International Research and Review:
Journal of Phi Beta Delta
Honor Society For International Scholars

Editorial Board

Journal Description

International Research and Review: Journal of Phi Beta Delta Honor Society for International Scholars is the official publication of the Phi Beta Delta Honor Society for International Scholars. It is a multidisciplinary journal whose primary objectives are to: (1) recognize, disseminate and share the scholarship of our members with the global academic community; (2) provide a forum for the advancement of academic inquiry and dialogue among all members and stakeholders; and (3) cultivate support for international education among campus leadership by working with university administrators to expand the support for international education among campus leaders.

IRR is a peer-reviewed electronic journal providing a forum for scholars and educators to engage in a multi-disciplinary exchange of ideas, to address topics of mutual concern, and to advocate for policies that enhance the international dimension of higher education. Articles should focus on studies and systematic analyses that employ qualitative, quantitative, a mixture of both methods, and theoretical methodologies from an international scope.

The Journal reaches out to an audience involved in matters touching all areas of international education, including theoretical, empirical, and normative concerns and concepts as well as practices. It includes stakeholders, practitioners, advocates, as well as faculty, independent researchers, staff, and administrators of programs and institutions engaged in the field. The editors welcome manuscripts that address the following concerns:

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> Initiatives and impacts in international education exchange
> International program development at American colleges and universities
> Internationalizing of curricula: policies, programs, practices, and impacts
> International business education
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> Curriculum development in area studies
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Publication Frequency

The IRR is intended to be published once per year, but will be published more often as additional articles are received. The *Proceedings of Phi Beta Delta* will be a separate publication of Phi Beta Delta. It will include conference papers, speeches, commentary, and other information particular to the society.

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The IRR is a multidisciplinary journal that welcomes

1. Submission of manuscripts reflecting research representing all areas of study that promote the international and global dimensions of institutions programs (including both policy, practice, and debates) and individual experience of engaging in international education;

2. Articles on current issues of the day regarding international education: the practice, curriculum, institutional issues, faculty and administration management, and cultural aspects and;

3. Book reviews, and reviews or critiques of current literature.

The increasing interest in international opportunities and promotion of scholarship in this shrinking world create new challenges. This purpose of such a publication is to contribute and engage in the conversation related to the broad frames of international education, internationalization, and international scholars. It is hoped that the Phi Beta Delta annual conference and will provide an environment where students, staff, faculty and interested groups can highlight their scholarship in these areas. The conference also serves as a forum for acquiring new ideas, conceptualizations, best practices, as well as discussion on these and other issues of international education.

Research articles may employ qualitative, quantitative, plural (mixed-methods), and theoretical methodologies from an international scope. A variety of perspectives on the international experience of teaching, learning, and cross-cultural interchange are welcome. There is no page limit on the submissions. Articles should use the bibliographic and formatting standards found in the Publication Manual of the American Psychological Association.

Authors whose articles are accepted for publication are required to ensure that their data are fully accessible. Authors of quantitative empirical articles must make their data available for replication purposes. A statement of how that is done must appear in the first footnote of the article. Required material would include all data, specialized computer programs, program recodes, and an explanatory file describing what is included and how to reproduce the published results. The IRR is published four times a year on-line by Phi Beta Delta, Honor Society of International Scholars.

Please send your submissions to the Editor at:
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2. The submission file is in Microsoft Word document file format using Times New Roman font type.

3. The text is double-spaced; uses a 12-point font; employs italics, rather than underlining

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1. Your paper should be prepared in the following order
   a. First Page: the title, author and abstract, keywords, and beginning of the introduction if room is available.
   b. Introduction, to explain the background work, the practical applications and the nature and purpose of the paper
   c. Body, to contain the primary message, with clear lines of thought and validation of the techniques described
   d. Findings
   e. Conclusion
   f. Discussion
   g. Limitations and Future Research Directions, as appropriate
   h. Author Bios (one paragraph, no more than 100 words)
   i. References
   j. Appendices (when appropriate)

Editor Remarks:
We are pleased to welcome you to the second volume of our journal, *International Research and Review: Journal of Phi Beta Delta Honor Society for International Scholars.* We are making steady gains in our publication efforts. For example, we have now received our ISSN number and we are indexed by EBSCOHost Databases.

As a reminder, the purpose of our journal, in conformity with our strategic plan, is to:

    a. **Disseminate and share** the scholarship of our members with the global academic community. (Recognition)
    b. **Provide a forum for academic inquiry** and dialogue among all members and stakeholders. (Advancement)
    c. **Cultivate support** for international education among campus leadership by working with university administrators to expand the support for international education among campus leaders. (Cultivation)

Publication in our journal, *International Research and Review,* will serve as another beacon for practitioners, advocates, stakeholders, and researchers. In addition, we anticipate reaching out to non-Society members for submission of manuscripts. Because of our double-blind peer review process only the best and most appropriate submissions should be published.

You will also notice that this volume includes the *Proceedings of Phi Beta Delta*. The Proceedings serve to bring interesting student papers, highlighted conference abstracts, as well as thoughts and commentary about topics related to the process of international education. It also serves to transmit Society business where appropriate.

Please also be reminded that previous Society publications can be found on the website. For example, the previous publication, *International Review*, which was published from 1990 -2002, is a valuable resource for many members, as well as researchers.

Finally, I would like to thank the many people who contribute to the continued development of this journal, the editorial board, the executive director, and especially the headquarters staff in San Bernardino. With everyone's support we will continue to publish outstanding scholarship.

Michael B. Smithee, Ed.D.
Director of Publications, and
Editor of the *International Research and Review*

International Research and Review

Journal of Phi Beta Delta
Honor Society For International Scholars

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Editor Notes

Articles

Proceedings of Phi Beta Delta

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Creative Accounting with Study Abroad Numbers

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Abstract

Many universities report "study abroad" numbers in the 25 to 30 percent range and even as high as 70 and 80 percent. When the number of students studying abroad for credit, 270,604 as reported by the IIE 2009-2010 *Open Doors* report, was divided by the approximately 20 million students in U.S. universities, the result was 1.4%. This paper addresses the discrepancy between national averages and institutional claims. It concludes that institutions use widely varying definitions of study abroad and recommends consistent use of seven criteria, including receiving academic credit and a minimum stay abroad, which will permit accurate comparisons.

Key words**:** study abroad; data reporting; statistical misrepresentation; best practices

The number of students studying abroad seems to be going upwards, flattening only briefly when there is an international health crisis or economic downturn. Do the numbers tell the true story?

As a university dean, provost and then president, I was often skeptical at university system and professional meetings when my colleagues reported "study abroad" numbers in the 25 to 30 percent range and even as high as 70 and 80 percent. My analytical training told me this just couldn't be true. Moreover, my years of trying to get more students to study abroad with limited success meant that either I was pretty much a failure or something else was wrong.

When I quizzed some of the presidents with the high study abroad percentages, they were adamant that they had been provided correct numbers. To be truthful, as a university administrator, I always liked numbers that showed my institution was bigger, better, stronger and faster.

Nonetheless, I did a little back-of- the-envelope calculating to estimate what percentage of students study abroad each year. I divided the 270,604 students the Institute of International Education (IIE) *Open Doors Report* (2011) said studied abroad for credit in 2009-2010 by the approximately 20 million students in U.S. universities, giving me 1.4%.

Then, just like our students, I Googled "How many students study abroad?" and on the first page of the results, I found numerous sources with estimates that ranged from about 1% of all students up to 1.36% of all students.

What explains this discrepancy?

What could explain this discrepancy between national averages and institutional claims? One explanation is the Lake Woebegone effect, where all of the presidents who were bragging about their study-abroad numbers headed institutions that were above average.

Not being satisfied with the Lake Woebegone explanation, I did some initial non-scientific searching into how institutions define study abroad. I found that some institutions count non-credit courses, vacation trips with mom and dad, church mission trips and the like. Perhaps the presidents were not always aware of what they were bragging about. In fact, when I asked them if they used the IIE definition of study abroad, it was the rare president who knew to what I was referring.

I'm not saying that these institutions purposely falsify their study-abroad numbers like Baylor, Claremont McKenna, Clemson, Emory, Iona, Rowan and other universities did with their SAT and/or ACT scores, but all institutions have an obligation to be clear about what activities they report as study abroad.

Example of a publicly-reported discrepancy

"Example University" states in the center of the front page of its website that 71% of its students study abroad. This would mean that 3,700 of its 5,200 undergraduates study abroad. However, the IIE report says 1,100 students, still a respectable 21%, but nowhere near 71%. So, what accounts for the other 50 percentage points of students who "study abroad" but who are not counted in the IIE data? One argument may be that Example is simply basing the percentage on all of the students who study abroad over four years, but this cannot be the case, as an annual study abroad percentage equates to a percentage computed over four years. Consider the following:

A university has 10,000 students and 2,000 study abroad per year. This means that 20% study abroad per year. Over four years (assuming for simplicity that students graduate in four years and enrollment is flat) 40,000 students would have been in attendance. If each year 2,000 students study abroad, 8,000 students would have studied abroad over the four years, and 8,000 divided by 40,000 also equals 20%. Therefore, the percentage determined by dividing the number of students who study abroad in one year by all students on campus that year is the same as all students who study abroad over four years divided by all students who attended over those four years. Based upon what I will discuss below, I suspect that the "Example University" website data includes non-credit and non-institutional international experiences.

Definition of a study abroad experience by IIE

The Institute of International Education (IIE) data seem to be the gold standard in terms of what ought to be considered as study abroad. IIE counts:

> "…only those students who received academic credit from an accredited U.S. institution of higher education after they returned from their study abroad experience. Students who travel and take courses abroad without receiving academic credit are not reported in *Open*

Doors, nor are students who are enrolled overseas for degrees from non-U.S. institutions" (http://www.iie.org/Research-and-Publications/Open-Doors/FAQ).

For an institution, this means that they should be counting:

- Institution students participating in Institution-organized for-credit academic courses abroad
- Institution students participating in other Institutions' organized for-credit academic courses abroad

The Forum on Education Abroad similarly defines Education Abroad as "a credit bearing education abroad experience" (2011, p.9). Their Code of Ethics does not address how data should be reported but does refer to "…marketing, advertising and promotional materials that avoid unfair and misleading statements" (2008, p.3). The key is: To be counted, students must receive academic credit from an accredited U.S. institution of higher education after they return from their study abroad program. As you will see below, most of the discrepancies I noticed had to do with variations in what different universities count as study abroad.

Varying definitions of study abroad by colleges and universities

What I found in material provided by a number of institutions is summarized below. Most institutions seem to report data correctly; some have even stricter definitions than IIE.

A public university in the east will only count Institutional direct credit programs or transfer credit from accredited degree-granting colleges and universities or programs approved in advance. Students also must have a cumulative 2.5 GPA at the time they apply to study abroad and must have completed no fewer than thirty credits at the home institution.

An urban research university in the south counts: "… any credit-bearing experience that takes place in a foreign country. There must be academic credit attached to the program, in some way, either [institutional] credit or transfer credit."

The institution goes on to say "We would not count international work, internship or volunteer experiences, unless the students doing these experiences were to receive academic credit for the experience at [our institution] … [T]here are several groups of [our] student[s] … who do spring break mission trips that take place in foreign countries. These programs are not credit-bearing and we would not count these students."

A Great Lakes institution holds to the IIE definition but also stipulates a number of other criteria, including:

- a minimum number of contact hours per week related to the number of weeks the course is in session,
- all, or the major portion of the contact hours to be conducted at an overseas location, and
- a number of hours of course-related work outside of class for each hour in class.

An eastern seaboard university system defines study abroad as "any international study outside of the United States", but then it goes on to say that these must be "credit-bearing international experiences". It even specifies how programs work in partnership with host institutions, how reciprocal exchanges work, and how faculty-led courses work. For certain of its colleges, the study abroad program should have specific components such as be academically challenging, and the student must:

- select the honors option if it is available,
- take a language course,
- participate in cultural emersion, and
- stay with a family or in an international dorm.

I also found that some institutions report a wide variety of study abroad experiences but separate out the categories. For example, a regional university in the south counts study abroad experiences beyond the IIE categories, but reports them separately as:

- Institutional students participating in Institutional organized not-for-credit programs (This category includes leadership programs, conference presentations and competitions).
- Non-institutional students participating in Institutional organized for-credit programs.

So, it appears that the IIE gold standard is being held to by at least these institutions, even though some throw a wider net around study abroad. Many institutions do count IIE-wise, and report other experiences separately. It is a source of concern, however, that not all institutions separate out the data when the information is reported elsewhere than to IIE.

Possible over-reporting

Less strict criteria for study abroad are used by other institutions, as illustrated by the following examples. A flagship institution in the Midwest has an approved statement which reads: "Study abroad is defined as any of a number of arrangements by which [our] students complete part of their degree program through educational activities outside the United States. Such activities include – but are not limited to – classroom study, research, intern- or externships, and service learning."

A northern state university system defines study abroad as: "…all educational programs that take place outside the geographical boundaries of the United States. This includes both credit and noncredit programs."

Even one of the very sound study abroad examples cited earlier reports, as they say, a "grey area" where experiences outside the U.S. mainland are counted as study abroad; experiences in Hawaii and the U.S. Virgin Islands were included in their study abroad numbers. Consider this other possible study abroad "grey area": U.S. mainland English-speaking students who study Spanish in Puerto Rico and live with a Spanish–speaking family. The institution that provided this example, however, did not classify this as study abroad.

A northeastern university requires a domestic or international study-away program for all students, and counts a two-credit biology course focusing on the impact of Hurricane Katrina. "These trips to New Orleans, when taken with the academic course, satisfy the university's study-away requirement." A domestic study-away experience is fine, but it is not equivalent to study abroad and should be reported separately, as this institution did.

Since I was not able to correlate these definitions with the IIE data submitted and the pronouncements of presidents at these institutions, I cannot say that these institutions do not report properly, but the wide range of criteria creates the possibility for institutions to cite study abroad numbers that are an exaggeration. Certainly there is a discrepancy between the most common conceptions of a student studying abroad, the data reported to IIE and the reality of what institutions are actually counting.

Incentives for over-reporting

Why would institutions over-report? In order to keep good relationships, I did not ask my colleagues that question, assuming that they even know they are over-reporting. However, let me hazard several guesses why there is over reporting.

- We live in a culture that thrives on hype.
- Larger study abroad numbers help recruit students and parents who believe an international experience is a good thing.
- Larger international numbers give the institution bragging rights with the local Chamber of Commerce as it attracts businesses.
- Larger numbers make the institution look bigger, better, stronger and faster.

Concerns with over-reporting

Why should we be concerned with over-reporting?

- It is not academically honest.
- It gives students and parents a wrong idea about what study abroad really is.
- It diminishes the purpose and value of academic study abroad.
- It may even reduce the amount of money going to study abroad, if the numbers of study-abroad students seem adequate to funders.

The future: Virtual on-line study abroad!

In my truncated search into what counts as study abroad, I found reference to several types of so-called study abroad programs that make me fearful.

One style of study abroad is the taking of on-line courses from an institution in another country. An argument for including this is made by a person who recognizes the traditional definition of study abroad, but laments that it may be too costly for some students and parents. She says: "… you can now study at any university located out of country easily through online universities. Many prestige (sic) universities are now offer[ing] their degree programs online that enable students from any country of the world to enroll into their degree programs. You can

study abroad by just crossing the internet border through your modem and study your favorite courses offer[ed] by any country worldwide without the need to go out from your home" (Havert, 2003).

It doesn't take much to imagine other arguments for ingenious ways to accomplish study abroad. I'm sure there are even more creative ideas out there! Consider these possibilities as a starting point:

- Texting or Skyping with students at a foreign university.
- Playing a computer-based simulation of a study abroad experience.
- Becoming an International Avatar in Second Life.

Moreover, there are increasing arguments that study abroad may not be the quickest route to cross-cultural understanding when price is considered. One researcher states: "Given how much study abroad costs, are there other experiences that don't cost as much money for students and institutions that have just as great educational effects?" (M. Salisbury cited in Fischer, 2011). While these writers do not suggest eliminating study abroad, they do argue that we need to think about what we want our students to gain from it and at what price.

What ought to count as a study abroad experience?

I fully support students taking trips abroad with their parents, and I think on-line (not-for-credit) experiences are fine. However, there are several essential components of a true study-abroad experience. To be recorded and reported as an institutional study-abroad experience, it should include:

- academic course credit
- a specified number of hours of instruction
- pre-departure preparation
- physical presence in another country
- a minimum time in the other country
- integration with, or at least interaction with, the local community
- reflection and documentation by students of their experience

Also, I personally believe that the study-abroad experience should include the student being in a country with a first language that is not the student's first language.

One of the anonymous reviewers made the disturbing point that these goals will probably never be met, as study abroad is a market-driven enterprise where often ill-prepared students are sent abroad who generally have little or no interest in analyzing their experiences after they return.

What should we do as Phi Beta Delta members?

- We should encourage all types of study-abroad experiences, but make sure our own institutions categorize and report the data clearly and consistently, distinguishing between (1) IIE-type study abroad and (2) experiences other than academic for-credit study-abroad.

- Determine the veracity of the study abroad data we put on our university websites by comparing that data to data reported to the federal government, to data reported to university systems and state agencies and to other data we know to be true.
- Document why study-abroad experiences are valuable and worth the cost.
- Be clear with our presidents and provosts when we give them bragging points.
- Be forthright with parents about what qualifies as academic study abroad.
- Encourage family trips, but do not count them among our successes.
- Be honest when we present papers and speeches about our study-abroad success.

A final comment

I hope someone will undertake a fuller study of the topic, collecting data in a standardized way. If such a larger study reveals misrepresentation of data, then Phi Beta Delta should consider taking a position on what ought to be counted as study abroad.

About the Author

Carl V. Patton, President Emeritus and Professor of Public Management and Policy at Georgia State University, has taught and conducted research across the U.S. and in Greece, Indonesia and China. During the 1970s and 1980s he co-developed and ran a for-credit study abroad program in Greece. He holds a Ph.D. in Public Policy from the University of California, Berkeley. With David Sawicki and Jennifer Clark he recently published the third edition of *Basic Methods of Policy Analysis and Planning*. His other book topics include quick answers to quantitative problems, infrastructure deterioration, user-built housing in developing nations, and early retirement options.

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College Students' Perceptions of Interactions with International Faculty

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Abstract

This study examined the perceptions of college students regarding the benefits and challenges in interacting with international faculty. A Likert scale survey was administered to students from 13 face-to-face or online classes yielding 212 usable questionnaires. The results showed that students had both positive perceptions and concerns about their interactions with international faculty. Where there were differences among groups, younger students, females, Caucasians, undergraduates, those who had not taken classes with international faculty, and those who attended activities sponsored by international faculty or organizations tended to have more positive perceptions than their counterparts. Implications of the study are discussed.

 Key words: international faculty, intercultural competency

Introduction

As the world becomes increasingly globalized, it is quite common to see students and faculty from foreign countries at university campuses in the US. The internationalization of the university community is believed to bring many benefits, such as more resources for the institution, enriched learning experiences for the students, and a more diverse campus life (Han, 2008; Zupanc & Zupanc, 2009). For this reason, the internationalization of institutions of higher education has attracted a lot of attention in recent years (Han, 2008).

The internationalization process, however, is not a smooth one. Most international students and faculty have to go through a myriad of barriers when they leave their home country to study or work in a place far removed from their birthplace (Wasilik, 2011). At the same time, many undergraduates from the destination country "have had limited or no personal interactions with international individuals prior to their encounter in the university classroom" (Williams, 2011, p. 2). It is important to know what occurs when such interactions eventually take place on a university campus.

Literature Review

Today's students are graduating into a world that is interconnected as never before. All the major challenges of our time, whether in relation to health, the environment, peace or economic security, require knowledge of the world and the ability to interact with people from a range of backgrounds (Devlin-Foltz, 2010). Roberts (2007) calls for increased attention to the preparation of teachers in the United States in terms of international knowledge and experience.

Such a preparation will help their students become competent in interacting with "people who differ from themselves" and promote "the free exchange of ideas, goods and people" (p.11).

According to Gopal (2011), the internationalization of a university campus refers to the incorporation of international elements into the research, teaching, and service functions of the university. As an important component of this process, international faculty are often employed in U.S. Institutions of higher education. International faculty who are relatively new in a country of employment often need help to deal with the various challenges they face (Han, 2008). Dedoussis (2007) found that even with some orientation, the attrition rate for international faculty is very high.

When international faculty accept a position in a country other than their own they are often unfamiliar with the norms of the new work place (Garson, 2005). "[International faculty] are unlikely to be familiar with the local assessment practices, curriculum design principles, teaching styles and most of all the academic and social background of the students they will be teaching (Luxon & Peelo, 2009, p. 652)." They tend to become dismayed when they encounter the "less strictly defined hierarchies established in the American university" (Schwieger, Gros & Barberan, 2010, p. 148). They were prepared in their home countries to be expert dispensers of information, rather than the facilitators or guides the American educational culture advocates (Alberts, Hazen & Theobald, 2010; Cooper & Mitsunaga, 2010; Dedoussis, 2007; Gopal, 2011; Roberts, 2007; Wasilik, 2011; Williams, 2011). They may become disappointed that the teaching techniques which worked well in their native countries are no longer so effective in the new workplace (Wasilik). While some faculty choose to give up their original methods, others may decide to stick to the strategies they know - and either choice can lead to a frustrating experience for them (Luxon & Peelo, 2009).

In addition to teaching strategy, language is also a barrier for most international faculty. According to Dedoussis (2007), students generally prefer to take classes from native speakers rather than those taught by second-language faculty. Gopal (2011) points out that language "conveys so much more than what is uttered and how it is used because it carries assumptions about the culture itself" (p. 376). She suggests that international faculty "make adjustments to the appropriateness and effective use of language in a cross-cultural context" (p. 377). She also reminds us that body language and other non-verbal behaviors are evaluated by students, even if they are not aware of doing so. In order to avoid "unpredictable interaction(s)" with their students, international faculty sometimes resort to formal teaching techniques such as lecturing in front of the class or using PowerPoint presentations (Luxon & Peelo, 2009, p. 655).

Studies also found that international faculty from cultures very different from their host culture tend to have few social interactions with host scholars (Capdelaine & Alexitch, 2004; Howe, 2008; Trice, 2004). Not only do these faculty sometimes feel socially isolated, and fail to understand the system of the universities where they work, they often misunderstand the behaviors and expectations of their students. In particular, international faculty who are women, who are new in their career, or are non-Caucasian tend to experience more difficulties in their work than their counterparts (Alberts *et al.*, 2010).

When comparing job satisfaction of international faculty, Kim, Wolf-Wendel, and Twombly (2011) make a distinction between those who were foreign born and received their undergraduate degree from their home country from faculty who received their undergraduate degrees in the U.S. The former group was significantly less satisfied with their job than U.S. faculty, even though they were more productive in terms of publication rates. This difference was not found between the latter group and U.S. faculty.

A key concept in understanding how international faculty react to and cope with their new environment is intercultural competence (Deardorff, 2011; Gopal, 2011; Wasilik, 2011). According to Deardorff (2011), intercultural competence refers to the development of "specific attitudes, knowledge, and skills" that results in "the *effective* and *appropriate* behavior and communication in intercultural situations" [sic] (p. 66). Using Deardorff's model of intercultural competence, Gopal (2011) developed a framework of intercultural competence for international faculty teaching in their host countries. In this framework, intercultural competence consists of three core elements: attitudes, knowledge and comprehension, and skills. The element of attitudes encompasses the valuing of other cultures, motivation, openness to cultures, and ethnocentricity. Knowledge and comprehension covers cultural self-awareness, gender roles, and language. The final element, skills, includes self-reflection, reflexivity, and communication skills. Gopal encourages institutions to include instruction and support to international faculty by taking them through an orientation that addresses all areas relevant to intercultural competence.

Other scholars and researchers have also made suggestions that institutions assist international faculty. Williams (2011) emphasizes the importance of helping faculty understand the expectations of their students, alerting them to the concept and practice of students' zones of proximal development (the distance between what a student can do without help and what a student can accomplish with help), and assistance with negotiating language differences. Roberts (2007) proposes that institutions introduce international faculty to a model for lesson planning that covers engagement, exploration, explanation, elaboration and evaluation. Cooper & Mitsunaga (2010) suggest that important strategies be implemented to increase the access international faculty have to professional interests which are shared by their colleagues, personal affinities and institutional structures. They noted the power of building relationships as international faculty assimilate to the new culture while sharing perspectives from their native cultures.

Howe (2008) reminds us that the body of research on international scholars is quite limited. In a study of student perceptions of diversity at a medical school in the Midwestern part of the U.S., Bresciani (2003) found that only students from a minority group felt the need to diversify the faculty and upper administration of the school. Although most of the students agreed with the need for the faculty to receive diversity training, they did not feel the institution should hire faculty from another country to teach at the institution. Most of the studies on international faculty were conducted through the lenses of the faculty themselves, instead of from the perspectives of the students with whom the international faculty interact on a daily basis. Given that the number of international scholars in the United States is continuing to grow,

and that their impact on students is expanding, it is important that we understand how international faculty interact with our students, especially from the perspectives of the students.

This study was designed to investigate the perceptions of college students regarding their interactions with international faculty. Specifically, it sought to answer the following research questions:

1) What are some of the benefits perceived by college students in their interactions with international faculty?

2) What are some of the issues perceived by college students in their interactions with international faculty?

3) Did student demographic or background variables account for any difference in their perceptions of international faculty?

Method

This study took place in a mid-size public university in a rural area of the Midwestern region of the US. The majority of students live on campus. Cultural diversity in this area is moderate so most students' intercultural interactions off-campus are somewhat common. International students and faculty are found across academic disciplines and programs, including those within the College of Teacher Education where the study was conducted. International enrollment includes about 350 undergraduate and 300 graduate students from more than 50 countries. About 10% of the 450 full time faculty are international. Among the 77 full time faculty within the College of Teacher Education, there are only four international faculty members (5%), with one of them Canadian, one Latin American, and two Asian.

A survey was developed consisting of 6 demographic variables about the students and 22 close ended Likert scale items having to do with their experiences interacting with international faculty. A five point scale was used with 1 being Rarely Agree and 5 being Always Agree. A Not Applicable option was also provided. (The questionnaire is reproduced in the Appendix.) The demographic items included age, gender, student status, and experience with international faculty. The close ended questions covered such dimensions as language barriers, cultural differences, teaching strategies, and academic learning. Fourteen items expressed positive perceptions and eight stated negative perceptions. This mix of items was intended to encourage the respondents to read them carefully. The survey was developed by the researchers themselves, who designed the items based on their personal experiences and the literature concerning potential issues international faculty tend to encounter when teaching outside their home country. The researchers used a mixture of verb tenses with the various survey items, in an attempt to elicit student perceptions of their actual experiences and future expectations regarding their interactions with international faculty.

The survey was administered to both graduate and undergraduate education majors at the beginning of the Spring 2012 semester. Altogether a sample of 255 students was obtained from 13 classes, eight of which were taught by international faculty. Classes taught by US faculty were included in the study since some of the students in those classes may have taken courses

from international faculty. The students who have not taken courses by international faculty were also included in the study so that their expectations of international faculty may be examined. In nine classes, the authors of this study administered the survey in person. In the remaining four classes, it was administered online via the Blackboard website. When students were enrolled in more than one participating class, they were counted only once and were told not to repeat the survey. Altogether, 212 returned questionnaires were usable, resulting in a response rate of 83%.

Factor analysis was performed on the Likert scale items and independent t-tests were used to compare different demographic groups. Where necessary, demographic variables such as age and ethnicity were recoded into dichotomous variables.

Results

Demographic Data

The average age of the respondents was 26.4 and the majority were undergraduates. Table 1 summarizes other demographic characteristics. As is typical of students in American teacher education programs, most were female and Caucasian. More than two thirds had taken a class taught by international faculty but less than one quarter had participated in an activity sponsored by international organizations or individuals.

Table 1.

Demographics and Background of Students

_____

Gender	Female	183
	Male	29
Ethnicity	White Caucasian	194
	Others	18
Student status	Undergraduate	167
	Graduate	45
Class experience	Had international faculty as instructor	145
	Had not had international faculty as instructor	66
Sponsored activity	Had attended activity sponsored by international organization or people	45
	Had not attended activity sponsored by international organization or people	167

_____

Factor Analysis

An exploratory factor analysis was run to see how the various survey items loaded on different dimensions or factors. Varimax rotation was used to derive the factor structure and four factors resulted from this analysis. The factor analysis was used to analyze the internal structure

of the survey items, which could provide evidence regarding the validity of the survey instrument.

Table 2.
Factor Loadings of Survey Items Concerning College Student Perceptions of Interactions with International Faculty

_____

Factor 1. Overall student perceptions of international faculty
I like to be in a class taught by an international faculty.	0.791
I think I will benefit a lot from having an international faculty as my teacher.	0.780
I look forward to having an international faculty teach my class.	0.758
I don't think I will learn well academically in a class taught by an international faculty.	0.739
My perspectives are enriched through interaction with international faculty.	0.729
I like the teaching methods of my international faculty.	0.681
I think I will get interesting perspectives through interaction with international faculty.	0.679
I try to avoid taking courses taught by an international faculty.	0.650
I learn less academically in a class taught by an international faculty.	0.631
Language seems to be a barrier for international faculty to communicate with the students.	0.619
I will have no trouble communicating with an international faculty.	0.496

Factor 2. Faculty reaching out or making friends
The international faculty I had care a lot about us students socially.	0.861
The international faculty in my classes tried to make friends with the students.	0.800
The international faculty I had care a lot about us students academically.	0.627

Factor 3. Barriers or challenges in interactions__
Cultural difference has been a barrier in my interaction with international faculty.	0.718
I would be less open when I am with international faculty.	0.706
There might be some distance between international faculty and their students.	0.553
I would feel more awkward interacting with international faculty than with a US faculty.	0.512
I think international faculty may use teaching strategies not typically used by US faculty.	0.496

Factor 4. Cultural differences and student pre-conceptions
Cultural difference will not affect my interaction with international faculty.	0.821
My interaction with international faculty helped me to shed off preconceived thoughts.	0.563

_____

Twelve of the 22 Likert items (items 7-13, 17, 18, 24, 26, 27) loaded significantly on a factor dealing with the overall student perceptions of classes taught by international faculty. This factor accounted for 37.7% of the total variance. The second dimension, consisting of three items (items 19, 21, 22) and accounting for 9.7% of the variance, was about international faculty reaching out to or making friends with students. The third dimension, which accounted for 6.9% of the total variance, consisted of five survey items (items 15, 20, 23, 25, 28) that focused on barriers or challenges in the interactions. The fourth dimension, consisting of only two items (items 14, 16) that accounted for 6.1% of the total variance, covered cultural differences and student pre-conceptions. All four factors made sense to the researchers, since they targeted various aspects of the "external outcomes of intercultural competency", or "effective and appropriate behavior and communication in intercultural situations" (Deardorff, 2011, p. 66). The first factor also reflected the results of international faculty regularly using teaching strategies or skills that fall outside of intercultural competency.

Research Questions 1 and 2

Responses to the survey items are summarized in the descriptive statistics in Table 3 and answer the first two research questions. Because the survey used a scale that ranged from 1 (Rarely Agree) to 5 (Always Agree,) the midpoint of the scale is 3.0. For the favorable statements (e.g., interesting perspectives, caring a lot academically) we considered positive perceptions to be those above the midpoint, (ratings of 3.1 to 5 with 5 being the most positive) and for the unfavorable statements (e.g., lack of academic learning, barrier due to cultural difference), positive perceptions were those below the midpoint (ratings of 1 to 2.9, with 1.0 being the most positive).

Table 3.
Student Perceptions: Descriptive Statistics
_____

Favorable statements (5.0 = most positive perception)	N	Mean	SD
I will get interesting perspectives from international faculty.	206	4.0	0.87
International faculty care about students academically	158	4.0	1.04
Overall positive experience with international faculty	167	3.9	1.12
Cultural difference will not affect my interaction	198	3.8	1.23
I will benefit a lot from interactions with international faculty	199	3.6	1.02
My perspectives are enriched	164	3.5	1.09
Favorable statements (5.0 = most positive perception)	N	Mean	SD
I will have no trouble communicating	197	3.3	1.19
I like teaching methods of international faculty	159	3.3	1.07
Interaction with international faculty helped me to shed preconceptions	147	3.2	1.15
I look forward to classes with international faculty	194	3.1	1.21
International faculty try to make friends with students	149	3.1	1.23

	N	Mean	SD
International faculty care about students socially	149	3.1	1.14
I like to be in a class with international faculty	180	2.9	1.05
Unfavorable statements (1.0 = most positive perception)	N	Mean	SD
Cultural difference has been a barrier	172	2.0	1.14
I would be less open with international faculty	197	2.0	1.10
I would feel more awkward with international faculty	197	2.0	1.07
I don't think I will learn well with international faculty	195	2.1	1.16
I learn less with international faculty	194	2.4	1.29
I try to avoid classes with international faculty	164	2.4	1.16
International faculty may use non-typical teaching strategies	184	2.9	0.96
There might be distance between international faculty and students	184	3.0	0.98
Language seems to be a barrier for international faculty	189	3.1	1.17

_____

Perceived benefits of interactions with international faculty. In general, the students agreed that they would get interesting perspectives through interaction with international faculty ($M = 4.0$, $SD = .87$) and that their perspectives had been enriched through such interactions ($M = 3.5$, $SD = 1.09$). They felt that international faculty cared a lot about them academically ($M = 4.0$, $SD = 1.04$) and that they would benefit from having international faculty as instructors ($M = 3.6$, $SD = 1.02$)

Perceived issues in interactions with international faculty. Two items showed slightly negative perceptions – liking classes with international faculty ($M = 2.9$, $SD = 1.05$) and language as a barrier ($M = 3.1$, $SD = 1.17$.) However, overall students responded that cultural differences would not affect their interactions with international faculty ($M = 3.8$, $SD = 1.23$). They denied that they learned less in courses taught by international faculty ($M = 2.4$, $SD = 1.16$). They did not feel more awkward interacting with international faculty than with U.S. faculty ($M = 2.0$, $SD = 1.07$). Neither did they feel less open with interacting with international faculty ($M = 2.0$, $SD = 1.10$).

Research question 3: Effect of demographic variables

Independent t-tests were conducted to determine if student demographic or background variables accounted for any differences in their perceptions of international faculty. Only the differences that reached statistical significance are reported. Where statistically significant differences were found, the significance levels were all in the .01 to .05 range with none approaching high significance ($p < .001$).

Age. To facilitate the t-test, the student age information was re-coded, with students 24 years or above in one group and those 23 years or below in the other group. The cutoff age was set at 24, since by that age most traditional students would have graduated from college. Overall, students from the two age groups held similar views regarding international faculty, except in two instances. The students who were 23 or younger ($M = 2.10$, $SD = 1.00$) were less likely than

the older students ($M = 2.55$, $SD = 1.23$) to feel that they learned less in classes taught by international faculty, $t(151) = 2.62$, $p = .01$. The younger students ($M = 2.10$, $SD = 1.13$) were also less likely than the older group ($M = 2.53$, $SD = 1.35$) to avoid classes taught by such faculty, $t(170) = 2.41$, $p = .02$.

Student Status. Undergraduate or graduate status was statistically significant for only one item. Similar to the results for age, where younger students had more positive perceptions when differences existed, undergraduate students ($M = 3.23$, $SD = 1.24$) were more likely than graduate students ($M = 2.69$, $SD = 1.07$) to feel that their international faculty tried to make friends with them, $t(147) = 2.17$, $p = .03$.

Gender. There were five areas where the perceptions of female and male students differed significantly, with females reporting more positive perceptions on all five items.

Table 4.
Significant Differences in Perceptions by Gender

	Female		Male			
	M	SD	M	SD	t	p
Avoid classes	2.3	1.26	2.81	1.36	-1.95	0.05
Learn less	2.3	1.11	2.83	1.37	-2.10	0.04
Language barrier	2.98	1.13	3.57	1.29	-2.52	0.01
Less open	1.88	1.05	2.43	1.29	-2.47	0.02
More awkward	1.95	1.00	2.44	1.40	-2.24	0.03
Some distance	2.89	0.97	3.30	1.03	-0.99	0.05

Male students were more likely than females to avoid classes taught by international faculty, $t(192) = -1.95$, $p = .05$, to think they learned less in classes taught by international faculty, $t(162) = -2.10$, $p = .04$, and to believe that language is a barrier for international faculty in communicating with students, $t(187) = -2.52$, $p = .01$, Male students were also more likely not to feel as open in a class taught by international faculty, $t(195) = -2.47$, $p = .02$ and to feel more awkwardness in their interactions with them, $t(195) = -2.24$, $p = .03$. They were also less likely to perceive distance between themselves and international faculty, $t(182) = -1.99$, $p = .05$)

Ethnicity. The ethnicity variable was recoded into a dichotomous one, with Caucasians as one group and non-Caucasians as the other. They held similar views with the exception of two items. Caucasians ($M = 3.22$, $SD = 1.12$) were more likely than non-Caucasians ($M = 2.54$, $SD = 1.27$) to believe that interaction with international faculty helped them shed some of their misconceptions, $t(145) = 2.06$, $p = .04$. Similarly, they ($M = 1.89$, $SD = 1.10$) were less likely than their counterparts ($M = 2.73$, $SD = 1.39$) to feel that cultural difference was a barrier in communicating with international faculty, $t(170) = -2.78$, $p = .01$.

Experience with international faculty. Whether students had taken classes taught by international faculty accounted for significant differences in student perceptions in two areas.

Students who were taught by international faculty ($M = 3.18$, $SD = 1.16$) were more likely than those who were not ($M = 2.68$, $SD = 1.14$) to feel that language was a barrier for international faculty, $t(186) = 2.58$, $p = .01$. They ($M = 3.04$, $SD = .92$) were also more likely ($M = 2.72$, $SD = 1.09$) to expect some distance between themselves and international faculty, $t(181) = 1.98$, $p = .05$.

      Participation in activities. The background variable for which the largest number of significant differences was found is whether students had attended activities sponsored by international individuals or organizations, which affected perceptions in six areas.

Table 5.
Significant Differences in Perceptions by Participation in Activities
_____

	Participated		Did not participate			
	M	SD	M	SD	t	p
Perspectives enriched	3.90	0.93	3.38	1.12	2.67	0.01
Interesting perspectives	4.24	0.88	3.93	0.85	2.16	0.03
Like to be in class	3.36	0.98	2.86	1.04	2.77	0.01
Look forward to classes	3.44	1.14	3.02	1.21	2.04	0.04
Overall positive experience	4.21	0.84	3.74	1.18	2.43	0.02
Like teaching methods	3.69	1.09	3.16	1.05	2.21	0.03

_____

      Students who had attended such activities were more likely to think that their perspectives have been enriched, $t(162) = 2.67$, $p = .01$ and that they would get interesting perspectives, $t(204) = 2.16$, $p = .03$. They were more likely to enjoy classes taught by international faculty, $t(178) = 2.77$, $p = .01$, looked forward to such classes, $t(192) = 2.04$, $p = .04$, and were more likely to have had an overall positive experience with international faculty, $t(165) = 2.43$, $p = .02$ and to like their teaching methods, $t(157) = 2.21$, $p = .03$.

Conclusions and Discussion

      This study surveyed students regarding their perceptions of international faculty. The results showed that on almost all of the survey items, students reported positive perceptions, that is, perceptions more favorable than the midpoint of the Likert scale. Although none of the items received a rating in the most positive area of the scale (4.1 to 5 for favorable statements or 1 to 1.9 for unfavorable statements,) only two of the 22 items were below the midpoint on favorability, and in each case, this was just by 0.1. This finding suggested that overall, college students held positive views regarding their interactions with their international faculty, especially in areas such as academic learning and change of perspectives.

      This note of optimism, however, needs to be regarded with some caution. As mentioned earlier, ratings on half (11) of the student perception items were around 3.0, regardless of whether the items were favorable statements (e.g., will benefit from being taught by international

faculty, caring about students) or unfavorable ones (e.g., language barrier, distance between students and international faculty). This suggests that at least some students perceive the existence of certain barriers as they interact with international faculty.

For four of the six demographic variables where significant differences were found, they were found for just one or two of the student perception items. For the other two variables, there were significant differences on five or six, or approximately one fourth, of the items. For only three perception items – learning less, avoiding classes with international faculty and language barriers - was a statistically significant relationship found with more than one demographic variable. Thus demographic variables have some, but limited, explanatory power for student perceptions.

Gender was one of the two variables significantly related to several (5) perception items. The researchers consider that female students' greater tendency than males to have positive perceptions of multiple aspects of their interactions with international faculty is consistent with female students' greater tendency to openness to interactions with faculty in general. However, the small number of male respondents may have affected the results and it would be desirable for future research to test this conclusion with a much larger sample of male students.

Another meaningful finding was that students who had attended activities sponsored by international people or organizations tended to have significantly more positive perceptions than their counterparts on the largest number (6) of perception items such as enriched perspectives and positive interactions of international faculty. However, this finding does not prove a causal relationship between the variables. It is possible that both greater attendance and more positive perceptions are effects of another unidentified independent variable. It is also possible that these variables reinforce each other. In any case, the data suggest that it is beneficial for institutions of higher learning to promote internationally-related activities.

The lack of statistically significant differences by both age and student status for almost all of the dependent variables suggests that student perceptions remain rather stable during their university years.

The failure to find a statistically significant relationship between ethnicity and most student perceptions needs cautious interpretation. Combining all non-Caucasians in a single category and the small sample size for that group may have affected the results. Future research on differences among ethnic groups would require an adequate sample size for non-Caucasian students that would permit differentiation among multiple ethnic groups, since perceptions could vary substantially across the subgroups.

It was interesting that students who had taken a class taught by international faculty were more likely to perceive both a language barrier and distance during personal interactions, suggesting that these are real issues and not misperceptions that disappear after personal experience. However, complicating the analysis is that further investigation found that some students in a class taught by an international faculty member were not aware of it. For a faculty member originally from China, 5 out of 10 students in one online class indicated they had not taken a class taught by international faculty as did one of thirteen students (7.6%) in a second

online class. In two online courses taught by a professor originally from Canada, almost half of the respondents said they had not had a class taught by an international faculty member. Similarly, almost one fourth of the respondents in this faculty member's three in-person classes were not aware that their instructor was raised outside of the United States. Clearly these students did not perceive either a language barrier or a culturally-based problem with interaction and the results for these items would have been different if the students had correctly identified themselves as having had a course with international faculty. This suggests that future research cannot rely on student self-reports about taking classes with international faculty. Moreover, the failure of some students to recognize international faculty could have affected their responses to the survey items in general. For instance, even where a student's perspective was broadened by interaction with an international faculty member, this would not have been reported if the student had not realized that the instructor was originally from another country.

This study suggests possibilities for further research including the impact of in-person versus on-line course delivery since language barriers such as accents may be more noticeable in a face-to-face class. It may also be fruitful to explore differences in student perceptions of international faculty whose first language is English and faculty for whom it is a second language. It might also be worthwhile to distinguish among subgroups of international faculty that differ by region and/or language of origin, between those who had studied in the United States and those who had not, and by length of time in this country, all of which may affect language fluency and other kinds of intercultural competence.

Studying student perspectives on their interactions with international faculty is important because of the growing presence of international professors at U.S. institutions of higher learning. How they interact with students deserves our close attention. This study pointed out that hiring high quality international faculty can strengthen U.S. universities and benefit students. Although students did not report experiencing serious barriers when they interacted with international faculty, additional research on student perceptions could pinpoint more precisely the reasons for the barriers that do exist and provide universities with information that would allow them to provide international faculty with more effective support.

Because of the relationship between student attendance at activities sponsored by international faculty or organizations and more positive perceptions of their classroom interactions with international faculty, this study suggests that institutions would benefit from providing extra support to the sponsors of such activities. Among the likely benefits is enhanced student learning in classes taught by international faculty.

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Appendix.

Survey for Student Interaction with International Faculty

Section A. *Please provide some demographic information about yourself by filling in the blanks*.

1. What is your age?   _____
2. What is your gender?   Female _____   Male _____
3. What is your ethnicity?   Afric. American _____   Am. Indian/Native Am. _____   Asian _____
            Hispanic _____   Pacific Islander _____   White Caucasian _____   Other _____

4. Are you an undergraduate or graduate student?   Undergraduate _____   Graduate _____
5. Have you been to a class taught by an international faculty member? Yes _____ No _____
6. Have you participated in any activity sponsored by an international organization or people?
            Yes _____   No _____

Section B. *Please indicate the extent to which you agree with following statements by choosing the appropriate number or letter which corresponds to an option on the following scale: 1=Rarely, 2=Occasionally, 3=Sometimes, 4=Often, 5=Always, N=Not Applicable*

1. My perspectives are enriched through interaction with international faculty.   1 2 3 4 5 N
2. I think I will get interesting perspectives through interaction with international
    faculty.   1 2 3 4 5 N
3. I learn less academically in a class taught by an international faculty.   1 2 3 4 5 N
4. I don't think I will learn well academically in a class taught by an international
    faculty.   1 2 3 4 5 N
5. I like to be in a class taught by an international faculty.   1 2 3 4 5 N
6. I look forward to having an international faculty teach my class.   1 2 3 4 5 N
7. I try to avoid taking courses taught by an international faculty.   1 2 3 4 5 N
8. My interaction with an international faculty helped me to shed off some
    preconceived thoughts.   1 2 3 4 5 N
9. Cultural difference has been a barrier in my interaction with international
    faculty.   1 2 3 4 5 N
10. Cultural difference will not affect my interaction with international faculty.   1 2 3 4 5 N
11. I will have no trouble communicating with an international faculty.   1 2 3 4 5 N
12. Language seems to be a barrier for international faculty to communicate
    with their students.   1 2 3 4 5 N
13. The international faculty in my class(es) tried to make friends with the students. 1 2 3 4 5 N
14. I would be less open when I am with international faculty.   1 2 3 4 5 N
15. The international faculty I had care a lot about us students academically.   1 2 3 4 5 N
16. The international faculty I had care a lot about us students socially.   1 2 3 4 5 N
17. There might be some distance between international faculty and their students.   1 2 3 4 5 N
18. I like the teaching methods of my international faculty.   1 2 3 4 5 N
19. I think international faculty may use teaching strategies not typically used by
    US faculty.   1 2 3 4 5 N
20. My experience with international faculty has been overall positive.   1 2 3 4 5 N
21. I think I will benefit a lot from having an international faculty as my teacher.   1 2 3 4 5 N
22. I would feel more awkward interacting with international faculty than with
    a US faculty.   1 2 3 4 5 N

The Role of Study-Abroad Students in Cultural Diplomacy: Toward an International Education as Soft Action

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Abstract

This paper argues that study-abroad students should be at the center of cultural diplomacy. It recognizes that students can engage in soft action to establish intercultural dialogue. They develop and sustain relationships with people from host countries through cultural immersion and education. Study-abroad students are encouraged to proactively claim their cultural diplomacy role, and thereby cause a shift from formal soft power, traditionally concentrated in embassies and the diplomatic corps, to informal soft action in daily life abroad. With the recent development of a plethora of study-abroad opportunities, soft power can be re-configured by students and educators who cross national borders. Consequently, they are the potential agents of a paradigm shift regarding cultural diplomacy and international education: they are today's new unofficial cultural diplomats.

Key words: international education, study abroad, student cultural ambassadors, cultural diplomacy, soft action

A Brief Historical Overview of U.S. International Education: A Diversity of Rationales and Purposes

From a historical perspective, the development of international education from 1945 to 1970, although dynamic, was unsteady and underpinned by a diversity of rationales and purposes. The relationship between international education and national policy has historically been prone to a lack of consistent objectives and therefore, to confusion. McAllister-Grande describes the euphoria about international education during the immediate post-war period, which is considered to be the "birth" of international education, and presents evidence for divergent rationales for it "as either based upon national defense/security and/or idealized notion of world peace" (2008, p. 4). He shows that the bifurcation between these two opposing directions has existed since the Morrill Committee's report, *The University and World Affairs* (1961), which underscored conflicting views on the functions of international education: one emphasized higher education's direct impact on national development and foreign policy, and the other reinforced the relationship between the university and its educational mission:

One the one hand are those who, feeling keenly a grave sense of national urgency, would have the government tell the university how they (sic) must serve the new and pressing needs of the nation in the world affairs. On the other hand are those who, cherishing the university's ancient tradition and spirit of scholarship, contend that the university's major contributions to world affairs should come mainly as a byproduct of its scholarship. If pressed to an extreme, these two points of view are incompatible and untenable. (McAllister-Grande, 2008, p. 27).

In the post-war era, educational and cultural affairs were part of the mission of many agencies and departments, including the Department of Health, State, Education, Welfare, and Defense. McAllister-Grande discusses the major legislation affecting international education in that period and argues that "the tone and goals of each act show further evidence of a kind of schizophrenic approach to international education" (2008, p. 21). The Fulbright Act of 1946 created a scholarship program for students and scholars to study and research abroad with the main goal of furthering mutual understanding through cultural exchange. In contrast, the Smith-Mundt Act of 1948, in a more unilateral approach, placed emphasis of the promotion of the American image abroad through the radio program Voice of America. The National Defense Education Act of 1958, although meant to provide support for a revised international studies curriculum, was suspected to be motivated by the Soviet launch of Sputnik rather than concern with educational cooperation. The next important Act in the post-WWII legislation was an expansion of the original Fulbright Act, the Fulbright-Hays Act of 1961, which was created to "promote international cooperation for educational and cultural advancement, and thus to assist in the development of friendly, sympathetic, and peaceful relations between the United States and the other countries of the world." (McAllister-Grande, 2008, p. 22).

Sylvester (2003, 2005) takes a long historical view from 1946–1998 and points to the lack of a clear definition and mapping of this field. In tracing the roots of international education, Sylvester mentions an early author, Wright, who in 1955 already reflected both on the complexity of a definition and the overlapping connotations of the term "international education." Wright defined it as "a branch of the general discipline of education, which merges into the related discipline of international communications, both having roots in psychology, sociology, and ethics of international relations" (Wright 1955, p.307). The multiple connotations of the term, such as education for internationalism, education in the discipline of international relations, education through international contacts, and education for international service allow different approaches to the field: propagandistic, informational, methodological and practical respectively (Wright, 1955; Sylvester, 2003).

Stephen Duggan, Sr. (1943), one of the founders of Institute of International Education, believed that international student and scholar exchanges should serve only the neutral cause of international understanding and human welfare. However, Becker (1969) notes several layers of tension exist between a politically neutral view of education and another view driven by political considerations. Contemporary higher education researchers, including De Wit (2002) and

Altbach (2004), also emphasize the political objectives of the U.S. government during the post-war period and its desire as a superpower for dominance over other countries.

These opposed perspectives of, "maintaining an education rooted in the intellectual territory of the nation-state," and the "competing impulse to view the world as a single entity" (Sylvester 2003, p. 128) that is, between a narrow politicized international education and a broad humanistic approach to it, coexisted until the end of the century.

The first approach is represented by Coombs (1964), the first Assistant Secretary of State for Educational and Cultural Affairs. His rationale was that education and culture are the fourth dimension of foreign affairs, along with military strength, aid to the economic development of Asia, Africa, and Latin America and the liquidation of communism in China and the Soviet Union. Coombs saw education as essential for ending the cold war "on terms favorable to the interests of the United States and other democratic nations." (1964, p. 113). He believed that extensive educational and cultural exchanges could exert "real influence" on visitors from the Soviet Union to abandon their loyalty to communism, could contribute substantially to the objectives of U.S. foreign policy and promote American values, aims, and interests abroad.

Use of the unilateralist semantics of American *aims*, *interests* and *influence* continued to strengthen the association of educational activities with foreign policy during the cold war and beyond. For example, the Boren National Security Education Act (1991) emphasized the role of American students abroad in contributing to U.S. national security and economic well-being. More recently, Nye refreshed the link between international education and foreign policy, when he asserted that higher education (along with other forms of culture, such as government broadcasting and Hollywood products) represents a soft power tool, which America can use "to affect others and to obtain preferred outcomes by persuasion and positive attraction" (2004, p. 6). Although he points out that this soft power strategy is opposed to propaganda, which had nourished suspicion about the intent of exchange programs during the cold war period, his readers are again prisoners of the unilateralist semantics of a one sided benefit: using attraction, seduction, and persuasion, Americans can obtain the outcomes they want from other people. He encourages a *soft* behavior, which in fact conceals the promotion of national interests. Therefore, power is still at the center of the relationship with others and narrow national interests are being defended, but in a more subtle way.

The second approach to the objectives of international education advocates for distancing it from the influence of national government institutions and firmly linking it to the betterment of the human community. This correlation between education and humanistic values of peace and mutual understanding rather than purely political and economical arrangements of governments is emphasized in the UNESCO constitution of 1945:

> That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfill in a spirit of mutual assistance and concern… That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the

world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind… For these reasons, the State Parties to this constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth, and the free exchange of ideas and knowledge, are agreed and determined to develop and to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives." (UNESCO Constitution, 1945).

Sylvester (2005) recalls multiple researchers, mostly academics, who supported this direction: Leach (1969), Hanvey (1982), Heater (1990) and Mattern (1991). In his research on international schools, Leach called for highlighting "the essential unit of mankind and the embracement of the oneness of the human family" (1969, p. 13). He saw in the development of international schools at that time a shift from the era of the dominance of the nation state towards the age of the unity of mankind. In the same vein, Hanvey put forward a conceptual model of education for a global perspective, which "enhances the individual's ability to understand his or her condition in the community and the world and improve the ability to make effective judgments (…). It provides the individual with a realistic perspective on world issues, problems and prospects, and an awareness of the relationships between an individual's enlightened self-interest and the concerns of people elsewhere in the world " (Hanvey, 1982, p. 1, cited in Sylvester, 2005, p. 137). Heater (1990) and Mattern (1991) also adopted this humanistic approach in their call for an education for world citizenship focused upon universal values rather than national interests.

In the same vein, Nussbaum (1997) encourages us to cultivate our own notion of humanity. Drawing upon the branch of philosophy called stoicism, she argues that we should recognize humanity and its fundamental characteristics, reason and moral capacity, wherever they occur and "give that community of humanity our first allegiance," (p. 59). The basic point of view of stoicism is that we should maintain a distance from all forms of government and temporal power and become members of the moral community of all human beings. Nussbaum endorses Cicero's philosophy of placing justice above political expediency, understanding that we form part of a universal community of humanity that shares the moral ends of justice and human well-being. This reflects the Stoics' vision of human beings as surrounded by a series of concentric circles, expanding from self, to family, local group, fellow city-dwellers and fellow countrymen, culminating in an overarching human unity:

Beyond all these circles is the largest one, that of a humanity as a whole. Our task as citizens of the world will be to draw the circles somehow toward the center, making all human beings like our fellow city-dwellers (…) We need not give up special affections and identifications whether national or ethnic or religious, but we should work to make all human beings part of our community of dialogue and concern, showing respect for the human wherever it occurs, and allowing that respect to constrain our national and local politics" (Nussbaum, 1997, p. 60).

More recently, Slimbach (2010) emphasized the cultural, psychological, and spiritual aspects of international education: "at its center is the intentional crossing of borders of difference in order to understand another's reality from their point of view (…) we cross the border from personal identity to mutuality. We enter the world of another to listen, to hear, and to receive. We walk a while in their mind and emotions. We try to believe, feel and think as they do" (2010, p. 219).

Education is a vehicle for humanism and takes into consideration both human flourishing and the welfare of the planet. When evaluating study abroad's impact on students, Slimbach defends the humanistic goals of international education when he claims that "becoming world-wise supports us in the task of rebuilding a common home, metaphorically speaking, with distant others. Although we may inhabit different geographies, cultures, families, and political systems, we are increasingly bound together by a single faith and a shared humanity" (2010, p. 7). He concludes that study-abroad students need to develop a humanistic conscience that goes beyond learning *about* the world. "Global learning must be not only *in* the world but also *for* it. Educational travel should leave the world a saner, stronger and more sustainable place" (p. 9).

International Education and Cultural Diplomacy:
A Restatement of Purposes

Charles Frankel, an assistant secretary of state for educational and cultural affairs from 1965 to 1967, refocused the debate on international education and restated its purpose. His restatement reconciles the two opposing approaches presented above, and although it dates from 1965, could be used as a point of reference for reflection in contemporary discourse on international education programs.

First, he positioned the educational and cultural relations among peoples in a larger context that includes political, commercial and military relationships. Cultural and educational exchanges are thus the product of continuing contact between nations, and consequently "the purpose of the advancement of scholarly, educational and cultural objectives cannot be pursued in a vacuum" (1965, p. 97). Thus, Frankel observed that that "economic development cannot be viewed as a self-sustaining thing in itself, as it depends on the existence or emergence of appropriate educational and cultural conditions" (p. 69). Moreover, cultural and educational objectives cannot be evaluated based on immediate results but over a much longer range of time. In restating the philosophy of international education as a field distanced from political justification, Frankel emphasized that political institutions depend not only on their performance but on their *symbolic legitimacy* as well. Therefore, he brought education to the center of attention and pushed foreign policy to the periphery. He turned the relationship of dependence upside down by clarifying that educational exchanges provide symbolic legitimacy and increase sympathy abroad. Foreign policy needs this legitimacy and sympathy, especially among intellectuals, without which "it become more costly and more dependent on violence if it loses the understanding of intellectuals in other countries and in its own" (p. 76).

Second, Frankel affirmed his distance from those who believe that educational and cultural programs should be judged primarily in terms of their contribution to foreign policy. He argued:

> Educational and cultural exchange is represented as a straightforward matter with its own obvious and unarguable objective. Its justification is that it contributes to the progress of the sciences and the arts, and enhances the opportunities of students and scholars – both those who travel and those who stay at home – to improve their minds and extend their imagination (p. 95).

He further stressed the distance of educational and cultural affairs from U.S. foreign policy goals by noting that "educational exchange programs make the best propaganda when they have no propagandistic purpose" (p. 89). However, in this radical redirection, there is some space for recognizing that there are secondary foreign policy objectives. Some of these objectives can still be fulfilled, but indirectly, as positive consequences of promoting an education distanced (although not divorced) from diplomacy.

In untangling the purposes of educational and cultural programs overseas, Frankel identified the promotion of international good will and understanding in order to create a peaceful world, respectful of diversity, as the primary purpose and the advancement of the objectives of U.S. foreign policy objectives as secondary. Although he reversed the order of importance, he acknowledged that they will always be interrelated.

Frankel recognized that words such as *good will* and *understanding*, although undoubtedly expressing a sincere dedication to the ideal of peace in diversity, are merely rhetorical, with little practical relation to daily life. In addition there are multiple misunderstandings of these concepts, which he clarified.

In his opinion, *good will* and *understanding* are not synonyms. *Understanding* is an ambiguous concept, which sometimes stands for the growth of sympathy among people and sometimes for their capacity to accurately describe others' attitudes and behavior. In this second sense, one can understand another but still not like him and, at the same time, recognize that they have opposing ideals or goals. Thus, it cannot be proved that the promotion of international understanding automatically results in international good will, because some conflicts are unavoidable even when their causes are understandable.

The second misconception Frankel (1965) outlined is that "the face-to-face meetings and personal association between people from different countries are the most obvious ways to engender sympathy and mutual accord. Equally doubtful is the belief that close contact and sympathy between people of different nations is enough to keep them at peace" (p. 83). Although such sympathy can reduce tensions it is not guaranteed to prevent conflict. For example, France and Germany, two countries with extensive face-to-face contacts have also gone to war against each other. These observations are not intended to deny the contribution of international programs to the achievement of peaceful relations between nations. They are

cautionary and meant to provide some guiding principles for the implementation of such programs.

In an attempt to further demystify the concept of promoting international good will and understanding in order to create a peaceful world, Frankel suggested four practical initiatives which can support this ideal: (1) "lacing together educational systems" by reinforcing intentional educational and cultural cooperation, (2) "improving the context of communication to become aware of other's cultural codes," (3) "disciplining and extending international intellectual discourse" or, in other words, aligning the meaning of language used by different countries to address international issues (or other related terms, such as Africa, imperialism, the Free World), (4) "developing international education in its own independent terms," distinct from other economic and social development (p. 99–112).

Drawing on Frankel's clarifications, restatement of purposes, and guiding principles, I investigated the role of study abroad in advancing cross-cultural dialogue and show how students can put into practice the ideal of good will and understanding.

This overarching humanistic ideal is a constitutive principle of cultural diplomacy, which in addition to educational programs is also embodied in other forms of cultural interaction, such as sport competitions, arts, dance, film, cuisine, television programs, and jazz. Although a component of foreign policy, therefore eventually targeted toward national interests, cultural diplomacy has at its center the enhancement of socio-cultural understanding and fostering of mutual relationships between cultures. One of the main principles of cultural diplomacy is the creation of a context favorable for a global intercultural dialogue. Thus, it focuses on how we can learn how to live together on this planet, aware of human universals such as the respect of diversity, tolerance of differences, and spirit of cooperation. In the schema below, I represent this humanistic ideal of furthering good will and understanding specifically through international education, as a generic mental space, which is highly abstract. If this mental space is not instantiated in concrete actions, it remains a largely rhetorical utopian concept.

The abstract mental space of promoting good will and understanding at global level through education rests on four working principles, which Frankel identified. My attention is directed to the second principle of cross-cultural communication. I argue that this principle is further put into action by different actors, such as international inbound students, study-abroad outbound students, and branch campuses (such as, among others, the American branch campuses in the Arabian Gulf).

Figure 1: The generic conceptual space of international education
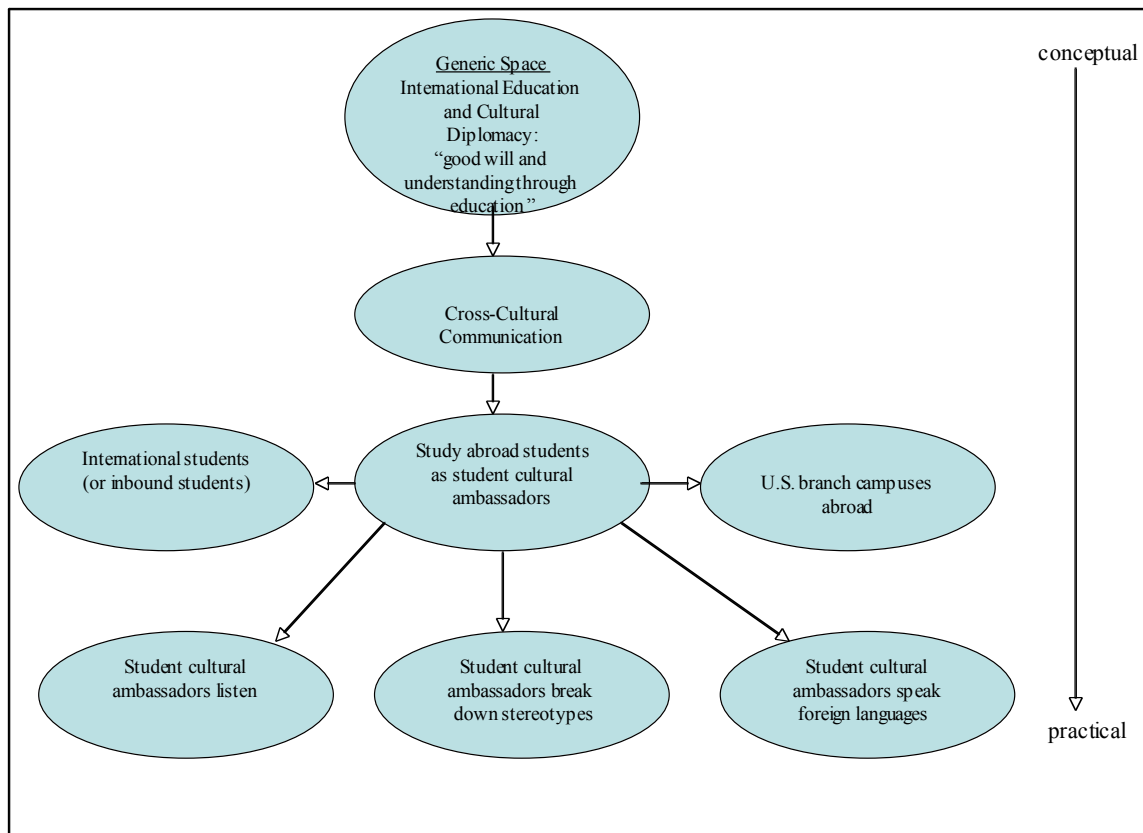
I then demonstrate how one of these actors, study-abroad students, can play an active role in cultural diplomacy as student ambassadors. This role is presently underestimated in cultural diplomacy and overestimated in postsecondary international programs offices. Although the notion of *a student cultural ambassador* is popular, the term is ambiguous to the extent that it has become rhetorical and stereotypical, thus nonfunctional. The role of study-abroad students in cultural diplomacy is also vague in current practice and research.

I propose to redefine the concept of student cultural ambassadors and show that they can actively claim this role in cultural diplomacy. I introduce a new semantic approach that envisions students using what I will identify as soft skills to engage in what I call soft action in contrast to Nye's (2004) soft power. Lastly, I show how student ambassadors can translate the concept of cross-cultural communication into the practice of dialogue with people from different cultures. More specifically, I discuss three soft action strategies for students: (1) listening to people from the host country, (2) breaking down stereotypes about the United States, (3) and speaking foreign languages.

I conclude that through these soft actions, study-abroad students possess soft skills and promote cultural diplomacy. They can establish, develop, and sustain relationships with international others through culture and education that enables them to proactively claim a cultural diplomacy role. I view this new state of affairs as causing a shift from soft power, which traditionally has been concentrated in embassies and the diplomatic corps to soft action by students. Study-abroad students are today's new informal cultural diplomats.

Before elaborating on the role, characteristics and functioning of student cultural ambassadors while abroad, I want to note the lack of recognition of their importance in international relations and of their ambassadorial potential in recent cultural diplomacy reports.

In the report of the State Department advisory committee on cultural diplomacy, cultural diplomacy is defined as "the exchange of ideas, information, art, and other aspects of culture among nations and their peoples in order to foster mutual understanding" (Cultural Diplomacy, 2005, p. 4). Its authors identify artists, dancers, filmmakers, jazz players and writers as the main actors in these types of exchanges. International educational exchanges are barely mentioned and even when briefly discussed, the focus is on inbound international students as the principal participants in cultural diplomacy. American study-abroad students (or outbound students) are not mentioned, therefore ignoring their role in the international exchange of ideas. More recent interventions and reflections by officials involved in cultural diplomacy do include some examples of educational exchange programs, but without a pro-active and deliberate interest in using the study-abroad students' potential to further intercultural dialogue (Mueller, 2011; Stock, 2011).

However, the 2011 Open Doors report of the Institute of International Education shows that about 270,000 U.S. students received academic credit for study abroad in 2009-10, a 4% increase over the previous year (Open Doors report, 2011). Their presence does matter and study-abroad students and program administrators may be disappointed by the current lack of recognition.

This state of affairs is a paradox because although there are government-sponsored programs, such as Fulbright, Gilman, Boren, Youth Exchange and Study (YES) and others, the impact of study-abroad students seems not to be fully considered by the Bureau of Educational and Cultural Affairs. In other words, the political willingness to commit limited financial resources to send American students abroad coexists with an apparent lack of awareness that, beyond their academic endeavors, these students can efficiently serve as cultural ambassadors abroad.

For Fulbright and other similar programs, the term "cultural ambassador" is important at the discursive level, as evidenced by requiring students to include in their scholarship applications their plans to engage the community abroad. However, in many cases, students feel lost in translating this discourse into practice and fall into the gap between concepts and actual experience.

Students as Cultural Ambassadors

Today's New Diplomats

The political scientist Joseph Nye defines the concept of *soft power* as "the ability to get what you want by attracting and persuading others to adopt your goals. It differs from hard power, the ability to use the carrots and sticks of economic and military might to make others follow your will" (2003, para. 2). The meaning of the adjective *soft* makes one think of something that is smooth and fine, therefore more likely to be accepted than its opposite *hard*. However, the tender shell of *soft power* continues to mask a relationship of force. Behind Nye's definition there is the

reasoning that "If I can get you to do what I want by persuasion then I do not have to force you." The word *power* has two definitions: the first points to the ability to act, and in this expression, to act softly. The second definition equates the meaning of *power* with the possession of control or command over others. Nye's definition concentrates on this latter meaning of authority and influence.

I distance myself from Nye's conception of soft power, especially in relation to international education, and his heavily foreign policy-oriented approach that implements student exchange programs as a means of obtaining desired outcomes from others. However, I believe that the first meaning of *soft power* can be usefully applied to students studying abroad when it is conceptualized as the circulation of abilities and skills, applied in a soft way to further international understanding. This approach to study abroad is free from the objectives of obtaining planned and interested outcomes from others. Rather, it has at its very center the humanistic mission of contributing to a more harmonious communication between peoples while other national interests are relegated to the periphery.

Study abroad programs are then situated within a cultural or citizen diplomacy framework, far from, although not completely independent of, aims such as enhancing our national security and shaping our international leadership. Thus, study-abroad students play their cultural ambassadorial role in a people-to-people spirit to improve communication and build relationships among individuals. All other positive results are peripheral consequences and not direct objectives of the international education programs.

In the United States, it is standard practice for this notion of cultural ambassadorship to be applied to study-abroad students. One can hear it all the time in study-abroad offices, international scholarship advising sessions, international educational fairs, and professional conferences.

On the one hand, government sponsored and funded study abroad scholarships, such as the U.S Fulbright and British Marshall program, as well as many private foundations require students *to view themselves* as cultural ambassadors of their country abroad. Similar phrasing from scholarship application requirements includes: students are expected to be *good* ambassadors; to represent the United States *well*; or to serve as *outstanding* or *true* ambassadors while abroad. On the other hand, both advisers and students struggle to concretize this concept in advising sessions and application statements.

Cultural ambassadorship may be mentioned in general in scholarship applications without being conceptualized clearly, may be expressed as random examples of extra-curricular activities to be pursued while abroad or may be equated with global citizenship, another elusive notion. Sometimes it is confused with a study-abroad ambassador, a student who promotes on his or her home campus an overseas program in which he or she has participated. In short, while all parties, (students, advisers and scholarship foundations) may talk about it, cultural ambassadorship remains poorly defined.

I believe that all students, with proper preparation, can become effective cultural ambassadors but cannot do so without it. Training should be part of an intentional strategy to

prepare them to promote good will and understanding through intercultural dialogue. Otherwise, ambassadorship remains a rhetorical element of study abroad applications that is not actualized in practice.

Graham (2011) describes the student ambassadorial profile in terms of being courteous, friendly, and open to meeting new people. The student ambassadors do emulate the popular image of an ambassador who has an emblematic role. They represent their home country abroad, adopt a complex view of the Unites States and demonstrate respect for a foreign culture. They may complain at times about differences from their own culture, but not too much; they do not draw conclusions from surface observations but investigate them (Graham, 2011).

To be cultural ambassadors students must travel abroad individually and not as a group. Group travel modifies the interaction with the host culture when a group of students travel abroad because groups of any nationality tend to be less open to interactions with foreigners. The members of a group feel protected and therefore, they have a diminished motivation to step outside the protective circle. "As a result, groups tend to be more arrogant, hypocritical, and ruthlessly self-seeking than individuals" (Slimbach, 2005, p. 214).

I argue that to serve as effective cultural ambassadors, study abroad students must engage in three main action plans: listening to their foreign counterparts, breaking down stereotypes about America, and speaking the local language when in a non-English speaking country. In these ways, they will put the concept of cross-cultural communication into practice in their daily lives through dialogue with people of the host country. These soft skills equip them to play an active role in cultural diplomacy as student ambassadors.

Student Cultural Ambassadors As Listeners

Listening to others while abroad is a soft and diplomatic skill. In intercultural communication, listening gives the host the opportunity to express himself and gives the guest space for discovery. It is an active skill and does not mean being marginalized. If students go loud and bold, potential dialogue becomes a monologue and they miss the opportunity to discover that *the Other* in front of him or her also has a perspective on the world; "unfortunately, it [lack of listening] tends to shut down authentic openness to other sources of truth and goodness, and leaves one stuck in one's own prejudice (Slimbach, 2005, p. 213)." When one knows how to listen it means that one is ready to recognize the presence of *the Other* who also has something to say, which although different, may be right.

Listening demonstrates students' respect towards diverse others, openness to their points of view, and acceptance that "truth is too big for any single individual and culture to contain" (Slimbach, 2005, p. 212). Listening also means accepting that they are not the center of the world. In pre-orientation sessions for study abroad, educators should encourage students to spend time on the periphery of action or conversation in the host country. Generally, education in Western cultures including the U.S. makes students feel that they should be the center of an action all the time. This may be the origin of the myth of the hero who saves the world as well as of the related negative stereotypes.

However, one cannot become an insider in an unfamiliar space by constantly seizing the center. When entering a new culture, student cultural ambassadors do at times occupy the peripheral spaces but this does not mean being excluded. If they occupied the center at all times, they would be unable to perceive ethnic, ideological, and linguistic differences within the host society and would feel isolated.

The mental representation of center and periphery is easy to conceptualize because we all share the understanding that our bodies have a center, the torso, containing most of the vital organs and a periphery, consisting of the parts attached to the torso: arms, legs, head, and neck. Another common physical experience involves the body as the center and the perceptual field as the periphery. By extension, we conceptualize the center as our inner position in the world and the periphery as outer positions exterior to our own. This inner/outer dimension gives rise to self/other and mine/yours distinctions (Johnson, 1987).

Teaching study-abroad students the importance of this basic mental schema will help them open windows to reality outside themselves and feel comfortable giving up (temporarily) the central spot to the host culture so that they can better observe and learn from their foreign peers from the periphery. Successful student cultural ambassadors have this mental flexibility to move easily from center to periphery and vice-versa. Thus, they are open to a picture bigger than themselves and discover that other groups are not peripheral, much less inferior. The process of free movement from center to periphery assists students in dealing with their own identities and worldviews. Undermining centrism focused on their own culture, (in)securities, and judgments will help them to progress from self-absorption to relative and pluralistic world views.

Student Cultural Ambassadors Deconstruct Stereotypes

Student cultural ambassadors represent their own country abroad and thus, their role is to communicate to the members of the host country a more accurate image of the United States and to break down stereotypes that people there may hold about Americans. There are numerous negative and positive stereotypes. Negatively, Americans (1) are environmental polluters, (2) eat only fast food, (3) are superficial, loud, rude, boastful and immature, and (4) think they have all the answers. Conversely, on the positive side: Americans are (1) hardworking, (2) wealthy, (3) generous, and (4) friendly. Even if these stereotypes are not true, and even though students may be inaccurately criticized or praised for them, they should not take them personally.

To prepare for coping with stereotypes, student cultural ambassadors should be trained to apply a questioning strategy that assists them in seeing what is going on behind the scenes in the other person's mind: What is the issue? Is the criticism true or fair? What logic underlies it? How could I explain it or defend it (Kohls and Knight, 1994)? It is through understanding the other's assumptions that one can break down stereotypes. Cross-cultural competence has been achieved when one can shift from bluntly rejecting the stereotype to trying to understand and finally deconstruct it.

Without necessarily rejecting the pattern, student cultural ambassadors transform stereotypes about their country into generalizations that make their peers in the host country

think in more tentative and less absolute ways about Americans. This creates a space for further discussion to assess if the pattern is accurate and if there are exceptions to it. For example, a student dealing with a stereotype such as: "Americans are individualistic," first puts it into context, describe the general pattern, explains it, and then transforms it into a generalization where "*Many* Americans *seem* individualistic."

> Yes, Americans like to be independent and to see themselves as in control of their lives. These values are reflected in the popular song "My Way" or in the emphasis on self-expression or self-empowerment in today's society. Of course, this does not mean that all people living in the U.S. value individualism in the same way or at the same extent. It simply means that many, if not most Americans appear to have this value, and that the culture views this as a positive attitude (Paige et al., 2002, p. 63).

The difference between these two statements "Americans are individualistic," and "*Many* Americans *seem* individualistic," or in other words, between an absolute and a relative point of view, opens an intellectual path to discovering that not every individual fits an absolute profile and allows hypotheses to replace stereotypes. This conceptual strategy creates the likelihood of seeking more information about Americans. In this new context, the stereotype holder not only sees not only the pattern but questions it and becomes aware of those outside the pattern. When he or she starts to ask questions (Why do Americans seem individualistic? How is individualism perceived in their country? Do Americans help other developing countries? Do Americans volunteer? Are Americans that I know individualistic?), the rigid and unvaried nature of the stereotype is undermined. Now the stereotyped information will be used with caution, constantly being tested and revised. Even if general cultural patterns are recognized, it is no longer assumed that all people will act the same way (Paige et al., 2002).

Supplemental strategies used by student ambassadors consist of adopting a complex view of the Unites States (Graham, 2011) and observing others as small cultures and communities of practice as opposed to large monolithic cultures (Montgomery, 2010). They learn as much as possible about the Unites States, and more specifically their home state, in terms of hard data: when his or her state entered the Union, major industries in that state, and other local facts. When they interact with their hosts, students identify themselves with that state and thus "they have a second identity rather than just being another American." "Grounding themselves in American society is very important because of the phenomenon of the virtual American where American style, references, and accents become familiar to non-Americans through television, cinema, and video games" (Graham, 2011, p.199).

Montgomery (2010) proposes the concept of small cultures as communities of practice within the host culture. She builds on Holliday's argument (1999) that "large cultures are associated with ethnic, national or international groupings and that small cultures are related to any identifiable or cohesive social group" (2010, p.16). Recognizing small cultures reduces the tendency to stereotype because one moves away from a homogeneous perception of a culture toward a more inclusive perspective that perceives social activity and groupings on a smaller

scale. Thus, the study-abroad student does not see only a single host culture, but rather multiple small cultures as communities of practice or groups of people as a set of problems, concerns, and passions.

The concept of small cultures is useful because it breaks down the misleading equivalence between nation and culture. This relationship is conducive to a message of essentialism or ethnic reductionism, which encourages stereotyping and labeling.

> This mistaken direct correlation between nation and cultural or personal attributes and even value systems may lie at the root of many of the broad stereotypes that can lead to misunderstanding across groups and individuals. Nations incorporate a wide range of cultural beliefs and linguistic variations, and this means that treating a nation as one culture is misleading and can promote prejudice and from there inequality (Montgomery, 2010, p. 13).

Therefore, student cultural ambassadors, by dispelling stereotypes, eliminate the potentially harmful link between nationality and culture and open up intercultural dialogue, by dissociating general patterns of behavior from particular nationalities.

Student Cultural Ambassadors Speak Foreign Languages

Like diplomatic ambassadors, student cultural ambassadors should have proficiency in foreign languages or strive for fluency. This allows them to interact with the host culture and deepen intercultural understanding. Beyond facilitating communication, speaking the host country's language gives access to beliefs, values, ways of thinking, and perceptions. Everybody sees the world but no one sees it the same way. Since the main tasks of an ambassador are on one hand, to acquire an insider's understanding of the host culture's conception of the world, and on the other hand, to learn to see the United States through the eyes of others, speaking the local language is the basic requirement for cultural diplomacy.

While fluency in a foreign language enhances ambassadorial potential, learning how to speak it is always work in progress. Thus, although the word *ambassador* suggests that the individual is rather accomplished, the word *student* conveys this learning process. Students should be encouraged to strive to increase proficiency from the introductory to bilingual level. Because the concept of student cultural ambassadors is an encompassing one with as little exclusion as possible, I include all students in 100 level language courses and above.

Speaking English does not replace speaking a foreign language. As Graham (2011) points out: "The rest of the world knows that English speakers do not have a practical imperative for learning a second language… the rest of the world simply accepts that English is a *worldwide language* because of our size and power. Never confuse this, however, with English being *the world's language*" (p. 196). Investing time in learning a foreign language can be interpreted as a deliberate sacrifice in the service of learning to live which each other on this planet: "perhaps the biggest sacrifice for many people is to give up their language, their mother tongue…to admit to

someone that if I am going to learn to live with you then I must put myself at a distinct psychological disadvantage by speaking your language" (Walker, 2006, p. 71).

It is paradoxical that students are encouraged to pursue an international education and become global citizens but foreign language programs are offered late, during college, and may even be are reduced or closed in this struggling economy. Thus, students' lack of foreign language skills reflects to some extent the idea that English is a universal language, a position that is fiercely debated and often harshly criticized in international education.

> The idea that we will not need to know other languages in twenty-five years because everyone will speak English … has not served us well. America has a listening problem if we aren't learning foreign languages. We continually fail to understand – or even to see it as important to understand – what other think – and are telling us, about themselves about their situation, and about our frequently proffered prescriptions for what they should do about it. The list of foreign policy fiascos that this problem has caused us is a long one, and it is growing" (Johnson, 2012, para. 4).

These three action strategies to develop student cultural ambassadors — listening, deconstructing stereotypes and speaking foreign languages — consolidate the foundation for future global citizens. These two concepts overlap, with *global citizen* being more complex and encompassing than *student ambassador*, involving acquisition of enhanced skills such as ethnographic skills, global awareness, world learning and affective development (Slimbach, 2005).

Student cultural ambassadors should proactively claim their role in cultural diplomacy to create relationships with people that endure beyond their study-abroad period, combat stereotypes about their home country and build a foundation of trust between members of different cultures. Student ambassadors reach out to a broad public of non-elites, break language barriers and more importantly, create a neutral platform for people-to-people contact. While abroad, they offset the perception that America is a monolithic society defined solely by its foreign policy. They are the good seeds in the cultural diplomacy garden: "You prepare the bed, plant the seeds, water, and then cut it for five hundred years" (Cultural Diplomacy, 2005, p. 14).

To summarize, the generic concept of furthering cross-cultural understanding through education is implemented by adopting these three soft action strategies of listening, breaking down stereotypes, and speaking foreign languages. They are mainly enacted by student cultural ambassadors who engage in a genuine and humanistic dialogue, reduce ignorance, and thus act on behalf of the common good. These three basic and concrete actions are targeted toward creating a climate whereby members of different and distant cultures learn how to live with each other. This is the principal objective of study abroad and consequently, students must be prepared with this goal in mind. The challenge at the heart of international education is how we can best develop an education that prioritizes learning to live together with different others and pushes to the periphery, at least within the international education enterprise, pursuit of national interests and national security policies.

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Huang Zongxi's and John Locke's Rhetoric toward Modernity

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Abstract

Huang Zongxi was an influential seventeenth century Chinese political and social theorist who is considered by many to be the inspiration and founding father of democracy and human rights in China. This article examines the many similarities in thought and social influence between Huang and his contemporary, the English philosopher John Locke. Each is considered the Father of Enlightenment in his own country and played a major role in similar movements toward modernity and democracy. Among other shared views, both questioned the divine right of kings and saw the purpose of government as promoting the common good.

Key words: Locke; Huang; Wang Yangming; absolute monarchy; democratic theory

"Great minds think alike." This is an apt saying for the unexpected similarities between Chinese philosopher Huang Zongxi (or Tsung-Hsi) and his English contemporary John Locke. Both Locke (1632-1704) and Huang (1610-1695) were important seventeenth century political and social theorists whose work would shake their countrymen's worldviews and change the histories of their nations. Their rhetoric toward modernity shared many significant characteristics, although some differences exist due to cultural and historical backgrounds.

Both were strongly influenced by their fathers, who were involved in the political conflicts of their time. Locke's father was a Puritan country lawyer and a clerk to the Justices of the Peace in Chew Magna, who had served as a cavalry captain for the Parliamentarian forces during the early years of the English Civil War. Huang's father was a Ming governmental official and one of the famous "Seven Donglin[i] Gentlemen" who fought against eunuch power in the royal court and endangered their own lives. His father died in prison in 1626.

Both Huang and Locke lived in a transitional time period. Huang lived through the political and military conflicts that ended the Ming dynasty in 1644 when it was replaced by the victorious Manchu Qing dynasty. Similarly, Locke lived during the English civil wars from 1642 to 1651 which saw the defeat and execution of King Charles I, the temporary rule of the Puritans under Cromwell, and the royal restoration of Charles II in 1660. Their later political involvement was limited by the changing political fortunes of the factions with which they were associated. Huang distanced himself from government and focused on his work. He refused the Qing emperor's invitation to join the imperial court in Beijing, remaining in his home town in Zhejiang province. Locke spent several years in France and later in Holland to escape a temporarily unfavorable political environment in England for Puritans.

Both further developed the work of the thinkers who influenced them. Huang inherited the long tradition of Confucianism, an earthly, rather than religious, philosophy that emphasizes human relationships including the relationships between human beings and between people, the government and nature. Anything that would affect these relationships became a concern of Confucian scholars. Wang Yangming's[ii] (1472-1529) philosophy of the heart and mind inspired Huang most, just as Hobbes' political philosophy influenced Locke. Both Huang and Locke had long-lasting impacts on their societies. Huang nurtured many enlightenment scholars in China, notably the nationalist Wang Fuzhi, who remained loyal to the Ming emperors, and Liang Qichao, governmental reform advocate during the Qing dynasty. More importantly, Sun Yatsen, who became the first president of the Republic of China in 1912 after the downfall of the Qing dynasty, also drew on Huang's democratic and humanistic ideas. Sun reprinted the political ideas "On the Ruler" and "On the Officials" from Huang's major work *Waiting for the Dawn: a Plan for the Prince (deBary, 1993)* and widely distributed them as pamphlets during the 1911 revolutionary period. Despite Locke's enormous influence on Western ideology and liberal movements, Huang's contributions may have been even more valuable for a nation hungry for modern democracy but ruled by an autocratic dynastic regime without a free intellectual environment or contact with the outside world.

Absolute Monarchy and Government

Both thinkers refuted their forefather's ideas on the divine origin of royal authority and advanced the democratic idea that the ruler should govern in the interest of the people's wellbeing. As Huang expressed his doubts about the divine or heavenly bestowed authority of the king or the prince, "Could it be that Heaven and Earth, in their all-encompassing care, favor one man and one family among millions of men and myriads of families?" (deBary, 1993, p. 92). Similarly, Locke refuted the doctrine of the divine and absolute right of kings as advocated by conservative theorist Sir Robert Filmer, who sought to draw a direct line from the authority God granted to Adam to the power of contemporary kings. Locke (2005d) challenged that argument, writing that "yet the knowledge of which is the eldest line of Adam′s posterity being so long since utterly lost, that in the races of mankind and families of the world, there remains not to one above another the least pretence to be the eldest house, and to have the right of inheritance" (p. 17).

In *Waiting for the Dawn*, Huang argued that the correct attitude a king or prince should hold toward his citizens was to serve the common good. He also maintained that officials should work for the wellbeing of the people rather than for the emperor. He wrote that "In the beginning of human society each man lived for himself and looked to his own interests" (deBary, 1993, p. 91). Therefore, no one promoted the common good or eliminated social evils, but instead pursued selfish desires. However, then rulers came into being and they alone became masters of society, able to do whatever they pleased, including slaughter, maiming, and debauchery. Then, when their descendants inherited this power, a vicious circle of harm to

civilians was created. Thus, Huang claimed that it is the king who created the most harm for if there were no king, each man "could have looked to his own interests" (p. 92) Similarly, in his *First Treatise on Government*, Locke (2005c) asked, "[H]ow will the possession even of the whole earth give anyone a sovereign arbitrary authority over the persons of men?" (p. 7). In his view, God would never grant a ruler an absolute private dominion such as the power to deny his subjects food, starving them whenever they were not obedient.

In sections 90 and 91 of the *Second Treatise*, Locke (2005d) argued that once men left the state of nature, in which each person had the right to punish transgressions against him, to join in a commonwealth or political society, they delegated the power to make and enforce laws to the civil authorities, subject to the will of the majority, and were able to appeal to a judge or recognized authority for redress of injuries. Absolute monarchy was inconsistent with this civil government because there was no authority to which the ruler's actions could be appealed.

Mind and Knowledge

Both Huang and Locke believed that human beings are born with innocent minds that are shaped by life experiences and rejected the existence of innate knowledge or principles. Locke's metaphysical ideas, as expressed in *An Essay Concerning Human Understanding* (2005a), consider the human epistemological state at birth to be a tabula rasa or blank slate, similar to Huang's metaphysical thinking in the Chinese tradition based either in Taoism or in the *Book of Changes* (*I Ching*). Both Huang and Locke considered human understanding to be a reaction to specific stimuli such as color, smell and taste. Thus, experience shapes human subjectivity and action. In these beliefs, Huang was a follower, active advocate and passionate developer of Wang Yangming's philosophy of the mind, which also postulated that human judgment should be directed toward good through experience and retrospection, a notion similar to Locke's conception of knowledge coming through experience in the form of sensory perceptions and mental reflection. Wang Yangming's philosophy of the mind employs a kind of relativism which maintains that when the mind's principles of judgment change, everything else should change too. Samuel Zinaich (2006) similarly regards Locke's moral philosophy as belonging to the relativist tradition.

Education

Additionally, because of the importance both Huang and Locke gave to experience, they emphasized the role of education as a means to achieve human perfectibility, advancing toward virtue in a democratic society where the common good would be realized. During Huang's lifetime, the government bureaucracy was run by officials recruited through a rigorous civil service examination that tested classical literacy and mastery of Confucian thought. To prepare students for the examinations, a national state school system extended down to the prefecture and county levels. These were not schools for the mass of the population but places where those who had already obtained a private classical education would specialize in preparation for the civil service examination (see Elman, 1989, pp. 382-383).   In the "Schools" chapter of *Waiting for*

the Dawn, Huang advocated that the schools be places for political debate, where excellent governmental officials could be fostered and selected through free discussion and democratic elections. He argued that everything needed for governing the state should be derived from such schools. He maintained that judgments about good and evil and the conduct of state affairs should not be decided by the emperor alone, but rather through public debate in the schools. Therefore, the school, in Huang's view, is the highest administrative institution where political affairs should be decided. Different levels of officials should be trained to develop their democratic capabilities and then monitored in their political performance after graduation. Additionally, schools should focus upon academic knowledge and cultural foundations while developing citizens' ability to participate in governmental affairs so as to lay a foundation for democratic politics. Huang asserted that the prosperity of the schools would lead to the prosperity of society.

However, Huang held that in a feudal autocracy, the schools had lost their political function of participating in state affairs and educating outstanding officials. The root cause of this lay not in the schools themselves but in the loyal court's totalitarianism. Therefore, he recommended the reformation of the education system to establish different levels of schools throughout the nation. Most importantly, he urged that school officials be selected through public debate among the students, not by the government or the loyal court. The result he envisioned was control and supervision of the government by elite scholars; with politics controlled by unselfish academics, the regime would govern in the interest of the people.

Moreover, Huang's ambition was to change society through mass education by establishing as many schools as possible and eliminating illiteracy. In Huang's plan, the students and teachers would be concerned with state affairs and use their knowledge for pragmatic and virtuous purposes in accordance with the Confucian ideal of gentlemen. For Huang, educational reform was a precondition for democratic political reform. His reform proposals in "The Schools" greatly influenced subsequent educational and democratic reform efforts. Approximately two hundred years later toward the end of the Qing dynasty, reformers such as Kang Youwei, advocate of a constitutional monarchy, and Liang Qichao, Kang's student, incorporated Huang's ideas into the short lived Hundred Day's Reform of 1898. Under their influence, the young emperor Guangxu, before being deposed, issued more than 40 reform edicts including the creation of a new educational system and abolition of the traditional civil service examinations based on the Chinese Classics. As highly democratic as Huang's proposals were, they were also utopian in that they contemplated too elevated a function for intellectuals and the educational system.

Although Locke's principle of good or virtue is based on Christianity whereas Huang's vision of moral perfection is based on Confucianism, their ideas on education are much the same. Colman (1983) writes that "Making men alive to virtue is the chief task Locke allots to the educator" (p. 206). Locke's educational theory is itself founded on a psychology of human action, which mirrors Huang's adherence to Wang Yangming's fundamental principle of the unity of action and knowledge[iii]. The rationale Locke shares with Huang is that human beings

can choose to be virtuous when their characters have been shaped by a good education. However, the individual's judgment concerning what is the moral thing to do depends on circumstances, which, according to Colman (1983, p. 224), brings Locke to the edge of relativism, another similarity to Huang's moral philosophy. Both see educational reform as important for democratic reform. Locke thought that the content of education should vary according to social class. Gentlemen required a superior education that would prepare them to serve in positions of political leadership similar to the scholar officials advocated by Huang. In addition to mastery of English, he recommended the introduction of contemporary foreign languages, history, geography, economics, math and science, which is similar to Huang's advocacy of practical disciplines such as natural sciences and engineering to supplement a good command of Chinese classics and historical knowledge. In contrast, Locke believed that education for the common man could be limited to instruction in the Bible and a vocational skill.

Law and Government

Both Huang and Locke emphasized the importance of law that served all the people. Huang's assertion at the end of his chapter "On Law" that "when we have governance by law can we have governance by men" (deBary, 1993, p. 99) expresses the essence of his viewpoint. Genuine law should be timeless and protect the common welfare of citizens and the society or else it should not be called law. Huang claimed that in ancient China's Three Dynasties[iv], law was set up in the interest of the whole nation, not just to benefit the rulers. However, after that period, law was transformed to serve the purely selfish ends of the king and his ruling house, especially his sons. This dynastic law was illegitimate, because it did not fulfill the spirit of the law, which was to seek the common good. Huang argued that the spirit of the law was much more important than its content. He also maintained that the content and form of the law were in contradiction. The law's form, or appearance of responding to external and transcendent elements such as divine mission, rationality, and the common will, concealed its true content that only fulfilled the will of a certain class or group. Huang's separation of the form and content of the law made its hypocrisy clear to the people.

Huang further discussed two methods in setting up laws: "shu" and "mi"[v] literally meaning the establishment of laws in simplicity and complexity. In an ideal politics, Huang claimed, the fewer laws, the less crime. Taken to the extreme, no law at all would ensure stability and should be called the law without law. However, Huang's ideal of a society without law cannot be found in reality because this ideal society would be governed by moral principles, on the assumption that everyone under heaven was morally unselfish, which is not possible. In fact, selfish conflicts over property required the creation of the legal system which had to be complex and comprehensive or else inadequate laws themselves might bring forth chaos. Therefore, law had to fulfill the role that morality would play in an ideal world; the imposition of law compensated for people's failure to adhere to the dictates of morality. However, Huang claimed that the law was not an end in itself, but should serve the people and society. He identified as a great evil that, in practice, the law actually deprived people of their rights.

In one of his earliest works, *Essays of the Laws of Nature* (2005b) Locke argues that natural law is divine will which can be discovered by human reason and is the source of human virtue. The later creation of civil law derives its legitimacy from conformity with this natural law. Locke writes "this law of nature can be described as being the decree of the divine will discernible by the light of nature and indicating what is and what is not in conformity with rational nature" (cited in Gaela Esperana, 2006, p. 31) and "positive civil laws are not binding by their own nature or force or in any other way than in virtue of the law of nature" (cited in Gaela Esperanza, 2006, p. 35). This is similar to Huang's theories about the ideal society being governed by morality.

In Chapter I of Locke's *The Second Treatise on Government* (2005d), he defines political power as the right to make and enforce laws for the protection and regulation of property[vi] for the public good. In chapter II, to explain the origin of political power, Locke contrasts it to an original state of nature, in which men were equal and existed in "a state of perfect freedom to order their actions, and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature, without asking leave, or depending upon the will of any other man" (p. 17). Moreover, in this state of nature, human beings, as free and equal individuals, had the right and responsibility to punish transgressions against their life, liberty and possessions in proportion to the harm done. In Chapter VIII Locke identifies consent to majority rule as the basis for the formation of political society and lawful government. In Chapter IX, he argues that men are willing to relinquish the freedom of the state of nature for the greater security of political society. To protect their lives, liberty and possessions, he identifies three necessary elements: laws accepted by consent, a recognized impartial body to judge behavior and disputes, and the ability to enforce these judgments. This leads him in later chapters to theorize the separation of powers. He envisions a government with different branches, including a strong legislature, and an active executive, both acting in the public interest. Toward the end of the treatise in Chapter XIX, Locke addresses the dissolution of a government that has become tyrannical. He makes a strong argument that tyranny exists when the legislative or executive authorities systematically abuse their power for an extended period of time to advance their own interests instead of the good of the people. When the government violates the people's trust in this way, it loses legitimacy and the people have the right to dissolve and replace it.

Conclusion

Both Huang and Locke were Enlightenment forerunners whose seventeenth century ideas on moral philosophy, political reform, education and the psychology of self inspired later generations' democratic and scientific endeavors. One in the East, the other in the West, simultaneously they moved two civilizations toward modernity.

Despite being grounded in the different historical and cultural traditions of European Christianity and Chinese Confucianism, Daoism and Buddhism, they came to similar conclusions that legitimate government rested on the consent of the governed and should serve the common good.   Locke laid the basis for French Declaration of Human Rights and the

American Declaration of Independence. Huang's work served as a precedent for later Chinese democratic intellectuals such as Liang Qichao, Kang Youwei, Sun Yatsen, and many others. It is not an exaggeration to say that without Huang's efforts, the Republic of China could not have been founded and people in China today could not look back in history for the example of a democratic group of people willing to make a difference by sacrificing to build a more democratic government.

Although the two Enlightenment fathers have much in common, differences exist. The Puritan Locke believed that human nature is sinful because of his Christian background and the doctrine of original sin, whereas Huang, in the tradition of Confucian philosophers such as Mencius (fourth century B.C.E.) thought that human nature is good. Politically, Locke is more committed to the democratic struggle for people's rights, whereas Huang seems to yield to the authority of kingship in the form of the benevolent sage king who would listen to non-self interested scholar officials like Huang himself and use the power of the throne to make the nation democratic. Locke's works ranged from social issues of politics and economy to more personal concerns like marriage and happiness whereas Huang's works mainly dealt with larger issues such as history, politics, economy, astronomy, and literature. The two social theorists and rhetors, through their political, philosophical, and economic writings, raised fundamental questions about the mind, psychology, political democracy and human rights for their contemporary readers as well as future generations to ponder.

This paper has been an effort to let East meet West and bridge the two civilizations by initiating a conversation with the reader on the continuing relevance of Huang and Locke's ideas. Readers can weigh and judge the wisdom of their powerful rhetoric that would resolutely lead their countrymen and even the world to a better future.

Acknowledgments

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[i] Donglin were private Confucian academies that became centers of political dissent during the late Ming dynasty.

[ii] Wang Yangming is considered one of the most important philosophers in the neo-Confucian tradition. He is known for affirming the essential goodness of human nature, for his theory of the unity of knowledge and action, and for seeing social well-being as dependent on personal morality. See Wang Yangming (1572-1529) in the Internet Encyclopedia of Philosophy, http://www.iep.utm.edu/wangyang.

[iii] Wang writes that ""knowledge is the direction for action and action the effort of knowledge, and that knowledge is the beginning of action and action the completion of knowledge" (Wang, 1963, p. 11). See also "The Unity of Knowledge and Action" at http://bhoffert.faculty.noctrl.edu/HST330/25.WangYangming.html).

[iv] The Xia (Hsia,) Shang and Chou (Zhou) dynasties from the late third millennium BCE to about 221 BCE.

[v] Chinese pinyin "shu" and "mi."

[vi] In Chapter IX, Section 123, Locke, explains that he uses "property" as an inclusive term to describe people's "lives, liberties and estates."

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Developing International Clinical Rotations for Student Registered Nurse Anesthetists within the Nurse Anesthesia Curriculum

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Abstract

International educational clinical opportunities provide an experiential learning environment for nurse anesthesia students in areas that the current anesthesia education model in the United States does not offer. With the advent of modern technological advances, student anesthetists increasingly rely more on technology and less on patient observation. Participation in an international volunteer experience provides an opportunity for students to expand their cultural competence, clinical judgment and develop confidence in their practice without being overly reliant on technology. Currently, limited opportunities are available for graduate student nurse anesthetists to participate in international educational experiences.

A program was developed at Western Carolina University to encourage ongoing international opportunities for its nurse anesthesia graduate students, as well as develop guidelines for future student participation in these experiences. This included development of financial support for students who desire to participate in international volunteer opportunities. The program model and its guidelines could easily be implemented as part of the graduate student education at other institutions.

Key words: nursing education, international clinics, anesthesia curriculum, student nurses

Introduction

International experiences provide opportunities for students to develop cultural awareness, flexibility, independent decision-making and professional growth. Currently, 19 of the 111 accredited nurse anesthesia educational programs offer an opportunity for international clinical rotations while students are enrolled in a graduate program (AANA, 2011). This project established guidelines for participation as well as ongoing international service-learning opportunities by developing relationships and funding for future nurse anesthesia graduate students. The benefits and challenges of developing such a program will be discussed.

With the advent of technological advances in monitoring equipment and devices, student anesthetists increasingly rely more on technology and less on patient observation. International experiences provide an opportunity for students to expand their cultural competence, clinical judgment and develop confidence in their practice without being overly reliant on technology.

In a 1999 interview by Medge D. Owen and Douglas Ririe (2000), Dr. Frances James extolled the importance of including an overseas residency as part of an anesthesiology resident's student experience. He said "[students] must learn to use their senses and instincts to monitor patients as was necessary in this country 20 to 30 years ago. The resident must observe the patient and manually take the blood pressure and pulse. With today's advanced equipment, it's becoming more difficult to

convince trainees to observe the patient rather than to continuously watch the monitors with their backs to the operating field! (sic) Such lessons in vigilance are valuable for residents in US training programs. If one can adjust to providing anesthesia in rural South Africa, one can most likely adjust to practice challenges in Chattanooga, Tennessee, or Spokane Washington."

Additionally, Owen and Ririe (2000) argued that international residency rotations provide an opportunity for providers to learn how to practice without invasive lines and monitors. As a result, providers learn to carefully select their monitors and consider the cost-effectiveness of their anesthetic care upon return to the United States.

A review of 688 residents and medical students who participated in an international elective found participating students had changed attitudes towards serving in underserved communities, an increased likelihood to choose a career in an underserved area, improved clinical skills and were exposed to a wide variety of disease processes during their experience (Thompson, Huntington, Hunt, Pinsky & Brody, 2003). Additionally, students became less reliant on technology and more reliant on clinical assessment skills while providing care in an underserved population (2003). Students who participated in international service-learning trips in 2011 in conjunction with Western Carolina University also reported increased development of clinical assessment skills upon returning to the United States.

Lois Frels (1997), project director for the Council on Accreditation of Nurse Anesthesia Educational Programs (COA), argued that the inclusion of international experiences in a nurse anesthesia program works to expand students' cultural sensitivity long after the international experience ends. "Today we live in a global society which means that professionals need to be knowledgeable about diverse cultural and subcultural practices of multiple societies. This is of particular importance for nurse anesthesia providers because of the differences in worldviews held about anesthesia care. Nurse anesthetists need to understand the spiritual, physiological, and psychological variances that could affect anesthesia care as well as the post-hospital recovery process. A high level of cultural competence is required to provide culturally appropriate anesthesia care." (1997)

Problem Statement

Currently no opportunities exist for nurse anesthesia graduate students to participate in international clinical rotations at Western Carolina University. This project sought to establish ongoing international service learning opportunities for students enrolled in the graduate program, as well as develop an ongoing fund to help offset some of the costs associated with international travel.

Many barriers exist to developing this type of program. Suzanne Brown is a Health Volunteers Overseas (HVO) representative and certified registered nurse anesthetist (CRNA) who regularly takes graduate students on international volunteer anesthesia trips. In a 2010 personal communication with Mrs. Brown, she described that the need for proper supervision of students is an issue of paramount importance.

Brown (2010) states, "There's a need to protect the student during these trips. Ninety percent of the time things go great, but we [preceptors] have the responsibility to protect the student from the other 10%. You are the airway expert in these situations and students need to be supported as they step

into this role." Additionally, Brown explained that students participating in international trips should be comfortable in the clinical setting, flexible with a changing environment and ideally possess some language skills to ease the transition into practice in an unknown situation (2010). This echoes the guidelines set forth by American Society of Anesthesiologists Overseas Teaching Program. Brown (1994) stated the following:

> To work successfully in a remote program one should forget how it's done back home. Fit into their system now and figure out from their perspective, why they do what they do. Candidates must not regard themselves as saviors, but as laborers like everyone else working in the same place. Comparisons of superiority and inferiority have no place in cross-cultural experiences, only likenesses and differences should be remembered. Keep an open mind and above all else, learn to expect the unexpected.

This project explored the training and resources needed for successful student participation in international service-learning trips. Additionally, it established relationships with local nurse anesthetists and surgeons who regularly travel to underserved communities for surgical medical mission trips. This allowed for an in-depth exploration of the overseas clinical environment so Western Carolina University graduate students can be as prepared as possible for travel into these regions.

Literature Review

A review of the literature was conducted focusing on the following search terms in EBSCO host: international clinical experiences, international anesthesia, and third-world anesthesia. There are approximately 230 million major surgical procedures performed annually worldwide, but anesthesia care in many nations is still severely lacking. The World Health Organization recently recognized the need for safe surgical services as a major health issue and this goal is only accomplished with safe anesthesia services (Walker and Morton, 2009). With a continued need for anesthesia in developing nations, there is also a need for anesthesia providers. This need can be met by educating providers in their native countries or by service-learning trips.

In 2000, the World Federation of Societies of Anaesthesiologists (WFSA) identified the education of individuals in their home country as an issue of utmost importance and began a new teaching initiative to encourage the education of anesthesia providers in their own nations. Since the program began, efforts to educate native providers have taken place in over 60 countries (Enright, Wilson & Moyers, 2007). Training programs are currently active in Thailand, Romania, Israel, Chile, India, South Africa, Tunisia and Columbia. The program's belief is that anesthesia providers should be educated as close as possible to the area they will eventually practice. These types of programs shift international mission trips from service-learning opportunities to teaching missions. The effort is to "teach the teachers" so anesthesia providers can eventually educate future anesthetists in their home nation (2007).

While current programs are being expanded to educate anesthesia providers in their home nations, service-learning opportunities remain the foundation of international missions and education

at present. Seifer (1998) defines service learning as "a structured learning experience that combines community service with explicit learning objectives, preparation and reflection." For students engaged in this type of learning the goal is to provide direct community service while learning about a particular community and applying knowledge learned in the classroom. The emphasis in this type of experience is reciprocal learning, where the traditional definitions of teacher and learner are intentionally blurred.

Within the field of healthcare, trips to foreign countries provide an opportunity for an expansion of students' adaptive skills, cultural awareness and professional development. A review of residents participating in the Mayo International Health Program (MIHP) found students rated seeing a wide variety of pathology, working with limited resources and developing clinical/surgical skills as the most beneficial elements of an international education. Residents' personal development focused on experiencing different cultures and learning how to interact with a multitude of patients (Sawatsky et al, 2010).

Participation in international educational experiences is not without hardships. In 2006, Volunteer Service Overseas (VSO) surveyed its volunteers to identify the health risks and problems encountered by those serving overseas (Bhatta et al, 2009). Eighty percent of participants reported diarrhea while overseas and over half reported having some type of illness during their placement in a third world country. Other common health concerns were skin and dental problems. About 1 in 6 volunteers were involved in an accident, mostly traffic accidents, while serving overseas. Nearly a quarter of volunteers who responded to the survey said they were exposed to acts of aggression, including being mugged or interacting with police in areas of political unrest (2009). One in nine volunteers living in mosquito-rich environments tested positive for malaria during their assignments. Inclusion of these risks should be part of the education for those interested in participating in overseas anesthesia trips for teaching or service.

When traveling to an unknown area, anesthesia providers need to also consider the adequacy of supplies. Some items may be available locally, but providers need to confirm prior to arrival the resources available. It is prudent to carry some personal equipment. Suzanne Brown (1994) recommends a precordial stethoscope, laryngoscope with blades (extra battery and bulb), endotracheal tubes, an *ambu* bag, drug labels, goggles and gloves. Since the amount of drugs may be limited at the surgical facility, it is also recommended to bring a limited number of drugs needed for each case. Medications including succinylcholine, atropine, narcotics, naloxone, ketamine and reversal agents ensure the provider has the necessary medications to effectively anesthetize patients (1994). Consideration of what procedures can be done under regional anesthesia and packing the appropriate local anesthetics may help to maximize resources and reduce the amount of medications needed for each case. Table 1 below is a summary of five articles written between 1998 and 2010.

Table 1. Literature Review

Author	**Article Summary**
Walker, I. A. & Morton, N.S. (2009). Pediatric	An article aimed at demonstrating how neglect

healthcare- the role for anesthesia and critical care services in the developing world. *Pediatric Anesthesia*. 19: 1-4.

in developing countries' hospital services has had damaging effects on the delivery safe anesthesia. The authors pointed out that most of these problems result from a lack of medically qualified anesthetists, lack of supervision and training of nonmedical anesthetists, limited monitoring of anesthesia, and inadequate supplies of drugs and equipment. The authors suggest supporting our anesthesia societies to encourage more physicians to train in anesthesia and retain them in their native country.

Enright, A., Wilson I.H. & Moyers, J.R. (2007). The world federation of societies of anaesthesiologists: supporting education in the developing world. *Anaesthesia*. 62: 67-71.

The aim of the World Federation of Societies of Anaesthesiologists (WFSA) is to improve the standards of anesthesia worldwide, with a particular interest in developing countries. The article identifies that the education of individuals in their home country is of utmost importance. The WFSA began a new teaching initiative to encourage the education of anesthesia providers in their own nations. Since the start of the program, efforts to educate native providers have taken place in over 60 countries.

Seifer, S.D. (1998) Service-learning: community-campus partnerships for health professions education. *Academic Medicine*. 73(3): 273-276.

The article gives recommendations for integrating service learning into the medical school curriculum. The author points out that while current programs are being expanded to educate anesthesia providers, service-learning opportunities remain the foundation of international missions and education at present.

Sawatsky, A.P., Rosenman, D.J. Merry, S.P., & Furman, M.S. (2010). Eight years of the Mayo International Health Program: what an international elective adds to resident education. *Mayo Clinic Proceedings*. 85(8): 734-41.

A retrospective study to examine the educational benefits of international elective rotations during graduate medical education. The reports of 162 residents indicated multiple educational and personal benefits. These included, gaining experience with a wide variety of pathology, learning to work with limited resources, developing clinical and surgical skills and becoming more culturally

competent.

Bhatta, P., Simkhada, P., Teijlingen, E. & Maybin, S. (2009). A questionnaire of voluntary service overseas volunteers: health risk and problems encountered. *International Society of Travel Medicine.* 16(5): 332-337.

A study that analyzes the risk and problems encountered by VSO volunteers overseas. Diarrhea was discovered to be the most recurrent problem at 79.9%. Skin and dental were the next most prevalent problem. One in six participants had accidents, while ¼ experienced acts of violence and aggression. The study stressed the importance of pre-departure health preparation of volunteers to prevent and lessen accidents and illnesses.

Results and Discussion

Following a review of the current literature, discussions with Western Carolina University nursing faculty and Suzanne Brown of Health Volunteers Overseas, the following guidelines were established for student participation in an international service-learning trip. The student(s) should be in his or her second year of an accredited graduate nurse anesthesia program and demonstrate interest in global healthcare as well as a desire to engage in voluntary service to the community. Students will be responsible for finding their own international clinical rotation. Approval from the program director must be obtained for the perspective site. Students will sign a release of responsibility to Western Carolina University. Any negligence, harm or death to the student or patient, or liability will fall on the student and not the school.

The student will complete pre-mission preparation with the surgical team to clarify his or her role during the trip. This includes any language or cultural training if necessary. Students participating in an international experience must be in good academic and clinical standing within their program and obtain approval from the program director prior to participation. A passport is required for any international travel. Before leaving for an international rotation, students should obtain appropriate premedication and any necessary vaccinations. Premedication requirements vary based on the country where the students will volunteer and potential exposure to communicable diseases. Once overseas, clinical experiences and any practicing of anesthesia will take place under the supervision of a mentoring certified registered nurse anesthetist. The student will ultimately be responsible for funding all aspects of their trip. The nurse anesthesia program director will provide a minimum of $300 to each student towards his or her trip from the nurse anesthesia development fund. The student is expected to actively participate in fundraising for him or herself to fund the major percentage of the cost of the trip. Students accepted into the Hope for Honduras trip with Dr. Williams, would be matched dollar for dollar the amount they raise.

As a part of developing this program and opportunities for clinical experiences for Western Carolina University students, a relationship was established with Dr. Nathan Williams, a surgeon in Asheville, NC, and founder of the Hope for Honduras and Hope Chest for Women programs. This group, along with certified registered nurse anesthetists from Asheville Anesthesia Associates (AAA), makes a bi-yearly pilgrimage to Santa Barbara, Honduras to perform surgery on patients with

advanced gynecological cancers. In 2011, nurse anesthesia students from Western Carolina University participated in both a spring and fall trip to Honduras with this group. Table 2 is a summary of the requirements for student participation.

Table 2. Student Participation Requirements
- ❖ Be a senior nurse anesthesia student in an accredited program
- ❖ Clinical experience will take place under the supervision of a mentoring CRNA
- ❖ Candidates must demonstrate an interest in global medicine and a desire to engage in voluntary service
- ❖ Complete pre-mission preparation including language and cultural training if necessary
- ❖ Be in good clinical and academic standing in the program
- ❖ Approval from program director
- ❖ Appropriate premedication and vaccinations received
- ❖ On return from the trip, each trainee will complete a rotation report, which outlines the details of the trip and provides a narrative of the experience
- ❖ Sign Release
- ❖ Must engage in fundraising for the project

<div align="right">Baquero and Porter, 2012</div>

One of the major limitations for student participation was the cost per person associated with this type of trip. Average cost for an international service trip with Hope for Honduras ranges from $900 to $1300. The cost includes airfare, lodging, ground travel and food. In order to provide for student participation on future trips, a nurse anesthesia development fund was established to receive contributions from alumni, local nurse anesthetists and other sponsors. At the time that the student trips took place there was not a nurse anesthesia development fund in place at Western Carolina University to provide student registered nurse anesthetists (SRNA) with financial support from the anesthesia program for participation in an international experience. The need for this type of fund was identified through a survey conducted by the authors via SurveyMonkey.Com. All current and former students from the Western Carolina Nurse Anesthesia program were asked to participate. Forty-one of fifty-eight students responded to a survey and of those responding, 38 (92.7%), said they would contribute to a nurse anesthesia fund designed to financially assist current students' participation in international clinical rotations, conferences and professional days. The evidence of the need for a nurse anesthesia development and fundraising account was presented to the anesthesia school director, school of nursing director and the director of development at Western Carolina University. The Western Carolina University Development Foundation approved and created the account specifically for the nurse anesthesia program after the presentation of such evidence.

A total of $2,450 was raised to support two students participating in trips with Hope for Honduras. These funds were raised through donations from International Anesthesia Volunteers Facebook page using FundRazrs, direct donations from local CRNAs and the newly established Nurse Anesthesia Development Fund at WCU. Print publications designed with Adobe Illustrator and personal communication with CRNAs, faculty and alumni helped raise the needed funds to support these students.

Financial support for the pilot program of this project was raised in a large part by contributions made by Asheville, NC area nurse anesthetists. This type of donation was helpful for these trips, but may be a limited source for continued funds. A yearly letter will be sent to alumni from

Western Carolina University's nurse anesthesia program to elicit continued support for this program. The student who last received support from the fund is responsible for communicating with the alumni to generate continued support for this program. Email, flyer, and face-to-face solicitation were also used to help encourage financial contributions for student participation in the 2011 trips. Additionally, incorporating a current student representative in charge of coordinating with preceptors and helping with fundraising may be beneficial in the sustainability of this project. The ability to secure financial support for students participating in this program was a major contributor to the success of the program and would be factor in limiting future student participation if funds for travel are not available.

Future trips may be supported with funds earmarked for international clinical anesthesia training using the Western Carolina Nurse Anesthesia Development Fund, with the WCU nurse anesthesia program director, overseeing the allocation of resources. A period of thirty days is required for transfer of funds which should be accounted for in planning so the necessary funds are available for students.

In Honduras, the group stayed at a local Seventh-day Adventist orphanage located within two miles of the Santa Barbara Hospital operating room. The surgical team brought all necessary supplies. This required meticulous preplanning to determine the quantity of induction agents, paralytics and pain medication required for the surgeries. The General Electric Corporation (GE) previously donated the two Datex-Ohmeda Aespire anesthesia machines used in the Santa Barbara hospital operating room. Although there was an Isoflurane vaporizer on the machine, the Sevoflurane vaporizer was used because it was the only liquid anesthetic available for refill at the Santa Barbara Hospital. One challenge expressed by the Honduran anesthetists was that although it was nice to have new machines, the maintenance was too advanced for any of them to remedy a problem with the machine should it arise. Martha Walker, an Asheville anesthetist traveling with the group also expressed concern regarding the equipment available in Honduras.

"Although we had very nice anesthesia machines we were certainly limited in medication options as well as emergency airway equipment or alternative airway management tools. No Glide scope, no jet vent, etc if needed," said Walker (Personal communication, April 3, 2011). One problem the American anesthesia team experienced with the machines was that during the first few cases, the end tidal CO_2 rose to levels in the 60's. After checking the absorber, it was found to be one large solidified mass. The absorber, it was assumed, was exhausted and had already changed to purple then back again to ash color. It had apparently desiccated before the team arrived to the OR. After the absorber was changed, the high $ETCO_2$ readings resolved. The facility was stocked with only one circuit and mask per operating room. Between cases the circuit was washed in a disinfectant solution, dried and reused for the next case.

A Sevoflurane vaporizer was brought during the March 2011 trip to be donated to a local children's hospital anesthesia team. Transporting the vaporizer proved to be logistically challenging as it had to be carried onto the plane. The ability to speak Spanish was beneficial as the device had to be described at multiple security checkpoints.

Supplies of blood and blood products were extremely limited and patients who anticipated

needing blood had to donate blood prior to surgery. Ken Walker (November 21, 2011), an Asheville anesthetist participating in the trip, said the following in a personal communication about the lack of available resources and unforeseen difficulties:

> No matter how much thought and preparation there is beforehand there always seem to be unforeseen problems. On our last trip, we had several surgeries that were much more involved than some we had done on previous trips. These cases required transfusions that depleted the hospital blood supply. We also began to run short of some of the things that we thought we had plenty of. The hospital personnel were as much help as possible but if you don't have it there really isn't much you can do. This required us to do some fairly unorthodox things. You use what you have and you do things that you have to do. Anyone involved in this kind of work will tell you the same thing. What you do is not unsafe but is probably not what you're taught in your training.

Other concerns were the limitation and miscalculation of medications needed for the trip. According to Martha Walker (2011), during her experience in Honduras, "The antibiotic situation was not good. We didn't really have enough variety to cover all situations and some were out of date. I hope we didn't have post-op infections." Table 3 summarizes the knowledge, procedures, and items for transporting the supplies needed for an anesthesia mission abroad.

Table 3. Basics for delivering anesthesia in developing countries
- Know the type and how many surgeries you will have
- No one should carry or pack drugs on the plane except the physician
- Think of alternatives to items that are big or heavy (Bair Hugger)
- Something to warm patients (electric blankets)
- A couple of bags of Hespan
- A functioning anesthesia machine
- Liquid anesthetics
- Emergency drugs (epinephrine, atropine, Anectine etc.)
- Narcotics and naloxone
- Ketamine
- Reversal agents
- Drug labels
- Precordial stethoscope
- Laryngoscope with blades (extra battery and bulb)
- Endotracheal tubes
- Ambu bag
- Goggles
- Gloves

Kate McDonald, a Western Carolina nurse anesthesia graduate student, participated in the fall 2011 trip to Honduras. In a personal communication (December 27, 2011), McDonald explained her surprise by the operating conditions at the local hospital:

 "My clinical experiences were beyond comprehension coming from a society of unlimited resources and technology. The perioperative environment lacked the majority of our standard monitors/medications/equipment, taking critical thinking far beyond didactic training. My Honduras trip is one I will never forget and has only augmented my nursing experience and anesthesia preparation."

Language skills are also of great benefit during any international experience. Both Ken and Martha Walker echoed the importance of Spanish skills for these trips. Martha (2011) said comforting patients during the perioperative period was more challenging because of the language barrier. "It was still hard not to be able to say the words of comfort and reassurance that I normally would." Kylee Baquero (November 23, 2011), a SRNA who attended the March 2011 trip said:

"This was an excellent opportunity to expand my study of Spanish in real-life clinical situations. Upon return to the United States, I was better able to communicate with my Spanish-speaking patients in medical and anesthetic related terms and phrases. Being able to communicate with a patient in her native language is extremely comforting for her especially during the disorientation of emergence from anesthesia."

Participation in these types of trips is not a vacation and all members of the team are expected to be involved in helping accomplish the goals of the day. In Honduras, two CRNAs rotated responsibilities providing anesthesia, serving as the circulating nurse and cleaning the operating room between cases. Martha Walker, CRNA, (2011) stated that, "Having to be involved in all the care aspects adds another level of stress too. Trying to help circulate and trouble shoot old OR equipment is certainly a distraction that I'm not used to." Kylee Baquero, SRNA, who attended the March 2011 trip, described her opportunity to scrub during some cases:

"It was a great opportunity to learn the surgeries and understand what is happening on the other side of the drapes. I gained a true appreciation for how skilled scrub technicians are. The experience also helped me understand the flow of certain surgeries and how to time my anesthetic better. Some areas were ethically difficult for me. The scrub brushes we used to wash our hands were reused, the water had to be poured from large jugs to wash our hands, and the gowns were not sterilized to the same standards there as they are in the United States." Martha Walker summed up the importance of such trips with her reflection of what the experience in Honduras meant for her:

"It was an opportunity to donate the thing I know how to do best. I don't know of a time I could go somewhere locally and donate an anesthetic to a patient in need. These women we operated on had no other chance for the level of care Dr. Williams provided. To get major cancer treatment requires going to a large city and having money. It seems right to help give them a higher quality care that would have been deprived of them due to poverty. I have so much

compared to all of these people. It feels good to share with them."

Kate McDonald, SRNA, said her trip to Honduras has forever shaped the way she practices anesthesia and also how she uses the resources available within the operating room. McDonald (2011) said in the following statement:

"This mission trip has provided far beyond what I could have ever imagined. Personally, professionally and clinically I experienced significant growth. There has not been one day since I have returned that I haven't stood in the OR thinking about our embellished requests, selfish demands and over abundant waste of resources."

International mission trips would be much more logistically challenging for the student anesthetists without the cooperation from local Asheville doctors and nurse anesthetists. Arranging student participation was in large part made possible by the willingness of CRNAs who already served as preceptors to Western Carolina University nurse anesthesia students. Both students participating in the mission trips to Honduras worked in the clinical setting with mentoring CRNAs prior to traveling. This allowed for expectations to be clear upfront and also for the team to work cohesively once overseas. Most foreign volunteer trips through organizations such as Operation Smile are directed at practicing nurse anesthetists and surgeons, not students (Operation Smile, 2010). In order for student nurse anesthetists to gain foreign clinical experience, they need to go as part of a smaller team, such as Hope for Honduras. Developing this program through Western Carolina University will help to provide opportunities for future students to participate in international trips.

At the time of the scheduled trips, no allowance for additional days off from clinical rotations for international travel was included in the Western Carolina University Nurse Anesthesia Graduate Student Handbook (WCU SON, 2012). Students enrolled in the nurse anesthesia program are allotted 12 personal days off during the 28 months of the program. These days can be used for vacation or sick days. Because the COA does not recognize international clinical experiences as clinical days, students were required to either make-up additional clinical days or ask for an extension of time off. Inclusion of days off for experiential learning opportunities such as international travel would be beneficial in planning for future student trips.

An area for improvement within this program is the need for student debriefing once they return to the United States. Kate McDonald, SRNA, fall 2011 trip to Honduras had a very intense case where a patient lost over five liters of blood and the operation depleted the hospital's supply of blood products). McDonald said she was overwhelmed with emotions and had to quickly transition back into her rigorous clinical schedule without time to process all the events that occurred in Honduras. Adding time for students to discuss the experience with faculty or other students may be beneficial for students as a way to reflect on experiences following an international volunteer trip where they are exposed to unconventional anesthetic techniques. McDonald (December 29, 2011) reiterated these feelings in the following statement:

"Reflecting back, I wish I could have had a day to myself to work through and debrief about

what I was exposed to. I never had time to talk to anyone before I was thrown back in to my own "make up" clinical hours."

Despite the difficulties students encounter on these types of rotations, Kylee Baquero, SRNA in the spring trip to Honduras described the experience as one that could not be duplicated in the following statement:

Administering anesthesia in a rural, third-world operating room presents complex situations, a demanding environment and the use of antiquated equipment and drugs; experiences not as easy to come by in our modern western world. We benefit from learning how to deliver a safe anesthetic without depending on monitors and machines. The purpose of an international clinical rotation is not only to develop a sense of philanthropy, but also to take students back to a time when anesthetists always had a finger on the pulse and used their senses to assess their patients.

Conclusion

In conjunction with the Western Carolina University School of Nursing, a reproducible international clinical rotation, guidelines and fund raising model were established to provide globally expansive learning opportunities for future anesthesia students at WCU. This was accomplished through two successful trial rotations of current SRNAs, the development of a Nurse Anesthesia Development fund and the approval of the anesthesia school director at WCU. Having students participate in this type of clinical rotation does come with its limitations; students suffer emotional disturbances, develop fatigue and illnesses, have a difficult time raising funds, and must be in a position to be able to take the days off from classes and clinical requirements. Other challenges encountered included finding an overseas site and anesthetists that were willing to take students. With this particular project, students from WCU were limited to the Hope for Honduras program for student participation, as other anesthetists with separate organizations declined to take students.

Establishing international clinical rotations in the Master's of Nurse Anesthesia curriculum has proven to be feasible for students and Western Carolina University. Through the establishment of guidelines for student involvement, a nurse anesthesia fund, and surgical teams willing to allow SRNA participation, future students will be able to attend an international clinical rotation at WCU for years to come. This type of clinical experience, when included as part of a graduate school curriculum, enhances a student's clinical expertise, adaptability, sense of philanthropy and improves cultural awareness. The goal of this program is to produce more vigilant, skilled and well-rounded individuals as future anesthesia providers.

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Citizenship Education and Social Movements

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Abstract

This paper will address what in two Middle East nations with regard to citizenship education and how that is affecting social movements in those countries. Governments are turning to a curriculum of citizenship education, particularly in higher education, to remedy the precipitous drop in peoples' engagement in society. The reason for this choice by governments is varied. The issue of citizenship with its many complexities is becoming central to the contemporary political debate and is a strategic subject area in higher education. This paper will explore what citizenship means while also establishing an understanding of citizenship education and social movements. From these definitions, a correlation will be drawn from citizenship education to social movements. This paper proposes that when governments introduce a curriculum teaching members of society how to be active citizens, there is an increase in social movements advocating for a transformation of perceptions within their country.

KEY WORDS: Social Movements, Experiential Learning, Community Service, Citizenship

Introduction

Many governments from around the world have stated the importance of pursuing civic education, particularly in the past decade. A commonly cited reason for discussion of civic education is a drop or lack of participation in the political and social institutions in those countries. However, the reason for this choice by governments is as varied as the nations themselves. For instance, in Egypt, the Mubarak regime chose to implement a civic education program because they believed that people who were taught the value of participating in social institutions would be less likely to be incited to armed rebellion (Baraka, 2008). Other nations, such as those in Europe, want to encourage peoples' participation in society to re-energize participation in government. Indeed in 2004 the European Commission stated that the promotion of active citizenship was a "foremost priority for European Union action" (Eurydice, 2005).

Citizenship Education is a globally established phenomenon in which many national governments participate. The year 2005 was the year of Citizenship in Higher Education in Europe. Promoted by the Council of Europe, this was a culmination of many years of effort to institutionalize a curriculum that combated the public's apathy. Many countries around the world are experiencing a lack of civic engagement, and this has become an increasing opportunity for teachers of civic education to effect a change. Research shows that a lack of engagement is detrimental to overcoming many societal obstacles and people are looking to educational institutions to teach new generations the importance of citizenship.

Methodology

This paper will first attempt to define citizenship, civic education, and social movements. From these definitions, the paper will examine two case studies of Egypt and Tunisia. These two case studies will include an analysis of the countries' civic education programs as mandated by the ministry of education and the guidelines provided by the ministry of education. Then each case study will look at the demands made by the social movements within the two countries. From each case study, the paper will look to see whether there is any evidence that students were given expectations in their civic education program that were not met when they entered society, and additionally if there is any correlation between the civic education programs established by the former governments and the social movements within the two countries.

Citizenship Literature Review

T.H. Marshall in his definitive work on the theory of citizenship defines that concept as consisting of three core elements: civil, political, and social. The civil element is composed of the rights necessary for individual freedom – liberty of the person, freedom of speech, thought and faith, the right to own property and to conclude valid contracts, and the right to justice (Marshall, 33). The political element involves the right to participate in the political process, either as a voter or as an elected member of a body invested with political power. Finally, the social element encompasses the whole range from the right to a modicum of economic welfare and security, to the right to share to the full in the social heritage and to live the life of a civilized being according to the standards prevailing in the society (Marshall, 1964).

There is also a more modern discussion on citizenship that builds on Marshall's work. This discourse includes two broad components that together make up modern citizenship. The first is a set of shared cultural, symbolic and economic practices, which draws attention to the fact that citizenship in a nation-state is inevitably tinged with the national culture, language, religion, history and tradition. The second is a set of civil, political and social rights and duties. The civil rights are balanced by the obligation to keep the law and to demonstrate a set of civil values such as honesty, tolerance, decency and self-respect. Political rights are balanced by duties like loyalty to the country, defence in time of war, and active participation in political life. Social rights are balanced by duties such as helping others through voluntary activity, community service and other forms of active citizenship (El-Nagar, 2009).

Citizenship plays an important role in many social movements dealing with social justice and inequality. That is to say, social movements will use the discourse of citizenship to undertake activities of questionable legality (Earle, 2008). This occurs because it is generally assumed that citizenship carries with it a variety of rights. Authors generally discuss two types of citizenship: formal and substantive. Formal citizenship rights mean that they have paperwork to prove that they are citizens of a specific country. The substantive rights go further to include access to basic needs such as housing, education, and health care (Earle, 2008).

An interesting discussion is the link between the practice of citizenship and the practice of

democracy. There are many who have put forth that good democracy is not possible without the practice of citizenship or civic engagement. Henry Milner for instance, argues that people without civic knowledge cannot be expected to vote or engage in other political participation (Milner, 2001). Patricia Wilson (2004) argues that deep democracy, the enfranchisement of the individual, occurs when citizenship becomes personal engagement. Conversely, Adrianna Kezar et. al. (2012) argue that the "civic recession" in the United States has led to public consternation over the effectiveness of political institutions there. Thus, in a democracy civic participation articulated through civic education are linked.

However, when there is civic education without democratic practices the link is severed. Thus the question of the effect of civic education comes into question. The working assumption that civic education leads to more political and social participation cannot be held if the program is in a country run by a dictatorship. There is also very little literature on civic education programs in dictatorships. For this reason an analysis of the curriculum is included in the paper.

Civic Education Literature Review

Civic education as it will be discussed in this paper refers to the education of citizens by a curriculum, implemented and mandated by a federal government. This means it does not include civic education being performed by non-governmental organizations, private schools, or any other group educating citizens through a variety of methods about citizenship as defined above. It also does not refer to the programs in place for educating immigrants to a specific country, migratory education, for general knowledge of that country's institutions. Thus, the focus will be on the education received within public schools that have federal mandates to provide civic education.

Schools often serve as places that assist students in developing an understanding of society and commitment to political and civic engagement (Homana, 2006). Citizenship education in schools is defined as the opportunities provided by schools to engage students in meaningful learning experiences such as role plays, debates, mock trials, classroom deliberations, student councils, service-learning and other active teaching strategies to facilitate their development as politically and socially responsible individuals (Homana, 2006).

The literature on civic education documents many examples that support the positive relationship between education and democracy. This is demonstrated by the role of school curricula in promoting democratic values and capacities. The modern history indicates the interrelationship between politics and civic education (Baraka, 2008). As mentioned above this relationship is not well studied by the literature when the country is a dictatorship. That is the reason for the analysis of the curricula. However, I am not versed in the theory of education and will not account for varying theories about difference between what is taught and what is learned.

Social Movements

The definition of social movements for this paper is taken from *Persuasion and Social Movements* by Charles Stewart, Craig Smith and Robert Denton. They identify six different stages of social movements and various goals a social movement must accomplish within each stage. A social

movement must transform perceptions of social reality, alter self-perceptions, legitimize the social movement, prescribe a course of action, mobilize for action, and sustain the social movement. Their work is meant to transcend culture and ethnicity and apply to social movements from any country.

The people who make up social movements must convince their audience that something is wrong if they are to agitate for change. To do this, the social movements often confront limitations in how people view the society around them, and what they think is possible. This requires that the social movement *transform perceptions of social reality* of past, present, and future (Stewart, 1984).

One of the most important aspects of a successful social movement is to affect the people involved. The social movement must often convince people that they are worthy of the demands being made. Thus it is *altering the self-perceptions* of the people involved. This addresses the self-esteem and self-identities of the people within the social movement. The rhetoric used will point to a status of oppression in society that must be overcome. If the movement is directed by those who feel oppressed the focus of self-esteem is to build the participants confidence to act. If the movement is directed by those outside of the oppressed group, as in the animal rights movement, then the self-esteem needs are built around being compassionate and moral (Stewart, 1984).

With perceptions established for those participating in the social movement, they must then project those perceptions and making them legitimate in the eyes of the public, government, and formal institutions. Not only is *legitimizing the social movement* a necessity, they must maintain the legitimacy. With legitimacy come five powers: the power to reward, the power of control, the power of identification, the power of terministic control, and the power of moral suasion (Stewart, 1984).

The power to reward allows the movement to reward those who conform and obey the approved values and norms and to punish those who do not. The power of control allows the social movement to regulate the flow of information. This means that they can determine if, when, how, and with whom the communication can occur. The power of identification occurs when the social movement becomes the protectors of sacred symbols. That is to say, the social movement gains control of places, emblems, documents, etc. which are precious to the public. The power of terministic control allows the social movement to control the discourse of the topic. Thus the type of language used in the dialogue may be shifted as can the meaning of certain words. Finally, the power of moral suasion gives to social movements control over attitudes and emotions of the public (Stewart, 1984).

As the social movement attempts to establish legitimacy and deal with perceptions, they must *prescribe courses of action*. Without a direction the social movement will flounder and will not be able to gain legitimacy or establish itself as a part of the society. To do this, they must have a plan. Describing the plan involves detailing "the what," "the who," and "the how" (Stewart, 1984)

With a course of action established the social movement must *mobilize for action.* This involves many different groups as there will be different levels of commitment from the various segments of society. Much of the mobilization will come from energizing the discontented. If the social movement can change their perceptions, this group will be more willing to agitate to change their condition. The social movement will also attempt to gain support from "legitimizers." These are well-known figures in society whose approval carries weight with the public. Examples include former presidents teaming up to pressure the public to help the Haiti relief effort or save our planet (Stewart,

1984).

      Finally, social movements can last for lifetimes. Thus, *sustaining the social movement* is a major part of remaining a prominent influence in society. The women's right to vote movement in the United States lasted for almost seventy years. Most of the people who initiated the movement were not alive to see the legalization of women's voting rights. To do this, a movement must justify setbacks and delays. To do this it must maintain viability so that it can still effect change in parts of society. The social movement must also maintain a visibility. If it loses its ability to remain in the public eye, the movement will almost immediately suffer. Social movements are constantly expending effort to remain important to the lives of people (Stewart, 1984).

Egypt

Egyptian Civic Education

      Throughout the modern history of Egypt, schools have been key actors in socio-political development. Textbooks of social studies as such have been shaping youth social and political values (Baraka, 2008). In 1981 under President Mohamed Hosni Mubarak, history and geography textbooks took the name of "Social Studies." This came about because of education law No. 139 which states that students of pre-university education must be trained as citizens of Egypt, capable of dealing with different environments and contributing as a productive citizen to their community (El-Nagar, 2009). Thus, the education contained new themes on citizenship and civic rights, human rights, globalization, children and women rights, political awareness, roles of non-government organizations, and meaning of democracy (Baraka, 2008).

      More recently, there is further evidence that citizenship has been discussed within the Mubarak regime. A policy document from the Ministry of Education formulated in 2000 states that, "The potential dominance of technology over culture and civilization will necessitate strenuous efforts to deepen the values of loyalty and belonging among Egyptian citizens, to affirm Egyptian identity and reinforce all which pertains to our civilization and cultural heritage; thus, we cannot discard ethical values such as appreciation of beauty, happiness, peace and others" (Ministry of Education, 2000, p. 114).

      However, this type of citizenship education is arguably neither modern nor effective at promoting democratic ideals. The Carnegie Foundation would argue that it was part of a system whereby an entire "generation...was ingrained with the notion that allegiance to one's country means allegiance to the ruling political party, system, or leader, and that diversity, critical thinking, and individual differences are treacherous. This kind of citizenship education is grievously outdated and does not promote democracy" (Faour, 2011). Nevertheless, it was introducing new ideas into the system and demonstrated an awareness for education reform.

      Serious discussions about this reform began in 2006, when the government started a discourse relating to a more centralized program of civic educationstability. A committee found that a lack of participation in the government was hurting the vibrant idea of Egyptian citizenship. Although this theoretical awareness of the importance of preparing good citizens appropriately for a rising democratic society in Egypt, there did not seem to be an existing program, with specific goals for

teaching citizenship in the public schools. Consequently the education system in Egypt was still far from the genuine principles of citizenship education, especially in the field of promoting democratic values in the educational process and enabling students to participate in the decision-making process through educational activities (El-Nagar, 2009).

The Ministry of Education (MOE) in Egypt is a vast bureaucracy. It is constantly undertaking reviews and issuing reports on the state of education in Egypt. In 2003, it issued a report defining what the social studies (citizenship education) curricula should be teaching. In this major publication, the MOE found that citizenship education should be founded on teaching students eight core principles or values. These are: Civic Education, Life Skills, Government System, Preserving Heritage, Egypt's Relations with Other Countries, Non-Government Organizations, Arab Organizations and Institutions, and International Organization and Institutions (Baraka, 2008).

The ministry views the section called civic education as covering the students' duties to the state and rights obtained by being a citizen. Life skills were seen as the ability to negotiate, to cooperate, to develop a tolerance of others, and to engage in a diversity of opinions. Government Systems were defined as learning about democracy, the constitution, the People's Council, elections, and the citizens' role in elections (Baraka, 2008). These were the views of the ministry to satisfy international pressures to reform their education. So, the authors of the textbooks were given these guidelines to prepare the various textbooks for courses in civic education. However, before the textbooks were printed the Ministry of Education reviewed all books and decided which content was allowable and which should be removed. This power is vested in the National Center for Educational Research and Development (Baraka, 2008).

A review of the curricula indicates that while the definition provided by the Ministry of Education conforms with internationally accepted definitions of Citizenship Education, the textbooks do not adequately convey these concepts (Baraka, 2008). Thus, political participation is rarely mentioned while the role of government in providing authority is discussed with regularity (Baraka, 2008). Additionally, in a textbook on civic education, the authors sought to convey the vital importance of tourism to the economy of Egypt (Baraka, 2008). This would indicate the government was not using its civic education program to convey the importance of exercising the rights of citizenship but rather it used the program to engender obedience amongst the public. Much of this was done by censoring the content allowed to be included in the textbooks. However, there is mention of citizens responsibility to their community, the importance of cultural diversity, and passing references to the rule of law and the importance of social justice (Baraka, 2008).

Thus, while the program is quite clearly not developed to enfranchise the Egyptian people to a role in self-governance, I would argue that the reforms started in 1981 and continued in 2007 began introducing these Egyptians to certain civic values. Whether the students were actually learning these values would take a more developed study of what the students took away from the courses.

Egyptian Social Movement

Within the social movement that came to the world's attention in January, 2011, it was difficult to identify the specific goals of the movement. The What, Who, and How were not clearly defined

except for the clear mandate for the resignation of President Mohammad Hosni Mubarak. However, there were some researchers who performed analyses of media sources such as blogs and tweets to develop a clearer picture of the goals the social movement had in addition to the resignation of President Mubarak.

The revolutionaries called for the abolition of Emergency Law, the abolition of the State Security Investigation (SSI), the dissolution of the People's Assembly and Shura Council, the release of all detained since January 25, 2011, an end to the curfew for the return of normal life in all parts of the country, and proper investigations for those responsible for the use of violence against peaceful demonstrators since January 25, 2011 amongst many others (Hashim, 2011). Some of the demands were related to the immediate circumstances such as the abolition of the curfew and the investigations into the use of violence on demonstrators. Others were more deeply rooted.

The People's Assembly and Shura Council are the two halves of Egypt's bicameral parliament. The people felt that their parliament as well as their president and the SSI were not upholding their rights. The government was perpetrating human rights violations and breaking the law. The protesters declared that because of this they were not fit to govern. Interestingly however, this part of the movement had been going on for some time. Activists had been protesting the Mubarak regime for years (Fahmy, 2011). These demands that had become mainstream to society constitute the "What" in a social movement. It is interesting then how these demands became mainstream. Protesters had provided this "What" for some time, but the social movement managed to change perceptions of society and control the dialogue.

However, the people had lived with this leadership for many years. It would take an enormous change in perception to overcome the fear and the acceptance of this status quo. This change in perception occurred via the social media such as Facebook, blogging, and Twitter. "Innovative forms of collective action and social networking brought massive social discontent to the public in new ways" (Fahmy, 2011). For years they had not been able to share this because in public, these discussions were nearly outlawed. However, as the online social media environment grew, the world became 'smaller.' Through social media, people were able to comprehend the feelings of others with experiences similar to their own.

Clearly, the demands for citizenship have been embraced by vast populations within Egypt. It is not possible to say that the civic education program instituted by the government provided the ideas behind this movement or that having experienced a civic education program citizens of Egypt were motivated by the inability to participate in self-government and lack of access to an open society. It is also not possible to determine what expectations the students had of the government after they had been through the civics education program. However, by analyzing the social movement for its different variables (Who, What, How, etc), it is clear that the protesters are demanding the rights of citizenship. There are many reasons for the citizenry to come to this point, and I would argue that the civic education program was one piece of many different variables working together to prepare Egyptians to embrace civics.

Tunisia

Tunisian Civic Education

Since gaining independence from France in 1956, Tunisian education officials have been working to develop an education system that is responsive to the needs of a rapidly developing country, while also emphasizing the need to develop a distinct national and regional identity (Clark, 2006). There were two major goals of the new Tunisian education system: to nationalize students in the sense that they began to think of themselves as Tunisians (as well as Arabs) and to produce a skilled workforce. The Education Reform Law of 1958, therefore, emphasized technical and vocational education, and the training of a corps of Tunisian educators qualified to teach a new uniform school curriculum emphasizing Arabic language and literature, Islamic thought, and the history and geography of the Tunisian and North African region (Clark, 2006).

In 1990 the New Education Act sought to reform the educational structure once again. This reform increased the length of instruction at the primary and secondary levels from 12 years to a total of 13, and mandated that the first nine years of education be compulsory. So, in primary and secondary schooling (until grade 9), all students are required to take civics courses, except in grade 1. And all of the content for these courses is decided by the Ministry of Education, as is the development of any future course. (Clark, 2006).

For civics education, the guidelines provided by the ministry promote four main goals. First, the civics education program should develop a sense that the student is integrated into the nation, sharing a common development, common interests and a common future and that the rules of social life are the manifestation of social solidarity and mutual respect for each other's interests. Second, the individual's place in the nation depends on the services he/she renders to it and the same is true of the nation's place in the world community. Third, a student should learn that rights and duties are interrelated and that any right ceases to exist when the obligation ceases to exist. Finally, the student should learn that freedom and democracy are not inert notions, but require sustained effort and effort, together with unceasing vigilance (Sraieb, 1979).

The curriculum did impart rights and duties and students would learn that they have a right to participate in political life, a right to health care, a right to work, a right to education, a duty to protect the homeland, a duty to pay taxes, and a duty to follow the law (Zarlenga, 2011). They would also learn that the right to participate in political life includes the right to join a certain political party, and the right to have one's own opinion. However, when these guidelines were put into practice the curriculum focused on obedience to the state and created submissive students (Faour, 2011).

Thus, like the Egyptian situation, the Tunisian Ministry of Education creates guidelines that conform to accepted standards for civic education but are not practiced in the curricula. There are instances however where the curricula did contain values that are central to the human condition which contributed to people demanding their freedoms and rights. It is important to note that even these parts of the civics program did not allow for any participatory activity in democratic processes. That is to say, the participatory activity available to students in Tunisian public schools was limited to cultural associations and sports clubs. Students were not allowed to engage in debates. Nor did they receive tolerance or respect if their opinions differed from those of their teachers (Faour, 2011).

For the Tunisians, without a comprehensive formal education in citizenship with human rights

and freedom of thought instilled, political self-education was necessary to carry out a successful social movement. For many, the internet is easiest and most readily-accessible resource for the distribution of information about their policies and simply becoming known in the political world. The internet, especially Facebook, was by far the most popular and most frequently used source of political information. During the revolution for instance, amateur video footage was widespread on social media sites (Zarlenga, 2011).

Once again, like Egypt, it is impossible to say that the civics education program implemented by the government had an impact on the social movement demanding a more open and equitable society. There were many other private organizations that were offering programs in ideas of civics and there were other sources of political self-education. To determine the impact of the federal program it would be necessary to conduct some sort of study that was able to measure the learning of the students that went through the program. To date no such study has been conducted.

Tunisian Social Movement

The social movement in Tunisia took place slightly earlier than that in Egypt, but the movement made many similar demands. For instance, the protesters were demanding the removal of a corrupt dictator. The people also struggled with a repressive police force that was larger than the standing army. Additionally, the people demanded a regime change and new laws to lay a foundation for a democratic base for the country. One last important similarity was that both countries saw their movements motivated by economic issues.

There are also some distinct differences, as articulated by Habib Ayeb (2011). "Tunisia had the kind of dictatorship that probably has no equivalent – in its structuring and organisation – in the other Arab countries. An absolute dictatorship with a modernist face, built on three essential pillars: a) a real organised economic mafia that is incomparable (as regards its functioning and hierarchical organisation) to other forms of corruption and even mass corruption that many other countries have experienced, specifically Egypt and Morocco; b) a very effectively performing and a technically modern police system; and finally c) a systematic clientelistic policy of selective redistribution of resources with a particular preference for the middle social class that could see its levels of consumption rising very quickly over the last 20 years" (Ayeb, 469). Additionally, the acute and systematic marginalisation of the southern, central and western regions, as opposed to the concentration of wealth and power in the north and the east of the country played a factor in the perceptions of unfairness in opportunity (Ayeb, 2011).

These inequalities noted by Ayeb led another scholar, Linda Herrera to reason that "the tipping point for what would become a mass broad-based revolution was the spread of a compelling story of the humiliation, abuse, and flagrant flouting of rights of a fellow citizen. But in the background, especially in Egypt and Tunisia, rising food prices, high rates of youth unemployment, and the escalation of the most abusive kinds of crony capitalism were just as important. In other words, issues of civic injustice may have triggered the street protests, and no doubt state violence against protesters fuelled them, but economic injustice and insecurity were always looming as sources of mass discontent" (Herrera, 2012). This can be seen particularly in the demands of the Tunisian citizens who

wanted equal opportunities for all cities in the country and demanded the economy produce more job creation (Kacem, 2011).

Because of these factors, the social movement in Tunisia did not have to do much to convince people there was something wrong, as many social movements must. It was obvious to the number of those living in poor conditions that something was wrong and this number was becoming an increasing percentage of the population. It is interesting to discuss the self-perceptions of the protesters. For instance, as the scholars above discuss much of the revolution revolved around the right to have a job, which was taught in the civics program. So in this sense, the self-perception did not need to be altered, because Tunisians already believed that. The perception that I would argue needed to be changed was the idea about participation in government.

These rights, freedom of expression and association, are taught under the right to participate in the political process. However, when the students entered into the period of life that would be associated with participating in the political process they would find that these freedoms were not available to them. So what was taught in the curricula is effected by the societal context of the students. Additionally, the right to work, taught in the state-mandated curriculum was a large factor in the revolution. For many Tunisians, it was clear that there were some areas of the country where this right was "stronger" than others. Parts of the country received more benefits from the government, with more jobs while other parts were neglected by the government and saw less opportunity. The economy was in turmoil and job opportunities varied greatly from city to city. The perception was that the opportunities were not fairly distributed and that the government was choosing who was successful and who was unable to earn a decent wage (Kacem, 2011).

It would be wrong to say that the Tunisian school system was the cause of the social movement. It is conceivable however, that the values espoused in the curriculum had at least a minimal effect on how Tunisians expected their government to act. The vast majority of young Tunisians who were the driving forces for the revolution were educated in the Tunisian school system. That is to say, the generation of Tunisians most active in leading this social movement experienced the curriculum which covered the rights and duties of citizens. Regardless of their origin, the values of citizenship and civics made their way into the platform of the Tunisian revolution (Zarlenga, 2011).

Conclusions

Undoubtedly, the quality of citizenship education is dependent on good governance and management at both the central government level and the local school level (Faour, 2011). The quality of governance in these two countries played a key role in the type of civics program that was decided upon by the Ministries of Education. An analysis of the curricula in these two case studies demonstrates little to prove the thesis of this paper, that there is a correlation between the federally mandated civic education programs and the social movements in these two countries. The Ministries of Education in each country had guidelines that looked convincing, but the actual textbooks used to teach the courses in civics focused more on allegiance to the state, rather than the practice of citizenship.

These two social movements however, were founded on ideas of citizenship and civics. The origins of these ideas in the two countries are many and one could postulate various factors. Given that the education reforms that brought about these courses in civics were prodded mostly by the international community, the evidence points to the effort to promote citizenship from a variety of groups, local, national, and international had an effect towards making these movements realities. As discussed earlier, to truly understand the effects of these programs, an analysis would have to review at the textbooks and curriculum of each civics course, as well as assessing at the learning that took place. That is to say, a study would need to be conducted to see if the civics courses resulted in students applying what they learned.

What is fascinating about these two countries is that in many ways the social movements continue. All social movements must deal with the challenge of maintaining visibility and justifying setbacks. The news media has well documented what many protesters have seen as setbacks since the beginning of the Arab Spring. The issues that drove the protesters to the streets have not been resolved. Thus, many organizations and groups still participate in activist movements to bring about the demands of the revolution. For the future, the final challenge will be to institutionalize the gains made by these social movements.

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**Bridging Language And Literacy In Adult Education In The Island
Of Saint Lucia: A Community Engagement through Jounen Kwéyòl in Saint Lucia
(International Creole Day)**

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Introduction

In Wisconsin's Definitions, International Education is a branch of the social sciences that helps scholars address problems, and develop solutions that cross human borders. It emphasizes linkages, populations, and economies. The populations in the Caribbean, have continuously formed linkages in education with populations in North America. After many generations of change, some sections of the Caribbean population are still not able to experience the benefits of international education because they continuously struggle with language barriers. People of the Caribbean enjoy a culture that stems from, and embraces vast language diversity, but unfortunately the historical trappings that caused such diversity are the very factors responsible for both the present underdevelopment of education in the islands, and the emergence of unwritten, stigmatized, Creole languages. The crisis of Creole illiteracy worsens when it is realized that many multi-talented adults are unable to participate in educational and political development in the Caribbean because they are not facile in any language except a Creole oral tradition.

The education sector in the Caribbean, is being challenged to face up to transforming factors such as, the slow decline of the traditional agricultural economy, the rapidly expanding tourism sector, the rapid pace of technological innovation, increased pressures for international opportunities and the impact of globalization. These widespread economic and social changes seek global solutions. The need for a diversified education to address these challenging problems has long been observed. A pressing concern of education reform has been to highlight the best practices in adult language literacy that maximizes the cultural experiences of Caribbean people.

In Saint Lucia, language literacy reform involves an examination of Creole traditions and indigenous languages that were suppressed in the past. Literacy activism focused on research for what seems to be the best practices in informal education for integrating language literacy in the life of adults who cannot develop language skills in the same ways as literate adults develop proficiency in a second language. Because Kwéyòl remains stigmatized as a *broken and corrupt* form of English or French language (Hodge, 1990; Cudjoe, 1990), and because culture and language of Caribbean people have in the past been conflated with social class and color, bridging the Kweyol language with other adult education experiences and programs is sometimes a difficult exercise.

This is an informal project to study the literacy practices and language development that are occurring through community engagement and participation in a major event in Saint Lucia. The diverse experiences and interests of Jounen Kwéyòl have coalesced into a unique collaboration between monolingual Kwéyòl speakers and bilingual literate speakers, which appear to propel

language learning in the communities. In this project, I have relied on the outstanding work of the Folk Research Center (FRC) in Saint Lucia, who is the custodian of Jounen Kwéyòl, and is acknowledged as a strong advocate for education that promotes personal and group responsibility for learning; it supports learning that develops creativity and productivity of the people. In this project, the learners, who are the predominantly Creole communities, rise to this challenge, and they have sustained Jounen Kwéyòl for more than two decades.

The popular theory about the origin of the Kwéyòl language that people of Saint Lucia speak but are unable to read, intertwines with other theories and ideas on illiteracy; in particular it draws upon Freire's (1988) ideas of a pedagogy of dialogic relationship between facilitators and learners. It is strongly believed that in the practice of adult education, dialogue and communication without teacher-student power relationships, are responsible for greater success in literacy education of illiterate people.

At this early stage of the research, systematic data collection or data analysis has not been employed. The findings are based on a collection of multiple observations of, as well as perceptions of persons during informal conversations, and excerpts from publications of the Folk Research Center (FRC).

Kwéyòl Illiteracy in Adult Education in Saint Lucia

Historically, little is known about the early development of the Kwéyòl language that people of Saint Lucia speak. There are several theories about the origins but Jn. Pierre (1993) of the FRC maintains that it is widely accepted that Kwéyòl "evolved out of the need for Europeans, Africans and Amerindians to communicate in a language that was mutually accepted by and common to most" Brathwaite (1995) explained that European colonizers also had to make adjustments to the languages they spoke. This new form of communication would include everyone on the plantation, slaves and owners alike, and would later become the core of French-based creole or Kwéyòl in St. Lucia.

At various times in Saint Lucia's history, French replaced English as the popular language. This interchange and exchange in language occurred fourteen times over several years while Britain and France waged war over the rights to gain possession of the island. As a consequence of those dragged out politics and conflicts, there is a percentage of the population who are monolingual solely in the Kwéyòl language. This is a percentage of older adults, over the formal school age and illiterate in all the formalized languages in use. Traditionally, most monolingual Kwéyòl speakers lived in the very rural communities; Kwéyòl was stigmatized as the language of primitive, lower strata people, and the rural populations were traditionally marginalized people. Until the recent events in language literacy development such as Jounen Kweyol, monolingual Kwéyòl-speaking communities had very limited educational and cultural access.

Jounen Kwéyòl (International Creole Day)

What is Jounen Kweyol?

Jounen Kweyol (English translation: Creole Day) is a nationwide annual festival In Saint Lucia to encourage the practice of literacy of the Kwéyòl language and to preserve the Kwéyòl culture which includes other empowering traditions of food, religion, dress, music, family-life, health care, and finance. The festival takes place during the last weekend of October. Globally, in Creole-speaking countries, International Creole Day is observed on October twenty-eight.

The Community Engagement of Jounen Kwéyòl

The uniqueness of Jounen Kwéyòl is that it is planned in the communities, by the learners. Jounen Kwéyòl starts with a Kwéyòl Mass (religious church service), with the entire worship coined in the Kwéyòl language. This is followed by a ceremony to honor citizens who have made extensive contributions to the community, particularly in areas that promote local culture. Throughout the day the communities organize into groups or gatherings of Kwéyòl *practitioners* who have prepared themselves to inform the literate community with reference to the history of Kwéyòl, and the role and significance of their practices such as storytelling, natural medicine, jokes, riddles, and games and strategies for building of their support networks. The communities demonstrate the use of Kwéyòl in song and dance, generally employing indigenous music such as Conte, Débot and Solo. For many years the highlight of Jounen Kweyol was Saint Lucian cuisine, until a Wenn Kwéyòl (Queen of Creole) competition became an added feature. Women who are Kwéyòl speakers compete to showcase their poise and confidence, and public speaking. They are rewarded for showing their facility with the Kwéyòl language (Saint Lucia Folk Research Center, 2010).

What are the Learning Outcomes of Jounen Kweyol? Bridging Kwéyòl Language and Literacy

The Folk Research Center has no systematic evaluation of the impact of Jounen Kweyol on language literacy of illiterate adults in Saint Lucia. What have been recorded are the perceptions and observations of a few linguists, [i] literacy activists, and adult educators who have collaborated with both monolingual and bilingual participants in the Jounen Kwéyòl activities. The findings for this paper are based on very informal unstructured interviews with bilingual adult educators and monolingual Kwéyòl activists, and also informal conversations with other Saint Lucians. The adult educators were asked to respond to questions one, two and three; while question four was put to a monolingual Kwéyòl illiterate adult (See appendix A).

Jn. Pierre explained that one distinct outcome of Jounen Kweyol that The Folk Research Center (FRC) recorded is the deconstruction of the negative images of the Kwéyòl language; "over the years it has been extremely successful in stimulating interest in, and appreciation of our language and culture" stated Jn. Pierre (2012, personal communication). One female adult educator who was interviewed shared her perceptions of the program stating:

> The educated class thought for a long time, Saint Lucian Kwéyòl was broken
> French. Those responsible for propagating such unfair and inaccurate assessments

are generally the same ones who only want to promote speakers of the Standard English, in Saint Lucian society. Perhaps because they can communicate with ease, they would rather see our *patois* (patois is a creole that is sometimes passed as Kwéyòl) wiped out and replaced by the Standard English. But if Jounen Kwéyòl continues, I think that Kwéyòl people will be just as educated as English people. (Personal conversation).

For monolingual Kwéyòl illiterate adults, the concept of Jounen Kwéyòl values the experience of all adults and this helps to increase self-confidence. Learning to read and write the word of course, is a value added which they recognize, but to them, literacy or illiteracy are no longer symbolic of differences in their social class. It is their perception that literate and illiterate adults together have significance in the communication chain. A monolingual Kwéyòl speaker was very factual in her experience of how her engagement in Jounen Kwéyòl was bridging language learning in the community. Translated in English, she stated:

> Kweyol is our native language; that was how we learnt to speak from childhood. Before we were able to understand Kwéyòl as a language, we could not see how functional and how significant Kwéyòl is. But as one studies Kwéyòl, one realizes that it is most important in education.
>
> As for me, I consider myself a teacher. There is so much I thought I did not know, because I cannot read or write, but today [Jounen Kwéyòl day] I inform doctors, [government] ministers, and priests [religious leaders] about the Kwéyòl tradition. (Personal conversation).

Bridging Language: Implications for Pedagogy and Best Practices In International Education

Jounen Kwéyòl is essentially a best practice in adult education because it encourages collaboration among the entire Saint Lucian community. In terms of language development frameworks, Jounen Kwéyòl supports a learning process which embodies 1) Participation in the construction of knowledge, 2) valuing of experiences, 3) equality of all persons, 4) learning in a relaxed environment, and 5) celebrating – not comparing – Kwéyòl and English. Because both languages are quite functional in activities that most persons appreciate, language and literacy are not assigned any status or class. People appreciate and understand both Kwéyòl and English as main languages of expression in Saint Lucia. These reflect the premises that Freire (1988) articulated in the pedagogy of dialogic relationship between facilitators and learners. Friere forcefully advocated for use of "'language" or "the word" for self-appreciation and empowerment"" of illiterate people (p. 75).

Very importantly also, is the opportunity and facility that Jounen Kweyol provides people for developing written Kwéyòl vocabulary. With the use of visual imagery of community artifacts, learners connect themes in the oral Kwéyòl practices with written language. These best practices

challenge Kwéyòl speakers to acquire literacy skills to formulate and distribute cultural information in St. Lucian bilingualism.

The practice of Jounen Kwéyòl is a setting for original research in international adult education. It is a platform in international education to advance the study and development of a language and a world that has barely been investigated. The Kwéyòl language with its dynamic history might hold possibilities for enlarging education in the knowledge capital economy. Possibilities exist within Kwéyòl to influence language attitudes and literacy practices that might establish sources of completive advantage for confronting challenging problems in education. Development of literacy of the Kwéyòl language is in itself praxis; it is a movement of history from domination to freedom of the illiterate Kwéyòl population of Saint Lucia and the Caribbean.

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[i] The article from the Folk Research Center was contributed in a publication by Embert Charles and submitted by Kentry Jn. D. Pierre, Executive Director.

Appendix A
Interview Questions

Question One
You are literate in English, so what do you find interesting of Jounen Kwéyòl which is an accommodation for people who are illiterate?

Question two
Do you believe Jounen Kweyol has any impact on advancing education of Creole people?

Question three
Do you believe integrating Kwéyòl in education retards development in Saint Lucia?

Question four
Es-que wous sa di mwen ki signifikans wous ka wes an Jounen Kwéyòl pous moun ki ka parlé Kwéyòl?

English translation reads:
Can you tell me if you feel Jounen Kwéyòl has any significance for the people who can speak only in Kwéyòl?

Essay

The Impact of the US Educational System on a Student from China: A Case Study

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You might ask, do experiences in the US shape an international student? In this instance a student from China. Having been a part of the US educational system for almost seven years, I have reflected on the ways in which I have changed as a result of my sojourn.   Some of the issues that I raise may be of benefit to educators and administrators who interact with international students studying in the U.S. from China, as well as with U.S. students who study abroad, in China or elsewhere.

When we talk about best practices and models of excellence in international education, what is the first idea that comes to mind? Maybe the successful study abroad program in your school, maybe a great Japanese teacher who has taught in United States for years, or maybe even some cultural exchange activities around the campus. Now, try to stand outside your circle of friends and colleagues, and ask yourself this question. Have you ever thought about the education you provide to an international student who flew thousands miles away from her home country all the way to the United States? Through your interaction, the education that you offer is a superb form of international education, it has the capacity to engender change in an international student. It changed me. This is focus my today, i.e., how an American education shaped my understanding in comparison to the traditional Chinese education I experienced at home. Although there are many things that can be learned when studying abroad, there are three things that were most important for me. I learned from the US educational system: the importance of freedom, independence, and the value of speaking out.

When I refer to 'freedom,' this does not imply that I was a prisoner when I studied in China. It means that I did not have sufficient room to make decisions freely, not as much as here. Now, I should briefly introduce the traditional Chinese education system so that I can help you more readily grasp the meaning of "freedom." In China, the six years from the first year of middle school to the last year of high school, which is Grade 7 to Grade 12 here, are called the "dark age." It is not the "Dark Ages" you might recognize from medieval Western history; it is "dark" because during those six years, the only words that describe the responsibility of a student are: "STUDY" and "GRADES." Students are under enormous pressure from both families and schools. Because their future is based on what score they receive in the final exams after those 6 years of study. No matter how great you think you are, if you fail those exams, you will lose all hope for your future, because all Chinese universities and colleges choose their students based on these final exam scores.

After the exams, students start to choose the universities, and majors they hope to pursue, based on their exam scores. By this time, the word 'freedom' takes on meaning, because it is impossible for students to make decisions on their own behalf. Instead, these decisions are made by parents and teachers. Sometimes your teachers and your parents just choose a major that offers potential financial benefits for you, but without considering your interests and your strengths, and it is extremely difficult for any student to say "NO" to the decision. This may be the reason why most Chinese students major in business because business is always "hot" anywhere in the world at anytime. Is it possible that this represents the loss of "freedom"? I was the lucky one because I did not go to a regular high school in China, I went to an international school modeled on the US educational system. Therefore, I did not have to take that exam to go to a university. However, as I began the process of choosing my major when I applied universities here, the same things still happened to me. All my family members pushed me to enter the engineering school or take a natural science major because I was among the top 3 students in Chemistry, Physics, Math and Biology classes. But, these majors were far from my interests. It took me a long time to think this through before I accepted their decisions.

After almost three years of an American education, I started to think more freely and think more about myself. I talked to one of my teachers who came from Canada about this. He just said one simple sentence to me 'do what you love, and then you will love what you do.' That night, I told my mom that I would not accept their advice. I would change to a film major. The next day, I dropped all my AP classes, and high- level Chemistry, Biology and Physics classes. I added Drama, Design, Arts classes and started to make my own movie with my friends. That was the first time I said 'No' to my mom, and that was also the first time that I could feel that my future was in my own hands, not theirs. I had the ability to make my own decisions and choose my own future. Look what I have now? I am a media student with theater minor. I know I am on the right path to make my future better!

I still remember the first time I came to the US in 2008. Accidently, my baggage was stuck in Chicago. For at least ten days after I had already started school I had only my credit card, computer, and the school documents with me. And I remember that this was my first time abroad and all alone. I reacted as a little girl, the only thing that I could do was cry, and I called my mom for help. She was worried about me, but the only thing that she could do was comfort me. She could not help me because she was in China, far away from where I was. Fortunately, I was able to get help just in time for the starting of school. After this incident, I began to figure out that I was here alone. I should be strong and be independent. Tears could not help me fix things; tears were just not the weapon that I could use to solve everything. I should say this is the most important lesson that I learned from education in the U.S., that is, how to be independent! Studying abroad does not only mean you have to deal with your academic studies. Rather, the most important thing is to learn how to live in a foreign country. People around you do not speak the same language you speak; they even look very different. Their life styles are totally different from the life that I had been living for 18 years. Therefore, I felt I needed to change myself and be a part of this new community. The beginning is always hard. I got lost on the school's campus. I couldn't find my class room, I didn't know what to eat in the cafeteria, and so on. I struggled a lot and still tried to call my mom every time, but it was clear, as I realized, that this was not China. I should never act

like a little bird who needs the protection of its mom all the time. The only thing that I could do was to stop crying and start my new life here.

After one to two years' studying here, I went back to China during a summer vacation, and I got the chance to meet my friends who had gone to regular Chinese colleges. I did not know that I had become independent until I conversed with my friends. I felt that we thought and acted differently. We talked about summer travel plans, and they said that they needed to ask their parents, and let their parents find some agency to handle their journeys, or they would ask their parents to go with them. As they said these things, I thought about myself. I had traveled to a lot of cities in the United States all by myself. I booked the tickets, the hotel, and scheduled my travel plans all by myself. The only things I needed when I traveled were a map and money, of course. Even when I was back in China, I just told my mom that I wanted to travel in China for a while, and that I had made all the reservations on my own. Maybe travel is just a little piece of the picture, but I also asked my Chinese friends about their future plans. The answers that I got mostly were "I don't know yet;" "I will ask my parents;" "Maybe I will go to graduate school or maybe my parents can find a job for me;" "I just don't know what should I do after graduating;" and "I don't know what position I want or which kind of jobs that I prefer." After listening to those answers, I just said nothing and kept quiet. I just felt lucky that I have the experience that studying in a foreign country for a long time helped me to be ready for the real world. I dislike the sentence: "I don't know." When you don't know something, you need to work hard to think it through. I am a 22-year-old, the same age as all my Chinese friends are, old enough to think for ourselves and plan our own futures. That does not mean that my friends cannot think for themselves. But, because they are under their parents' protection for too long a time, when they have problems, they will call their parents immediately and get help to fix everything. This has become a habit for them which I should say is not a good habit. Now, I should also say that I am not only living independently, thinking independently, but enjoying myself here in the U.S. I have decided to go to graduate school on the west coast with a major in film directing, and I am now working on it. By now you realize that this is a plan I made by myself, not with others' opinions. I am not afraid to go outside and handle everything. Yes, I might fail or get into trouble, but I can fix and solve such matters on my own. It is this ability to be independent, which I learned through the education system here, that can really help me be ready for my next step into the real world.

Maybe because of traditional Chinese education, most Chinese students like to keep quiet not only in classes, but also in their lives. In a traditional Chinese education system, teachers play the main roles in class. They just stand in the classroom and talk the whole time as a means of teaching others. Students are afraid to raise their hands or speak out with their questions or concerns, and sometimes, teachers do not like to give students the opportunity to ask any questions. The students need to obey the rules of the class which require learning, copying notes, and keeping quite. For this reason, I was shocked when I had my first class here, a math class. When my teacher wrote the notes on the black board, he made the mistake of copying a number erroneously. I noticed at once, but as is a Chinese student's habit, I was a little afraid to raise my hand and tell the teacher that he made a mistake. At that time, I heard a man's voice came from the back of the classroom. Without raising his hand, he just called out the right number, and told the teacher that he had made a mistake. The teacher heard it, and just changed the number and said,

"Thank you." This shocked me a lot. That student not only corrected the teacher's mistake, but did so without raising his hand. This is a situation that I never encountered in China. As I took my classes here, I found out that speaking out without raising your hand is quite normal here. The students just speak out whether they are right or wrong.

The second story that I want to share here is common in America but critical for understanding the cultural difference. As a Chinese student who studies in the United States, the thing that I am least confident about and most concerned and worried about is using my second language, English, to communicate with people whose first language is English. Therefore, I just keep quiet when I get to know someone new, because I am afraid that they cannot understand me and will laugh at me because of my 'Chinglish' and bad pronunciation. I live in dorm where I have more chances to speak with an American because few Chinese students continue to live in dorms after they complete their sophomore year. With the help of some of my ABC (American Born Chinese) friends who can speak Chinese and English, I have come to know a lot of Americans and we are good friends now. But at the beginning, I would just say "hello, nice to meet you" to those Americans. I was even afraid to introduce myself to them. It is quite rude and impolite to people, but I felt that I had no choice. As the time has passed, those friends encouraged me by saying that the only way that I could make friends and improve myself is to speak up. No matter whether my English was perfect or not, speaking up really did help me, a lot. With the experiences from my classes and the support from those American friends, I took my first step to open my mouth and start to talk with people. I began to talk more during group meeting times. This confidence led to my getting a get a job in school cafeteria, where I could speak to more Americans. From there, I really changed a lot. Before, I was afraid to talk to my professors, and afraid to ask questions, which affected my grades a lot. I could not express my ideas in group projects which affected my participation in the class. I was afraid of speaking to strangers which prevented me from knowing more people and acquiring more friends. Of course, it would kill me if I were to give a public or class speech. As time went by, the less I spoke, the less confidence I had for the next opportunity to speak up. But as you can see now, in presenting this essay, I not only speak up, I even have the ability to give a public presentation. Speaking up and speaking out let me gain confidence; allowed me to present myself to others; and speaking out is the element that leads to success. I speak out to make more new friends; I speak out to ask the questions that I have during class even without raising my hand; I speak out to explain my ideas; I speak out to join more school events and activities.

I am an actor in the Theater Department of Michigan State University. I am the only international student here, but I am never afraid to speak out and present myself. This is also the reason why I have earned more opportunities to act on stage and act in an audition. I may not speak perfect English, but is it really important? Without speaking out, the perfect English you have means nothing. When I speak out, of course, I make mistakes, but people will understand me and help me to fix those mistakes so that I can improve myself. I remember watching the movie 'Legally Blonde II.'   At the ending, Elle said: "Speak out, Americans, speak out!" Now this should be the time that I say: Speak out! Just enjoy the feeling when you stand up and speak out. It is just amazing!

Thanks to the excellence of U.S. education, I have changed from a shy little girl to who

am I now; a girl who can express her thoughts, express her opinions to people, think on her own, make her own decision, and be more independent, living all by herself in a foreign country. She can speak out more and stand out more. The confidence that you have given me by teaching me in the U.S. educational system, is the greatest gift that I have ever received. Thank you!

Selected Abstracts of Papers Presented at the
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TITLE: Diversity of International Students' susceptibility to selected Diseases: A contextual Analysis of Medical Students (Uganda)

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ABSTRACT :
The purpose of this study was to examine the participants' attitudes towards their health, diet, and lifestyle decisions and to determine if the individuals surveyed believed there was a relationship between diet and disease in relation to their gender: (race, ethnicity).The investigator administered the study to both local and international graduate and Medical students in East African (Uganda) University. The major hypothesis of the study is to investigate culture as a precursor to causative susceptibility for one and or group of family to be exposed to disease than individual own race/ethnicity. Methodology: Sixty (60) international subjects composed of local and international undergraduates and Medical students were administered to open-ended instruments of a scale, of one-five (5). Findings: To test the hypothesis, the investigator ran a one-way ANOVA test to determine if there was a significant relationship between race and family history of illness. There was no significance found (P=.760). The investigator also ran an independent- samples T-test to determine if there was a significant relationship between the fat content in the foods from a specific culture and family history of illness. There was no significance found (P=.096)

KEY WORDS: Foods. International students. Medical. illness. Diseases. family history. susceptibility

TITLE: Impact by Actions – The Power of International Education and Communication in Educating the New Student Generation

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ABSTRACT

There is no question that our actions speak and impact more than our words. At Oklahoma State University, we are expanding our commitment to highlighting international education and experiences in several formats to our student body. We are implementing models of action that include active interaction among Phi Beta Delta members and sharing the core values of international education at informal forums. The objective is to proactively promote participation of our own chapter members to be the ambassadors of change in international education by reaching the student body at different levels. Examples include interactive seminar-style presentations of scholarly international research and projects, social media participation, and mentoring. Within one specific university unit, we initiated bi-monthly presentations in the form of projects carried out by our own chapter members and invited faculty. These activities are directed at sharing with the student body the wealth of international projects that have enriched and informed our professional and personal lives. Our intent is to pursue excellence in international education by cultivating the students' interest in opportunities that can make a difference, one person at a time. We also aim to guide the students to follow and improve their creative potential as well as use wisely their potential resources. We anticipate that sharing service and personal rewards in international education may inspire action and proposals of solutions to the challenges of our nearby or far off community.

KEY WORDS: International education, rethinking faculty and staff role model

TITLE: Unexpected Travel Companions: a transdisciplinary model for short-term study abroad

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ABSTRACT

Short-term study abroad is increasingly popular with institutions hoping to send more students abroad; the shorter duration and lower cost will hopefully increase accessibility to students unable to commit to a longer sojourn. As this shift occurs, we find ourselves questioning the pedagogical value of two-week programs and experimenting with course and curricular designs that will produce the desired learning outcomes. What length is appropriate? How best can students be prepared and mentored through the experience? And, what can we realistically expect the outcomes to be? The specifics of, and responses to, these questions vary by disciplines. DePaul University has offered short-term study abroad programs for close to 25 years. Until recently these programs were in the social sciences and humanities. Recent effort has been made to include underrepresented disciplines and professions,. Today, we offer as many programs for MBA and undergraduate business students as we do for undergraduates in the Social Sciences and Humanities, and our STEM programs are growing. Despite overall success, these programs exhibit particular shortcomings. Business programs introduce students to an impressive range of organizations and practices, but risk reducing cultural difference to the formulaic business etiquette found in guide books. Comparatively, the social science and humanities programs challenge students culturally and emotionally requiring a rethinking of previously held opinions and world views, yet rarely offer any grounding in practice or professional exposure. Pairing faculty from Commerce and Social, we've introduced an innovative cross-college model with the potential to offer a strong focus on practice within a profession and the deeper exposure to cultural practice and belief, while also modeling transdisciplinary collaboration. Using the results of one such program that takes students to the Arabian Gulf, this paper will discuss the outcomes and potential of packaging the professional and liberal arts foci into a single program.

KEY WORDS: Study Abroad Pedagogy, International Business, Liberal Studies, Cross-Disciplinary Study Abroad

TITLE: Job Satisfaction of nurses in a Saudi Arabian University Teaching Hospital: A cross-sectional study.

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ABSTRACT Saudi Arabia is developing very fast in all disciplines, especially in nursing and health. Only about five studies between 1990- 2010 have been undertaken in Saudi Arabia about factors influencing job satisfaction of nurses in Saudi Arabia although a body of knowledge exists globally. The purpose of this research was to measure nurses' job satisfaction in Saudi Arabia in a university teaching hospital, and to determine the factors influencing job satisfaction. The findings indicate that there is a need to increase nurses' salaries and bonuses for extra duties. More training programmes and further education also should be encouraged for all nurses. Therefore, it is imperative that nursing managers and policy makers in Saudi Arabia consider these findings to improve nurses' job satisfaction.

KEY WORDS: Job Satisfaction, Nurses, Saudi Arabia, University teaching hospital

TITLE: Engaging undergraduates in community-based, foreign language service-learning programs

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ABSTRACT

Recent scholarship documents that service-learning and civic engagement programs advance students' attainment of academic learning outcomes – if student-led initiatives are properly designed and supervised (e.g., Gascoigne, 2001; Grim, 2011). This presentation shares best practices in community-based, foreign language service-learning opportunities that successfully engage undergraduates with K-12 students. Current research on experiential learning and service-learning is reviewed, linking scholarship findings to specific challenges inherent in community-based foreign language initiatives. The session provides an overview of effective program design and delivery with a discipline-specific focus on students' development of linguistic and pedagogical skill sets. The presenter introduces diverse assessment instruments that gauge foreign language learners' progress over the course of a semester and discusses victories and challenges in integrating service-learning opportunities in the university foreign language curriculum.

KEY WORDS: Service-learning, foreign language, outreach