originally designed in 1976 to help students who

wished to study languages not available in courses, consists of forty-five hours of documented work per credit hour, and demands strong motivation on the part of students, along with organizational skills and a willingness to engage in reflective learning. Students read various articles about language learning and learning strategies and they work with a personal language counselor to develop individualized goals and practical objectives. They meet with the counselor on a regular basis to refine their goals and objectives throughout the course, to share their work, to share learning strategies, to demonstrate their progress, and to redirect their learning process as needed.

The GSI approach has been extraordinarily successful, with regard to student enrollment, compliance, and achievement. Students meet for a set number of hours with a native or near-native speaker of their target language. Given the physical location of the SIT campus — in the green hills of southern Vermont — it might well be imagined that it would be difficult to locate conversation partners in many of the languages students wish to study. This, however, has not been the case. In the past three years alone, students have successfully worked with speakers in Hindi, Thai, Khmer, Nepali, Tibetan, Mongolian, various regional dialects of Arabic, Hebrew, Swedish, Russian, Korean, Turkish, Indonesian, Mandarin, Vietnamese, Portuguese, German, and Swahili, among others.

Evaluations written by GSI students are mostly positive and several students have taken more than one semester in this format. Among the elements they consider most important in the course is the opportunity to spend time with a native speaker of the language and culture they are studying. Several have developed long-term relationships with their conversation partners and have had the opportunity to meet their partners' families once they travel to the country for internships or work, thus expanding the reach of the SIT community.

The kind of language learning counseling that characterizes the GSI approach is also available to all other SIT students. Such counseling constitutes a separate, ongoing function of the Language and Culture Center. The Center also houses informational materials about continued language learning abroad and throughout the country and the staff is available to assist all students develop objectives and concrete plans for their own language learning. In cases where students choose not to study on campus during their on-campus phase of study, the LCC can help them design long-term plans for meeting their program language requirements.

In addition to academic language courses, the LCC engages in various other activities. For example, it organizes summer Spanish teacher workshops and intensive, one- or two-week courses in French and Spanish. It offers private tutorials, language and culture orientation throughout the year in many languages, as needed. It works with staff and teachers of SIT's College Semester Abroad (CSA), as a way of pooling experience and sharing ideas about optimal language teaching. It arranges summer language camps for a local school, and an after-school Spanish language program for students at a local Montessori School. These diverse activities call upon the LCC staff to respond with innovative curricular designs and pedagogical approaches that produce communicative abilities.

Looking Ahead

The ability to respond in creative and innovative ways to new program demands is at the heart of LCC's work. The ability to teach any language in any format for any student or group of students at any time and in any location keeps the work exciting while it also constitutes an ongoing challenge.

At the moment, several new initiatives are on the horizon: increased tutorials, new ventures in intercultural orientation and training, and new efforts in developing teacher support materials to enhance our language instruction abroad. This last effort grew out of a grant to work with teachers in ten African countries where in-country staff provide instruction in local languages to SIT students in college semester programs. This initiative seeks to maximize the language and culture learning of students in field situations by more effectively combining classroom instruction with guided self-instructional field learning. If successful, this initiative may be replicated in Asia and elsewhere.

Finally, in addition to improving proficiency-oriented instruction, further work will need to be done to respond more effectively to the recently promulgated national foreign language standards (cf. *Standards* 1996 and Phillips 1999) that so clearly relate to our interests. These standards acknowledge five goal areas that support not only communication, but also include culture and intercultural work, connecting learners with the speakers of the language, both locally and abroad, and a focus on the discourse areas of relevance to the learners.

Bilingualism and multiculturalism have gained conceptual ground in the U.S. and are fast becoming globally important as intercultural contact increases worldwide. But it is not enough to embrace another's culture if one rejects (or ignores) that person's language; nor is it enough for us, in this country, to turn bilingualism into a one-way street, expecting newcomers to learn English language and American culture without also making any effort ourselves to discover the perspectives and values inherent in other cultures and languages. LCC has an important role to play in encouraging our students to make this effort and thereby furthering the institution's mission.

References

Bhatia, Vijay K. 1993. *Analyzing Genre: Language Use in Professional Settings.* London: Longman.

Bhawuk, Dharm P.S. 1998. "The Role of Culture Theory in Cross-Cultural Training — A Multimethod Study of Culture-Specific, Culture-General, and Culture Theory-Based Assimilators" in *Journal of Cross-Cultural Psychology.* Vol. 29, No. 5, September, pp. 630-653.

Brislin, Richard and Tomoko Yoshida. 1994. *Intercultural Communication Training: An Introduction.* Thousand Oaks, CA: Sage.

Brislin, Richard et al. 1986. *Intercultural Interactions — A Practical Guide.* Thousand Oaks, CA: Sage.

Dudley-Evans, Tony and Maggie Jo St. John. 1998. *Developments in English for Specific Purposes.* Cambridge: Cambridge University Press.

Fantini, E. 1965. "A+ for the Language Programs," in *Odyssey.* Winter, Vol. III, No. 1.

————. 1967. "A 20th Century Tower of Babel" in *Odyssey.* Spring, Vol. V. No. 1

————. October 1968. "The Experiment in International Living's Multi-Language Program," in *Foreign Language Annals.* Vol. II, No. 1.

————. 1972. "Formula for Success," in *Exchange Magazine.* Washington, D.C.: Department of State.

————. 1975. "The Role of Language in an Overseas Experience," in *SECUSSA Sourcebook: A Guide for Advisors of U.S. Students in an Overseas Experience.* National Association for Foreign Student Affairs, Washington, D.C.

Kohls, Robert L. and Herbert L. Brussow. 1995. *Training Know-How for Cross-Cultural and Diversity Trainers.* Duncanville, TX: Adult Learning Systems, Inc.

Phillips, June K., ed. 1999. *Foreign Language Standards: Linking Research, Theories, and Practices.* Lincolnwood, IL: National Textbook Co.

Saville-Troike, Muriel. 1989. *The Ethnography of Communication: An Introduction.* 2nd Edition, Cambridge, MA: Blackwell.

Scollon, Ron and Suzanne Wong Scollon. 1995. *Intercultural Communication — A Discourse Approach.* Cambridge, MA: Blackwell.

————. 1996. *Standards for Foreign Language Learning: Preparing for the 21st Century.* Lawrence, KS: Allen Press, Inc.

Swales, John. 1990. *Genre Analysis: English in Academic and Research Settings.* Cambridge: Cambridge University Press.

Wallace, John A. 1972. "Three Weeks Equals Thirty Weeks? — A Report on an Experimental Intensive Language Course" in *Foreign Language Annals.* Vol. 6, No. 1, October.

Language Teacher Preparation

Alvino E. Fantini, Donald Freeman, Tim Maciel,
Wendy Redlinger, Alex Silverman, and Claire Stanley

Abstract

Language teacher preparation at SIT is based on extensive experience in teaching foreign languages and English as a Second Language and in preparing language teachers for a variety of contexts. From the beginning, the focus has remained on educating and training teachers to work with learners in innovative and creative ways, with a focus on communicative and intercultural competence. This has resulted in experiments with a variety of teaching methods, culminating in increased interest in learning about how learners learn. The result has been a variety of distinctive features that characterize our efforts. To this has been added varied program formats, certificate programs, a fellowship program, a teacher research center, and most recently, continuing education and online courses. The search for excellence continues to generate new ideas for the years ahead.

Some Background

The preparation of teachers for careers in foreign language education at SIT has been an outgrowth of the institution's extensive experience in teaching foreign languages. The question naturally arose from the challenges of teaching a great variety of tongues in a great variety of contexts: how can one best prepare individuals to teach a foreign language? The School's concern has always been with enabling learners to actually communicate in another language in order to be able to participate more fully in another culture, and finding answers has been an ongoing quest. The open-ended nature of the challenge, indeed, has led to a continuing exploration that has lasted more than forty years.

The introduction of the Audio-Lingual Method to The Experiment in the early 1960s (already in use within the U.S. government and the Peace Corps) provided an initial start by shifting the focus of language study from grammar-translation and vocabulary memorization to developing the learner's ability to understand, speak, read, and write. In subsequent years, other methodologies followed — Suggestopedia, Silent Way, Counseling Language Learning, Total Physical Response, and others — all attempting to increase the efficiency with which students developed communicative ability in a foreign language (FL).

More recently, efforts have concentrated less on finding the best pedagogical "methods" and more on attempting to understand better how individuals acquire and learn another language. With this, a concomitant shift of emphasis from pedagogy to understanding learner styles and strategies has taken place. This "post-methodological era" was further promoted when a consortium of FL professional societies — the American Council on the Teaching of Foreign Languages (ACTFL) and others — developed and proposed expanded goals of language learning that include, in addition to communication, also cultural and intercultural dimensions, connections with the relevant fields of

discourse of the learners, and establishing ties with the communities of speakers of the target language, whether nearby or across an ocean. These developments have all had a profound impact on the preparation of foreign language educators.

SIT's Involvement in Language Teacher Training

Currently, SIT, through its foreign language teaching activities, its teacher training efforts, and its professional teacher education programs — the Master of Arts in Teaching program (MAT), now more than 30 years old; and its counterpart, the summer MAT or SMAT, now entering its 20th year — has, throughout its existence, been involved in finding the best ways to prepare FL teachers. Early efforts, beginning in 1963, primarily involved recruiting native speakers from abroad to teach in contractual programs with the U.S. Peace Corps to prepare volunteers for some sixteen countries. Because these recruits were seldom trained teachers, special training sessions were developed to ready them for teaching (very) intensive programs. The language courses they were trained to teach often involved eight hours of language instruction per day for a total of about 320 hours over the course of three months. Training these individuals in a creative Audio-Lingual Approach (albeit, still fairly prescriptive) generally produced surprising results in the students.

These efforts provided the impetus and the know-how for extending language training to the participants in the organization's Summer Exchange Programs. As a result, short-term training for teachers in more than 50 languages were conducted by a Foreign Language Office (FLO), which served the entire institution. Although the institution had always had an interest in foreign languages (and had written various booklets about language learning), it was only in 1964 that the decision was made to teach languages to all Experimenters going to live with families abroad. Within a few years, this peaked to teaching more than 50 languages to about 1,400 program participants in the summer program alone. And because the language of interest was always that of the homestay community, regional variations and local dialects were taught, as needed, along with standard forms of language. This effort required hiring hundreds of individuals most of whom were untrained teachers. An elaborate training plan was developed by the FLO to prepare and support these teachers for their engagement in the generally three-week, 100-hour pre-departure, total involvement courses.

When Peace Corps training diminished stateside in the late 60s and early 70s, EIL became increasingly involved in other program activities — the Latin American Scholarship Program for American Universities (LASPAU) and the African Scholarship Program for American Universities (ASPAU), foreign language and English language training, Cooperative Overseas Programs, and most significantly, the Foreign Language Assistant Program or FLAP, among others. This intense and diversified experience led to an interest in establishing a Master of Arts in Teaching Languages program which began in 1968.

Our Approach To Language Teacher Preparation

From the outset, SIT prepared FL educators to help their students develop an ability to communicate in a foreign language and to be able to "function effectively" overseas. Certainly, the traditional approach in use at that time in public education and most universities did not share this focus. For this reason, the FLO sought out various prominent and innovative language educators to

develop a concept for a Master's Program that would best prepare interested and competent foreign language educators for classroom teaching (hence the emphasis on the "T" of the MAT). Luminaries and mavericks in the language field (such as Esther Eaton, Earl Stevick, Caleb Gattegno, and Carl Pond, among others), joined the FLO staff (Alvino Fantini, Tom Todd, Georg Steinmeyer, and Elise Andre, among others) to map out the plan. The first program offered Spanish and French and a year later, English as a Second/Foreign Language was added. Certification for teaching in U.S. public schools was established from the beginning and an endorsement in Bilingual-Multicultural Education was approved in 1976. In 1981, a two-summer format known as the summer MAT (or SMAT Program) was added.

To a heavily empirical base of experience, progressive principles of thinkers like John Dewey, Charles Curran, Maria Montessori, Morris T. Keaton, G. Lozanov, Paulo Freire, David Kolb, and others, were gradually added. Many of these thinkers sought not only to make education more exciting, accessible, and humane, but they also believed that education should serve to make the world a more equitable and just place; in this way, they were fully consistent with the EIL founder's original concerns. Theory and practice, concept and applications, all formed part of the educational experience, and lessons learned through direct field experience influenced how teaching and learning occurred in classroom settings. As a result, experiential education became an important model for the program (and other SIT activities as well), and a focus on developing the participants' awareness, attitude, skills, and knowledge expanded dimensions of that model. Introspection, reflection, and critical thinking carried on the tradition of the original EIL group processes and discussions. An articulation of teacher competencies guided the course offerings and helped the staff envision learning outcomes needed by the participants.

Distinctive Features of the Program

Today, teacher preparation is housed within SIT's Department of Language Teacher Education (DLTE), and is delivered in the two formats mentioned above, in addition to various certificate program offerings. The DLTE also houses various other activities, including the Center for Teacher Education, Training, and Research (CTETR) and SIT Extension courses (both described below).

Today, the degree programs continue to reflect the fundamental vision of their founders and the evolution they have undergone based on the wisdom and experience of the students and faculty who have been a part of it for over many years. We would like to think that a graduate from the early years of the program, who had had no contact with MAT since graduation (an unlikely prospect!), would, upon returning to Brattleboro and becoming reacquainted with MAT, be doubly astonished. First, this alum would be struck by the numerous changes in program delivery, location of internship sites, technological enhancements, attention to the context of teaching, the culminating work of the portfolio, as well as many other departures from the way things were years ago. The second source of astonishment (we hypothesize) would be how securely the fundamental principles and philosophy of the program have remained intact. Let us take a look at those principles:

First of all, we would stress that the program is a "total" program, a coherent whole. By this we mean several things: that we strive for educational and philosophical coherence, that we talk about and seek to implement broad overall goals as well as narrowly focused performance objectives, that we assess total impact, and look at qualitative change. We believe that by June, students should be able to

make evaluative statements that are reflections on their overall experience in the program. In addition, every staff member is concerned and informed about every aspect of the program, and it is the total staff that conceives, designs, and modifies the program. Academic policies, are, whenever possible, established through a highly participatory, consensual process.

A second fundamental element of MAT is that it is philosophically committed to certain values and educational principles. It is not neutral or merely academic. One basis for this commitment is our presence within the larger organization, World Learning, whose very existence is predicated on certain ideas: world peace, increased contacts and understanding between people, and advancement of cultural and linguistic pluralism. In MAT, this philosophical background is manifested in our goals and competencies, where we express our intention of educationally competent and effective language teachers whose practices are compatible with the humanistic philosophy of World Learning.

What does "humanistic" mean in this context? It does not mean adherence to a particular philosophy of living or a political program. It is rather a general orientation to education which includes these notions:

- that the teacher cares about and addresses the whole person: the intellectual, physical, emotional, and spiritual sides of the learner
- that teaching and learning is a two-way process; teachers are always learning from their students, and should expect and prepare to do so
- that much of teaching and learning is value-laden; teachers need to be aware of how this is so, and what values they wish to exemplify in the classroom, and
- that learning is more than a transmission of information but a careful and conscious blend of awareness, attitudes, skills, and knowledge.

A third basic element of the program, and of, course, of all World Learning's activities, is a focus on experiential approaches to learning. The experiential component of the program is best seen as pervasive rather than as distinct bits and pieces. Its significance can only be measured through time and needs to be assessed as part of the total program impact. When the experiential approach is seen broadly in this way, we see that many different types of stimulation may trigger an experiential result. For example, in discussing a point in linguistics, we might ask students to examine what light their own language knowledge can shed on the linguistic analysis, or have them monitor and reflect on how the analysis plays out in an actual grammar presentation in a language class. These connections can be made most fully with some passage of time, like during a supervisory visit in the internship, or through a reflection in the culminating portfolio. The key ideas here are making connections: connections between theory and practice, between a concrete experience and a generalizing concept, between academics and real-life teaching, between the known and the unknown.

The fourth basic program element is an emphasis on process — on looking at how things are done, not just where we end up. Obviously, this is at the heart of experiential education as well. Thus, if we consider evaluation, this means that we try to compare where students are now with where they started, or determine what areas they still need to develop, or see what is blocking a fuller realization of their own objectives. This is done in part by adding student input and judgment to our own, by pushing them toward greater accountability for and awareness of their own learning. It is not only the evaluation we want to arrive at, but a clarification of the process of evaluation: helping students in effect do it for themselves.

The emphasis on process is certainly felt in the courses, in what we ask students to do in their classwork. Often we will engage with them in a questioning process where the emphasis is on developing autonomy and responsibility as a learner. We will, for example, answer questions in a variety of ways: by asking students to attempt their own answer, by giving a partial and suggestive answer, or by even simply answering the question! It all depends on the circumstances and, in particular, on judgments about what sort of response will best realize the goals of the course, long term as well as short term. One constant and overriding goal is developing the students' capacities of independent thought and learning. The program is definitely not conceived of as an end point, or as a neat package, but as an initiation into a way of learning, thinking, and acting.

The teacher does not relinquish responsibility or professional standards in pushing students toward greater autonomy. On the contrary, the effort is to help people to internalize and monitor standards and performance themselves. Nevertheless, the teacher remains the final arbiter in determining the quality of the product. A formal evaluation process is therefore indispensable. Therefore, at the start of each course, the instructor presents the goals and objectives of the course and details how the student is expected to show progress toward these goals. In some courses, examinations are employed; in others, oral and written reports are used as measures. In many classes, a carefully prepared self-assessment is an integral part of the evaluation process.

While the program has continued to evolve and change through the years in many ways — keeping up with developments in the field and sometimes leading the field — educational principles derived from the program's historical roots remain the same. Today, there are well over 2,100 graduates of the program around the world and an additional 90 to 100 join their ranks every year in both the AYMAT and SMAT formats. One measure of the program's impact is the notable presence of alumni as presenters at important language conferences. For example, at a recent TESOL International Conference in Vancouver, Canada, 63 presentations were given by 60 faculty and alumni, aside from several faculty who delivered invited plenary speeches and received prestigious awards.

Teacher Preparation Outreach: A Worldwide Fellows Program

For nearly nine years, SIT has also administered an English Teaching Fellows (ETF) program, funded by the United States Government under a special grant agreement. The program was originally funded by the United States Information Agency (USIA) until October 1999 when the USIA was incorporated into the U.S. Department of State (DOS). The program is currently funded by DOS through its Bureau of Educational and Cultural Affairs.

Established in 1969, the program was designed to increase American presence, raise academic standards, and provide native speakers of English trained at the MA level in teaching English as a Foreign Language (TEFL) for selected Latin American binational centers. The USIA's English Language Programs Division handled the program directly until the 1980s when the program was extended to include universities, teacher training colleges, and other tertiary level institutions worldwide. In 1992, Fellow recruitment and administration was turned over to SIT through a competitive grant, where it has remained ever since.

The ETF program responds to two important needs: to provide host institutions with professionally trained American expertise in the direct teaching of EFL and to give recent recipients of MA TEFL/TESL degrees additional teaching experience overseas. English Teaching Fellows (ETFs)

typically serve as full-time teachers, with up to 20 classroom hours a week in the host program, most commonly a university language department. ETFs provide a model of American educational concepts, systems, and approaches. They are able to work intimately with students and colleagues of the host institution in a sustained, daily relationship.

For the past year and, continuing into the coming year, SIT has also been responsible for administering the EFL Fellow Program — a senior fellow program which sends seasoned professionals to Eastern/Central Europe and the former Soviet Union for 11 months to assist in the upgrading of English language instruction in these areas, primarily through teacher training and the training of trainers activities. Target participants are faculty of MATESOL programs interested in spending a sabbatical year in this way and other EFL professionals with significant teacher development background and experience. Candidates are recruited worldwide for both fellowship programs.

Educational Reform and Teacher-Student Learning

The Center for Teacher Education, Training, and Research (CTETR) was founded in 1996 to further the work of the DLTE beyond the realm of academic programming. Firmly grounded in the principles of the department, CTETR is committed to supporting other institutions in areas of educational reform and teacher and student learning. Drawing on the expertise and cooperation of DLTE faculty, CTETR is engaged by client institutions to bring the department's experience and background in teacher education to assist in their change processes. The Center's endeavors range from short-term, local consultancies to long-range projects administered in collaboration with partner institutions abroad. They comprise three areas: redefining teaching and learning in schools, providing reflective professional development, and increasing access to second language learning. Through its various initiatives, the Center has become an important liaison among the various elements of SIT and World Learning while at the same time serving the needs of constituencies external to the institution.

Documentation is a key component of the Center's work. Through a federally funded Teacher Knowledge Project, it is currently researching the durable linkages among reflective professional development, classroom practice, and student learning. The Center is also devising ways in which the success of its completed and ongoing endeavors can be understood and explained, both for historical record and future applications. By documenting its work in this way, the institution will be better positioned to impact educational reform efforts at the state and national level.

The Center currently operates in diverse linguistic and cultural environments around the world, including Brazil, Japan, South Africa, Rwanda, and the United States. The Center collaborates with practitioners to better understand their perspectives and to help them strengthen what they do in fulfilling their commitment to teaching and learning. Three underlying objectives guide our approach to initiating and sustaining educational change:

1. Redefining (or reculturing) teaching and learning in schools — i.e., helping institutions and teachers reexamine their values and practices. In order to achieve lasting and worthwhile change, schools must work toward the creation of new beliefs and norms, structures, roles, and perspectives on their use of time (Fullan 1996). CTETR guides client institutions through this process.
2. Providing reflective professional development — collaborating with teachers to investigate their classroom experience and improve student learning. Educational reformers have

increasingly advocated for professional development which addresses the iterative nature of teacher learning and the importance of focusing staff development activities on student learning outcomes (Guskey 1997). Through its Teacher Knowledge Project, CTETR creates opportunities for teachers to reflect on their own teaching and their student learning in a collaborative, ongoing fashion.

3. Increasing access to second language learning — extending educational opportunities for learners who traditionally have been excluded from the study of languages. CTETR has helped to create standards for adult ESL instruction in conjunction with the Massachusetts Department of Education. The Center has also collaborated with Landmark College, the only accredited college in the U.S. for learning disabled students, to create a curriculum for foreign language learning.

A New Venture: Extension Courses

"Learning anytime, anywhere," "asynchronous learning networks," and "increased access to education" are some of the newest and most promising slogans in the field. Ease of travel in real time and in cyberspace allows people of all ages and from all parts of the world to participate in educational opportunities that would not have been possible even ten years ago. Busy people worldwide are mobilized by the notion that learning can be lifelong, career-enhancing, and personally satisfying.

How has SIT responded to this reality? By launching SIT Extension in March 1999. Initially, twelve courses were offered focusing primarily on issues in education and language teaching. DLTE faculty created a series of online courses designed to meet the need of working professionals worldwide. Since its inception, offerings have been expanded to include courses in management and intercultural communication. Professionals from around the world are currently enrolled in SIT courses online, learning collaboratively, experientially, and reflectively. One such online course, for example, has teachers from the United Arab Emirates, Japan, and the United States, learning together. Another in management has managers from the United States, Guatemala, Mexico, and Zambia, talking to one another in cyberspace.

For those unfamiliar with online asynchronous learning networks, a description of the medium of teaching might be in order. This explanation will serve to illustrate how online courses can be collaborative, experiential, and reflective. The department of Information Technology at World Learning and SIT assisted extension course teachers to set up Webpages for each of their courses. The Webpages have a consistent SIT Extension look, logo, and presentation, so that students will recognize that they have come to the same graduate school each time they register for a course. Several students, in fact, have already participated in more than one course.

The Webpage has a set of links to a number of places, including the SIT library and reference section, the technology department for technical assistance, and within a few more months, students will have access to the entire school catalog. The Website for each course provides the overall syllabus for the course, requirements, introduction by the professor and, importantly, a link to the online conference site. At the conference site, students and professor are able to create topic folders where they can log on entries which are archived for the length of the course. One way of imagining the conference site is to picture putting an email that has gotten responses from 15 people into one place that can be retrieved by all 15 people and saved for an indefinite period of time. A topic folder within a conference site can be likened to the discussion of a particular article or book which has been

assigned in a normal face to face class, and then imagine all of the comments in written rather than verbal form.

The marvelous advantage of an online discussion folder is the ability to trace the evolution of a student's or a group of students' thinking over time. It is also possible to see how the professor's interventions, questions, and suggestions, might move the group's thinking along. Conversely, it is possible to trace how the students' input has influenced the professor's thinking. In just these ways, the collaborative possibilities of online teaching and learning can be understood.

Online courses can also be experiential and reflective in that the typical course participant is currently working in the field he/she is studying. SIT has worked with experiential education since its inception, usually in a "sandwich" format in which there is on-campus input, a practicum of some sort, then a return to campus to process the experience and gain more input, finally culminating in a presentation (termed "Capstone" for the Program in Intercultural Management and "Sandanona" for MAT) to illustrate the depth and breadth of learning. SIT Extension, in its online learning courses, is able to work with the professional in the midst of his or her work. In the current online teacher education course, teachers are grappling with thorny issues such as multilevel classrooms, course design, learning disabilities, and student initiative. In the current management course, individuals working in nongovernmental organizations (NGOs) are discussing personnel policies. These issues arise because they have emerged right here and now for these professionals. Their collegial and collaborative dialog, as well as readings from the instructor, web references, and textbooks all inform the moment in the classroom or in the NGO. New decisions can be made based on the input and dialog. Each participant's experience, then, can be shared, analyzed, and then reframed and effectively transformed in a matter of days. This is truly experiential education "anytime, anyplace!"

Finally, SIT online courses are reflective because they require participants to write down their understandings. Online dialog creates an interesting hybrid of verbal-like conversation and formal writing. Through the written input, and through reading what one is writing, paying careful attention that what one has written will be understood by professionals from around the world, the participant may reflect more carefully on what she or he is explaining. Further research over the next few years will tell whether a participant's reflective, analytical, and critical thinking skills can be more developed in an online course than in a face to face course, as some educators have begun to speculate.

SIT faculty have been receptive to learning to teach online courses. Our philosophy of education and our teaching styles adapt themselves quite well to this new medium. Our understanding of communicative processes and intercultural issues also puts us in a unique position to respond to international online dialogs. And participants are letting us know that they are extremely pleased with the online course offerings. Re-enrollments increase with a new set of course offerings each semester.

Finally, SIT Extension is beginning to offer "certificates" for professionals who enroll in a series of courses which address certain issues and which allow a person to present documentation of his or her sustained work to a supervisor, superintendent, or CEO as proof of in-depth study in a certain area. The newest offering is a certificate in Teacher Training. In the future, certificates in Personnel Management, Educational Technology, and Intercultural Communication will also be offered. Whether one is a graduate of SIT programs and wishes to continue to stay in touch with faculty and cutting-edge concepts, or whether one is new to SIT and wishes to become familiar with its offerings, SIT Extension is expanding and extending the ways in which faculty and participants think about education.

Looking Ahead

The Department of Language Teacher Education is always seeking to find new ways of preparing teachers. As we look ahead, future endeavors may be grouped into three areas: 1) educational technology, 2) domestic needs in foreign language education, and 3) new formats and/or new programs. These are described below.

Educational Technology

Clearly, technology is having and will continue to have a tremendous impact on the ways in which teacher education programs are delivered. In fact, the first decade of the 21st century most probably will experience more changes in the field of language teacher education than over the last 100 years, largely because of technology. Cataclysmic changes to the way information is delivered are already apparent. Online extension programs are fostering communities of learners from around the globe on a broad range of topics and this summer students, residing on campus, will take their first online course from an instructor several hundred miles away.

In the coming academic year, DLTE will develop other online courses in at least one foreign language (French) and another on how to teach foreign languages online. When we consider the fact that technology already exists for a Spanish instructor in California, for example, to transmit her or his classes visually and audially over the Internet to students in Brattleboro, Vermont, we realize that the foreign language teacher education classroom of the future may very well be made up of “bits and bytes” rather than “bricks and mortar.”

Technology not only expands SIT’s reach to individuals and institutions through our international federation and other networks around the globe, it also allows us to engage in direct field experience to an extent unprecedented in language teacher education. It is important to realize that technology is simply a tool for the delivery of our educational philosophy. Our tradition of experiential teaching approaches can only be enhanced by new modes of delivery. Our foreign language teacher preparation programs will continue to incorporate educational technology into their curricula as we expand possibilities for reflection in practice and as our “communities of learners” stay connected through the Internet. The past may be an imperfect predictor of the future, but it is certain that educational technology provides SIT with greater opportunities to extend its foreign language teacher preparation.

Domestic Needs in Foreign Language Education

Although the MAT programs have long prepared FL teachers for positions both within and outside the United States, the domestic need for FL teachers in public schools has never been greater. At present, thirty-seven states have mandated some kind of foreign language instruction in public schools despite a severe shortage of teachers. One state official within the State Department of Education reported that “gym teachers with a smattering of Spanish are being asked to teach Spanish classes. We literally can’t fill hundreds of French and Spanish positions yet the state mandates that we offer classes in foreign language.”

SIT is addressing this shortage of public school FL teachers in a number of ways. The DLTE has developed a Summer Immersion Program which targets in-service French and Spanish teachers who want to improve their language proficiency and understanding of the culture through a combination of homestay and teacher training seminars in Europe and Latin America. In the future, greater

emphasis will be placed on marketing such programs plus the possibility of developing similar programs in the less commonly taught languages such as Japanese and Chinese.

The Department has also been strengthening its public school certification track by initiating portfolio assessment, adapting the curriculum to meet new Vermont state certification requirements, and participating in a Partnership program — a collaborative arrangement between SIT and local schools that has improved and extended the delivery of foreign language instruction in grades 4 to 8 while at the same time preparing MAT candidates for work in public schools.

The Center for Teacher Education, Training and Research's Teacher Knowledge Project (TKP) has, for the past nine years focused on understanding and building teaching in relation to students and their learning. TKP's core commitment is a simple one: that teachers — and indeed all of us who work with learners and learning — can learn from and through experience by closely examining what we do in teaching. The Project's Inquiry and Reflective Mentoring Seminars further SIT's tradition of reflective professional development by allowing both FL and other teachers the time, space, support, and structure to build professional communities that identify and articulate the knowledge that comes from introspection and thoughtful examination of their work.

New Formats and Programs in FLs

New formats and programs for preparing FL teachers are currently under discussion. One format gaining increasing attention is the development of an innovative MAT program format for students unable to come to Vermont for more than a brief time. The Independent MAT program or "I@MAT" may include some on-campus classes, online courses, as well as independent study options and is projected to get underway in 2001. I@MAT is an important reflection of our goal to increase access to prospective students who, for whatever reason, cannot participate in traditional MAT formats. A Ph.D. level program is also under consideration.

New Linkages

As we look ahead, we are developing linkages with other institutions — an imperative as we expand our reach to new parts of the globe. We are well into the development of informal articulation agreements with major colleges and universities not only in North America, but abroad as well. Linkages will bring us to new educational markets and will enable us to do in many parts of the world what we have done so well in Brattleboro — provide language teacher education programs of the highest quality.

References

Fullan, Michael. 1996. "Turning Systemic Thinking on Its Head" in *Phi Delta Kappa.* Vol. 77, No. 6, pp. 420-423.

Guskey, T.R. 1997. "Research Needs to Link Professional Development and Student Learning," in *Journal of Staff Development.* Vol. 18, No. 2.

Education Abroad

John G. Sommer

Abstract

With globalization a reality in every sphere of life, the need for intercultural and international understanding cannot be overemphasized. Since 1956, SIT's College Semester Abroad (CSA) has operated study programs in 40-plus countries, distinguishing itself by balancing classroom with field-based learning, urban with rural exposure, and peer reinforcement with cultural immersion. SIT students learn not only about the global issues that constitute the themes of these programs, but also about how to learn and develop intercultural competencies that will last them a lifetime.

Overview

With globalization a daily reality in every sphere of life, the need for intercultural and international understanding cannot be overemphasized. Decisions made in one country invariably have influences in others. We have seen this clearly in the economic field, where a rise in OPEC oil prices may result in a recession; where Asian banking failures affect the entire global economy; and where an individual country's labor and environmental laws directly affect production costs which influence, in turn, the ability of workers in other countries to compete (and thus eat). We have seen it even more dramatically in the age old battle over war and peace, where nationalist movements in one area — most recently Africa — all too frequently draw in allies from others, find themselves counteracted by yet others, until the whole region is aflame. Nothing short of life and death is at stake here.

The United States has emerged in the last decade as the world's pre-eminent power, bar none. With American influence over virtually every facet of global life now undisputed, its role and actions are obviously of the most critical importance. If the flapping of a butterfly's wings is said to affect air currents and thus weather patterns thousands of miles away, imagine how great is the impact of a multi-trillion dollar economy, not to mention armed forces, around the globe. Given this reality, the question is whether the United States and its citizens are qualified to play such an awesome role.

It is in this context that education abroad presents itself as a key factor. There are, of course, other ways to "qualify" Americans to act wisely in the global arena. The most obvious is good teaching at every level of schooling in the U.S. itself. But nothing packs as big a punch as direct encounter, indeed confrontation, with the world's innumerable realities and sometimes subtle variations. Reading books, hearing lectures, seeing films and videos, and being exposed to the Internet all have their role, but they are as nothing compared to the gut-wrenching experience of "being there."

Trends in Study Abroad

At one level, education abroad has been practiced, albeit in tiny numbers, for hundreds of years, since at least the Middle Ages within Europe and, during the twentieth century, with Americans'

participation in European "grand tours" and "finishing schools." Given U.S. colonization by Europeans and subsequent continuing migration from that continent, such adventures were largely aimed at discovering "roots" or paying homage to the Mother Continent's high culture. Gradually, with increasing American prosperity and international involvement following World War II, overseas study became increasingly common. If the available data are to be believed (obtained from two undated and unpublished reports by the Liaison Group for International Educational Exchange and the National Task Force on Undergraduate Education Abroad, *circa* 1990), by the late 1980s some 62,000 U.S. students were studying abroad for credit, 85% of these in Europe, with small clusters in Mexico and Israel. By the end of the 1990s, the number had risen to 114,000, with 64% in Europe.

The first report by the Liaison Group noted that the best resource the nation can have in facing its international challenges is a very large number of highly trained people with firsthand knowledge of another culture and hands-on experience working and learning in it. Both reports observed that fewer than 2% of U.S. college and university students studied abroad in 1987-88 and recommended a national priority to increase that figure to at least 10%. Reflecting on the European focus of study abroad, the reports recommended that by the year 2000, our goal should be to increase the proportion of U.S. students going to Asia, Africa, Latin America, Eastern Europe, and the Middle East to at least 35% of the total studying abroad.1 This latter point effectively acknowledged a serious imbalance in U.S. attention to, and understanding of, those parts of the world that comprise some three-quarters of the world's population and account for all wars in which the U.S. has been engaged since World War II and that account for more than one-third of all U.S. imports and exports. The implication of this imbalance for U.S. jobs and living standards, let alone those of the rest of the world, is clear.

SIT and Study Abroad

The School for International Training's role in study abroad is widely acknowledged to be unique. This is partly because SIT's history is different from that of virtually all other study abroad programs. Its parent institution, The Experiment in International Living (now World Learning), was founded in 1932 to enhance the prospects for world peace by promoting understanding among peoples; the laboratory for achieving such understanding was the family, through the renowned Experiment homestay experience. Having found this model successful for summer groups overseas, Experiment leaders at the time felt very simply that the basic summer homestay model, with the addition of an academic component, would have an even greater impact on young Americans. Accordingly, at the initial invitation of the University of Syracuse in 1956 — an invitation soon followed by the State University of New York, Dartmouth, Pomona, and several other colleges — the first Cooperative Study Abroad programs were initiated. One may contrast this with the history of traditional study abroad programs directly sponsored by U.S. colleges and universities, most of which began (and still continue) with direct enrollment of students in overseas institutions.

Of course, Experiment/SIT study abroad programs have changed substantially since those origins nearly half a century ago. As most of the cooperating colleges gained experience in study abroad, they tended to launch programs using their own staff and resources, leaving The Experiment to extend its draw to students from an even broader range of colleges and universities throughout the United States and to organize its own programs. The Experiment model was essentially rooted in language and culture learning gained through residence with a host family, with lectures and educational excursions

and, in the program's culminating weeks, an independent study project. The hosting structure and organization of each program was provided by each country's national office of The Experiment in International Living, although each group of students (there were both high school and college programs in those days) was led, as were the non-academic summer programs, by a U.S. leader called the academic director. Most programs were in Europe but, unusual for that era, some were located in countries such as Japan, Ghana, India, Nepal, Brazil, Ecuador, and Nigeria where Experiment offices existed and were willing to host.

Although the School for International Training was founded as The Experiment's academic arm in 1964, the study abroad programs were folded into SIT only in 1981. By that time there had been 146-260 college students enrolled each year, with additional growth potential as yet unrealized. The major constraints to growth were inadequate marketing and an insufficiently academic reputation. The programs had been hobbled, in part, by the very Experiment in International Living identification that was also their greatest advantage: they were as widely known as the long-standing summer Experiment sojourns in which tens of thousands of Americans had participated, but they were too often known as just that — non-academic sojourns. A major overhaul was called for, and undertaken.

Educational Philosophy of the Model

Today's College Semester Abroad model is essentially one of creative balances: between traditional classroom and experiential, field-based learning; between urban and rural exposures; and between U.S. peer support and local cultural immersion.

Balancing Traditional and Field-based Learning

"Experiential education" has been defined in so many conflicting and often negative ways that CSA has chosen instead to use the more tightly defined term "field-based learning". To have experience, after all, is not always sufficient in itself. Rather, one must use basic analytic processes and the perspectives of the conventional academic disciplines as ways of seeing and understanding. One must be adaptable to accepting new ways of seeing and thinking in both an intellectual sense and in an everyday living sense. Learning is optimized, and driven home, by the synergy of formal presentations and readings on the one hand and experiential, field-based verification and integration on the other.

Nor is experiential verification always easy in a new cultural setting. Indeed, it can be stressful to adapt to a different climate, a new language, strange food, prescribed ways of dressing, and unfamiliar ways of acting in order to be accepted in a new culture and thus able to learn from it. In the process, students are forced to examine many of their fundamental assumptions — assumptions whose existence they may not even have recognized before. They must be open to questioning these assumptions and they must be challenged to do so. They must "reflect radically" on the world, use their skills, knowledge, values, and perspectives, and draw on each other in doing so in order to invoke meaning so that new and fresh questions may be asked. They must experience the world aggressively, view it critically, deal with fellow students and new host country friends with humility, understanding, and responsibility — both inside and outside the classroom.

In study abroad, visceral experience cannot be divorced from intellectual analysis. One without the other is incomplete. The visceral grabs us, forces us to confront reality and reflect upon it, applying

classroom and book learning that has itself been stimulated by the need to seek answers to questions raised in everyday life in the family, on the street, in a village setting. CSA students, who spend at least as much time in overseas classrooms as they do at their U.S. home universities, learn what would soon be forgotten were it not reinforced and given new meaning through real life experience. It is the student's job, and that of the in-country director, to help draw the connections between classroom and field experience in order to enrich the learning and to help it last.

This emphasis on the critical synergy between classroom academics and structured field-based experience is key to the SIT approach to study abroad and at some variance to images of "experiential education" that may assume a lack of academic or intellectual rigor. In fact, CSA combines classroom study with structured field study in the same way that U.S. natural science courses combine laboratory periods with lecture sessions. CSA field work is the social science or humanities equivalent of the natural science lab.

Most students find this way of learning intellectually invigorating. Many find it difficult. None find it lacking in integrity or potential for inducing growth. They find that formal education is a beginning, not an end, that they are "learning how to learn," a skill that will last them a lifetime — but only if they are willing to invest of themselves in the process.

Balancing Urban and Rural Exposures

Key to understanding the significance of this balance is an understanding of where SIT students go. Uniquely among study abroad programs, College Semester Abroad sends the large majority of its more than 1,400 annual participants to nontraditional locations in Africa, Asia, and Latin America.2 These are the continents that not only contain the majority of the world's population, but where business and trade opportunities are increasing most dramatically, where the gap between rich and poor is most alarming and thus most threatening to world peace and security, and where environmental degradation and disease threaten not only the peoples of those continents but, given modern communications and widespread travel, all citizens of the globe.3

Because in most of these Third World countries the majority of the population lives in rural areas, the traditional urban, university-based study abroad experience would be incomplete, indeed misleading as to local realities. Furthermore, the subjects of College Semester Abroad programs — such as conservation and ecology, culture and development, natural and human environment, arts and social change, and peace and conflict studies — cannot be studied without engaging with village populations. Even in Europe, CSA includes a rural component to ensure appropriate balance and as full an exposure to the broad range of human experience as is possible in the course of one semester. CSA's rural exposures range from several-day to several-week study visits and/or homestays, depending on the particular academic subject matter.

Balancing U.S. Peer Support and Local Cultural Immersion

Because SIT's study abroad model and program locations challenge participants more than most other study abroad programs, and because that model calls for a sophisticated mix of classroom and field learning in rural as well as urban settings, and in countries often lacking in amenities or even stability, experienced on-site leadership is critical. Each CSA program is thus led by a U.S.-appointed academic director (though more than a third are non-U.S. nationals), supported by varying numbers

of local program assistants, academic and homestay coordinators, language teachers, course lecturers, and independent study project advisors. The director's role is to provide academic and administrative coordination and advising support for 15 participants; it is to orient and help nurture students during their early days in-country, and to encourage them to move beyond the group and into the society — to fly on their own — as their skills and confidence grow over the course of the semester.

This balance between U.S. group experience and host country cultural immersion is, like the other balances, a delicate one. Individual students have individual needs for support, on the one hand, and for independence, on the other — needs which change over the course of the 15 weeks, and sometimes even from day to day during the throes of grappling with new overseas realities. The CSA model allows for considerable variability depending on these individual needs, although because the program is specially set up for the SIT group — with the advantage of being geared to U.S. education requirements — most of each day is spent together in the group except during the last independent study month. The benefits of group reflection and discussion are palpable, as members are able to benefit from multiple experiences, gaining a variety of insights far exceeding those available to any one individual. With the experienced academic director facilitating the analysis, many of these discussions achieve a unique richness of understanding.

What the group members are processing, of course, is not only the classroom seminars and field trips common to all, but also their individual homestay and community observations and activities. These not only allow, but force students to practice their newly developed cross-cultural competencies. Constant immersion, particularly at the outset of the program, would probably be too exhausting for the then-still-inexperienced sojourners, and constant peer group company would close off the richness of larger societal exposure. As with the other CSA balances, here, too, the synergy between the two is what deepens understanding.

The Pioneer Spirit

College Semester Abroad has pioneered study abroad in countries hitherto untouched by American student groups: Vietnam and Cuba during the U.S. embargo and before diplomatic recognition; South Africa before majority rule; and Madagascar and several other countries of Africa, as well as Mongolia. In countries such as the former Soviet Union, China, and Vietnam, where local authorities initially said homestays would be impossible, CSA was the first to include them as regular program components and thus rich learning opportunities.

SIT has also pioneered unique substantive themes, including sexuality, gender, and identity (in the Netherlands); Pacific Islands studies (in Samoa); indigenous studies (in the Pacific Northwest); African diaspora studies (in Ghana); revolution, transformation, and development (in Nicaragua and Cuba); and grassroots development and NGO management (in Zimbabwe), among others. How, one might ask, has all this been possible?

First, SIT, far more easily than a traditional U.S. college or university, has a historical mission that virtually demands a different way of determining program priorities: the SIT goal goes beyond education alone to providing education that promotes peace and justice and the competencies to achieve these on an international plane.

Second, beyond this historical goal and resultant mindset, SIT has the small size and thus flexibility to innovate, and to do so in ways that not only earn and maintain accreditation by the same Northeast Association of Schools and Colleges that accredits all higher education institutions in New England, but that lead visiting review teams to praise CSA's academic integrity and excellence.

Third, SIT has unique links to the World Learning and Experiment network of governmental, multilateral, and NGO contacts around the globe. There is virtually no country in the world without either a resident staff member, SIT graduate, or Experiment alum who is well-placed, capable, and eager to contribute or recommend professional resources for a CSA program. Increasing numbers of SIT/CSA alumni are also qualified and available to direct CSA programs with full knowledge of the concerned country, program theme, and SIT educational philosophy. Where others hesitate to tread, the SIT network invariably identifies old friends fully capable of providing key support for a quality program.

Issues and Challenges

Having said all this, there are, of course, challenges, some of them inherent in the model itself, and others relating to risks in the international environment. The CSA model, based as it is on family homestay as opposed to university dormitory residence, leaves some students feeling relatively deprived of local peer contacts. While a number of academic directors find ways to organize activities that bring the American and local students together, and while many students find their own means of meeting (sometimes through their host families), there is a certain social trade-off in choosing CSA as opposed to a direct enrollment program. For many, the exposure to family life and generational interaction is more compelling; others may prefer a more purely peer-related arrangement and thus another type of study abroad program.

Similarly, there are academic advantages and disadvantages to a specially devised program through CSA as distinct from direct enrollment in a host institution. The former ensures a level of instruction, content, and language medium that is geared to the background of foreigners new to the particular country; it also affords protection when host universities are sometimes closed due to strikes or political unrest. The latter, assuming sufficient language ability, exposes one to learning as locals learn. While virtually every U.S. college and university accepts SIT transfer credits, some insist on the direct enrollment model for Europe and Australia, where they feel more confident of host institutions' "academic quality", and do not accept credits for students who choose SIT programs in those areas. SIT, on the other hand, believes it is pedagogically sounder to approve for each student the academic model most appropriate for that student's individual learning style.

A more common disadvantage of the CSA model is its relatively higher cost, currently in the higher third of study abroad programs, though certainly not the most expensive. Aside from higher airfares to many of CSA's more distant sites, the unusually low faculty-student ratio, availability of a full-time academic director and local staff, and a rich offering of field trips add up to a not inexpensive undertaking. While SIT has often managed in recent years to increase program fees by less than the cost of overseas inflation, and while a significantly increased priority is being placed on allocating funds for financial aid, current fees, albeit well below those charged by the most selective private colleges and universities, remain well above those of U.S. state institutions.

Based, in part, on CSA's fee structure, but also because of the negligible tradition of study abroad among U.S. minorities, the School acknowledges the need for considerably increased diversification

among CSA participants. CSA programs attract approximately the same percentage of minority Americans as do other study abroad programs, a good sign considering its cost, but not considering the particular attraction of many of the programs for heritage-seeking students. Indeed, where Europe originally beckoned European-Americans in the twentieth century, Africa, Asia, and Latin America are increasingly beckoning students from these backgrounds today, many of whom find the experience emotionally powerful and, as for almost all CSA students, life-changing.

The two major environmental challenges to study abroad — health and safety — are in some ways particularly challenging to SIT given CSA's heavy focus on Third World countries. There is no denying that disease is a threat in many African, Asian, and also Latin American settings, though not as threatening as popular mythology suggests. Malaria is almost as common as the common cold in some locations, though precautions and suppressants usually protect travelers, and the means of treatment are well known and available when needed. One out of four citizens of countries such as Botswana and Zimbabwe are said to be HIV positive and thus susceptible to AIDS, but again, the necessary precautions are well known. (For a revealing perspective on this issue, it should be noted that SIT's coordinator in Greece nearly refused to accept SIT students, fearing that with the U.S.'s known AIDS rate, CSA students might infect their Greek homestay family members.) SIT's policy on health is to follow closely, and strongly commend to all students, the recommendations of the U.S. Center for Disease Control (CDC), the acknowledged leading U.S. authority on international health matters. The vast majority of students following CDC guidelines have not encountered serious health problems.

With respect to safety, the situation is much the same. With the increasing worldwide gap between rich and poor, itself exacerbated by population pressures and, in many cases, poor and/or corrupt government services, law and order leaves much to be desired in certain countries. While SIT is potentially vulnerable because of the relatively vulnerable settings in which CSA operates, there are mitigating factors that actually promote CSA students' safety. One of these is an unusually thorough approach to initial and ongoing orientation by the academic director and local authorities as to safe and unsafe practices in each location where the students spend time. Another is the role of the homestay families who tend to be protective of students and reinforce that orientation and concern for their welfare. Still another is the years-, even decades-long affiliations enjoyed by SIT with receiving communities, and the sense of responsibility that many community members feel for CSA students. As with health considerations, the vast majority of students who follow the safety guidelines have not encountered significant problems.

On a larger scale, given SIT's locations in countries exhibiting a tendency to political and economic instability, the wisdom of conducting a program during such periods, or of withdrawing students already there, occasionally arises. As with other major U.S. study abroad providers with whom SIT has been engaged on a safety task force, the rule of thumb is to follow U.S. State Department guidance and to make such temporary modifications to program plans as needed to avoid specific areas of conflict. Here too, SIT has the unique advantage of a substantial host country support network based on years of ongoing presence and cooperation. In some cases, this has even afforded better information on local circumstances than may be available through traditional diplomatic channels which are sometimes also flavored by bilateral political considerations.

Looking Ahead

Education abroad in this global age is bound to grow, indeed must grow if international institutions are to function in the best interests of people everywhere. The political, economic, environmental, health, and humanitarian future of every individual is now, more clearly than ever before, linked to that of every other. The only way to understand these realities and to learn to cope with them — to cope with life itself — is to understand the world. The experience of SIT, and many, many others, is that true understanding cannot come from books or lectures or the Internet alone; it can only come from "being there," from experiencing the world in its manifold variations, and from striving to find ways to live in peace with one another.

Although some other study abroad programs have begun applying elements of the CSA approach in recent years, SIT is the first to recognize that this approach is not for everyone. It is for those students who have the courage and energy to undertake a powerful new experience and the initiative and maturity to make wise use of the amazing opportunities available to them. As one returnee put it, "No experience has ever pushed me so far past my limits. No other experience has ever taught me so fully the true meaning of possibility. In less than four months, I experienced more than some people do in an entire lifetime!" In the words of another, "The world and possibilities for life feel vast, and college seems very small, but not insignificant. I acquired a new energy and vigor, and felt I was finally engaging in something worthwhile. When people say 'when you come home, you'll be a different person,' it may sound melodramatic, but it's true. If you open your eyes and take risks, you'll learn more than you could ever imagine."[4]

Endnotes

[1]According to Institute for International Education data, the source for the various figures used here, 1998-99 saw some 9% of U.S. undergraduates involved in overseas study, about 30% of these in Third World areas. While this suggests that the task force's goals have indeed been nearly met, the comprehensiveness, quality, and thus comparability of the data over the various years are quite uncertain.

[2]This uniqueness was emphasized in a 1993 cover story in *The Chronicle of Higher Education* entitled "'World Learning Offers Study Abroad with a Difference".

[3]*The 1999 United Nations Human Development Report* indicates that out of a world consumption bill of $24 trillion, the richest fifth of the world's people consumes 86% of all goods and services, while the poorest fifth consumes just 1.3%.

[4]For more on a student's view of CSA, see Elkin 1998. For an earlier, academic director's view, see Ladd 1990.

References

Elkin, Perrin Liana. 1998. *Tonderai: Studying Abroad in Zimbabwe.* Fort Bragg, CA: Lost Coast Press.

————. Undated Report. Institute for International Education. New York, NY.

Ladd, Jennifer. 1990. *Subject India: A Semester Abroad.* Yarmouth, ME: Intercultural Press.

————. Undated Report. Liaison Group for International Educational Exchange. New York, NY.

————. Undated Report. National Task Force on Undergraduate Education Abroad. Washington, D.C.: NAFSA, IIE and CIEE.

Sommer, John. Nov/Dec 1997. “Creditable Study Abroad: Experiential Learning and Academic Rigor” in *Transitions Abroad.*

————. 1999. *The 1999 United Nations Human Development Report.* New York: United Nations.

Watkins, Beverly T. January 13, 1993. “‘World Learning Offers Study Abroad with a Difference” in *The Chronicle of Higher Education.*

Student Exchange

Anthony Allen

Abstract

The world continues to be laden with many of the challenges of the last century including war, racism, and xenophobia. The Experiment's mission is to help people learn to live together by living together and to build a better world one friendship at a time. These challenges are addressed by providing innovative cross-cultural educational programs in which adolescents can contribute their energy and enthusiasm to this mission. Each summer, since its founding in 1932, Experiment programs challenge American teenagers and their hosts to confront their own prejudices and fight intolerance by promoting community action and directly engaging young people in foreign cultures.

Overview

As our world passes into a new century, it continues to be laden with many of the challenges of the last century including war, racism, and xenophobia. Since its founding in 1932, The Experiment's mission has been to help people learn to live together by living together and to build a better world one friendship at a time. The Experiment addresses these challenges by developing and executing, together with its overseas partners, innovative cross-cultural education programs for adolescents. For these programs, dynamic students are recruited from around the U.S. to contribute their energy and enthusiasm to the institutional mission. In addition, a Community Ambassador Scholarship program also engages motivated and deserving high school students from communities that have traditionally been left out of educational exchange for a variety of reasons.

International Intercultural Educational Programs

The Experiment is distinguished as a laboratory for adolescent cross-cultural education by engaging a diverse cross-section of American teens in challenging educational travel programs that explore critical issues facing our world in a field-based situation. Each summer, Experiment programs challenge American teenagers and their hosts to confront their own prejudices and fight intolerance by promoting community action and engaging young people directly in foreign cultures. Over the past nearly seven decades, The Experiment has grown into a multi-divisional, nonprofit educational and service organization.

Experiment programs engage high school students from across the U.S. in intense cross-cultural experiences by living as members of host families in foreign countries. Programs are offered in more than twenty countries — in Africa, Asia, Australia, Europe, Oceania, and the Americas. All Experiment programs include an ongoing cross-cultural orientation process (designed to maximize the educational benefits of the experience) and a homestay component. In addition, many Experiment programs include community service, ecological research, language training, peace studies and conflict resolution, or focus on a specific theme.

The Experiment uses a unique binational model to develop one-of-a-kind cross-cultural programs. The U.S. Experiment is a member of the Federation of Experiment in International Living — a federation comprised of autonomous national organizations around the world. These national entities, in addition to other nonprofit indigenous organizations, partner with The U.S. Experiment each year. This network is of great significance in that all arrangements made to exchange young people between countries are accomplished through binational agreements. But more importantly, it also ensures that programs are conducted in-country in accordance with the structures, norms, and procedures of the hosting organization and not of the sending country. The result is an experience of the host culture on its own terms.

Some Program Examples

To gain a clearer idea of the variety of program activities conducted between the U.S. Experiment and various other host national organizations, some examples will be useful. Current examples of Experiment programs include:

- In Northern Ireland, The U.S. Experiment partners with the Nobel Prize winning Peace People organization. Experimenters help the Peace People staff and teenage inner city Belfast.
- In China, Experimenters explore the minority communities of Yunnan Province through participation in survival language training, via an urban homestay in Kunming and a rural homestay in the Bai village of Shacun, and through teaching at a rural grade school.
- In Italy, students participate in a ten-day language training and architecture studies component in Tuscany followed by a three-week homestay in host communities such as Verona and Treviso.
- In Botswana, Experimenters engage in survival Setswana language training, participate in a homestay in a small village on the South African border, help build homes alongside Habitat for Humanity local volunteers, and travel through the Okavanga Delta region.
- In France, Experimenters work with Paris-based social service organizations — Les Enfants de Goutte D'or and Moi Sans Toi — to assist North and West African refugees and the homeless.
- In Costa Rica, Experimenters participate in environmental education workshops conducted by the National Institute for Biodiversity, live with farming families in traditional Costa Rican towns, and assist with local ecological service projects.

The Participants

Participants in The Experiment come from around the United States and represent the rich cultural diversity of America. In the summer of 1999, 700 teenagers participated in The Experiment from forty-eight U.S. states. These students were recruited through a variety of channels. The Experiment's outreach staff visit top public and private schools throughout the country each year to identify motivated students, Experiment alumni encourage young people to become part of The Experiment's mission, and The Experiment partners with nonprofit youth mentoring organizations

and schools that work with students from lower income, minority, and disabled communities through the Community Ambassador Scholarship program to identify qualified individuals. The result of this thoughtful outreach is a vibrant cross-section of American teens which may include the sons and daughters of U.S. Senators as well as the children of migrant farm workers.

The Community Ambassador Program

The Experiment's Community Ambassador Scholarship program has combined The Experiment's cross-cultural expertise with the highly effective work of youth mentoring organizations and local schools to engage talented low income, minority and disabled youth in Experiment activities. The Experiment has built strong partnerships with top mentoring organizations and schools in more than 25 cities and towns around the U.S. With generous support from Experiment alumni, foundations, and corporations, The Experiment and its community partners identify, prepare, and send talented and deserving students from communities that have been historically left out of cross-cultural education on Experiment programs worldwide each summer.

In 1999, The Experiment's community partners nominated over 350 students for Experiment Community Ambassador Scholarships. Each of these nominees completed a detailed application and participated in an interview. Stretching its scholarship resources to the maximum, The Experiment was able to provide 285 of these students with Community Ambassador scholarships.

Some examples of The Experiment's dynamic community partners include:

- Aim High San Francisco, San Francisco, California
- Aim High St. Louis, St. Louis, Missouri
- Duke Ellington School for the Arts, Washington, D.C.
- Goddard Riverside Community Center's OPTIONS Program, New York
- Navajo Preparatory School, Farmington, New Mexico
- Project Row Houses, Houston, Texas, and
- Sheridan High School, Sheridan, Wyoming.

Challenges and Opportunities

The Experiment faces many challenges and opportunities. In its effort to expand the definition of adolescent cross-cultural education, The Experiment must continuously challenge partners abroad as well as students, parents, teachers, and mentors in the United States, to broaden their ideas of what adolescents can achieve through cross-cultural programs. The Experiment must be able to be constantly innovative in program design, partnership building, recruiting, and fundraising. The overwhelming creativity and enthusiasm of American adolescents to contribute to a more positive future combined with the thoughtful and generous support of Experiment alumni provides the fuel for The Experiment to continue breaking new ground in cross-cultural education and furthering our mission of building a better world, one friendship at a time.

Cross-Cultural Counseling: A Student Services Perspective

Jane E. Buckingham, Tony Drapelick,
David Finck, and Janet Hulnick

Abstract

With diversity issues in the forefront on today's college campuses, cross-cultural counseling, provided by competent student life professionals, is integral to the effective delivery of student services in higher education. This article describes a paradigm for cross-cultural counseling used at the School for International Training. Since approaches to psychological healing vary greatly around the world, the Department of Student Services bases its approach on an expanded perspective of cross-cultural counseling that takes counseling out of the private office and extends support in a variety of innovative ways.

Overview

> *"When you think of a tree, you tend to think of a distinctly defined object; and on a certain level, it is. But when you look more closely at the tree, you will see that ultimately, it has no independent existence. When you contemplate it, you will find that it dissolves into an extremely subtle net of relationships that stretches across the universe. The rain that falls on its leaves, the wind that sways it, the soil that nourishes and sustains it, all the seasons and the weather, moonlight and starlight and sunlight — all form part of this tree."*
>
> (Sogyal Rinpoche 1995)

At the School for International Training (SIT), students are supported not only as individuals but also in the context of a net of relationships. As a global learning community, the School embraces differences and connective relationships as a way to increase understanding of one another and to strengthen the diverse potential of the entire academic community. SIT's concept of diversity reflects an expanded definition of Talbot's (1996) which embraces the tangible presence of individuals representing a variety of attributes and characteristics. These include, but are not limited to culture, race, ethnicity, religion, gender, age, vocational/educational background, socioeconomic status, learning style, language, physical ability, family status, and sexual orientation. These diverse individuals bring to campus unique qualities that enhance the total educational environment; they also have specific needs that must be met in order to have a successful educational experience. Given the broad character of topics such as diversity and multiculturalism, only issues related to international students at SIT will be addressed here.

Within the realm of psychology, multicultural or cross-cultural counseling has taken on increasing importance in recent decades. In fact, multicultural counseling has now been termed "the fourth force" in psychology, complementary to the other three forces or theoretical frameworks of psychodynamic, behavioral, and humanistic psychology (Pederson 1991, p. 8). Derald Sue defined cross-cultural counseling as "any counseling relationship in which two or more of the participants differ in cultural background, values, and lifestyle" (cited in Speight et al. 1991, p. 29). Given this definition, virtually any therapeutic encounter could be considered cross-cultural since each individual brings to the relationship his/her own unique cultural history and identity. With diversity issues at the forefront on today's college campuses, cross-cultural counseling provided by culturally responsive student life professionals has become central to the effective delivery of student services in higher education.

Approaches to psychological healing vary greatly around the world. In many cultures, a person experiencing emotional difficulty is likely to receive help from someone in the family, an elder, a traditional healer, or a leader of the spiritual/religious community. Or, perhaps the individual may simply attend to the situation on his/her own. The practice of going to a counselor (if counseling services exist at all) is often discouraged, viewed as a last resort, and only if the individual is seriously ill. It follows then that individual counseling or "talk therapy" could be broadened conceptually by a systems perspective that taps into the interrelatedness of people and groups as a source of healing and support. This article explores a paradigm that lifts counseling out of the exclusive domain of the private office, reaches out to students, and forges a professional alliance among all student services staff.

The Department of Student Services and the Context

The School for International Training offers graduate education to approximately 250 adult learners who are earning masters' degrees in language teaching and intercultural management at any one time. It provides a multicultural learning environment for students from all over the world, as well as for many nontraditional U.S. students. Its curriculum is organized around experiential education models in which students are often asked to reflect on personal histories and identities. Papers and projects are assigned to small multicultural teams, which require extensive group work to complete. Given the small size of the School, as well as its educational philosophy, there is considerable focus on creating community and integrating international students into the campus community. While the academic experience is obviously primary, education is also viewed holistically; as a result, the co-curricular experience of students takes on increased importance.

The Department of Student Services (DOSS) is the unit tasked with addressing that co-curricular experience. The Department is comprised of a Counseling Office, an International Student Office, a Student Activities and Residence Life Office, and a Career Center (known as the Professional Development Resource Center). These units work collaboratively as much as possible. The result is a department that is in a unique position to offer both direct and collateral support to students, with a broad perspective on what constitutes cross-cultural counseling.

Administrative and physical placement of the Counseling Office with other student services is a concrete way of normalizing counseling services, demonstrating that one doesn't have to be "sick" to go to a counselor. Certainly, counselors are prepared to deal with serious issues such as trauma, eating disorders, substance abuse, and psychological conditions requiring medication, but they also encourage students to utilize counseling for support during normal stress and life cycle transitions.

The proximity of the Counseling Office, the International Student Office, and the Activities and Residence Life Office also facilitates the task of collaborating on events. As a result, films, lectures, and panel discussions focusing on multicultural or psycho-educational issues are jointly organized on a regular basis. In addition to internal linkages within DOSS, the relationship with the SIT Health Center is crucial. Some cultures do not make a clear distinction between physical and mental well-being, and, frequently, emotional difficulties are manifest in somatic complaints. Therefore, a mutually supportive connection with the team of nurses and doctors enables everyone to perform their jobs more effectively.

SIT Students: A Profile

The demographics of SIT students reveal a wide range of age, background, and experience. Some students have recently completed undergraduate training; others are considered nontraditional (older) students, perhaps returning to school after many years of field experience. Regardless of chronological age, most are in a state of transition — graduate school itself being a major transition — and therefore, have a complex set of needs when they arrive on campus. Many have previously had extensive intercultural experience. Some are bicultural or are involved in an intercultural relationship, and about 20% of all students come from outside the United States.

For SIT's international students, other conditions can affect their graduate school experience. First, since a majority of international students are non-native speakers of English, they inevitably present varying levels of language ability and differing styles of communication (for example, a more indirect or implicit approach to communication). The impact of these differences is most apparent in the classroom but is also reflected in other areas of student life.

Secondly, cultural differences require some degree of adjustment, providing an added layer of stress. Starting with basic needs, international students must adapt to changes in food, shelter, sleeping arrangements, and social interaction, as well as hygiene and bathroom practices. Other cultural variables are differences in time orientation (monochronic vs. polychronic) and the concept of self (individualist vs. collectivist). These factors are amplified by SIT's unusual pedagogical approaches that utilize experiential education models and direct communication and reflective practices that may sharply contrast with those used in a more traditional academic milieu. Furthermore, in any group of international students, individuals are commonly at differing stages of cultural adjustment, making a single, standard intervention impossible.

Lastly, international students may also be affected by external factors over which they have little or no control. Often, they face financial pressures because of limited resources, economic conditions in their home country, sponsorship factors, and fewer financial aid opportunities. Numerous immigration requirements must be considered. On a personal level, in order to attend SIT, many international students have made significant sacrifices affecting their families and their communities. Moreover, once in the United States, international students may be grouped or judged, albeit unfairly, by their language or visible differences, becoming the targets of ignorance or stereotypes.

Welcoming Students: An Orientation Process

Beginnings and endings are always significant transition points. They form a cognitive and emotional parentheses around an experience that may remain in one's memory well into the future. Given the importance of these moments, SIT views the welcoming of all new students during initial orientation sessions as an important component of a systems perspective of cross-cultural counseling.

The orientation process at SIT is rooted in a concept of hospitality for newcomers to the community, with the understanding that hospitality has multiple manifestations depending upon the cultural perspective of each student. For some, hospitality means unhurried time to meet new student colleagues and to begin to develop relationships that provide a framework for the graduate school experience. These students are seeking a context of people. For others, hospitality means a well-planned sequence of information modules which introduce the newcomer to services and structures, both at SIT and within the larger community. These students are seeking a context of place. And for still other students, hospitality means an engaging introduction to their academic programs, which validates their choice of graduate program and their ability to tackle the work with confidence. These students are seeking a context of program. In short, orientation becomes a delicate balance of people, place, and program, a balance that is affected by the sheer diversity and demographics that SIT students present.

A particular challenge is the need to understand and address both the implicit and explicit needs of new students. For example, while the EuroAmerican tradition of hospitality is to provide a baseline standard of service and to respond to other needs as requested, the East African tradition is to anticipate the needs of the guest — in this case, the student — and to meet those needs without being asked (Grow 1997, pp. 12-17). Consequently, standard U.S. hospitality might rightfully seem inadequate to students from other cultures.

At SIT, orientation truly begins with the admissions process and the significant time that admission counselors take to cultivate a relationship with prospective students through phone calls, email, and correspondence. Although admission counselors organize the choreography of the process in this early stage of orientation, professional staff in DOSS and faculty often provide additional advice, information, or assistance. Regardless of the context, the transcendent emphasis is to welcome the candidate. Once admitted, students receive a series of mailings from Admissions and the Department of Student Services, thus utilizing written communication as the medium of hospitality.

Students from non U.S. cultures subsequently have an option to participate in an on-site, formal orientation program before the conventional all-student orientation week that takes place in early September. Once again, the focus during this module is on hospitality with a schedule that allows for ample discussions, introductions, and fellowship among the participants. A well-planned orientation for international students addresses basic needs first. Once students know where they will be sleeping and where they will be eating their next meal, they can be oriented to the campus and the community at large. Orientation also includes hands-on support such as trips to the grocery store, drug store, or bank. To help international students learn what to expect during their stay in the United States, workshops on U.S. American culture and cultural adjustment are also provided.

The conventional orientation process that follows for all students, including international students, utilizes the week before the start of classes to orient them to SIT's culture and philosophy, to the academic programs, and to the various campus and community resources. The orientation

design incorporates feedback from current and former students. Nonformal or co-curricular education promoted by, for example, the Diversity Education Task Force, the Alliance for Women and Gender Issues, or International Students of Academic Programs, continues the orientation process throughout the year. In short, the view of orientation as hospitality with multiple dimensions supports the broader perspective of cross-cultural counseling.

Counseling inside the Office

A comprehensive orientation plan that anticipates student needs may help avoid certain difficulties from ever occurring. But if problems do occur, direct assistance can be provided through psychological counseling services either on campus or through referral to therapists in the local community. In essence, counseling is about genuinely listening to students, understanding their needs and concerns, and providing information and support which will promote growth and an enhanced ability to function in a challenging environment. Despite many approaches to counseling, the most well known is probably Western "talk therapy" based on one-on-one discussions between a counselor and client. However, for international students, significant barriers may prevent their use of this type of support. This model, based on certain Eurocentric values, requires the student to seek out the therapist (placing value on autonomy and the ability to admit a need for help). It requires a certain level of language ability (presumably in English) and utilizes a fairly direct communication style. Comfort with self-disclosure is also required as well as the presumption of an ability to influence one's own destiny. Such concepts may be alien in collectivistic cultures or cultures that operate from an external locus of control.

Real danger exists in pathologizing an individual who does not fit the standard U.S. American value system. Yet it is very easy for a counselor to fall prey to the ethnocentric attitude that one's own ethnic group, nation, or culture is superior to others. A cross-cultural counselor must be aware of his/her own cultural values and sensitive to the differing world views in which international students are operating. In addition, an understanding of language difficulties is paramount; speaking in a language that is not one's native tongue can limit the subtlety and depth of emotional expression for the speaker. Therefore, a bilingual counselor able to speak the student's language can be very helpful. Alternatively, encouraging a student to share an idea or emotion in his/her own language can be very therapeutic, even if not understood by the counselor. The mere act of saying the words aloud often has a healing effect, even if the student translates them afterwards. Comfort with silence allows a counselor to understand that a quiet individual is not necessarily a "resistant" one. Similarly, a counselor aware of nonverbal communication differences will more likely recognize that body posture, eye contact, and physical gestures can have different cultural interpretations. Avoidance of direct eye contact, for example, may signify a sign of respect, as opposed to a manifestation of shame.

A culturally responsive counselor is one who can utilize a range of treatment approaches and techniques. The ability to move back and forth from directive to non-directive styles is very important. Active listening (non-directive), the foundation of counseling in a EuroAmerican context, is helpful if also tempered with the knowledge that some individuals may expect the counselor, or "expert," to tell them what to do (directive). In addition, some students may be more interested in concrete results as opposed to a more ambiguous goal of insight. Solution-focused therapy may be very practical in these cases.

Because time concepts vary across cultures, flexible scheduling is important. It allows the counselor to accommodate walk-in students who may be reluctant to arrange appointments in

advance. Flexibility also permits adjusting session length if necessary. Sometimes a fifteen-minute consultation is all that is needed; at other times two hours or more could be required. The standard fifty-minute hour in therapy may simply be too rigid a mold for working in a cross-cultural setting.

A systemic approach to cross-cultural counseling can be quite helpful, especially with students from a collectively oriented culture. This perspective entails exploration of the groups and systems that may affect the individual — family, educational, or religious institutions; national and cultural heritage; and the influences of gender, politics, socioeconomic status, race, ethnicity, and age. An important caveat for the counselor is that a student speaking negatively about family or personal relationships may produce feelings of guilt or disloyalty in that student. Such topics must always be treated very sensitively.

A counselor's familiarity with various models of racial/ethnic/cultural identity development or cultural assimilation can also provide important signposts for understanding stages of self-discovery. Since SIT curricula explore many such factors, the counselor's ability to also include them in his/her theoretical framework is a real asset. For example, an African student, upon realizing the impact of colonialism on his/her identity, may react in an angry manner. According to Atkinson et al. (cited in Sue and Sue 1990, p. 97), anger is a normal part of the resistance and immersion stage of racial/cultural identity development. A counselor could frame such a response as understandable and appropriate in this context, rather than maladaptive. The cross-cultural counselor who understands his/her own level of identity development as well as the power dynamics inherent in counseling will be more effective, since both of these factors often influence the process.

In working with clients of a different racial/ethnic background, or if other differences (such as age, gender, or weight) are apparent, it may be useful to talk openly about the advantages and disadvantages of such differences. For example, although some research suggests that clients may be more comfortable with counselors similar to themselves in terms of culture, race, and class (Sue and Sue cited in Speight 1991, p. 30), this is not always the case and may depend on the client's own stage of identity development. Some international clients actually prefer a U.S. American therapist to someone from their own culture because it frees them to discuss subjects that might be taboo in their own country. Lastly, it is critical to understand the various stages of cultural adjustment, since some symptoms of culture shock can easily mimic certain types of mental health problems. Insomnia and appetite disturbances, for instance, can be symptoms of clinical depression, but may also be manifestations of cultural adjustment. In such cases, the counselor's ability to make a differential diagnosis is crucial.

Counseling outside the Office

All students, whether they choose to utilize direct counseling services or not, can benefit from "counseling outside the office." At the beginning of the SIT academic year, a needs assessment helps to determine issues that are foremost for international (and all) students. Based on the results, psycho-educational workshops are organized throughout the year on topics of interest such as stress management, time management, assertiveness, cross-cultural relationships, re-entry, and conflict resolution. During workshops, the counselor can serve as a cultural informant for international students by explaining some of the skills and cultural behaviors taught or exhibited in the workshops. Similarly, support or affinity groups are often formed — sometimes on a permanent basis — on the basis of student interest. Examples include affinity groups for women, transition support groups, or

groups focusing on health issues or learning differences. Students interested in support for their sexual orientation can take part in GLoBE (Gays, Lesbians, or Bisexuals Everywhere), an established and ongoing SIT group.

To encourage student use of counseling services, various forms of outreach allow students to meet the counselor early on and dispel myths about counseling. Through presentations at community meetings or meetings of the International Students of Academic Programs, students have opportunities to meet the counselor in a non threatening environment. In this type of forum, the counselor can explain and normalize counseling and clarify the concept of confidentiality. Students are encouraged to arrange an informal interview with the counselor and learn what counseling really involves before committing to a session. Additionally, some students consult with the counselor if they are working on a paper or presentation related to cross-cultural psychology, gender issues, or other topics connected with the Counseling Office.

Another form of outreach and connection is through the Alliance for Women and Gender Relations, a student group linked with the Counseling Office. The discussions and presentations on gender often view topics through the lens of culture. These events provide another forum for students to talk openly about matters that concern them, receive support and validation (or perhaps be challenged), learn new information, and gain insight about themselves and others — all potential outcomes of the counseling process as well.

Other ways of supporting international students include bibliotherapy (books, articles, or other written materials). The Counseling Office maintains a lending library of handouts and books on self-help and psychologically oriented topics. The Internet provides a wealth of knowledge and resources through Websites on mental health issues. Bulletin boards and pamphlets (in English and Spanish) in the Student Center also furnish information about support services and religious/spiritual affiliations in the area. Connections with religious/spiritual organizations can be particularly helpful for international students who may be more accustomed to talking over a personal problem with a priest, minister, rabbi, or other spiritual leader.

Although most students are self-referred to counseling, another outreach effort is the maintenance of an active referral network within the campus community. Therefore, faculty and staff who feel that a student might benefit from counseling services should have enough knowledge about and trust in the Counseling Office to encourage the student to seek help. The counselor offers periodic presentations at faculty meetings and provides ongoing consultation, as needed, to faculty and staff as a way of staying connected with the academic community.

International Student Advising

In addition to the Counseling Office, students may also obtain counseling services through the International Student Office. At several points during the program, each international student meets with the International Student Advisor (ISA) to review immigration matters. Frequently, in the course of these discussions, personal or cultural issues arise. Since these discussions are not viewed as "psychological" counseling per se, students sometimes feel more comfortable seeking out the ISA to discuss their problems. Many international students simply need someone to listen to their frustrations and challenges. Should a problem appear to be a more serious mental health matter, the ISA then refers the individual to the Counseling Office.

Soon after arrival, each international student meets with the ISA for a check-in and a review of immigration documents. This meeting also allows the advisor to make an informal assessment of the student's cultural adjustment and provides the advisor with an overall view of student needs for the academic year. As the year progresses, it is useful to review the cultural adjustment cycle with students and remind them of the coping methods and stress management techniques taught during initial orientation sessions. These meetings may take place in the International Student Office or in other venues, such as in the residence hall or in the cafeteria during mealtimes.

The ISA acts as staff advisor to the international student organization known as ISAP (International Students of Academic Programs). In addition to attending meetings and activities, the advisor meets with leaders of the group to review challenges expressed by current and former students, and, in particular, non native speakers. International students are encouraged to utilize each other and ISAP for support during their SIT experience. Although it is inappropriate to group all international students together, sometimes a sense of solidarity can be validating. If an international student feels discriminated against because of physical appearance or language ability, it is important to investigate this as a possible form of racism and take steps to remedy the situation. This may involve supporting the student on an individual basis or taking the concern to the wider SIT community.

Language difficulties often cause stress for international students, both in and out of the classroom. Conversely, stress can lead to the deterioration of one's language skills. For some students, it is a struggle to participate in classroom discussions, especially if they are accustomed to a lecture style of teaching. The advisor can actively listen to the student's concern, explore strategies to improve the individual's classroom experience, and then, if necessary, research appropriate resources for that student. The ISA also collaborates with academic advisors to establish a plan for the student. Students are encouraged to share with the wider SIT community differences in the educational system of their home countries, either informally or through multicultural programming events. Further language support is provided by the Language and Culture Center which offers a pre-program intensive English course for non native English speakers who wish to strengthen language skills and prepare for SIT writing conventions and requirements.

Another difficult issue for many international students is time management. Storti (1999) suggests that time is perceived via two separate schemata: monochronic time which is quantifiable and limited, and polychronic time which is not quantifiable and limitless. International students from polychronic cultures sometimes report difficulty in completing course requirements on schedule and in having enough time to take care of personal needs. The ISA can help them work out a plan to adjust to multiple priorities. As part of stress management, students are encouraged to reflect on how they take care of themselves in their home culture and then create a modified plan using some of these same methods. It is critical that students from monochronic cultures (for example, U.S. American students) also develop an awareness of polychronic time concepts. This can be accomplished through specific cross-cultural training activities or multicultural events such as panel discussions through which international students discuss their cultures with the entire campus community.

In order to attend SIT, many international students have left loved ones behind, often children, spouses, and other family members. Students who are missing their families and perhaps feeling guilty about having left, may benefit from sharing their feelings with others and realizing that they are not alone. One form of support is to engage them in conversations about family, inviting them to share stories and pictures from their community. Visits to the home of the ISA, to other local host families, or to co-nationals from their home country can be very comforting for homesick students. Parents

who are missing their children are sometimes helped by engaging in volunteer activities with local children. Students who do bring their partners and/or children must find a way to balance family life with academic demands and may also need support, as do their families.

Financial challenges and immigration issues are often linked and can affect the academic experience of international students. Such concerns may be so distracting that students are unable to focus properly on their studies and academic goals. For some, it may mean that they must return to their home country if they are unable to meet their expenses. International students sometimes reduce their course load so they have more time to earn income. Others must work two jobs on campus to pay for housing or meal costs, leaving less time to concentrate on studies. International students often contact the ISA when they have financial concerns. Information regarding work options and immigration regulations is explained clearly in writing as well as in verbal discussions. Additionally, the advisor works closely with SIT's financial aid officer to investigate additional resources for students, sometimes advocating for the student to the school administration for increased financial aid.

In the spring term, the International Student Office offers a tax workshop for international students. An exit interview is also required of each international student before leaving campus. The ISA's contact does not necessarily end with the students' graduation, however, since some may have ongoing questions or issues and continue to seek advice beyond their on-campus stay.

Residential Life

The campus residential environment contributes significantly to the personal growth and development of SIT's international students. As their home away from home, it forms the foundation for meeting many of their basic safety and security needs. Residence hall advisors (RAs) are specially selected and trained student staff, chosen, in part, for their cross-cultural sensitivity and previous intercultural experience. Following intensive training in peer counseling, student life issues, and campus emergency procedures, they maintain contact with the Counseling Office and the International Student Office. They also meet regularly with the Student Activities staff to plan student events both within the residence halls and campus-wide.

Resident Advisors often constitute the first point of contact when international students need assistance with cross-cultural issues. RAs may find themselves negotiating cultural differences between roommates or explaining norms about privacy, noise levels, bathroom etiquette, or how to use the telephone. In some cases, the RA is simply a supportive listener for a resident experiencing culture shock. Since RAs interact with international students on a daily basis in their living environment, they are well positioned to notice problems early on and to intervene as a peer counselor or by referral to the appropriate person.

Student Activities

The aim of the Student Activities Office is to create an environment where students share a sense of community and purpose while accepting and appreciating individual differences. The Student Activities Office, in conjunction with the International Student Office, offers a variety of multicultural events throughout the year. These events (such as Latin Month, African Awareness Month, Asian

Month, etc.) are planned and implemented largely by the students themselves and provide a vehicle for students to express what they are learning about cultural identity — their own and others'.

The Activities staff provides the resources (financial, material, and staff support) that provide a framework upon which the students plan their events. The decision-making process and occasional friction that occur constitute a perfect laboratory in which students can practice concepts of multicultural teamwork taught in the classroom. Although direct counseling per se is not provided by the Activities Office, the processes inherent in planning and implementing multicultural events are an important adjunct to cross-cultural counseling.

Another campus forum for student participation is SITSA (the SIT Student Association). SITSA is comprised of student representatives elected by their peers. It acts as a collective voice for student concerns and governance and provides financial sponsorship for various campus activities and support groups. International students are encouraged to participate in SITSA as a means of becoming integrated into the campus as a whole and also as a way of addressing the specific needs of the school's international population. Administrative support and advising for SITSA is provided by the Activities Coordinator.

Preparing Students for Departure — Career Counseling

Graduate students are usually concerned with finding an appropriate vocational niche as an outcome of their experience at the School. Preparation for internships or jobs is an endeavor that begins soon after students arrive in September since the process is time-consuming and students are usually eager for up-to-date advice about resumes, cover letters, and interview procedures.

Following the on-campus phase, international students must carefully consider whether or not to remain in the United States for work experience (taking into account immigration restrictions), and how to counteract the potential reluctance of internship sponsors to hosting non U.S. citizens. At a more fundamental level, the meaning of work and its priority in the catalog of life choices varies among cultures and among individuals. Equally important, student expectations for career guidance, job search assistance, and the nature of that assistance vary with the students' cultural backgrounds. Such a matrix of challenges demands a cross-cultural counseling perspective to help launch confident students into the marketplace.

This perspective is put into practice through SIT's Professional Development Resource Center (PDRC), the School's career education and information unit. The PDRC offers workshops, individual consultation, and job/internship information for students, staff, faculty, and alumni. A baseline principle for career counselors is to anticipate the impact of diversity, in all of its dimensions, on career choices. Utilizing culture as a frame of reference, for example, job interviewing from a Japanese viewpoint differs from a German or Mexican one. The pace, sequencing, and format of workshops varies depending on the audience. For individual counseling sessions, more time may be needed to build rapport with students whose primary language is not English. It is also crucial for the career counselor to educate the dominant U.S. American student constituency about other ways of approaching the job search process, both for its comparative educational value and for validating the reality of other cultural perspectives. U.S. students, of course, often need help as well, in understanding non American career norms when searching for international jobs or internships.

The career counselor must be able to shift roles, depending upon the student's frame of reference. Students with an individualist frame of personal autonomy generally see the counselor as a guide or catalyst. The counselor's role is to ask key questions and to provide a framework that allows the student to lead a relatively independent search. Students from a collectivist frame of respect for authority often see the counselor as a pathfinder who will lead the way to an internship or job. As pathfinder, the counselor is much more proactively involved in the student's search. This level of involvement, however, is often desirable given the multiple job-search issues confronting the student as well as an institutional commitment to student satisfaction.

Summary

The arrival of new students at SIT is an event that is anticipated by months of preparation. The all-too-brief time frame between initial orientation and graduation is a chrysalis in which students learn and share what they know, a process of mutual transformation. To withstand the rigors of graduate school and to benefit from a positive cross-cultural experience, students must have a sense of psychological wellness that often requires considerable support and nurturing. Thus, a knowledgeable, experienced, and flexible support staff must be able to embrace a multiplicity of world views and respond to a broad range of needs beginning with student arrival and continuing through departure. The task of the Department of Student Services is to provide students with the support they need as they undergo the challenging transitions inherent in an intense intercultural and academic experience.

Mental health issues transcend divisions of culture, race, ethnicity, gender, religion, sexual orientation, age, physical ability, and socioeconomic status. For this reason, a strong professional and humanistic commitment at SIT ensures that every possible resource is directed toward the well-being and academic success of all students — both U.S. and international. Viewed systemically, this commitment extends both inside and outside of the Counseling Office to form part of the network of relationships that nourish and sustain students throughout their journey.

Acknowledgments

The authors are grateful for the careful review of this article and the helpful suggestions offered by two colleagues: Robert Lawson, M.A., Director of Development and Communications, Greenwood School, Putney, Vermont; and Dottie Morris, Ph.D., Director of Student Affairs, Counseling Psychology Program, Antioch New England Graduate School, Keene, New Hampshire.

References

Grow, Sarah. 1997. *Welcome to America: The Role of Hospitality in the Adjustment Process of East African College Students in the USA.* M.A. Thesis, Program in Intercultural Management, SIT.

Pederson, Paul B. 1991. "Multiculturalism as a Generic Approach to Counseling" in *Journal of Counseling and Development,* Vol. 70, No. 1. Alexandria, VA: American Association for Counseling and Development.

Sogyal, Rinpoche. 1995. *Glimpse after Glimpse: Daily Reflections on Living and Dying.* New York, NY: Harper Collins Publishers.

Speight, Suzette L., Linda J. Myers, Chikako I. Cox, and Pamela S. Highlen. 1991. "A Redefinition of Multicultural Counseling" in *Journal of Counseling and Development,* Vol. 70, No. 1. Alexandria, VA: American Association for Counseling and Development.

Storti, Craig. 1999. *Figuring Foreigners Out.* Yarmouth, ME: Intercultural Press.

Sue, Derald Wing and David Sue. 1990. *Counseling the Culturally Different: Theory and Practice.* 2nd Edition. New York, NY: John Wiley and Sons.

Talbot, Donna M. 1996. "Multiculturalism" in S. Komives and D. Woodard, Jr., Editors, *Student Services: A Handbook for the Profession,* 3rd Edition. San Francisco, CA: JosseyBass.

Conflict Transformation Training for Professional and Youth Peacebuilders

John Ungerleider, Paula Green, and
William McKernan

Abstract

The field of conflict transformation is an outgrowth of decades of conflict resolution theory and alternative dispute resolution practice. In the 1990s it focused increasingly on conflicts between ethnic/nationalist or identity-based communities. Citizen-based conflict intervention strategies and intergroup dialog serve as alternative, nongovernmental responses to ongoing intractable conflicts. In response to the global challenge of escalating ethnic violence, such citizen-based approaches are critical in transforming these conflicts towards achieving sustainable intercommunal reconciliation. To train current and future peacebuilders for leadership in intercultural conflict transformation, three program tracks have been created. SIT's purpose in each is to bring representatives of parties in conflict together with other concerned peacebuilders for intensive dialog, training, and teambuilding, designed to lead to Internet-supported interventions once participants are back in their home communities.

Overview

One hopeful response to the proliferation of ethnic, racial, and intercommunal conflicts worldwide is the emergence of intercultural coexistence and peacebuilding initiatives throughout the world. Private citizens and practitioners in the field of conflict transformation together seek to address violence and enmification through processes such as intergroup dialog and intercommunal reconciliation. In response to the need and growing global awareness of the potential of conflict transformation and peacebuilding efforts, SIT offers intensive summer dialog programs for both adults and youth from communities in conflict. College students also participate in semester study abroad programs that include field-based research focused on regional conflicts.

Scholars have stressed the importance of enemy images and stereotypes in perpetuating intractable intergroup conflicts (Kelman 1997, Stein 1996), and the importance of contact and dialog between members of social groups in conflict for breaking down negative perceptions of the other and paving the way for negotiation (Saunders 1996, Kelman 1996), and in providing creative approaches to sustainable interethnic coexistence (Boulding 1992). Practitioners and scholars have been exploring the impact of citizen dialog in intercommunal conflicts around the world, notably in Cyprus, the Israeli Palestinian conflict, and in Northern Ireland (Abu-Nimer 1999, Fisher 1997, Kelman 1996). The importance of society-wide peacebuilding initiatives is a newer focus for potential transformation of long term intractable conflicts (Lederach 1998, Diamond and McDonald 1996).

International work in conflict transformation and peacebuilding is increasingly supported by the work of nongovernmental organizations (NGOs). Neutral third parties can help to bring groups together and mediate (Cohen 1997) or facilitate (Rothman 1997) the dialog process.

SIT's Three Offerings

As an educational NGO, the School for International Training (SIT) offers three types of programs to develop insight and skills for addressing issues of intercommunal conflict:

1) Programs for conflict transformation practitioners — Building on three years of Intercultural Conflict Transformation and Peacebuilding summer institutes, developed with the support of the United States Institute of Peace, a new Conflict Transformation Across Cultures (CONTACT) program offers a Graduate Certificate of Professional Practice for international peacebuilders.

2) Residential dialog programs for youth from communities in conflict — The Vermont/Northern Irish Youth Program grew out of three summers of confidence building work with Greek- and Turkish-Cypriot youth at SIT. In the summer of 2000, an International Youth Peacebuilding Camp will bring together young people from communities in conflict around the world to engage in bilateral and multilateral dialog while building foundations for a global network of youth peacebuilders.

3) Semester abroad programs for college students who visit and study regional conflicts — College Semester Abroad (CSA) programs in Ireland and the Middle East offer opportunities for university students to explore themes of peace and conflict and reconciliation through classroom and field-based learning. The CSA Durban South Africa program focuses on reconciliation and development and a new CSA program based in Berlin addresses nationalism, ethnicity, and culture, including a key holocaust studies component, programming at the European Peace University, and an excursion to areas in the former Yugoslavia.

Conflict Transformation Across Cultures

In partnership with the Institute for Multi-Track Diplomacy (IMTD) and the Karuna Center for Peacebuilding, SIT offers two program formats — a Summer Institute and a sixteen-credit Graduate Certificate Program in Conflict Transformation Across Cultures (CONTACT), applicable toward an SIT Master of Arts degree in Intercultural Relations. CONTACT is designed to strengthen and support the community-building, coexistence and conflict intervention efforts of individuals, institutions, and agencies within the United States and abroad. Taught by SIT faculty and international practitioners, CONTACT explores the theory and practice of nonviolent conflict transformation.

CONTACT strives to encourage participants from communities in conflict to remain actively involved in peacebuilding. It is designed to respond to their needs as committed peacebuilders and as potential leaders in intercommunal conflict transformation efforts by strengthening their capacities to develop interactive, relational, and systemic responses to conflict. Its focus is on the transformation of both the peacebuilders and their communities by fostering reflective awareness and hands-on competence needed to guide the process of reconstructing and reconciling broken group relations.

CONTACT utilizes a participatory, experiential approach that includes case studies, simulations, role plays, group work and other educational techniques. Drawing upon the experiences of participants and faculty, the program explores ways to confront the past, intervene in the present, and create a shared vision for a secure and sustainable common future. The training design is structured

to meet the strategic goals of advancing the skills and confidence of conflict transformation practitioners and placing them back in their home communities, assisted in their work by an international support system. The program is competency-based, using teaching methodologies appropriate for working professionals, integrating experience and reflection, theory and practice in the classroom and in field-based internships and research. A multicultural learning community is assured by the participants' diversity in terms of their gender, ethnicity, geographic distribution, and experiences. And the program is especially geared toward participants whose lives have been touched by protracted social conflict and violence. To the extent possible, participants from diverse sides of a conflict are teamed for exploration and dialog.

In June 1999, for example, a large delegation from the Middle East that included Israeli Jews, Israeli Arabs, and Palestinians from the West Bank cities of Gaza and Hebron, participated in CONTACT. They seized the opportunity to dialog with each other both in the structured classes and informally through the evenings and weekends. In fact, even before beginning their intense conversations, they had requested to be housed together to ensure maximum discourse. For them, the relationships they developed through honest and frequently painful dialog constituted the core of the program. And for other participants observing their process, the Mid East dialog served as a model for what they might facilitate in their own home communities.

CONTACT is designed not only for practitioners currently addressing ongoing conflicts, but also for professionals in community development, human service, or religious organizations, schools, public agencies, and other nongovernmental organizations with a solid foundation of human relations skills, a strong commitment to coexistence, and a desire for training in intervention strategies. Whereas face-to-face participation is encouraged wherever intercultural conflict exists, computer technology, conferencing, and distance learning are also employed in conflict transformation coursework where useful and appropriate so as not to exclude those without these resources at home.

In recent years, participants, ranging from 20 to 70 years of age, have included ordained religious leaders, graduate students, NGO managers and members, psychologists, professors, writers, educators, community leaders, and program directors. This diversity in terms of geographic location, nationality, ethnic and religious identity, age, occupation, and experience creates a rich profusion of sharing, learning, comparing, understanding, and accepting. What binds the group, however, is a collective abhorrence of conflict and a determination to heal from the wounds of conflict and prevent its recurrence.

A precursor to CONTACT was SIT's Center for Social Policy and Institutional Development (CSPID), and the Intercultural Conflict Transformation and Peacebuilding (ICTP) Institute, offered by the Center during three previous summers. Over the years, this two-week professional development Institute has enrolled 68 participants from thirty countries: Argentina, Armenia, Australia, Azerbaijan, Bangladesh, Bosnia, Israel, Germany, Ghana, Italy, Japan, Northern Ireland, Palestine, Republic of Macedonia, Russia, Senegal, Slovakia, South Africa, Sri Lanka, the Netherlands, Yugoslavia, and the United States. Most participants were supported by their own organizations or donor agencies. Participants from the U.S. and abroad have expressed deep gratitude for the opportunity to temporarily remove themselves from the crises that beset their daily lives. The program provides them with the time and distance needed to reflect on issues of enmity and hatred, intercommunal violence, injustice, and the seeming intractability of their conflicts. It also offers ideas, resources, inspiration, respite, encouragement, laughter, community, and hope.

Participants generally leave this warm and rich learning environment transformed and committed to sharing their insights and skills with their colleagues. They express determination to interrupt the cycles of violence with tools of collaboration, re-humanization, and reconciliation:

- "Especially interesting was the opportunity to meet with such an amazing group of peacebuilders from around the world. I look forward to maintaining and developing these relationships over the next many years."
- "I personally felt I grew during the two weeks. I underwent a personal healing process and believe others did as well. I realize I have more power than I ever gave myself credit for. I want to dedicate my life to this type of transformation."
- "The program has transformed my thinking about conflict and given me hope for the huge dysfunctional family we call the human race."

The Vermont/Northern Ireland Youth Program

The Vermont/Northern Ireland Youth Program grew out of international networks and collaborative efforts to address intercommunal conflicts with youth — The European Union Youth for Europe program which had sponsored an international youth exchange program in Cyprus and Northern Ireland in 1998. Participating youth from Northern Ireland were then selected by the Spirit of Enniskillen, a group formed by the father of a young bombing victim who pleaded for forgiveness rather than renew the cycles of revenge. These students came to the U.S. to use the SIT campus as a retreat for cross-community dialog and to share in a common adventure.

Participants at the first Vermont/Northern Irish Youth Program worked hard at dialog and played together equally hard in a variety of recreational activities. Dialog groups met each morning; the afternoons were spent in outdoor teambuilding activities; and evenings were reserved for social activities, including cultural presentations that permitted interpersonal relationships to develop more naturally.

The Northern Irish youth joined with Vermont high school students at the annual Vermont Governor's Institute on Current Issues and Youth Activism. Together, they shared their experiences of conflict and violence, and assessed ways teenagers can be effective in promoting social change. This international encounter generated a great deal of excitement and energy as well as important discussions about world issues affecting young people today — from the environment to Kosovo to youth violence to AIDS. Both U.S. and Northern Irish students felt they had benefited from the exchange and forged instant and deep friendships. The Northern Irish students also worked with professional level students from around the world enrolled in the summer CONTACT program. Together, they engaged in productive and moving exchanges about effective forms of intercommunal dialog and reconciliation work in communities in conflict, from the Middle East to Africa and within the former Soviet Union. Participants were also trained in the use of webconferencing in hopes that follow-up dialog on the Internet might continue throughout the year.

At the end of the experience, program evaluations reflected a high level of satisfaction. Clearly, the young people appreciated this chance to dialog in ways that they could not at home. Their comments were quite moving and described the profound personal significance of their experience. Yet they also realized that it is not always easy to act with cultural understanding back home when it is seen as a sign

of disloyalty to one's own group. The challenge of sustaining trust developed in Vermont will be great upon returning home to Northern Ireland where the two cultures remain mistrustful and hostile. Yet, these young people now saw the need to appreciate both the convergence and divergence of their cultural identities. They saw the need to discover the deep similarities between them despite their reality as representatives of communities in conflict, and to respect distinctive aspects of their identities as individuals from different cultures.

The convergence of the Vermont/Northern Irish Youth Program and the Governor's Institute on Current Issues and Youth Activism in the summer of 1999 was an inspired moment for Northern Irish and Americans, both teens and adults alike. Although such opportunities are all too rare, programs of this sort can provide validation for smart, motivated young people to respond to issues they care deeply about. They leave feeling more skilled and more empowered to act collaboratively. And with the increasing possibility of webconferencing, these young people may increasingly become agents of social change and peace.

Cross-community youth dialog programs help foment constructive relational norms among people separated by cultures of hostility. They provide models for broader peacebuilding initiatives and for fostering cultures of peace. The Spirit of Enniskillen, like other cross-community programs in Northern Ireland, will continue to bring youth together for dialog at home and abroad in more neutral settings. Whether these courageous young people can sustain cross-community relationships once back home in a still unsettled Northern Ireland, and whether they will succeed in seeding reconciliation in their communities, is yet to be determined.

The Cyprus Youth Camps

The Center for Social Policy and Institutional Development (CSPID) was contracted by the Cyprus-Fulbright Commission and AMIDEAST to design and conduct conflict management programs for Cypriot youth. One-week "Confidence Building Workshops" for Greek- and Turkish-Cypriot college students in U.S. institutions were offered during the summers of 1996 and 1997 through USAID scholarships. The Cypriot Youth Camp, a two-week conflict management program for forty Greek and Turkish Cypriot high school students, was later held in July 1998.

At the conclusion of one of the workshops designed to increase intercultural communication and foster trust and understanding between Greek-Cypriot and Turkish- Cypriot students in the AMIDEAST (America-Mideast Educational and Training Services, Inc.) U.S. university scholarship program, a Cypriot student remarked: "I am amazed . . . at how similar we are, our ways of thinking, and how close we ended up in a week. We can do a lot . . . change things to make them better." Another participant commented: "By a strange quirk of fate, this has been the most turbulent week in Cyprus. If only the rest of the world could see us now."

The participants were all enrolled in U.S. colleges and universities and had left their homes in Cyprus only a week or two earlier to attend the workshop before beginning the next academic year. Since most were born after the 1974 crisis when the Turkish army occupied the island resulting in a division between the Turkish and Greek sectors, they had never met anyone from the opposing side. The SIT workshop provided a chance for the young men and women to meet each other for the first time and to engage in a series of trust-building and group-integration activities in a totally different venue in another country.

While many expressed apprehension about meeting their peers “from the other side of the island,” no one had anticipated that the workshop would coincide with the tension that erupted in Cyprus when two Greek Cypriots were killed during a demonstration against the division of the island. The event could have further exacerbated the rift between workshop participants, but instead it provided even greater incentive for dialog. Putting aside ingrained fears and distrust, the participants engaged in cooperative, experiential education exercises and discussions of shared aspects of their multicultural backgrounds. Both Greek- and Turkish-Cypriot students reflected on their role as future leaders of their country, an island torn by violence and hate. They left with the hope that the groundwork they laid down would grow into ongoing contacts and broadened trust-building between Cypriot communities at home. In the words of one individual, “I now have more hope for the future. We are twenty-five people who met just a week ago and look at all we’ve been able to do.”

The purposes of the workshop were intercommunal and personal. They included three major objectives:

1) to prepare participants to work more effectively in intercultural settings

2) to develop intercultural communication skills, cross-cultural sensitivity, intercommunal confidence, and mutual trust , and

3) to develop relationships (through group and team building) in the context of a memorable group experience.

To accomplish these objectives, the program created activities to develop the awareness, attitudes, skills, and knowledge useful toward better understanding one’s self as well as others. Participants examined intercultural and conflict transformation theories and models in the context of their own experiences. Discussions were facilitated that explored cultural similarities between Greek- and Turkish-Cypriots, that envisioned peacebuilding activities for Cyprus, and that focused attention on issues they face as international students in U.S. colleges. Talk about political aspects of the conflict was avoided as potentially too divisive for such a short program and for one that sought to build trust and new relationships between members of the divided Cypriot communities.

In 1998, a Fulbright Youth Camp brought other Greek- and Turkish-Cypriot students to the SIT campus; this time they were high school students. Once again, by the end of only a short period of time, the participants parted in tears, deeply moved by the new friendships they had formed, some of which will be very hard to maintain back home, given the continued division of Cyprus. It is dramatic to see how quickly strong personal relationships can be created between people who were earlier bred to distrust each other. It seems unlikely that these students will ever return to the same level of suspicion and hostility they initially brought with them to Vermont.

Comments made by the participants revealed that most experienced a deeply significant personal experience. The following comments were written during one of the final dialog group meetings:

> “I came here without knowing the opposite side. I was angry, sad, and confused. After these two weeks I think I understand and realize the problems and history of the other side too. I think the most important thing is to build strong friendships with strong foundations and common growth. We can live together peacefully and find our old selves, we can make Cyprus a united country with no troops and no buffer zone, only with people who trust each

> other and can understand what friendship means. In two weeks we became really fast friends — friendships which I think prove how the two communities can live together. When I go back to Cyprus, I will transfer the feelings I had here to all my friends and I will try to explain to them all the facts about Turkish-Cypriots. It's in our hands to change Cyprus if we want."

> "Over the last two weeks I've met lots of people and made a lot of friends. I've met people who live on the same island but I cannot see. I've learned very important things from these people. This camp was a very nice experience. When I first came I thought the two weeks would be too long but now I realize that it should have been longer. Most important of all, I have learned that Greek- Cypriots can be very good friends. I hope I can keep in touch with these friends and get to see them as often as possible. I don't want this to remain just as memories in photographs."

Developing bicommunal relationships between Greek- and Turkish-Cypriot participants at the camp occurred through a process that took place through four types of activities: 1) gradually deepening dialog which began by sharing cultural similarities, progressing to controversial issues, and culminating with possible action steps; 2) teambuilding activities designed to deepen trust among participants and to facilitate their cooperation as a team; 3) organized content presentations to develop the skills needed for dialog and relationship building as well as issues relevant to the Cyprus problem; and 4) the implicit challenge and learning involved in simply living together (reflecting The Experiment's motto of "learning to live together by living together"), and through all the informal contact and discussion that comes with eating, sharing rooms, and traveling together in a group.

College Semester Abroad Programs

Another set of offerings via the College Semester Abroad (CSA) programs provides U.S. undergraduates with choices from among fifty-five programs throughout the world on a variety of themes. Detailed descriptions of these programs are posted at the SIT Website: http://www.sit.edu/study abroad/programs.html. Two such programs, in Ireland and the Middle East, offer students firsthand opportunities to explore the field of peace and conflict transformation through classroom and field-based experiences. In each of these two programs, pursuant to general approaches to peace and conflict studies, an attempt is made to provide unbiased academic curricula and structures. In the Middle East program, for example, multiple homestays and lectures with Jordanian, Palestinian, and Jewish Israeli host families and academic mentors/faculty are assured. Similarly, in Derry, Northern Ireland, sojourns in Republican and Loyalist communities and a balance of readings, lecturers, site visits, and fieldwork are provided.

Despite such attempts, both programs invariably churn up an array of unexpected reactions in the students. In part, this stirring up of emotional and intellectual conflict is inherent in the nature of peace and conflict studies. Students who come from largely traditional educational settings are used to expecting academic distance, simple answers, and objective reality. CSA programs challenge them to go beyond the "sterility" (in the words of one former student) of most undergraduate education into the stark and complex struggles of life in ethnically torn parts of the world.

In other CSA programs, conflict transformation takes on other dimensions as a by-product of the experience. Of particular note is the CSA Sexuality, Identity, and Gender program in the Netherlands.

The study of flaws present in the equation "peace equals absence of conflict" is examined during the first peace studies seminar. Yet a review of group dynamics within that program shows students firsthand that conflict can exist and develop even in the absence of conflict. In this program, for example, many gay and lesbian students often find themselves for the first time in a setting in which they are not a disparaged or persecuted minority. For many, once norms built on needs of defense or assertion are placed in a vacuum, the degree to which conflict plays a role in the larger scheme of their interpersonal interactions becomes clearer.

Strictly in terms of curriculum, even CSA programs not specifically focused on peace studies address similar issues. This should come as no surprise since field-based educational settings are seldom limited by traditional boundaries of academic studies, especially where sweeping changes in communication and instructional technology have spurred a realignment of curricula in new cross-disciplinary directions. A case has even been made that curriculum changes in undergraduate education have often and ironically outpaced changes in the nomenclature of disciplines; peace studies is no exception.

Other CSA programs inherently include components that are related to peace and conflict transformation, for example: Social Justice (Brazil and Chile); Revolution, Society, and Transformation (Nicaragua); International Studies, Organizations, and Human Rights (Geneva, Switzerland); Social Change (Czech Republic; Durban, South Africa), and Zimbabwe (Harare); NGO Management and Grassroots Development (Bulawayo, Zimbabwe).

Of particular note are the Reconciliation and Development program in Durban, South Africa and a new CSA offering: Central Europe: Nationalism, Ethnicity, and Culture, in Berlin. This latter program represents a current trend in many CSA programs to expand beyond a "one nation-state/one program" model in the pursuit of academically rigorous theme-based approaches, as well as a future trend of integrating relevant fora directly into program structure and curriculum. As an example, German language classes are conducted jointly with sessions designed for refugees and immigrants by Die Neue Schule. The CSA program also sponsors a youth conference with its students and German and Polish contemporaries at Jagiellonian University in Krakow. The core seminar consists of a key Holocaust Studies component, including a three-day seminar at the Haus der Wannsee Konferenz, programming at the European Peace University (Stadtschlaining, Austria), and an excursion to areas of Croatia and Bosnia.

In CSA programs, participants are seldom professional peacebuilders and certainly not peacekeepers, but rather active apprentices. While this may seem unambitious, it is consistent with SIT's institutional view that prior to participating in effecting substantive change, students need an acute appreciation of the host culture or cultures, an appropriate critical mass of theoretical dexterity, a groundwork in history and societal contexts, and, in most cases, appropriate language study. Indeed, because SIT/World Learning views itself as an institution where theory and practice intersect, it would be irresponsible to not recognize the "apprenticeship" phase of development. Although CSA students may not be the active peacebuilders that other SIT students or graduates might be, the formative undergraduate years often compel a student to choose a career in the service of our global society. Indeed, the CSA program itself often serves as a peacebuilder. Academic reports do not reflect the program's impact when, for example, the CSA Middle East Program brings together lecturers from literally warring communities, who otherwise would never have dared to interact, instruct, and learn from each other, were it not for CSA.

The value of such an apprenticeship is best reflected, perhaps, through examination of the profile of a group of CSA alumni. The sampling below represents a single semester from one program (CSA Ireland, Spring 1995):

- One student went on to complete an M.A. in Peace Studies at University College/Dublin and now works for Human Rights Watch in Washington, D.C.
- Another facilitates cross-community activities for high school students in an ethnically diverse and economically disadvantaged section of the U.S. southwest
- Another applied her interests to the field of psychology counseling, while co-directing a shelter for victims of physical abuse; she recently joined the American Red Cross and is developing her Independent Study Project on the murals of Belfast into a book
- Another is teaching and administering in the "City Year" program
- Another student was recently ordained a minister in the Methodist Church
- Another worked in Bosnia for three years and later returned to the U.S. and currently designs school curricula for children of refugees
- Another is in his second tour with the Peace Corps
- Another is completing graduate course work in ecology, concentrating on sustainable agriculture in areas of conflict
- Another returned to work on a documentary film about the youth of Belfast
- Another interned at the Corrymeela Peace and Reconciliation Center in Northern Ireland.

Were these students destined for such career paths even prior to participation in the CSA program? A recent survey of ten years of CSA alumni in one administrative region reveals that the College Semester Abroad experience has played a critical role in post-undergraduate study and career choice. An even more important conclusion from this survey shows that students from programs themed on issues of social justice, including peace and conflict studies, were more likely to attribute their career choice to their experience on a College Semester Abroad program.

References

Abu-Nimer, Mohammed. 1999. *Dialogue, Conflict Resolution, and Change.* New York, NY: SUNY Press.

Boulding, Elise. 1992. "Ethnicity and New Constitutive Orders," in Jeremy Brecher, John Brown Childs and Jill Cutler, eds. *Global Visions.* Boston, MA: South End, pp. 213-231.

Cohen, Raymond. 1998. "Cultural Aspects of International Mediation" in Jacob Bercovitch, *Resolving International Conflicts.* Washington, D.C.: USIP, pp. 107-125.

————. 1997. *Negotiation Across Cultures.* Washington, D.C.: United States Institute of Peace.

Diamond, Louise and John W. McDonald. 1996. *Multi-Track Diplomacy: A Systems Approach To Peace.* Washington, D.C.: Kumarian Press.

Fisher, Ronald. 1997. *Interactive Conflict Resolution.* Syracuse, NY: Syracuse University Press.

Kelman, Herbert. 1998. "Social-Psychological Dimensions of International Conflict" in W. Zartman and J. Rasmussen, ed's. *Peacemaking in International Conflict: Methods and Techniques.* Washington, D.C.: United States Institute of Peace, pp. 191-231.

————. 1996. "The Problem-Solving Workshop" in Chester Crocker and Fen Osler Hampson. *Managing Global Chaos.* Washington, D.C.: United States Institute of Peace.

Lederach, John Paul. 1998. *Building Peace: Sustainable Reconciliation in Divided Societies.* Washington, D.C.: United States Institute of Peace.

Rothman, Jay. 1997. *Resolving Identity-Based Conflict.* San Francisco: JosseyBass.

Saunders, Harold. 1996. "Pre-Negotiation and Circum-Negotiation" in Chester Crocker and Fen Osler Hampson. *Managing Global Chaos.* Washington, D.C.: United States Institute of Peace.

Stein, Janice Gross. 1996. "Image, Identity, and Conflict Resolution" in Chester Crocker and Fen Osler Hampson. *Managing Global Chaos.* Washington, D.C.: United States Institute of Peace.

Intercultural Management, Leadership, and Service

Linda Drake Gobbo, Claire Halverson,
Nikoi Kote-Nikoi, and Jeff Unsicker

Abstract

One of the most significant moments in the evolution of SIT's master's degree programs in intercultural management, leadership, and service will take place in the fall 2000, with the initiation of five interrelated but distinct degree programs. All share a common approach and format — integrating theory and practice through on-campus and field-based experiences — and a common set of core courses. Four of the new degree programs have very specified course requirements, based on assessments of the competency requirements of alumni and other professionals in these fields: Sustainable Development, International Education, Intercultural Relations, and Organizational Management. The fifth degree, International and Intercultural Service, is largely self-designed by the participant. This article reviews the program's history and provides three "discussion papers" that reflect the thinking that has gone into the current curriculum plan.

Introduction

From its origins in 1964 as the International Career Training Program, what is now SIT's Masters Program in Intercultural Management, Leadership, and Service — or simply "PIM" — has evolved in relationship to changes in the professional practices and careers that engage persons committed to building a more just, peaceful, and sustainable world. The papers that follow, written by a sampling of the PIM faculty, provide insights into some of those changes. While each takes a slightly different approach, taken together they suggest the diversification of practice fields which build on the core skills of international and intercultural service.

First, a bit of context: PIM is very much rooted in the historical foundation of SIT. In 1961, The Experiment in International Living (EIL) responded to the request of Peace Corps founder and former Experimenter, Sargent Shriver, to help train the very first groups of volunteers. In 1962, a campus was created in Brattleboro, Vermont, minutes away from The Experiment's Putney, Vermont headquarters. After several years of volunteer training it shifted its focus, appropriately, into the developing country contexts where service would take place. And just as soon as the first groups of returning Peace Corps volunteers (RPCVs) began arriving home, many asked the question: "How can I return overseas and continue working for this field that's now being called 'international development'?" The original PIM program was created to help such individuals get back into the field.

From the very beginning, several elements distinguished the PIM program from others. A very practical "experiential" orientation was a natural outgrowth of The Experiment's international exchange programs, with their intensive homestays and other direct experiences in another culture. A very similar "training" orientation reflected the approaches used in the intercultural awareness and skills-oriented, pre-service preparation of Peace Corps volunteers — so much so that it was incorporated into the new school's name. The pedagogy, or androgogy, that emerged offered many

distinct advantages to RPCVs and persons with similar experiences. Most importantly, the approach is inherently student-centered rather than teacher or content-centered. Students are asked to rigorously reflect on and generalize from their own experiences and to share and compare the lessons learned with others processing their own experiences. As a result, students become self-directed learners, able to continually learn from new experiences. In a world where change is one of the few constants, the program has served its students well in emphasizing the development of this ability.

In contrast, most other professional education programs are based in traditional universities, with origins in the academic disciplines, research, and scholarship. The best of those other programs managed, over time and despite significant institutional pressures to the contrary, to achieve an interdisciplinary focus and a balance of practice with the theory. PIM's origins presented the opposite challenge: while maintaining the distinctive strengths of the experiential training approach, to achieve a balance of theory with practice. While the program has always introduced students to essential theories, its intensive format (until nine years ago, the program's on-campus phase was only sixteen weeks) and its faculty of practitioners tipped the balance to the side of practice. In a world where growing complexity is one of the few other constants, the program could not serve its students well enough without also helping them use theory to critically examine the complex web of culture, politics, organizational dynamics, teams, social change interventions, and so forth. The program's duration (now a full academic year of residence), the profile of its faculty (the standard is now doctoral studies in addition to an ongoing requirement of significant professional experience), and other changes, have helped achieve a better — if never perfect — balance of theory and practice.

As with the educational process, there have been both constants and change in the content of PIM. These reflect both the external environment and the needs and interests of students attracted to the program. From the outset, as well as today, the curriculum was and is distinguished by its attention to cross-cultural communication and other skills needed to work in groups, organizations, and communities. While initial focus was on international contexts, the program has added a complementary focus on multicultural contexts in the United States. The choice of "intercultural" in the program's name was a conscious effort to denote both of those contexts.

From the outset, the program gave special attention to the grassroots or people-centered level of development — long before nongovernmental organizations (NGOs) became central to the mainstream discussions of development and even longer before development policy makers resurrected the concept of "civil society" from European social theory. The program's attention expanded with the growth in number and capacity of Southern NGOs and their call for new, more equal forms of partnership with international NGOs and other development organizations based in the Global North. SIT modeled this approach by forming a partnership with two world renowned Southern NGOs, each with its own education and training center. As a result, half of the PIM masters degree requirements can now be completed through a joint postgraduate diploma program operated by BRAC's Centre for Development Management in Bangladesh. The program's curriculum also expanded as NGOs came to recognize the critical need to link their micro, grassroots-level interventions with macro, policy-oriented change. SIT developed what we believe was the first credit-bearing course in policy advocacy, and its annual four-week training in international policy advocacy for NGO leaders in the Global South is still the only program of its kind.

As PIM evolved, the program began to prepare students for careers in international educational exchange. In light of The Experiment's exchange programs and SIT's continually growing College Semester Abroad programs, graduates had always entered careers related to these "outbound" and

"inbound" programs, mostly on college campuses, to serve the needs of international students, scholars, and other visitors. Over time, the field of international education was addressed through various courses and later became a concentration option within the PIM degree. By the year 2001, international education will be the focus of a new degree.

Other areas have also emerged, each reflecting the core competencies of cross-cultural communication and social change. These include "diversity leadership" and "conflict transformation across cultures." Combined with the long standing approach to experiential education and training, which led to foci on human resource development and grassroots, social action training, these new areas helped to define the focus of another new M.A. degree in Intercultural Relations.

"Management" was, from the beginning, a central focus of much of the PIM curriculum, all the while evolving in relationship to demands in the field and interests of students. From the outset, the curriculum prepared people to manage grassroots development projects and similar initiatives. Moreover, the program's focus on the human or "soft skills" dimension of management filled a gap existing in many other management programs. Yet, over time, there has been a corresponding effort to complement the above with technical or "hard skills" in areas such as financial management. In addition, there has been growing attention to the application of management skills outside of the nonprofit sector — especially in businesses that have explicit social and environmental responsibility objectives. As the new PIM degree in Organizational Management is phased in, there will be a much greater balance of human and technical dimensions in management and a curriculum that seeks to address the core skills common to all "mission-driven" organizations, in all sectors.

The following three sections suggest a range of thinking that has informed this process of curriculum reorganization. Many other issues and ideas have also been analyzed and debated in the process. Future issues of the Occasional Papers Series will include contributions related to other areas of the new curriculum not represented below.

International Education

The professional field of Exchange Management within International Education is made up of trained individuals around the world who are involved in advising and programming for "students" at all levels. These students are seeking experience and knowledge that cannot be attained exclusively at home.

International education serves a wide constituency of participants. For years there have been university students seeking academic credit or degrees from colleges and universities overseas to supplement, or substitute for, an education attained in their home countries. Increasingly, over the past fifteen years the definition of the term "students", and the breadth and focus of the programs in which they participate, has changed. Our students are no longer only enrolled at educational institutions, but are participants looking for meaningful experiences in other cultures to supplement their knowledge and skill base. They are concerned citizens engaged in societal change as private individuals or through membership in related non profit organizations, public offices, and businesses. These citizen sojourners represent all ages and levels of experience and participate in organized travel to learn more about the world.

In order to meet this wide variety of needs, a complementary range of programs has been developed in PIM. We are all familiar with the secondary school language study tours, summer work exchange programs, and theme-based study abroad experience that have creatively entered the marketplace. In the business sector there has been a recognition of the importance of knowing the "global marketplace" by augmenting workplace experience with travel exchange as a member of professional associations.

In the rush to design and deliver these programs to and from the United States, many in the field have neglected to notice the same phenomena occurring throughout the world. The United States has been a pioneer and leader in this field, but today international education exchange has a place in, and between, nearly all countries. It occurs in all formal and extracurricular education programs from the K-12 sector through post-secondary study. It also includes citizen exchanges, educational travel, and other programs overseen by independent and not-for-profit agencies.

Some international educators provide counsel and services for participants who are traveling to live and learn in other countries, while others work with incoming participants. As educators of the professionals who provide these services, we must consider the future directions of the field and the professional training required of those who choose to enter it.

Future Directions

As the world has become more "global," so has the field. What has been a U.S.-centered field, often merely adjusted to serve the needs of other countries, is now undergoing a paradigm shift. All regions of the world now engage in educational exchange at some level and participation has increased. Professionals need to be able to function in global environments, not just via the importing or exporting of U.S. models. In addition to the now standard preparation professionals need to excel in these environments, several new trends in the field will have significant impact on training in the years to come.

- New Communication Technologies

As our ability to communicate via the Internet and email to send and receive vast amounts of information around the world continues to improve, the nature of travel for an educational experience includes a host of virtual options and opportunities. Distance education — offering and taking educational content online — will increase the number of students who can experience some of the rest of the world while staying at home. It is incumbent upon those who design and deliver international educational experiences to be clear about what facets of educational experiences can, and can not, be obtained through a distance learning experience. While a distance learning experience does allow for more of the world to be opened to the participant, there is a danger in the participant or program inferring that this will substitute for a "face to face" cultural exchange. We must be able to explain to the participant what is gained and lost by choosing only Internet study, or a shortened exchange experience most likely to be a component of a distance learning program.

The challenges and joys of communicating across cultural bridges can certainly be present in a distance learning experience and will have to be approached differently from the case of face-to-face, on-site study. Program participants will have to be taught new strategies for communicating effectively with foreign teachers and staff, and with each other with regard to educational content and the

delivery of the service. This becomes part of the challenge of the international educational professional — to provide this training to participants as well as other faculty and professionals who deliver these programs throughout the world.

New communication technologies have also significantly changed the nature and scope of the work involved in the administration of exchange programs throughout the world. From the initial marketing and recruitment of participants to programs, through orientation, administration, and re-entry of the participant into the home culture, the impact of technology has been felt. In an era of "instant communication," the time allotted for significant self-reflection has been drastically reduced. A potential participant is not as willing to wait for responses about the host community or educational experience. There is pressure to provide an abundance of information rather than the most significant information required for the experience to be successful. Access to email during an immersion experience has meant that the participant can choose not to fully immerse in the culture by retaining a "connection to home" more completely than previously. This affects the experience, the family at home who lives through the cultural experience vicariously, and the program staff who direct the cross-cultural learning experience on site.

• Globalism

The homogenizing supraculture of the Global Village is more of a reality with every passing year — goods and services are bought and sold freely in the worldwide marketplace, and popular media and communications systems influence life in all countries. Citizens of the world assume an understanding of the world's cultures based on the superficial exposure they have received. This presents a danger of oversimplification that affects the international education field and its participants. The contemporary world remains culturally pluralistic. Most nation states contain several traditional cultures and various subcultures. All national boundaries are permeable to new ideas, problems, and issues, and contain this complex cultural heterogeneity. The dynamics and processes of international education must find new ways of training and advising program participants to be aware of, and sensitive to established, deeply rooted, cultural values and their relationship to the new social dynamics.

• Participant Diversity

As the ethnic picture in the world changes, so do the backgrounds and expectations of those who participate in educational exchange programming. Additionally, they will find their new host country environments more pluralistic and culturally heterogeneous. The intersection of domestic and international participant diversity will increasingly challenge educators on many levels. The opportunity to provide an educational experience that is enriched by a deeper exposure and exploration of host subcultures is the goal. The question remains how to promote this as a meaningful experience to participants in the host and visiting cultures? If the desire is to help develop a more peaceful and just world, our challenge will be to determine how to begin this process in an educational experience that includes participants from the various ethnic subcultures.

Expanding access to overseas educational experiences will continue to be an issue, and for some of the participants, the sacrifices required and expectations of the exchange experience, will be great. This will continue to affect where participants choose to have their overseas experience. Many will choose an overseas experience within their own region rather than halfway around the world. Participants will assess potential learning from the experience in a more directed manner. What will

they gain from the experience that cannot be achieved at home, and how will it enhance their ability to contribute to the world in the future?

• Program Variety and Duration

International educators will be responsible for overseeing educational exchanges that vary in duration from a few weeks to a year or more. New trends favor offering overseas travel as part of an existing course, over holidays, for semesters, and with a wide variety of themes. Increasing language and intercultural competence is now coupled with other themes of service learning or academic disciplines. In contrast, those students seeking degrees in other countries usually spend three to five years living and learning in the host culture. The challenge lies in how international educators can maximize the cross-cultural learning inherent in programs of such varying types and duration, while still encouraging and valuing the "full immersion" experience. International educators will need to make more thoughtful use of pre- and post- orientation experiences in order to maximize the learning derived from the experience itself.

• Professional Competencies Required

Professional organizations in the field of International Education have suggested competency requirements for professionals in the field. However, as stated earlier, to date the field has been defined by default by a U.S. paradigm. What additional competencies are needed for a professional to truly be able to thrive in the field of the future? What is necessary in the ability to transcend and yet honor and respect cultural boundaries.

Some additional competencies include:

- knowledge and understanding of the history, economics, and culture of the countries and regions in which we work, supplementing knowledge of relevant educational systems
- increased competence in all aspects of communication (requiring increased awareness of one's own cultural identity and its impact on others)
- understanding how cultural identity affects professional interactions in areas of management and communication styles
- "best business practices" that are known and respected in the international education field around the world (implying an ability to shift cultural paradigms in a deliberate and appropriate way).

As the field continues to develop and promote understanding of the interdependence of our world, so shall we need to develop the appropriate knowledge, skills, attitudes, and awareness to support and maximize the learning of those who participate in our programs.

Diversity Leadership

While PIM is historically rooted in overseas work, students increasingly find meaningful careers domestically. Migration and globalization have led to increasing diversity of national origin in many countries. Additionally, national and global liberation movements have generated issues of equity in

the workplace and in communities. Increasingly, persons marginalized by society due to membership in social identity groups based on factors such as race, ethnicity, religion, gender, sexual orientation, ability, social class, and nationality, are unwilling to accept exclusion or homogenization. Today, there is wider recognition of the benefits of human diversity interpersonally, and in organizations and communities. And there is a need for individuals with skills to facilitate the change needed to create multicultural organizations and communities that work effectively with diversity.

Historical Context

During the twentieth century, many societies moved from overt, violent forms of injustice, to the granting of human/civil rights. Although the liberation struggle achieved human/civil rights legally, however, much is still needed to reduce prejudice and eliminate discrimination. Prejudice reduction and anti-bias training and educational programs facilitate change in attitudes. Enforcement of laws and policies of Equal Employment Opportunity/Affirmative Action (EEO/AA) work to include members of previously underrepresented groups in organizations and communities. Confrontational strategies, both interpersonally and politically, have often been used. In the United States, the relevant professional fields include Human Relations, Human Rights, Race Relations, EEO/AA and Intergroup Relations. Background disciplines include law, political science, education, and psychology.

International experiences such as educational exchanges and volunteer assistance fosters intercultural understanding and accepting cultural differences by exploring other values and world views. In the past, this has led to the field of cross–cultural communication or Intercultural Relations which utilizes education and research. Background disciplines are social psychology and anthropology.

Current Trends

Civil rights interventions are aimed at tolerance and assimilation but fall short of creating a truly multicultural environment where differences are valued. In the late 1980s in the United States, it became apparent that demographic changes necessitated a much more diverse workforce/educational setting and that previous programs of recruitment had not accomplished retention of workers and students who did not represent the dominant white group. Immigration, rise in average age, low fertility rates, and such structures as the European Community, continue to affect the need for diversity in the workforce and communities worldwide. In the United States, programs of diversity awareness training have become widespread in communities, educational institutions, and organizations. These aim at individual attitude changes toward increased acceptance of valuing and working with a broad range of differences, as well as eliminating behaviors that exclude or marginalize.

To create truly inclusive environments where all people feel they can reach their potential and where their differences can add value, however, more is needed than attitude change; organizations and communities need to change their culture. This can be done through such initiatives as developing more inclusive interpersonal communications and meeting styles, adapting flexible time schedules, developing more flexible benefits packages, redefining criteria for leadership positions, and/or revising curriculum and programs.

This type of change requires leadership — persons who have deeply examined the impact of their own social identity, who can interact effectively with and between groups and individuals which are unequal in social status, and who can facilitate a change process in an organization or community.

Diversity leadership has become a profession, although it has numerous meanings and is used interchangeably with other terms. In the United States the role of Diversity Trainer and Diversity Organizational Consultant has become one of the fastest growing professions. In educational settings the term "multiculturalism" is often used instead of "diversity." Internationally, some countries use the term diversity to incorporate the broad spectrum of differences; in other countries a specific dimension, such as nationality or gender inclusion, might be used. Intercultural Relations is also used when the emphasis is on international aspects and not on differences of power and privilege within a country.

Globally, there is a need for professionals who can work effectively with individuals, groups, organizations, and communities across differences to develop more inclusive systems. This necessitates drawing from the disciplines of social psychology, intercultural communications, management theory, human resource development, and organization development/organization behavior.

PIM Diversity Leadership Concentration

The Diversity Leadership Concentration in the PIM Master's Degree in Intercultural Relations develops self-awareness and interpersonal and organizations skills to facilitate this change towards communities and organizations where difference is valued and utilized. PIM graduates are taking active roles in diversity initiatives in education, private, nonprofit/NGO, and public sectors. These roles include trainer and educator, director of diversity, consultant, curriculum developer, market researcher, and advisor.

Economic Development

In these times of globalization and accelerating economic openness, it has become commonplace for educational institutions and programs to proclaim loudly and often that their missions and curricula are fully or increasingly in reflection of these trends. Such institutions proclaim themselves as being in the business of uniquely preparing students for life in an emerging global dispensation of immense and ever-changing complexity, implying thereby that their competitors and rivals in the education-delivery business are not similarly *au courant*, and would therefore not be rational choices for aspiring entrants into the new global political economy. In short, claims of educational, institutional, or curricular relevance are being made increasingly as a promotional or marketing gimmick, with few of the claimants having the substantive ground in which to anchor their claims.

SIT has been preparing students for the global economy long before "the global economy" emerged in its present ubiquitous and much-heralded form. Indeed, PIM's reputation was built upon years of training students for international development work, several of whom have subsequently gone on to successful careers in a wide variety of nations, organizations, and specialties in the field of development management. What makes such an achievement possible for a school and program of a relatively inconsequential size and resource endowment is the relevance of the curriculum in development studies, especially its emphasis on familiarizing students intimately with emerging issues and practical management skills.

Though anchored in specific core competencies and basic philosophies, the curriculum in the study of the economics of development has evolved over time, and continues to change with the issues of the times and the needs of the development profession. What follows, then, is a brief excursion through

recent trends in economic development studies in PIM, trends that not only track intellectual and practical currents in the field but also that challenge those orthodoxies when and where appropriate.

Economic Development Instruction

Economic development theory and practice, like any other specialty in the social sciences centrally concerned with the interplay of theory and application, has gone through a number of fashions — even fads — over the last sixty years or so of its existence. In the "prehistory" of economic development thinking, the period leading up to 1945, roughly, the field, if it existed in any identifiable form, was basically defined by issues of (what may be termed) reactive nationalism. In a world dominated by colonial empires and enterprises, and in which the economic development agenda per se was seen as being inextricably linked with the political one of shedding the colonial yoke, economic development and nationalism were seen as being conceptually one and the same thing. The literature of the time, therefore, consisted in the main of two strands: the works of nationalist thinkers engaged in the anti-colonial enterprise, on the one hand, and, on the other, those of the colonialist theorists, practitioners, and assorted apologists.

Given their political agenda (anti-colonialism or, more to the point, de-globalization), it is hardly surprising that these nationalist scholars were concerned primarily with political issues. But one could also discern glimpses of a nascent economic analysis: for instance, they were as concerned with many of the issues being grappled with today by Institutional Economics and the New Growth Theory, as they were, not unexpectedly, with the economic Theory of Globalization (which, in those days, fell under Theories of Imperialism, among others). It was also remarkable, though not particularly surprising, in the event, that there was very little mainstream (i.e. Western) economic thinking on issues of development and underdevelopment before 1945 though, as we will see below, many of the concepts that came to define and stylize the field after 1945 could be found in the economics literature as far back as the eighteenth century. Indeed, the first notable bit of modern analytical work published on issues of development/ underdevelopment did not appear until 1943, and dealt narrowly with issues of industrialization in Eastern and Southeastern Europe alone.

All this began to change in the period between 1945 and 1965, as one colony after another attained political independence, and as the dominant economies of the world sought the means — intellectual, financial, moral, and otherwise — to rebuild an essentially moribund world economy shattered by the events of the second World War. First, the "classical" economic theories of the pre-1914 era were perused for insights into the "development" and "underdevelopment" problematic. The Ricardian growth theory, Malthus' population theory, trade-led growth, Smith's surplus-venting theory, Ricardo's comparative advantage analysis . . . all these and more were resuscitated in all their Eurocentric splendor and applied uncritically to the economic problems of the "less-developed countries". Many of these theories were "updated" to suit the new circumstances, doubtlessly, but these updates were done in the context of the broader geopolitical exigencies of the time, notably: the Cold War bipolarity, some felt need to "modernize" (more aptly, Westernize) these "backward" nations, and an Enlightenment-inspired ontology that viewed economic development as a linear, homogeneous, unvarying, universal process singularly susceptible to "scientific" analysis and mathematical modeling.

The intellectual result of this exercise was the immense stylization of the field of economic development and a skewing of the development agenda and practice towards one "Truth," namely,

that "development" equals rapid and sustained economic growth, on the one hand, and the institutional and cultural EuroAmericanization of these "traditional societies," on the other. This, indeed, is the collective upshot of the dominant post-WW II economic development theories. All the theories that became mainstays of the development practitioners' lexicon — the Vicious Cycle of Poverty, the Population Trap, the Big-Push, Rostow's Stage-Growth, Balanced Growth, Unbalanced Growth, Economic Dualism and other neoclassical structuralisms, neoclassical growth and distribution, Rapid Growth with Trickle Down — all of these, in one way or another, and with different degrees of emphasis, identified low capital formation, inadequate human capital, restrictive trade practices, or some form of institutional malaise as the bottlenecks to economic growth in the developing world. Capital transfers, "technical assistance," "manpower planning," democracy, anti-corruption drives, and free trade were consequently prescribed as the most appropriate remedies. And even those theories that sought to critique and extend this dominant orthodoxy merely added to its stylization: thus, theories that focused on the gender bias of development, or on Basic Needs, or even on Import-Substitution Industrialization (ISI), among others, were easily co-opted and effectively de-fanged by the dominant theory. In the end, they were but pale shades of their initial robust selves.

The study of the economics of development in PIM exposes students to these concepts and theories as they emerge from the history of the doctrine as outlined above, but in a critical manner that emphasizes the intrinsic cultural character of all development thinking and practice. We argue specifically that the dominant economic theories of development stem, in the main, from the economic-development experiences of Europe and North America. They (the theories) are therefore profoundly historical, not scientific, concepts, deeply reflective of cultural, time-specific, and geographically circumscribed circumstances, with specifically European norms and meanings. Indeed, the very interpretation of those historical "facts" that led to the creation of these theories is a culturally mediated phenomenon which, because it is necessarily subjective is, perforce, nonuniversal. Economic development theory and practice should therefore be understood, we emphasize in PIM, as essentially a cultural, and therefore specific, phenomenon, the universalizing pretensions of the "modernization" orthodoxy notwithstanding.

If our goal is to achieve "development" and make it sustainable over the long haul, we must begin by identifying the uniqueness of every developing situation we confront and create solutions specifically tailored to the context. In PIM, therefore, students are trained to proceed from the reality on the ground, to theory, thence to solutions; the received orthodoxy proceeds from theory, to pre-ordained solutions, thence to the reality on the ground. We believe this (the orthodox) approach leaves a lot to be desired, as its epistemic foundations are at variance with that reality that it seeks to "correct." It is therefore in our view, not entirely surprising, that development practiced on the orthodox model has not met with wide success, or that whatever success it has had has been intermittent and circumscribed in scope, and has rarely been shown to be sustainable in the long term.

To this end, in addition to the unenviable (but wholly unavoidable) task of plowing through the details of each of these economic theories and their implications for development policy and practice, students are guided to obtain a good bit of their learning from case and empirical studies, and from the instructors' own experiences in the field, when and where appropriate. Further, students are encouraged to bring their own professional and personal experiences to bear where applicable, and to see colleagues' experiences that may differ from theirs as valuable "data" that can be used to enhance their own understanding of the practical and professional challenges of development work. The task is to get students to become analytically adroit in any given "development" circumstance; the objective

is to, thereby, make them efficient managers capable of handling any development task on its own unique merits and in the context of its own peculiar specificities. This also reflects our view that sustainable development is, in its very nature, a sectoral, or even micro project, which must therefore not be approached with universalistic concepts, theories, or solutions as the received orthodoxy will have us do.

Sustainable Development or Economic Growth?

It is also in recognition of these and such shortcomings of the economic orthodoxy that the study of "nontraditional" sectors has been made a key aspect of the economic development curriculum. A macro approach to development may yield economic growth, even sustained economic growth, after a fashion, but it cannot be shown unambiguously to lead to sustainable development. In this regard, a focus on the particular sectors of the economy or institutions within society at large, is seen as a necessary complement to the macro-analyses obtained from the orthodox theories. Nongovernmental institutions, including private commercial enterprises and non-commercial civil-society institutions; quasi-government departments and organizations; international and multilateral institutions and protocols; environmental issues and policies at the domestic and global levels; gender-specific interventions; issues of governance and institutional accountability; specific policy regimes, such as structural adjustment programs and global free trade, and their implications for individual countries or sectors therein — all these are seen as of equal importance in the understanding of the economics and practice of development.

Indeed, this broad conception of what constitutes the "economic" in development theory and practice also informs the PIM approach to the current intellectual preoccupation in the development field with sustainable development or sustainability, and differentiates the PIM view from other conceptions of sustainability. Much of the literature on sustainable development appears to define it as (or at least sees as the primary problem) a contradiction between the quest for rapid (and presumably unlimited) economic growth and the unavoidable finitude of the natural resources that act as inputs for that growth and, secondly, the limited ability of the earth to absorb the by-products, wastes, and other "externalities" of the growth process.

Much as PIM concurs with the thrust of this conception, we tend to think of it as being unnecessarily narrow and excessively environmentally deterministic, emphasizing narrowly, as it does, the physical components and environmental limits of the development process. We rather argue that it is the cultural element — a nonmaterial, nonphysical element — that determines ultimately how we as human societies relate to these environmental assets. This "cultural element" encompasses a number of ontological and even epistemological issues, among them: how society is organized in the pursuit of that economic growth process, our modes of thought and knowledge creation, how we define ourselves vis-a-vis the wider universe we are unavoidably a part of, (which then determines) the mode of interaction between us and that universe/environment, and so on. It is this cultural "software," as it were, that determines how and whether we use or abuse our environmental "hardware;" in other words, it is precisely this cultural element that determines whether or not we do (or can) achieve sustainability in our development efforts.

Culture, in this context, then, refers to the amalgam of social systems — values, beliefs, norms, mores, arts, artifacts, modes of knowing — which defines and sustains the organization of human society, which gives identity and (a perceived) uniqueness to members of a society, and which, most

importantly, defines what constitutes rational behavior in the particular society. We see this "cultural capital" as constituting, together with our natural resource endowments, the "natural capital stock" that needs to be conserved even as we go about achieving "development" and economic growth. It is, after all, this system of social organization that mediates the relationship between human beings and the natural environment, that provides the inputs for our material production. To reduce the "natural capital stock" narrowly to the quantum of environmental and raw material assets misses the point of how we get to go about using/abusing the environment in the name of development or economic growth. This is the PIM approach to the study of sustainable development.

Most recently, the PIM curriculum has been amended (expanded, really) once again to address in more systematic ways the structure and dynamics of the globalization phenomenon that seems to be exercising global social discourse and driving development policy. Here, too, our approach is to attempt analytically, to identify in concrete terms what the phenomenon actually consists of (as opposed to what its boosters wish it to consist of), what its rationalization in theory and/or ideology is, how it manifests itself over time and across space and, most importantly, what its identifiable and/or measurable benefits and costs are, and who, ultimately, bears those costs or enjoys the benefits. In other words, the PIM approach to globalization in the economic-development curriculum, is consistently evaluative and empirical in content, and critical and systemic in analysis. Thus, on the empirical side, for instance, we focus, among other things, on issues such as: the parameters and dynamics of globalization in areas of international (free-) trade, global finance, and payment flows; cross-border investment activity; the role of the state in this era of market fundamentalism; the distribution of the costs and benefits of globalization within and among nations; related issues of global and domestic distributive justice; and the conspicuous absence of a rigorous, multilateral program dealing with "global public goods."

Another (and related) set of analyses has as its focus: recent domestic economic or financial crises in the developing world and their linkages to a blinkered and remarkably uncritical "Washington Consensus"; a view of the notion of "economic efficiency" as going considerably beyond mere free-market allocation of products and resource inputs; the crucial role of government in achieving the market efficiencies that the market fundamentalists ascribe solely — and therefore wrongly — to market forces; and most importantly, the fact that, in the context of economic development today, globalization should not be seen as an end in itself (as seems to be happening in much of the developing world), nor as an adequate replacement for the appropriate domestic economic and social policies. The effects of globalization, in fact, only complement domestic development policy, at best; at worst, they negate it. But either way, the one is not a substitute for the other.

Looking Ahead

An integral aspect of the PIM curriculum is the seven-month off-campus practicum and internship required of all students. Designed to afford students a forum for applying the more theoretical on-campus training to "real world" conditions, and a context for verifying the inescapable complementarity between theory and policy intervention, it often also serves the additional purpose of exposing students to potential career opportunities while providing the experience of working within a structured organizational and mission-driven environment. And even though this phase of the program has gone off mostly successfully in the past, it would be an even more fruitful use of students' learning time if these practica were more closely scrutinized and supervised, especially as regards the appropriateness of a particular internship for the student's particular course of study. Internships, to

work optimally, must reflect or complement what students study during the on-campus phase, firstly, and then should form the basis of the Capstone Paper that serves as the culmination of the course of study, the final intellectual resolution, as it were, of the notion of the mutual codetermination of theory and practice.

Students will also benefit immensely from either a comprehensive exposure to the rudiments of economic theory, or a preparatory period of intensive instruction in same, prior to commencing their study of the economics of development in PIM. Not only will this allow classroom instruction to proceed at the appropriate pace, it will also ensure that all students in the course start off at roughly the same level of competency in the appropriate basic theory. For the off-campus phase, in particular, students studying sustainable development should be given some exposure to those (field-)research methods most appropriate to their internship, area of academic concentration, or career needs. Thus, a series of instructions and practica in Participatory Rural Appraisal, for example, will better suit a student interested in rural development work than one aiming for a mid-level management position with an urban NGO or international relief organization. Relevance, in other words, once again rears its troublesome but much needed head.

Acknowledgments

The section on International Education is based on a collective program description envisioned by a faculty team that included Sandra Basgall and Barbara Huff, Associate Professors, and William W. Hoffa, Adjunct Faculty member, to whom thanks are extended.

NGOs in Development

Joshua Muskin

Abstract

World Learning actively entered the field of development as a nongovernmental organization (NGO) in the early 1960s as a natural extension of its vision of world harmony. This field covers a vast terrain of areas and approaches, ranging from macro economic national and international policy to sector specific, technical micro interventions. Viewing this domain, World Learning focused its efforts on strengthening the capacity of local populations to participate with clearly articulated purpose and meaningful, durable impact in the development of their families, their communities, and their nations. This article describes four areas of intervention: 1) building new local institutions and strengthening existing ones, 2) strengthening the structural and institutional framework through which local institutions and populations participate in civil society, 3) basic education and capacity-building, and 4) training and exchange.

World Learning purposefully straddles the worlds of theory and praxis, training future practitioners in development while confronting with current practitioners the challenges of development and the prospects for its attainment. In this pursuit, World Learning places experience at the center of the learning and development process. It strives to create within individuals and institutions a dynamic tension through which they can test approaches to development. This article reflects on four decades of World Learning experience in the area of development to present what the organization has learned about "doing" this work overseas.

The Development Field: An Overview

The idea that the development of a country or region can be planned rationally, achieved purposefully, and measured empirically with outside assistance has been the prevailing wisdom among international decision-makers and scholars for the past half-century. Beginning in the 1950s, former colonial powers embraced the belief that they could bring the "underdeveloped" nations of the world into productive and social modernity. They were encouraged to pursue this model by the success of the Marshall Plan in the late 1940s and the emergence in the early part of the century of Japan and Russia as industrial and technological powers. The "North" was likely inspired further by a combination of philanthropic goals and the desire to develop markets and sources of materials for their own economic benefit. There was as well a strong political motive among the former colonists, as they sought to acquire "Third World" allies to strengthen their hand in the Cold War. Hence, economically developed nations proceeded over the ensuing decades to pursue a succession of strategies to raise the economic and social indicators of the least developed countries.

The first development paradigm emphasized savings, industrial and infrastructure investment, import substitution, and formal education as key elements of success. Yet poverty and

underdevelopment for the vast majority of these non-industrialized countries' populations persisted, even in cases where the principal indicator of development, GNP per capita, showed improvement. The urban industrial model ceded around the early 1970s to a rural agricultural strategy, which promoted input — intensive, cash crop production (the "Green Revolution") and thus was also based on strong capital formation and market participation. At the same time, donors, academics, and governments paid greater attention to the social dimension, the "basic human needs," of development. Through the 1980s, greater acceptance of and attention to the capacities and contributions of the informal sector, private enterprise, and other institutional forces of society, reflected the emergence of neo-liberal market theories and policies. This trend was evident equally in the structural adjustment strategy of downsizing government and the associated greater privatization and decentralization of many of its functions.

While private enterprise seemed ready to take over a range of activities formerly handled by central governments, local governments were not as prepared to take on the provision of social services. Governments and international donors looked instead to nongovernmental organizations (NGOs) and later, to a broader representation of civil society, to fill the gap. The movement in the 1990s toward greater localization and privatization of economic and social initiatives also increasingly encountered transnational dimensions as market and technology forces combined to reinforce belief in the inevitability and desirability of globalization. Such momentum is more obvious in the rapidly growing prominence of international private investment in developing countries, far outstripping bilateral and multilateral investments, loans, and grants. While concentrated on extractive, productive, and service sector investments, these companies also play an increasingly sizable role in ensuring the delivery of suitable social services to the countries and communities in which they work. They are motivated in this direction equally by a commitment to the capabilities and welfare of their employees and consumers and by the desire to protect their investments from civil turmoil and other societal challenges.

It is at the local levels of community and civil society where World Learning has chosen to focus its influence on the development process. From its founding in 1932 as The Experiment in International Living (EIL), World Learning has been an institution respecting the principle of constructive social change emerging from direct human relations, built on values that embrace a vision of world harmony and well-being through direct personal contact, mutual understanding, and cooperation. Originally pursued through international exchange programs, World Learning's institutional commitment to these values has expanded to incorporate efforts to strengthen the capacity of people and the structures in which they operate to influence their own development. Further, as a pioneer in the area of "experiential education" methods, World Learning's efforts in development have been guided by the concept of learning-by-doing, applying this notion both to individuals and to institutions.

World Learning in the World of Development

World Learning first ventured into the development field in the early 1960s. Sargent Shriver, founding Director of the U.S. Peace Corps (and a former "Experimenter"), asked EIL to conduct pre-assignment language training and orientation for new volunteers. By the time Peace Corps moved its training and orientation operations overseas, EIL had formalized its training expertise and established the School for International Training. Its language training and cultural orientation programs were further expanded in 1980 when EIL, in partnership with Save the Children/U.S. and World

Education, was funded by the U.S. Department of State to implement a major training program in Thailand and Indonesia to prepare Laotian, Cambodian, and Vietnamese refugees for relocation to the United States.

The Southeast Asia activities enabled The Experiment to expand the scope and nature of its international development efforts. In 1982, The Experiment was invited to become a member of a consortium that handled all U.S.-based participant training for the U.S. Agency for International Development (USAID). It was awarded additional USAID-funded projects to support the development of NGOs in Africa and Latin America. As its mission expanded, the organization relocated its Projects and Grants unit to Washington in 1990, which it renamed Projects in International Development and Training (PIDT).

By this time, World Learning had established itself as a leading international organization in strengthening the capacity of local nongovernmental institutions in developing countries. Working in the arena of NGO development moved World Learning to focus attention on three additional supporting areas: democracy and governance, basic education, and training and exchange. Taken together, these programs foster development at the community level, often excluded from the implementation and the benefits of development.

Strengthening the Capacity of NGOs and Other Civil Society Partners

World Learning adheres to a few basic assumptions in its NGO capacity-building work. First, an NGO must possess a clear vision or purpose. Even if it begins with little more than an aim to "help" a certain group or community, an NGO's ability to muster commitment, resources and results will depend largely on its defining specifically what it wishes to accomplish and for which beneficiaries. The organization's aims will undoubtedly evolve over time, yet they must be tied directly to the priority needs held by the particular beneficiaries of that NGO.

Second, the long-term efficacy of an NGO requires an effective management structure staffed with capable persons. The roles, responsibilities, and relationships of all staff must be well articulated and understood for internal operations and interactions with beneficiary groups, officials, and other partners. Third, an NGO's influence is measured by its achievements, requiring capacity in planning, implementation, and monitoring and evaluation, along with the resources to accomplish them. Finally, an effective NGO can be judged on the openness and reliability of its relations with strategic partners (government, NGOs, and private sector) as collaborators, advocates, or allies.

Attention to these issues has traditionally focused on strengthening the internal structure and operations of target NGOs. Increasingly, the work of developing NGOs focuses on ensuring that the policies, practices, and other structural features of the broader framework in which NGOs operate are conducive to effective NGO initiatives. This approach has resulted in modifications to existing approaches. For one, there is greater attention paid to NGOs as a distinct community of partners. Two, as this "third sector" continues to gain influence in development circles, it is increasingly important that its members communicate and coordinate in a formal, coherent way. An important intended outcome of heightening the third sector's collective capacity is to promote its greater impact on national and international policy and on the implementation of development strategies.

World Learning has worked in many countries to strengthen individual NGOs and the national NGO sector, bolstering NGO and broader civil society capacities in advocacy as well as in service

delivery. In Romania, for example, World Learning emphasized rooting NGOs within the emerging civil society to promote a new understanding of their role among the public, private, and media sectors. With democracy in Romania a new phenomenon, NGOs and civil society organizations (CSOs) required support for their own development as institutions and also for the acquisition of the skills and awareness to become effective advocates on issues of importance to their constituencies. World Learning addressed organizational strengthening and the development of policy advocacy skills through a package of training, technical assistance, and grants for Romanian NGOs and CSOs.

World Learning has contributed to Malawian civil society through a range of capacity-building and institutional development interventions along with service delivery grants. These grants, complemented by training in financial and project management, have offered a comprehensive package of tools and resources to strengthen NGOs. In the face of Malawi's devastating poverty and legacy of political oppression, World Learning's high standards and tailored interventions helped to foster a culture of third sector accountability. Project activities have culminated in the creation of an independent national, Malawian, NGO. The Development Centre, as it is called, balances local knowledge with sophisticated training and technical assistance services, and in the World Learning tradition, facilitates access and exchange between communities, NGOs, and international donors. The Development Centre continues to strengthen the capacity, vision, and voice of Malawi's still emerging NGO sector.

Similarly, in the Russian Federation, World Learning's NGO Sector Support (NGOSS) Program, in collaboration with the Center for NGO Support, a Russian NGO, provides regional NGO Resource Centers with organizational, legislative and financial management skills to withstand difficult economic and political conditions. In Guatemala, World Learning has provided training, direct technical assistance to the national Girls' Education Association and to individual NGOs to strengthen their understanding of the issues and their abilities to advocate and work strategically to increase girls' primary school completion.

In all cases, raising the credibility and influence of NGOs involves a comprehensive approach that addresses the internal capacity of the individual institutions, their ability to interact effectively with partners and the assurance of a broader policy framework that allows these groups to function and enlist them as active development partners.

Supporting Democratic Participation and Governance

The end of the Cold War brought with it considerable hopes for the rapid liberalization of economies and political systems within former Soviet and Western bloc countries, with both groups now freed from their status as exemplars of communism and democratic capitalism. However, the exciting prospects for helping countries and their populations to attain greater degrees of self-determination and prosperity soon gave way in many countries and regions to an urgency to protect these aspirations from national and ethnic aggression. Under these circumstances, the challenge of democracy and governance initiatives extends beyond the strengthening or creation of institutions and policies for permitting open, participatory, transparent governance to the promotion of widespread attitudes and a context of peace in which such participation and rule might prosper.

The achievement of full participation in civil society involves individuals and groups from a wide gamut of organizations, including NGOs and community-based organizations (CBOs), the media, private associations, the government, and other interest-based and advocacy entities. The successful

intervention of civil society and its members demands capacity and accommodation on all sides. Open and effective civic institutions must exist and interact within a supportive, transparent policy environment. The staff of these institutions must possess the skills and knowledge to fulfill their roles capably and they and the general public must have access to reliable information and opportunities to assess social situations, to voice opinions, and to act on behalf of their preferences without threat.

Efforts to help countries and groups create a vibrant democratic environment and active civic participation involve similar support in a variety of ways. Both institutional capacity and the broader policy environment must be continually strengthened to facilitate freer and more effective access to information and dialog across interest groups and sectors. A process must exist for these steps to lead to decisions that all members of civil society accept, even if these do not reflect their own preferences or priorities.

As the range of topics implies, initiatives occur both as "democracy and governance" activities and as interventions within the other two sectors of World Learning's portfolio: NGOs and Basic Education. Specific World Learning efforts to influence these capacities and processes cover most of the components of the sector. These include the establishment of NGOs and NGO networks as key partners with government and as representatives of local populations and groups in the pursuit of social and economic development. They also involve strategies in basic education and training, helping to strengthen the fundamental skills and attitudes of civic participation. More explicit efforts by World Learning to tackle the challenges of broad, effective participation in civil society fall predominantly within sectoral areas such as media, advocacy, civic education, decentralization, and labor, in all cases emphasizing local-level interventions.

In Mali, for example, a World Learning team produced a curriculum guide for instructors from Malian NGOs to use in preparing courses for their members on democracy. This document placed special emphasis on Mali's process of "devolution," a style of decentralization, by which decision- and policy-making authority transfers progressively from central to local government. In El Salvador, a World Learning team assisted a coalition of NGOs to monitor how fair and responsible the nation's print and electronic media were in their coverage of El Salvador's presidential election campaign. The NGOs devised and applied a Fairness Measurement Instrument and issued reports on media fairness that were publicized in the local press and on television. The coalition also created its own Webpage that included the reports.

In Ethiopia, the Community School Activities Project demonstrates World Learning's focus on strengthening the local role in democratic society by working with communities, schools, education officials, and regional and local government. The Project's aim is to consolidate the capacity and authority of parents and the community to affect and act directly on behalf of their children's schooling. The provision of progressively greater financial incentives to school committees under this project puts muscle behind the idea of decentralization to local authorities. It accomplishes this in that local committees define the use of these funds and employ them for their own intended purposes.

Improving the Quality of Basic Education Systems and Delivery

Education has always been a pillar of development, as demonstrated by its having in many countries, the largest (or second largest, behind the military) budget and number of employees. Education is understood to be critical to the achievement of social gain and is often cast as a basic human right on its own. Yet many of the goals set within the sector, perhaps most notably the aim of

universal primary education, have remained elusive. Regarding universal primary education, early quantitative advances in many countries are now reversing, a situation often exacerbated by low educational quality. The experience of and prospects for progress are undermined by a combination of external factors, such as continued high population growth rates, economic pressures, and logistical complexity and obstacles in providing appropriate instruction to all who need it. This is compounded by many internal constraints. One such constraint is the multitude of ways education decision-making and administration is apportioned across administrative units in different countries. Oversight and technical responsibility for education is divided along diverse levels of schooling (primary, secondary, tertiary), types of schooling (formal and nonformal), status of the learners (schooled children, out-of-school unemployed or employed youth, adults, women, and others), topics (literacy, vocational, environmental, agricultural, social/civic, religious, and others), and administration (public, private, secular, NGO). Despite its centrality to broader national progress — economic, political, social — the education sector also poses a great development challenge due to the many technical dimensions that comprise it.

The intricacy of the education sector has other important impacts as well. One is the move to decentralization in many countries, leaving the education system to convert from a previously highly centralized mechanism with a dearth of qualified managers. Other challenges revolve around such issues as the language of instruction, the relevance of the curriculum, children in the workplace or streets, school relations with parents and the broader community, and the opportunities (real and perceived) available to school leavers.

Perhaps most daunting, though, is the fact that many education problems are impervious to educational solutions. From a delivery perspective, enormous fiscal deficits constrain governments from providing adequate schools and space, in the placement and training of qualified teachers, and in making available suitable texts and other school materials in terms of quantity and quality. Parents similarly face many obstacles to keeping their children in school, or getting them there in the first place, including poverty, cultural norms, a context of social violence, and meeting the daily needs of managing a household. The need for creative and capable technical assistance to this sector is tremendous.

World Learning's involvement in U.S.-government funded activities in the education arena is relatively recent, though it traces back to a very large, sixteen-year activity (1980 to 1996) that trained about 300,000 Indochinese refugees for expatriation to the United States. World Learning's current areas of concentration in basic education have emerged largely from the experience and expertise the entire organization has had in its teacher training and NGO and community participation work. This experience translated into projects to support developing countries in teacher training and curriculum design and dissemination, especially where language and culture are concerned. It also propelled World Learning into becoming an innovative partner in support of community participation in primary education.

The USAID-supported Access to Bilingual and Intercultural Education Project in Guatemala operates in support of that country's recent (1997) Peace Accords by working with administrators, education trainers, curriculum developers and other technicians, teachers, and communities, to provide greater opportunity in education to rural Mayans. Ultimately, the resulting advances in the quality of education should permit greater access to the resources and benefits of the broader, Spanish-speaking dominated, society. Most fundamentally, improvements are founded upon the delivery of instruction in the early school years in the local Mayan languages with a deliberate and incremental addition of Spanish over the primary school cycle. Also, in Guatemala, a combined focus on policy,

local participation, and teacher engagement has provided critical additional dimensions to the Girls' and Women's Education Activity, helping to address the classroom and the non-education elements that are equally essential to increasing educational opportunities for both boys and girls.

In Ethiopia, the Community School Activities Project (CSAP) proposed to train and support a group of national NGOs to strengthen the capacity of local school committees to analyze and improve primary school quality. The project has bloomed with World Learning developing its own staff to support school committees to prepare, finance (in a matching arrangement), implement, and monitor a variety of school quality improvement initiatives. In Cambodia, World Learning piloted a similar initiative for the World Bank, helping clusters of schools and the government set up, plan, implement, and monitor a system of small block grants for these school groups, comprised of teachers and community members to improve primary school quality.

In Uganda, a private foundation supported World Learning efforts to help strengthen the commitment and capacity of the local NGO community to support both formal and nonformal basic education. Recently, a foundation-funded pilot effort in Ethiopia offers an opportunity to develop an innovative method for combining fully the community participation dimension with the pedagogic aspects of World Learning's education portfolio. The model involves a strategy for enlisting and supporting community experts and teachers to design and deliver lessons presenting local knowledge, skills, and techniques in primary classrooms. This model is intended to help make more useful what children learn in school to the social and professional life they will find in the community. At the same time, it should engage parents even more deeply in the academic life of their children and of the school.

Enhancing Human Capacity through Training and Exchange

Knowledge, skills, and attitudes are key elements for progress in institutions and nations alike. In many countries, efforts to reform educational systems aspire to improve future opportunities by providing the next generation with at least basic literacy and numeracy skills and to create a foundation from which leaders of the future will spring. However, education interventions cannot be focused exclusively on children in the classroom. Training interventions make important contributions to improving the current capacity of individuals and institutions to meet existing development priorities and ever changing challenges.

Since 1982, World Learning has been a preeminent provider of training services funded by the U.S. government. Through its Global Training for Development project (GTD) (begun in 1996) and GTD's predecessor, Partners for International Education and Training (1982-1997), World Learning has provided U.S., third-country, and in-country training to more than 45,000 working professionals worldwide in a variety of sectors. World Learning's comprehensive approach to participant training places the need to foster specific competencies within a broader developmental context. This model has two important features. First, it encourages trainees to master new skills and knowledge while working to adapt and apply them directly to their home context. Second, it promotes the capacity of in-country institutions to develop and offer similar and other relevant training. For instance, through the TRANSIT activities funded by GTD, World Learning has assisted Central European institutions and universities in developing programs for two-thirds of the nearly 3,000 persons trained this past year.

In another manifestation of the organization's training expertise, one that harkens back to its roots, World Learning provides pre-and in-service training to new and current Peace Corps volunteers in Guatemala and El Salvador. Language, technical, and intercultural training are provided in an

experiential modality with the goal of helping trainees attain the competencies needed to begin work upon arriving at their volunteer sites.

World Learning's Approach

World Learning's approach to project implementation can be characterized by the following elements: 1) emphasis on experience-based learning, 2) participation and empowerment as a multi-dimensional, highly interrelated dynamic, and 3) special attention to the cultural dimension of development initiatives. In all cases, these may be credited to two features that distinguish World Learning from other development agencies. One is its long history as an experience-based training and educational institution. The other is the unique blend of academics and practice.

An Experiential Model

Models of experiential education and training build upon the obvious finding that the information a person acquires by doing is mastered more fully, retained better and, therefore, is able to be applied more effectively than when gained by simply hearing or seeing. Experiential training can be employed as a strategy for building capacity and transferring knowledge among a select group of people or organizations. In practice, experiential training builds upon accumulated knowledge through a process of discovery and deliberate decision-making. This, in turn, leads to the mastery of concepts and facts and beyond to an understanding of their origin and rationale, both of which are essential to ensuring the utility of the new competencies.

For instance, in its teacher training program in Guatemala, World Learning combines the introduction of new bilingual intercultural education concepts, techniques, and materials, with discussions to analyze and codify the teachers' instructional experiences. Under GTD/TRANSIT, participants and supervisors participate directly in the design of the participants' training plans. This influences both the objectives of the participant during the training activity and their eventual application to the workplace at the conclusion of training. The process of launching the Development Centre, a new NGO in Malawi, and a similar new NGO in Russia, involved several years of operating with local staff as World Learning employees, and of building their capacity via hands-on experience before progressing to independent operation. Ongoing support by World Learning continues, helping these colleagues and institutions to translate their experiences into new systems and capacities.

Participation and Empowerment

In emphasizing the role of local organizations and local knowledge, the experiential approach contributes directly to achieving the aims of participation and empowerment, that is, the ability of certain populations and organizations to influence policy and programs that affect them and to define and undertake their own initiatives. One major focus of all projects is the enhancement of a group's ability to attract and manage resources and to maintain relations with various partners in a manner that promotes its priority needs and interests. The domain of partners involved in such relations covers the gamut of civil society members.

Intervening in this dimension of development requires considerable capacity-building for those seeking greater empowerment. This is equally true of established NGOs and other organizations from civil society, as it is for new ones. In Ethiopia, though school committees already possessed a legal

mandate to function, lack of awareness of their authority left them comatose. World Learning motivated these groups simply by alerting them of their right to function, then by enhancing their technical capacities to function effectively.

Equally important in empowering local community groups is working with those in authority — in government, private industry, the media, or donors — to create the space in which community concerns can be expressed, heard, and honored. World Learning's work in Ethiopia and Cambodia resulted in the strengthening and effective operation of local school committees because the local administrative and education authorities created an institutional framework within which the committees' decisions and actions were influential. The empowerment of groups to participate effectively in civil society on behalf of the population they represent requires changes in how they relate to other local organizations and to their respective constituents. In Ethiopia, World Learning obligates school committees to hold regular community-wide meetings to inform them about major issues, decisions, actions, and results, and to seek a broad consensus around future actions. The election Website and press releases in El Salvador similarly engaged a much broader constituency in the political process, helping to make elected officials more accountable and providing confidence to the citizenry about their participation. In Mali, the challenge of empowerment and participation entailed combining within a civic education training program contemporary systems of democratic processes, hierarchical decision-making, and the sharing of power with traditional systems of consensus-building, authority, and communication.

Culture

The challenge of operating within contemporary governance structures while favoring and benefiting from the strengths of traditional decision-making systems brings to the fore the cultural dimension of development. Development planners must be attentive to the nature and effects of culture that operate across society's institutions, traditional and contemporary. The cultures of local communities demand equal consideration and reactions by development planners of political administration, the private sector, the local NGO community, disenfranchised youth, and many others. Finally, outside experts must also be aware of their own cultures, and how they relate to and are perceived by other "cultures" in which they are working.

Culture is critical to consider when defining the parameters of possible strategies for addressing a situation and frequently, in order to describe and explain the fundamental reasons for the particular situation. Low school enrollment and completion rates for girls in Ethiopia, a preference for primary schooling in Spanish as opposed to Maya in Guatemala, limited access to credit for women in Kosovo, or hesitancy to participate in community development activities that question government decisions in Malawi, can all be attributed to cultural, though not necessarily traditional, reasons. In turn, technical assistance interventions will be more or less effective as they take into account the perspectives, approaches, and priorities of the partner populations' cultures. Sensitivity to these cultural dimensions are built directly into strategies that favor experiential education and local empowerment and participation. The approach pertains equally to specific populations (defined, for example, by heritage, place, or language) and to institutions. It also pertains to self-reflection by a cultural group and to how groups from different cultures, or sub-cultures, relate to one another.

Summary

As a mission-driven organization, World Learning has the special challenge of promoting its priorities and approaches within the client-driven environment of donor funded priorities. This challenge is redoubled due to World Learning's unique dual nature as an institution of higher education and an international development NGO. Reflecting and embracing this duality, World Learning does not just promote "best practices", but following the Western tradition of higher education, continually seeks to push ahead the frontiers of theory and praxis through innovation and experimentation.

At the forefront of World Learning's approach to this challenge are the key tenets of experiential education and training, empowering local participation, and the centrality of culture in its project design and execution. World Learning adheres to these while concentrating on the driving principles of local self-reliance and sustainability. This focus is important in work with local NGOs and other community-based organizations and its practice demands the integration of systems and the strengthening of capacities at all levels. This calls for an expansive model of civil society, one that builds from an agenda of establishing and enforcing contextual parameters — political, economic, and knowledge-based — to facilitate local and national action to support shared local and national priorities.

In the end, World Learning aspires to contribute to the development of a country, region, or locality, by helping to establish human and structural capacities by which to define, act upon, and monitor self-articulated goals and objectives. Working across the domains of NGO capacity-building, democracy and governance, basic education, and training, World Learning addresses a comprehensive coverage of the human systems with a major responsibility for development.

Development is a matter of constant re-invention. To the extent that systems, and the individuals that intervene and interact to operate them, are equipped to operate thoughtfully and reflect judiciously on the experience of development, the prospects for nearing the ultimate aims a society defines for itself are heightened. As World Learning contributes to this process through the promotion of experiential approaches and community empowerment, it moves further toward the accomplishment of its ultimate mission: to enable participants to develop the competencies needed to contribute effectively to international understanding and global development.

Acknowledgments

Assistance in the preparation and completion of this article was provided by PIDT colleagues Bob Chase, Bill Douglas, Sora Friedman, Jerrold Keilson, Susan Nealis, David Payton, and Bonnie Ricci.

Other Items of Interest

"The unreflected life is hardly a life worth living."

Socrates

About the Authors

Anthony Allen, M.A. — Director, The Experiment in International Living. Allen pursued studies in Government and Third World Studies at Oberlin College and Public Policy at the City University of New York Graduate Center. He has worked with adolescents for his entire professional career, developing and directing internship and service learning programs domestically and internationally. At The Experiment, he and his team work with nongovernmental organizations worldwide to challenge young people to learn to live together by living together.

Robin Bitters, M.I.A. — Director, International Office, Federation EIL. An Experiment alumna (France 1977), Bitters has had a longtime interest in languages and cultures. She holds certificates and degrees from Keene State College, the University of Massachusetts, and l'Université Catholique de l'Ouest in Angers, France, and is a graduate of SIT's Masters in International Administration Program. She has held her current position since 1987.

Debra Miriam Blake, M.A.T. — Coordinator, Foreign Language Programs, Language and Culture Center, SIT. Blake holds degrees in anthropology, sociolinguistics, and language teaching, and is especially interested in learner autonomy and language learning strategies. Editor of a nationally distributed consumer magazine before coming to SIT in 1992, Blake teaches Spanish and speaks several other languages. She also serves as an adjunct faculty member in SIT's Master of Arts in Teaching programs.

Jane Buckingham, M.A. — Coordinator of Counseling Services, SIT. Buckingham earned her master's degree in counseling psychology from Antioch New England, where she serves as an adjunct clinical faculty member. A staff member of SIT's Department of Student Services for nearly eight years, Buckingham speaks Spanish and has a background in women's health and conflict resolution. She is co-founder of JaJaDa, a consulting group that provides training and consultation on student and cross-cultural issues.

Dan Clapper, M.Ed., M.S., M.A. — Senior Consultant, Language and Intercultural Training for Enterprises, World Learning. Clapper is highly sought after as a consultant, primarily to human resource directors at multinational firms. He won the Gunderson Prize at San Jose State University for his work in applying systems thinking to the design of language programs for specific purposes, and has since designed such programs for at-risk youth in government-funded projects, for senior executives of global firms, and for immigrant adults not literate in their native language. Clapper speaks Japanese, has worked in Tokyo for three years, and has consulted in Europe and Central America. An active member of TESOL, he was recently selected to edit ASTD's "Issues and Trends" report in Language Training.

James A. Cramer, Ph.D. — President and CEO of World Learning and SIT. Cramer has served in administrative, teaching, and research positions at U.C. Berkeley, SUNY University at Albany, the University of Maryland, University College, and Georgetown University. While living in Japan for more than a decade, he lectured throughout Asia. He also taught in the University of Maryland's European Division in Germany, Italy, and Turkey. Cramer is author and editor of numerous books and monographs, scholarly articles, and newspaper and journal commentaries.

Tony Drapelick, M.A. — Director of Student Services, SIT. Drapelick earned his master's degree in counselor education from the University of Virginia. In his fourteen years of career counseling, he has managed SIT's Professional Development Resource Center and served as an assistant career counselor and administrator at a small, liberal arts college.

Alvino E. Fantini, Ph.D. — Senior Faculty Member, SIT. Internationally recognized for his work in language education and the intercultural field, Fantini is a former President of the prestigious Society for Intercultural Education, Training, and Research (SIETAR International), and recipient of its highest award. He was instrumental in the development of the Sandanona Estate of The U.S. Experiment in International Living into the present School for International Training. Fantini has published important works in language acquisition, bilingualism, foreign languages, and language and culture teaching, and recently served on the National Committee to establish foreign language standards for U.S. public education.

Beatriz C. Fantini, M.A.T. — Director, Language and Culture Center, SIT. A native of Bolivia and founding member of the SIT faculty, Fantini teaches courses including Spanish, Hispanic Culture and Civilization, Teaching Practices, and Testing and Evaluation. She has published short fiction and other works and serves as a consultant and language teacher trainer for the U.S. Peace Corps and other agencies worldwide.

David Finck, M.I.A. — Director of Student Activities and Residence Life, SIT. Finck earned his degree in intercultural management from SIT in 1999 and has worked in SIT's student services for six years. He currently oversees management of SIT's Student Center, the Student Activities Office, and the Department of Residence Life. He is co-founder of JaJaDa, a consulting group that provides training and consultation on student and cross-cultural issues.

Donald Freeman, Ed.D. — Faculty Member, DLTE, SIT. Freeman has served as a member of the faculty since 1982 and directs the Center for Teacher Education, Training, and Research. The recipient of a Spencer postdoctoral Fellowship to the National Academy of Education, he conducted a five-year research study of the influences of teacher education on foreign language teachers' classroom practices. Freeman has published numerous articles and book chapters, and is editor of various books on language teacher education, as well as TeacherSource, a teacher development program.

Linda Drake Gobbo, M.Ed., M.B.A. — Faculty Member, GIIM, SIT. Gobbo teaches courses in international education and management and works with students in the Professional Practicum and Capstone phases of the master's program in intercultural management. She has extensive experience as a consultant on international educational exchange and management topics.

Paula Green, Ph.D. — Faculty Member, GIIM, SIT. Founder and director of the Karuna Center for Peacebuilding, Green helped develop SIT's programs in conflict transformation. She has extensive international experience in peacebuilding and has taught at several graduate schools, universities, and other educational centers worldwide. As a facilitator in interethnic dialogue and conflict transformation, Green has worked in Bosnia, Israel, Palestine, and many other regions. She serves on the boards of several international peace organizations, has authored numerous internationally published articles and chapters, and co-edited the textbook *Psychology and Social Responsibility: Facing Global Challenges.*

Claire Halverson, Ph.D. — Faculty Member, GIIM, SIT. Halverson teaches courses in Organizational Behavior, Managing Diversity in Organizations, and Social Relations of Oppression. Her numerous publications include *Cultural Context Inventory,* which is widely used in the U.S. and abroad in education and business. She is on the board of the National Multicultural Institute's Center for Professional Development in Diversity and is a professional member of the National Training Laboratories Institute for Applied Behavioral Science.

Janet Hulnick, M.I.A. — International Student Advisor, SIT. Hulnick earned her master's degree in intercultural management from SIT in 1989. A former education and training advisor for PIET (World Learning's Partners in International Education and Training), Hulnick has taught Spanish at Deerfield Academy and Stoneleigh Burnham School. She is a co-founder of JaJaDa, a consulting group that provides training and consultation on student and cross-cultural issues.

Nikoi Kote-Nikoi, Ph.D. — Faculty Member, Programs in Intercultural Management, Leadership, and Service, SIT. Kote-Nikoi teaches courses in Economic Theory, Sustainable Development, and the Economics of Development. He is a Senior Macroeconomist at the Institute of Economic Affairs, a public-policy think tank in Accra, Ghana; co-founder and co-president of STAROWIS International, an economics and social policy consulting firm; and author of several papers on the economics of African development, sustainability, and economic adjustment in developing nations. An adjunct professor at Marlboro College, Kote-Nikoi is a member of various professional societies and has taught at SIT since 1989.

Tim Maciel, Ed.D. — Dean, DLTE, SIT. Maciel's interests include higher education administration, with a focus on international education and the impact of international students on domestic students in the U.S. A former admissions counselor at Smith College, he has served as a Fulbright Lecturer in China and as a teacher, administrator, and teacher trainer for ESL programs in Europe, Asia, and South America.

William McKernan, A.B.D. — Regional Director for Europe and the Middle East, SIT Study Abroad. McKernan earned his B.A. in European history and Soviet studies at Colgate University and his M.A. at Indiana University, where he is completing a doctoral program in Slavics. He has served as academic director for SIT study abroad programs in the Soviet Union and Russia, Ireland, and Australia. McKernan has presented at various professional conferences focusing on peace and conflict studies in study abroad.

Joshua A. Muskin, Ph.D. — Senior Program Manager for Education, Projects in International Development and Training, World Learning. A former assistant professor of urban and regional planning and senior program manager at the Center for International Studies at Florida State University, Muskin has worked internationally with Save the Children/US and ActionAid/UK as development coordinator. He has advised extensively for USAID, the World Bank, and international NGOs on informal employment sector learning, school quality reform, community participation in schooling, and primary classroom practices, and has published widely on these subjects.

Wendy Redlinger, Ph.D. — Director, ETF Program, DLTE, SIT. Redlinger earned her degrees in history and linguistics, and has done research in developmental bilingualism — the psychological and sociological aspects of how children exposed to two languages from birth acquire and separate the two languages. She has been in the field of ESOL and linguistics for nearly 35 years, and has taught in many parts of the world, including Nepal, Germany, Argentina, and France. Redlinger has been involved with language program design and management for World Learning and SIT for the past 18 years.

Kinya Sakamoto, M.A. Candidate — Intercultural Communication Specialist, Language and Intercultural Training for Enterprises, World Learning; Teaching Assistant, SIT. Born and educated in Japan, Sakamoto received his B.A. in economics from Kansai University in Osaka in 1992, and subsequently worked as account manager and marketer of international training programs for multinational corporations. His professional interests include intercultural communication training and curriculum development, and the integration of intercultural communication and language training.

Melissa Scheid, M.A. — Program Manager, Diversity and Affirmative Action, World Learning. Scheid has studied communications, German, and international and intercultural management. Her professional interests include biracial identity development, organizational diversity change, and diversity education and training. She has presented on biracial identity and the interconnection of biraciality and bisexuality, and she is a member of the American Association for Affirmative Action.

Alex Silverman, M.A., A.B.D. — Faculty Member, DLTE, SIT. A member of the faculty since 1975 and a past director of the MAT program, Silverman has taught courses in linguistics, French and English applied linguistics, and supervision, and has led integrative seminars. Following his graduate studies in linguistics and French at Indiana University, Silverman taught in the public schools of New York City and gained experience as an EFL teacher in the private sector in France and Martinique. He has a special interest in sociolinguistic dimensions of language learning and teaching, and has authored educational video materials in language teaching and the application of sociolinguistics to language teaching.

John G. Sommer, M.A. — Former Dean, Academic Studies Abroad, SIT. Before serving as dean at SIT from 1981–2000, Sommer was head of policy and planning for the U.S. Peace Corps, assistant to the administrator of the U.S. Agency for International Development (USAID), and executive director for USAID's Advisory Committee on Voluntary Foreign Aid. Sommer has also served as a fellow at the Overseas Development Council in Washington; an official of the Ford Foundation and its assistant representative in New Delhi, India; and a volunteer and team leader with International Voluntary Services in Vietnam; as well as consultant to various government agencies and other institutions. The author of a major study on humanitarian aid in Somalia, Sommer has published numerous books, articles, and professional papers on international education and development.

Claire Stanley, Ph.D. — Faculty Member, DLTE, SIT. Stanley joined The Experiment in International Living in 1975 as a teacher of French and ESL and has been a DLTE faculty member since 1984. A former leader of summer abroad programs to France and Mexico, she speaks French, Spanish, and Japanese. Stanley has supervised MAT students in many parts of the world, and has conducted workshops around the globe. Her professional interests include teacher reflectivity, educational research, and teacher supervision. She has conducted research on reflective practice and is currently heading an initiative to expand SIT Extension and online courses as a new educational direction for the organization.

John Ungerleider, Ed.D. — Faculty Member, GIIM, SIT. Ungerleider teaches courses in peace studies and intercultural communication, directs peacebuilding programs for youth from regions of conflict such as Northern Ireland and Cyprus, and directs the Vermont Governor's Institute on Current Issues and Youth Activism. He served as a Fulbright Senior Scholar in Cyprus, where he focused on bicommunal conflict resolution. Ungerleider has published articles on music and poetry in peacebuilding, sustainable dialogue, student empowerment, educational collaboration, peace studies, and experiential mediation training.

Jeff Unsicker, Ph.D. — Dean, Programs in Intercultural Management, Leadership, and Service. In his ten years at SIT, Unsicker has held various academic leadership roles, including developing the Center for Social Policy and Institutional Development and chairing the PIM master's degree programs. He is General Secretary of the Global Partnership for NGO Studies, Education, and Training, which he co-founded with partners in Zimbabwe and Bangladesh. His teaching and scholarly interests focus on building the capacity of NGOs and civil society as agents of development and social change and in strengthening their ability to influence state and public policy. He has taught development studies in the United States and abroad and served as consultant to international and community organizations.

John A. Wallace, Ed.D., Litt.D. — Founder and first Director, SIT; former CEO of The Experiment in International Living. A lifelong educator, Wallace began his career as a high school teacher, subsequently opting to teach college. In 1948, he created the Beaver College European Field Trip, and in 1951, he initiated Boston University's Summer Travel Courses. He joined The Experiment in International Living as vice president in 1956, with a mandate for diversification that resulted in the establishment of the School for International Training. Founding president of the (U.S.) University of the Virgin Islands and the British Virgin Islands Community College, he also assisted in the creation of Antioch New England.

RELATED PUBLICATIONS BY FACULTY AND STAFF*

(*Note: Faculty and staff names are highlighted in bold.)

Clapper, Dan, Naomi Kinney, and Winifred Donnelly, eds. 1999. "Beyond the Tower of Babel: Needs Assessment for Language Training" in *Language Trainers Forum Issues and Trends Report.* Alexandria, VA: American Society for Training and Development.

Douglas, William A. and Margaret Frondorf, eds. 1993. *Partnership or Democracy? — Local Civic Action and Outside Assistance.* Washington, DC: SAIS of Johns Hopkins, Program on Social Change and Development.

——— and Ralph Goldman, eds. 1988. *Promoting Democracy.* Westport, CT: Praeger.

———, ed. 1985. *La democracia en los países en desarrollo.* San José, Costa Rica: Libro Libre.

———. 1983. *Democracia y desarrollo.* San José, Costa Rica: Libro Libre.

———. 1972. *Developing Democracy.* Washington, DC: Heldref Publications.

Fantini, Alvino E., ed. 1999. *The SIETAR International Journal,* Vol. 1, No. 2, Fall.

———, ed. 1999. *The SIETAR International Journal,* Vol. 1, No. 1, Spring.

———, ed. 1998. *SIETAR International: A Special Publication* ("Building Bridges between Continents"), Fall.

———, ed. 1998. *New Ways in Teaching Culture.* Arlington, VA: TESOL.

———. 1997, 1998. Living in Italy. Brattleboro, VT: ProLingua Associates.

——— and **Beatriz C. Fantini.** 1994, 1998. *Living in Mexico.* Brattleboro, VT: ProLingua Associates.

———, ed. 1995. "Language, Culture, and World View," Special Focus Issue, *International Journal of Intercultural Relations.* Vol. 19, No. 2. New York, NY: Pergamon Press.

——— and **Beatriz C. Fantini.** 1993. *Traveltalk: Portuguese,* with cassettes, Living Language Series. New York, NY: Crown Publishers.

——— and **Beatriz C. Fantini.** 1989. *Traveltalk: Spanish,* with cassettes, Living Language Series. New York, NY: Crown Publishers.

———. 1985. *Language Acquisition of a Bilingual Child: A Sociolinguistic Perspective.* Clevedon, England: Multilingual Matters/SIT Bookstore.

———, ed. 1984. Field Guide Supplements: "About Language and Culture" and "Living in . . . " Series. Brattleboro, VT: Experiment Press.

———, ed., with **Mary Val McCoy, Julie Soquet, Elizabeth Tannenbaum,** and **Larraine Wright**. 1984. *Cross-Cultural Orientation : A Guide for Leaders and Educators.* President's International Youth Exchange Initiative (PIYEI). Brattleboro, VT: The Experiment Press.

———, ed., with **Mary Val McCoy, Julie Soquet, Elizabeth Tannenbaum,** and **Larraine Wright**. 1984. *Getting the Whole Picture: A Student's Field Guide to Language Acquisition and Culture Exploration,* PIYEI. Brattleboro, VT: The Experiment Press.

———, ed., with **Margaret Cassidy, Albert Lynch, Elizabeth Tannenbaum,** and **Larraine Wright.** 1984. *Beyond the Language Classroom: A Guide for Language Teachers.* PIYEI. Brattleboro, VT: The Experiment Press.

———. 1982. *La adquisición del lenguaje en un niño bilingüe.* Barcelona, Spain: Editorial Herder.

———, ed. 1972. *Poly Training Tapes: English,* a self-study course with cassettes. Hamburg, Germany: EIL and Deutsche Grammophon Gesellschaft.

———, ed. 1972. *Poly Training Tapes: Spanish,* a self-study course with cassettes. Hamburg, Germany: EIL and Deutsche Grammophon Gesellschaft.

———, ed. 1968–1972. EIL Language Texts and Tapes produced in 23 languages, Language Material Development Project. Brattleboro, VT: The Experiment Press.

——— and John Lewine. 1970. *A Home Study Course in Basic Esperanto.* Washington, D.C.: Esperantic Studies Foundation.

———. 1969. *EIL Italian,* with cassettes. Brattleboro, VT: The Experiment Press.

——— and **Beatriz C. Fantini.** 1967. *EIL Latin American Spanish.* Brattleboro, VT: The Experiment Press.

Freeman, Donald. 1998. *Doing Teacher Research: From Inquiry to Understanding.* Boston, MA: Heinle and Heinle.

——— and Jack C. Richards. 1996. *Teacher Learning in Language Teaching.* New York, NY: Cambridge University Press.

Jerald, Michael and **Raymond C. Clark.** 1994. *Experiential Language Teaching Techniques.* Brattleboro, VT: ProLingua Publishers.

Larsen-Freeman, Diane. (Forthcoming). *Teaching Language: From Grammar to Grammaring.* Boston, MA: Heinle and Heinle.

———. 2000. *Techniques and Principles in Language Teaching, 2nd Edition.* New York, NY: Oxford University Press.

——— and M. Celce-Murcia. 1983, 1999. *The Grammar Book: An ESL/EFL Teacher's Course,* 1st and 2nd Editions. Boston, MA: Heinle and Heinle.

———, Series Director. 1993, 1997, 2000. *Grammar Dimensions: Form, Meaning, and Use.* Boston, MA: Heinle and Heinle.

——— and Michael Long. 1991. *An Introduction to Second Language Acquisition Research.* White Plains, NY: Longman Publishing. Translated into Japanese, Spanish.

———. 1986. *Techniques and Principles in Language Teaching.* New York, NY: Oxford University Press. Translated into Arabic, Basque, Chinese.

———, ed. 1980. *Discourse Analysis in Second Language Research.* Rowley, MA: Newbury House.

Ligon, Fred and **Elizabeth Tannenbaum.** 1990. *Picture Stories.* New York, NY: Longman.

Ligon, Fred, Elizabeth Tannenbaum, and **Carol Rodgers.** 1992. *More Picture Stories.* New York, NY: Longman.

Nelson, Joan M. and **Stephanie J. Eglinton.** 1996. "The International Donor Community" in *The Limits of Sovereignty and the Collective Defense of Democracy in Latin America,* Thomas Farer, ed. Baltimore, MD: The Johns Hopkins University Press.

Nelson, Joan M. and **Stephanie J. Eglinton.** 1993. *Global Goals, Contentious Means: Issues of Multiple Conditionality.* Policy Essay 10. Washington, DC: Overseas Development Council.

Nelson, Joan M. and **Stephanie J. Eglinton.** 1992. *Encouraging Democracy: What Role for Conditioned Aid?* Policy Essay 4. Washington, DC: Overseas Development Council.

Yamazaki, Chieko, contributor. 1997. *Multicultural Resources for Young Readers,* Daphne Muse, ed. New York, NY: The New Press.

Yamazaki, Chieko, translator. 1999. *Bokuno Initiation Taiken.* Tokyo, Japan: Tsukiji Publisher. (From the original: *Of Water and the Spirit,* a bicultural story of Burkina Faso, West Africa, by Malidoma P. Some). East Rutherford, NJ: Putnam Books.

Publications about World Learning, SIT, and The Experiment in International Living

Clapp, Estelle Barnes. 1966. *One Woman's India: Experiment in International Living.* DeLand, FL: Everett/Edwards, Inc.

Fantini, Alvino E. 1965. "A+ for the Language Programs" in *Odyssey.* Vol. 3, No.1, Winter.

———. 1967. "A 20th Century Tower of Babel" in *Odyssey.* Vol. 5. No. 1, Spring.

———. 1968. "The Experiment in International Living's Multi-Language Program" in *Foreign Language Annals.* Vol. 2, No. 1, October.

———. 1972. "Formula for Success" in *Exchange Magazine.* Washington, DC: Department of State.

———. 1975. "The Role of Language in an Overseas Experience" in *SECUSSA Sourcebook: A Guide for Advisors of U.S. Students in an Overseas Experience.* Washington, DC: National Association for Foreign Student Affairs.

Peters, William. 1957. *Passport to Friendship: The Story of The Experiment in International Living.* Philadelphia, PA: J.B. Lippincott Company.

Wallace, John A. 1996. *The Experiment in International Living: Opening Doors Worldwide.* Brattleboro, VT: Whetstone Publishing.

———. 1994. *The Birth and Early Development of the School for International Training.* Putney, VT: Unpublished. (Available at the SIT Library, Brattleboro, VT.)

———. 1972. "Three Weeks Equals Thirty Weeks? — A Report on an Experimental Intensive Language Course" in *Foreign Language Annals.* Vol. 6, No. 1, October.

Watt, Donald B. 1967. *Intelligence Is Not Enough.* Putney, VT: The Experiment Press.

——— and Kitty Davidson Walker, eds. 1977. *Letters to the Founder.* Brattleboro, VT: The Experiment Press.

World Learning Department of Communications. 2000. "Peace Through Understanding" in *World Odyssey.* Vol. 68, No. 1, Spring.

WEBSITE INFORMATION

The following Websites provide information about World Learning — the institution, its programs, and its activities — and on other topics relevant to its mission.

About the Federation EIL:
www.experiment.org

Hague Appeal for Peace as it relates to youth:
www.haguepeace.org

Network of Educators on the Americas (NECA):
www.teachingforchange.org

NGO directory and other resources for NGOs:
www.un.org/MoreInfo/ngolink/welcome.htm

Organizational members of the Federation EIL:
www.experiment.org./Contacting.htm

SIT Occasional Papers Series:
www.sit.edu/publications

SIT Study Abroad:
www.sit.edu /study abroad/programs.html.

United Nations "International Year for the Culture of Peace" in 2000:
www.unesco.org/manifesto2000

World Learning:
www.worldlearning.org