INTERNATIONAL RESEARCH and REVIEW

Journal of Phi Beta Delta
Honor Society for International Scholars

International Research and Review

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Volume 9 Number 1 Fall 2019

Michael B. Smithee, Ed.D.
Editor

Table of Contents

Proceedings of Phi Beta Delta

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Journal Description and Author Guidelines

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

Editor Comments:

The articles in this volume of the *International Research and Review*, invite us to remember prescience of past articles. These articles reflect the on-going thinking, desire, ideals, changes, and advocacy during the period of the 1990's. It was in this period that academics and administrators began to awaken to the value of international and global aspects of higher education, not just in cognitive, but affective and psychomotor domains as well. These articles allow us to reflect upon and add to the growing stance of international education in higher education institutions.

De los Reyes and Rich wrote *Phi Beta Delta and Rituals' Rewards* in the Spring, 1998. The authors not only recognize the role of ritual in fraternal societies but, elaborate on that role in honor societies, of which Phi Beta Delta is an example. Of interest to readers will be the diverging of paths of fraternal organizations from a single society of brothers to the embodiment of such societies as either social or academic. Their commentary is well researched with only a few updates since 1998. In this particular time we live, returning to our roots while searching for the meaning of that which we value is important for all of us. Phi Beta Delta was founded in 1986 at California State University, Long Beach. It was founded at a time when practitioners and academicians were searching for ways to advance the value of international education. It was also a time when the means for doing so were limited. Remember, this was barely a time when each office may have had one computer to share, no cell phones, no internet and social media as we know it. The establishment of Phi Beta Delta was one method to advance the notion of recognizing excellence and achievement in international education, and to advance and publish research to that end as well.

Monika Counts, in her 1991 article, *Globalizing Literature: Creating World Travelers In Undergraduate English Courses,* writes of travel abroad as an important component of creating global thinkers. Today, creating global thinkers has become a more desired outcome of learning. But, in 1991, the notion global thinker came at a time when the concept was less of a destination than an ideal. It has taken some twenty years of advocacy and articulation for its meaning to become more of an ideal. Counts' approach is disciplinary. It focuses on English as a "traveling moment." In this way, Counts began recognizing the need for *Internationalization at Home* (IaH), as well as encouraging those who could, to study abroad. Her approach is both a preparation for study abroad and a sensitization to other ways of thinking, especially for those who may be ethnocentrically bound. She opens a window to learning globally by helping students visualize the 'other'. To do this she encourages faculty to make accommodations. For example, replacing descriptions in prose with visualizations in photographs, adding geography, music and other elements of cultural variety. Her means may have been limited, but her advocacy for approaches to global literacy came from a time prior to the vast and robust internet, and the use of cell phones, not even to speak of smart phones, video conferencing and so on. She advocates that literature can be a first step. She says, 'The addition of maps, travel books, films, and music merely enhances the study….While the incorporation of these areas into a single class certainly will not impact this national problem, the inclusion of world geography and culture in a

number of classes in different disciplines will begin to impact the global literacy of the nation.' How far have we come since 1991?

As opposed to the ideal vision for a study abroad time of one-year, Jones and Bond's 2000 article, *Personal Adjustment, Language Acquisition and Culture Learning In Short-term Cultural Immersion,* the term "was defined as two, four; six, eight, or ten weeks." Looking back on the evolution of the shortened length of stay, one reflects on how the ideal has changed. As is typically the case, ideas and ideals from previous generations play out in later generations until behavior changes them. There was a time when study abroad was the purview of the elite. This notion has given way gradually over the past 50 years. As higher education became open to a broader spectrum of people so did opportunities to study abroad. What has come about is a changing of the ideal to meet the financial ability of non-elites. Yet today, ironically, so few of the higher education population in the U.S. study abroad one can consider going abroad for even a week as being in the elite. Where one year or even a semester was once the norm for study abroad, now we find that making such exploration is reduced to weeks; and less than a few at that. The article by Jones and Bond reminds us of how our thinking about and assessment of study abroad has evolved.

May these articles allow for deep reflection on where we have been, how far we have come, and how we might use these ideas for the future.

Michael B. Smithee, Ed.D.
Editor-in-chief

Editor's Note: The following article is reprinted (with updated format and editing) from the archives of the Phi Beta Delta International Review, Volume VII, Spring 1998, pp. 75-86. The International Review is the predecessor of the current publication. It is re-printed here to provide international educators with an historical view of scholarship on honor societies.

Phi Beta Delta and Rituals' Rewards

Guillermo De Los Reyes
University of Houston
Paul Rich
Policy Studies Organization

The growth of Phi Beta Delta cannot be attributed to any one cause. World interest in globalization and in cultural and education exchanges, along with the happy coincidence of a number of enthusiastic leaders, is certainly part of the explanation. However, it was the decision that it should be a Greek honorary society with the accompanying rituals of the Greek tradition which was a fateful for its success.[1] Injunctions to chapters to have a meaningful induction ceremony take on more weight when Phi Beta Delta is put into historic perspective as an organization with ritual - not an enormous amount, but then, like garlic, a little goes a long way.

Although Greek academic societies are not nearly as concerned with ritual as are other ritualistic organizations such as, the Freemans, the Shriners, or the DeMolay, their success owes something to the medals, mottos and shields. What would Phi Beta Kappa be without its key? Organizations with ritual often fare better than those without. It is an unpleasant corollary, but makes the point, to recall that the segregationist White Citizens' Councils members with their business suits never achieved the success of the Ku Klux Klan with its hoods and flowing robes.

Those who have had to explain at length to the uninitiated what a Greek honorary movement is, or why Phi Beta Delta bears a Greek name, may have had a few doubts about whether the Greek aspect has been so helpful to growth. Certainly, visitors to the United States from overseas, who are part of the reason for Phi Beta Delta's existence, find the whole Greek scene of American universities to be bewildering, and often bring with them impressions of fraternities based largely on television and movies. For example, there are neither Hollywood nor Netflix productions about the academic Greeks.

The Use and Abuse of Rituals

The social Greeks, those who run "hell weeks" and maintain lavish residential facilities on campus, are much more promising subjects for script writers and have been the target of exaggerated film fun as well as of deserved criticism for low intellectual standards, panty raids, brutal hazing, and petty crime?[2] Unfortunately there is some truth to these disparagements, as despite fraternities' vehement protests that they have reformed, there are frequent rude reminders that customs, at least in some cases, have not changed much.[3] *The Chronicle of Higher Education* has carried reports about initiations when student candidates were urinated on and

covered with molasses. (*Chronicle*, A49). Sororities on the other hand have never had the reputation for rowdiness that fraternities have had. They have had, however, to contend with male opposition. Historically, in the nineteenth century, as the numbers of women students increased, pressures grew to admit them to organizations that male students took for granted. One of the first woman members of Phi Beta Kappa was Emily Francis Fairchild of the Oberlin Class of 1844, but she was only elected into the Oberlin chapter in 1907! The University of Vermont chapter elected Ellen Hamilton and Lida Mason in 1875, evidently the first women anywhere to be selected. Wesleyan admitted women in 1876 and Cornell in 1882, although Cornell men complained that it was absurd. Vassar was the first women's college to have its own Phi Beta Kappa chapter, in 1899. The National Panhellenic Conference for the heads of sororities was founded in 1902, seven years before the male. In the Twenty-first century, such opposition has decreased. Nowadays, in some university campuses the numbers are equal.

National Interfraternity Conference[4]

The subject of social fraternities and sororities has been controversial not only because of their abuse of pledges but because often the primary commitment of many college alumni is to them, exceeding the loyalty shown to their alma mater. Administrators are suspicious that their fundraising is compromised by such a division of loyalties, and the presence on campus organizations whose ties are to an outside movement constantly stirs up trouble over tacit racial and religious bias on the part of the national organization. That has never been the case with the scholastic Greeks, who are cited by colleges as proof of their academic excellence and provide in a way another kind of accreditation. The presence of a Phi Beta Delta chapter, for example, demonstrates that international concerns are a serious part of the institution's agenda.

Without ignoring the other aspects at the very center of the discussion have always been use and abuse of rituals. In the Greek case, they are a combination of serious symbolism bordering on religions a legacy of the nineteenth century and part of the heritage of academic Greeks, and highly questionable antics in certain cases lacking in philosophical or ethical content. Still today, there are questionable initiation ceremonies imposed on undergraduate candidates. These initiations include a good measure of alcohol abuse, which in some fraternities is as much part of the tradition as any oaths at candlelit altars, though now under more attack than ever.[5] Nevertheless, Greek social fraternities consistently uphold the importance of ritual to their operations:

> Resolution Approved by the Fortieth General Assembly (New Orleans, Louisiana, 1984) Regarding the Rituals of Lambda Chi Alpha '
>
> WHEREAS, the Rituals of Lambda Chi Alpha consist of the Associate Member Ceremony, the Ritual for Conducting Business Meetings, the Installation of Officers, and the Initiation Ritual; and
>
> WHEREAS, these rituals form the basis of our brotherhood, the common denominator which binds over 150,000 different men into one brotherhood; and
>
> WHEREAS, these rituals are an exemplification of the ideals of Lambda Chi Alpha; and

WHEREAS, these rituals teach a system of values which all associate members brothers, and chapters will strive to achieve; and none of these rituals espouse specific religious beliefs of teachings; therefore

BE IT RESOLVED that each of these rituals will be presented in the manner prescribed and with the decorum required to reflect the ideals of Lambda Chi Alpha . . .

BE IT FURTHER RESOLVED that due to the importance of these rituals 1.n Lambda Chi Alpha and in our daily lives, all members - both associates and brothers - will be instructed in the teachings of our rituals and the system of values which we espouse through Fraternity Education, Zeta Alpha Chi sessions, Conclaves, and Leadership Seminars; and

BE IT FURTHER RESOLVED that the teachings of our rituals and the system of values be clearly conveyed to potential members during the recruitment process in a manner consistent with the oath of secrecy; and

BE IT FURTHER RESOLVED that the General Fraternity will continue to support, explore, and develop ways of enhancing ritual awareness in potential members, associate members, and brothers through officer manuals, circulars, workshops, and other appropriate means.[6]

The Family of Ritualistic Organizations

Ritual is important, whether it gives dignity and honor to membership or is turned into hazing. Internationalists know that understanding the rituals of other societies is essential for exchanges to work. So it is regrettable that, relatively ignored in all the debate about fraternities and sororities, is their membership in a larger group of widespread associations that can be described as having cabalistic or at least liturgical features which have contributed to their success. The history of these sometimes secret[7] and usually ritualistic[8] organizations has never received the attention that the subject deserves. (See Morris, "Why Another. ." Also Peterson). Although the subdivisions within this grouping are numerous and the diversity and purposes of such groups has been and continues to be considerable, efforts are seldom made to sort out and explain the differences.

The family of ritualistic groups includes not only college fraternities and sororities, but such affable lodges as the Elks and Moose, religions such as the Mormons and Black Islam which had part of their beginnings in Masonry and which unlike other religions have secret features, denominational lodges such as the Knights of Columbus, and the sinister political organizations such as the Ku Klux Klan and Orange Order. That there are so many and that they come in such varieties suggests that there is something in the human psyche which appreciates ritual, a feature which in fact is a limited but still important part of the Phi Beta Delta experience.

Worldwide Ritualism

Considering how widespread ritualistic societies and their progeny became, not just on college campuses but for all kinds of people and in remarkable diversity in every village and town[9] recalling, for example, the Redmen, Odd Fellows, the Pythians, Eagles, Eastern Star, and others -scholars might give more attention to this aspect of popular culture. Young Protestant middle-class men sought their rituals not only in the fraternal and beneficiary lodges, but also in scores of voluntary associations with primarily religious, reform, political, or economic objectives. College fraternities are an obvious example, but they involved few men and their

initiations were brief and underdeveloped. Fraternal initiation was more important in Mormonism, temperance societies, the Know-Nothings and the Knights Of the Golden Circle, the Grange, labor and veterans' organizations, and the life insurance industry. Historians of each of these subjects have commented on the peculiar role of initiation, which they generally have attributed to shield members from blacklisting, and fraternal life insurance firms used ritual to remind members to pay premiums, what is less appreciated is the extent to which founders and members regarded ritual as important in and of itself. (Carnes, 6).

The international aspects and pretensions of these groups are even more neglected than their American domestic effects: "Fraternal orders are vehicles for exploring the experiences and values of specific groups. Moreover, as institutions flourishing in the late nineteenth and early twentieth centuries, they enhance our understanding of the changes accompanying America's industrialization, urbanization, and modernization " (Dumenil, 221).   For example, the Odd Fellows, which in the United States and England have always been a lower middle class movement, are elitist in Scandinavia. The Orange Order, such a disturbing political influence in modern day Ireland, was primarily social in the United States.

An intriguing question is why, to take just two examples, the Knights of Columbus and Fellows spread around the world but the Greek fraternities and sororities with few exceptions did not.

While obviously the purposes of these organizations differ greatly, what they share includes at least a respect for and sometimes a considerable circumspection and sensitivity about their rituals. In fact, social history is replete with the success stories of such associations, which in many cases have evidently been helped rather than hurt by the fact that their members are enjoined to be tight-lipped about the initiations and close mouthed about the modes of recognition. Secretive or not, and despite the manifest differences between the branches of this fascinating group, their attraction to members has partly relied on ritual. Through ritual, they have a commonality whose consideration has been neglected; even the research problems they present for scholars have similarities:

> The subject of men's fraternal organizations was, until recently, not one to elicit
> much scholarly attention. Generally white, and middle-class, the Masons,
> Rotarians. et al., arguably belonged neither to the "great thinkers" nor to the
> "struggling masses" hence their limited appeal to intellectual and Marxist
> historians alike. Fortunately, new interest in popular culture, and in gender-related
> issues is making fraternalism seem less the plaything of Mencken's "booboisie."
> and more a significant register of cultural change, a fit subject for academic
> inquiry. (Putney, 179)[10]

Many of them not only make use of ceremony, but also have antecedents where secrecy was a factor. Secrecy and ritualism often go together, although for many groups the secrecy is no longer as strong as it once was. Regardless, even if secrecy has declined, ritual remains one of

their major strengths, which makes the organizations that fall into the secret and ritualistic category distinct from a large number of other groups that may have a few ceremonies such as passing along the chair's gavel or investing new members with lapel pins, but which are chiefly issue-oriented.[11] This descriptive use of ritual and secrecy as a categorization, if accepted, means that Rotary and Lions are not really part of the group.

Distinguishing Between Greeks

Having placed fraternities and sororities in the "family" of ritualistic organizations, it is necessary to re-emphasize that they themselves fall into two major categories, the honor or recognition societies like Phi Beta Delta, and the social fraternities already mentioned that are so characteristic of what is popularly perceived as student lifestyle. This separation into honorary and social fraternities did not at first exist. At the very start, the ritualistic rather than the academic or the social element was the dominant characteristic of all such groups.

Of course, honorary fraternities such as Phi Beta Delta and Phi Beta Kappa do maintain ritualistic features, but it is academic and related issues that are their real focus.[11] While the contention of this article is that the identification with the Greek tradition and the use of ritual has significantly contributed to the growth of Phi Beta Delta and like movements, it admittedly is the social fraternities that have kept the most elaborate ceremonies of the past. In fact, Phi Beta Kappa was forced to eliminate rather than embellish its rituals in the early 1800s at the same time that other Greek fraternities were being established with many of the same features. Members found themselves being accused of being devil worshippers and infidels (Current, 32-33) and the society only barely survived the furor that its rituals invoked.

The social fraternities have even added to their rituals as the years have passed, while the honorary fraternities have reduced them and are content with relatively simple welcoming ceremonies. The gulf that eventually developed between the honorary Greeks and the social Greeks has deepened with time's passing. There has been no successful repetition of early eighteenth century fraternity, which combined intellectual and social aspiration.

Phi Beta Delta as a Greek honorary society enjoys a lineage going back to the eighteenth century, knowledge of which owes much to those who preserved records and worried about conserving archives. Since it is still in its infancy in comparison with other Greek honoraries, it is especially important that the chapters take their history seriously. The temptation might be to think that something which happened ten years ago is not "real" history, but the interest in years to come in the founding years of chapters will be intense.[13]

Moreover, if chapters do not preserve their history, they will find that it is simply not preserved at all, for few public or university libraries take seriously the collecting of material on fraternities, honorary or social.[14] While the nature of fraternal organization collections varies enormously as does access,[15] there are certainly research possibilities arising out of Greek archives. For example, even now, prosopographical (collective biographical) studies of members of Phi Beta Delta chapters could be rewarding and would show demographic trends on campuses, such as the increase in students of Asian origin. As part of a long and interesting

academic tradition, Phi Beta Delta needs to take its history seriously, and candidates should be appraised of that history.[16]

NOTES

1. Many Greek fraternities have developed extensive web sites which include histories of their ritualistic and organizational development. See, e.g. Phi Sigma Kappa at http://www.omahafreenet.org/phisig/psehist/allpsk/lrand.htm

2. Date: Fri.03 Oct 1997 19:57:49-0800

    From: Fraternity/Sorority Discussions <FRA-SOR@listserv.naspa.org>
    To: fra-sor@listserv.naspa.org
    Subject: UGA Fraternity Pledge Hospitalized Alter Drinking
    Resent-Date: Fri. 03 Oct 1997 19:57:49 -0800
    Resent-From: null@listserv.naspa.org
    Resent-To: rich@pue.udlap.mx
    Associated Press
    The Atlanta Journal-Constitution
    October 3. 1997

    UGA Fraternity Pledge Hospitalized After Drinking

    Athens, GA— A University of Georgia freshman was hospitalized Thursday after he passed out following a night of excessive drinking, police said.

    Henri DeLauney, 19, of Lafayette, LA, was initially placed in intensive care at St. Mary's Hospital but later was released from that unit, said Chief Chuck Horton of the university police.

    Horton said officers found DeLauney near Creswell Hall dormitory where he lives after police received two calls about 2 a.m. -one about a disorderly person and the other seeking medical attention.

    'During the time that we were dealing with him, he lost consciousness,' Horton said.

    Police focused on their preliminary investigation on a fraternity (Theta Chi Fraternity) where DeLauney was one of several pledges who were allegedly drinking before departing for local bars.

    Horton said he did not know how much alcohol the teenager drank, but said 'he had a lot.'

    He said he was certain the youth's blood alcohol level was 'well over two times' the legal blood-alcohol limit of .08 percent for drivers in Georgia.

    The incident was viewed with particular alarm by university officials in the wake of the death earlier this week of an M.I.T.. freshman fraternity pledge after heavy drinking, and the Aug. 26 alcohol poisoning death of a pledge at LSU.

    See also: https://www.nytimes.com/2019/11/17/nyregion/racist-fraternity-syracuse-university.html

3. Date: Thu. 30 Oct 1997 20:50:27 -0800
    From: Fraternity-Sorority Concerns Network Discussion
    <fra-sor@listserv.naspa.org>
    To: fra-sor@listserv.naspa.or
    Subject: ZETA BETA TAU (fwd)
    Oct. 29. 1997

    MEDIA ALERT

    NOTE: Following is information from Indiana University that may be of inter- est. If you need further assistance, contact DeAnna Hines, executive director of Communications, Office of Communications and Marketing, at 812-855-0850, or e- mail her at djhines@indiana.edu

IU EXPELS ZETA BETA TAU FROM BLOOMINGTON CAMPUS

Below is the text of a statement delivered today (Oct. 29) by Indiana University's Richard McKaig, vice chancellor for student affairs and dean of students. during a news conference regarding the recent Zeta Beta Tau scavenger hunt and hazing incident on the Bloomington campus:

On Tuesday evening, Oct. 28, the Indiana University Fraternity and Sorority Judicial Board convened to hear charges brought against the Zeta Beta Tau chapter for alleged violations of the 'Code of Disciplinary Procedures for Student Organizations.' These charges resulted from an incident on Oct. 15, during which newly selected members of the chapter were sent on a scavenger hunt. The instructions for the hunt directed those participating to violate the law by taking both a city street sign and identifying letters attached to the Kappa Alpha Psi fraternity house. The list also included several items which were either racially or sexually offensive.

The Fraternity and Sorority Judicial Board found the chapter responsible for violation of the Code. The board recommended suspension of the chapter through Jan. 1. 2000, followed by probation until January 2001, which would serve as the chapter's reinstatement period. The board did not believe many members of the chapter were responsible for organizing the scavenger hunt. developing the list, or directing subsequent activities. But it affirmed that the entire chapter was aware that the scavenger hunt was scheduled, and that officers responsible for the activities of the new members actually directed the hunt.

The board's recommendation cited several cases in the last three years in which ZBT was found responsible. Each of these cases involved conduct that violated the Code and demonstrated insufficient chapter supervision. The most recent of these violations occurred in November 1996, and involved the hazing of a new member who. though underage, was required to serve as a bartender at an off-campus event, during which he became intoxicated.

After reviewing the hearing process, documentation presented there, prior offenses of the chapter, and the recommendations of various groups, I have decided to expel the ZBT chapter from the Bloomington campus. effective immediately. . . .

4. For an excellent view of the sorority movement and in particular of the role of the black sorority and of the contributions of Delta Sigma Theta. which claims to be the largest black women's organization in the United States, see Giddings, passim.

5. Date: Fri, 26 Sep 1997 16:42:32 -0800

From: Fraternity/Sorority Discussions <FRA-SOR@listscrv.naspa.org>

To: listserve@ fraternityadvisors.org, fra~sor@listserv.naspa.org
Subject: Taps for the Keg Party
Resent-Date: Fri. 26 Sep 1997 16:42:32 -0800
Resent-From: null @listserv.naspa.org
Resent-To: rich@pue.udlap.mx
The Wall Street Journal
Wednesday, September 24, 1997
Taps for the Keg Party
By Rich LOWRY

On a Saturday evening after a football game in September 1992. a party raged across the street from the Phi Delta Theta fraternity house at the University of Washington in Seattle. As the night wore on, the crowd overflowed into the street. And as a couple of Phi Delts tried to return through the throng to their house, a fight broke out. During the melee, a thrown bottle hit a girl. seriously injuring her eye.

Nobody ever determined who threw the bottle. But the girl sued Phi Delta Theta. A King County court summarily dismissed her suit in 1994. Then her lawyer filed appeals all the way to the Washington Supreme Court, which refused to hear the case last year. Its victory cost Phi Delta Theta more than $350,000 in legal fees.

As much as pledging or secret handshakes, fear of lawsuits is now a part of fraternity life. 'The fraternity community has been unreasonably targeted by plaintiffs and attorneys, says James Favor. a Denver-based

fraternity insurance agent and consultant. As a result. fraternities have become a liability risk up there with lawnmower manufacturers. and have been forced to adopt self-monitoring rules that would have put the fabled Deltas in the movie Animal House straight out of business. This means the college keg party - enshrined in the adolescent memories of college graduates everywhere and in the plots of countless B movies - is now officially dead. dry, tapped out. Today it's as hard to find a fraternity dispensing cheap swill from a battered keg as it is to find students boning up on their Greek on a Friday night. 'If a national chapter fraternity were having a keg pany,' explains Mr. Favor, 'it would be in violation of its risk-management policies.'

See also: https://www.washingtonpost.com/news/morning-mix/wp/2018/05/01/aka-sorority-chapter-at-small-georgia-college-embroiled-in-sexual-misconduct-investigation/

6. From site http://www.iswza.org/laws/ritualism.statement.html, updated Dec 3. 11:31:19 1997 by webmaster@iswza.org

7. Sometimes members of what appear to be secret societies, including those in Masonic organizations, assert that there is really nothing secret. After all, the buildings are self-evident and exposes by detractors are regularly published. There are no secrets in Freemasonry. There never have been. In the case of the Masons, in the eighteenth century and soon after the formation of a Grand Lodge in England exposes appeared in newspapers. tracts. books. and by other means of disseminating information. Roberts. 1. 'Freemasons habitually compose their own definitions for their own use. expecting the world at large to accept them without question.

    We have self-defined 'secret society' to exclude the Craft, but we must realize double-talk does not change reality, any more than you can repeal the Law of Gravity . . . secret societies have six common elements. (1) SECRECY, particularly as to forms and ceremonies. (2) EXCLUSIVENESS, with strict admission requirements. (3) HIERARCHICAL requiring a progressive status system. (4) ORDEAL, calling for an Initiation trial of greater or less rigorousness. (5) MYTHIC ORIGIN, sometimes semi-factual, sometimes outright imaginary. (6) SELF-CONTAINED, by separating themselves form the common world." Secrecy,118.

    8. "The trend of Masonic thought at any given period is probably better reflected in the rituals in use at that time than anywhere else, and this phase of Masonic study and research has been sadly neglected, probably due 10 the many difficulties confronting the one undertaking it." Cummings, 107.

    9. "I have just returned from the United States, where I have had a brief glimpse of a world of Masonry which I really had not appreciated . . . . The casual observer has not only to contend with the bewildering overlap of a considerable number of 'side degrees' but also come to terms with the exact relationship between the Masons, the Shriners, the Order of the Eastern Star, the International Order of Job's Daughters, the Order of the Golden Chain, the Order of the Amaranth, the Prince Hall organisation, not to mention the Mystic Order of Veiled Prophets of the Enchanted Realm!!, The Ancient Egyptian Order of Sciots!! Or the Order of the White Shrine of Jerusalem. And I assure you that this little list has hardly scratched the surface!" Engelsman, 1.

    10. Putney argues that "The 'anti-progressive' character of Victorian fraternalism becomes even clearer once one accepts that. rather than charity, it was ritualism upon which lodge members concentrated, ritualism which provided their main source of activity.", ibid., I 82.

11. Sometimes it is hard to decide whether an organization is primarily ritualistic or primarily issue-oriented. While the Grange, for example, is certainly an agricultural lobby, it has always had a strong ritualistic side. Rotary or the Lions would seem to be much more on the service side, but we have all met members who were as enraptured by the Rotary wheel and lore as anyone ever was by the Masonic square and compass.

12. Date: Mon, 13 Jan 1997 09:33:38 -0500 (EST)
    From: PANNELU@delphi.com
    Reply to: FreeMasonry@sara.zia.com
    To: Multiple recipients of <FreeMasonry@sara.zia.com>
    Subject Masonry: Re: College fraternity
    In addition to my other involvements, I am a brother of Phi Mu Alpha Sinfonia, a professional music fraternity. No, it's not a 'social' fraternity, but is not an honorary either.

Among its purposes are the encouragement of excellence in music and promotion of American music. Chapters exist on college campuses throughout the US where there are a significant number of male students of music (need not be majors in music).

While its initiation ritual is very moving, I doubt there was any Masonic influence on its development, besides those things common to any 'initiatory' society.

S&F,
John Pannell, SS
Euclid Lodge #65
Naperville, IL
mailto:pannellj@delphi .com
http://people.delphi.com/-pannellj/home.htm

13. See, however, Carnes, 161.

14. A number of collections concerning secret and ritualistic societies date from the nineteenth century and have large holdings. An idea of what they might contain is indicated by the classifications of the Library of the Supreme Council of the Scottish Rite in Washington, which dates back to 1888 and even then had more than eight thousand volumes. Categories include philosophy and symbolism, church and state. paraphernalia, glassware, benevolent and educational institutions. hospitals, cemeteries, architecture, poetry and drama, humor and satire. and women in Masonry. See Boyden. (Boyden was appointed librarian in 1893 and served until his death in 1939, recognized as the dean of Masonic librarians of his era.) Cf. Clerke.

15. "In 1934 J. Ray Shute. then Secretary of the North Carolina Lodge of Research and Grand Master of the Cryptic Rite, visited the office of Quatuor Coronati Lodge [in London] in the company of William Moseley Brown. Grand Master of Virginia, expecting a cordial welcome from its distinguished Secretary, William J. Songhurst. What they encountered was rather different. Shute felt that we were due and doubt- less would receive some attention and co-operation. Alas and alack, such was not the case. He was pompous and. to us at least. arrogant. In fact. Bill lost his temper when he presented his card as Grand Master and requested to visit Grand Lodge headquarters and was rebuffed." Gilbert. 4.

16. An occasional campus meeting of all the honorary scholastic Greek fraternities would be one way in which to communicate this tradition.

ABOUT THE AUTHORS (Updated)

Dr. Guillermo De Los Reyes is an Associate Professor of Latin American Culture and Director of Undergraduate Studies in the Department of Hispanic Studies at the University of Houston. He also serves as Associate Director of Women's, Gender, and Sexuality. Dr. De Los Reyes is the author of *Herencias Secretas: Masonería, política y sociedad en México* (*Secret Heritage: Freemasonry, Politics and Society in Mexico,* (2009). He is working on a manuscript entitled, *Rethinking Gender, Sexuality, Race and Class in Colonial Mexico*. He is the Editor of the academic journal, *Sexuality, Gender, and Policy* (Policy Studies Organization 2016-present). He is co-editor of: *Civil Society and Democratization*; In addition, Dr. de los Reyes is the Directors of Awards for Phi Beta Delta: Honor Society for International Scholars and VP for the Policy Studies Organization.

Dr. Paul Rich, is President, Policy Studies Organization, Washington, D.C., President, Westphalia Press, and Chancellor, Phi Sigma Omega. Much of Dr. Rich's work concern the way ritual and non-governmental organizations effect public policy and democracy, as well as the independent scholarly press. He is an Adjunct Professor at George Mason University and Visiting Fellow, Hoover Institution, Stanford University where his foci is: research/publications social capital, secret societies, freemasonry/fraternalism, scholarly publishing, Middle East and

Gulf, tertiary education, symbology and ritology, Memphis-Misraim, distance learning, defining policy studies.

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Globalizing Literature: Creating World Travelers In Undergraduate English Courses

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A growing pattern of broad educational deficiency is emerging in the U.S. and the lack of geographic and cultural knowledge in American students and adults has become a topic of major concern. Americans live in a world which is shrinking constantly; they are inundated with news reports of events in other countries which could impact the U.S.-E-newscasts about hostilities in the Middle East, the increasing enmity between the U.S. and Libya/Columbia/Panama/ Nicaragua, the new era of *glasnost* and *perestroika* in the Soviet Union and the Eastern Bloc countries. But during this time of increased sensitivity to foreign Issues. we are faced with a citizenry that has an appalling lack of knowledge about the world's geography and often very little comprehension of the physical and cultural dynamics of the earth and the repercussions of the events in foreign countries. Without a common body of knowledge of the geographic and cultural dimensions of the earth, those events often seem unreal and cease to have the appropriate significance. It is not enough merely to stand on the periphery of this problem and say, "so what." For too long Americans have maintained an image of apathetic isolationism when it comes to learning about the world around them (or even within their own borders). According to a recent re ort by the Task Force on International Education of the National governors'' Association, Americans lag significantly behind foreigners in knowledge of languages, geography and a fundamental understanding of cultural differences in an increasingly interdependent world. The governors have called on American schools to provide international education programs to introduce students to the wide variety of challenges that lie ahead of them.

The necessity of incorporating courses in global awareness into our college studies becomes obvious simply by observing the world around us. Several months ago there was a short letter in a nationally syndicated personal advice column from a reader in Memphis who stated that she was watching a game show on television when the host asked what appeared to be a relatively simple question: Name a country in South America. The six responses were as follows: Spain, Fiji, Africa, Rio de Janeiro, Saudi Arabia and Guatemala. These erroneous responses could be negated be hypothesizing that the participants obviously were not college graduates; however, the lack of geographic awareness shown by these contestants is all too abundant at the college

level. It should therefore be the responsibility of faculty members in every field to integrate some amount of global awareness into the study material for each semester. At a time when university administrators are calling for the internationalization of the campus and the community, it is necessary to take a seminal approach toward rectification of the problem, and the sharing of successful methodologies is merely the first step toward achieving a more world-conscious student body. One of the greatest sins of the American students is that they are ignorant of their ignorance. They should be made aware of how little relevant. necessary knowledge they have acquired during their schooling and should not only be appalled but outraged that they are so ill able to perceive, understand and cope with the world around them. College faculty often promulgate this problem; they bring a preconceived notion to class that the students facing them have a certain body of knowledge and therefore they continue to teach from that assumption. This, unfortunately, too often is not the case. We expect college students to have some educational deficiencies but we are dismayed when we find how woefully little material they have gleaned in their formative years.

This lack of geographic knowledge and cultural dynamics should not surprise educators. Geography is no longer required as a separate discipline in many school districts and indeed often is dropped from the curriculum after elementary school where it is studied on a limited scale--usually in the third and fourth grades. Few students have the ability to retain the knowledge acquired in these initial years of schooling if the basic concepts are not reviewed or studied beyond that stage. Since 1988 Texas has required all high schools to offer geography as an *alternative* to U.S. History for both juniors and seniors, but the courses appear to have an "image" problem. A conversation with Sarah Bednarz, faculty member in the Geography Department at Texas A & M University, concerning this topic led to the revelation that these geography classes are perceived as "easy" courses and often are siphoned off to the "football coaches to teach." Hence, the students either opt not to take them, or they merely sit in on the courses to fill an hour without really gaining anything significant from them. Ronald Abler claims that this indifference is unique in the American culture. He states:

> Universities in other countries still hold geography to be a basic and central discipline. Every major culture has cherished geography: It passed from ancient Greek civilization to the Roman and Moslem empires to the European powers. Only in the United States is geography regarded as a subject for amateurs, and we Americans have paid a fearful price for that conceit (1987. p. 52)

It is for this reason that going back to the "basics" in an almost remedial fashion becomes a matter of necessity even at the college level. Certainly, we prefer to look upon this nation's colleges and universities as institutes of higher education, not houses for remedial learning. But if the students come to us so woefully lacking in basic knowledge and we do not give it to them, when are they going to assimilate this material? Isn't it better to begin to tackle the problem at its

most common denominator, to get to the root of the problem and begin treating it, than merely to add more appendages to branches that are incapable of bearing the weight of new scholarship without the sustaining growth of a viable trunk of knowledge?

One of the fastest and most effective ways of sparking an interest in lobal and cultural awareness in our students is to instill in them the desire to travel and to divorce this attraction for faraway places from the tedium often inspired by rote classroom geography. Joseph Conrad, a Polish immigrant who became one of the greatest English authors of this century, was genuinely enthusiastic about becoming a "citizen of the world," yet he was very bitter about his formal geographic education. He stated:

> Unfortunately, the marks awarded for (geography) were almost as few as the hours apportioned to it in the school curriculum by persons of no romantic sense for the real, ignorant of the great possibilities of active life; with no desire for struggle, no notion of the wide spaces of the world--mere bored professors, in fact, who were not only middle-aged but looked to me as if they had never been young. And their geography was very much like themselves, a bloodless thing with a dry skin covering a repulsive armature of uninteresting bones (1926. pp. 17-18).

This view of geographic study was reiterated in 1983 by Yi-Fu Tuan. He claimed that "Geography somehow retains a certain chalk-dust flavor...despite the universal appeal of its subject." Geography has this unfortunate reputation "thanks to long lists of facts to remember (because they are good for you)..." (1983, p. 12). It should become obvious, even to the layman, that in order to teach effectively one must be able to instill the desire to learn. Roland Gelatt states that "All normal human beings are born with a powerful urge to learn. Almost all of them lose this urge, even before they have reached maturity. Only a few are so constituted that lack of learning becomes a nuisance." It is up to us as educators to recapture this urge to explore the world around us and to instill it in our students.

Perhaps this direction sounds too simplistic for college students, but basic programs are readily accepted and assimilated by university students on every level. A Spanish proverb states "He who would bring home the wealth of the Indies, must carry the wealth of the Indies with him." This is a more euphemistic way of saying "If an ass goes travelling, he'll not come home a horse." We need to assure ourselves that we are making every effort to turn out the latter and not the former, that we are instilling in our students the desire to gain the wealth of knowledge necessary to venture forth as citizens of the global arena.

It is ironic that almost 500 years after the discovery of America, today's students unfortunately are to a great extent like the citizens of Columbus' world. In 1492 Portugal marked the westernmost edge of the known world; in the 1990's most students can't even find Portugal on a map. I contend that if students gain the desire to travel, they will, in turn, achieve the desire

to learn about these places, at least to a greater extent than the assimilation of geographic material in the usual rote manner, and hopefully then they will become global navigators intellectually.

But how does one instill this yearning? Maps are the most basic element for teaching geography, yet by themselves prove to be inadequate. Many college classrooms are not equipped with maps; it should therefore be the responsibility of individual faculty members to bring maps to class, and periodically to spend class time pointing out what should seem obvious to the students--the British Isles and the adjacent countries are basics which should be incorporated at the beginning of a course in British literature; when studying the classics, Greece, Italy, and Middle Eastern and African countries that are rich in the lore of antiquities could be highlighted. Even the most fundamental map reading exercise--presenting a world map and finding the United States and its environs--should not be amiss. If there is even one student in the class who is unsure about the position of an of the relevant countries and is enlightened by this exercise, the faculty member has done that student, and indeed, the educational system of this country, a great service. We should not treat the students as illiterates if their knowledge of the world is limited to the boundaries of their state, or even their own city, and we should cease to be amazed when students display little or no knowledge of the importance and relevance of additional knowledge.

A more significant problem is that of student apathy and indifference to geographic study. It is this attitude that should give us cause for concern and that makes me contend that students need visual stimulation in order to begin to equate the dots on the map with real people with varying cultural backgrounds. Only by stimulating their desire to ask questions will we be able to get them to explore the world (at least mentally) without the stigma of being culturally and geographically illiterate.

Gilbert Grosvenor, President of the National Geographic Society stated that traditional methods of teaching are not likely to resolve today's problem and contends that the classrooms are competing with television. He offers a possible solution--use television to create "richly illustrated moving images to teach." (Grosvenor, p. 817) However, in a typical college English class we do not have that luxury; therefore we have to capture the attentions and imaginations of the students in other ways. This can be accomplished by bringing travel books into the classroom--these pictorial records provide an excellent source of stimulation--students often are unable to visualize foreign spots simply by reading descriptive passages and until they become aware of the people an cultures of different lobal areas they will continue to function only tangentially. Their latent imaginations may be stimulated by bringing travel brochures into class. Obviously, these will reveal only the most desirable aspects of the countries, but the desire for self-gratification is a strong motivator. The pictures are visually appealing and therefore stimulate the imagination. Students very readily picture the major characters in their class readings in the settings and often place themselves into the same situations. [In a geographic survey recently administered at the University of Texas at Arlington, students consistently scored higher in the section on visual recognition of world landmarks.]

Music of foreign lands also helps to invoke an exotic atmosphere. Playing a selection of bagpipe music while studying the poetry of Robert Burns or the novels of Sir Walter Scott can also establish or enhance the background, while a recording of African tribal music incorporating native drumbeats would add to the pervasive mood of the jungle in Joseph Conrad's Heart of Darkness. Students often are surprised at the unusual sounds (at least to our Western ears) of the Oriental pentatonic scale. This aural stimuli quite often generates dialogue—students become interested in why the sounds are different and foreign to our ears, if we are so unaccustomed to hearing the notes and rhythms, are we just as unaware of the environment in which these tones were created? A new dimension is therefore added to the concept of literary interpretation.

An integration of geographic and cultural knowledge may be readily achieved in literature classes of all kinds, although one generally does not think of the union of English and geography as easily or naturally as the linking of geography and history or political science. Classes in world literature provide excellent vehicles for geographic study. For example, the works of regional novelists could be included. These authors persistently set their stories within the framework of a particular landscape and thereby create an artistic appreciation of the essential features of the area. Most countries have examples of this type--one of the best known English regional writers is Thomas Hardy, who combined elements of the southern English landscape to produce the area of Wessex in his novels Return of the Native, Tess of the D'Urbervilles, and The Mayor of Casterbridge, while William Faulkner contributes in the same way to regional painting in America.

Even without the influence of the regional writers, each piece of literature can tie in to a particular locale or area in numerous ways of study: i.e. the nationality of the author, the country in which he was raised, the setting in which the text was written, nationality of the characters, setting within the work, places the author travelled to receive inspiration for the work, and destinations to which the characters travel or hope to travel. These elements could also be espoused in literature classes of all types and need not be limited to world literature, although the global accessibility of this course is inherent given the broad range and endless expanse of literature available to professors. These methodologies remove the barriers of time as well as spatial boundaries. Courses in British and American literature could use a number of these elements with the same results because the characters are not relegated to a static inertia but travel and dream and live anywhere the authors desire.

Poetry also provides an excellent opportunity for studying other cultures--for example, Haiku could incorporate an introduction to the Orient. Even courses in literature through the ages, i.e. the Classics (Greece and Rome), Middle Ages and Renaissance Europe allow the professor to delve into the geographies and cultures of those times and form comparisons to today's Lifestyles in parallel regions. In this way, students would not only increase their geographic awareness, but gain a greater understanding of cultural differences and similarities.

While simple, almost remedial in nature, the methodologies outlined have proven to be valid approaches that often cause a student to question and not merely to sit and wait to be spoon fed

material which, to the student, appears irrelevant and which will be regurgitated and immediate! forgotten. These concepts could easily be adapted for use in other disciplines. But ultimately, each professor, regardless of area of expertise must begin to formulate his or her own battle plan to combat the problem of geographic illiteracy facing our nation. Students need to be drawn into the global action.

This nation cannot continue to aspire to global leadership while its citizens are unfamiliar with the world around them. We need to lay the foundation for diverse peoples to live together in peace. Tolerance of diversity can be acquired by exposing the populace to different environments and cultures--literature can be a first step. The addition of maps, travel books, films, and music merely enhances the study. If these steps appear to be too simplistic, it is important to remember that because our college students often have such primitive knowledge of the world around them, it is the most logical place to start. We need to establish priorities as well as a sense of commitment in order to offer our students an integrated view of the world.

While the incorporation of these areas into a single class certainly will not impact this national problem, the inclusion of world geography and culture in a number of classes in different disciplines will begin to impact the global literacy of the nation. I am reminded of a story about two friends who were talking about their recent vacations. One mentioned a trip to Disney World and the exasperating car ride with the children, while the other rhapsodized about the beauty of the Canary Islands. "I've heard of them." said the colleague, "but where are they?" The answer? ''I don't know--we flew.''

We do not want our students harboring this myopic view of the world around them--a narrow perception which threatens to isolate and to weaken us. "The employability, dignity, security, and self-respect of individuals, typically, and for the majority of men, now hinges on their education....A man's education is by far his most precious investment, and in effect confers his identity on him" (Gellner 1983, p. 36). The identity of our college and university students should proclaim that they are world travelers, at least mentally, and we should urge them to become navigators through the turbulent waters of geographic and cultural illiteracy in the 1990's.

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Personal Adjustment, Language Acquisition and Culture Learning In Short-term Cultural Immersion

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ABSTRACT

This study describes how length of stay in a foreign country influenced personal adjustment, language acquisition, and culture learning among a convenience sample of 150 United States student volunteers participating in a short-term cross-cultural living/learning situation in Mexico. Short-term was defined as two, four; six, eight, or ten weeks. Five instruments measured anxiety and discomfort, expectations of cultural difference, changes in group membership, personal health, and language placement over the five time periods. Improvements occurred in personal adjustment, language acquisition, and culture learning for all learners regardless of length of stay, supporting short- term immersion as a viable strategy for culture and language learning.

Most health professionals are unprepared to face the challenge of a global society. The majority do not have the tools to work with culturally diverse populations. While international and multicultural study is an integral part of liberal higher education. students in the health professions have typically not participated due to educational program demands. Increasingly, however. students from the health professions are recognizing the importance of international experiences as a mechanism for learning language and acquiring cultural interaction skills and are participating in study abroad programs (Duffy. et al., 1998). These programs tend to be short-term rather than one or two semesters in length because of the curricular constraints inherent in health professional educational programs. Similarly. professionals already in the health care workforce are participating in programs to acquire needed skills to become more culturally competent (Jones, Bond & Mancini. 1998).

For the last eight years. we have used a modified field study approach to assist graduate and undergraduate nursing students as well as health care professionals to begin or to continue to study the Spanish language and learn the Mexican culture. Both use the same model: short-term immersion in the culture by living with a Mexican family and six hours of formal language study daily. The student program. a two week immersion experience. is part of a five week summer elective offered in the School of Nursing. As of July. 1999. 125 students have participated. The continuing education program, the Travel Study Learn Program, is a one week immersion

experience offered twice a year. Seventy-six health professionals have participated during the past three year period.

Despite the growing popularity of such immersion experiences, there is little evidence that those of short duration. less than a semester, are viable strategies to learn culture and language. Or, as is commonly believed, does the individual learner spend the majority of time adjusting to "culture shock," dealing with what Oberg (l960) describes as "the many frustrations and anxieties that are encountered in the initial stages of a cross-cultural experience," at the expense of culture and language learning? Although believed to be universal (Norris & Norris, 1993), little is known about "culture shock" in short term cultural immersion as the majority of previous research has been conducted with sojourners living or studying in a culture for extended periods of time. To determine if short-term immersion contributes to cultural learning, we engaged in a descriptive study of personal adjustment, language acquisition, and culture learning as reported by students from a variety of majors engaged in international study for varying lengths of time: two, four, six. eight or ten weeks.

THEORETICAL FRAMEWORK AND REVIEW OF THE LITERATURE

Culture is learned behavior and includes shared customs. beliefs and attitudes as well as products of human activity characteristic of a particular society or population (Linton, 1945). When an individual leaves the familiar world view of his own culture, confusion and frustration occur. Culture shock ema- nates from the distress experienced when all familiar signs and symbols of social interaction are missing. The experience of culture shock is characterized by stress due to the required adaptations, a sense of loss and feelings of deprivation, perception of rejection by members of the new culture, role con- fusion. anxiety, disgust and indignation, and feelings of impotence (Oberg, 1960; Norris & Norris, 1993).

Cross-cultural experiences of sojourners have been studied using socio- logical, psychological, and psychiatric perspectives (Church, 1982; Furnham, I987; Bochner,1982) and the concept of culture shock has been presented in diverse models. According to Arensberg and Niehoff ([964), the medical model of culture shock sees the phenomenon as a type of malady versus the more extreme view of culture shock as a mental illness (Foster quoted in Adler, l975). Bock (1970) attributed the inability of the individual to under- stand, control, and predict the behavior of others to the emotional reaction which he equates to culture shock.

In contrast to the medical model. the culture-learner model suggests that Sojourners do not experience an illness, but struggle to learn new behavior and expectations and gain skills required for effective adaptation in the new culture. Coping difficulties result from lack of appropriate social interaction skills. Culture shock decreases the learner's energy and productivity and may affect the individual's ability to acquire the needed skills of language and cultural understanding to negotiate the new culture. According to the model when the individual acquires the necessary skills. adaptation and effective intercultural communication occur (Bochner,1982).

Length of time in the cultural immersion experience is a major variable in the adaptation process and has been described by the U-curve (Lysgaard, 1955) and W-curve (Gullahorn &

Gullahorn, 1963) theories. The U-Shaped Adjustment curve described by Lysgaard proposes that the individual's transition experience follows a "U-shaped trajectory of emotional well-being" (Nolan 1985, p. 19). Four stages characterize the experience of sojourners from honeymoon to adjustment (Lysgaard, 1955). The transition period be- gins with a "honeymoon phase" characterized by excitement and euphoria and a desire to learn more about the people and their customs.

This initial phase is followed by the growing awareness of real differences. values and expectations, and has been described as a period of disenchantment accompanied by symptoms of [culture] shock. Loneliness. anxiety. frustration, and feelings of inadequacy may be expressed in a variety of ways through depression, withdrawal or eruptions of anger (Brink & Saunders, 1976). Desire to return to the home country may be intense.

According to the U-Shaped Adjustment curve. a period of resolution and recovery follow and is characterized by acquisition of new social skills and behaviors appropriate to the host country. This culture-learning, however, is more than "learning one's lines" and is accompanied by personal growth and change. It involves a kind of reorganization of the individual's world view (Nolan. 1990). The accompanying acquisition of necessary skills leads to adaptation and effective intercultural communication. The W-curve theory extends the U-curve to include a re-acculturation experience when the individual returns home.

Church (l982) in an extensive review of the literature argues that support for the U-curve theory has been inconsistent and points out that most studies have been cross-sectional. Few studies have tested the hypothesis longitudinally to determine which characteristics of the sojourner interact with the culture to produce patterns of adjustment. No studies were found which examined the short term immersion experience. However, anecdotal evidence gathered from faculty observation indicate that the culture shock phenomenon occurs in varying degrees among students and plays a role in their ability to focus on educational goals or objectives (Bond & Jones, 1994).

The theory of culture shock has been critiqued as simplistic. non-specific, and lacking in implications for remedial action (Furnham and Bochner, 1982, p. 17 l). Bochner, Lin and McLeod (1980) contend that an inherent difficulty of the U-curve is the attempt to characterize intrapsychic adjustment. Adjustment is defined as the acquisition, over time, of behaviors, skills, and norms appropriate to the host culture. The authors re-define culture shock to mean a culture learner model. The sojourner moves from observer to participant and, in order to cope, must learn social skills of a new society. This model suggests that culture shock occurs in the domain of social encounters, social situations, social episodes, or social transactions between sojourners and hosts and requires the development of specific, teachable skills in order for the individual to adapt.

Communication is integral to the culture learner model as appropriate and effective verbal and nonverbal communication skills are necessary for effective cross-cultural encounters (Argyle, I982; Bochner, 1982). Rubin (1976) defined relevant components of cross-cultural behavior competence as respect, interactive posture, orientation to knowledge, empathy, self-oriented role behavior, interaction management, and tolerance for ambiguity. In a later study

using these behaviors to determine whether communication behaviors predicted cultural adaptation, Rubin and Kealey (1979) defined cultural adaptation as including culture shock, psychological adjustment. and interactional effectiveness. They concluded that persons most aware of their own values and perceptions experienced the most intense culture shock. Adjustment was highly correlated with ability to display respect. Taft (1977) defined four major aspects of the adaptation process including the acquisition of competence in culturally appropriate behavior and culturally defined roles and attitudes.

A number of additional variables have been identified as part of the adaptation process. Furnham and Bochner (1982) believe the quality, quantity, and duration of culture shock to be dependent upon the extent of differences between the host culture and the sojourner, individual differences (coping differences, personality, and demographic differences) and the quality of the experiences the sojourner has within the host country. Additional variables linked to successful culture learning include expectations of the sojourner (Weissman and Furnham, 1987) and social networks of the sojourner (Bochner, McLeod & Lin, 1977). Physical health and psychosomatic complaints have been identified as measures of adjustment in a number of studies (Baty & Dold, 1977).

In summary, it is recognized that culture shock exists, is multivariate, and is part of the phenomenon associated with culture learning. Merta et al. (1988) conclude that social scientists have yet to agree on a definition. A number of variables appear to influence the adjustment or adaptation process including the ability to communicate adequately which involves language acquisition, physical health as well as anxiety and discomfort, the ability to make friends in the host culture, and expectations of the learner in relation to cultural differences. There has been no reported study of culture shock and learning as rt of short-term immersion learning experiences.

STUDY PURPOSE

The purpose of this study was to describe how length of stay in a foreign country influenced personal adjustment of learners (anxiety and discomfort and personal health), acquisition of language skills, and culture learning (expectations of culture difference and whether participants make Mexican friends). Length of stay was defined as two, four, six, eight or ten weeks. We were also interested in whether personal variables such as age, income, education, previous travel in the country. and previous language study made a difference in personal adjustment. language, and culture learning.

METHODS

A descriptive design was used to study the experience of personal adjustment, language acquisition, and culture learning among participants in a short- term cross-cultural living and learning experience. During a nine month period, data were collected using a variety of assessment tools from a non- probability, self-selected sample of 150 US student volunteers attending the Center for Bilingual and Multicultural Studies in Cuernavaca, Morelos, Mexico. Subjects were participating in a language and culture study program for either two, four, six, eight, or ten week periods. The Center provides intensive small group language instruction for

six hours daily. The majority of students live with a Mexican family for the duration of their immersion experience. Volunteers were recruited for study participation in English by a bilingual registered nurse during the formal orientation period on the first day of Center activities. Prior to participation, approval from the Institutional Review Board and informed consent were obtained. Participants were re- warded for completing the questionnaires with McDonald's food coupons and frisbees.

MEASUREMENT TOOLS

Five measures were administered. In addition, participants completed a demographic inventory requesting personal information about age, gender. race, education. profession, income range, previous Spanish language study. previous travel in Mexico, and living arrangements while in Mexico.

At the beginning of the immersion experience (Day 1 of Orientation to the Center), participants completed the demographic inventory, the Social Situations Questionnaire, the Expectations Questionnaire, and answered a self-assessment of personal health question. A language proficiency exam was administered by the language school on Day 1 during orientation to the school. Midway through the immersion experience, participants completed the Social Situations Questionnaire, the Best Friends Check List. and answered a self-assessment of personal health question. On the last day prior to departure from the Center. participants completed the Social Situations Questionnaire. the Expectations Questionnaire, the Best Friends Check List. and answered a self-assessment of personal health question. Language proficiency was assessed by faculty in the Center for Multicultural Studies during the last week of study.

Instruments to measure personal adjustment included a Social Situations Questionnaire (Furnham & Bochner, 1982) and a self-assessment of personal health question. The Social Situations Questionnaire was adapted by the re- searchers for use in the Mexican culture by changing the reference country to Mexico. Forty items described commonly occurring social situations which potentially could cause anxiety and discomfort. Subjects responded on a six point scale of perceived difficulty in negotiating these situations. Statements included "Making Mexican friends of your own age," "Going on public trans- port." "Going to a small private party with Mexican people." The higher the score the higher the discomfort or anxiety. No reliability of this scale was reported in the literature. Reliability analysis on pre, mid, and post administra- tions of the Social Situations Questionnaire to subjects in this study yielded alphas of .88, .90, and .93 respectively.

In order to determine the learner's health status each participant was asked to respond to the statement "Please rate your overall health status today: l=excellent, 2=good, 3=fair. 4=poor" at pre, mid, and post immersion experiences.

Language proficiency was determined by retrieving data from the language school's existing database on actual language placement at the beginning of the immersion experience and at the end of the immersion experience for each study participant. Placement at this school is determined by the school's paper and pencil test and teacher interviews with movement along a continuum in "steps" within the categories of beginning, intermediate, and advanced.

Two measures were used to determine whether culture learning occurred. An Expectations Questionnaire (Weissman and Furnham, 1987). modified for use in the Mexican culture by the researchers by changing the reference country from England to Mexico, examined expectations of cultural difference using forty, forced choice dichotomous questions about a range of topics or problems that sojourners typically encounter. The questions included, "Do you expect the cost of living to be higher than at home?" A low score reflected higher expectations of cultural difference. No reliability of the scale was reported in the literature. Reliability analysis on pre and post administrations of the modified Expectations Questionnaire in this study yielded alphas of .60 and .59 respectively.

A second measure to determine whether culture learning occurred. the Best Friends Check List, adapted from Bochner, McLeod and Lin (1977) describes Personal Adjustment, Language Acquisition and Culture Learning group membership. Participants were asked to identify their three best friends during their stay in Mexico. Additional questions allowed the participant to describe the age, sex, nationality, residence, and occupation of each "best friend." No reliability for the measure was reported in the literature.

DATA ANALYSIS

Demographic data were analyzed using descriptive statistics. The major questions regarding the effects of short term immersion were evaluated using repeated measures analysis of variance. Significant interaction effects, if observed. support the notion that differences in the dependent variable are influenced differently by length of stay. Significant *within subjects* effects, if observed, suggest that subjects changed over time in a significant way.

LIMITATIONS

The methodological limitations of this study we recognized were the reliance on self-assessment measures of health and the lack of reliability of the Best Friends Check List. Generalizability of the findings from this study was also limited to student sojourners to one country, Mexico. The subjects were not randomized but were a self-selected convenience sample. In addition, it was not possible to control for variables such as previous experiences with foreign travel, previous study of the Mexican culture. and differing motivations for participating in the immersion experience.

FINDINGS

Sample Characteristics

The majority of participants (75%) were college students; four percent were graduate students and fourteen percent were college graduates. Sixty- four percent were female and 36% were male. Ages ranged from intervals of sixteen to eighteen years to over 60 years with the majority (61%) being in the age range 19 to 25 years; 21% were 31 to 50 years of age. The majority of participants were white (91%); five percent represented other cultural groups including Black, Hispanic. and Asian. Annual income reported by the majority of participants (66%) was less than $10,000. The majority (79%) listed their profession as student while

approximately seven percent were in business or engineering, and four percent were from the health professions including social workers. psychologists. nurses and therapists. Eighty percent reported previous study of the Spanish language and 47% had previously traveled in Mexico.

For analysis, the eight age categories were collapsed into three categories: 21 years or less, 22-40. and 41 years and over. Each group had similar distributions of males and females. Age. income, and education of participants varied by length of stay. Those individuals who studied for two weeks were older with significantly more participants over 40 years of age. Those who studied for ten weeks represented the youngest cohort with significantly more participants in the 21 years or less age group (Chi Square = 44.371, df=8; p=.000). The two week subjects had relatively higher incomes (>$50,000) (Chi Square=35.ll6; df=8: p=.000), and were more likely to hold college degrees than participants in the other groups (Chi Square = 33.648; df=4; p=.000).

Previous Spanish language study was not related to weeks of stay (Chi Square = 6.577; df=4; p=.160). The relationship between weeks of study and previous travel in Mexico was statistically significant with two week participants more likely to have traveled previously in Mexico (Chi Square=l9.839; df=4; p=.00l).

Personal Adjustment

Participant responses on two measures, the Social Situations Questionnaire and the self-assessment of personal health, were analyzed by length of stay to describe personal adjustment of the sojourners to the immersion experience. Table 1 presents the mean scores and standard deviations for each length of stay for each measurement period for the Social Situations Questionnaire.

Table 1

Social Situations as a Measure of Anxiety & Discomfort by Weeks of Stay

Mean Scores by weeks of stay	Pre	Mid	Post
	Mean (SD)	Mean (SD)	Mean (SD)
2 weeks	102 (18)	97 (17)	94 (14)
4 weeks	109 (13)	100(12)	98 (15)
6 weeks	102 (16)	92 (16)	93 (14)
8 weeks	101 (13)	94 (12)	91 (19)
10 weeks	109 (14)	101(14)	98 (14)

There were no significant interaction effects but scores on the Social Situations Questionnaire declined significantly over time (F =78; df = l. 144; p<.00). These effects (2 = .35) were present regardless of duration of stay. Thus. regardless of length of stay, subjects became more comfortable with the Mexican culture.

Age and income were related to anxiety and discomfort. Those subjects who were younger (dl years) had greater anxiety and discomfort at the beginning of the immersion experience

(Kendall's = -.191, p=.002). Subjects with less income also had higher levels of anxiety and discomfort (Kendall's = -.221, p=.00l).

Table 2 describes the means and standard deviations for each measurement period for pre. mid and post scores on perceived health. A score of 1=excellent and 4=poor. Analysis revealed no significant change in subjects' self-assessment of health over measurement times. There were no significant within subject effects or interaction effects.

Table 2

Perceived Health Status Rating

Weeks of Stay	Pre	Mid	Post
	Mean (SD)	Mean (SD)	Mean (SD)
2 weeks	1.32 (0.57)	1.27 (0.55)	1.32 (0.57)
4 weeks	2.00 (0.83)	1.83 (0.64)	1.87 (0.80)
6 weeks	1.74 (0.69)	1.78 (0.85)	1.83 (0.65)
8 weeks	1.55 (0.60)	1.82 (0.91)	1.64 (0.58)
10 weeks	1.70 (0.60)	1.60 (0.72)	1.87 (0.82)

Language Acquisition

There were 108 (72%) subjects with data on language placement at the beginning and end of the immersion experience. Table 3 describes the means and standard deviations. A one between (duration of visit), one within (measurement time) repeated measures ANOVA revealed a significant interaction effect on language proficiency (F=22; df = 4. 102', p=.00. This effect was moderate (2=.47). There was also a significant within subjects effect (F=299', df=l,l02; p=.00) that was large (2=.75). These results indicate that language proficiency improved for each length of stay but improved more with longer stays.

Table 3

Language Placement

Mean Scores by Weeks of Stay	Pre		Post	
	Mean (SD)		Mean (SD)	
2 weeks	111.19	(-0.179)	111.24	(.165)
4 weeks	111.26	(0.161)	111.33	(.155)
6 weeks	111.29	(0.128)	111.44	(0.008)
8 weeks	111.11	(0.003)	111.37	(.007)
10 weeks	111.27	(0.150)	111.46	(.137)

Culture Learning

Subjects responses on two measures. the Expectations Questionnaire which describes perceptions of cultural difference, and the Best Friends Check List were analyzed by length of stay to describe culture learning. Table 4 presents the mean scores and standard deviations on the

Expectations Questionnaire at the pre and post measurement periods for each length of stay.

Table 4

Expectations of cultural Differences by Weeks of Stay Expectations Questionnaire

Means Scores by Weeks of Stay	Pre	Post
	Mean (SD)	Mean (SD)
2 weeks	14.3 (2.82)	15.9 (2.47)
4 weeks	3.8 (2.65)	16.5 (2.66)
6 weeks	13.2 (2.94)	16.2 (2.95)
8 weeks	14.6 (2.87)	15.7 (2.24}
10 weeks	12.3 (2.77)	14.2 (3.16)

Analysis revealed significant within subject effects with decreased expectations of cultural difference regardless of length of stay (Wilks' = .59, F (1) = 55-31. p=.000, multivariate 2 = .32. Within subjects contrasts indicated a significant linear effect with means increasing regardless of time in the immersion experience (F=66.8l, df=1, p=.000). There were no significant between subject effects or interaction effects. Age and income were correlated with differences in expectations of cultural difference at the beginning of the immersion experience. Those sub-jects who were younger had greater expectations of cultural difference (Kendall's =.146; p =.02 1). Those subjects with less income also had higher expectations of cultural difference (Kendall's =.232; p=.001). The association between lower income and higher expectations of cultural difference was also found at the end of the immersion experience (Kendall's =.l47; p =.03).

Changes in group membership were measured by the Best Friends Check List which asked subjects to identify their three best friends during their stay in Mexico by age, sex. nationality. residence, and occupation. Results are shown in Table 5.

Table 5

Changes in Number of Mexican Friends for All Measurement Periods for All Lengths of Stay

CHANGE*	
Lost two Mexican Friends	4
Lost one Mexican Friend	16
No change	93
Gained one Mexican friend	16
Gained two Mexican friends	3
No response	18

* Chi Square = 87.653; df = 9; p = .000

Best friends tended to be 26 years of age or less, female, from the United States, a student, and living with the host family. Only the actual number of Mexicans mentioned by the subjects

was analyzed. There were no differences between groups with varying lengths of stay and the number of Mexican friends (ANOVA, F=1.167; df=4; p=.533). However, when the number of Mexican friends was examined for the aggregate, regardless of length of stay, the number of Mexican friends identified by the participants decreased over the three measurement periods (Chi Square = 87.653; df=9; p=.000) (Table 6). The number of Mexican friends was also not associated with age. income, education or profession of the participants.

CONCLUSIONS

In summary. this study found that improvements occur in personal adjustment, language acquisition. and culture learning in short-term immersion. Participants with differing lengths of stay showed similar patterns in each of the areas. Subjects entered the immersion experience reporting relatively high levels of anxiety and discomfort which decreased regardless of length of stay. The majority of participants in the sample reported a remarkable stability in their view of their health with excellent to good health as a pattern. Length of time in the culture did not appear to influence perception of health. Each group made language progress regardless of length of stay. Those individuals who stayed longer made the most language progress. Subjects made relatively few Mexican friends and began the immersion experience with relatively high levels of expectations of cultural difference which also decreased over time regardless of length of stay. These findings support short-term language and cultural immersion experiences. as experienced by participants in this language school. as a viable strategy for educational goal attainment relative to culture and language learning.

DISCUSSION

Sufficient literature as well as anecdotal evidence support the contention that sojourners experience adjustment difficulty when confronted with living in a new culture. However. based on findings from this study. a culture learner model rather than a model of culture shock may be a more appropriate frame- work for understanding the effects on educational outcomes. It appears that immersion in a culture may not inhibit adaptation to a new culture in ways which prevent the attainment of educational goals including language acquisition and appreciation of cultural differences and similarities.

This study used a variety of quantitative tools from previous studies, a reflection of the approach used by most studies of culture shock and learning. Clearly. better objective measurement tools are needed. However, qualitative investigations may provide additional insights into the adjustment process. The description of "lived experiences" and their meaning allows participants and researchers to explore abstract phenomena. A particular area for future study is the post immersion experience relative to culture learning. Is the individual able to transfer the language and culture learning to the home environment? In addition, examination of the adjustment phenomenon on a bi-weekly basis for individuals who stay six. eight and ten weeks may provide better insight into the adaptation process. Further study of the personal

characteristics of the sojourner and their interaction with culture to produce patterns of adjustment would provide new insights into the cultural shock phenomena as it relates to culture learning. An understanding of the individual's tolerance for ambiguity, developmental stage, communication patterns, coping skills. and the quality and length of the immersion experience need to be explored.

Finally, findings from this study have particular relevance for the health professions. Universities preparing health care professionals and health care systems are under intense pressure to develop a culturally competent health workforce to meet the needs of an increasingly diverse patient population. Despite the rhetoric on the need for increased knowledge about cultures and the explosion of programs promoting cultural understanding, there have been few examples of effective teaching-learning strategies and little to no study of the outcomes of these endeavors. Anthropologists have long advocated immersion in the culture. for periods of at least a year, as the best mechanism for studying culture, believing it allows the individual to move from observer to participant (Goodenough, 1970). Immersion allows the learner to become aware of "our own ethnocentrism" (Johnson. 1978). While this study examined students from a variety of majors. findings suggest short-term immersion is a viable strategy for assisting the student studying in the health professions as well as professionals already in the workforce. It is a strategy which deserves continued study if we are to actualize our goals for the development of a culturally competent health workforce.

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ABOUT THE AUTHORS

In the year 2000, **Mary Elaine Jones**, PhD, RN Samuel T. Hughes Jr Professor of Nursing *and* **Mary Lou Bond**, PhD, RN, Assistant Dean for the Undergraduate Program in Nursing were Co-Directors of the Center for Hispanic Studies in Nursing and Health at the University of Texas at Arlington School of Nursing. They have conducted short-term immersion experiences for students and health professionals in Mexico for the past eight years.

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Assessment and Embedded Courses:
A Case Study from USF's Judy Genshaft Honors College
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Conference, Orlando FL, Nov 2019.

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Hi, I am Megan Braunstein. I'm an academic advisor at the Judy Genshaft Honors College (JGHC) at the University of South Florida. In my role as an academic advisor, not only do I help students plan for study abroad experiences and select the programs best suited to them, I also help faculty in the college design and facilitate study abroad programs. I have led 20 students to Buenos Aires, Argentina for two weeks in May 2018 and I led 25 students to Osnabrück, Germany for three weeks in May 2019. Study abroad is a passion area of mine, and it is an area of innovation and growth for the college, so I saw a need for assessment of our programs and instituted a plan.

A unique aspect of the Judy Genshaft Honors College study abroad programs is that they tend to be embedded courses, meaning that there is a domestic course focused on the travel destination in some capacity in which students learn about the country and get to know each other and the trip leaders before even going abroad. Ultimately, I wanted to know if the students were getting what we thought developmentally out of our programs. Assessment is not something that had been previously done for these programs, so institutionalizing the process was daunting. Deciding what to assess, when to assess it, and how to capture the data were all questions at the forefront of my mind. The answers to these questions might not be the same for your programs, but for the sake of this case study, I can share a bit about the Judy Genshaft Honors College's path to assessment.

Because of the unique nature of the program structure, I created a pre-class/post-class/post-trip abroad setup so we could specifically see what the course does versus what the experience abroad does for our students. I also worked closely with faculty members and colleagues to design the survey. I was able to utilize pre-existing questions from the University of Delaware's Global Engagement Measurement Scale (Shadowen, Chieffo, & Guerra, 2015). My colleagues and I selected some, but not all, of the thirty-seven questions in an effort to prevent survey fatigue for our students. I chose this measurement tool because it addressed four variables that we believe our students should gain from our programs: (a) global citizenship, (b) ambiguity tolerance, (c) host country knowledge, and (d) diversity openness. The data I have is presented in a few different ways: overall, which has a total number of 77 respondents, by gender (male: n is 27; female: n is 50), and by program with 'n' included in the pages. While this is not the total number of students who participated in the programs, students who responded to two or more of the surveys were included in the data reported here. The data is presented as a function of percentage of maximum score for each of the domains. I would be happy to offer my

interpretations of the data if you have some follow-up questions, as there is much to be learned from the finer points of the data.

Some challenges we have faced with data collection include method of capturing the data (some students will submit empty surveys because they do not answer all the questions; internet is required overseas to access Qualtrics, our university's web-based survey software, but not all programs have WI-FI readily available), faculty buy-in (some faculty members are eager to have feedback on their programs, some do not care to participate), resources can be spread too thin (aside from having a caseload of 300 students, supervising a graduate assistant and a student organization, and overseeing a scholarship program, I conduct the assessment… so finding time to process the data thoroughly is difficult).

Over the past couple of years assessing our programs, I have managed to improve in some of these matters. Now that I know how to use the Qualtrics survey software better and for this upcoming spring's cycle of programs, the questions have been marked required so that students will not be able to submit an empty survey and data collection should yield better results. This past year, I have also intentionally reached out to faculty members and advisors who are leading programs to explain why I am conducting assessment on our embedded course programs and how the data could help our students moving forward. The general tone appears to be more receptive now, so hopefully this will usher in a new era of faculty buy-in.

I see several opportunities to improve moving forward. (1) If faculty are in fact more receptive to participating in assessment of embedded course programs, they can include the surveys as part and parcel of the assignments for their courses. If students receive homework credit/extra credit/some other incentive to complete the surveys, the student participation rate will significantly increase. (2) I can recruit eager young students looking for research experience to help with processing and analyzing the data in a much timelier fashion. (3) In the past, I have not gotten the information about our programs provided by the student assessment shared widely in a timely fashion. Ultimately, this delay might have hindered faculty enthusiasm in participating in assessment again. To improve, I can attempt to have the data thoroughly processed on a much quicker timeline. The sooner I have information about an individual program, the sooner I can provide feedback on the program to its lead faculty. Providing data and feedback in a timely fashion both during the semester and at the conclusion of the program can help them better understand what competencies students have a good grasp on versus what competencies with which students need more help, and therefore, they can emphasize in their course, assignments, and *in situ* activities. Closing the loop on assessment to improve programs should be done with enough time for faculty to make any desired adjustments on their course curricula and overseas itineraries.

Challenges that do not yet have solutions include the need to reduce potentially confounding variables (e.g. race, gender, first generation status, major, etc.). Students have many different identities at play, some of which could be more salient than others in different contexts, and therefore impact student learning differently. Social capital, institutional knowledge, prior global experience, value placed on international education by family and academic mentors, and financial means could all contribute to certain students' success; lack of these things could create

barriers to entry for others. I have not yet developed a way to acknowledge all these different factors that could be at play in the way that students perceive their own experiences and learning. Another challenge is the small sample sizes. Due to the nature of the honors programs, the classes are capped at no more than twenty-five students. In aggregated form, we could potentially have data that is statistically significant. In the disaggregated form, however, (e.g. data disaggregated by program), the number of responses might not be high enough to make any kind of solid interpretations and we might have to rely on conjectures. Finally, I have yet to develop a way to truly streamline the data collection process. Faculty members can ultimately choose to include time in class for the students to complete the surveys, assign survey completion for a homework grade, or offer the link to the students but allow them to make the decision to opt in or out of participation. Moving forward, if the faculty and staff could agree to a timeline for administering the survey during the first week of class, the last week of class, and towards the end of the programs, as well as when they need to have their results from me, that could help set expectations and streamline the process for all those involved in assessing our embedded course programs.

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Notes and Appendices

The following data are from the 2018-2019 academic year's embedded course programs offered through the JGHC. Surveys were administered at the beginning of the semester, during the last week of class, and at the conclusion of the overseas program. Data is presented as average point values of Likert scale responses and then as percentages of the greatest total possible (i.e. if a student answered "Strongly Agree" to all the questions for each variable, their score would match the number provided in the "Max" column). The graphs are visual representations of gains/losses in the total percentage of the maximum score possible that students self-estimate in the four domains tested by the Global Engagement Measurement Scale: global citizenship, ambiguity tolerance, host country knowledge, and diversity openness. The following graphs and tables indicate the data for different subsets of the suite of programs. First, in Graph 1 and Table 1, the data is presented in the aggregate—all the students who participated in a JGHC embedded course program. Then, the data is disaggregated a bit to see if there are any discrepancies regarding who participates in our programs and what kinds of development may occur in various demographic groups. Graphs 2 and 3/Tables 2 and 3 present data on self-identified males and females respectively. Graphs 4-8 and Tables 4-8 present data broken up by program (Canada, Germany, Japan, Panama, and Peru) to investigate if certain programs are more impactful than others.

Graph 1

Percent Change for All JGHC Students

Overall Percent Change
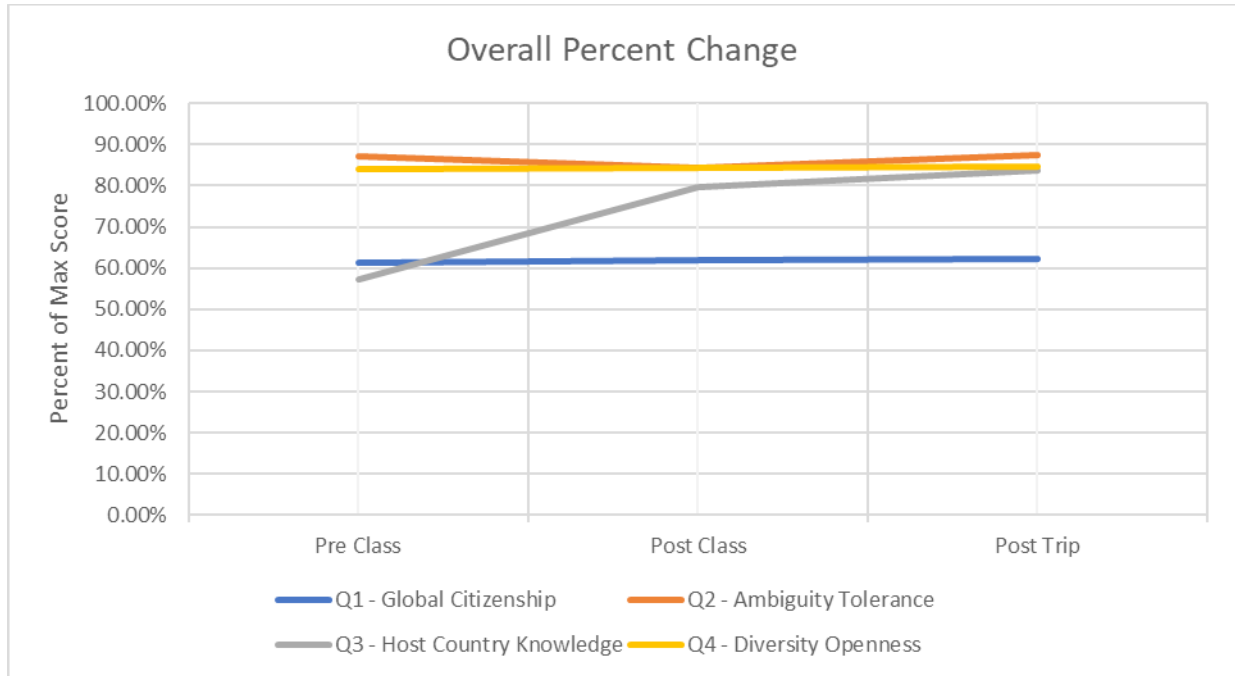
N=77

Table 1

Average Values of All Students' Survey Responses

	Pre Class	Post Class	Post Trip	
Q1 - Global Citizenship	9.82	9.91	9.98	
Q2 - Ambiguity Tolerance	10.44	10.12	10.51	
Q3 - Host Country Knowledge	4.58	6.36	6.69	
Q4 - Diversity Openness	23.49	23.59	23.69	
	Pre Class	Post Class	Post Trip	Max
Q1 - Global Citizenship	61.36%	61.96%	62.36%	16
Q2 - Ambiguity Tolerance	87.01%	84.30%	87.59%	12
Q3 - Host Country Knowledge	57.31%	79.53%	83.61%	8
Q4 - Diversity Openness	83.91%	84.27%	84.60%	28

Graph 2

Percent Change for Male Students

Percent Change (Male)
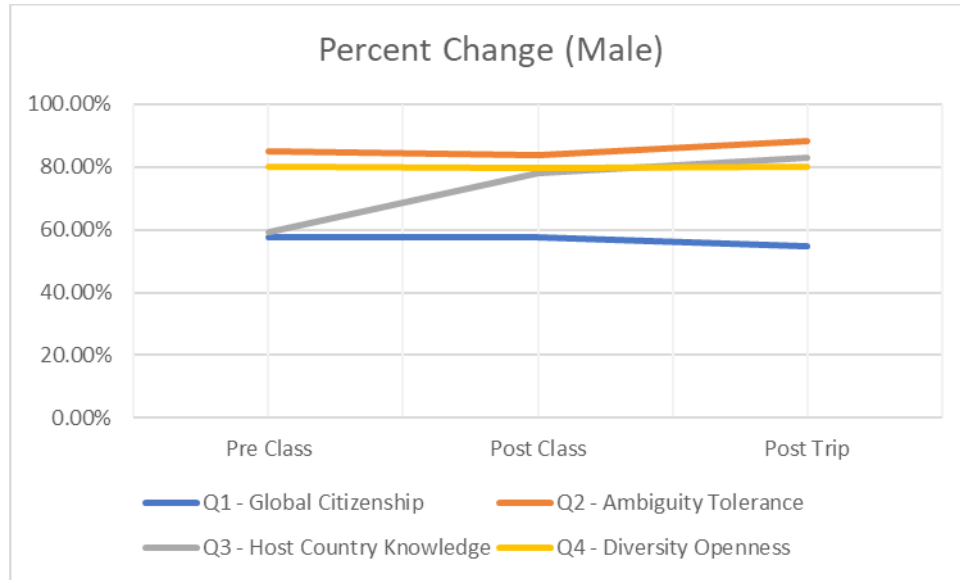
N=27

Table 2

Average Values of Male Students' Survey Responses

	Pre Class	Post Class	Post Trip	
Q1 - Global Citizenship	9.23	9.19	8.75	
Q2 - Ambiguity Tolerance	10.19	10.04	10.56	
Q3 - Host Country Knowledge	4.73	6.23	6.625	
Q4 - Diversity Openness	22.38	22.31	22.38	
	Pre Class	Post Class	Post Trip	Max
Q1 - Global Citizenship	57.69%	57.45%	54.69%	16
Q2 - Ambiguity Tolerance	84.94%	83.65%	88.02%	12
Q3 - Host Country Knowledge	59.13%	77.88%	82.81%	8
Q4 - Diversity Openness	79.95%	79.67%	79.91%	28

Graph 3

Percent Change for Female Students

Percent Change (Female)
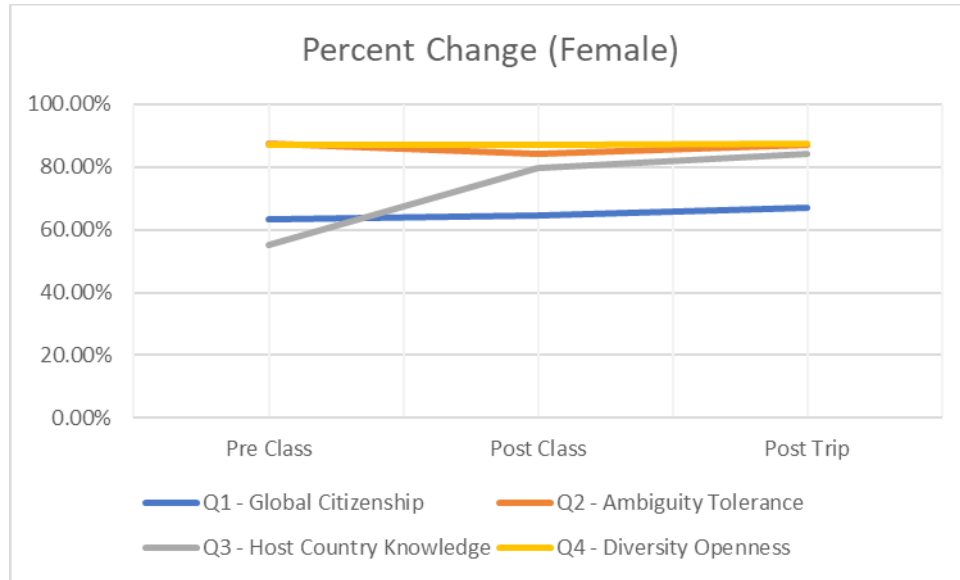
N=50

Table 3

Average Values of Female Students' Survey Responses

	Pre Class	Post Class	Post Trip	
Q1 - Global Citizenship	10.11	10.29	10.73	
Q2 - Ambiguity Tolerance	10.49	10.07	10.42	
Q3 - Host Country Knowledge	4.43	6.37	6.73	
Q4 - Diversity Openness	24.32	24.39	24.50	
	Pre Class	Post Class	Post Trip	Max
Q1 - Global Citizenship	63.16%	64.33%	67.07%	16
Q2 - Ambiguity Tolerance	87.41%	83.94%	86.86%	12
Q3 - Host Country Knowledge	55.32%	79.57%	84.13%	8
Q4 - Diversity Openness	86.85%	87.11%	87.50%	28

Graph 4

Percent Change for JGHC Canada Students
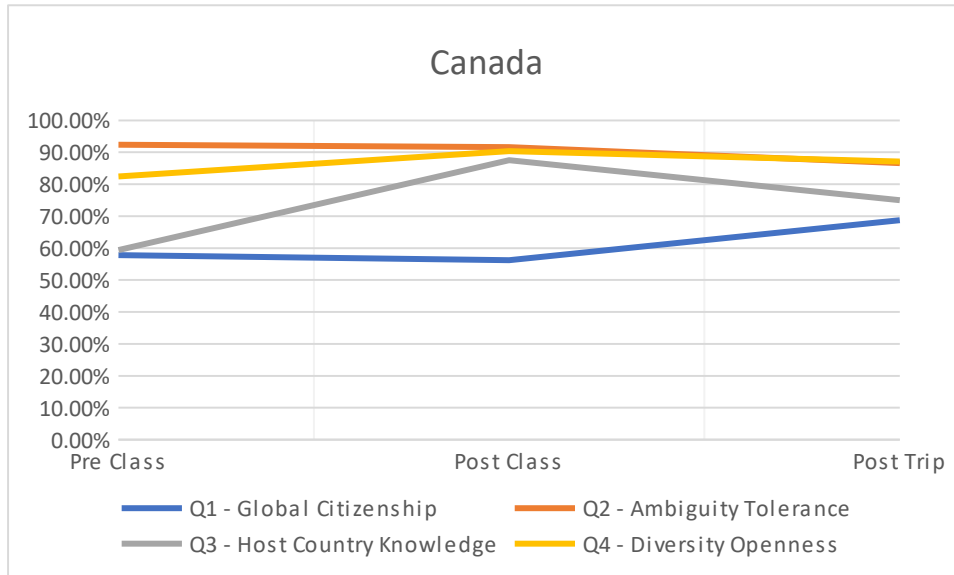
N=12

Table 4

Average Values of JGHC Canada Students' Survey Responses

	Pre Class	Post Class	Post Trip	
Q1 - Global Citizenship	9.25	9.00	11.00	
Q2 - Ambiguity Tolerance	11.08	11.00	10.40	
Q3 - Host Country Knowledge	4.75	7.00	6.00	
Q4 - Diversity Openness	23.08	25.30	24.40	
	Pre Class	Post Class	Post Trip	Max
Q1 - Global Citizenship	57.81%	56.25%	68.75%	16
Q2 - Ambiguity Tolerance	92.36%	91.67%	86.67%	12
Q3 - Host Country Knowledge	59.38%	87.50%	75.00%	8
Q4 - Diversity Openness	82.44%	90.36%	87.14%	28

Graph 5

Percent Change for JGHC Germany Students
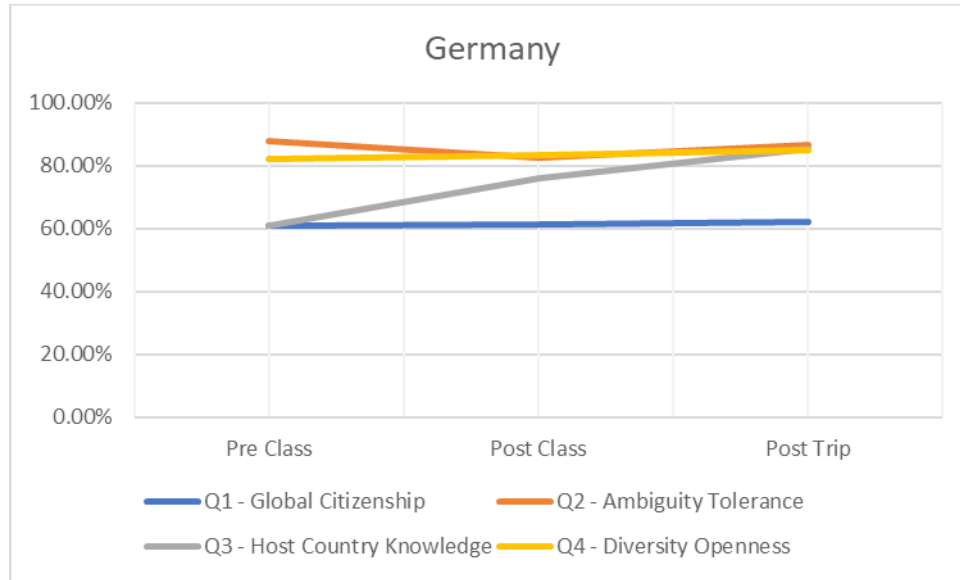
Germany

N=16

Table 5

Average Values of JGHC Germany Students' Survey Responses

	Pre Class	Post Class	Post Trip	
Q1 - Global Citizenship	9.75	9.80	9.92	
Q2 - Ambiguity Tolerance	10.56	9.90	10.42	
Q3 - Host Country Knowledge	4.88	6.10	6.83	
Q4 - Diversity Openness	23.06	23.30	23.83	
	Pre Class	Post Class	Post Trip	Max
Q1 - Global Citizenship	60.94%	61.25%	61.98%	16
Q2 - Ambiguity Tolerance	88.02%	82.50%	86.81%	12
Q3 - Host Country Knowledge	60.94%	76.25%	85.42%	8
Q4 - Diversity Openness	82.37%	83.21%	85.12%	28

Graph 6

Percent Change for JGHC Japan Students
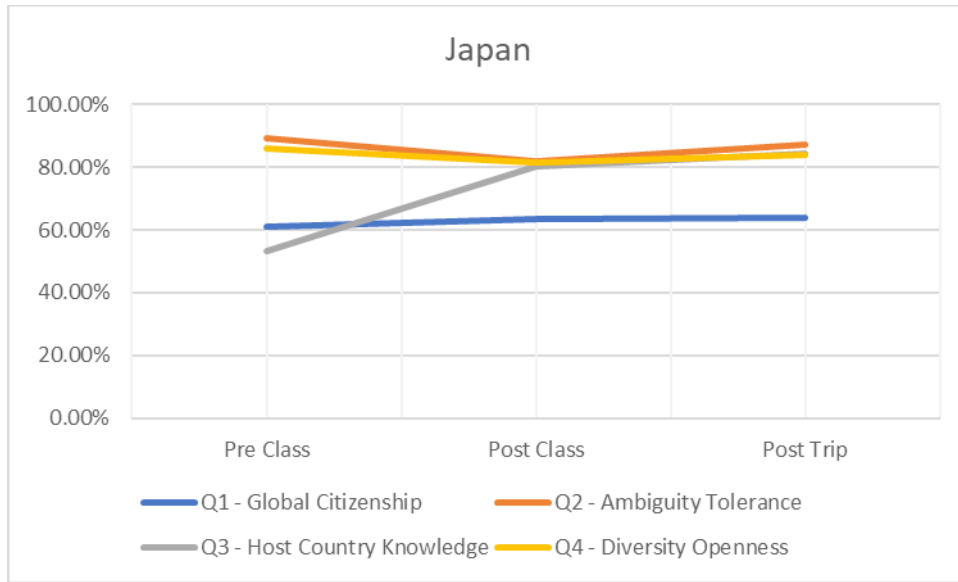
N=19

Table 6

Average Values of JGHC Japan Students' Survey Responses

	Pre Class	Post Class	Post Trip	
Q1 - Global Citizenship	9.79	10.16	10.19	
Q2 - Ambiguity Tolerance	10.68	9.84	10.44	
Q3 - Host Country Knowledge	4.26	6.42	6.75	
Q4 - Diversity Openness	24.11	22.84	23.50	
	Pre Class	Post Class	Post Trip	Max
Q1 - Global Citizenship	61.18%	63.49%	63.67%	16
Q2 - Ambiguity Tolerance	89.04%	82.02%	86.98%	12
Q3 - Host Country Knowledge	53.29%	80.26%	84.38%	8
Q4 - Diversity Openness	86.09%	81.58%	83.93%	28

Graph 7

Percent Change for JGHC Panama Students
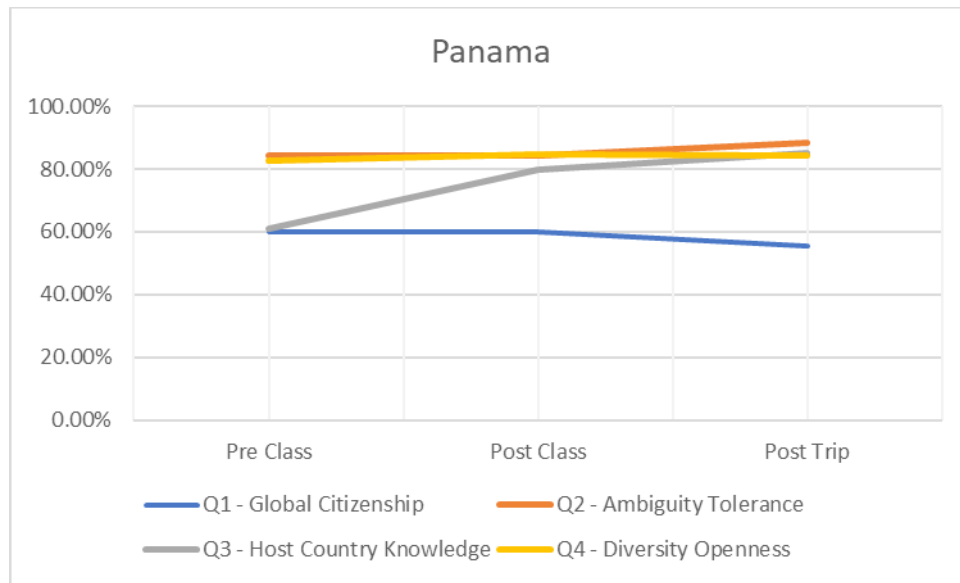
N=16

Table 7

Average Values of JGHC Panama Students' Survey Responses

	Pre Class	Post Class	Post Trip	
Q1 - Global Citizenship	9.56	9.56	8.9	
Q2 - Ambiguity Tolerance	10.13	10.13	10.60	
Q3 - Host Country Knowledge	4.88	6.38	6.80	
Q4 - Diversity Openness	23.19	23.69	23.60	
	Pre Class	Post Class	Post Trip	Max
Q1 - Global Citizenship	59.77%	59.77%	55.63%	16
Q2 - Ambiguity Tolerance	84.38%	84.38%	88.33%	12
Q3 - Host Country Knowledge	60.94%	79.69%	85.00%	8
Q4 - Diversity Openness	82.81%	84.60%	84.29%	28

Graph 8

Percent Change for JGHC Peru Students Graph
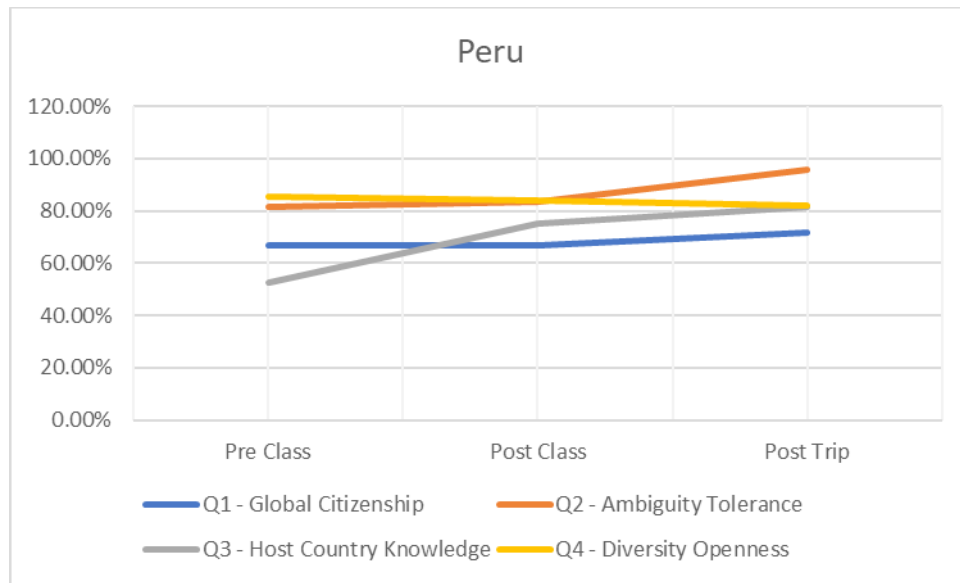
N=14

Table 8

Average Values of JGHC Peru Students' Survey Responses

	Pre Class	Post Class	Post Trip	
Q1 - Global Citizenship	10.71	10.71	11.50	
Q2 - Ambiguity Tolerance	9.79	10.00	11.50	
Q3 - Host Country Knowledge	4.21	6.00	6.50	
Q4 - Diversity Openness	23.86	23.50	23.00	
	Pre Class	Post Class	Post Trip	Max
Q1 - Global Citizenship	66.96%	66.96%	71.88%	16
Q2 - Ambiguity Tolerance	81.55%	83.33%	95.83%	12
Q3 - Host Country Knowledge	52.68%	75.00%	81.25%	8
Q4 - Diversity Openness	85.20%	83.93%	82.14%	28

Interfaith in International Education: Engaging the intersection between global learning and worldview diversity at North Carolina State University

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Abstract

This article elaborates on the elements involved in developing the NAFSA Region VII Conference poster, *Interfaith in International Education*. It builds upon the American Council on Education's At Home in the World initiative to identify cross-cultural learning as the intersection between worldview diversity and global learning in the context of higher education. As an important aspect of cultural identity, worldview is a significant factor in students' academic, personal and professional growth, and international education practitioners should be prepared to facilitate identity-based learning relevant to this topic.
Keywords: worldview diversity, faith, religion, global learning, cultural competence, diversity, inclusion

Funded by the Henry Luce Foundation, the At Home In The World (AHITW) initiative considered collaborative approaches between diversity and internationalization professionals in higher education to "empower students to become responsible, productive citizens both locally and globally" (American Council on Education, 2014). Informed by my own experience in advising student initiatives focused on interfaith dialogue and my primary role in supporting development of global cultural competence, this report considers the ways in which engaging interfaith topics in international education can contribute to that sacred space for enhanced student learning. The poster entitled *Interfaith in International Education* was prepared for the 2019 NAFSA Region VII Conference. To create discussion around the topic with higher education professionals, the project poses the question: in what ways can your work support understanding of diverse worldviews on campus and in our global society?

Framework

As evidenced recently, even in the corporate world, the demand for individuals with cultural competence is growing. In the USA, conversations about diversity are newsworthy with companies like Starbucks and Sephora prioritizing associate training in stores as a response to issues of discrimination (Grigsby Bates, 2019). Institutions of higher education are increasingly aware of their role in preparing the future workforce for this social aspect, "as employers increasingly value a person's aptitude for DEI" (Willis, 2018). The field of Diversity, Equity and Inclusion (DEI) studies is growing, and universities are hiring more professionals to create inclusive campus environments and train their students and employees to work within diverse

communities. At the same time, the awareness of the importance of personal identities beyond race is forcing educators to expand the diversity conversation to include "more dimensions of difference" (Rockenbach et al., 2015).

Definitions - The following definitions relate to the field of higher education, and will construct the frame through which we consider the intersection of DEI and internationalization in the field:

- **Cultural Competence** is a developmental process for both individuals and organizations that evolves over an extended period of time over a continuum. A culturally competent individual or organization will:
  - Have a defined set of values and principles, and demonstrate behaviors, attitudes, policies, and structures that enable them to work effectively cross-culturally.
  - Have the capacity to (1) value diversity, (2) conduct self-assessment, (3) manage the dynamics of difference, (4) acquire and institutionalize cultural knowledge, and (5) adapt to diversity and the cultural contexts of communities they serve.
  - Incorporate the above in all aspects of policy-making, administration, practice and service delivery, systematically involve consumers, families and communities (National Center for Cultural Competence, 1998).
- **Global learning** was defined in 2016 by the Association of American Colleges and Universities (AACU) as "a critical analysis of and an engagement with complex, interdependent global systems and legacies (such as natural, physical, social, cultural, economic, and political) and their implications for people's lives and the earth's sustainability. Through global learning, students should 1) become informed, open-minded, and responsible people who are attentive to diversity across the spectrum of differences, 2) seek to understand how their actions affect both local and global communities, and 3) address the world's most pressing and enduring issues collaboratively and equitably." This definition serves as a primary benchmark for international higher education professionals.
- **Interfaith** refers to the relationships between people who orient around religion differently. It is about how our interactions with those who are different impact the way we relate to our religious and ethical traditions, and how our relationships with our traditions impact our interactions with those who are different from us (Patel, 2017).
- **Worldview** describes a guiding philosophy or outlook on life, which may be based on a particular religious tradition, spiritual orientation, non-religious perspective, or some combination of these. The term is used for research and programming by the Interfaith Youth Core (IFYC), and is designed to be inclusive of spiritual, non-spiritual, religious, non-religious and secular traditions and individuals. It is the foundational outlook you have on life that helps you make sense of the world around you (Mayhew, 2016).

At the Intersection: Cross-Cultural Learning outcomes

Most frameworks for assessing global learning as well as DEI learning do so through elements of awareness, knowledge, skills and attitudes. Learning objectives focused on *awareness* require being cognizant, observant, and conscious of similarities and differences

among cultural groups (Georgetown University National Center for Cultural Competence, 2004). *Knowledge*-based learning objectives require understanding of historical and social concepts. Development of *skills* in cultural competence requires actual interaction and practice engaging across difference. *Attitudes* characterizes the demonstrated interest in understanding different perspectives. The learning outcomes identified in both global learning and DEI can be characterized as common cross-cultural learning objectives (see chart below):

AWARENESS	• Develop understanding of one's own worldview and cultural preferences (Putz, L. E., Schmitz, J., Walch, K., 2014) • Being conscious of one's own culturally shaped values, beliefs, perceptions, and biases (National Center for Cultural Competence, 2004)
KNOWLEDGE	• Knowledge of the world through diverse disciplinary lenses (i.e., history, literature, economics, religion, and geography) (ACE Global Learning for All Project, 2006) • Recognize how stereotypes develop and where they come from (ACE At Home in The World, 2006)
SKILLS	• Link theory and practice through one's own experience both as a citizen and as a professional (ACE At Home in The World, 2006) • Communicates in ways that can build relationships and foster dialogue with various others (Dominican University Interfaith Learning Outcomes, 2013)
ATTITUDES	• Appreciates the language, art, religion, philosophy, and material culture of different cultures (ACE Lessons Learned in Assessing International Learning, 2005) • Develop a sense of perspective and social responsibility (ACE At Home in The World, 2006) • Demonstrates willingness to participate in educational or celebratory events of various traditions as appropriate (Dominican University Interfaith Learning Outcomes, 2013)

Practical Applications

In an effort to identify practical spaces for engaging this cross-cultural intersection at NC State University (see Figure at right), this brief Strengths, Weaknesses, Opportunities, Threats (SWOT) analysis identifies our strengths as (1) institutional diversity, (2) breadth of global learning opportunities, and (3) academic expertise. Notable here, is the Interfaith Diversity Experiences and Attitudes Longitudinal Study (IDEALS) research project which assesses students' interfaith learning in higher education environments in the USA. One of the two primary investigators, Dr. Alyssa Rockenbach, is faculty in the NC State University College of Education. Along with a team of master's and doctoral researchers, Dr. Rockenbach's research contributes to our understanding of interfaith learning on campus. Opportunities at NC State University include (1) the current timing and relevance of the DEI topic, (2) campus programs

through the NC State Office for Institutional Equity and Diversity, and (3) funding institutions. Contrasted with the major hurdles of our secular and STEM culture and lack of professional, community or student capacity, the strategy to engage the enhanced student learning space that exists between global learning and worldview diversity appears to be in embedding intentional reflections into existing campus programming.
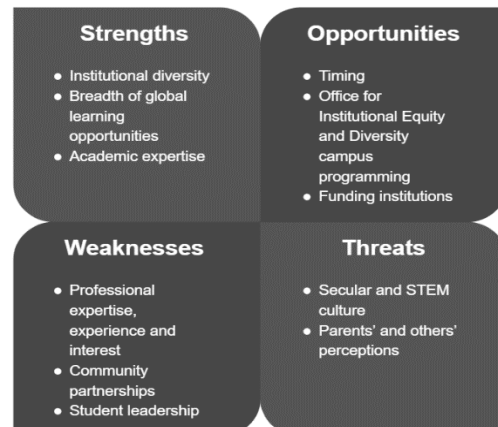
Findings

Strategically, enhancement of students' cross-cultural learning outcomes at NC State should be implemented through existing programming for which professional staff are already responsible. Student mobility, for example, presents numerous opportunities for engaging students before departure, during international experiences and as reflective exercises afterwards. Interfaith programming can be embedded into orientation or peer-mentor programs. Additionally, integration of cross-cultural learning into curricular and co-curricular spaces can enhance discussions of power, privilege, and history as it relates to diverse worldviews. Much of the cultural programming at NC State University is already centered on identity through our Student Centers. Embedding reflections of faith into existing programming can help students to identify how their worldview may intersect with ethnic or other identities. Common themes which arise in both worldview DEI work and in global learning spaces include values, identity, tradition, practices, holidays and celebrations, food and diets, and politics, among other human social dimensions. Common in cultural competence discussions, these elements lie at the intersection originally identified by the AHITW initiative.

Conclusion

The intersection that exists between global learning and DEI in higher education is a critical one for the development of cultural competence. Whether focused on the topic of worldview or other aspects of one's own personal culture, intentional engagement with identity should be included in global learning initiatives. Interfaith considerations could be easily integrated into discussions with students about international experiences and intercultural interactions. While much more research about the precise relationship between cultural diversity and global learning is needed, the enhanced cultural competence considerations should motivate educators to find more intentional ways to engage students in these very valuable conversations. In order to implement the practical applications mentioned in this paper, however, attention should be paid to adequate training and development for international educators and professional staff who may be tasked with bringing these new perspectives into their existing work. Thus, the future of engaging the intersection between global learning and worldview diversity demands culturally competent faculty and staff on our campus.

About the Author

Becky Cibulskis, rcibuls@ncsu.edu, serves as the international programs specialist at NC State University's Global Training Initiative. She developed her interest in international education after directly supporting the ACE Internationalization Lab under the Vice Provost for Global Engagement during her senior year at Clemson University. In her current position, she has worked to support international initiatives and cultural competence development for students and professionals from around the globe. Her interests include professional development, intercultural communication, diversity & inclusion initiatives, and sustainable development. She will earn a master's degree in International Studies from NC State May 2020.

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Appendix

NAFSA Region VII Poster

Journal Description

International Research and Review is the official journal 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. Both pedagogical and andragogical perspectives in teaching and learning are welcome.

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:

> *International studies and perspectives*
> *Review of current literature pertaining to international studies*
> *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*
> *Comparative international education issues*
> *Curriculum development in area studies*
> *Legal issues in the development of international programming*
> *Other related topics*

Peer – Review Process
All manuscripts will be forwarded to the Editor for initial review of its relevance of theme, significance, and over-all quality. Manuscripts which fit the aim and scope of the Journal, and are of sufficient quality, will then be forwarded to two anonymous reviewers. At the end of the review process, authors will be notified of any comments that the reviewers have made. They will also make a recommendation regarding whether to accept, revise and resubmit, or reject the paper.

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 about the society.

Open Access Policy
This journal provides immediate open access to its content on the principle that making research freely available to the public supports a greater global exchange of knowledge. The journal will be published solely on-line.

Indexing
Articles published in the IRR will be disseminated by the EBSCOHost Databases to libraries, ERIC Clearinghouse, and other of the clients.

Author Guidelines

International Research and Review is the official journal of the Phi Beta Delta Honor Society for International Scholars. It is a multidisciplinary journal that (1) welcomes 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) welcomes articles on current issues of the day regarding

international education: the practice, curriculum, institutional issues, faculty and administration management, and cultural aspects and; (3) welcomes 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. Both pedagogical and andragogical perspectives on the international experience of teaching, learning, and cross-cultural interchange are welcome. It is recommended that manuscripts be submitted with less than 10,000 words. Articles should use the bibliographic and formatting standards found in the **APA 6th edition (Publication Manual of the American Psychological Association, 6th edition).**

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 Director of Publications at: IRR@phibetadelta.org

Submission Preparation Checklist

As part of the submission process, authors are required to check off their submission's compliance with all the following items, and submissions may be returned to authors that do not adhere to these requirements.
1. The submission has not been previously published, nor is it before another journal for consideration.
2. The submission file is in Microsoft Word document file format.
3. All URL addresses in the text are activated and ready to click.
4. The text is double-spaced; uses a 12-point font; *employs italics*, rather than underlining (except with URL addresses); and all illustrations, figures, and tables are placed within the text at the appropriate points, rather than at the end.
5. The text adheres to the stylistic and bibliographic requirements of the APA, 6th edition. **(Publication Manual of the American Psychological Association, 6th edition).**

Your submission should contain the following:
- ***Name, institute affiliation, mailing address, and email address for all authors***
- Paper title
- Abstract
- Keywords
- Introduction
- Body of paper
- Tables, figures, etc. (if applicable)
- Conclusion
- Acknowledgements
- Brief bio of each author (one paragraph, no more than 100 words)
- References

Nota bene: Below are some issues authors should attend to:
1. Use quotation " " marks for all direct citations of material from your sources.
2. Citations in text from a book should include the page number as (author, date, p. #).
3. Citations from an on-line source must cite the paragraph: (author, date, para. #).
4. Use *italics* when you want to emphasize concepts or words.
5. Use the *automatic* hyphenation function to keep the character and word spacing at a minimum. In Microsoft Word, users can automatically hyphenate documents by altering the options within the program. The location of the automatic hyphenation option varies depending on the version of Word you are using. In Microsoft Word versions 2007 and 2010, it is found by clicking on Page Layout, Page Setup box, hyphenation. In Microsoft Word 2003, it is located in the "Tools" menu under "Language." Automatic hyphenation is also available in earlier versions of Microsoft Word. Reference the Help menu in the program you're using if you need help with either automatic or manual hyphenation.

Phi (philomatheia)-love of knowledge

Beta (biotremmonia)-valuing of human life

Delta (diapheren)-achieving excellence

ΦΒΔ