

1-1-2011

Developing Intercultural Sensitivity In Children And Adults: A Trainer's Experiences In The Field

Laura E. Schairbaum

SIT Graduate Institute, laura.schairbaum@mail.sit.edu

Follow this and additional works at: <http://digitalcollections.sit.edu/capstones>

Recommended Citation

Schairbaum, Laura E., "Developing Intercultural Sensitivity In Children And Adults: A Trainer's Experiences In The Field" (2011).
Capstone Collection. Paper 2477.

This Thesis (Open Access) is brought to you for free and open access by the SIT Graduate Institute at DigitalCollections@SIT. It has been accepted for inclusion in Capstone Collection by an authorized administrator of DigitalCollections@SIT. For more information, please contact digitalcollections@sit.edu.

DEVELOPING INTERCULTURAL SENSITIVITY IN CHILDREN AND ADULTS:

A TRAINER'S EXPERIENCES IN THE FIELD

Laura E. Schairbaum

PIM 69

TRAINING COURSE-LINKED CAPSTONE: *TOT: Ethics and Intercultural Training Design*

A Capstone Paper submitted in partial fulfillment of the requirements for a Master of Arts in
Intercultural Service, Leadership and Management at the SIT Graduate Institute
in Brattleboro, Vermont, USA

July 24, 2011

Advisor: Ryland White

The author holds copyright to this material. SIT maintains a secure archival copy of the work. An online digital repository is also supported by SIT, and it contains the abstracts of all students' final degree works. With permission, this work may be consulted by other researchers and colleagues.

Student Name: Laura E. Schairbaum

The author hereby **grants** the SIT Graduate Institute the permission to reproduce and transmit this material to the public in print or electronic format. LES

Student Signature: Laura Elizabeth Schairbaum [electronic signature]

Date: July 24th, 2011

© Laura E. Schairbaum, 2011. All rights reserved.

Table of Contents

Abstract	1
I. Introduction	2
Definitions.....	4
II. Background	5
Previous Training Experience.....	5
SIT Graduate Institute Coursework	7
Context of My RPP Work.....	11
Participants.....	12
Motivation.....	13
III. Conceptual Frameworks	14
Experiential Learning Cycle (ELC) & Learning Styles.....	14
Intercultural Framework: Bennett’s Developmental Model of Intercultural Sensitivity	15
Frameworks for Practice: Intercultural Training/Social Justice/ Global Education ...	17
My Philosophical Approach to Training.....	18
IV. Training Design Analysis	21
Heifer International’s Day Camp Curriculum for Elementary Aged Children.....	21
Working with children	21
Heifer International’s Day Camp Staff Training	23
Training intercultural trainers	23
Mali Cross-Cultural and Language Orientation.....	25
Designing a new program	25
Designing for an intercultural immersion experience.....	26
Training-General Issues	29
Pre-training tasks.	29
Design task: Creating an effective learning environment.....	31
Implementation tasks (facilitation).	37
V. Analysis of TDEL/TOT-Ethics Competencies and Best Practices	41
My Growth as a Trainer and Future Development	41
Program design processes.....	41
Intercultural training frameworks, methodologies, and techniques.....	42
Facilitation competencies.....	43
Best Practices Relating to Ethics	45
Ethics and design.	45
Ethics of culture and power.	46
VI. Conclusion	49
References	52
Appendix A:Heifer International Day Camp Curriculum Documentation	55
Appendix B: Heifer International Day Camp Staff Training Documentation	59
Appendix C: Mali Cross-Cultural and Language Orientation Documentation	66

Abstract

Intercultural training is a broad field which seeks to enhance participants' cultural self-awareness, understanding of "Others", and skills related to effective communication across difference. These are essential competencies for individuals, organizations, and societies to have in our increasingly diverse nation and globalized world. This capstone paper is a training course-linked capstone (CLC) related to *Training of Trainers: Ethics and Intercultural Training Design*. My Reflective Practice Phase (RPP) training design and facilitation experiences are presented and analyzed using experiential learning and intercultural training frameworks. My previous training experiences, motivation, and philosophical approach to intercultural and social justice-based training are also discussed. Three intercultural training designs are analyzed using a variety of experiential learning, intercultural training, and social justice education methodologies. Reflective analysis reveals important growth regarding my competencies related to program design, applying intercultural training methodologies, and defining program purpose, goals, and objectives. Ethical best practices realized from the design and facilitation process include the importance of trainer knowledge regarding intercultural training methodologies, pedagogical skills, and commitment to continuing professional development. Relationship-building and creating effective learning environments are also presented as critical elements of an ethical intercultural training program. Also advised is the critical importance of trainer skill in carrying out needs assessment tasks and continually increasing knowledge related to developmental processes and other relevant characteristics of participants. The author hopes this capstone will benefit not only herself in her development as an intercultural trainer, but others as well who are hoping to pursue this important field of experientially-based pedagogy.

Developing Intercultural Sensitivity in Children and Adults: A Trainer's Experiences in the Field

*First they came for the Socialists, and I did not speak out -- Because I was not a Socialist.
Then they came for the Trade Unionists, and I did not speak out -- Because I was not a Trade Unionist.
Then they came for the Jews, and I did not speak out -- Because I was not a Jew.
Then they came for me -- and there was no one left to speak for me.*
-Martin Niemöller, German activist during World War II

Introduction

Early in my life, I spent a very memorable summer with my family travelling through Germany. I was only eight years old at the time, and I still continue to reflect on that experience and how it has influenced my view of the world and my passion for the work that I want to do in my life. It is during this time that I encountered the above quote in a display at one of the World War II concentration camps we visited. This quote has always stayed in the back of my mind since then, and it serves as a reminder to me of why I am pursuing a line of work that is often tiring, frustrating, and seemingly never-ending. As I am finishing up my Master's degree in Intercultural Service, Leadership, and Management at the SIT Graduate Institute, this quote also serves as a rationale for this project. Under the umbrella of the *Training of Trainers: Ethics and Intercultural Training Design* course, I see my professional work as a trainer as that of building bridges of empathy and understanding between people. I believe deeply that the more individuals and societies are able to understand the lives and points of view of those they perceive as "Others", the more they will recognize that their lives and struggles are connected. In turn, I believe they will want to work together meaningfully to solve our most critical challenges.

The audience I seek to impact through my training work is broad, from young children being exposed to global issues through experiential activities, to adults engaging in cross-cultural immersion experiences. Regardless of the participants, I am interested in designing and

conducting intercultural experiences that are impactful and empowering to participants, and at the same time conscientious and effective in addressing the gross inequalities of power and resources in the world. My overarching philosophy is that if we do not defend the rights of others, no matter who they are, then we in turn may one day find ourselves without someone to stand and defend us. Therefore, I see my work as that of enabling individuals to see the connections and responsibilities they share with one another.

This capstone paper is a training Course-Linked Capstone (CLC) related to the advanced training course *Training of Trainers: Ethics and Intercultural Training Design* (TOT/Ethics). This paper is a reflective analysis of the training and design work I did for my two practicums during the off-campus Reflective Practice Phase (RPP) of the SIT Graduate Institute program. The TOT/Ethics CLC will feature lessons learned through my practicum experiences about training design and facilitation, experiential learning, intercultural training and social justice-based training design. The first section will describe my previous experience as a trainer and the context for the training work that I completed during my RPP. The second section will review conceptual frameworks and my personal philosophical approach related to my intercultural training work. The third section will analyze three training designs and their implementation based on the methodologies of experiential learning, intercultural training, and social justice-based education. The fourth section will analyze my movement and competencies related to training design and facilitation, intercultural training, and ethics in intercultural training design. The final section will conclude by highlighting the main lessons I have learned through this experience about intercultural training and myself as an intercultural training practitioner.

Definitions

Before proceeding into my paper, I want to clarify some of the fields which relate to my work in intercultural and social justice-based training. I will use these terms throughout my paper:

Intercultural Training – “educative processes intended to promote cultural learning, by which we mean the acquisition of behavioral, cognitive, and affective competencies associated with effective interaction across cultures. Such interaction can occur within and across societies – that is, both domestic and international settings” (Paige & Martin, 1996, p. 36). This field of training is most closely associated with overseas professional, academic, and other exchange programs, but also deals with intercultural communication between cultural groups within the same country from a cultural perspective.

Social Justice Education (or Social Justice-based Training) – “enables people to develop the critical analytical tools necessary to understand oppression and their own socialization within oppressive systems, and to develop a sense of agency and capacity to interrupt and change oppressive patterns and behaviors in themselves and in the institutions and community of which they are a part” (Bell, 2007, p. 2). This field is focused mostly on adult learners, and emphasizes social identity, dominant and targeted groups, and the pervasive and systematic nature of oppression at the personal, institutional, and societal/cultural levels.

Global Education – “the educational process of acquiring certain knowledge, skills, and values to participate actively in a complex, pluralistic, and interconnected world society and to work together for change in individuals and institutions in order to make that world society more just and humane” (Brown & Kysilka, 2002, p. 9). This field is usually associated with education for younger audiences in a formal education setting.

I. Background

Previous Training Experience

Prior to coming to the SIT Graduate Institute, my experience in training began as an education volunteer for one and a half years at Heifer International’s Learning Centers in the United States (Ceres, California, Rutland, Massachusetts, and Perryville, Arkansas). Also known for its development work around the world, Heifer International’s Learning Centers are experiential education farms which teach about different cultures and farming methods around the world, as well as demonstrate the importance of livestock in resource-poor communities. Their three Learning Centers in the United States host a wide range of educational programs focused on social action and sustainable food systems. They reach audiences of all ages (pre-K through adult). The main tools they use are the animals (goats, sheep, cows, and so on), the gardens, and the Global Village, the latter of which has model homes representing the lives of their project partners.

During my time with Heifer, I facilitated a wide range of educational programs. Field trips for children and adults exposed participants to different types of farm animals and built awareness around cultural difference and the limited resources of many communities around the

world. Workshops on animals and cottage industries sought to increase participants' knowledge and skills related to the daily lives of others. Longer overnight programs in the Global Village with older audiences pushed intercultural learning further, increasing awareness about the challenges many families face in meeting their daily needs. These longer programs also focused on increasing knowledge and awareness about global resource distribution and encouraged positive attitudes toward taking action. Team-building and ropes course activities developed knowledge, skills, and awareness around cooperation and leadership. Animal chores and other work projects built participant skills related to farm work and promoted positive views about service. I also coordinated Heifer International Overlook Farm's Summer Day Camp program for one summer, which focused on cultural awareness-raising, competencies related to farming, awareness and knowledge about social justice issues, and sought to encourage positive views toward service and action. Through these experiences, I learned and applied a range of teaching, training, and facilitation skills. I was also inspired to continue to pursue a career related to social justice education as I saw the impact that education and awareness-raising can have on empowering individuals to take action for positive social change.

Additionally, I gained significant experience in training as a Peace Corps volunteer in Mali from 2006 to 2009. During this time, my major projects included designing and implementing three multi-day workshops in my community on different themes, including Market Gardening, Organizational Leadership, and Association Management. Though the workshops were facilitated by my Malian counterparts, I gained significant experience in workshop design and logistics. I also planned a number of workshops with my fellow Peace Corps volunteers, taught a limited number of women's literacy classes, and did informal trainings with individuals and small groups on gardening, composting, and tree planting. All of

this work was very rewarding, but at the same time extremely challenging because of language and cultural barriers. However, when I collaborated with Malian trainers, the Malian trainers' influence helped me build trust and understanding with my community members. I also felt more satisfied with my work when I involved Malian co-trainers because I saw that the experience was very impactful and meaningful for participants. During my time in the Peace Corps, I also increased my skills related to workshop planning and coordination. Overall, these experiences in the Peace Corps deepened my appreciation for and dedication to training as a tool for individual and community empowerment because I saw the positive impact training had on participants' motivation and understanding of what they could do to improve their communities.

SIT Graduate Institute Coursework

With these previous training experiences, my coursework in 2009/2010 at SIT deepened my theoretical grounding in experiential learning, ethics related to training, and intercultural training design. I also developed my professional skills related to training design, facilitation, and evaluation. The *Training Design for Experiential Learning* (TDEL) course included topics with which I was already familiar, such as Kolb's Cycle of Experiential Learning, facilitation methods, processing skills, and group dynamics. However, the TDEL course deepened my knowledge of these and related theories and frameworks and gave me an opportunity to practice applying experiential learning methodologies as I designed, implemented, and evaluated a three-hour experiential education program from start to finish. The TDEL course also expanded my awareness and knowledge related to learning styles and provided me with more examples of methods and techniques that can apply to these different styles.

As an analytic learner, the background knowledge I gained through the TDEL and TOT/Ethics courses about the history and development of experiential learning and intercultural training has been important to my development as a trainer. In addition, the TDEL course helped me realize my discomfort in taking risks and intervening in group processes because of my analytic learning style. During all of my training courses at SIT, I was challenged to take risks designing and facilitating experiential programs, and through these challenges I gained a more positive and confident perspective about my facilitation skills and about risk-taking. I learned that I can have more confidence when I get feedback from colleagues while planning a training, and I learned to appreciate how to give and receive feedback as a way to improve my awareness and skills related to my facilitation style. My experiences in my training courses at SIT have been valuable in my growth as a trainer to become more comfortable taking risks.

Through all of my training courses at SIT, I also had many opportunities to gain skills and knowledge related to developing competency-based goals and objectives. I learned the usefulness of delineating competencies into different categories of Knowledge, Skills, Attitudes, Awareness, and Language. This delineation is key because trainers should design programs based on the level of competency participants have going into a training, as well as the level of competency being sought in the program. For example, an “intercultural trainer” needs different competencies than a “traveler” going overseas for two weeks (R. White, personal communication, July 6, 2011), and a trainer would emphasize different competencies and competency levels based on these diverse needs of participants. Starting with TDEL, and continuing in the TOT/Ethics, *Training for Social Action*, and *Popular and Non-formal Education* courses, I gained a high level of proficiency related to designing and determining the purpose, goals, and objectives (PGOs) of individual structured activities. Though I designed and

facilitated two short workshops as part of my coursework at SIT, I left my on-campus experience feeling I needed more development related to my facilitation skills and in designing longer-term and multi-faceted experiential programs.

At SIT, I also gained a great deal of perspective and awareness around social identity, social justice, and social change. The *Intercultural Communication (ICC): Deaf Culture* course deepened my understanding of issues related to power, privilege, and work with oppressed groups. The *Social Identity: Inclusion and Exclusion* course help be realize how my upbringing influenced my identity development, my perception of others, and my ideas about change. I learned about effective ally behavior in working with oppressed communities. The biggest lesson I drew from these courses was that as a member of a privileged group, I want to make sure not to impose my ideas on those from other cultural and social groups. Likewise, I learned that work with historically dominated communities should focus on their empowerment rather than on trying to change them according to my own ethnocentric lens. Also, I learned that many changes need to happen within my own privileged community. I began to understand that sustainable change is not possible without the consent of privileged groups to give up some of their wealth, position, and power.

My increased awareness of social identity issues also relates to the deeper awareness I gained about myself as a trainer and social change agent. First, in my future work in global education, I want to make sure to realistically represent people in resource poor communities without idealizing or demeaning their lives. I learned how critical it is to be cognizant of how people in resource poor communities are described and how their issues are framed. In my training work, the way I represent resource poor communities can influence my participants' attitudes toward and knowledge of these populations. In turn, participants' attitudes and

understanding of “Others” will also affect how my participants interact with them. My goal as a trainer is for participants to value alternative worldviews and to take actions that are respectful of cultural differences. In this way, I hold myself accountable for the attitudes and actions of my participants.

In addition, I was also confronted with my tendency to think that everyone in a team or in a training room can feel comfortable sharing equally. My social justice-based and training courses challenged this attitude as I became aware that one-up/one-down relationships inevitably affect participation when participants come from diverse backgrounds. I am still challenged to be a trainer who can confront power dynamics in a training room to ensure that all participants are fully included. Going forward, I want to become more effective at incorporating training and facilitations methods that are inclusive of participants from targeted groups. These methods include setting and building rapport, creating group norms, and skills in naming group dynamics that are present in the training room.

My training, intercultural communication (ICC), and social justice-based courses also built on my training experiences in the Peace Corps. First, when I was in the Peace Corps, my training effectiveness was enhanced by having a co-facilitator who better understood the language and culture of the groups with which I was working. Also, my SIT coursework framed my experiences observing some of the trainers who I felt were less effective. In these situations, I felt that some of the more educated and privileged Malian trainers lacked either the appropriate skills or attitudes to work effectively with mostly illiterate, uneducated participants. In one case in particular, I found that the trainer’s attitude of superiority over the participants was extremely off-putting and was sadly disempowering for participants. My social justice-based courses gave me the frameworks to analyze these less effective training styles and developed my

understanding of training methods that are more sensitive to local needs and realities. Paolo Friere's work around developing critical consciousness or "conscientization" was particularly powerful for me.

I also feel that my training coursework at SIT helped me become more aware of my trainer style and competencies. I learned that I am primarily an analytic learner and that may clash with co-trainers and trainees who have more active learning styles. This awareness helped me to understand that a solid theoretical grounding and taking time to practice can contribute to my confidence as a trainer. I also realized that this learning style makes me less comfortable being flexible and taking risks in the training room. Consequently, in order to develop as a trainer, I want to find opportunities to practice in a safe environment and to challenge myself to take risks even if I am not completely comfortable or confident in a given training situation.

Context of My RPP Work

In the summer, fall, and winter of 2010/2011, I had two practicum components which provided me with a range of training design and facilitation experiences related to intercultural training, global education, farm education, and training of trainers. First, I spent seven months with Heifer International's Learning Center in Massachusetts (Overlook Farm). During the summer of 2010, I planned and coordinated the Summer Day Camp program in a full-time position as Day Camp Coordinator. In the fall of 2010, I continued on as a full-time residential Education and Administration volunteer, during which time I was able to finish revising, documenting, and organizing the Day Camp curriculum.

After the end of this practicum, I then had the opportunity to be the Cross-Cultural Exchange Coordinator for the SIT Graduate Institute's Organizational Behavior II (OBII)/Social Change course in Mali in January 2011. I worked for the Institute for Popular Education (IEP) in

Mali which was hosting the course, in conjunction with SIT administrative staff and faculty members. In this position, I planned and designed the cross-cultural and language orientation for the SIT students and their Malian counterparts, as well as assisted with the daily logistics of the three-week course.

For my capstone paper, I have chosen to focus on intercultural training related to cross-cultural orientation, global education, and Training of Trainers for global education. These areas encompass the bulk of the training that I did with my two practicum sites, and both relate to various aspects of intercultural training. They are also areas of interest for me in my future pursuits as a trainer and educator.

In all of these areas, I have had previous experience training or participating in related programs. My coursework at SIT allowed me to bring more specific knowledge to the design and facilitation of these programs. For the Heifer International training work, I drew on my previous experiences with Heifer. For my training work with SIT/IEP OBII/Social Change course in Mali, I drew on my experience as Peace Corps trainee and volunteer there for two and a half years. All of my previous experiences directly informed and enhanced my training design and facilitation work with these organizations for my practicum.

Participants

The participants during my RPP work were young children (six years+), youth, and adults from mostly white, middle-class backgrounds. The participants had various levels of intercultural exposure, from very low to very high. The work with Heifer International included children (boys and girls) ages six to thirteen, split into groups of five to eleven participants according to their grade and age. Many of the activities were done in these small groups, but some were done in combined groups. The participants came from urban, suburban, and rural

areas around Worcester and Rutland, Massachusetts. The majority of the program was facilitated by four Day Camp staff. We did the five-day program for eight weeks during the summer, and were in session from 9 am to 4 pm, Monday through Friday. The Day Camp Staff Training involved four college women ages nineteen to twenty-one and lasted ten days. Both the Day Camp program and the Staff Training took place at Heifer International's Learning Center at Overlook Farm in Rutland, Massachusetts.

My work in Mali included graduate students (ages ranging from twenty-three to forty-one) with experience and professional training in intercultural fields, and Malian university students (ages twenty to twenty-four) training to become high school English teachers and/or receiving English diplomas. This program included two 2-hour pre-departure sessions in Brattleboro, Vermont, one 2-hour cross-cultural session with Malian and American students combined, and two 2-hour language sessions with the American students while they were in Mali. In addition, I assisted with cross-cultural adjustment, cross-cultural outings, and logistics for the course in Mali.

Motivation

I feel extremely lucky to have had the opportunity to do this training work both prior to and during my Reflective Practice Phase (RPP). I believe strongly in the importance of education and awareness-raising as a tool for making positive social change. A crucial aspect of this, I feel, is connecting people to others in different parts of the world, and helping participants see the consequences of their decisions not in theoretical, "pie in the sky" terms, but as choices that have a real impact on people in other parts of the world. While my experiences have taught me that efforts to "build bridges between people" are sometimes naïve and superficial, I feel that broadening individuals' knowledge and awareness about people who are different from them is

critical to creating a better world. My belief in intercultural training as a tool for social transformation applies to anyone, from young children to adults, whether they are travelling overseas or not. Therefore, I pursue this work in order to increase my understanding and effectiveness in a broad range of intercultural training areas, and to ensure that my practice is ethically-based and empowering to all.

II. Conceptual Frameworks

Experiential Learning Cycle (ELC) & Learning Styles

At the core of experientially-based pedagogy is David Kolb's model of experiential learning (as cited in Brooks-Harris & Stock-Ward, 1999). Kolb's model emphasizes four learning modes: Concrete Experience (CE), Reflective Observation (RO), Abstract Conceptualization (AC), and Active Experimentation (AE). Kolb emphasizes that learning is most effective when all four phases of the cycle are completed (as cited in Brooks-Harris & Stock-Ward, 1999, p. 9). In McCarthy's labeling, the Concrete Experience-Abstract Conceptualization axis represents differences in how people perceive ("grasp") experiences, and the Active Experimentation-Reflective Observation axis represents differences in how people process ("transform") experiences (as cited in Brooks-Harris & Stock-Ward, 1999). Both Kolb and McCarthy name four learning styles based on these perceptual and processing preferences. Kolb has termed these different learners as Divergers (CE-RO), Assimilators (AC-RO), Convergents (AC-AE), and Accommodators (CE-AE). McCarthy labels similar learning styles as Imaginative Learners, Analytic Learners, Common Sense Learners, and Dynamic Learners as cited in Brooks-Harris & Stock-Ward, 1999, pp. 9-10). The model also helps describe appropriate activities and various trainer tasks that conform to the preferences of each of these

learning styles (Brooks-Harris & Stock-Ward, 1999). Figure 1 below demonstrates Kolb's model:

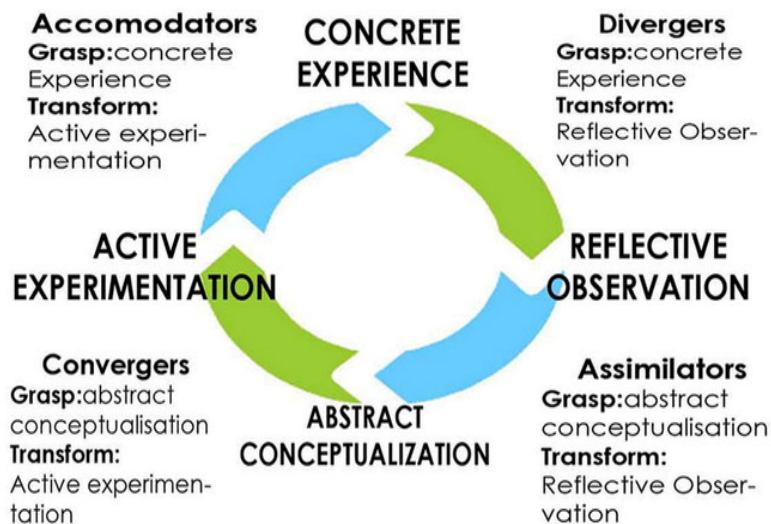


Figure 1. Kolb's Cycle of Experiential Learning (Regis University, 2007).

Intercultural Framework: Bennett's Developmental Model of Intercultural Sensitivity

In the realm of intercultural competency, Milton J. Bennett's Developmental Model of Intercultural Sensitivity is extremely important. His model proposes that an individual's skill at working in intercultural settings is "a continuum of increasing sophistication in dealing with cultural difference, moving from ethnocentrism through stages of greater recognition and acceptance of difference," toward what he calls Ethnorelativism (M. J. Bennett, 1993, p.2).

Intercultural sensitivity, according to Bennett, is the way in which individuals interpret cultural difference and the types of experiences that go with these interpretations; it is not defined by a specific set of behaviors, but on a spectrum of behaviors and perspectives; as an individual moves through different stages, they are increasingly able to accommodate cultural difference. Figure 2 is a summary of each of these stages and Bennett's recommendations for training methods most appropriate for each stage.

	Stage of Intercultural Sensitivity	Training Method and Goal
Ethnocentric	<p>Denial Individual completely unaware that differences exist or believes that difference only exists in other places. May be active separation from “Others”.</p> <ul style="list-style-type: none"> - Isolation - Separation 	<ul style="list-style-type: none"> ➔ Exposure and drawing attention to difference – “cultural awareness” activities (International night, Multicultural Week to celebrate music, dance, food, costumes) ➔ History lectures, political discussions ➔ Goal: facilitate recognition of difference
	<p>Defense Individual accepts the existence of difference, but may be hostile toward or feel superior to others with different worldviews. As well, reversal, or adoption of a different worldview at the expense of your own, is another form of the defense stage.</p> <ul style="list-style-type: none"> - denigration - superiority - reversal 	<ul style="list-style-type: none"> ➔ emphasize commonalities between cultures, especially what is good in all cultures ➔ team-building/group activities ➔ Goal: discover the vulnerability and values everyone shares
	<p>Minimization the attitude that any differences that exist between cultures are minimal and even insignificant compared to our common humanity.</p> <ul style="list-style-type: none"> - Physical Universalism - Transcendent Universalism 	<ul style="list-style-type: none"> ➔ Cultural self-awareness through discussion, exercises, and other methods of discovery; “lack of awareness of their own culture underlies the assumption of cultural similarity” ➔ Simulations, descriptions of personal experience ➔ Small group discussions with cultural resource persons ➔ Goal: show significant cultural differences, but also demonstrate the “practical” implications for these differences.
Ethnorelative	<p>Acceptance acknowledging and respecting cultural differences to the point that differences are a necessary and preferable reality in the world; acceptance does not necessarily mean agreement.</p> <ul style="list-style-type: none"> - Respect for Behavioral Difference - Respect for Value Difference 	<ul style="list-style-type: none"> ➔ Cross-cultural simulations ➔ Link acceptance of Ethnorelativism with its implication/application ➔ Discussion of values; ➔ Goal: quickly move from “theory” to practice and application of new ICC skills
	<p>Adaptation an individual is able to temporarily change cultural frames and behaviors in order to work effectively within another frame, without denying or devaluing their own cultural identity.</p> <ul style="list-style-type: none"> - Empathy - Pluralism 	<ul style="list-style-type: none"> ➔ Opportunities for interaction; dyads, multicultural group discussions, interviewing; real-life interaction best ➔ “Generally, people in the later phase of adaptation know how to orchestrate their own learning” ➔ Goal: increase ICC effectiveness specific to the host culture
	<p>Integration individual’s cultural frame is constantly changing according to the context, and the individual is able to work in and identify with multiple frameworks as the context changes.</p> <ul style="list-style-type: none"> - Contextual Evaluation - Constructive Marginality 	<ul style="list-style-type: none"> ➔ Continue growth and learning! ➔ Cope with internal cultural shock and cultural marginality

Figure 2. Summary of Milton J. Bennett’s Developmental Model of Intercultural Sensitivity and recommended training methods for each stage. (M. J. Bennett, 1993)

Frameworks for Practice: Intercultural Training/Social Justice/ Global Education

In my training work, I have drawn from a number of training and educational fields related to intercultural training. As a way of summarizing these educational approaches, Adams (2007) synthesizes quite a number of pedagogical frameworks to describe principles of practice for social justice educators. I feel these principles succinctly summarize the broad range of educational approaches to social change and principles of practice for intercultural, global education, and social justice-based trainers alike. This synthesized framework includes the following elements (adapted from Adams, 2007, pp. 32-33):

1. **Balancing emotional and cognitive components** – facilitation should pay attention to personal safety, group norms, and guidelines for behavior
2. **Support individual experiences while connecting them to larger group interactions** – facilitation that uses what is happening in the classroom as a way to demonstrate larger concepts being discussed
3. **Pay attention to social relations in the classroom** – facilitation that helps participants help one another describe positive and negative behaviors, group processes, and improve communication, without placing blame or judgment
4. **Student-centered learning using reflection and experience as tools** – facilitation that uses participant experience as the starting point for discussion and problem-solving
5. **Outcomes include increased awareness, knowledge, and action for change** – facilitation that accommodates different learning styles and holds social awareness, knowledge, and social action as its primary goals; emphasis of these three components changes depending on the experience and readiness of participants.

My Philosophical Approach to Training

With these educational and training approaches in mind, and with my past experience and coursework at SIT, I have developed the following philosophical approaches in terms of what I want my training work to be about. They are as follows:

1. *Collaboration and equality of participation* – In my training work, I want to create an environment which is a forum for free and creative exchange. I want to create a space in which all participants feel like they want to and are able to fully participate and will benefit from the new ideas that are generated. In order to be effective in this area, I am committed to creating learning environments that fit the communication styles, languages, cultural values, and learning styles of participants. I am also committed to attending to tasks such as setting and building rapport, clarifying objectives, communicating the agenda, and setting group norms through participatory processes.
2. *Learner-focused and driven* – I want my training to come out of the needs and experiences of participants. I feel that the best learning occurs when the training relates to the realities of participants and allows them to apply their learning to something significant in their lives. For this to happen, I want to be effective at carrying out needs assessment tasks and evaluations. I also want to continually seek out opportunities for professional development so that I can better understand the needs of diverse participants and become more proficient in applying methods that are appropriate for different audiences.
3. *Empowering* – I want my training to give participants tools for action as a way of moving out of the guilt and hopelessness that often comes with working for social transformation. Providing resources and ideas for action, building relationships among participants, and

giving opportunities for brainstorming will help participants gain the motivation and endurance needed to become agents for change.

4. *Addresses and dismantles social inequalities* – The ultimate goal of my work is to facilitate awareness-raising and action for a more just and equal society. This awareness-raising includes building participants' awareness of their own one-up/one-down identities, understanding the perspectives of others outside their identity group, increasing knowledge and awareness about the issues, and gaining skills to become effective change agents. I want to be effective at pointing out negative processes in the training room that are microcosms of larger processes of oppression.

Strengths of this approach

In my RPP work, this approach was helpful to my participants in several ways. First, because I sought to create an open and inclusive environment, participants in most cases felt comfortable sharing and contributing to the group. This was particularly evident during the Day Camp Staff Training, where we created a very cohesive and collaborative environment. Participants in the Mali Orientation also noted that they appreciated my openness and willingness to seek input from everyone, and felt that I listened to and responded to their needs.

For the adult participants, they clearly appreciated the confidence and support I gave them in their learning process. Several of the Day Camp counselors noted that they felt supported and that they could trust me to help them whenever they asked for anything. This support included giving them new information or advice that helped them improve their facilitation competencies. I also supported them by being available to co-facilitate when they felt an activity required co-facilitation or when they did not feel they had yet reached a level of competency to facilitate an activity on their own.

In addition, I feel that when my participants and I share similar goals, my vision of empowerment and social justice helps to energize both my participants and me. With an underlying motivation of social change, I feel that what I do will make a difference, even if it is challenging. Likewise, I feel that my participants bring a level of enthusiasm to the training room because of their dedication to the cause. I think this common vision also helps to create common bonds between participants, no matter their age.

Weaknesses of this approach

While an inclusive, open, and visionary approach worked well in many instances throughout my RPP experience, I can also see where it may not have been particularly helpful in some contexts. Specifically, with the Day Camp curriculum for children, I found it much harder to assess needs and focus the training to the needs and interests of each participant. Importantly, in this context, participants seemed less accustomed to the learner-driven approach, and participants had less experience which their contributions the groups could draw upon. Also, I feel that younger participants are more likely to rely on the expertise and experience of adults in forming and directing their learning goals. However, this may be a matter of approach rather than a fundamental rule with this age group.

Another weakness of this approach is the notion of “participation”. Participants with a different learning style than mine might have a different idea of what participation means. For example, I might interpret an individual’s lack of verbal participation as a sign of disinterest or that learning is not taking place. However, less outgoing and more reflective participants might be learning even if they are not very expressive and active in the training room. As a trainer, I will need to understand how to effectively communicate with and engage participants with different communication and learning styles.

III. Training Design Analysis

Each of the three programs I designed had many similar design characteristics, but also provided me with unique challenges and opportunities. Each one of these trainings was distinctive in terms of the intercultural and cognitive development levels of participants, the depth of intercultural competency sought, and my previous experience designing and facilitating the same or similar program. Each program, however, falls within the context of intercultural training, and provided practice and insights related to my competence as a program designer and facilitator. In this section, I will describe my experiences designing and facilitating these unique programs. First, I will discuss each program separately, focusing on the unique characteristics of those trainings. Then, I will discuss some of the more general experiences I had designing and facilitating these programs overall. This section will provide insights into my learning regarding the strengths and weaknesses of my competency as an intercultural trainer and as a trainer in general.

Heifer International's Day Camp Curriculum for Elementary Aged Children

Working with children

The Day Camp program was unique from the other two trainings in that it involved the development of intercultural sensitivity in children. Quite obviously, children have different cognitive abilities which influence their ability to grasp certain intercultural and social justice concepts. Several sources in particular provide insights into working with children around intercultural themes. The first is Piaget's Theory of Cognitive Development. Piaget distinguishes child cognitive development into four stages: *sensorimotor* (birth to twenty-four months), *preoperational* (two to six years old), *concrete operational* (six or seven to eleven years

of age), and *formal operational* (age eleven or twelve) (as cited in Kagan & Gall, 2007).

Cognitive functions through each of these stages show a growth in the complex and abstract levels of thought in children (Kagan & Gall, 2007, para. 4). Another way of understanding this progression is that young children are only able to comprehend and process what is in the present with them, while children, and adults, in the later stages are increasingly able to imagine objects, times, and places that are not in the present, brainstorm future events and consequences, and see things in terms of larger conceptual frameworks.

In terms of methods related specifically to intercultural training and young children, it is also important to note that, while discussions of specific social studies concepts (culture, history, geography) may not be particularly relevant for children younger than age seven or eight, experiences that help them become more open-minded, flexible, and comfortable with ambiguity and difference are essential for participants in this age group (Drum, Hughes, & Otero, 1994, p. xvi; National Council for the Social Studies [NCSS], 1988). Also, children have developed fairly concrete prejudices by the age of eight or nine, and by age eleven or twelve have an increasing ability to think abstractly (NCSS). Therefore, an intercultural program for elementary age children might introduce cultural awareness-building activities starting around age eight, include a focus on identity and stereotypes around age nine or ten, and include more complex critical analysis of global issues at around age eleven or twelve (NCSS).

For the Day Camp design, these concepts related to child cognitive development mean that ideally the program would include different activities and facilitation techniques for each of the three distinct age groups (6-7 year olds, 8-11 year olds, 11-12+). A few of the activities included in the Day Camp design were targeted at the youngest age group, but the majority of the programming was exactly the same for all the age groups. Most of the difference in

programming came through different types of facilitation and by varying the complexity of discussions. I also trusted the Day Camp Counselors to add or remove activities as they felt appropriate for their participants. In many instances, when the Day Camp counselors were able to effectively adjust their facilitation style and objectives, the activities could work fairly well for most age groups. However, when the facilitators were unable to switch emphasis for the different developmental levels of the participants, the activity went over their heads. Also, some of the activities whose goals focused on more in-depth critical analysis were clearly not appropriate for the youngest age group.

In order to improve the effectiveness of the program in meeting the different cognitive needs of the participants, I would consider a number of changes to the program and to the staff training. First, I would definitely incorporate more activities for the youngest age group that focus on more general topics like open-mindedness, flexibility, ability to handle difference and ambiguity. I would also include deeper exploration of prejudice and privilege for the nine-year-olds and up, and incorporate more activities that focus on examining global issues using critical analysis tools. In order to make these changes in the curriculum, changes would need to be made in the type of training that the Day Camp counselors receive. They would need to gain more competencies related to child development and facilitation techniques, as well as being trained on a broader variety of activities.

Heifer International's Day Camp Staff Training

Training intercultural trainers

The Day Camp Staff Training was essentially a Training-of-Intercultural-Trainers.

Milton J. Bennett (1993) recommends that intercultural trainers and educators should be able to

function one stage beyond the goal being sought for participants in the program (p. 46). The Heifer International Day Camp curriculum seeks to move participants from being unaware of cultural differences (Denial) to having an appreciation for the commonality of all human beings (Minimization). Therefore, the Day Camp Counselors should be functioning in the Acceptance stage, the first stage in Ethnorelativism. The cognitive framework for cultural difference in the Acceptance stage is characterized by being able to recognize and appreciate cultural differences in behavior and values and to view differences as viable alternative solutions to human organization and perception (Bennett & Bennett, 2000). Bennett & Bennett (2000) also suggest that developing cultural self-awareness and increasing knowledge, skills, and awareness around definitions of culture, stereotypes, and privilege, as well as categories and frameworks for understanding their own cultural values and beliefs, are important training objectives for movement into the Acceptance stage (p. 6). Intercultural skills such as cultural general knowledge, open-mindedness, listening skills, and non-judgmental attitudes, are all important for this intercultural sensitivity development stage (p. 6).

This training design accomplished many of these developmental tasks in participants, but was not as strong in others. Through activities such as “American Pie” and a “Privilege Walk”-type activity, participants gained Knowledge, Skills, and Attitudes (KSAs) related to increasing knowledge and awareness of their own culture and privilege as US Americans. Learning and discussions through cross-cultural and team-building activities helped participants reflect on and express their own unique cultural backgrounds. On the other hand, the Day Camp Staff Training did not go very deep into discussions of stereotypes, subjective cultural differences (non-verbal communication, etc.), and the recognition and valuing of alternative worldviews. Including these types of components is an area of improvement I would make to the Day Camp Staff Training.

Mali Cross-Cultural and Language Orientation

Designing a new program

Of the three trainings that I design and facilitated, the Mali Orientation was unique in that I designed the program completely from scratch and that I had never facilitated a similar program before. Our TDEL literature provides a number of insights about gathering preliminary workshop information and deciding whether or not a trainer should agree to do a workshop (Brooks-Harris & Stock-Ward, 1999, pp. 47-48; Chambers, 2002, pp. 4-6). These sources emphasize that trainers should consider a number of factors before agreeing to do a workshop, including whether the trainer's experience and knowledge suit the training, whether the trainer has enough time to design an effective program, and whether requestors have realistic expectations about the content and methods to be used in the training.

For this training design, I did not do a particularly good job of thinking through these pre-training considerations. While my knowledge and experience as a Peace Corps volunteer in Mali informed the content of my design, I lacked other knowledge and skills related to intercultural training methods and regarding the particular context that participants were going to be entering. As a consequence, my experience designing and facilitating this training has taught me the importance of having enough time to research and design a training. Especially when trainers do not have previous experience designing or facilitating a particular training, it is important for trainers to allow enough time to research "best practices", talk to trainers who have done similar work, and get feedback from colleagues about initial design ideas. Also, I feel that my lack of experience and the lack of time available to design this training contributed to some of the communication challenges I had with requestors. These challenges included unclear

expectations for my role in the OBII/Social Change course and my lack of confidence in communicating my ideas about the methods, scope, and objectives I thought would work for the training. This Mali Orientation was a very helpful experience for me to increase my awareness and skills regarding the different tasks and the amount of time it takes to design a new program.

Designing for an intercultural immersion experience

In contrast to the Day Camp curriculum and the Day Camp Staff Training, the purpose of this intercultural training program was to prepare participants for an intercultural immersion experience. This training most directly draws from the models presented in *Training of Trainers: Ethics and Intercultural Training Design* (TOT/Ethics), the course linked to this capstone paper. The models and competencies presented in this course included Bennett's Developmental Model of Intercultural Sensitivity, Intercultural Trainer Competencies (Paige, 2004), Intercultural Competency Levels (Skills competencies by level, 2010), Ethics in Intercultural Training (Paige & Martin, 1996), and Frameworks for Social Justice Education (Adams, Bell, & Griffin, 2007).

One of the models from the TOT/Ethics course that I used for this training was Fantini's (2005) four "Intercultural Communicative Competence (ICC)" Developmental Levels (also see Skills competencies by level, 2010). Different training objectives are implied for each of these ICC Developmental Levels. These different levels are:

1. Educational Traveler (or Educational Tourist) (1-2 months),
2. Sojourner (3-9 months),
3. Professional (working in an intercultural setting), and
4. Intercultural/Multicultural Specialist (trainers and educators of multinational students).

In addition, material presented in the TOT/Ethics course included Bennhold-Samaan's (2004)

four broad cross-cultural topic areas that are relevant to participants going overseas (p. 363)..

These include:

1. Cross-cultural Topics (social and workplace values),
2. Social Etiquette (dos and don'ts),
3. Practical Matters (daily survival skills), and
4. Area Studies (ie, history, politics, country-specific issues, etc.)

For the Mali training, I relied heavily on Fantini's ICC Developmental Levels and Bennhold-Samaan's Cross-cultural training topics, as well as my own experience working in Mali to determine the training PGOs. From these, I determined the following broad training objectives for the Mali Orientation:

During the orientation, participants will:

- Gain knowledge about Malian social etiquette and norms;
- Gain critical knowledge of Malian culture;
- Increase basic language skills in the areas of greetings, leave-taking, and "survival", etc.;
- Learn how to recognize the signs of and develop strategies to deal with culture shock;
- Learn strategies for increasing language and cultural understanding in the field.

In order to meet these objectives, I decided to first focus on increasing participants' knowledge of cultural values through a PowerPoint presentation/lecture. I also included a game in order to develop very basic language skills. Other methods in the second session included a game focusing, again, on cultural values and social etiquette, paired discussion of hopes, fears, and coping strategies, as well as a short activity related to language practice. While they were in Mali, participants had two language sessions taught by Malians, and developed their

understanding of Malian culture through team-building and discussions of Malian and US American cultural values.

Overall, the Mali Orientation provided me with insights that were related to intercultural training design more than the actual intercultural training facilitation. Most importantly, in reviewing intercultural training literature after this training, I realized that my design, which was focused on “imparting” my own cultural knowledge to participants through a PowerPoint presentation, was not ideally suited to the participants. First, the participants had prior experience working in intercultural contexts, and already had fairly sophisticated competencies related to culture general topics. I did not include many components in my training design which brought out their experiences working in similar or comparable environments. Second, Milton J. Bennett (1993) notes that training components for participants in the Adaptive stage of intercultural sensitivity should include experimentation within and exposure to the host culture (pp. 38-39). In my training design, however, I did not give value to the actual experience participants would be having in Mali. This insight might have influenced the scope of my initial training sessions.

I also realized that the needs of the participants in this program included aspects of both “Educational Tourist” competencies, with a focus on “survival skills”, and “Professional” competencies, with a focus on frame-shifting and communication across cultural differences. In M. J. Bennett’s (1993) terms, a training of this nature would ideally include training methods from both the “Denial” and “Adaptation” stages. From this training, I gained significant knowledge related to participant needs in this context. I also gained an increased awareness of the complexity of intercultural sensitivity development as well as the various considerations that

should be taken into account while preparing participants for an intercultural immersion experience.

Training-General Issues

Pre-training tasks.

Needs assessments.

Brooks-Harris & Stock-Ward (1999) describe five strategies for needs assessment, which include: 1) Formal needs assessments, 2) Needs prediction (using own's past experience or information from the requester), 3) Assessment within workshops (through learning activities), 4) Determining the needs of the workshop requester or other stakeholders, and 5) Customizing learning to the needs of the group, which is done throughout the workshop at different phases (pp. 48-53).

For the Day Camp curriculum, my prior experience and evaluations from previous years provided essential information that contributed to my program design process. In this case, I predicted their needs rather than conducting formal needs assessments. In addition, the Day Camp Counselors customized the program by assessing the needs of participants at the beginning and making adjustments throughout the program based on their observations of the campers. For the Day Camp Staff Training, I used my prior knowledge to determine training topics, and a formal needs assessment gave me information about the participants' specific training needs. I also sought input from participants by checking in with them at different points during the training and adjusting the program accordingly. For the Mali Orientation, I sought input from the workshop requesters, predicted needs through research and my prior experience in Mali, and conducted a formal needs assessment. The needs assessments and summative evaluations I used

for the Day Camp Staff Training and Mali Orientation are included in Appendices B and C, respectively.

In designing formal needs assessments, I found that narrative questions provided essential information about participants' previous experience coming into the workshop as well as their expectations for the workshop. For the Day Camp Staff Training, the needs assessment included questions about their experience working with children and their priorities for learning. For the Mali training, however, in the interest of brevity, I did not include narrative questions about the participants' prior experiences working in intercultural settings. Because of I did not have more detailed information about participants' previous experiences, I did not have this essential information to inform my training design for this program. While the literature from our TDEL course recommends that needs assessments not be more than one page (Barbazette, 2006, p. 43), I would argue that gathering essential information through narrative questions is more important than keeping the forms short. Overall, the needs assessment process was essential in designing an effective program, and summative evaluations and "check-ins" allowed me to adjust the design once I had started the program.

Providing pre-training materials.

For the Day Camp Staff Training and the Mali Orientation, participants were given some materials prior to the start of the training that contained background information about the training themes. For the former, I met with the counselors individually, showed them around the Day Camp facilities, and talked about the training and Day Camp program elements. I also gave them a small "Self-Guided Tour" booklet describing the different Global Village sites and the animals on the Farm. For the Mali Orientation, I sent participants links through email to different videos and information about Malian cultural etiquette. SIT also provided them with

some health and safety background related to travelling in Mali, as well as a description of some of the history, geography, and politics of Mali. Participants in these programs noted in evaluations that they wish they had been given access to these materials earlier, and that the materials had been more in-depth. While not a formal part of the training agenda, I learned through these training experiences that pre-training materials can be an essential part of the training process. First, providing pre-training materials can help participants become comfortable and familiar with training topics before the training starts, helping to create an effective learning environment. Second, it meets the needs of introverted and analytic learners by allowing them the learner space and depth of detail they prefer. Third, it allows participants to direct their own learning.

Design task: Creating an effective learning environment.

Clarifying objectives, posting the agenda, and setting group norms.

The three trainings that I designed and facilitated provided insights into the importance of these initial training tasks. For Day Camp program, the counselors spent time on the first day getting input from campers about what they wanted to do at camp and to discuss group norms. The counselors also described to participants what they would be doing during the week. Whenever participants asked about the daily schedule, counselors were willing to show it to them. I also posted the schedule in the main classroom. For the Day Camp Staff Training, the process was similar; on the first day, I asked the participants what they expected to learn from training and reviewed the objectives and schedule for the ten day training. I also posted and reviewed the schedule on a white board each day and talked about the objectives for that day. For the Mali Orientation, I posted the objectives of the sessions I was in charge of, and clarified with participants how much time they expected the sessions to take. Besides the needs

assessment and formative evaluations, however, I did not get input from participants about their expectations for the trainings while they were in the training room. In the session with Malian and American students, I verbally reviewed the schedule and objectives of the workshop.

By comparing my three training experiences, I learned important lessons about the importance of clarifying objectives, posting the agenda, and setting groups norms. During the Day Camp Staff Training, I observed that when an initial effort was made to have participants give input about the training objectives, I built trust with participants. Also, when my training objectives met the participants' expectations, this confirmed their investment and interest in the workshop. However, in the case of the Mali Orientation where I did not seek out the participants' expectations in the beginning of the workshop, I felt less connected to participants and less confident that my training design was meeting the expectations of the participants. In the case of the OBII/Social Change course overall, participants did not have a clear idea of the agenda on a daily basis, and the schedule changes that occurred were not communicated very well. In their feedback on the program, the lack of communication about the schedule was a weakness of the course which contributed to some anxieties and challenges dealing with culture shock. While I was not specifically put in charge of this task for the OBII/Social Change course, if I was given a similar role in the future, I would make sure that this task was taken care of in order to aid participants in their cultural adjustment.

Setting and building rapport.

As with the above agenda setting tasks, my three training experiences provided examples of both successful and less than ideal designs in the area of setting tone and building rapport. For the Day Camp program, the day camp staff and I set a positive tone with participants by welcoming them enthusiastically from the moment they arrived at camp and involving them in

fun field games during the start of camp. We also paid attention to shyer participants and helped them make connections to other participants who might be similar to them, talked with them one-on-one, and encouraged them to participate in activities. These efforts helped make participants more comfortable in the camp environment. We also built rapport by doing ice-breakers and team-building activities in their small groups on the first day. For the Day Camp Staff Training, my relationship-building with participants started before the training, when I met with them individually to get to know them and to talk with about their expectations for the training. Once the training started, we did team-building activities every day in order to build trust amongst the staff. One area of improvement for the Mali Orientation is the aspect of building rapport and positive relationships both among participants and between participants and me. During the first session for the Mali Orientation, after I was introduced to them by the meeting organizer, I very quickly went into starting my PowerPoint presentation on Malian culture. For the session with the Malian and American students, I worked with Malian co-facilitators, and I greeted the Malian participants in their own language. This session also included an activity which was facilitated in the Malian participants' local language, and the session included some basic ice-breakers and mixers so that participants could become more familiar and comfortable with one another. These design elements helped create an inclusive training environment and break down one-up/one-down relationships related to language. These elements also helped move participants toward respect and appreciation of each other's differences.

Reflecting on my designs in terms of setting and building rapport, the majority of my experiences were positive. A common factor in their success was the initial welcoming my co-trainers and I gave to participants as they entered the training environment, which was the case for the Day Camp program and the Mali Orientation session with Malian and American students.

Also, for the Day Camp Staff Training, I feel that by individually meeting with the participants before the beginning of the training, I built important relationships with participants which contributed to the collaborative and trusting tone that developed during this training. For the Mali Orientation, the task of setting tone and building rapport was made challenging by the lower degree of communication I had with the workshop requestors, shared responsibility for different program design components, and my lack of experience on the training methods and topic, as I have discussed previously. It took me longer to establish a comfortable rapport with participants for this program. In comparing these experiences, I can see how establishing rapport can help Unfreeze participants and improve the quality and effectiveness of on-going feedback processes which the trainer uses to make adjustments to the program.

Attention to learning styles.

As implied by Kolb's Cycle of Experiential Learning, effective learning environments include types of activities that meet the learning needs of participants whether they are Divergers/Imaginative Learners, Assimilators/Analytic Learners, Convergengers/Common Sense Learners, or Accommodators/Dynamic Learners. Also, in order for learning to be most effective and sustained, educational programs should include elements in each phase.

For the Day Camp curriculum, many of the individual activities involved elements for all of the learning styles. For instance, the Equity activity, talking about unequal distribution of resources around the world, included a story (for Imaginative learners), a fill-in-the-blank activity (Analytic), a simulation (Common Sense), and a discussion of actions they could take (Dynamic). Other program elements included a video and lots of team-building games (Imaginative), interpretive lectures of Global Village sites and explanations of customs

(Analytic), practice cooking a meal in a Global Village site (Common Sense), and making crafts and performing animal chores in the Global Village (Dynamic).

The Day Camp Staff Training used many of the same methods and structured activities as the Day Camp curriculum. For one activity in particular, however, I noticed a significant absence of elements meeting the needs of Common Sense and Dynamic learners. This was an activity relating to child development stages. For this activity, I had them do a sorting game (for Imaginative learners) where they had to work together to match cards with different characteristics of children written on them to cards with the developmental stages of children (6-7 years old, 8-11, 11-12+) written on them. After they were done sorting, we read through each of them in order to satisfy the needs of Analytic learners. Then, we discussed different scenarios from their past relating to how they had adapted their facilitation style to different aged children (Analytic). The activity did not include any elements like case studies, practicing role plays, and simulations that might have helped them apply their newly-found learning (Common Sense). This was one case where they did not complete the Experiential Learning Cycle, and in feedback at the end of the summer, counselors noted they did not have solid skills in applying child development theories when camp started. A stronger element of the program was the degree of practice they got facilitating different program elements, and the Day Camp counselors were leading more activities at the end of the training than I was, which helped them practice their facilitation skills.

For the Mali Orientation, some of the program elements were effective at meeting different learning styles, while others were not. My first two sessions in Brattleboro with just the American students included a paired discussion (Imaginative), lectures and handouts (Analytic), a “True or False” game testing their knowledge of Malian culture (Common Sense), and

planning for how they would react to challenges they might face in Mali (Dynamic). The session between the Malian and American students included an ice-breaker (Imaginative), small group discussions on Malian and American values (Imaginative and Analytic), and a large group discussion (Common Sense). I did not design this particular session to have an element for the Dynamic phase of the Experiential Learning Cycle.

A weakness of the Mali Orientation design was that I did not initially sequence the activities according to the Experiential Learning Cycle. For example, I started my first session with a lecturette, without first doing any Reflective Observation activities. In contrast, the “True and False” activity was well placed at the beginning of the second session in Brattleboro because it tested participants’ previous knowledge and got them directly involved in learning (Brooks-Harris & Stock-Ward, 1999, p. 125). I also observed that the ice-breakers and small group discussions during session three with Malian and American students helped build interpersonal relationships, a Reflective Observation task.

Through all three of my training design experiences, I learned that I am effective in some cases in meeting the learning styles of participants, while in others I am not. Related to designing individual activities, I was not entirely effective at cycling through the Experiential Learning Cycle (like the child development activity), while in others I feel I the designed worked well (Equity activity). Relating to program design with multiple elements, I also had both successes and challenges. For successes, I am happy with the overall skill level counselors gained in facilitating program elements over the course of their training. A program I could improve is the Mali Orientation, as I do not feel I did a very good job of including and sequencing activities for the Imaginative learning phase during the first two sessions I had with

them. Overall, I feel most challenged to design longer-term programs, especially on topics I am not experienced in facilitating.

Implementation tasks (facilitation).

Co-facilitation skills.

Several of the TDEL texts point to the benefits of co-facilitation, and my experiences of co-facilitation throughout these three trainings provided many insights and new learning.

Brooks-Harris & Stock-Ward (1999) note that co-facilitation can be especially helpful for trainings that involve participants with diverse cultural backgrounds and identities (p. 36). Co-facilitation also provides a broader perspective when planning, facilitating, and evaluating a workshop (Brooks-Harris & Stock-Ward, 1999, pp. 126-127, 159; Eitington, 2002, p. 514-516; Griffin & Ouellet, 2007, p. 92;). Each of my three training experiences provided different contexts and learning about co-facilitation in general and my overall proficiency in this area.

During the Day Camp program, all the staff, including myself, counselors, and Counselors-in-Training, often co-facilitated activities, especially when we combined several or all of the small groups together. For the Day Camp Staff Training, co-facilitation involved bringing in guest-speakers who spoke to their area of expertise. For the Mali Orientation, I did some facilitation on my own, but the program also involved co-facilitators and guest facilitators. In the first session, I had very little input and communication with my co-facilitator prior to the session. For the session with Malian and American students, we worked together to design the program from beginning to end. For the language sessions in Mali, I gave input into the content of the program, but had no control over the training styles and did not take part in actually facilitating these sessions.

Through these three training experiences, I gained several important insights about effective co-facilitation. First, when co-trainers collaborate on the design of the program, co-facilitation can go very smoothly. This occurred during the Day Camp program and with the session I co-facilitated for Malian and American students. Second, when involving guest facilitators or co-facilitators, trainers should have a clear idea of the skills, comfort levels, and training styles of their training counterparts. With Counselors-in-Training (teenagers volunteering week-to-week) during the Day Camp program, counselors sometimes ran into challenges when they asked their CITs to help with an activity, such as goat milking, only to find out that the CIT did not have experience or was not comfortable assisting with this task. Also, during the Mali language sessions, which I did not facilitate, I found myself interjecting perhaps unfairly because I did not trust the skills of the Malian trainers. In sum, co-facilitators build trust with one another and increase the effectiveness of their facilitation when they understand one another's skills and are clear with each other about the program elements and goals.

Application of different trainer styles.

Eitington (2002) describes four different trainer styles which can relate to the different phases of the ELC, which are Listener, Director, Interpreter, and Coach (p. 493). Similarly, Brooks-Harris & Stock-Ward (1999) define four different "facilitation skills" which correspond to the ELC, which are Engaging skills, Informing skills, Involving skills, and Applying skills (p. 125). While individual trainers are naturally more skilled and comfortable with some trainer roles than others, effective trainers are able to switch between these roles as appropriate through the course of a training. The four trainer styles and goals are (adapted from Brooks-Harris & Stock-Ward, 1999, pp. 125 and Eitington, 2002, p. 493):

Listener – Engaging Skills – Reflecting on Experience dimension: focus on participants; explores emotions, needs, and experiences; unhurried. The goals of this style are to:

- Activate knowledge the participants already possess
- Invite participants to be engaged and involved
- Create personal meaning and interpersonal connections

Director – Informing Skills – Assimilating and Conceptualizing dimension: take-charge type; detailed outlines and lesson plans; limited group participation; best style when time is limited and certain information must get across. The goals of this style are to:

- Help participants gain knowledge and conceptualize observations
- Encourage use of concepts to understand experience
- Include teaching methods that impart factual information

Interpreter – Involving Skills - Experimenting and Practicing dimension: memory recall, mastery of rules, explanation of events; shares ideas. In my TOT/Ethics course, Ryland White emphasized that an important trainer role is to help participants interpret their experiences inside and outside the training room and start to recognize patterns. The goals of this style are to:

- Create an opportunity for active experimentation
- Encourage learning by hands-on practice
- Increase interpersonal interaction

Coach – Applying Skills – Planning for Application dimension: participant involvement in activities and discussion; practical application activities; learning is a shared experience; catalyst rather than authority; goal is to ensure that knowledge is transferred to application. The goals of this style are to:

- Allow participants to personalize new learning
- Encourage plans for applying knowledge
- Build bridges between the workshop and real life

When I got a chance to facilitate activities with the Day Camp participants, I used all four of these facilitation styles as they were appropriate for different activities. For Day Camp Staff Training, I used mostly Listening and Coaching training styles. The training environment was very collaborative and focused on the needs of the participants to practice and apply facilitation skills. I also applied a Directing style through lecturates and sorting activities in order to help participants gain new knowledge. For the Mali training, I used the full spectrum of trainer styles. To develop American participants' knowledge of Malian cultural norms and social etiquette, I used a Directing style. To give feedback on and help build awareness around cross-cultural adjustment during the Mali portion of the program, I used an Interpreting training style. I also used Listening and Coaching skills as I listened to the needs of participants and involved participants in activities and discussions.

During these three trainings, I had both positive and negative experiences applying and switching between these different trainer styles. I felt most at ease in all four of these modes during the Day Camp Staff Training, and I think this was because I had built a good rapport with the participants. Sensing my own comfort level with each of these styles, I am least at ease in the Director mode, because I am not confident in my public speaking skills. Because of my analytic learning style, I feel that I need to be an expert on a topic before I can present and explain it in an authoritative way. I was most challenged in the Interpreter role during the Mali Orientation. In their evaluations, some participants noted that they felt I was too "parental" in the way I gave them feedback regarding their cultural adjustment, and they felt that sometimes I

was “babysitting” them instead of allowing them to explore Malian culture on their own. In comparing the Day Camp Staff Training and the Mali Orientation, however, my role in the former was to supervise participants and ensure they had reached a certain level of competency regarding their facilitation of the Day Camp components. In contrast, the participants of the Mali Orientation were my peers, and my role as their trainer did not include a supervisory element.

These differences aside, an insight from these experiences is that in order to confidently and effectively apply and switch between trainer styles, trainers should also have knowledge, skills, and awareness surrounding activities and communication styles that best suit the training needs, developmental levels, and experience of participants. Also, building rapport with participants by creating an effective learning environment can give trainers more credibility, confidence, and effectiveness in applying all four of these trainer styles. A trainer’s ability to apply and switch between these different styles will help move participants toward new learning, the ultimate goal of experientially-based pedagogy.

IV. Analysis of TDEL/TOT-Ethics Competencies and Best Practices

My Growth as a Trainer and Future Development

Program design processes.

Over the course of these trainings, I made significant movement related to competencies focused on program design processes. First, I moved from being quite unaware of my personal design process and my skills in working with workshop requestors. Now, I have a better understanding of steps I personally need to take in order to feel confident about designing a

training, and this consequently influences my confidence in working with requestors. I also developed knowledge and skills related to conducting formal needs assessments.

My experiences also gave me insight into my skills in applying the Experiential Learning Cycle to individual learning activities and longer-term program designs. My experiences confirmed my already adequate-high skills related to designing and processing individual structured activities. My skills in designing longer-term programs, however, are not as strong. I want to continue expanding my knowledge of design methods that relate to different learning styles and how to effectively sequence activities.

Other design-related competencies I experienced movement in include skills in creating an effective learning environment, and I feel that I have gained a moderate level of competency in terms of building rapport in different training contexts (having time to meet participants beforehand versus “going in cold”). I also experienced movement regarding my awareness of how needs assessment processes can contribute to creating an effective learning environment, and I am now more committed to carrying out these processes and using them to guide my program design. I am also more dedicated to building rapport as a way of improving a program. By building rapport, I feel that participants will give more honest feedback, which will in turn improve the effectiveness of the program.

Intercultural training frameworks, methodologies, and techniques.

Through my RPP experience, I increased my knowledge about experiential programs and activities related to intercultural training for immersion experiences. In terms of knowledge and skill in applying intercultural training methods related to cross-cultural immersion, however, I still need more practice in order to feel more comfortable in this area as an intercultural trainer. On the other hand, I have strong competencies related to “cultural awareness”-raising aspects of

intercultural training, as delineated by M. J. Bennett (1993) for the Denial stage of the Developmental Model of Intercultural Sensitivity. In my previous training experiences and my practicum with Heifer International's Day Camp program, I have honed skills related to this aspect of designing and facilitating intercultural training programs. In the future, I want to develop my skills in applying intercultural training methods for participants going into various intercultural contexts (i.e., short-term versus long-term). In order to develop these skills, I also want to increase my knowledge about setting PGOs for these different contexts and choosing methods best suited to meeting these objectives. I feel that developing skills related to participants going into diverse intercultural contexts will help me become a more rounded intercultural trainer.

Finally, I want to work on developing my competencies related to designing and facilitating programs that motivate and equip participants to take action. In my experience with Heifer's Day Camp program, the design could use more effective methods to help participants adopt skills and attitudes for taking action in their communities. Integrating these different types of methods involves, of course, increasing my ability to design a program that fits the needs and motivations of my participants. Therefore, I want to increase my knowledge and skills related to methods for social action training, and increase my skills in assessing participants' readiness for action.

Facilitation competencies.

First, related to intercultural and social justice-based training competencies, I gained awareness of my low comfort level and skills in terms of challenging and supporting participants to shift and expand frames of reference beyond an Ethnocentric lens. I have stronger facilitation skills related to facilitating programs within the Ethnocentric stages, which include cultural-

awareness raising activities, team-building, and increasing positive attitudes toward difference. My training and other coursework at SIT demonstrated the importance of designing social justice-based programs based on the experience and motivation of participants. Critically, participants' previous exposure and readiness to adopt an Ethnorelative frame of reference will influence their receptiveness to different types of intercultural and social justice-based training methods. As Janet M. Bennett (1993) notes, "If the learner is overly supported, no learning takes place. If the learner is overly challenged, the learner flees the learning context. The educator needs to assess the needs of the participants and carefully balance challenge and support to maximize learning" (p. 122). For this reason, in the future I want to increase my knowledge and skill in incorporating design and facilitation techniques that appropriately challenge and support participants in developing an Ethnorelative level of intercultural sensitivity.

In my RPP training experiences, I also became more aware of my skills related to applying and switching between different trainer styles. I also realized that I am most comfortable applying and switching between trainer styles when participants' identities are similar to mine. I am sure I was most comfortable with the participants of the Day Camp Staff Training because they all were also younger, single, female, and middle class, as I am. Because of this realization, I want to improve my awareness of how my training style and identity influence how participants of other identities view me, and how can be more effective at building relationships with participants who do not share my same identity and personality. I also want to seek feedback about my training style so that I can increase my effectiveness in applying different training styles.

Best Practices Relating to Ethics

Ethics and design.

My RPP training experiences have taught me that personal awareness is critically important for a trainer to be able design an ethical intercultural training program. My RPP training experiences have taught me how critically important trainers' awareness of their own competencies is to ethical intercultural training design. First, when considering professional requests for training services, trainers' self-awareness can help them decide whether they are best suited to design and facilitate a particular workshop. Second, as trainers become more aware of their strengths and weaknesses, they can effectively pursue ways to improve their practice through professional development.

Next, an ethical trainer must constantly strive to understand participants' "place" in terms of intercultural communication competencies through needs assessment, feedback processes, and professional development. These intercultural competencies include knowledge of one's self as a cultural being, knowledge of "Others", and being able to effectively communicate across these differences. Relating to my specific RPP work, I was constantly concerned in all of my training contexts about the kind of knowledge and attitudes my participants were learning about the "Other". I did not want to misrepresent different cultures and possibly contribute to their continued "Othering" or oppression. I am also aware of the need to expose participants to new ideas in a way in which they are developmentally prepared, beginning with less challenging topics and sequencing activities to increasingly challenge participants (Bennett & Bennett, 2004, p. 162). In training design for participants in the beginning stages intercultural sensitivity development, for example, I would not introduce themes related to oppression and privilege,

because this would likely cause participants to shut down. Because of these developmental differences and their training implications, the application of needs assessments and the ability to create an effective learning environment are two important competencies for intercultural and social justice-based trainers. These tasks will help a trainer gauge participants' learning and apply methods that are most appropriate for developing their intercultural sensitivity at each stage.

Related to design and facilitation skills, I also learned through my RPP experience that creating positive relationships, classroom dynamics, and safe spaces are critical for learning and development in regards to intercultural topics. Through my RPP training experiences, I saw that when both participants and trainers felt at ease with one another, knew that norms were being followed, and felt comfortable addressing conflicts and taking risks, this contributed to a vibrant learning experience for all involved. In contrast, when I did not give as careful attention to building relationships and addressing dynamics in the training room, I felt less effective in my facilitation of the program.

Ethics of culture and power.

First, related to ethical approaches to working across cultures and potential one-up/one-down relationships, I have become even more aware of the importance of co-facilitation in intercultural and social justice-based training. Co-facilitation can build the level of trust between participants and trainers, especially when trainer has a different identity than participants or if there are one-up/one-down relationships between participants. Co-facilitation can contribute to creating an effective and inclusive learning environment and increase the quality of intercultural learning and understanding that takes place.

According to the Social Justice Education principles outline by Adams (2007), effective social justice-based intercultural trainers will use the dynamics in the classroom as tools for exposing participants to larger concepts (p. 32). If I as an intercultural and social justice-based trainer believe that my role includes dismantling systems of oppression and inequality in the world, then I must also address issues of dominance and access in the training room.

Intercultural trainers can address issues of dominance in the training room by confronting group processes and by using training methods which are inclusive of all participants. For example, viewing the Day Camp program as a microcosm of the world, the techniques we use to engage participants and respect their developmental and learning styles model the kinds of respect and inclusion we want for them to learn and adopt as they become responsible citizens in the world. The same holds true for other social justice-based training environments that involve different kinds of participants.

Also related to training with multiple cultural backgrounds and one-up/one-down relationships in the room, an ethical trainer must show respect and inclusion of other trainers and participants from different language and cultural backgrounds. For example, during the Mali Orientation session with Malian and American students, we facilitated one of the activities in Bambanankan, a majority local language in Mali. I felt this component was important because one of my co-facilitators did not speak English, and many of the Malian students were not fluent in English. Facilitating an activity in the Malian participants' native language helped create a respectful and inclusive environment. Also, by discussing differences in cultural values and including topics about power and privilege, trainers bring these issues into the room and encourage participants to talk about these different cultural values, unequal systems of power and privilege, and to work together to develop strategies for action to address these issues. These

topics were part of the Malian Orientation I facilitated as well as a part of OBII/Social Change course discussions. The more a trainer can create a learning environment that addresses the reality of participants, the more engaging the program will be and the more effective the program will be in meeting the needs of participants. Ultimately, the program can also be more effective in creating agents of change.

On an important note regarding cultural difference and power, my RPP experiences have more deeply demonstrated to me that multiculturalism is not just about recognizing difference, but also about recognizing that these differences can contribute to exclusion and dominance of one group over another. Multicultural training to me means using training methods that take into account the different process and perceptual preferences of participants. It also means grounding my practice in social justice themes of dismantling oppression and using inclusive, democratic processes. Finally, multiculturalism to me means having the attitude that diverse points of view can benefit the process and product of what we are ultimately striving for whether it be on the individual, institutional, or societal/cultural level. I believe it is an intercultural and social justice-based trainer's role to make sure these diverse points of view are safely brought into the training room in order to enrich learning that takes place. While no one is perfect in this regard, we can and must strive to continually improve our practice as intercultural and social justice-based trainers.

Looking at ethical practice related to working across cultures, my RPP experiences, particularly my work in Mali, have reinforced my previous insights about intercultural communication and the ethics of culture contact. First, when working with participants who have an historically one-down position, trainers may be challenged to move participants past their internalized views of their own inferiority. Participants' feelings of inferiority were evident

in a few instances during the OBII/Social Change course in Mali when Malian participants said things to effect of, “We don’t know how to answer the questions to these problems we see here, that’s why you are here to help us and give us the answers.” Because the OBII/Social Change course included elements that challenged participants’ notions of “knowledge” and “expertise”, both Malian and American participants began to see the value of local culture and to believe in the ability of historically dominated groups to come up with answers to their own problems.

Another element of cross-cultural work that became reinforced for me through my work in Mali was the power of humility on the part of dominant-culture guests. The Malian students gave me overwhelmingly positive feedback about the SIT students’ enthusiasm for learning about Malian culture, their openness to new experiences, and their attitude of treating the Malians with respect as equals. They said, “*U te se mogola.*” Essentially, this phrase translates to mean that the Malian students felt their American counterparts were open, non-threatening, and friendly people. These attitudes of the American students helped create more equal relationships between the Malian and American students. I want to carry these two themes, of changing our views of targeted groups’ ability to work for their own empowerment and of embracing open-mindedness and humble attitudes towards others, as a theme of my intercultural work with young and adult audiences here in the United States.

V. Conclusion

This *Training of Trainers: Ethics in Intercultural Training Design* course-linked capstone (CLC) paper has discussed the experiences and learning I have acquired through my RPP work both designing and facilitating a broad range of intercultural training programs. The conceptual frameworks I applied are Kolb’s Cycle of Experiential Learning, Bennett’s Developmental

Model of Intercultural Sensitivity, and Adams's Integrated Model of Social Justice Education Principles. My motivation and overarching principle is my firmly held belief that intercultural understanding is essential to dismantling the unequal distribution of power and resources in the world, and to ultimately building a more peaceful and sustainable world for us all. Although different practitioners bring different approaches to this work, I believe that a critical element in creating and facilitating intercultural programs is a trainer's ability to assess participants' backgrounds and exposure to intercultural knowledge, skills, awareness, attitudes and language. When intercultural trainers can effectively assess participant needs in terms of these competency areas, trainers must then have the knowledge, skills, and awareness to apply methodologies related to Experiential Learning, Intercultural Training, and Social Justice Education. Intercultural trainers require competencies in both these general training areas, as well as specific knowledge, skills, and awareness related to intercultural training.

In insisting that intercultural trainers should apply different methods for different types of participants, I also assert that intercultural training is important even for the youngest of audiences and for individuals who may not be going overseas. Attitudes of openness and flexibility, knowledge related to understanding of ourselves and "Others", and skills related to communicating and working in multicultural environments are essential competencies that apply even to our own personal and community lives. Indeed, change starts at the smallest level and branches out to interpersonal, family, community, national, and global spheres. In my design analysis, I have continually put forth that intercultural and social justice-based trainers must demonstrate their values of inclusion through their training practice. By this, I mean that intercultural trainers must be able to create effective learning environments and use methods that

both challenge and support participants in a way that will facilitate their movement, learning, and willingness to act.

From a young age, I was moved to grapple with the alarming realities of injustice in the world, and my life and professional experiences have allowed me to discover pathways to action about which I am passionate. Like so many people faced with the realities and complexities of the human condition, I am often fearful and timid about actions I can take. This RPP and capstone process has helped me to clarify some areas of improvement I might focus on in terms of my knowledge, awareness, attitudes, and skills related to applying intercultural and social justice-based training methodologies. In this regard, the process has provided me with ample insights into some steps I can take to improve my practice going forward. I am also inspired by the mentors, participants, and co-facilitators I have encountered through my experiences who have brought such a passionate and important perspective to their work. Finally, I hope this capstone has created insights and learning that will contribute to improving the practice of both myself and others in what I believe to be an essential field of experientially-based pedagogy.

References

- Adams, M. (2007). Pedagogical frameworks for social justice education. In M. Adams, L. A. Bell, & P. Griffin (Eds.), *Teaching for diversity and social justice* (2nd ed.) (pp. 15-33). New York: Routledge.
- Adams, M., Bell, L. A., & Griffin, R. (Eds.). (2007). *Teaching for diversity and social justice* (2nd ed.). New York: Routledge.
- Barbazette, J. (2009). Chapter 3: How to gather information. In R. White & M. K. Sigda (Eds.), *Training & Design for Experiential Learning Course Pack* (Topic III, Article 2). Brattleboro, VT: SIT Graduate Institute. (Reprinted from *Training needs assessment: methods, tools, and techniques, Volume 1*, pp. 37-60, by J. Barbazette, 2006, San Francisco, CA: Pfeiffer).
- Bell, L. A. (2007). Theoretical foundations for social justice education. In M. Adams, L. A. Bell, & P. Griffin (Eds.), *Teaching for diversity and social justice* (2nd ed.) (pp. 1-14). New York: Routledge.
- Bennett, J. M. (1993). Cultural marginality: Identity issues in intercultural training. In R. M. Paige (Ed.), *Education for the intercultural experience* (2nd ed.) (pp. 109-135). Yarmouth, ME: Intercultural Press.
- Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (2nd ed.) (pp. 21-71). Yarmouth, ME: Intercultural Press.
- Bennett, M. J. & Bennett, J. M. (2000). A developmental model of intercultural sensitivity. [Class handout, Training of Trainers: Ethics & Intercultural Training, R. White, SIT Graduate Institute, 2010].

- Bennett, J. M. & Bennett, M. J. (2004). Developing intercultural sensitivity. In D. Landis, J.M. Bennett, & M.J. Bennett (Eds.), *Handbook of intercultural training* (3rd ed.) (pp.147-165). Thousand Oaks, CA: SAGE Publications
- Bennhold-Samaan, L. (2004). The evolution of cross-cultural training in the Peace Corps. In D. Landis, J. M. Bennett, & M. J. Bennett (Eds.), *Handbook of intercultural training* (3rd ed.) (pp. 363-394). Thousand Oaks, CA: SAGE Publications.
- Brooks-Harris, J. W. & Stock-Ward, S. R. (1999). *Workshops: Designing and facilitating experiential learning*. Thousand Oaks, CA: SAGE Publications.
- Brown, S. C. & Kysilka, M. L. (2002). *Applying multicultural and global concepts in the classroom and beyond*. Boston, MA: Allyn & Bacon.
- Chambers, R. (2002). *Participatory workshops: A sourcebook of 21 sets of ideas and activities*. London, UK: Earthscan.
- Drum, J, Hughes, S., & Otero, G. (1994). *Global winners: 74 learning activities for inside and outside the classroom*. Yarmouth, ME: Intercultural Press.
- Eitington, J. E. (2002). *The winning trainer: Winning ways to involve people in learning*. Boston: Butterworth-Heinemann.
- Fantini, A. E. (2005). About intercultural communicative competence: A construct. Retrieved from http://www.sit.edu/SITOccasionalPapers/feil_appendix_e.pdf
- Griffin, P. & Ouellett, M. L. (2007). Facilitating social justice education courses. In M. Adams, L. A. Bell, & P. Griffin (Eds.), *Teaching for diversity and social justice* (2nd ed.) (pp. 89-113). New York: Routledge.
- Kagan, J. & Gall, S. B. (Eds.). (2007). Cognitive development. In *The gale encyclopedia of childhood and adolescence* (online ed.). Detroit: Gale.

National Council for the Social Studies (NCSS). (1988). Social studies for early childhood and elementary school children: Preparing for the 21st century. Retrieved from

<http://www.socialstudies.org/positions/elementary>.

Paige, R. M. (1996). Intercultural trainer competencies. In D. Landis, & R. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed.) (pp. 148-164). Thousand Oaks, CA: SAGE Publications.

Paige, R. M. & Martin, J. N. (1996). Ethics in intercultural training. In D. Landis, & R. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed.) (pp. 35-60). Thousand Oaks, CA: SAGE Publications.

Regis University. (2007). [Graphic of Kolb's Cycle of Experiential Learning]. *The Kolb model*. Retrieved from <http://academic.regis.edu/ed202/subsequent/kolb2.htm>

Skills competencies by level. (2010). [Class handout, Training of Trainers: Ethics & Intercultural Training Design, R. White, SIT Graduate Institute, 2010].

Appendix A

Training Documentation: Heifer International's Summer Day Camp Program

- 1. Brief Description and Objectives**
- 2. Activities list by Day**
- 3. Camper Evaluation**
- 4. Parent Evaluation**

Brief Description: Through farm, global village, hunger and environmental education activities, campers will learn how animals and plants can help people, what animals need to be healthy, how other cultures are both similar and different from their own, and that there are people in the world that do not have the resources they need to be healthy, and what they can do to make a difference.

Objectives:

By the end of camp participants will be able to, as developmentally appropriate:

1. describe how animals help people and name the 7 Ms;
2. describe four ways people from different cultures are similar or different from them;
3. describe actions they can take to end hunger and poverty and care for the earth, including the concept of volunteering;
4. explain the importance of working together as a team;
5. describe what animals and plants need to be healthy;
6. describe where their food comes from (biologically and in the food system) and how it can be produced sustainably;
7. On a basic level, compare and contrast the standard of living and consumption patterns of people in developed and developing areas of the world;
8. Identify at least one effect of hunger and poverty on resource poor people;
9. Express aspects of camp they enjoyed.

Description and learning objectives revised by L. Schairbaum and P. Bertler, Overlook Farm, 2010. Program design adapted by L. Schairbaum, 2010, from previous years' curriculum.

2010 Day Camp Curriculum – Activities list by day

Except where noted, all activities originate from previous Heifer International curriculums

MONDAY	WEDNESDAY	
<p>Arrival and Games, Introductions</p> <ul style="list-style-type: none"> -Pass the Squeeze (every day) -Copy Cat -Aruchacha <p>Heifer video, History, and 7Ms charades</p> <p>Rules, Name Games, Ice-breakers</p> <ul style="list-style-type: none"> -Peek-a-who -Group Juggle -Name Stretch -Have You Ever? <p>GV & Farm Tour</p> <p>My American Pie (Schairbaum, 2010)</p> <p>After Lunch Games & Activities</p> <p>Small Group Games</p> <p>GV Site Activities:</p> <ul style="list-style-type: none"> -Ghana -Poland -China -Las Colonias <p>Goat Education</p> <p>Chores:</p> <ul style="list-style-type: none"> -Llamas -Rabbits (all) -Goat milking -Guinea pigs -Chickens – collect eggs & feed 	<p>(Opening/Gathering activities, After lunch games, GV Site activities, Chores)</p> <p>Animal time – Abu</p> <p>Goose Hunt (first week only)</p> <p>Bee skit (Joseph, et. al, Overlook Farm, 2010)</p> <p>Equity (Schairbaum, 2010)</p> <p>Go Fish! (some weeks w/youngest group) (Population Connection, 2001)</p> <p>All Camp Water games</p> <ul style="list-style-type: none"> -Drip, Drip, Drop -Heads Up Seven Up (water version!) -Animal Time or Alternative activity 	
	<th data-bbox="799 787 1448 835">THURSDAY</th>	THURSDAY
	<p>(Opening/Gathering activities, After lunch games, GV Site activities, Chores)</p> <p>Zucchini Cookies</p> <p>Malnutrition, aka “Hunger and Nutrition activities”</p> <p>Global Village Meal</p> <p>Wear’n the World (adapted from Church World Service, 2005; Rethinking Schools, 2002)</p> <p>Egg Talk (Kilpatrick, Overlook Farm)</p> <p>Parent Evaluations (hand out PM and bring back Friday)</p> <p>Farm Stand after Camp</p>	
<th data-bbox="175 1390 799 1438">TUESDAY</th> <td data-bbox="799 1344 1448 1390"></td>	TUESDAY	
<p>(Opening/Gathering activities, After lunch games, GV Site activities, Chores)</p> <p>Cheese-making</p> <p>Garden</p> <p>Tragedy of the Commons</p> <p>Team-building:</p> <ul style="list-style-type: none"> -Puzzles -Anaconda -Group Juggle w/Warp Speed -Creatures in Motion (6-7 yr olds) (Population Connection, 2001) -Levitation Pole (sometimes) -Grid (sometimes) -Banana Transport (sometimes) 	<th data-bbox="799 1390 1448 1438">FRIDAY</th>	FRIDAY
	<p>(Opening/Gathering activities, After lunch games, GV Site activities, Chores)</p> <p>Choice time</p> <ul style="list-style-type: none"> - Kitchen – make veggie dip - Garden – weed DC plot, etc. - Weaving on Poland loom (some weeks) - Soccer - Animal time (hang out w/animals) <p>Counselor Hunt (& reverse → Camper Hunt)</p> <p>Jeopardy</p> <p>Bycee: Review & Take Action (Schairbaum, 2010)</p> <p>Evaluations – camper & CIT</p>	

Heifer's Overlook Farm Summer Day Camp Evaluation 2010 (for campers)

(adapted by L. Schairbaum, 2010, from previous years)

My counselor's name is _____ I am going into Grade _____

I felt respected by all the counselors.

 Never Sometimes Mostly Always

I felt like my ideas mattered and were counted by my group.

 Never Sometimes Mostly Always

Is there anything else you want to tell us about your counselor, CIT, or group? Write it here.

Heifer International's mission is to work with _____ to end
 _____ and _____ and care for the _____.

What did you learn about farm animals, the garden, and/or hunger and poverty at Day Camp?

What are some things you learned about the countries in the Global Village?

Ghana

Poland

Tibet, China

Los Colonias

Parent Evaluation

(Originally formatted for electronically scanning into a computer database)

1. Is your camper male or female? (multiple choice)
2. What grade is your camper in? (multiple choice)
3. How did you hear about our camp? (multiple choice)
4. Why do you choose to send your child to Heifer International's Overlook Farm Day Camp?
(narrative)
5. What was your child's favorite activity? (multiple choice)
6. What was your child's least favorite activity? (multiple choice)
7. Is there anything you feel we can improve upon to make the experience better for your camper or yourself? (narrative)
8. Is there anything else you feel we should know (e.g. facilities, hospitality, staff, health or safety concerns, etc.)? (narrative)

(written by T. Montgomery, 2010, Overlook Farm)

Appendix B

Training Documentation: Heifer International Day Camp Staff Training

- 1. Purpose and Goals**
- 2. Day Camp Counselor Training Schedule**
- 3. Pre-training needs assessment**
- 4. Mid-term Evaluation**
- 5. End of Summer Evaluation**

Purpose and Goals:

Purpose: To become competent in all areas of Overlook Farm's Summer Day Camp program in order to be effective Day Camp Counselors.

Goals:

- Understand basic Overlook Farm Day Camp policies and procedures regarding First Aid, emergencies, behavior management, etc.
- Be comfortable facilitating Global Village activities, livestock, some gardening topics, games, team-building, and other educational activities that are part of camp.
- Build relationships with each other and other Overlook Farm volunteers and staff.
- Prepare facilities and materials for Day Camp.

These objectives were designed by L. Schairbaum, 2010, and the program design was adapted L. Schairbaum, 2010, from previous from previous years' staff trainings.

Day Camp Counselor Training, Week 1, June 24th & 25th

	THURSDAY, 6/24	FRIDAY, 6/25
9:00	9:00-11:00 Video and Tour/Orientation – Ed vol.	9:00-9:30 Check-in
9:30		Introductions
10:00		Review Needs-Assessment
10:30		Review Training Schedule Review DC Objectives
11:00		9:30-10:15 Ice-breakers Tragedy of the Commons
		10:15-11:00 Experiential Learning Cycle & Group facilitation
11:30	11:30-4:00 HQ Orientation – conference call (anticipated)	11:30-1:30 GV Meal, etc.: Ghana
12:00		
12:30		1:30-2:00 BREAK
1:00		
1:30	LUNCH 1-2	2:00-2:30 Ghana craft: Kente Cloth
2:00	Done at 3:45	2:30-3:30 Next week’s assignments, divvying out, homework time
2:30	4:00 Timesheets, bios, and pictures	
3:00		3:00-3:45
3:30		Discuss next week’s schedule and logistics
4:00		3:45-5:00 Chore orientation + Chores
4:30		

Day Camp Counselor Training, Week 2, June 28th - July 2nd

	MONDAY, 6/28	TUESDAY, 6/29	WEDNESDAY, 6/30	THURSDAY, 7/1	FRIDAY, 7/2
9:00	9:00-10:00 Check-in, icebreakers, & team-building	9:00-10:00 Check-in, icebreakers, & team-building	9:00-10:00 Check-in, icebreakers, & team-building	First Aid/CPR training – full day in Worcester	9:00-10:00 Check-in, icebreakers, & team-building
9:30					
10:00	10:00-11:00 Behavior Management, Child Development	10:00-11:00 Day Camp Policies and Procedures (training binder)	10:00-9:00 GV Site #2		10:00-11:00 Overlook First Aid Procedures
10:30					
11:00	11:00-12:00 Animal Ed. & Safety	11:00-12:00 GV Site #1: Craft, Game, Overview, etc.			GV Site #4
11:30					
12:00	12:00-1:00 LUNCH	12:00-1:00 LUNCH	12:00-1:00 LUNCH		12:00-1:00 LUNCH
12:30					
1:00	Activity: “What is Community?”	1:00-3:00 Garden Orientation and Activities: Soil, Bees (check with Liz Jo)	1:00-2:00 GV Site #3		1:00+ Meet with Donna” livestock orientation, protocol, questions (1.5 hours?)
1:30	1:30-2:30 Camp Games				
2:00					
2:30	2:30-3:30 Prep. Time for GV and Animal presentation.				
3:00	3:00-4:00 Ed. Vol Meeting?	3:00-4:00 All staff meeting			
3:30					
4:00	4:00-5:00 Chores	4:00-5:00 Chores	4:00-5:00 Chores	4:00-5:00 Chores	
4:30					

Day Camp Counselor Training, Week 3, July 5th – 9th

	MONDAY, 7/5	TUESDAY, 7/6	WEDNESDAY, 7/7	THURSDAY, 7/8	FRIDAY, 7/9
9:00	Day off – Holiday	Check-in, etc.	Check-in, etc.	Tieing up loose ends, clean-up, final prep for first day! Possibly out early?	Probable day off – Get some R & R before camp starts!
9:30		9:30-11:00 Animal presentation practice	9:30-10:30 Day 1 logistics & review draft schedule for session 1		
10:00			10:30-12:00 Prep for CIT training	Final Review of next week’s schedule	
10:30					
11:00					
11:30		12:00-1:00 LUNCH	12:00-1:00 LUNCH		
12:00					
12:30		1:00-3:00 Clean/Prep. Facilities and Materials for CIT training and start of camp	1:00-4:00 CIT Training (Counselor led)		
1:00					
1:30					
2:00					
2:30					
3:00				3:00-4:00 All staff meeting	
3:30					
4:00				4:00-5:00 Animal Chores	4:00-5:00 Animal Chores
4:30					

Pre-training Needs Assessment
Global Village Day Camp 2010

In order for training to be as useful and interesting for all of you, please fill out this short evaluation and get it back as soon as possible by email or otherwise. Thank you, and we'll see you all soon!

What kind of experience do you have working with children in the past?

What age groups are you most comfortable and experienced working with? 6-7 ___ 8-9 ___ 10-12 ___

*Training will cover various topics that will help you in your job as a counselor. Please rate your level of experience and comfort in the following areas. (**bold** or underline or otherwise highlight)*

	Very Unfamiliar	Limited Experience	Decent Exposure	Comfortable	Very Comfortable
Leading children in educational activities	1	2	3	4	5
Behavior Management					
6-8 year olds	1	2	3	4	5
9-12 year olds	1	2	3	4	5
Large Group Games	1	2	3	4	5
Team-building Activities	1	2	3	4	5
Heifer International/Overlook Farm	1	2	3	4	5
Cultures Around the World					
Asia	1	2	3	4	5
Africa	1	2	3	4	5
Latin America	1	2	3	4	5
United States/Appalachia	1	2	3	4	5
Fire-building	1	2	3	4	5
Knowledge of Livestock	1	2	3	4	5
Knowledge of Gardening	1	2	3	4	5

What type of skills and knowledge do you want to gain more of during the staff training?

What do you feel you need most to improve to be a successful counselor this summer?

How do you learn the best?

- ___ Problem-solving, small group discussions, peer feedback, and homework
 ___ Need time to reflect; enjoy lectures and expert advice before trying things on my own
 ___ Case-studies, reading theories and working with ideas on my own
 ___ Feedback from peers; activities that help me practice skills; self-directed and independent

(adapted by L. Schairbaum, 2010, from previous years)

Mid-term Evaluation

(original = 3 pages)

PROGRAMMING AND LOGISTICS

In general, how do you feel things have gone so far this summer?

Is there anything you feel could be changed to make the program run more smoothly (scheduling, logistics, leading activities)?

Please read over the Day Camp Objectives and rate how you feel we are meeting these objectives (1=not at all, 2=a little bit, 3=yes, 4=definitely a program strength).

Do you have any suggestions for how to better meet the Day Camp objectives?

Finally, look over the schedule of activities and we will talk about each of the education activities during the Mid-term Evaluation conversation.

PERFORMANCE EVALUATION

Assess your level of patience with campers. Is it an area of strength, or an area you need to work on and why?

In what area(s) have you matured or become more comfortable this summer?

What is the most difficult part of your job for you?

Give an example of a mistake you have made as a counselor and what you might do differently now if the issues were to arise again.

How would you rate your level of enthusiasm with the children concerning farm activities and games?

What has been the highlight for you so far this summer?

TRAINING AND SUPPORT

How has your supervisor's leadership been helpful and/or unhelpful to you so far?

Is there anything else you wish the other counselors or Day Camp Coordinator could do to provide more support?

Is there any further training or knowledge that might help you perform your job better?

(adapted by L. Schairbaum, 2010, from previous years)

End of Summer Evaluation

In what areas have you grown and improved over the summer? How do you feel you've met your goals for the summer?

What was the major high point for you?

How has the Day Camp Coordinator's leadership been helpful and/ unhelpful for you?

Now that you've finished the summer, what things might be added or changed about training to improve it for next year? Is there any training you wish you had had looking back? (areas to consider: *behavior management, group facilitation, camp policies and procedures, Heifer International, animal husbandry and knowledge, gardens, other camp activities: large group games, Global Village, team-building, hunger/poverty/environment*)

(adapted by L. Schairbaum, 2010, from previous years)

Appendix C

Training Documentation: SIT/IEP Cross-cultural and Language Orientation for Mali

- 1. Purpose, Goals, and Objectives (PGOs)**
- 2. Orientation Components**
- 3. Needs Assessment**
- 4. Formative Evaluations for Sessions 1 & 2)**
- 5. Final Summative Evaluation**

Purpose, Goals, and Objectives

Purpose: The purpose of the Mali Cross-Cultural Orientation with SIT students is to give them the knowledge, skills, awareness, and language in order to competently interact with Malians and Malian culture and to be able learn as much as possible during their three-week course in Mali.

Goals: By the end of the orientation sessions, student should be able to:

- Demonstrate flexibility in working with Malians and devise strategies for entering Malian culture.
- Use appropriate cultural etiquette to avoid offending their Malian co-workers and hosts.
- Compare Malian culture and American culture.
- Use strategies to deal with culture shock.
- Use language acquisition techniques to successfully learn Malian language (French and Bamanankan) and culture in the Malian context.

(adapted from SIT Study Abroad competencies - TOT Class handout [Skills competencies by level, 2010])

Objectives: During the orientation, participants will:

- Gain knowledge about Malian social etiquette and norms;
- Gain critical knowledge of Malian culture;
- Increase basic language skills in the areas of greetings, leave-taking, and “survival”, etc.;
- Learn how to recognize the signs of and develop strategies to deal with culture shock;
- Learn strategies for increasing language and cultural understanding in the field.

These program objectives and the design, as noted, were adapted by L. Schairbaum (2010) from A. Fantini (2005) and L. Bennhold-Samaan (2004).

Mali Orientation Components :

Except where noted, all program components were designed by L. Schairbaum, 2011.

Session 1 : Brattleboro, VT (12/3/2010) 2 hours

- Review of Mali Education System (guest speaker)
- PowerPoint presentation on Malian cultural norms (Laura)

Session 2: Brattleboro, VT (1/3/2011) 2 hours

- Cultural Norms (T/F)
- Paired discussion and sharing
- Very short intro to Bamanankan

Session 3 : Mali (1/9/2011) 2 hours

- Icebreakers with Malian students
- Giving Malian and American names (Schairbaum, Dembele, & Napon, 2011)
- Malian proverbs activity
- Discussion of American and Malian culture

Session 4 : Mali (1/10/2011) 1 hour

- Introduction to Bamanankan – Greetings (Malian teachers)

Session 5 : Mali (1/12/2011) 1 hour

- Bamanankan Language lesson : Blessings and Numbers (Malian teachers)

Other cross-cultural orientation components : (pre-departure and in Mali)

- Pre-departure language and culture materials (internet links, handouts)
- Visit to the National Museum, music concert
- Kati and Bamako markets
- Weekend in Segou
- Closing dinner and dance party

CULTURAL ORIENTATION NEEDS ASSESSMENT FOR OB II/SOCIAL CHANGE IN MALI, JANUARY 9-28, 2011

Please fill out and submit electronically to laura.schairbaum@mail.sit.edu, on or before November 24th, 2010 (Wednesday)

Cross-cultural Topics

What aspects of Malian culture do you feel are most important for you to learn about during your orientation sessions? (Please rate 1-5, 1=not important at all, 5=extremely important)

	Malian history and politics
	Religion – Islam, Christianity, Animism
	Music, Art, and Culture
	Rituals and Celebrations (i.e., weddings, funerals, rites of passage)
	Malian cultural values (i.e., High/Low context, individualism/collectivism, time orientation, etc.)
	Family roles and structures
	Gender relations
	Social Etiquette/Norms (i.e., greetings, eating customs, dress, gestures and body language, etc.)
	Food
	Transportation
xxx	Communication
	Telephone
	Post Office
	Internet

xxx	Money Matters
	Logistics of exchanging money
	Exchange rates
	Bargaining in the market
	Health & Medical issues
	Safety issues
	Perceptions of foreigners/Americans
	Development projects – NGOs, USAID, grass-roots organizations
	Basic greetings in Bambara and French
	Bathing and bathroom logistics
	Malian communication styles
	Others: (Please list)

ICC Competencies

On a scale of 1-5, what is your experience with the following? (1=no experience at all, 5=expert)

	Spoken or written French
	Spoken Bambara
	Recognizing signs of culture shock and coping methods
	Techniques for learning another language and culture in the field
	Working/studying in another country

Of the above (Topics and Competencies), which do you feel are most important to cover during your orientation?

Learning Styles

	How do you take in information?
	I learn by listening
	I need to see things in order to process them
	I need to manipulate things with my hands
	I like a lot of movement

	What training methods work best for you?
	Imaginative (I like listening to others and reflecting)
	Analytic (I value expert opinions and theoretical models)
	Common sense (Case-studies and practice work for me)
	Dynamic (real-world application, trial & error)

Session 1 Evaluation (online survey using Survey Monkey)

- 1) **On a scale of 1-5, how helpful was the training?**
- 2) **What did you learn during the session?**
- 3) **What training methods were most helpful to you?**
- 4) **What training methods were least helpful to you?**

(written by L. Schairbaum, 2010)

Session 2 Evaluation

Monday, January 3, 2011

OBII/Social Change Mali Course

Cross-cultural Orientation

EVALUATION OF WORKSHOP/PEER FEEDBACK

Overall, how would you rate the session? 1 2 3 4 5

What methods worked well for you during the session?

What methods were least helpful?

What do you feel are the trainer's strengths?

In what areas do you think the trainer could improve?

What would you like to see covered in future sessions?

(written by L. Schairbaum, 2011)

Cross-Culture and Language Orientation Final Evaluation

SIT Graduate Institute, OBII/Social Change in Mali, January 3-January 29, 2011

QUESTIONNAIRE:

Overall, how would you rate the cross-culture and language sessions? (1=low;5=high) 1 2
3 4 5

Please respond to the statements below using the following scale :

1=strongly disagree ; 2=disagree ; 3=neutral ; 4=agree ; 5=strongly agree ; N/A=not applicable

The cross-cultural and language orientation met my expectations	1 2 3 4 5 N/A
The methods and techniques used were appropriate to meet the orientation goals and objectives	1 2 3 4 5 N/A
The cross-cultural coordinator was effective in responding to my needs	1 2 3 4 5 N/A
The pre-departure and other materials provided (internet links, handouts) were helpful to me	1 2 3 4 5 N/A
The workshops and materials helped me devise strategies to effectively integrate into Malian culture	1 2 3 4 5 N/A
The workshops and materials helped me understand Malian social etiquette and how to avoid offending my Malian counterparts	1 2 3 4 5 N/A
The workshops, materials, and cultural outings helped me compare and contrast Malian and American culture	1 2 3 4 5 N/A
The language lessons and materials helped me acquire the basic language skills I needed.	1 2 3 4 5 N/A

QUALITATIVE FEEDBACK :

What did you like most about the cross-culture and language orientation? Why ?

What did you like least about the cross-culture and language orientation ? Why ?

What cross-culture and language *activities* and *materials* (internet links, hand-outs, etc.) were most beneficial for you ? Why ?

What *activities* and *materials* were least beneficial for you ? Why ?

What did the cross-culture and language coordinator (Laura) do that helped you understand and integrate into Malian culture ?

What might the cross-culture and language coordinator have done to help you better understand and integrate into Malian culture ?

How could the cross-culture and language orientation be improved for future students participating in a similar program ?

Any other comments ?

THANK YOU FOR YOUR ADVICE AND PARTICIPATION. I NI CE !

(written by L. Schairbaum, 2011)