Phi (philomatheia) - love of knowledge

Beta (biotremmonia) - valuing of human life

Delta (diapheren) - achieving excellence

SCIENTIA MUTUA MUNDI

INTERNATIONAL RESEARCH and REVIEW
Journal of Phi Beta Delta
Honor Society for International Scholars

PHI BETA DELTA 30TH ANNIVERSARY
SPECIAL DOUBLE ISSUE

SCIENTIA MUTUA MUNDI

International Research and Review
Journal of Phi Beta Delta Honor Society for International Scholars
30th Anniversary Special Double Issue

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.

The 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 IRR 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 addressing 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 their 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 reviewers have made, including a recommendation regarding whether to accept, revise and resubmit, or reject the paper.

Publication Frequency

The International Research and Review is currently published once per year, twice as needed. The Proceedings of Phi Beta Delta will be a separate publication of Phi Beta Delta but, it will be included as a separate attached publication at the end of the IRR. The Proceedings will include conference papers, speeches, commentary, and other information particular to the Society and international education.

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.

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Articles published in *the IRR* will be disseminated by the EBSCOHost Databases to libraries and other 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 institutional programs (including 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. The purpose of *International Research and Review* 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 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 once a year on-line by Phi Beta Delta, Honor Society of International Scholars: http://www.phibetadelta.org/.

Please send your submissions to the Director of Publications at: ms@smitheeassociates.com.

Submission Preparation Checklist

As part of the submission process, authors are required to check off their submission's compliance with all of the following items. Submissions may be returned to authors who do not adhere to these requirements.

1. The submission has not been previously published, nor is it currently being reviewed or under consideration for publication by another journal.

2. The submission file is in Microsoft Word or WordPerfect 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. included within the body of the paper in appropriate locations. (if applicable)
Conclusion
Acknowledgements
References
Brief bio of each author (one paragraph, no more than 100 words)

Nota bene: Below are some particular 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."

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Film Reviews

Proceedings of Phi Beta Delta
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Articles

Guest Editor's Remarks

This special issue represents the cumulating products of a National Endowment for Humanities (NEH) grant entitled "Integrating Area Studies and Humanities Through Faculty Teaching and Learning Communities: Bridging Cultures in an Era of Internationalization and Web 2.0." Through this NEH grant 15 faculty members from California State University, San Bernardino (CSUSB), formed a faculty learning community where we exchanged teaching and research ideas to enhance our pedagogical effectiveness and professional development. To address our challenges of teaching issues pertaining to cultural diversity and to share our pedagogical approaches to resolving these concerns, we decided to collaborate with Phi Beta Delta Honor Society's *International Research and Review* journal and to dedicate this special issue to "Best Practices for Teaching and Learning Diverse Cultures." Our goals are to showcase the results of our NEH faculty learning community and to provide examples of best practices for teaching and learning diverse cultures and areas of studies. We hope that this NEH grant special issue provides useful pedagogical ideas and resources for faculty and students who encounter similar challenges.

This special issue is divided into two parts: the first section primarily deals with group papers on pedagogical concerns and strategies for teaching diverse cultures; whereas the second section provides book and film reviews which exemplify possible resources for teaching diverse cultures and the extent to which these books and films can be utilized to address particular pedagogical concerns.

Each group paper shares the same thread: that is, all of them address particular pedagogical challenges, issues and solutions to solve the problems. Articles included in this special issue offer suggestions for teaching media and culture of the Middle East to American Studies; teaching Asian culture related courses to students who knew little about the culture; how to increase awareness of the indigenous cultures; how to use technology such as GIS and E-Learning to expose college graduates to transcultural education; and how to implement an multiple-languages program which includes intensive residential immersion on campus and study abroad.

The film reviews section brings together a variety of films in different genres to provide insights into various cultural settings. It includes depiction of the spiritual conquest of the Native peoples in Mexico; an award-wining Iranian film to demystify Hollywood's dimensional portrayal of contemporary Muslim women; a captivating Hindu cinema to provide a window into contemporary Indian culture and the role of religion in any culture; a documentary film series which captures different perspectives on Japanese and Korean historical events; and films such as Nebraska to provide a milieu of "American" culture.

This special issue of CSUSB NEH grant faculty learning community is made possible through the support of the NEH fund, and editorial assistance from Dr. Rosalind Bresnahan, consulting editor for *International Review and Research*, and Laura Silvius, MA, our copy editor and journal layout specialist. Though our NEH grant officially ended in December 2014, we hope that by sharing some of the products of our NEH faculty learning community we can impart pedagogical ideas with our readers and continue our intellectual dialogue and endeavors in the future.

Dr. Rueyling Chuang, CSUSB NEH Grant Project Director

Teaching Media and Culture of the Middle East to American Students

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Americans know very little about the Middle East in general despite the fact that the region is at the heart of American foreign policy. While no one doubts the importance of teaching the history, culture, and politics of the Middle East in the United States, lack of basic knowledge coupled with the strong antipathy toward Arabs and Muslims make classroom teaching about the region quite challenging. Given that the current Islamophobic discourse in mainstream media and imperialistic American foreign policy misinform students about who Middle Easterners are, the so-called "war on terror" causes educators to be uneasy about discussing the Middle East in their classrooms. A strong pro-Israel lobby and other pressure groups make it even more difficult to have an independent intellectual discussion of the Middle East because of intimidation and anti-Semitism accusations that follow discussions of the Palestinian plight or the issue of the Palestinian refugees. Ismael (2011) adds that the whole academic discipline of Middle Eastern Studies is usually under both scrutiny and attack by both conservative politicians and government officials in addition to lobbyists. He states,

> In ideological terms, the field of Middle East Studies has been labeled a failure as an academic project, accused of being "infused with third-worldist biases"; and its preeminent organization, the Middle East Studies Association (MESA), has been branded as inordinately Arab in its composition and ideological/intellectual "character." Chiefly, it has been argued that the field of Middle East Studies and its scholars have "ill-served" America (e.g. Kramer, 2001), essentially implying that academia ought to act on the behalf of US strategic interests, rather than the unfettered pursuit of truth. (p. 126)

Some of these lobbies include "Campus Watch" which formed in 2002 amid the sharp rise in Islamophobia that followed 9/11. A new challenge that arose in the summer of 2012, in particular for California scholars and professors, was CA HR 35, which was passed by the California legislature on August 22, 2012 (HR 35, 2011-2012). CA HR 35 is the successful culmination of the pressure that such special interest groups exerted on academic institutions and politicians in California. A major force behind HR 35 is the AMCHA initiative, established over three years ago, which identifies itself as a non-profit organization whose mission is to combat anti-Semitism in higher education. While on their website (About AMCHA, n.d.) they claim to protect "Jewish students," in effect what they do is intimidate and harass professors who teach, research, or sympathize with the Palestinians or speak up against the Israeli occupation. While in the past, the pressure from such groups was aimed at intimidation, libel, federal and other funding cuts, this time it crossed a new boundary into the legal system. Although HR 35 is not a law itself, it constitutes legal basis or protection for administrators to crack down on faculty's academic freedom when they cover topics related to the Middle East in general, and the Arab-Israeli conflict in particular. Amid such a climate of intimidation, it is important not only to be aware of the academic climate surrounding this highly politicized area topic,

but also to research outlet strategies that could facilitate one's work in the classroom.

Therefore, this essay will address the challenges and dilemmas the authors confronted when designing and teaching two courses on the Middle East at California State University, San Bernardino (CSUSB) in Southern California. San Bernardino is the poorest county in California and therefore the university has an important role in serving the most underprivileged student populations, both in terms of economic class and race. CSUSB has the second highest African American and Hispanic [especially Hispanic] enrollments of all public universities in California and seventy percent of those who graduate are the first in their families to do so (Office of Institutional Research, 2013). Taking into account the added challenge of the socioeconomic, ethnic, and racial composition of the university's student body, this essay describes the two classes developed under the grant, and identifies the challenges of teaching them and some of the pedagogical strategies and tools used to overcome these challenges.

Courses Background

In the spring of 2006, two of us (Muhtaseb, Communication Studies, and Bennett, Anthropology) team-taught a class on Muslim Women in Media and Society. Our effort focused on offering a cross-disciplinary and case study-based approach to teaching about Muslim women, a poorly understood yet critically important population, across several different regions, contexts, and sets of complex issues. In addition, team teaching was intended to exchange expertise, teaching skills and innovations, and assignments between the two faculty members. The two instructors were awarded a team-teaching grant from the Teaching Resource Center on our campus to develop and team-teach such a class. A few years later in the spring of 2009, Muhtaseb and Algan (Communication Studies), had a similar experience when we designed and team-taught a class on media and globalization in the Middle East.

The earlier course was designed to focus on five main regions and/or countries, including the Levant, North Africa, Iran, Turkey, and Southeast Asia in order to shed light on different areas in the Muslim World. Issues pertaining to Muslim women in these regions were addressed through readings and multimedia. The second course examined the contemporary culture and societies in the Middle East by focusing on global, regional and local media environments with particular attention to regional satellite TV stations and the Internet. We prepared the syllabi jointly, including reading packets that reflected our interdisciplinary approach, using articles from communication studies, anthropology, and gender studies. We also prepared a list of videos/DVDs to show in class. In addition, we managed, with very limited resources, to bring three guest speakers to the first course who lectured on women's movements in Egypt; Turkish media and gender; and women and human rights in Lebanon. The second course featured one guest lecturer who discussed the American government's treatment of Al-Jazeera.

We were careful not only to assign academic books and research that were not paternalistic and/or written with an agenda that furthered Western imperialistic goals in the region, but also to caution the students about the importance of paying attention to the origin of the sources they cited in their papers. As Knopf-Newman states in her book The Politics of Teaching Palestine to Americans, "misrepresenting peoples of the region has been a problem in American curriculum and textbooks on the Middle East" (2011, pp. 10-12).

Like Knopf-Newman, we have found the use of hip-hop to be pedagogically helpful when discussing the social problems of specific classes and ethnicities in the

Middle East. In our classrooms, we also shared films, news stories, blogs, and websites as secondary texts. In addition, when Muhtaseb offered the Muslim Women class in the winter of 2013, she experimented with the virtual community Second Life.

Based primarily on our experiences with these two experimental courses, we will next discuss the pedagogical challenges we faced teaching about the Middle East and will offer some reflections on our response to them.

Challenges

The first challenge facing any instructor teaching a class on the Middle East is overcoming student perceptions that have been shaped by the long, troubled political relations between the West and the region, mediated through the media. Historically Orientalism, colonialism, and imperialism have dominated the production of knowledge about the Middle East. To start with, the very term "Middle East" is a highly Orientalist and colonial descriptor, whose deconstruction in class usually causes a lot of tension. Amid the unique dimensions of this region as a topic area, the particular subject of the Arab-Israeli conflict remains the thorniest and most complicated of all other "Middle Eastern" subjects.

Knopf-Newman (2011) illustrates how Zionist discourse that is embedded in the news, textbooks, churches and cultural texts obscures the reality experienced by Palestinians. She argues for the necessity of offsetting imperialist and colonialist discourses in the classroom by teaching students both how to critique the information they receive elsewhere and to understand the history and culture that has been suppressed. "To be clear, this is not just a problem when it comes to teaching Americans about Palestine; this problem permeates any subject particularly in relation to imperialism and colonialism" (p. 9).

As Ginsberg (2011) has argued, interdisciplinary area studies in the US, including Middle East Studies, following the end of Cold War rearticulated the tenets of Cold War neo-conservatism. As a result, academic knowledge production got redirected from the sorts of socially beneficial projects and critical analyses ventured within area studies and its early interdisciplinary studies offshoots during the 1960s-70s toward largely pragmatic and utilitarian knowledges deemed more readily exploitable by and within contemporary digital industries and the military industrial complex they often serve. (p. 144) Therefore, critiques of Orientalism, Islamophobia, and neo-liberalism have functioned as crucial intellectual developments that disrupted the discourses and narratives of the Cold War era going back to the McCarthy-era fears. Discussions of Orientalism, Islamophobia and neo-liberalism continue to constitute important theoretical frameworks in the classroom today and help students deconstruct imperialist and colonialist narratives when learning about the Middle East. However, we also realize that this is a defensive pedagogical strategy which defends the Middle East against the US and the West and but does not necessarily depict the people of the Middle East as having agency. We agree with Bassam Haddad (quoted in *Introduction: Teaching*...) that we need pedagogical and research strategies designed to include broader transformations such as teaching about the Arab Spring in order "to move away from defensive modes of reaction, and towards new sorts of non-defensive scholarly and pedagogical strategies" (para. 4).

A discussion of agency in the present moment can include, for example, a critique of the phrase "Arab Spring" which itself is a Western term for the revolutions and oppositional struggles ongoing in the region and not typically how these movements are referred to there. Beyond that starting point, a plethora of engagement and commentary is

available in individual blogs, media sites like Aslan Media, as well as in graffiti, music, art and other forms of expression where popular culture is produced and contested. These sources offer an extremely dynamic and diverse view of what it means to be living in the Middle East in the 21st century. In our experience, students respond and relate to the immediacy of such sources. By weaving in very current examples of cultural transformation, we work to break down the distance and stale stereotypes our students bring to class and which a defensive pedagogical strategy inadvertently reifies.

Indeed, in our experience, "culture" and "media" can be extremely rich material to use in the classroom. In the first class, one of our most important focal points was emphasizing the diversity of Muslim Women. We insisted on treating "Muslim women's experience/s" as multiple, fluid, and transformative. Focusing on the ongoing transformations in the region moves us away from a defensive stance. Moreover, there is a great deal of material that investigates and analyzes the messiness of change at the cultural level as it happens. Examples of Muslim women with agency such as Asma' Mahfouz (Egypt), Tawakul Karman (Yemen), and Gigi Ibrahim (Egypt), to mention a few, have flooded social media and created an unprecedented educational historical moment that provides educators with a plethora of oppositional narratives and substance beyond what mainstream media usually offer. This helps not only in resorting to non-defensive teaching strategies and mechanisms, but also creates an enjoyable exercise that young students usually identify with.

Another main challenge in teaching classes on the Middle East is competing with or challenging media coverage of this region. A similar challenge was faced by Charnow & Bernhardsson (2003) when teaching a class on nationalism and national identity in the Middle East: "Ultimately, however, this episode underscored, even more dramatically, the perennial tension in teaching Middle Eastern history— namely how to reconcile a critical academic understanding of the past with the constant barrage of mainstream journalistic accounts" (p. 171). In a similar conclusion, Kirschner (2012) states, "teaching about the region requires working within the constraints of exploring and challenging students' beliefs about the Middle East. Indeed, much of the task in introductory courses on the region is akin to 'myth-busting'" (p. 754). Thus, while we sometimes succeed in pushing forward more progressive, non-defensive pedagogical tools, we are constantly being pulled back by the burden of challenging most of the cultural, political, religious, and media institutions in the United States.

Discussing contemporary media and culture can never be accomplished without touching on various current political issues due to the ongoing so-called "war on terror" between the U.S. and the Middle East. Since we have national security and military programs that recruit students, not only do we have students who are currently in training to join the army or veterans, but also many of our students have members of their family serving in the military. In fact, CSUSB is among the top 15 percent of all United States colleges to have been distinguished as a Military Friendly School for its service to the military community for the past three years in a row, according to a national survey by G.I. Jobs magazine (*CSUSB recognized*, Sept. 26, 2012). As a result, sometimes our efforts at deconstructing American interests in the region are construed as unpatriotic and we are seen as attacking American core values, which is similar to Ismael's (2011) conclusion about our discipline in general. For example, we showed the documentary Control Room, which discusses Al-Jazeera's decision to air the footage of the five American soldiers taken as prisoners of war by the Iraqi military during the first few days of the second Gulf war. One of the older students, who identified herself as belonging to

a military family, felt distressed and related negatively to the documentary. She indicated that while she was trying to cultivate the class materials and the important issues we were discussing, it was hard for her to separate herself from what it meant to belong to a military family. In other words, criticizing the war was hard for her. She said, "We are a military family. I have brothers. My husband also served in the military. Some of our relatives served in Iraq. When I saw Aljazeera *(sic)* showing American prisoners of war, it brought home negative and bad memories."

Indeed, this last challenge coincides with another one, which is building empathy among American students toward the Middle East in general, and Muslim women in particular. In addition to lack of empathy and understanding of issues pertaining to Muslim women, the media usually present a monolithic and static image of all Muslim women as oppressed, uneducated, ignorant, etc. The packaged images of Muslim women in mainstream media, according to research, are mainly negative (Abu-Lughod, 2002; Alloula, 1987; Picherit-Duthler & Yunis, 2011; Said, 1997; Shaheen, 1994).

Like Dougherty (2003), from the very first day of class we wanted to make students aware of their own (sometimes unconscious) preconceptions and stereotypes. However, we found it to be more difficult to have students challenge unjustified actions and policies against the people in the region than having them realize and admit their preconceptions and stereotypes. Even though students understand there is a deliberate attempt in the Western media to cover issues related to the Middle East in a biased manner and cause hatred toward Muslims, they are quite apprehensive about imagining that the relations between the Western world and the Middle East could be different than they are currently. This can be attributed to their fear of and belief in official national narratives of national security, fueled with tropes such as 9/11, Al Qaeda, terrorism, fundamentalism, etc. Alessandrini (2011) makes a similar observation:

> The Egyptian Revolution was exceptional in reaching a wide and generalized U.S. audience, and this and the other ongoing popular uprisings in the region have the potential to change and disrupt predominant preconceptions about the Middle East, especially among younger Americans, but the discourse around the death of Osama bin Laden is only the latest evidence that dominant narratives about the region still retain much of their power. We might call this the question of how to teach to the unconverted. So we must find a way to address the unconverted without falling back into our old defensive positions. (Introduction: Teaching, para. 1)

Alessandrini's suggestion is to move beyond the limitations of institutionalized multiculturalism toward developing critical pedagogies, fostering closer ties between specialists on the Middle East and those belonging to a variety of other disciplines at a variety of institutions and developing initiatives in translation and language learning to make bodies of knowledge more readily available to students in the U.S. We designed our courses using interdisciplinary reading materials, movies and documentaries with English subtitles where a great number of specialists from the Middle East were featured, and inviting guest lecturers from other disciplines. In this way, we were able to make the point that we were not the only ones who were critical of the dominant narratives and the role of the Western world and media in reinforcing them. Despite their apprehension about imagining a different relationship with the Muslim world, at the end of our classes, we have always found that our students developed empathy for and greater curiosity about people in the region and displayed a strong dislike of any actions or discourses aimed at dehumanizing them.

For example, one pedagogical tool we employed in the Muslim Women class was to include interviewing female Muslim students on campus as a methodological option for the final required paper. In addition to creating empathy, this tool gave students the opportunity to listen to Muslim women's experiences first-hand instead of as mediated images through mainstream media. Students were also encouraged to interview female Muslim students both with and without hijabs. One creative student (white male) created an online survey in which he asked one open-ended question, which he posted on several online forums: *What beliefs does Western culture hold in regards to Muslim women and education?* He then interviewed two Muslim women, of whom one had lived in several countries. In the reflections and analysis section of his paper, he expressed shock at the huge schism between the perceptions of Muslim women articulated by anonymous responders and the realities/experiences of the two Muslim women he interviewed. Part of his shock came from the great number of negative comments containing smears against Muslim women, especially when the responses had nothing to do with the original question he posed.

Another pedagogical tool was a new assignment created by Muhtaseb when she taught the Muslim Women class in the winter of 2013. The assignment utilized the virtual environment of Second Life, which is an online space that imitates real life, in which participants create avatars to represent their virtual identities. What is interesting about Second Life is that people could experiment with either real, dual, or multiple identities. The assignment was adapted from Selvester (2012). For the assignment, the students were required to create a Second Life avatar of a Muslim woman wearing the hijab and to visit both virtual places specified in the assignment and other virtual places of their choice. In addition, the students were required to do several activities in Second Life while using the virtual identities of Muslim women. The objectives of the assignment were explained to students as follows: to explore a Muslim woman's identity and gender expectations of that identity; to reflect on (or maybe challenge) such expectations, linking them to the readings and/or videos we cover in class; and to experience them in a way not possible in the real world. Students were also required to reflect on their experiences as "virtual Muslim women" in three online journal entries, three online discussion board posts, and a final reflection paper (while posting at least one picture of their virtual travels). The instructor prepared a list of philosophical questions about their virtual identities to guide them in their reflections. Overall, despite difficulties in implementation for technical and learning reasons (in addition to lack of resources and support by the technical team on campus), the immersive nature of the Second Life assignment proved very effective in creating empathy towards Muslim women when students faced racism and discrimination in their perceived identities as Muslim women, even in the "virtual world". Some student experiences were similar but there were also differences; one student commented that she should have dressed more conservatively to have a more authentic experience as a Muslim woman. Several students mentioned the Oriental Gaze, which is an important theme of class readings. The following is an interesting reflection on the concept of "Orientalism" as applied to the student's virtual experience:

> *With all of the traveling I had done, I began to ask myself did I really decide to travel because my enjoyment of being by myself or was it because I hadn't made any friends yet? Then I thought this could be because of my hijab and if so, I would have to try to make friends to know that is the reason I didn't have friends because of my hijab. I felt as if I was experiencing Edward Said Orientalism where people view me through a "distorted lens," which the Western*

world looks through at the people of the Middle East. Due to the fact I look Middle Eastern with my hijab, that was possibly the reason I didn't have any friends. My goal for my next trip became that I would take time to make friends because I didn't want people to stereotype me because of the hijab.

Another student reflected not only on Orientalism but racism as well in the following extended passage:

After leaving the Museum I clicked the map to find out where some other people were. I ended at a beach where 3 people sat talking. I decided to snap some photos because when ever I am near other users the interaction is so short and I wanted some proof to upload to Snapzilla lol (sic)*. The camera was not welcomed by my new friends. The attention of the 3 users was quickly shifted to me. Someone said "whos* (sic) *taking pictures?" I got nervous but then one of them came over to me. I was so shocked at the things that this user said to me! A man, I believe his name was "Pulsipher," asked me very stereotypical questions. Stereotypical in terms of those of "westernized oriental other" opinions. I think I was in Puerto Rico some how (sic) or another. The conversation:*

Pulsipher: Do they make you wear that thing on your head?

Me: No, it was a choice I made when I was a child.

Pulsipher's Friend: What kind of parent lets a child make that decision?

Pulshipher: You must have soft ears.

Pulsipher's Friend: TERRORIST LADY.

Me: Why do you say I have soft ears?

Pulsipher: Because the rough sand and harsh winds dont (sic) touch them. Do you have sex?

Me: I'm not married.

I then teleported to another location because I was completely uncomfortable with that conversation. This was Afia, my avatar, not even me. [Emphasis by the student)

A third focused on the intertwined relationship between her real and virtual identities:

My experiences in the Second Life virtual world gave positive and negative insight into the life of a Muslim woman. I was surprised to find that throughout the course of this study, I had developed a type of relationship with my avatar. As I developed into the character portrayal of a Muslim woman for the outside world to see, she had become an extension of who I am in reality within a virtual world setting. Having this connection with my avatar made Second Life a success in a sense of being able to see what Muslim women go through with stereotyping and mixed types of interaction with people who are not familiar with believers of Islam.

Another important challenge when teaching the Middle East is explaining Islam and its role in shaping the traditions and culture in the region without presenting it as the sole reason for differences from the West. First of all, we have found that it can sometimes be rather difficult for students to believe that Allah is the same God that Christians

believe in and that Islam is a peaceful religion with moral teachings when the media and in society in general taught them the opposite. Because we have a considerable population of Latino (as well as Anglo and African American) students in our classes who are devout Catholics and have never been outside of the U.S. (except to Mexico and few other Latin American countries,) we faced many questions and doubts about the basic tenets of Islam. This sometimes distracted from the political and socio-economic dimensions of the issues in question, such as those of social justice.

To help Americans understand the issues related to social justice and the United States' relationship with other countries, Knopf-Newman suggests analyzing the historical roots of a particular context (p. 194), such as Palestine and other national and ethnic groups in the region. Historical grounding and contextualizing, indeed, are of the utmost importance in teaching about the Middle East in general as well as when discussing particular contemporary issues there such as media censorship, freedom of speech, human rights, and Islamic revivalism. However, unlike historians or political scientists, who can place the intricacies of historical context at the center, what we do as cultural anthropologists and media studies scholars, is teach and discuss cultural particularities, diversities, and transformations with some historical grounding. Under disciplinary and time constraints, deciding how much history is enough before focusing on culture can be challenging. However, not providing enough historical grounding can also inhibit students' understanding of contemporary cultural and media politics in the Middle East. To overcome this challenge, we often chose to spend considerable time introducing a region's/country's history and geography before starting to discuss issues pertaining to its culture and media uses or other issues like women's empowerment. We also placed many maps, fact sheets, and other materials on Blackboard for students' reference. Sadri (2007), who also used educational technologies such as WebCT, echoed the success of this strategy for providing much needed information outside the classroom. Similarly, the second half of Muhtaseb's Second Life assignment included virtual tours to virtual historical monuments in other countries such as the Afghanistan Virtual Museum. This activity provided the students with a very rich multimedia learning experience outside of the classroom, enabling them to "visit" in the virtual world countries or their representative places, where they could not travel in real life. They also explored and experimented with different cultural activities such as eating virtual foods or dancing with another avatar. As a student reflected on one aspect of Afghani culture and history as explained to her during her virtual tour:

> This museum was amazing there was one thing that stuck out to me. It was this writing on the wall you may not be able to see it in the picture but it says, "Hospitality is an essential aspect of Afghan culture. No matter who you are, if you visit a home you will be given the best the family has. If you are invited for tea, which you inevitably will be, you will be offered snack, possibly pistachios or dried fruit, and tea glass will be constantly filled. When you have had enough cover the glass with your hand and say 'bus,' meaning enough". This is something my family follows to show hospitality not matter who you are but when you come into our home. Reading this it show no matter what your culture hospitality is universal.

Outcomes and Reflection

In spite of the challenges listed in the previous section, most students perceived both courses as highly informative and enlightening. A typical comment on the class was

as follows:

> The DVD Peace & Propaganda in the Middle East was the best to explain the
> Arab Israeli (sic) conflict for me; I have always had friends I would discuss
> with them (or read on my own) this issue, but my curiosity was never satisfied
> as by this film.

As this class covered very controversial issues, and because there was occa-
sionally some tension in class as a result, we agreed to have a laid-back class atmosphere
to put students at ease. This worked very well and helped us approach students about
whatever issues that arose during the quarter. Most most students began the class know-
ing almost nothing about the region, which presented a huge challenge especially when
trying to cover contemporary issues that assume some knowledge of the region such
as how women in the Middle East express themselves through film making or how the
Internet plays a role in the everyday lives of the youth. We also had a few Arabic studies
students who were quite knowledgeable, which was both a challenge and an advantage.
It was a challenge because we had to cover the basics even though that may have been
boring to majors in Arabic Studies or for students of Middle Eastern descent. We decided
to turn this into an advantage by encouraging those who were knowledgeable about a cer-
tain country or issue in the Middle East to explain it to the rest of us. Often, we learned a
lot from our students by simply converting this challenge into a peer teaching opportunity
that made our students with the background in the region felt like experts and honed their
presentation skills.

The first course we team-taught got a lot of attention on campus. For example,
The Coyote Chronicle, the campus newspaper, published an article about the class on
May 14, 2007, which helped us turn the course into a permanent one in the curriculum as
well as cross list it across several academic programs.

Like Dougherty (2003), we aimed to "give students a sense of the lived meaning
of the concepts they study and to remind them of the common humanity they share with
the people they are studying" (p. 281). As a result, we have found that teaching about
women's issues in the Middle East does not necessarily reinforce American mainstream
ideologies about Islam such as that it silences and oppresses women. On the contrary,
through class discussion that identified similarities and differences among American and
Middle Eastern women's issues and contextualized the role of patriarchy in Middle East-
ern women's position in society, our students understood how patriarchy uses religion to
dominate women and recognized a similarity to other religions. Similarly, teaching new
global media technologies' impact in the Middle East does not necessarily strengthen the
common beliefs that introducing new technologies and Western media will modernize
the region and that dumping technology and Hollywood movies there will teach them
about democracy. On the contrary, discussing public debates around a media text shows
students that the everyday lives, values and sensibilities of people in the region, such as a
desire for a better future, opportunities, jobs and education, have much in common with
those in the Western world and thus restore agency to the people.

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How to Increase Awareness about the Issues Relating to the Indigenous Cultures of the Americas

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Introduction

Teaching for cultural understanding has always posed many challenges regarding exactly what should be taught and how it should be presented. For instance: should students be taught a list of facts about another culture, which may lead to stereotyping? Should there be comparison between one's own and another culture, which may involve dealing with student attitudes, emotions, and beliefs? Should students learn about festivals, customs, literature, and food or should there be a greater focus on monuments and historic sites, which may lead to important omissions? (Omaggio Hadley, 2001). In addition to the difficult content selection process, professors often feel unprepared to teach students about a culture different from their own, since culture involves interdisciplinary knowledge. Moreover, once the content selection has been completed, professors need to address more general pedagogical issues. Research has shown that traditional lecture methods, in which professors talk and students listen, are less effective than "active learning" methods whereby students are actively engaged in higher-order thinking tasks, such as analysis, synthesis, and evaluation (Bonwell & Eison, 1991). Thus, professors need to find ways in which students are actively engaged and able to experience the culture. This paper discusses how these challenges to teaching cultural understanding have been addressed by two professors in two different courses: Humanities 460: *Language and Culture in Indigenous California,* taught by Prof. Jany, and Spanish 370: *Literature of the Conquest,* taught by Prof. Gallegos-Ruiz.

Humanities 460 is designed to introduce students to and enlighten them about the indigenous peoples of the southland region and to raise their awareness of linguistic, cultural, and social issues related to local and other indigenous communities in California. It undertakes a general look at their languages, cultures, history, music, and traditions. Specific topics include Serrano language, history, and culture, the relationship between language and culture, language and thought, language and history, and language and music, language ideologies, and language loss and revitalization. Thus, Humanities 460 provide a broad overview of the issues relating to the languages and cultures of indigenous communities in California and confronts students' misconceptions about these cultures including that indigenous communities have long vanished, that they no longer speak their languages and that tribal members live on government benefits and don't pay taxes. Prof. Jany, although familiar with the history, linguistic issues, and many cultural aspects of California indigenous communities is not a member of such a community and is thus a cultural outsider. This poses a challenge in developing active learning opportunities for the students.

Spanish 370 surveys Latin American Literature from the fifteenth through the seventeenth century. Though the course title suggests a literature written only by Spaniards during that period, Prof. Gallegos-Ruiz dedicates a large portion of the course to indigenous literatures written prior to the Conquest. This overcomes most students' lack of awareness that the indigenous peoples of Latin America developed their own writing

systems and therefore had their own literature in pictographical and ideographical forms. Moreover, students learn that many of the original indigenous writings were destroyed and only a few codices remain today. In contrast to these losses, Prof. Gallegos Ruiz introduces literature being created by Latin American indigenous writers today. The assigned reading selections on literature of the Conquest emphasize how the European conquerors viewed the indigenous peoples at the time of the historical encounter and how misconceptions about the indigenous peoples were created, passed on, and are still prevalent today.

Literature Review: Teaching for Cultural Understanding

Language and culture are inseparable and language teaching can lead to a greater cross-cultural understanding and, thus, a mutual acceptance among the world's people. Despite general agreement on these points, there is little consensus on what aspects of culture should be taught. Because culture is multi-dimensional and cuts across disciplines, professors may feel uncomfortable teaching aspects of culture that fall outside of their field of expertise. This makes content selection particularly challenging. Culture may be taught as a series of facts – which are in a constant state of flux, i.e. life-style changes, and may not apply equally across social strata, or as processes (Omaggio Hadley 2001). Lafayette (1988) proposes a simple, direct approach to teaching culture that includes the following components:

a. knowledge of formal high culture,

b. knowledge of popular or everyday culture,

c. affective objectives, such as cultural differences,

d. multicultural objectives, such as understanding culture of target language-related ethnic groups, and

e. process objectives, such as evaluating statements about the culture and developing research skills.

Omaggio Hadley (2001) presents several ways of teaching culture: 1) brief lectures with follow-up activities, 2) using native informants, 3) audio- and video-taped interviews with or dialogues between native informants, and 4) using readings and realia. In the next section, we will discuss how these practices have been incorporated into the two courses: Hum 460 and Spanish 370.

Best Practices

The two professors have approached the challenges identified above in similar, yet distinct ways.

For **Humanities 460: *Language and Culture in Indigenous California***, Prof. Jany provided students with the opportunity to directly learn from tribal members and to actively learn one of the local indigenous languages. Hum. 460 met twice a week. Once a week, Prof. Jany held her regular lecture utilizing PowerPoint presentations, videos, class discussions, and in-class exercises. The second weekly class meetings were devoted to guest speakers. Dr. Ernest Siva, member of the Morongo Band of Mission Indians and a trained musician, lectured students about local history, Native American and especially local indigenous music, and the creation story and other important indigenous stories. Moreover, in several question and answer sessions, Dr. Siva addressed many of the

misconceptions about local tribes, such as their dependency on the federal government, tribal lands, and certain rituals. In addition to Dr. Siva, Marcus Smith, the lead linguist of the San Manuel Band of Mission Indian, taught the students how to speak Serrano, the local indigenous language. These materials were fully integrated into the curriculum and formed part of the homework and exams. In addition to presenting guest speakers, Prof. Jany showed videotaped interviews of a now deceased tribal elder, a local indigenous artist, and a local indigenous storyteller, each a member from a distinct local tribe. To foster active learning, students also researched local place names stemming from indigenous languages, among other topics.

For **Spanish 370:** *Literature of the Conquest*, Prof. Gallegos-Ruiz utilizes indirect transcriptions of indigenous texts that were compiled by Amerindians educated by Spaniards, who recorded in the Latin alphabet cultural traditions and interpretations of old ideographic writings such as:

a.   the Popol Vuh (1554-1558);

b.   the Maya-Quiche text where the creation of the Mayan civilization is outlined;

c.   the Chilam Balam, another Mayan text;

d.   the poetry of the Aztec emperor-poet Netzahualcoyotl;

e.   the compilations on Incan culture and tradition of the Peruvian Felipe Guamán Poma; and

f.   the compilations of oral accounts by the Nahuatl peoples of the arrival of the conquistadors recorded by Fernando de Alva Ixtlilxochitl.

Students, who are surprised that indigenous people continue to write in their own languages, then read texts by contemporary indigenous writers, using the writers' own translations from the original indigenous language texts (*Escritores en lenguas indígenas 2008*). These readings familiarize them with issues of concern to indigenous peoples today. To expand students' knowledge about these under-studied topics, they are assigned an oral presentation for which they research other indigenous writers and writers of the Conquest of America not studied in class. Students are encouraged to employ visual media in these presentations. Assigned readings also include original accounts by the Conquistadors that provide the European perspective. In addition, to encourage critical thinking about the Conquest of America, students read scholarly analyses such as chapters from Tzvetan Todorov's *The Conquest of America: The Question of the Other* (1982) and Peter Hulme's article Columbus and the Cannibals (1986). As an outside activity, students view films, such as *The Other Conquest*, and write reaction papers on specific topics. To foster class discussions, Prof. Gallegos-Ruiz's regular lectures include PowerPoint presentations, videos, and group work.

Conclusions

Each of the professors navigated specific challenges in teaching these two courses. In **Humanities 460**, to stimulate student interest and overcome misconceptions, Prof. Jany emphasized providing firsthand experiences with contemporary California indigenous cultures. Central to this approach was including the participation of tribal elder Ernest Siva as a regular guest lecturer who drew on his own life history to address a full range of students' questions. Active learning, such as the mini-language-classes in which students learned Siva's indigenous language, Serrano, was incorporated into instruction

and assessment to enrich the student learning experience and complement the class readings and Prof. Jany's lectures. As a result, students emerged with increased intercultural awareness and competence as well as with a greater appreciation of the indigenous contribution to California history and culture.

A deep and profound understanding of culture is paramount to content selection for a course such as Spanish 370. For Prof. Gallegos-Ruiz, as a Latin Americanist who is currently researching contemporary Mexican indigenous writers, teaching indigenous cultures presented little challenge in terms of cultural understanding. However, she did face pedagogical challenges. Since her approach is based on reading original texts past and present, Prof. Gallegos-Ruiz found that too many assigned readings become tedious for students, especially when the majority of the assigned readings are written in archaic Spanish. To make the subject matter interesting .she successfully employed as instructional tools visual media and contemporary realia that demonstrated indigenous customs as a living tradition. In the future, she is considering incorporating foods in order to demonstrate how they represent a hybridization of European and indigenous cultures.

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Appendices

Useful videos for Humanities 460
- http://www.youtube.com/watch?v=ShZGxVdxvBU
- *The Wellbriety Journey for Forgiveness*, a documentary about the healing process of indigenous peoples
- DVDs of the Humanities 460 class co-taught with Dr. Ernest Siva in 2009 (stored at the CSUSB library)

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Useful videos for Spanish 370

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Readings for Spanish 370

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Pedagogical Approaches and Strategies for Teaching Asia

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Introduction

Asia today is the center of tremendous growth. With the continued rise of China and the influential roles of Japan and South Korea in international affairs, it is no wonder that the 21st century has been dubbed the Asian century. Outside of these influential political actors, one also see the growing political significance of Southeast Asia in world affairs, led by the city-state of Singapore and by Indonesia, the world's most populous Muslim state. While there is much to be hopeful for across the region, potential conflicts are also latent, from disputed islands off the eastern shores of the Asian continent to the unresolved strategic challenge on the Korean Peninsula. Asia, truly, is a central region of international affairs today, politically and militarily.

California State University, San Bernardino offers three major courses related to Asian cultures:

- Humanities 328, Asian Cultural Traditions: offered twice per academic year as a General Education course with 160-180 students enrolling;

- Finance 355, Business And Asian Culture: offered once per academic year as an elective with 15-25 students enrolling; and

- Finance 555, Trade And Business in Asia: offered once per academic year as an elective with 15-25 students enrolling.

A fourth class, "East Asian Politics" (PSCI 305), is one of the elective political science courses within the subfield of comparative politics. It has been taught three times at CSUSB, with approximately 35 students per course.

As Asian economic and political presence becomes even more globally conspicuous, international awareness of Asia will continue to grow.

Problems and Challenges

Throughout the United States, there is an abundant diversity in the population of students in terms of their level of knowledge about Asian cultures. The student body can be divided into three very broad categories:

1. American-born American students or students from non-Asian cultural backgrounds who have never traveled to Asia and never been widely exposed to Asian culture;

2. Asian-American students who have been indirectly exposed to Asian culture through their parents; and

3. International students from Asian countries (China, Korea, Taiwan, and other Asian countries)

The question then becomes, how do we avoid potential cultural stereotyping? Students may develop cultural stereotyping from what might be the norms in one culture but seem foreign and nonsensical in others. In teaching cultural classes, it is essential to

emphasize that there are varieties and differences within one culture, and each has frequent exceptions to acceptable behaviors and practices.

Another challenge in teaching these topics is timing. Quite simply, there are too many topics to be covered within relatively a short time (a 10-week quarter). It is impossible to cover all Asian countries and to cover all aspects of the culture of a chosen country in an introductory Asian culture course due to class time limit and the limits of 10 weeks in one quarter.

Best Practices

"East Asian Politics" (PSCI 305) is one of the elective political science courses within the subfield of comparative politics. It has been taught three times at CSUSB, with approximately 35 students per course. Approached from a multidisciplinary perspective, including history, geography, and politics, the seminar offers an introductory overview of East Asian politics, focusing on significant countries in the region, analyzing domestic and foreign politics, and examining the policies and actions of nation-states within the region. Countries of study include Japan, Indonesia, China, Taiwan, Singapore, North Korea, South Korea, Malaysia, Thailand, the Philippines, and Vietnam. Because of the expansive nature of the course content within the ten-week academic quarter system, the objective is to provide a breadth of knowledge and understanding about East Asia and its politics so students learn to comprehend and discuss politics in contemporary East Asia.

To overcome the challenge of the breadth of subject matter as well as the general lack of knowledge or experience about East Asia amongst the student body, the seminar seeks to engage students from a fundamental level, geographically and historically. From the first day of class, students are exposed to maps of East Asia, regional and country-specific. A different East Asian country is examined each week of the academic quarter, with discussions of the country's geography, history, politics, society, and political leadership (see attached sample chronology for an example of history). Students are also given the opportunity to present on current affairs of countries within the region. By actively involving the students in the learning of the region, students become interested in a place quite foreign to them.

An alternative practice is to only select the most important topics to be covered in class. For example, in Asian Cultural Traditions class, four countries are selected to cover in this class based on economic size and similarity of culture among four Far East countries China, Japan, Korea, and Taiwan). Within those four countries, certain topics are carefully selected that would make students understand the most relevant and practical aspects of their cultures. These topics include: Religions and Philosophies, verbal and Non-verbal communication, business etiquettes, dining etiquettes, gift giving etiquettes, modern histories of their industrialization, and main characteristics and values of their culture.

The practice of studying Asian culture by country allows teachers the chance to compare and contrast similarities and differences among the nations of Asia. Students who have never been exposed to Asian culture have a tendency to regard all Asian culture is the same. By studying each country by topic, instructors can explain differences in their language structure and phonetics and written characters among countries. Examples of culture and values among Asian nations can further help to compare and contrast each country and people, especially in such a diverse geographical area.

Once the countries and topics of the classes have been determined, instructors should next provide numerous examples. The more interaction students have with these

examples, the more they incorporate the practices and better understand the culture. For example, students can practice how to introduce others and how to be introduced, how to present and receive name cards, how to bow, how to be seated and remain seated, and other behaviors in class.

Students have also responded well to real stories associated with each culture. Instructors who provide stories and histories, both good and bad, saw a marked rise in understanding of cultural differences among students. Learning history, especially modern history, helped students to understand cultures of each country. Any culture is the result of accumulated customs for a long period time. Studying history might be the best way to understand any culture, and the studying of modern history helps students understand the current issues of a country. Since culture also affects the modernization process of a society and nation, cultural understanding deepens students' perceptions of foreign countries.

Detailed handouts in classes also proved useful in student retention of the most important aspect of other cultures. Dr, Kim provides about six pages of handouts per each class, and students' reactions to these handouts have always been positive.

For PSCI 305 class, students are assessed according to two quizzes, a midterm examination, a paper, and a final examination, in addition to regular class participation and attendance. Each in-class assessment includes a base map of East Asia (see attached) which requires identification of specific countries and capitals. Students are also assessed according to their conceptual knowledge of East Asia, from states and institutions to individuals, identities, and parties. Students are afforded the opportunity to focus on a specific country of study for their individual papers, which calls for deeper historical and political research and understanding. Taken together, PSCI 305 aims to expose, assess, and, ultimately, teach students about the politics of East Asia, past and present.

Reflection and Implications

Overall, from the three iterations of teaching "East Asian Politics," it appears that students appreciate the breadth of subject matter covered and the fundamental approach taken to teach the material. They come away with substantially more knowledge than they entered the course. For example, while students complain early on in the quarter about map identification exercises, by quarter's end they have learned the importance of geography to the region. Furthermore, the importance of specific dates and history to the politics of East Asia is understood. Indeed, students generally master these fundamentals – geography and history of individual countries and the region – better than some of the conceptual aspects of the politics of East Asia. The latter is a focal point of improvement for future classes. Teaching about the states and institutions as well as individuals, identities, and parties of East Asia is a daunting challenge, but with more examples, including enhanced use of new media, and hands-on in-class simulations, students may more effectively grasp the comparative politics of East Asia in its entirety.

Teaching about the politics of East Asia is an important undertaking today. Capturing a breadth of subject matter beyond the traditional focus on China, South Korea, and China, is a difficult challenge. By focusing on the fundamental aspects of geography and history, however, one may expand the students' knowledge and understanding of the region to include a broader spectrum of nations and peoples. A multidisciplinary approach is also the most effective one, even for a seminar like "East Asian Politics," a comparative politics course within the political science discipline. Theories of comparative politics and political science are still incomplete when studying the world of international politics. Thus, when attempting to educate students about East Asian politics, it is

best to focus on what is most enduring, that is, the geography and history of the countries, specifically, and the region, as a whole.

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Appendices

See attached base map of East Asia and sample chronology of China.

History (1)

2000-1500 BC	Chinese civilization begins
221 BC	Unification under the Qin Dynasty
206 BC – 9 AD	Han ethnic group and culture develop
1644-1911	Chinese culture flourishes under Qing Dynasty
1839-1862	Opium Wars result in unequal trade agreements
1899	Chinese rebel against foreigners; Boxer Uprising
1912	Republic of China replaces Qing Dynasty
1915-1928	Kuomintang (KMT) rises during warlord era
1921	Formation of Chinese Communist Party (July 1)
1931	Japan invades and sets up state in Manchuria
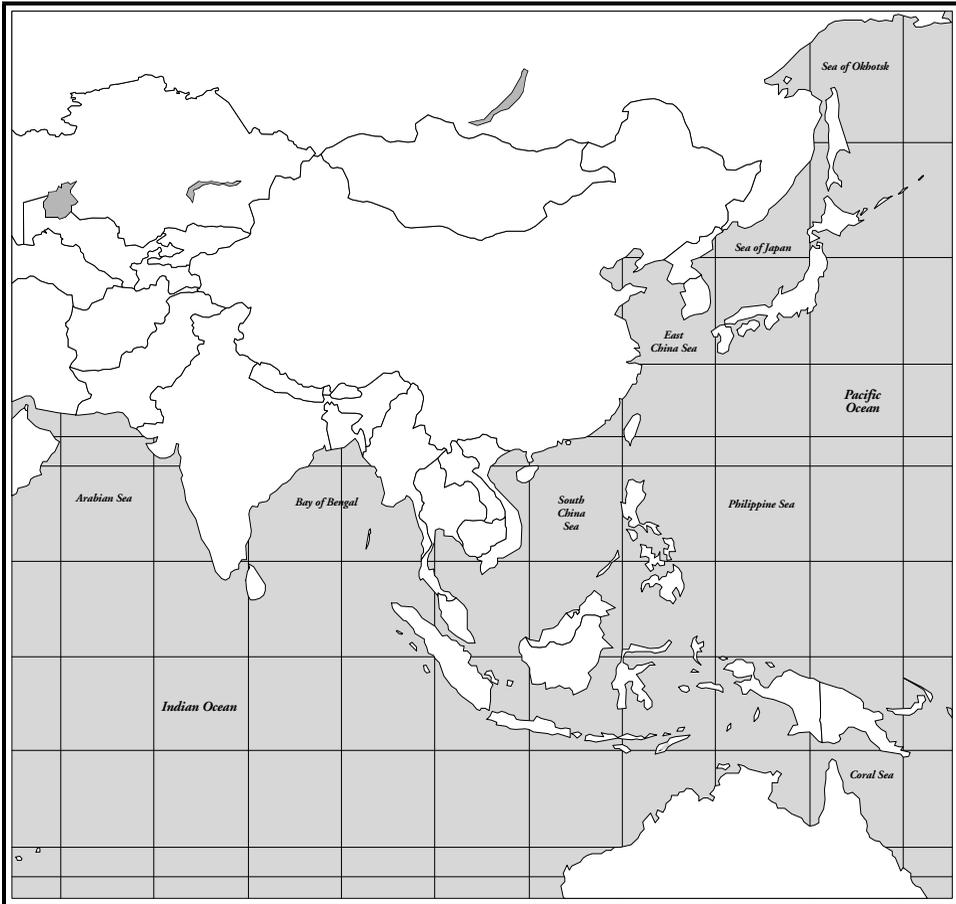
EAST ASIA

GIS Technology and E-Learning for Exposing College Graduates to Transcultural Education

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Globalization and Education

The world we live in has become a global village where each nation and region is connected, interdependent and dependent upon exchange of information for promoting rapid development. In order to participate in this global development process, six university students need to prepare to work closely with the work force originating from different parts of the world (Stutz & Warf, 2012). To adequately prepare academically diverse students (Davis, 2009) to compete, survive, interact and become tomorrow's leaders in business, academics, industry and political affairs they need to be exposed to '*transcultural education*'. The term transcultural education can be broadly defined as an experience gained by college students that goes beyond making a trip to Latin America or Western Europe. This construct implies that active participants in the labor market need to think of themselves as global citizens in addition to developing an identity of belonging to a certain nation, region or city. Transcultural education is an approach to teaching and learning that brings teachers and students closer to an unfamiliar culture through direct observation, engagement, and a shared dialogue rather than learning about it from a distance by methods such as reading a textbook, listening to a lecture or watching a film. Students and teachers participate in the learning process as co-partners and not as passive observers. For example, if students from the US were provided the opportunity to interact directly with students in Asia, South Asia or Middle East, they would manifest an enhanced perspective on contemporary issues such as: the Middle East crisis, the economic miracle in Asian economies, poverty in South Asia, and famine in Sub-Sahara Africa. Providing U.S. students and their counterparts around the world with information about shared problems such as: terrorism, global warming and financial meltdown would be of limited value unless they are brought into contact for exchange of views, interaction, and participation. They would develop an expanded worldview and would be able to make decisions that are more informed on regional problems of business and politics than without knowing the place, people and culture intimately.

In the past decade, there have been several technological developments in promoting higher education using technology such as e-learning. It is strongly argued that e-learning can foster the goals of higher education by leaps and bounds. It is not a substitute for the traditional classroom model of student and teacher interaction in the university. But e-learning can enhance the overall learning experience of the student in a university environment. It includes different forms of electronically supported learning and teaching. The e-learning includes a variety of technologies such as: web-based learning, computer-based learning, and digital collaboration. The educational content is transmitted via the Internet, audio, video, satellite, and or CD-ROM. The teaching modulation can be self-paced or instructor-led and includes media in the form of text, image, animation, streaming video and audio.

Need for Transcultural Education

In the mainstream literacy studies, literacy is approached from an 'essentialist' perspective - a set of decoding skills that are necessary for 'taking meaning' from a text. Literacy is viewed in decontextualized and dissocialized terms, and represented abstractly as the acquisition of the codes of the dominant social group (think "white, male, Anglo" codes). This view locates meaning-making in the individual mind, and evokes the value neutrality of texts and the singularity of meaning. It is based on an ideology of homogeneity of meaning, and reproduces cultural homogeneity, giving only lip service to diversity. It also promotes pedagogies that stress instructor-led knowledge transmission based on abstract and theoretical concepts, and summative means of assessment.

Over the recent years, there has been a shift in the perspective about education and literacy. In the new literacy studies (a phrase coined by Street, 1993), literacy is understood from an "interpretivist" perspective - a set of socially and relationally constructed, critical, and ecologically-aware skills that allow recognition of the multiple contested meanings based on a text. Literacy is problematized into 'multiple literacies' that are nested into the diverse meaning-making practices of different cultures, professions, and organizations. In this view, literacy is also not value-free: some meaning-making practices are more dominant, visible, and influential than others, because they are situated in presumably more legitimate and rational cultures, communities, or organizations. The role of literacy is not confined to providing a sense of access to the exclusive and elite citizenship of these selected and visible groups, but is extended into connecting to other diverse and invisible groups as well – in other words, to educate for 'global citizenship'. As global citizens, the students must understand the sources of power that legitimatize some meaning-making practices over the others, and acquire the freedom and the ability to deconstruct these sources and their influence, and to examine the alternative meaning-making practices. Only then will the students avoid a tendency of regression to the known, of feeling safe only in the local, visible, and dominant literacy or meaning-making practice that appears to be endorsed by a majority in the context where the literacy education is taking place. And, only then will the future citizens be able to recognize, transform, and stop reproducing the discriminatory, exclusionary codes based on gender, racial, ethnic, urbanization, income, and other markers of identity, inequality, and dominance. The new literacy studies expand the range of pedagogies to those that allow multiplicity of meanings. Next, we discuss one important technology that can contribute to the emerging new literacy studies.

GIS and E-learning in Higher Education

Technology has advanced at such a pace that it provides several alternative ways to access information. Mobile technologies offer an excellent way to create dynamic, interactive learning inside and outside the classroom. Further the current generation of wireless, computing and portable communication devices includes laptops/tablets, PDAs, mobile phones, digital cameras, MP3 players, iPods, I pads, and other similar devices that have advanced the arsenal of tools which allows us to consume information readily.

In recent years, one form of technology that has become quite popular in schools and higher education is the Geographical Information Systems (GIS). GIS is one kind of management information system. It includes both the hardware and software components and includes programming of real world problems. It provides support to managers in day to day business decision-making. GIS is the depiction of spatially referenced data

on a computer generated map. The map displays variations over time and geographical space of any phenomenon taking place on the earth surface such as: scarce resource allocation for siting police station location, environmental monitoring, vehicle navigation, real estate sales and development and market research, fire spreading, AIDS distribution, foreclosure maps, bank, hospital and school locations. The GIS carries out different management, storage, retrieval and analytical tasks of data manipulation including their input and output. It provides a quick and easy access to large volumes of data. The system has various capabilities such as to: select detail by area or theme, link or merge one data with another, analyze spatial characteristics of the data, search for particular features or characteristics in an area, update data quickly or cheaply, and model data and assess alternative scenarios (Heywood et al. 2006). GIS can be used to enhance transcultural education in a university campus since it is a tool, concept and methodology that allow a student or a group of students to understand the problems facing a community, domestic or international, and think of potential solutions.

The Environmental Systems Research Institute (Esri) has developed an information system called the Esri-Business analyst online. It is a web-based solution that makes site evaluation and market analysis very effective. The database contains extensive demographic, income, and business data, which reveals the spending and consumption behavior of the population and provides information on business establishments, store location, and sales data. Business analyst online is an excellent way to provide our students an understanding of the changing socio-economic pattern of the society and insight into factors affecting consumer behavior, so that customers could be targeted scientifically to enhance sales. It is an excellent tool for students to use to analyze market data so products can be sold, inventory scheduled, and demand analysis conducted (Miller, 2011).

An essential requirement for providing a successful transcultural education is expanding geographic knowledge of students from different cultural backgrounds. This knowledge is fundamental to the understanding of places, their characteristics, and problems. It is important that students from different cultures have an understanding of the region, place and its environment before embarking on the complex task of understanding the politics, business climate and economic condition of a place. Spatial pedagogy is important since it allows us to teach our students how society and environment are related, and how they impact each other to produce and reproduce various urban and environmental landscapes. It is very important that environment and geographic concepts such as: space, scale, spatial pattern, spatial diffusion, externality, climate change, ecosystem, ecology, environment and natural hazards enters the lexicon and world view of our students. The natural hazards in Haiti, Chile, New Zealand, and Tsunamis in East Asia and Japan, water crisis in Southern California, housing market collapse, and financial meltdown in the US, Euro crisis are examples of physical, environmental and economic disruptions. These disruptions are an outcome of long-term processes and can be explained by utilizing geographical concepts that are engrained in the space-time trajectories of regions. Similarly, we must introduce the notion that an understanding of variations and scales of human-environment interaction improves the appreciation of nature-society interactions. Students often enroll in geography classes with the conception that it is a study of place names and memorizing the capital of countries. This misconception is changed after studying environment, physical, urban geographic courses since geography becomes a lens to a better understanding of different places, environment, physical landscapes, different societies and economies.

The GIS technology can be utilized to understand place characteristics, regional problems and determine spatial solutions. The real world is very complex and so to understand the interrelated social, economic and physical phenomenon, it is appropriate to simplify a region's development into various layers or components and address how the physical and human components interact to produce and reproduce the regional development of landscapes. For instance the urban development process consists of layers of information such as: location, land uses, zoning, elevation, street network, utilities, vegetation, population distribution, landmarks, employment centers. These tiers of information can be superimposed to understand not only the impact of changes in one tier upon another but also the urban land development process in communities. This helps in answering 'What If?' questions directed towards addressing public policy options for planners and citizens.

Since the financial meltdown, state of California budget crisis and housing market collapse, the average family in the US and in particular California is finding it difficult to financially keep afloat and send their children to college. The private sector and several large research universities are promoting a business model of higher education tilting towards online education programs, virtual campus, job-oriented study programs and emphasizing on e-learning. This is a more cost-effective strategy for students to obtain higher education. GIS knowledge and training can improve the skills of students since it is both a tool and a skill set, and is highly applicable to everyday problems in industry, government offices and the private sector. GIS education can be provided via e-learning to a globally dispersed audience, reducing publishing and distribution costs, as web-based training becomes a standard. GIS education can be imparted more easily with e-learning to an audience composed of students of different cultural backgrounds. Many of these students have varied skill sets with respect to knowledge of computer tools, programming and quantitative skills. E-learning can provide individualized instruction at reduced cost whereas an instructor-led training would cost more. This mode of teaching can target individual learning preferences. Further, synchronous learning is self-paced as it is inclusive of the maximum number of participants with different backgrounds, learning preferences, learning abilities and needs. Thus, e-learning of GIS education is a better approach given the financial constraints of students and the flexibility it provides to students to learn the course material at their own pace. This learning model has advantages such as: reduced cost reduced learning time, increased retention, on demand availability, self-pacing, interactivity and confidence and moral boosting. But this approach has limitations as well since: some learners are fearful of technology, it is not portable like a book or print media, and this mode of teaching provides limited face to face social interaction with peers and instructor. Part of the learning experience is to interact, exchange views, and network with peers who might become business partners in future.

ICC and E-learning in Higher Education

The GIS technology can be used across different disciplines for supporting transcultural education by building intercultural competence (ICC). There are three ways in which GIS can contribute to ICC in a collaborative e-learning environment: First, by building linguistic competence (skills for interpreting and communicating with a dominant discourse and alternative discourses); second, by building discourse competence (skills for knowing how discourse is organized in different cultures and sub-cultures); and third, by building sociocultural competence (skills for knowing the influence of socio-cultural context on the discourse in a culture or sub-culture).

GIS and linguistic competence: In order for the GIS in the curriculum to adequately advance linguistic competence, the approach to data also needs to be pluralized and acknowledge diverse spatial references.

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GIS and Discourse competence: Critical pedagogy (Freire, 1970) theory suggests that exposure to diverse viewpoint through dialogue and discussion cultivates growth through a deeper understanding of critical issues, by examining one's own understanding of an issue, as well as how society has influenced those beliefs. Students need the opportunity to articulate and defend their ideas, theories, and beliefs, as well as have the opportunity to hear other's ideas and criticisms of their thoughts. There are two major objectives of critical pedagogy:

a. To help develop critical thought patterns in everyday life, so students do not simply accept norms of a single discourse as absolute truth. This is done by creating a challenging environment, where students participate in energetic and engaging manner through discovery and reasoning skills and begin to realize the multifaceted and complex nature of the issues. For example, a student might suggest that universal government health care would improve people's health, without considering the cost and the bureaucratic aspects, as well as the issues of informed decisions regarding medical advice. The GIS technology can help analyze these multiple layers of data together, and provide a visual picture that vividly brings home the fallacy of the single story.

b. To promote change by unraveling the regressive and oppressive norms of each discourse. Critical pedagogy offers a critique of what society considers the norm and promotes a critical analysis of its causative factors using an alternative to the narrative or banking approach (Freire, 1970). The narrative or banking approach presents the teacher with the knowledge and the students with insufficient knowledge, whereby students receive and memorize facts to later be reproduced in a robotic fashion. Such students lack creativity, imagination, and critical thinking skills, and are robbed of being human. Critical pedagogy uses a problem-posing approach to promote a continual process of unmasking reality (Freire, 1970). Educators as well as students begin to see issues as problems to be solved rather than things to be accepted (Freire, 1970).

GIS and socio-cultural competence: Socio-cultural theory (Dewey, 1916; Gee, 1998) suggests that the development of one's competence is interconnected with social experience to form meaning: the more unique and diverse the social experiences one encounters, the more development may occur through greater novelty and intellectual challenge. The emphasis is put on authentic learning tasks within the context of active collaboration with relevant informants of alternative, under-represented, and silent cultures.

Traditionally, cross-cultural student exchange was the dominant mode for advancing socio-cultural competence. However, with the growth of digital collaboration technologies, many studies are reporting growth in transcultural literacy through cross-cultural e-learning. Students' investment and sense of accountability tends to increase when students engage with real audience through digital technologies, such

as video conferencing, collaborative blogging, and writing on a Wiki (Godwin-James, 2003). Through writing, listening, rhetorical analysis, and collaborative presentation, students develop intercultural competence in the form of discerning how best to work across differences, even when they lack comprehensive knowledge of other cultures' languages, histories, values, and practices (O'Brien & Eriksson, 2008).

Cross-cultural collaborative e-learning offers a tremendous opportunity for transcultural education. Asynchronous collaboration, that is supplemented with simple forms of synchronous mode, such as chat, may hold the greatest promise in the contexts of limited technology infrastructure and support, and for selectively using cross-cultural collaborative e-learing in some sessions of a course. Synchronous collaboration is likely to be more effective in contexts that offer appropriate technology infrastructure and support, that include video and collaborative authoring platforms. In such contexts, there may be benefits of reduced faculty lecturing load as well as enhanced student transcultural literacy if cross-cultural collaborative e-learning is woven into the entire course curriculum. The role of the faculty in this scenario will shift more towards intercultural collaboration and resourceful and supportive instructional design.

Conclusion

GIS –based pedagogy offers immense opportunities for promoting intercultural competence, and building transcultural literacy. This pedagogy can be particularly powerful in an e-learning context, where student teams from different cultures collaborate and negotiate multiple meanings embedded in the spatially referenced data. As a recommendation, it would be useful to build a repository of assignments and assessment best practices, including disciplinary-specific materials, to help faculty members consider and incorporate cross-cultural collaborative e-learning using GIS into their courses. In addition, training workshops will also help promote greater awareness and build skills for adoption.

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Implementation of the Multicultural Language and Cultural Intensive Summer Program at CSUSB

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Program Overview

The United States is faced with a serious shortage of linguistically and culturally competent students to meet the needs of our global population and economy. Several reports have cautioned that there is a serious lack of cultural and language competencies by US employees and college graduates. In order to address this deficiency, the US government has funded several initiatives to increase our nation's capacity to train teachers and students in critical languages. The Office of the Director of National Intelligence (ODNI), which coordinates its efforts mainly through the Departments of Education, has coordinated funding for many of these initiatives Department of State, Department of Defense, along with other departments. The challenge of bringing students to functional ability and high proficiency in languages and cultures is that it takes many years for students to reach these levels. Since our K-12 educational system does not integrate foreign language in its curriculum at the early levels, it becomes very hard to reach the goal by starting at the college level and taking regular courses.

In 2006, California State University, San Bernardino (CSUSB) joined the Southern California Consortium of the California State Universities (CSUs) to launch a rigorous language and culture program with a mission to develop a model program and disseminate it for others to use on their campuses. Another goal of this initiative is to educate students in critical languages so that they reach advanced proficiency level (as defined by the American Council on the Teaching of Foreign Languages) or ILR 2 and above (as defined by the Interagency Language Roundtable). This would allow them to become functional and competent in their areas of study using one of the target languages. The summer intensive program was designed to combine education in language, culture, and current affairs as they relate to the cultural, socio-political, historic, and economic developments of the target regions.

In 2007, CSUSB received federal funds for five years to develop and implement an Arabic language and cultural program. The first cohort of 19 students participated in the six-week Arabic program during summer of 2007. Since then, other critical languages and cultures were added on our campus due to discontinuation of the respective programs at other CSU campuses: with Persian in 2010, Chinese in 2012, and Korean in 2013. By the end of summer 2013, a total of 634 students completed the program in all four languages and cultural programs. Over the past seven years, enrollment in the Summer Program has grown substantially from 19 students (2007) to 160 students (2013), most of them receiving scholarships and earning 16 to 20 academic units. The length of the program was also extended from 6 to 7 weeks in the U.S. and a study abroad component was initiated with a nine-week session.

The 2013 CSUSB Summer Language Intensive Program marks its seventh year in operation and continues to be one of the most engaging, diverse, comprehensive, and affordable intensive language and culture summer program in the United States. It is a

robust program that integrates Modern Standard Arabic (MSA) with colloquial Arabic and develops all students' language skills with special emphasis on communication. Both components of the Arabic program—the residential-immersion in the United States and the study abroad in Jordan, later Taiwan, China, and Korea, respectively—are carefully planned to engage students and provide them with a stimulating learning environment. In addition to building language proficiency, participants gain a thorough understanding of Arabic, Persian, Chinese, and Korean cultures: on campus, they are exposed to authentic food, artifacts, and culture of these regions by speakers, exposure and field trips, and they are connected to the community and institutions conducting business with these regions. Students have options to study abroad through the Program's affiliated institutes or universities for nine weeks in the country where their language they are learning is spoken. This program is not affiliated with the CSU's Study Abroad Program.

The on-campus program includes a rigorous summer program comprised of both a seven-week intensive residential immersion session on campus and a nine-week study abroad session in Jordan, Taiwan, China, or Korea. During the on-campus component of the program, the languages are taught in context by exposing participants to real-life situations and building their confidence in expressing themselves in their respective languages. In addition, students gradually gain understanding and appreciation for the historical, cultural, and socio-political aspects of these cultures and regions. There are some cross cultural experiences for all language components as well as individualized language specific courses, field trips, and activities.

In the residential program in San Bernardino, students earn 16 academic units and some may take elective courses for additional units up to a total of 20. Classroom and lab work are supplemented with daily extra-curricular activities. These include sports, games, calligraphy, music, liturgical recitations, movies, discussion, cooking, folkloric dance, ceramics and interaction with guest speakers. All activities, including field trips are conducted from early morning to late evening including weekends. These programs are extremely demanding and stimulating; and it is not uncommon to find students working on their projects, practicing their oral skills, and preparing a late-night snack at 2 or 3 a.m.

Students who study abroad with CSUSB's partner, Qasid Institute in Amman, Jordan, during summer 2013 earn 14-18 quarter units in the Arabic language. Some students enhance this special international experience by undertaking an internship and participating in community service projects while residing in a special compound provided by the host institution. All students abroad connect with the local people and experience the culture of the Middle East. Students learning Asian languages (Korean and Chinese) also participate abroad in Taiwan, China, or Korea in a similar experience; the structure for the Arabic language program was used to develop the Asian language study abroad programs. The affiliation in these countries was established by their previous CSU institutions and the CSUSB program maintained these agreements as a part of its study abroad component.

Upon completion of both the residential and study abroad programs, students of the language and cultural program usually earn a minor or certificate in their respective language. Those who take a few more content-based courses can also opt to receive the Bachelor of Arts in their respective language and culture. The Arabic Language and Culture is the first such degree in the 23-campus CSU system. With careful planning, students can also earn a minor or certificate in Islamic and Middle Eastern Studies or

Asian Studies and complete several requirements for a degree in business administration (international track).

The celebration banquet at the end of the program is a critical component to engage members from the campus and external communities. The event includes cultural experience such as dance, performances, speakers, display and presentation of students' work and accomplishments, and food from local restaurants to highlight culinary experiences. More than 750 attendees representing the families, friends, campus, and community stakeholders participate in the banquet; and this allows the program to highlight and showcase its activities and provide an avenue to solicit support for financial and in-kind donations to the program.

Challenges, Issues, and Solutions

When the program started with Arabic language and culture in 2007, with addition of Persian, Chinese and Korean languages in subsequent years, the need to develop advanced competencies in each language in a 7-week period was a major challenge. The model for developed for the Arabic language program was used as a base to build other language programs as they were added. Even though there are four language and culture components in the Program, this report will address issues and challenges related to the implementation of Chinese and Korean to the program.

a. Academic challenges:
1. Due to small size of these Asian programs at this time, it is not feasible economically to offer courses at different levels of proficiency at the same time. There are only two tracks: A beginning track and an intermediate / advanced track. Ideally, the intermediate and advanced could have been divided into two separate groups along with a heritage learner track. Therefore, faculty and students have to adjust to diverse proficiency levels of students (beginning and intermediate/advanced) and they have to differentiate instruction in the same course to challenge students at each level without overwhelming or confusing others at different levels and competencies.

2. The location of our campus is isolated from major concentrations of Chinese and Korean communities; therefore, the field trips and excursions had to be planned carefully to maximize their experience with Asian communities and activities.

3. Due to the distance from CSUSB to the Asian communities, bringing guest speakers (artists, performers, experts) to the campus can become a challenge and is costly for the program. To address this, on-line options were explored such as Skype, Chat rooms, video conferencing, and identifying stimulating and authentic on-line programs/materials for instruction. A special receiver that connects more than 500 Asian channels was installed in the language lab on campus for student access and used to supplement their in-class experience.

4. Faculty and language tutors need to be constantly trained to acquire the latest pedagogical methods on foreign language instructions and techniques. The Program had to invest heavily in professional development by sending faculty to language conferences and workshops. Focused

sessions were conducted to provide in-house training for faculty and staff. Furthermore, a language coach was invited into the classroom over a 4-week period to observe the instruction by faculty and tutors and provide constructive feedback to enhance instruction.

5.   Due to the intensive nature of the program, the students had to be engaged in activities beyond the traditional classroom and textbooks. Activities and programs, all in the target language, were planned for them from early morning until late in the evenings for each day including weekends. Faculty and staff are required to develop material and activities that can be used during off-hours and to keep students engaged at all times. These include targeted activities during field trips, extra-curricular cultural activities such as martial arts, sports, Asian ceramics, calligraphy, music, dance, food and culinary arts.

6.   In order to keep the program affordable for the students, only a limited number of faculty and instructional support staff could be recruited. However, since the faculty and staff are engaged with the students for the 24 hours over the 7-week program at CSUSB, they were burned-out before the end of the session. Staff to student ratio was 1:4, which is ideal for the program and the learner; however, the commitment required from the staff was daunting. To address this issue, rotation of staff relieve/time off can be arranged in the future so that staff can have a weekend or two off during the period of the program to prevent burnout.

b.   Logistic challenges of the implementation:

1.   Internal campus issues: To have a fully residential experience, there were many departments and programs that needed to be consulted and negotiated with to keep the program cost affordable for the students. These include housing, food service, financial aid, admission, records, recreational and fitness center, student health center, facilities, academic affairs, student union, and College of Extended Learning. Since local restaurants provided the meals for the Program were provided to provide authentic taste, approvals from campus food services and Environment Health and Safety were obtained.

2.   As a requirement for one of the grants received, some high school students participated in the program. These high school students provided a particular challenge; due to their age, a special counselor was needed in the housing, and they required special admission status and tuition waiver, which were special accommodations that added another layer of bureaucracy to the program.

3.   The celebration banquet also provided a special challenge due to the large number of attendees. The preparation for the banquet starts 6 to12 months before the summer program and it includes tasks such as arranging for space on campus food vendors, rental of tables, chairs, and decorations, insurance, invitations, etc.

c.   Funding Challenges:

1.   CSUSB is a designated Minority Serving Institution. The area's unemployment rate is still near 10 percent. Our first-generation college-going rate is 70 percent, and 80 percent of the high school population qualifies for free lunch programs. Furthermore, 66 percent of undergraduate students qualify for Pell grants making external funding critical for the program's continued expansion. Therefore, continued funding for the Program is an on-going issue for its sustainability. The Program has received several grants that allowed it to grow and become among the most developed Less Commonly Taught Languages (LCTL) in California and around the nation. Some of these grants include the CSU Consortium for the Strategic Language Initiative, Startalk, Project GO, Fulbright, in addition to smaller campus and community based grants. In addition to these grants, some community support includes donations by individuals, local restaurants, organizations and religious institutions.

2.   Since the Asian languages programs are relatively new, additional support from the Asian communities has not been fully explored. The Program will work with the CSUSB's Center for International Studies and Programs, faculty and staff, AFSSA (Asian Faculty Student, and Staff Association) as well as University Advancement and other on campus and community entities to solicit their input and support.

Literature Review

Summer Intensive Language Programs are extremely effective and affordable avenues to gain language and cultural proficiency in a relatively short period of time and sometimes, at a lower cost than studying abroad (Abdulla, 2012). This has led to a mushrooming of these programs around the nation, especially after the federally-funded Startalk initiative, which has sponsored more than 160 such programs in the U.S. during the past seven years. As Fortune and Menke (2010) argue, such programs still face many challenges and at different levels: instructors, students, administration, and institutional. The case for Less Commonly Taught Languages, which includes the four languages taught during the Summer Language Intensive Program at CSUSB (Chinese, Korean, Arabic and Persian), carries additional challenges which deal with, among many other factors, material development, teacher qualifications and sometimes low enrollments.

As language standards (aka 5Cs: Culture, Communication, Connection, Communities, Comparison) (ACTFL 2012), proficiency guidelines, cultural standards, assessment outcomes are continuously being revised and developed, maintaining faculty up-to-date with the most effective pedagogical methods is a financially taxing and time consuming venture. Since most instructors in these languages are lecturers instead of tenured faculty, expecting them to develop entire curricula to adapt to students' new learning styles and lack of appropriate material is an added burden on an already underfunded field. Hence, the integration of Integrated Performance

Assessment (Hauk, et al, 2011) techniques, and other sound methodological approaches such as content-based learning, usage of authentic material, and adherence to target language use in the classroom require concerted effort on the part of the instructors who may not have administrators always espousing the latest recommendations and evidence-based data related to effective foreign language acquisition.

Implications and Outcome of the Program

        Since its inception in 2007, the Language and Cultural Program graduated over 630 students from all over the United States. The success of the program can be assessed by its graduates; for example, some are completing graduate degrees to be employed in international fields of work. Some joined the civil service in federal government agencies, some joined military service, while others remained abroad teaching or working in the respective countries. Many received prestigious awards in their employment and some received scholarships to further develop their language and culture skills.

        As the Program and its reputation are becoming well known across the nation, the number of applicants to the program increased tremendously. For example, in 2007, 25 applications were received and the Program accepted 19; in 2013, over 350 applications were received and the Program was able to accept only 160 participants due to limited space, resources, and funding.

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Appendices

1.   Program Website: http://arabic.csusb.edu

2.   Presentation at the American Council on the Teaching of Foreign Language Conference by Dany Doueiri and Terri Nelson: Building Sustainable LCTL Programs in Times of Budgetary Crisis

3.   Factors Affecting Students' Attitude and Performance during Proficiency Tests by Dany Doueiri, Ph.D. and Gaby Semaan, Ph.D.

4. Assessing LCTLs Proficiency Assessment Tools: What Will Work for You? by Dany Doueiri, PhD and Gaby Semaan, PhD

Resources for language programs:
1. Sustainability: https://sites.google.com/site/sustainablelctl/
2. Foreign Language Assessment Directory: http://www.cal.org/CALWebDB/FLAD/
3. Assessment of Foreign Languages: http://www.carla.umn.edu/assessment/index.html
4. CLEAR (Assessment Resources for LCTL): http://clear.msu.edu/assessment/
5. OWL Testing Software: http://www.owlts.com/index.htm

Book Review:

Heavy Metal Islam: Rock, Resistance, and the Struggle for the Soul of Islam by Mark LeVine

New York: Three Rivers Press, 2008

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The irrepressible force of youth culture and music across the Muslim world is the central focus of Mark LeVine's Heavy Metal Islam. LeVine is a professor of Middle Eastern History at UC Irvine, but his 2008 book is not a conventional piece of academic writing. Although LeVine's historically-grounded knowledge of the region is apparent, it is also clear that he is a musician—he jams and performs with many of the musicians we meet—as well as an activist very much interested in the region's struggle for more open, participatory, and equitable socio-political systems. LeVine wants us to understand how important it is to listen to what these musicians and their fans say and do, in part because of what their demographic represents in terms of numbers and trends. They comprise, depending on how you count, upwards of 65 percent of the population in their countries. He sees in these young musicians and their following the potential to help foment real change in the mostly oppressive political systems in which they live. His central question throughout the book is whether metal and rap music can "help stimulate wider cultural and political transformations in the societies of the region" (253).

There are six case studies/chapters focusing on musicians, fans, and music scenes in Morocco, Egypt, Israel/Palestine, Lebanon, Iran, and Pakistan. In most of these cases, governments attempt to censor, co-opt, or violently repress the music scenes particularly heavy metal. In addition to the six case study chapters, the book includes a relatively short introduction and epilogue, an index, as well as short bibliographies relevant to each case study including reference to websites. Not a single footnote in the book reflects LeVine's effort to reach a broad audience. Although *Heavy Metal Islam* does not look conventionally academic, it serves a valuable purpose in the college classroom. In my own teaching, I assign chapters from this book in an anthropology course called "Peoples of the Middle East" and students respond well to the book's framing of regional issues. Students relate to the eventful stories and learn something in the process about the circumstances under which young people live in the 21st century Muslim world. LeVine's chapters go a long way toward humanizing and demystifying a poorly understood region through the prism of its youth culture. Essential but brief historical context is provided for each of the six case studies discussed, while the bulk of each case study focuses directly on musicians and their struggles and successes across various music scenes. LeVine makes the case throughout the book that in order to "understand the peoples, culture, and politics of the Muslim world today, especially the young people who are the majority of the citizens in the region, we need to follow the musicians and their fans as much as the mullahs and their followers" (p. 3). It should be noted that although catchy, the book's title is slightly misleading in part because metal is not the only focus—rock and rap are also discussed—and not every musician we meet identifies as a Muslim. That said, however, the space where music like metal, rock, and rap exist across the Muslim world is actively contested and it is important to investigate, as this book does, the complexity of the push and pull between religion, culture, and politics that is taking place. Increas-

ingly the "virtual agora" that exists across Internet chat rooms and social media networks has become an important space for the music and fans who openly express dissent or are otherwise viewed as problematic in the face-to-face public sphere. In Iran, where there is little or no cafe culture, people go to private spaces—that is, homes—to be free of government interference "in seemingly inverse proportion to crackdowns on the public sphere" (176). LeVine describes the private sphere as the only place people can go to feel free, listen to the music they want, and dance.

LeVine's approach is personal and the result of in-depth, participatory field-work. He comes off as an indefatigable fieldworker – eager to get to know his subject as thoroughly as possible. The six case studies are engagingly rendered, first-hand accounts of face-to-face encounters with scores of musicians in homes, cafés, recording studios, rehearsals, on the road, and at gigs. Some meetings with mullahs and governmental representatives are included as well. Each chapter begins in the middle of the action—at a packed music festival in Morocco with 20,000 fans, speeding away in a taxi after a Fatah-Hamas firefight in the West Bank, in the midst of a heated conversation walking through the city streets of Tehran. LeVine then pulls back to give some historical background for each setting—but then quickly picks up again the thread of action and engagement. In the process, he makes clear how different and unique each case study is. Beirut, for example, is one of the most open cities in the Middle East/North Africa; but in LeVine's opinion, it "has one of the most toxic political environments in the world" (140). In several of the case studies it is clear how important the college experience was for young people, particularly for the exposure it gave them to fellow citizens from very different class, religious, and ethnic backgrounds. The potential to bridge entrenched divides is what LeVine sees as so important and hopeful in the metal, rock, and rap scenes:

> I remember at AUB [American University of Beirut] I had friends from Hezbollah—they would laugh at me as a rocker, but I wasn't a threat to them, nor they to me. We respected each other, studied, debated, hung out, and challenged each other, even during the war. Our discussion helped us all to learn to say to each other, 'Respect my space and I'll respect yours.' And it is precisely this that is no longer happening in the larger society today, outside of the music scene. (p. 147)

The origins of the book grew out of a conference LeVine organized on the censorship of music in the Muslim world where he met several of his key contacts for this book. Over five years, and after twenty trips to sixteen countries (253) this historian-musician-activist has produced a book that can be used effectively to make clear to American college students that young people in Muslim countries have complicated lives, struggles, passions, and joys that are not altogether dissimilar to their own. It is a book that bridges a divide that has been exacerbated by Western media and popular stereotypes about the Muslim world.

Heavy metal is not the exclusive focus of LeVine's book, but it is clearly of special interest to the author. Because LeVine believes strongly in the subversive spirit of MENA (Middle East North Africa) metal he is attentive to other genres that are also important in youth movements that struggle against oppressions, most notably rock, rap, and hip-hop. He makes the point that part of the appeal of rap/hip-hop to musicians/artists is that it is relatively cheap to do. It requires far less investment in instruments, studio space, and vans to cart equipment around. The ability to use pre-recorded tracks is also part of its do-it-yourself appeal.

LeVine reminds readers that the region is no stranger to overproduced and

saccharine popular music, which gives him the chance to rail against the powerful Saudi-owned media conglomerate Rotana. In the mainstream music scene, Rotana controls more or less every aspect of pop music production – including copyright, production, distribution, broadcast, and performance venues.

Many of the case studies LeVine identifies include interesting examples of musical syncretism taking place–where elements of local music traditions are incorporated into Muslim rock and metal scenes. "Gnawa metal" in Morocco, for example, incorporates a blend of languages and African and Islamic religious-musical elements that has produced something unique to contemporary metal in North Africa. LeVine also discusses, across the various case studies, how much the "satanic metal affair" in Egypt in 1997 spooked and affected the metal scene across MENA.

Across all of these case studies, one of the key issues is simply where musicians and their fans can come together to enjoy music. Even in places like Morocco where, in U.S. State Department terminology, "tolerable dissent" exists and large metal festivals can take place, anything that is deemed a direct challenge to the system and its power is in fact not tolerated. It is a thin line. Incidents have taken place since the late 1990s, freedom of expression is not guaranteed and is in fact quite fragile. In 2003 fourteen heavy-metal musicians and fans were arrested, tried, and convicted of being "Satanists" in Morocco. Eventually however their verdict was overturned, but a similar case in Egypt did not resolve as well.

LeVine offers up a feast of examples from across the Muslim world of the subversive potential and power of music, especially heavy metal but also rock and rap. He takes seriously the role of music in political struggles and he seeks out musicians as well as religious leaders who are interested in promoting alternatives to the political, economic, and religious elites of their countries. Throughout his book, LeVine argues for the power of music even though it is an underdog in the struggle to overturn generations of oppressive and elite rule. He also sees many missed opportunities, including in Lebanon's so-called Cedar Spring (2006) that took place a few months after the 2005 assassination of President Rafik Hariri. It would be interesting to see what this book would look like were it written since the advent of the so-called Arab Spring. Throughout LeVine bemoans the squandered potential of two forces that should be working together but are not – the rock-'n'-rollers and the country's oppositional Islamist movements. He makes it clear how much he appreciates the courage of young people in the Muslim world who, by virtue of standing out through their distinctive clothes and hair, risk a great deal by living on the political and cultural margins (61) but participating in vibrant music scenes.

Book Review:

Islam Unveiled: Disturbing Questions about the World's Fastest Growing Faith by Robert Spencer

San Francisco: Encounter Books, 2002. First Edition. 214 pages

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Robert Spencer's *Islam Unveiled* is one of numerous works that have emerged during the past quarter century, taking a carefully calculated aim at what they correctly recognize as the world's fastest growing faith. However, unlike the emotionally charged and poorly researched works of several pseudo-scholars of Islam and the Middle East like Robert Morey's *The Islamic Invasion* and Daniel Pipes' *Militant Islam Reaches America*, Spencer's book is eloquently written, judiciously edited, and tactfully presented. Nonetheless, while Daniel Ali, founder of the Christian-Islamic Forum Inc., considers the book to be the "first successful attempt at revealing (the evilness of) Islam," it would be more appropriate to label it the first serious rather than successful attempt due to its numerous and flagrant errors.

While a book ought never be evaluated by its cover, Spencer's tabloid-style choice is an open invitation for people to form a negative image of Islam and condemn the faith altogether. The cover shows close-up facial portraits of a menacing Muhammad Atta (believed to be one of the masterminds of the 9/11 attack), above the picture of an attractive young woman with mesmerizing Arab eyes yet wearing the hijab. This prelude sets the stage for the rest of the play: Islam, the religion of hate and violence par excellence, promotes terrorism and suppresses human rights. His claim is reinforced in the forward by the Arab-abhorrer, pro-Zionist and senior editor of the conservative National Review, David Pryce-Jones, and in back-cover comments by renowned Islam-basher, Dr. Anis Shorrosh.

The entire book revolves around one basic premise: The evil actions, unethical practices, intolerant behavior and promiscuous conduct that Muslims commit and believe in are not the works of a few zealots falsely claiming to adhere to Islam, but are instead inspired and ordained by unquestionably legitimate Islamic sources. These sources, the author claims, are abundantly found in the Qur'an, the authentic Hadith collections and the writings of mainstream Muslim scholars across the centuries. Hence, while Spencer states that his book is about Islam, not Christianity or the West, he does not hesitate to frequently remind his readers that it would be inaccurate to compare Muslims' nefarious actions to those committed by their Christian and Western counterparts. He argues that, unlike Islam, evil actions committed by people claiming to adhere to the Christian faith and democracy, such as the Crusaders' massacres of the innocents and the Ku Klux Klan's racist violence, have no basis in the teachings of the Bible. Additionally, he contends that when Biblical verses do incite their followers to aggression (such as in Psalm 137:9, "Happy shall be he who takes your little ones and dashes them against the rocks," [p. 23]; see also Psalm 101:8, I Samuel 18:7, Leviticus 24:20, and Joshua), these verses come from the Old Testament. By contrast, he argues, the civilized Western world follows the "New Testament corrective of the gospel of mercy" (p. 34), as depicted in Matthew 5:38-39 and 5:44. These New Testament precepts, along with Jesus Christ's dovish teachings, cannot religiously justify any violent or immoral behavior.

Spencer attempts to substantiate his assertion through a prologue and ten chapters designed to deal with key issues in the contemporary discussion of Islam vs. Christianity and the West vs. the Middle East. These chapters are:

- What does Islam *really* stand for;
- Is Islam a religion of *peace*;
- Does Islam promote and safeguard *sound* moral values;
- Does Islam *respect* human rights;
- Does Islam *respect* women;
- Is Islam *compatible* with liberal democracy;
- Can Islam be *secularized* and made compatible with the Western pluralistic framework;
- Can science and culture flourish under Islam;
- The Crusades: Christians and Muslims;
- Is Islam *tolerant* of non-Muslims; and
- Does the West *really* have nothing to fear from Islam?

(Emphasis added.)

The first few chapters follow the Islam-Christianity comparison tactic described above. The author describes apparently comparable condemnable events in Islamic and Western/ Christian history, but then concludes that while the latter were committed in complete violation of Christian and Western values, the Muslims acted in full compliance and even observance of Islamic teachings.

Spencer's articulate style and meticulous editing camouflages his argument's weaknesses and flaws, swaying the novice reader to believe that what is presented is factually accurate when the majority of his arguments are flatly incorrect, misleading, out of context, or, at best, incomplete. For example, he states "Most Americans got their first taste of contemporary Islamic terrorism at the Munich Olympics of 1972, when Muslim terrorists murdered Israeli athletes" (p.1). Blaming this incident on Muslims is outlandish and bizarre. Never in the history of documenting this event has any side (Israeli, Palestinian, German, or anyone around the world) pinpointed Muslims as the perpetrators. The group known as Black September executed the attack in Munich. This group was directly or indirectly linked to Fatah, a highly secular Palestinian organization that even includes numerous Christians. By making this assertion in 2002, 30 years after the attack, the author deliberately lied, was grossly misinformed, or has uncovered secret documents that Israel's sophisticated intelligence apparatus has not yet encountered.

While the Olympics incident is easily refuted by anyone familiar with the basic history of the Arab-Israeli conflict, Spencer presents other arguments in a carefully deceptive style, making it difficult for the novice, English-only reader to understand them in their proper context, much less rebut them. For instance, he subtly integrates three Qur'anic verses that permitted Muslims to kill pagans—"When you meet the unbelievers in the battlefield, strike off their heads and when you have laid them low, bind your captives firmly." (Surah 47, verse 4) (see also Surah 9, verse 5 and Surah 2:190-191) (p. 20)—with a verse related to combating People of the Book: "Fight against such of those to whom the Scripture were given as they believe neither in God nor the Last Day…" (Surah 9 verse 29). While he correctly informs the reader that the first set of verses applied only to idolaters, he totally fails to report the context and circumstances that led Muslims to retaliate against the pagans, i.e., the latter had breached pacts, conspired against, attacked and harmed the Muslims first.

When Spencer does not rely on lies, misinformation, and out-of-context citations, he uses another deceptive technique by selecting less popular interpretations of specific events that suit his critical agenda over alternative and more authoritative accounts. A case in point would be his description of the circumstances behind the first few verses of Surah 66 (Surah at-Tahreem) in which God reprimands the prophet Mohammad for prohibiting for himself something that God had made lawful. Spencer chooses the more sensual Hadith reported by Tirmidhi that the prophet Muhammad promised to avoid Mary the Coptic after his wife Hafsa became angry with him for having been with Mary at Hafsa's house. He fails to—or chooses not to—relate Bukhari's stronger and totally different account in which the prophet had pledged to no longer eat honey (instead of not seeing Mary) in order to please his two wives who, out of jealousy, had conspired against him and complained about the prophet's foul-smelling breath caused by his consumption of honey.

From beginning to end, the book carefully accumulates literally hundreds of other fallacious, misleading, out-of-context and half-truth examples drawn from a variety of sources, including classical, contemporary, religious, social, political, international and regional sources related to Islam. This strategy of presenting hundreds of shallowly discussed cases about the evilness of Islam accomplishes a very important objective; it forces the reader to conclude that, even if some of the examples are potentially debatable and refutable, there is still overwhelming evidence to condemn the faith and its followers. Since the book targets the mainstream, mono-lingual, mostly novice or single-subject-expertise audience, it becomes difficult to discredit the author, unless a multi-disciplinary-and-linguistically-trained expert refutes him by documenting authoritative sources that reveal the flimsiness of his arguments.

The book's main merit lies in its ability to address a wide variety of controversial topics that are of interest and relevance to the inquisitive Western public. It is relatively well written and edited, yet serves as a good primer only for wannabe scholars of Islam. Its biggest failure lies not only in what the author presents but in what he deliberately omits, which, had it been presented adequately, would totally discredit his premise and conclusions. The author relies on a haphazard selection of events and statements from Muslim history to prove his point, instead of digging deeply into the roots, circumstances and causes of specific actions. The validity of this criticism is grounded in the fact that the author did have access to and often quoted—though selectively—some primary Islamic sources.

The book's other weakness is the author's limited knowledge and understanding of the dynamics of socio-political, economic, and cultural factors that affect any human behavior irrelevant of one's faith. Blaming only Muslims for certain universal behaviors is rather simplistic. Oppression, economic exploitation, injustice, and cultural heritage, among many other factors, all affect a society's development, its worldview and reactions to events. In addition, the author's deification of Western culture, politics, and value systems reflects his considerable ignorance of the West's own political history. Western powers, both in the past and present, have been responsible for some of the most violent, cruel and brutal behavior that world civilizations have ever experienced, threatening not only the Muslim and developing worlds, but humanity as a whole, including the West's own existence. Adapting renowned author Phyllis Bennis' assessment of the American public's knowledge of the Israeli-Palestinian conflict, we can safely state that Robert Spencer knows quite a lot about Islam. However, what he knows is completely incomplete.

Adapted from a review published in Islamic Studies Journal, Fall 2003

Book Review

Revolution and Its Past: Identities and Change in Modern Chinese History, Third Edition by R. Keith Schoppa

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Today modern Chinese history is an essential course for every American undergraduate history major, and it is a popular elective for any student hoping to better understand the current geopolitical world. There have been only a handful of truly excellent modern China textbooks that resonate with students and instructors both, bringing together broad mastery of the subject, good writing for a general reader, solid research and precision where needed, and a thematic framework that is timely and relevant. John King Fairbank's *The United States and China*, first published in 1948 (Harvard), introduced multiple generations of the Cold War to modern China, through the crises of late imperial China and the tumultuous first half of the twentieth century. Fairbank's textbook was updated several times, and then, Jonathan Spence's *The Search for Modern China* was first published in 1991 (Norton). This publication arrived as the People's Republic of China (PRC) moved into its second decade of "reform and opening" (gaige kaifang) under Deng Xiaoping. Today, I believe R. Keith Schoppa's *Revolution and Its Past: Identities and Change in Modern Chinese History* takes its place in this lineage of classic and lucid texts that provide a relevant and masterful treatment of modern China. It is now in its third edition (Pearson, 2010), revised and updated to include the PRC's emergence as a leading economic and political power.

Schoppa's textbook takes Chinese identity as its starting point, giving a thorough treatment of both the triumphs and humiliations of modern China. As archival materials were newly opened to both Chinese and foreign scholars in the post-Mao and post-Cold War era, and as the political environment of the 1980s left behind the monolithic narratives of the Mao years (1949-1976), the complexity and diversity of China emerged and informed a new generation of scholarship, and Schoppa makes great use of this development.

For example, in the past few decades, the Taiping Rebellion of the mid-nineteenth century has become the subject of serious study, rather than simply a propaganda tool of leftist scholars who sought to exhume the radical antecedents of the Communist revolution. In earlier accounts of nineteenth-century China, even in the seminal work of Fairbank, the Opium War and the "Western impact" loomed largest among the catastrophes that brought down the Qing empire, and the Taiping Rebellion did not receive the serious study it demanded as the traumatic crisis that it truly was. Today, it is appropriately compared to its contemporary American Civil War.

In studies of China written before its most recent rise, many authors traced a narrative of failure from the decrepit Qing to the PRC's poverty and chaos of the mid-twentieth century. Historians wanted to know how China had embraced such a radical ideology and how it had been brought low by a failure to modernize. Open archives allowed more serious questions to be asked, and both Chinese and foreign scholars began to study and appreciate deeper diversity within China in the nineteenth century. Then with China's dramatic rise to become the world's second largest economy in recent years, simply

tracing modern China's narrative of failure has become less important. Rather than beginning modern China with the catastrophes of the nineteenth century, new studies such as Schoppa's have stretched back to include the splendid reigns of the Kangxi and Qianlong emperors in the eighteenth-century high Qing. Here we can see more meaningful antecedents to the PRC than we see today.

These correctives are among the titanic shifts that have taken place in the field of modern Chinese history in recent decades, and which Schoppa successfully harnesses and brings to a general audience in *Revolution and Its Past*. Schoppa's emphasis on the dynamism and diversity of Chinese identity gives the narrative a depth that brings the reader into the cultural anxieties and the political catastrophes of modern China, as well as the triumphs of history in recent years. Also, it is not simply a history of the origins of the PRC, but rather engages in the contingencies and different possible paths of history, following alternative paths of what might have happened in China, and also spinning out narratives of what did indeed happen beyond the current borders of the PRC, in Taiwan and beyond.

While diversity is a central theme in Schoppa's work, the regional differences in China have been essential to shaping Chinese cultural and political identity. Regionalism is impossible to avoid in studies of a country the size of Europe, and Schoppa could go further in exploring the importance of this key variable in understanding China. Certainly regional diversity is evident throughout the dynasties of China, as rebellions often developed along predictable geographic and cultural lines of resentment and separatism. In the early twentieth century, warlords protected their home territories at the expense of defending the country as a whole, and even Communist leaders sought to expand their own autonomy and power within their home regions. Throughout the world, Chinese diaspora commonly organized themselves into native-place associations and Chinese people today continue to identify themselves by their home province, city, or village, and it is arguable that this identity sometimes trumps their identity as members of the Chinese cultural or political community. Developing this crucial component of modern China and Chinese identity could have been more thoroughly developed in Schoppa's excellent textbook on modern China.

Recommended readings at the end of each chapter will lead the interested student far beyond the foundational narrative of Schoppa's text and into the rapidly growing and increasingly specialized field of modern China scholarship. In an upper-division history class, this textbook can be paired with a primary sourcebook such as the volume Schoppa edited, *Twentieth-Century China: A History in Documents* (Second edition, Oxford, 2010).

Book Reviews

Leanne Hinton: *Flutes of Fire*

Berkeley: Heyday Books, 1994

and

Victor Golla: *California Indian Languages*

Berkeley: Univ. of California Press, 2011

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This review compares two books I used for my courses on California Indian languages and cultures, Humanities 460 and Anthropology 390. One is an older edition, yet is better suited for these courses than the other, which is a recent edition that includes so much technical linguistic information that it may be more difficult to comprehend for non-linguists.

Flutes of Fire consists of a series of essays examining many different aspects of California Indian languages. Hinton nicely illustrates how each culture's unique way of understanding and viewing the world is expressed in the structure of its language. Other topics in these easy-to-read essays include the linguistic vitality of these languages and the relationship between language and history, among others. In the introduction, Hinton specifically states that the volume is intended 'for a broad audience–for linguists, for Native Americans, and, for folks in general' (p. 19). Thus, it is well suited for students in the Humanities and in Anthropology, as they are likely unfamiliar with linguistics concepts and related terminology.

Flutes of Fire is divided into five parts, each containing four to five individual essays plus an introduction. In the introduction, Hinton presents a clear picture of the linguistic vitality of each California Indian language based on estimates from tribal members and linguists, as well as on census data. While this is very useful to set the stage for an in class discussion on linguistic vitality, it has to be noted that the number of speakers described for each language represents the status of these languages 20 years ago in 1994. Part I zeros in on the already noted relationship between language and thought showing how through different expressions in language people view the world through different eyes. Part II examines the relationship between language and history illustrating its point via the analysis of local place names. Part III presents interesting characteristics of various California Indian languages, such as specific verb forms, unique counting systems, and differences in the speech of men and women. Part IV discusses tribal names and the effects of encounters between California Indians and Europeans on the vitality of Indian languages. Finally, Part V presents the efforts under way to document, maintain, and revitalize California Indian languages. Overall, the volume provides an excellent overview of the past and present linguistic status of California Indian languages without using any technical terminology from the field of linguistics. For students, this introduction to California Indian languages is easy to read and understand, and allows for interesting in-class discussions on the relevant topics.

Golla's book *California Indian Languages* centers around the history and dynamics of California Indian languages from the contact period to the present and the related scholarship. The central purpose of, the volume, as stated in the preface (p. ix), is

'to direct researchers to the full range of published and archival materials on California languages.' This comprehensive guide diligently identifies the vast collection of linguistic and ethnographic scholarly works and issues relating to individual sources, scholars, and languages. Golla's book serves as a reference for pinpointing the credibility and accuracy of materials and as a manual for phonetic and phonological interpretations of the various sources. It convincingly examines the California linguistic area in light of diachronic developments, which is key for understanding linguistic relationships in a region where many small languages have been living in close contact for centuries. Golla brilliantly succeeds in showing what makes California so distinctive as a linguistic area by integrating historical, linguistic, archaeological, and anthropological accounts. His work is aimed at 'linguists, archaeologists, cultural anthropologists, ethnohistorians, and others' (p. ix). Thus, while students from different majors will find a large amount of useful and up-to-date information in the book, it also contains technical linguistic terminology difficult to process and comprehend for some students.

Golla's book consists of five parts and contains a plethora of tables, illustrations, and pictures. Part 1 sets the stage for examining California as a linguistic area, while Part 2 offers a detailed overview of the major figures contributing to past and present scholarship in the field. The next two sections zero in on the linguistic information about California Indian languages. Part 3 meticulously outlines the linguistic diversity in genetic terms, while Part 4 deals with specific structural features, approaching them from a non-technical perspective. The last section consolidates the work of linguists and archaeologists revisiting some of the genetic classificatory units examined in Part 3. A particularly noteworthy feature of the volume are its appendices including brief guides to both C. Hart Merriam's vocabularies and the relevant Harrington materials, as well as tables of the phonetic symbols used by different scholars and basic numerals (up to twenty) for nineteen genetic units. All in all, the volume undoubtedly represents a remarkable synthesis of two centuries of scholarship on California Indian languages and can certainly serve as a reference source for specific languages and topics. Like *Flutes of Fire*, the book is not meant as a textbook and, thus, does not contain any discussion questions or activities for students. However, students may use this comprehensive and thorough guide as a source for a class paper or a research project, as well as to prepare for in-class presentations on specific topics.

Comparison and critique: Neither of the two books used for these courses serves as an ideal textbook, as activities for students and discussion questions are missing. Hence, the instructor is left to develop his or her own in-class and homework activities. However, given the lack of a textbook on *California Indian Languages* and cultures, the two books nicely complement one another. While the essays in Flutes of Fire can be assigned as regular readings to be further discussed in class, California Indian languages can be used as a reference guide on specific languages and topics and nicely serves both student and faculty research needs. *Flutes of Fire* would constitute a good starting point if someone were to develop a textbook on the topic. The structure and style of the book are well suited for this purpose. A similar volume with accompanying homework and in-class activities and discussion questions would be a very useful textbook.

Book Review:

Nancy N. Chen: *Food, Medicine and the Quest for Good Health*

New York; Columbia University Press, 2009

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Nancy N. Chen is a professor of anthropology at the University of California, Santa Cruz. She is a medical anthropologist and in this book, she addressed the relationship between food and health in a cross cultural and chronological context. Having only 128 pages, the book is easy to read and relatively short. It is divided into two parts with an introduction and conclusion. In the introduction, Chen forces us to think about using food as medicine and how people around the world and in ancient times used food, herbs, and plants not only as a way to satisfy hunger but also to treat ailments and prevent development of diseases. She also addressed cultural differences in what, when, and where people eat and how these eating rituals were developed. She also discussed the three major medicinal traditions: Chinese, Ayurvedic, and Greco-Islamic.

Part One of the book addressed the issue of food as medicine with two chapters discussing foods that are thought to be healing and their relationship to longevity. In the first chapter, she addressed the foundations of the use of every day food as medicine in each of the medicinal traditions. Addition of herbs, spices, and plants to dishes adds flavors and enhances their properties as something that may influence longevity or disease prevention. For example, cinnamon is thought to have antiseptic qualities and to be useful for indigestion, diarrhea, and menstrual cramps. Practical use of spices and herbs by different medicinal traditions was also included along with recipes for some of the traditional dishes. Chapter Two explores dietary prescriptions and comfort food in the ancient and modern times and the effects on obesity of excessive food consumption, "dieting," and modern food processing techniques. She also discussed the political aspect of food production and the influence of advertising on food choices.

Part Two considers medicine as food in the guise of nutraceuticals and functional foods, genetically modified foods, and drugs. The impact of modern food processing and the politics of food were discussed to provoke readers to think about food production and safety. In the 20th century, the gap between food and medicine in the Western world widened. Loss of nutrition knowledge and changes in our social, economic, and political environment force people to count calories and read food labels instead of enjoying food as provided in a natural state.

In the conclusion, she forces us to think about what, when, and how we eat and how we are "medicating" ourselves with the food we consume.

The author addressed the history of food, the cultural influence of food consumption, and negative effects on health of modern food processing and production such as increased obesity and development of chronic diseases. We can use the historical account of food production, preparation, consumption, and knowledge about the medical power of food to encourage people to go back to eating food in the least processed state and to use food for health rather than relying on pills to treat our ailments and diseases. For example, in evaluating the DASH (Dietary Approach to Stop Hypertension) diet plan, research studies have shown that by adding whole foods consisting of vegetables, fruits,

nuts, low fat, low sodium dairy products, and lean meats/poultry/fish, we can not only lower our blood pressure but also lose weight and improve overall quality of health. Use of pills and extracts from these food products did not have the profound effects of using whole food; therefore, we need to go back to eating food not just for energy but also for overall health and longevity.

There are numerous diet and nutrition books available for purchase and if people were just to change their way of thinking about food as basic necessity rather than a luxury, we could improve the quality of life by reducing the development of diseases. To ensure that people can prepare the food at home, the need to understand cooking techniques and ingredients becomes pertinent. We should go back to offering home economic classes in our high school curriculum and encourage families to eat together around the dining room table rather than in front of a television in separate rooms.

This fact-based book addressed many thought provoking issues regarding food and health. However, due to its length, it lacks in-depth consideration of these issues, so interested readers will need to explore them on their own. I agree with Raven Keppinger of San Diego State University that the book is well written and the message is clear. Despite it's limitations, it is well worth the read.

Film Review:

La Otra Conquista, a Film Depicting the Spiritual Conquest of the Native Peoples in Mexico used for Spanish 370 and Spanish 412

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La Otra Conquista (The Other Conquest), Twentieth Century Fox (2000), was written and directed by Salvador Carrasco, produced by Alvaro Domingo and Plácido Domingo, executive producer. Since its re-release (2007), it has been shown throughout the country as recently as 2010 and 2012.

The film begins in 1520, one year after the arrival of Spanish conqueror Hernán Cortés when the Aztec people were massacred at the Great Temple in Mexico City. An illegitimate son of Emperor Moctezuma named Topiltzin survives the massacre by concealing himself under the mass of corpses. After emerging, he discovers his murdered mother, sees strange men speaking a strange language and observing customs very different from his own. For the next six years, Topiltzin tries to preserve his indigenous customs and his beliefs in deities like the Mother Goddess Tonantzin. From this moment on, the film presents a series of cultural and religious clashes between these two very different ways of life.

The first clash is seen when Franciscan Friar Diego and one of Cortés' captains discover the concealed human sacrifice of a young Aztec princess. Violence breaks out and Topiltzin escapes by deceiving Friar Diego into believing that he is impressed by the large statue of the Virgin Mary, which the Spaniards carry on their backs into the newly conquered territories. Topiltzin is eventually captured and taken to Hernán Cortés. While there, he sees Tecuichpo, Cortés' new mistress and interpreter. Tecuichpo tells Cortés that Topiltzin is her half-brother and Cortés spares Topiltzin's life on the condition that Topiltzin be converted to Christianity and adopt the new ways of the Spaniards. Cortés orders Friar Diego and Tecuichpo (now baptized as Doña Isabel) to carry out this task. Topiltzin is confined to the Franciscan monastery and baptized with the Christian name of Tomás.

The second clash of cultures occurs when Friar Diego is trying to reconcile the two cultures but realizes that indigenous people have as fervent a belief in their religion as the Spaniards have in Christianity. He discovers that not only are Doña Isabel and Tomás forging Cortés correspondence with the Spanish King Charles V, but the two are also making love in order to perpetuate their Aztec race. As part of his strategy to save Tomás' soul, Friar Diego prevents Doña Isabel from returning to the monastery. He finds himself alone and anguished by the knowledge that the pregnant Doña Isabel is confined in a dungeon. Tomás falls into despair and becomes seriously ill. The feverish Tomás has visions of the Virgin Mary becoming Tonantzin, the Mother Goddess, the first example of syncretism of Aztec and Christian belief. To show his gratitude for Father Diego's loyalty, Cortés sends the statue of the Virgin Mary to the monastery. Inspired by his vision, Tomás begins to venerate the statue, seeking to make her the object of his lost religious belief in Tonantzin. He leaves his cell and steals the statue from the sacristy. While attempting to lower it into his cell with ropes, he falls to his death. In the last scene, Friar Diego discovers Tomás' dead body alongside the statute, looks up at the rising sun and, as if praying to

it, says, "Your ways are truly a mystery, God of all."

The film addresses a number issues relevant for the courses in which it is shown. First, it deepens our understanding of the cultural hybridization and religious syncretism that took place, not only in Mexico as depicted in this film, but also in the Caribbean region, Central America, and South America. Since the film's events are depicted from the perspective of Topiltzin, we come to understand the deep-rooted customs and beliefs of the Aztec peoples and the profound social, religious and psychological transformations in indigenous life brought about by the colonization of the New World. Second, the film's respectful portrayal of the strength of the Aztec people's belief in their deities recognizes those beliefs as just as valid as other belief systems. Finally, the film portrays core Aztec cultural values and customs as like those of other cultures. This point is made when Topiltzin says to Friar Diego "You and I share the same belief, Friar Diego even though we come from different worlds."

The Other Conquest allows students to think critically about the customs, traditions, and religions of indigenous cultures and to apply theoretical concepts like hybridity and syncretism to questions such as: Is Topiltzin's conversion real? Was Friar Diego converted to the Aztec religious beliefs? What is the symbolic meaning of Tomás' death? Who were more barbarous: the Spaniards or the Aztecs? Was the Aztec culture as advanced as the Spanish culture? Furthermore, students are able to comprehend the importance of recording historical and cultural events, as many indigenous peoples did in the form of painted books or codices. Additionally, since the film was shot in many historical sites in Mexico, students are able to visualize many locations that are mentioned in course readings.

Two important points should be noted in terms of the suitability of *The Other Conquest* for classroom use. Perhaps true to historical fact, the film has bloody scenes depicting Aztec human sacrifice. Secondly, it shows very explicit nudity. Some spectators may find either or both of these offensive. However, overall *The Other Conquest* is an effective teaching tool that aids students in thinking critically about the cultural complexities and controversies related to the conquest of the New World.

Film Review

Using *A Separation* as a Teaching Moment about Iranian Women for American Students

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Asghar Farhadi, *A Separation,* Iran, 2011.

This was the first time I showed a film in class without previewing it first. After reading many excellent reviews of the 2011 film *A Separation* or *Jodaeiye Nader az Simin* (original title), I thought it would be a stimulating intellectual experience for both my students and myself to watch it together for the first time. The film was written and directed by Asghar Farhadi and starred Payman Maadi as Nader, the husband and Leila Hatami as Simin the wife, with Sareh Bayat as the maid. It won the 2012 Academy Award for Best Foreign Language Film of the Year and many other international film awards including the prestigious Berlin Silver Bear award for the Best Actress in a Leading Role at the 61st Berlin International Film Festival.

Last winter I showed the film to students in "Muslim Women in Media and Society"; an upper division class that I co-created few years ago with a colleague from Anthropology. The aim of the new class was to compare and contrast the realities of Muslim women around the world against the usually very negative representations in Western media using case studies from different countries. We focus on Iran mainly because of the prevalence of negative stereotypes of the culture in general and the status of women in particular. Because of the international stature of Iranian cinema, I usually show an Iranian film that depicts women's lives there. Students are shocked to see a reality so different from the one they have absorbed from watching portrayals in Western media. In particular, when asked to name a film that comes to mind when they hear the words "Islam," "Muslims," "Iran", etc., students often mention *Not Without my Daughter*, a film that horribly stereotypes Iranian culture, the revolution, and especially the treatment of women.

A Separation provides an alternative narrative about the status and conditions of Iranian women. It is the story of a couple faced with a dilemma that forces them to choose divorce as a solution. They apply for a visa to emigrate from Iran to a foreign country but when they get it, Nader decides not to leave because his father is suffering from Alzheimer's. Simin then decides to divorce him so she can leave with her daughter to improve her educational and life prospects. However, things are complicated by Nader's hiring of a maid to take care of his ill father, who accuses him of causing her miscarriage when she falls leaving the apartment after an argument over her leaving the father unattended for several hours.

The film's sophisticated treatment of life in contemporary Iran differs greatly from the simplistic images usually presented in Hollywood-style films. It presents a wide spectrum of issues including those related to modernization, women's work and rights, class, and Iran's legal system. For my class, the most salient issue is, of course, the representation of Iranian women. The film provides a realistic image of the diversity of women's experiences in Iran, through the differences among the three main female characters. While the mother and daughter enjoy a more liberal life style in their middle-class environment, with the freedom to work and go to school, the maid is more submissive

and similar to the typical image of Iranian women in Western films. However, unlike those films, her submissiveness is not attributed to Islam or Iran's conservative culture, but to her lower economic class. The wife in the film exhibits a very strong personality and seems to be more resourceful than her husband. Not only does she plan their immigration and solve their problems, but when her husband is accused of murdering the maid's unborn child, she is the one who investigates behind the scenes and negotiates with the maid's family.

During the discussion period after the film, my students shared a range of opinions and reactions. Of course, the open ending of the film, which does not reveal Nader and Simin's daughter's decision about which parent to live with after they divorce, was very frustrating to most students who are used to typical Hollywood happy endings. Many students were equally annoyed by the maid for creating the situation in the first place and even for her submissiveness. Many rejected what they felt was the husband's incompetence and attempt to manipulate his daughter. Most importantly, the students realized that the realities of Iranian women, as perceived by Iranians themselves, are far more complex and multi-dimensional than the simplistic version found in Hollywood films.

Film Review

Oh My God!

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Umesh Shukla, *Oh My God!*, India, 2012

 Based on the play *Kaji Virrudh Kanji*, this film looks at the question, "What does religion really mean?" Focus is not on any one religion, but rather on the idea that people need to love, rather than fear, God.

Oh My God! is a Bollywood film that was produced and released worldwide in September 2012. It is based on the Gujarati (a regional language for the state of Gujarat, India) play *Kanji Virrudh Kanji*, which was inspired by the Australian film *The Man who Sued God*. Umesh Shukla directed the film and co-wrote the screenplay with Akshay Kumar. The producers are also the two lead actors, Paresh Rawal and Kumar. It also features legendary actor Mithun Chakraborty in a major role. The strong screenplay features a complicated plot with well-written, carefully drafted dialogue and excellent acting by the lead actors as well as the supporting cast. The film was a great success but also faced criticism for its critical stance toward religious practices.

The story revolves around Kanji, an atheist, played by Paresh Rawal, who earns a living by selling Hindu idols of God. Although he is a non-believer, he has a God-fearing Hindu wife and extended family. They believe that his disbelief is responsible for an earthquake that damaged only his shop. The insurance company rejects his claim because acts of God are not covered. He tries to sell the land where his shop is located but the realtor says no one will purchase it because the shattered idols have made the land unholy. Discouraged at first, Kanji subsequently becomes energized when he decides to file a lawsuit against God.

However, the prosecutors think he has gone insane and no one will send a summons until he finally finds an old Muslim attorney who agrees to help him. The legal notice is sent to God, i.e. to the priests in Hindu temples who act as his representatives, to appear in court. The court listens to Kanji's plea and accepts his case. Then he presents his own case and the court hearings are a must watch because of the excellent interaction between Kanji and the Hindu preacher and spiritual guru, with the latter defending religion while Kanji accuses them of being no more than salesmen for God. In a key scene, Kanji substantiates his argument that religion is a business, especially in times of hardship. Then a new character appears. Motorbike-riding Krishna Vasudeva Yadav (KVY), acted by Akshay Kumar, is really the Hindu God Lord Krishna in disguise who saves Kanji when a mob attacks him for supposedly disrespecting God

When the prospects seem bleak, KVY directs Kanji to read the holy books to find the answers he needs to support his case Thus, Kanji actually reads the Bhagvat Gita, the Hindu holy book, as well as the Quran and Bible. In this process, he acquires knowledge that ultimately allows him to win his case, which Kanji has expanded to include other victims of "acts of God." While the court case proceeds, he collapses and is admitted in the hospital for few weeks. When the doctors are unable to bring him out of a coma, KVY cures him and reveals his true identity as Krishna. Kanji is awestruck that God was always by his side although he never realized it. They have an excellent conversation about the existence of God; the moral of which is that God does exist but more so in the virtues and deeds of human beings, not in idols. In the final part of the

movie, Kanji learns that he is now revered by many for his successful case against God and that the priests he sued have opened a temple in his honor, collecting millions in donations. Kanji leaves the hospital, smashes a statue erected in his honor at the site of his former shop, and urges those gathered there to trust themselves, not the greedy priests. When Kanji looks for Krishna to thank him, he finds only Krishna's key chain. Krishna's voice advises Kanji to throw it away and not convert it into an idol. When he does so, it vanishes in a flash in the sky.

I believe that Oh My God is a daring and captivating combination of sarcasm, legend and fantasy that uses comedy to address a serious issue. The film is valuable for the insight it provides into contemporary Indian culture, most particularly Hinduism, but, more importantly, because it raises broader issues of the role of religion in any culture. I found it very interesting and liberating for me as a researcher and as a person. Similarly, our students not only gain broadened perspectives on India and its religious diversity, but are also challenged to question blind faith and to rethink how to incorporate ancient rituals into 21st century religious practice. The film's humanistic approach suggests that we need to love, rather than fear, God and proposes that love of God is expressed in concern for humanity's well-being rather than in blind observance of rituals. It asks the audience to consider whether rituals hurt or help other people and their importance compared to practicing righteousness and truthfulness. It questions belief systems that legitimize harmful practices, such as the caste system with its Untouchables and the restricted entrance of low caste people in temples. It focuses attention on the misuse and commercialization of religion to extort people through requiring offerings of wealth at temples. It also provokes viewers to question the difference between faith and superstition. The film is not anti-religion but proposes that religion should be for us and not we for religion. At the end, the main character, who had rejected religious belief and even dared to sue God, changes his views and develops a reverence toward God as exemplified by KVY/Krishna, not the self-serving preachers.

Given that religious faith and how it should be expressed is a very emotional and deeply felt issue and can be a touchy topic, this film impacts our teaching by opening up many possibilities for class discussion in the way it encourages introspection and interrogation of our belief systems.

The Man Who Shot Ito Hirubumi: An Jung-geun, "Surprising 20th Century"

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On July 28, 1995, Asahi Broadcasting Corporation (朝日放送) broadcast a special program about An Jung-geun from different perspective as a part of the "Surprising 20th Century" (驚きももの木20世紀), a documentary series which aired from April 16, 1993 until Oct. 1, 1999.

The subject of the July 28, 1995 episode of "Surprising 20th Century" was the October 26, 1909 assassination of Ito Hirobumi (伊藤 博文), a four-time Prime Minister of Japan and former Resident-General of Korea. The assassin was an Korean independence activist named An Jung-geun (安重根).

For his leading role in Japanese modernization history from the mid-1860s until his death in 1909, Hirobumi was considered a hero by many Japanese. A portrait of Ito Hirobumi was on the 1,000 yen note of Japan from 1963 until 1984.

At the time, however, the people of Korea and Japan were struggling against a Japanese invasion. The people of these two countries praised the assassination of Ito Hirobumi by An Jung-geun, who was posthumously awarded the Republic of Korea Medal of Order of Merit for National Foundation by the Korean Government, the most prestigious civil decoration in the Republic of Korea.

Both Ito Hirobumi and An Jung-geun are national heroes in their own countries. The Korean view is that Ito Hirobumi laid foundation of the Japanese colonization of Korea, while the majority of Japanese regard An Jung-geun as a terrorist.

This special program recognized that most Japanese do not know why An Jung-geun assassinated Ito Hirobumi and explained his motivations while reflecting on the situations in 1909. Following the assassination, An Jung-geun was sentenced to death and imprisoned by the Japanese at Lushun Jail (旅順典獄). Many of his Japanese prison guards, such as Chiba Toshichi (千葉十七) and Kurihara Sadakichi (栗原定吉) in the jail of Lushun came to respect and admire him for his righteousness and humanity, according to the documentary program. Professor Ippei Wakabayashi at Bunkyo University in Japan wrote the following passage about An Jung-geun's relations with his guards :

> The most noteworthy work is "The devotion to the country is the serviceman's duty"("為國獻身 軍人本分"). This calligraphy was written for the prison guard, the military police Toshichi Chiba right before the execution on the last morning of Ahn's life. Chiba had been eagerly requesting Ahn's work, but the chance did not come. He was waiting and waiting, and finally that was done on the last day. Chiba is one of the most affected people under Ahn's humanity. Chiba was deeply overwhelmed of shame on the execution day, seeing Ahn off. In this context "The devotion to the country is the serviceman's duty" was Ahn's deep concern about suffering Chiba.
>
> Chiba had been the prison guard in charge of Ahn since he was arrested and sent to the prison. At the early stage of his duty Chiba was fiercely angry with Ahn because he was the killer of the elder statesman in the days of the Meiji Restoration. But in the passing of time he became affected by Ahn's behavior and thought.
>
> Finally Chiba inclined to doubt the very meaning of Itoh Hirobumi's governing

policy over Korea. Chiba resigned the military duty after Ahn's death, came home, and was praying every day for the left calligraphy on the Buddhist altar. He was holding a memorial service for Ahn's soul all his life. After Chiba's death his widow was doing a memorial service instead of her spouse. *(sic)*

Kurihara Sadakichi (栗原定吉), the head of Lushun Jail (旅順典獄) was one of those affected by the humanity of An Jung-geun. Before An Jung-geun's execution, Kurihara Sadakichi asked his wife to make a white silk Korean cloth for an execution and burial cloth. The documentary portrayed An Jung-geun from a different perspective than most Japanese thought of him: Not as a criminal, but as a scholar and intellectual.

The current strained relations among China, Japan, and Korea are due to not only territorial disputes but also different historical views. All peoples' suffering from economic losses stem from these strained relations. Against some politicians' selfish ulterior motives to become popular, educators should promote mutual understanding across nations and different cultures to encourage students to view all disagreements from the other side. The special program about An Jung-geun is an excellent example of Mother Teresa's message that, "The true mark of maturity is when somebody hurts you and you try to understand their situation instead of trying to hurt them back."

In the future, I will use this documentary program as an example of mutual understanding and the way to achieve peace and harmony by an effort to understand the other side's viewpoint.

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Film Review

Nebraska: An Unexpected Cultural Journey

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While it may seem unusual to select the film *Nebraska* as a classroom vehicle for analyzing "culture," the film is valuable precisely because it illustrates that culture is not found just in the diversity of big cities where people are exposed to a variety of ethnic groups. It is not just the films of Spike Lee that offer insight into African American culture or the movie *Crash* that explores how those who "crash" into strangers from different cultures gain insight from those interactions. Rather a sensitive cultural portrait can be found in a film situated in the very heartland of America, in Nebraska.

Nebraska is a 2013 comedy-drama film that provides a glimpse into the life of an ornery and charming senior citizen Woody Grant, played by Bruce Dern, who takes a road trip from Billings, Montana to Lincoln, Nebraska with his adult son to claim a $1 million sweepstakes prize he has supposedly won. Its black and white palette displays an emotionally and economically parched homeland and reinforces the impression of life stripped down to the essentials. As they travel through a Midwestern panorama of bleak wintery plains and declining small towns, director Alexander Payne (himself born and raised in Nebraska) provides an honest, heartwarming portrayal of idiosyncratic but believable characters for whom he has evident sympathy despite their foibles and weaknesses. This is not urban, coastal cultural snobbery ridiculing less sophisticated rural life, as some might think, but an insightful examination of the interaction of people and their environment, recognizing the constraints that shape life chances and interpersonal dynamics. Woody, his family, and acquaintances can only be understood as products of a particular place and time, a cultural setting that some critics have called 21st-century "American Gothic." The realism of insular, family-centered life is captured in low-key scenes such as the one revolving around the foot problems of one family member. The two bars in the movie, which look exactly the same, are indicative of a Nebraskan cultural homogeneity. Music is also a cultural marker. The background music at the bar, We can last forever, expresses bedrock Midwestern cultural values of perseverance and determination.

Nebraska helps students see that culture, conceptualized as a way of life lived within a shared set of understandings and values, is everywhere. Especially for many students from the dominant culture, for whom their own identity as "American", "Caucasian" or "white" embodies taken-for-granted norms, it is important to recognize that culture is not just an attribute of "others" and that their own culture is an equally appropriate subject of analysis. Thus, it is not just "ethnic" films that provide cultural insight but films like Nebraska. The pedagogical value of the film lies in its ability to increase students' awareness that whether it is in the small mountain community of Running Springs, the mid-size city of Corona or a large metropolis like Los Angeles, culture IS indeed everywhere, even in the very classroom where they learn, the place they live, and within their own family. Nebraska challenges student viewers to see a multiplicity of cultures intersecting in everyday life, not only for the film's characters but for themselves. For example, they can identify and compare regional cultures (the Midwest and Southern California,) age-based cultures (senior-citizen and youth) and even the micro-cultures of the bars in the film in contrast to those they may frequent.

I would suggest that *Nebraska* is a modern American cultural masterpiece providing wonderful insight into a magnificent component of "American" culture. It has impacted my teaching precisely because initially many students do not consider it as "culture-specific" and have to stretch their cultural imaginations to recognize the cultures within it. It provides for valuable teachable moments in the classroom and allows students of all cultural backgrounds to critically think about cultures they belong to or interact with beyond the obvious ones they immediately identify the first day of class. For this reason I will continue to require students in my Intercultural Communication course to view and analyze *Nebraska*.

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Purdue University	Gamma Kappa	West Lafayette	IN
California State University, San Bernardino	Gamma Lambda	San Bernardino	CA
William Woods University	Gamma Mu	Fulton	MO
Western Kentucky University	Gamma Nu	Bowling Green	KY
Appalachian State University	Gamma Xi	Boone	NC
Rose-Hulman Institute of Technology	Gamma Omicron	Terre Haute	IN
Davidson College	Gamma Pi	Davidson	NC
East Carolina University	Gamma Rho	Greenville	NC
Universidad de las Américas (UDLA) - Puebla	Gamma Sigma	Puebla	Mexico
Widener University	Gamma Tau	Chester	PA
Ohio Northern University	Gamma Upsilon	Ada	OH
Alabama A&M University	Gamma Phi	Huntsville	AL
Old Dominion University	Gamma Chi	Norfolk	VA
San Francisco State University	Gamma Psi	San Francisco	CA
Virginia Polytechnic Institute and State University	Gamma Omega	Blacksburg	VA
Illinois State University	Delta Alpha	Normal	IL
Iona College	Delta Beta	New Rochelle	NY
University of Indiana, South Bend (formerly Indiana Univ)	Delta Gamma	South Bend	IN
University of Missouri - Kansas City	Delta Delta	Kansas City	MO
University of Wisconsin - Whitewater	Delta Epsilon	Whitewater	WI

University	Chapter Name	City	State
Western Carolina University	Delta Zeta	Cullowhee	NC
University of South Alabama	Delta Eta	Mobile	AL
DePaul University	Delta Theta	Chicago	IL
University of Houston	Delta Iota	Houston	TX
University of Delaware	Delta Kappa	Newark	DE
Rowan University	Delta Lambda	Glassboro	NJ
Niagara University	Delta Mu	Lewiston	NY
Columbus State University	Delta Nu	Columbus	GA
University of North Carolina - Wilmington	Delta Xi	Wilmington	NC
Villanova University	Delta Omicron	Villanova	PA
Baker University	Delta Pi	Baldwin City	KS
CETYS Universidad	Delta Rho	Baja California	Mexico
Mount Ida College	Delta Sigma	Newton Centre	MA
Keene State College	Delta Tau	Keene	NH
Southwestern College	Delta Upsilon	Winfield	KS
Ithaca College	Delta Phi	Ithaca	NY
Kutztown University	Delta Chi	Kutztown	PA
Loyola University Chicago	Delta Psi	Chicago	IL
University College of Cape Breton	Delta Omega	Sydney, Nova Scotia	Canada
American University in Bulgaria	Epsilon Alpha	Blagoevgrad	Bulgaria
Wayne State University	Epsilon Beta	Detroit	MI
International University in Geneva	Epsilon Gamma	Geneva	Switzerland
George Mason University	Epsilon Delta	Fairfax	VA
Langston University	Epsilon Epsilon	Langston	OK
Concordia University	Epsilon Zeta	Montreal	Canada
Dickinson College	Epsilon Eta	Carlisle	PA
Quinnipiac University	Epsilon Theta	Hamden	CT
College of Notre Dame of Maryland	Epsilon Iota	Baltimore	MD
Arcadia University	Epsilon Kappa	Philadelphia	PA
Elon University	Epsilon Lambda	Elon	NC
Colorado School of Mines	Epsilon Mu	Golden	CO
John Carroll University	Epsilon Nu	University Heights	OH
St. Norbert College Chapter	Epsilon Xi	De Pere	WI
Drexel University	Epsilon Omicron	Philadelphia	PA
University of Montana	Epsilon Pi	Missoula	MT
Roger Williams University	Epsilon Rho	Birstol	RI
University of Memphis	Epsilon Sigma	Memphis	TN

University	Chapter Name	City	State
Consortium Institute of Management and Business Analysis (CIMBA)	Epsiplon Tau	Asolo	Italy
Oklahoma State University	Epsilon Upsilon	Stillwater	OK
Dallas Baptist University	Epsilon Phi	Dallas	TX
Illinois Wesleyan University	Epsilon Chi	Bloomington	IL
Instituto Tecnológico de Monterrey (ITESM) (Tec de Monterrey)	Epsilon Psi	Monterrey	Mexico
University of Nebraska – Kearney	Epsilon Omega	Kearney	NE
Northern Illinois University	Zeta Gamma	Dekalb	IL
College of William and Mary	Zeta Delta	Williamsburg	VA
Universidad Popular Autónoma del Estado de Puebla (UPAEP)	Zeta Epsilon	Puebla	Mexico
Ramapo College	Zeta Zeta	Mahwah	NJ
Florida Institute of Technology (FIT)	Zeta Eta	Melbourne	FL
University of Central Arkansas	Zeta Theta	Conway	AR
St. Mary's University	Zeta Iota	San Antonio	TX
City University of Washington	Zeta Kappa	Bellingham	WA
Marist College	Zeta Lambda	Poughkeepsie	NY
University of North Alabama	Zeta Mu	Florence	AL
Norfolk State University	Zeta Nu	Norfolk	VA
State University of New York (SUNY) at Cortland	Zeta Xi	Cortland	NY
Petro Mohyla Black Sea State University	Zeta Omicron	Mykolayiv	Ukraine
Elmhurst College	Zeta Pi	Elmhurst	IL
Cabrini College	Zeta Rho	Radnor	PA
James Madison University	Zeta Sigma	Harrisonburg	VA
Sonoma State University	Zeta Tau	Rohnert Park	CA
Augustana College	Zeta Upsilon	Rockland	IL
Northern Kentucky University	Zeta Phi	Highland Heights	KY
Coastal Carolina University	Zeta Chi	Wilmington	NC
Mississippi State University	Zeta Psi	Mississippi State	MS
Kennesaw State University	Zeta Omega	Kennesaw	GA
Cheyney Universityof Pennsylvania	Eta Alpha	Cheyney	PA
Bennett College for Women	Eta Beta	Greensboro	NC
Murray State University	Eta Gamma	Murray	KY
University of North Carolina – Greensboro	Eta Delta	Greensboro	NC
Western Illinois University	Eta Epsilon	Macomb	IL
Emmanuel College	Eta Zeta	Boston	MA

University	Chapter Name	City	State
Angelo State University	Eta Eta	San Angelo	TX
Lincoln University	Eta Theta	Lincoln University	PA
Fairfield University	Eta Iota	Fairfield	CT
University of Michigan, Flint	Eta Kappa	Flint	MI
College of Staten Island/The City University of New York	Eta Lambda	Staten Island	NY
Northwestern State University of Louisiana	Eta Mu	Natchitoches	LA
Bridgewater State College	Eta Nu	Bridgewater	CT
Southeastern Louisiana University	Eta Xi	Hammond	LA
SUNY, Oswego	Eta Omicron	Oswego	NY
Makerere University Business School	Eta Pi	Kampala	Uganda
Austin College	Eta Rho	Sherman	TX
Eastern Michigan University	Eta Sigma	Ypsilanti	MI
Butler University	Eta Tau	Indianapolis	IN
The University of Texas at Tyler	Eta Upsilon	Tyler	TX
Barry University	Eta Phi	Miami Shores	FL
Queens University of Charlotte	Eta Chi	Charlotte	NC
Argosy University	Eta Psi	Tampa	FL
Chestnut Hill College	Eta Zeta	Philadelphia	PA
Wabash College	Theta Alpha	Crawfordsville	IN
Northern Michigan University	Theta Beta	Marquette	MI
Tennessee Technological University	Theta Gamma	Cookeville	TN
University of Massachusetts, Lowell	Theta Delta	Lowell	MA
Shepherd University	Theta Epsilon	Shepherdstown	WV

Surviving a University Presidential Transition:Assuring Your Impact and Success

Carl Patton, PhD, President Emeritus
Georgia State University

28th Phi Beta Delta International Conference, Houston, TX, April 10, 2014

Editor's Note: The following was originally a presentation in slide form. Here it has been converted to outline form. In order to keep the style of the presentation in its original form, without sub-comments. Slide changes can be seen in the **Bold** lines.

CHANGE:

- ➢ No one likes it very much, especially in academe.
- ➢ University leadership change is the norm.
- ➢ Even more presidential turnover is coming.

FACTS ABOUT PRESIDENTIAL TENURE:

- ➢ College and University Presidents Are Aging.
  - ✓ A decade ago, 50 percent of presidents were 61 and older.
  - ✓ Today, nearly 60 percent are 61 and older.
- ➢ Presidents are serving shorter lengths of time.
  - ✓ A decade ago, the average presidential term was 8.5 years.
  - ✓ Today, it is 7 years.

WHY DOES THIS MATTER?

- ➢ You may be getting a new president sooner than you think.
- ➢ Your impact and success depend on how you handle this transition.
- ➢ Your new president may not be like your old one.

- **But, that president is still likely to be a man.**
  - ➢ Only 22 percent of four-year college and university presidents are women.

- **Where presidents come from is changing.**
  - ➢ Most presidents still come from the rank of Chief Academic Officer (VP for Academic Affairs or Provost).
  - ➢ But increasingly, they are coming from outside academe.
    - ✓ A decade ago, 15 percent of presidents came from outside academe.
    - ✓ Today, 20 percent come from outside academe, particularly from business and politics.

- **Moreover, 30 percent of all new presidents (including those coming from inside academe) *have never been* a faculty member.**
  - ➢ Life for university presidents is more externally oriented than in the past.
  - ➢ Most presidents spend little time with constituencies inside the university; they rely upon their provosts and academic VPs.
    - ✓ Consequently, they make decisions affecting units they personally don't know about!

ADD TO THIS ANOTHER TREND:
  - ➢ Some presidential searches no longer bring the candidates to campus to meet with administrators, much less the rank and file.

THE QUESTION:
  - ➢ What can you do to prepare for and *survive* a presidential transition?
    - ✓ When first asked this question, I made up some answers, based on my own experiences.
    - ✓ The second time I was asked, I tried to find out what others have written.

HERE IS WHAT I FOUND:
  - ➢ Not Much Advice!
  - ➢ No articles or books.
  - ➢ Lots on how to hire a president or how a president should approach the new job.
  - ➢ My sources:
    - ✓ Successful and less successful experiences of 16 VPs, AVPs, and Division Directors.
    - ✓ One of my respondents, now a president himself, survived under six presidents and three chancellors!

WHAT ADVICE DO THEY HAVE?
  - ➢ Change is normal; use it to reaffirm your goals.
  - ➢ Have a plan, or someone will have one for you.
  - ➢ Try to be involved at *every step* of the process.

THE FIRST RULE OF STRATEGY IS TO HAVE ONE.
  - ➢ Prepare a strategy for each phase of the transition.
    1. Before the search begins.
    2. When the candidates have been identified.
    3. After the new president arrives.

1. When you think there will be a transition:

- ✓ Don't wait to prepare until the last minute.
- ✓ Don't believe everything you hear.
  - ▪ (Closed searches with an outside consultant present a challenge.)
  - ▪ Learn how the decision will be made; maintain friendships with decision makers.
  - ▪ Maintain or build a supportive core group.
- ✓ Reconnect with colleagues and allies.
- ✓ Get nominated to the search committee (the work will be worth it).
- ✓ Make sure the right alumni and off-campus community people are involved.
- ✓ Volunteer to help with the transition.
- ✓ **Preparing Your Unit for the Transition**
  - ▪ Put your house in order: If you have a mess on your hands, a "colleague" will likely expose you.
  - ▪ Prepare a *succinct* executive summary of your unit.
  - ▪ Establish reliability in your facts.
  - ▪ Know your unit's goals; *be sure your staff knows.*
  - ▪ Think things out on paper; write things down!
  - ▪ Be ready to explain, but don't complain.
  - ▪ Know your unit's greatest asset.
  - ▪ Figure out how you can reduce your largest liability.
  - ▪ Watch out for the actions of certain colleagues. (You know who they are.)
  - ▪ First impressions count: *Perfect* your elevator speech!
    - ○ (Figure out what you will say if the candidate is negatively disposed or positively disposed.)

2. When (if) the Candidates are Identified:

- ➢ Google their previous institutions to figure them out; check LinkedIn, Facebook, etc.
- ➢ Befriend people who know the candidates.
- ➢ Learn from the topics the candidates discuss.
- ➢ Evaluate whether the candidates will be change agents or consensus builders.

➢   Determine if they are focused on being the smartest person in the room or on true leadership.

THE BIG QUESTION:

➢   Do the candidates see International as integral or peripheral to the institution?

HERE'S THE RUB

➢   There is no Canon, no Universal Idea.

➢   There is no standardized view of what an international office should look like (despite the efforts of AIEA and NAFSA).

So, new presidents feel freer to tinker with International than, say, Business or Law.

➢   International may be the best outlet for presidential reorganizational energy!

If you get to meet the candidates, you may be able to ask only one question.

WHAT WILL THAT QUESTION BE?

➢   Anticipate *their questions to you*, such as:

✓   What is your biggest asset?

✓   What is your greatest liability?

✓   Where do you want to see your unit in 5 years?

✓   What is your role in fundraising?

✓   What would you do with a 20 percent budget increase?

✓   What could I do for you?

3. WHEN THE NEW PRESIDENT ARRIVES:

➢   He or she will probably:

✓   Launch a Campus Listening Tour

✓   Initiate a Strategic Planning Process

✓   Roll out a Capital Campaign

➢   **So, get ready to play!**

✓   Be visible. You can't wait until the last minute to get in the game.

✓   Participate in listening events.

✓   Meet your goals.

✓   Balance your budget.

✓   Maintain your loyalty to the institution.

✓   Get engaged in the planning process.

➢   Truly consider the President's "new" ideas.

NOT ALL NEW IDEAS ARE *BAD* OR *NEW*:

> ➢   Maybe the new ideas are good ones.

> ➢   Maybe the idea was one that couldn't be implemented earlier, but the time has come.

Often there is only one new campus initiative; how can International fit into that?

> ➢   Tell your story in the language of the initiative.

> ➢   Possibly re-cast your unit priorities.

> ➢   Consider a joint effort with another unit.

New presidents use shortcuts to make decisions.

> ➢   Units not meeting their budgets are good targets.

THE BUDGET IS GOOD COVER FOR DECISIONS:

ABOVE ALL:

> ➢   Do your job; help flatten the new president's learning curve, especially during the first 100 days.

> ➢   Practice fellowship.

> ➢   Learn from the new president's speeches.

> ➢   Do not try to over-impress the new president.

> ➢   Do not constantly beat a path to his door.

> ➢   Be realistic about your unit problems and solutions.

> ➢   Be concise; the new president has a lot to digest.

THE NEW PRESIDENT WILL HAVE A DIFFERENT STYLE.

> ➢   Adapt to it ASAP! You're not going to change a new present; he or she is going to change you. Practice a little *followership*.

>> ✓   Take Fats Waller's advice: "Find out what they like, and how they like it, and let him have it just that way."

>> ✓   Never say: "We have always done it this way."

>> ✓   Never share negative feelings about the new president and/or spouse.

>> ✓   Never, *ever*, compare the new president to the old one, even when you think no one is listening!

REMEMBER, FEW CHANGES ARE PERMANENT:

> ➢   Change is difficult to make happen.

> ➢   Sometimes, things revert to the mean.

> ➢   Change, when it happens, takes time.

> ➢   There *will be more changes* after these changes!

What if you don't fit with the new president?

Don't take it personally.

- ➢ You are still talented and can contribute somewhere, but it may be in a different role or different place.

- ➢ Be the kind of employee others would want to hire.

WHY SHOULD YOU CARE ABOUT THIS?

- ➢ *Half* of you in this room will be getting a new president within the next three to four years.

  - ✓ You might get a president who wants to make a transformational statement.

  - ✓ You might get a president who has no experience in academe.

  - ✓ You might get a president who has no idea of International.

  - ✓ You might get a president who is nearing retirement and just wants to boost his retirement income.

- ➢ **You need to be prepared.**

FINAL THOUGHTS:

- ➢ Getting your house in order is just good business.

- ➢ You need to get your house in order if you want to run with the big dogs.

Thanks
Surviving a University Presidential Transition:
Assuring Your Impact and Success
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Toleration to Sustain International Positive Relationship[1]

Mansoureh Sharifzadeh
Tehran, Iran

> *'Toleration implies putting up with something that one disapproves of.' ...*
> *"Toleration in modern parlance has been analyzed as a component of a liberal*
> *or liberation view of human rights."*
> -http://en.wikipedia.org/wiki/Toleration

Toleration *(sic)* can bring the minds to the state of being 'open to the criticism,' while enhancing and upgrading rational judgment to avoid prejudice. One must bear with criticism as God is the best to judge and the Bible reads, "Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." (Matthew 7:1-5, The Bible, English Standard Version).

One of the most important advantages of cross cultural researches lays on the fact that human communities come to a broader awareness about each other in spite of the fundamental influence of the Media as a main stream in the domain of information. With the rapid growth of technology and globalization, the people come to a deeper understanding and acceptance of each other to avoid stereotypical fashion point of views. Researches pave the path to open the minds to create a further comprehensible relationship among the nations, although it goes through a complicated trend while making it hard enough to enhance.

To open up the discussion, it is necessary for me to reflect on a few points established to improve and open a new era in the relationship of the US and Iran. The two countries have challenged each other over the past 35 years since the collapse of the Pahlavi dynasty in 1978, and throughout over 50 years of the active presence of the US in Iran.

On February 17, 2009, Prof. D. Ray Heisey (deceased May 20, 2011) invited me to join him in a project on 'how foreigners are perceived.' The reason was that he had been asked to give a talk at a monthly Lyceum Series by a local organization he was a member of. In this regard, his main interest was to obtain Iranian and American teenagers' ideas about each other through drawings. My response was positive and I asked my students to draw their ideas about the American. The outcome was some drawings that astonished me, as I never expected my students to do them so eagerly and skillfully.

On March 6, 2009, Dr. Heisey presented the drawings to the organization with the title of "How We See Each Other." The next day he wrote, "I was very pleased with

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1   Editor's Note: This paper was first presented at the Phi Beta Delta Annual Conference in April 2010, Philadelphia, PA by Dr. Ray Heisey (now deceased). The co-author, Ms. Mansoureh Sharifzadeh, was unable to attend. Subsequently, Ms. Sharifzadeh and the editor established contact, with the result that the presentation was published in the *Proceedings of Phi Beta Delta,* Volume 2, Number 1, 2011. Those proceedings may be found at the following URL: http://phibetadelta.org/images/stories/Docs/Proceedings/PROCEEDINGS-Vol-2-No1-May-2011.pdf. This article is a follow up to that paper. Ms. Sharifzadeh asked the drawers their views more than a year after the publication of the paper in the *Proceedings*. It must be noted that Iranian faculty and students do not have the same kind of access to media and information as those in the West. Not all student drawers responded, and not all drawing they made are represented below.

the reception my slide show got from the audience. The drawings by your students received great praise. The audience was very impressed with the quality of the drawings and the depth of insight and perceptiveness of the artists. In fact, one of the men in the audience is a professor of art at Kent State University and he said to me, 'Those drawings by the Iranian students must be by students who have had special training in art classes.' I replied that I don't know if they have had or not, but the identification at the top of the drawings with the names I believe says 'Math.' Then he added, 'They are fantastic. I am delighted with them.' I'm glad to know my own response is supported by my friends who saw them."

Of course, none of my 17- to 18-year-old pre-university students were art students. The drawings were based on their own perception about the US activities in the world reflected in the Iranian Media.

Dr. Heisey also sent me the American students' drawings and wrote, "You will notice of course that their perceptions are influenced by our American media, which is unfortunate." The drawings tried to vilify the other nation negatively. They would appear to show how the media reflected both nations in a stereotypical fashion to create phobia.

American teenagers illustrated the Persians as Arabs. They drew females covered in full hijab *(sic)* from head to toe except for the eyes and saying "Allah". The men were portrayed as terrorists dressed in Arab clothes with beards, looking mean and holding machine gun or handgun saying the words "For Allah." One of the drawings illustrated a man flying to bomb President Obama and as a terrorist ready to go to America to point his nuclear bomb toward the American flag.

Iranian teenagers illustrated the US government's activities in the Middle East and conveyed their message collectively. They focused on Iraq, Afghanistan and Palestine where the US and Israel have been involved in war. Overall, they portrayed the US as a powerful nation using its authority to create war and take advantages of invaded countries' resources. The Iranian students demonstrated the Americans as "Great Satan, Demolisher, Unreliable, Torturer, Main terrorist, Arrogant and Opportunist oppressor that has dominant desire, Exploitative colonialist, Conductor" and finally as a nation that is trying to worsen the world's condition.

Later, Dr. Heisey considered presenting the drawings at a conference in Ohio in October 2009, and he asked if my students and I were interested in participating in this way. We agreed and this was the first step in accepting constructive criticism to explore the others' ideas about ourselves to obtain as much awareness on the perspectives of the people of both countries as we could.

Dr. Heisey decided a new title for the paper, "The Visual and Artistic Rhetoric of Americans and Iranians of Each Other Impacted by Media." In May 2010, he presented that at Phi Beta Delta honor society in Philadelphia. Two years later, to my surprise, the paper was published in Proceedings of *Phi Beta Delta, Volume 2, No. 1, May 2011*. The paper partly questioned the US activities in the world. The ideas were mainly demonstrated in the form of images. It was to my 'surprise' because in Iran the government's activities cannot be criticized so vividly. It is against the law as the people in charge may lose authority.

Dr. Heisey's ultimate desire was to get our paper published and truly, it wouldn't be possible without his efforts. This also would not be possible without the help of the editor of the Journal, Dr. Michael Smithee. On May 12, 2011, Dr. Smithee wrote, "I love this paper. It is the kind of paper we need to help understand how perspectives of other people are impacted by the media. As an editor, I wish to make this the strongest paper

for our Proceedings of Phi Beta Delta."

I could not believe my eyes: the publication of the article was extremely thrilling. My students were delighted and thankful. I thanked Dr. Smithee for his decision in bringing the paper into its final stage.

Later, on July 1, 2011, Dr. Smithee wrote, "Mansoureh, it would be nice to know what kind of comments your students had about the publication of their drawings." His suggestion brought me another reason to think more deeply about this sobering paper.

Finding the student drawers once again to seek their ideas about the publication of the article was not an easy task to do, as most of them are university students and busy with their courses. So, I decided not to hold a meeting and instead connected with them by phone interview. Listening to them find their perspectives brought me another awareness that responded to my questions.

The Drawers' Comments

The drawers all respected the case and expressed hope for further mutual understanding among our nations. Here I include their comments.

The drawer of Figure #1, *The Eyes*, said, "American intellectuals are quite aware of their government's mistakes and wrong actions in the world. Their movies, which we sometimes watch on the state TV, indicate their falsehood. The American citizens know that their government lies, but they are not decisive enough to take action to improve the ruling system of their country. Those who have published the article are willing to demonstrate the Iranians' ideas to the world. I think that the publisher is pleased with the content of this article as it brings awareness to the people and is an eye-opener for their government."
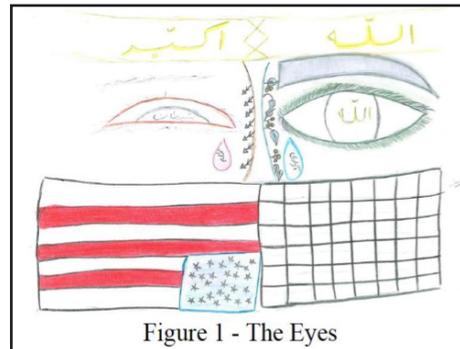
Figure 1 - The Eyes

I asked her, "Would the Iranian government permit this sort of papers be published in Iran with such a content that criticizes its action?" She answered, "No, there is no need for our country to publish the American teenagers' ideas which have root in their culture and perspectives about Iran. The ruling system of Iran is ideal. It is on the right path with no error, and 80 percent of the Iranians support [it] and want it to live long." As I mentioned in our paper, the media, especially textbooks, have had a deep influence on the mind of the first drawer.

The drawer of Figure #2, *Unity*, mentioned such ideas as, "Publication of this paper in the United States proves that the 'educational system' of the US is tolerant and 'open to criticism.' They are not afraid of being criticized and the publisher would like the whole country

Figure 2 – Unity

or those who have access to the publication to recognize the perspectives of the Iranian young people about the US. The publication of this paper proves the American Intellectual's concern about the freedom of thought and ideas. It shows Americans in a higher rank of understanding and that's why their country improves. They are open-minded and want to hear and think about everything. The publication of this paper proves the publisher as one who does what can be done to enlighten the minds and creating a more intimate atmosphere in the relationship of the US and Iran." She was quite positive although her drawing illustrates the US as an 'unreliable torturer.'

Another drawer said, "Iran goes thorough slogans and if some people criticize, the officials don't accept and the person will be punished. That's why the intelligent youths don't like to stay in Iran and actually Iran Exports the most talented people to the US and they are welcomed with open arms to be at the service of the US ruling system. Iranian youth want to be heard and seen. The publication of this paper shows that the American intellectuals are free to decide and do as seems appropriate to them." She was quite pleased and happy with the publication of the paper. She was not willing her name to be mentioned here.

The drawer of Figure #7, *The Cowboy*, still believes in the US as a demolisher and occupier and does not know why her drawing has been published in the US. In her interview, she emphasized her hijab *(sic)* and said that she believed in it and was not willing to talk about the publication of the paper. She still believed in the US as an "opportunist oppressor." This student is still studying at the pre-university level and is preparing herself for the university entrance examination.


Figure 7 – The Cowboy

Another drawer explained, "The educated people of the US are aware of their government's misleading actions and the important point is that the publication of this article shows the presence of freedom of thought in that country. There is freedom of publication and they are open to criticism. They want to learn from their government's mistakes. One important point is that, Iran doesn't let the Americans reside in this country where as our people are in that country, so the US is from a higher rank while having a broader knowledge about the people."

These same thoughts were mentioned by the drawer of Figure #12, *Promotion*, who had a positive idea about the US from the beginning.
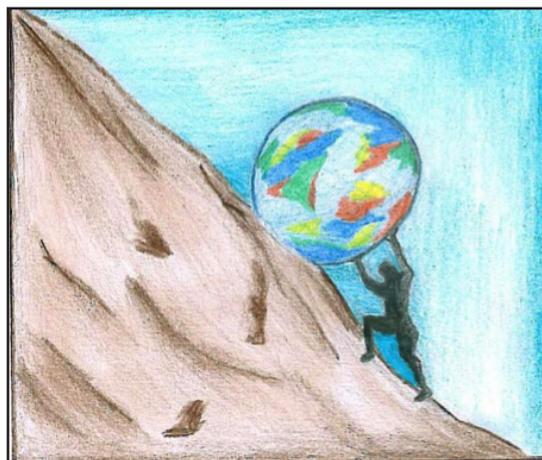

Figure 12 - Promotion

The drawer of Figure #5, *President Bush*, mentioned the presence of and the speech given by the Iranian president to the United Nations. Although it was hard for her not to express dissatisfaction about the walkout during the president's speech on Sept. 20, 2011, she continued, "Our president keeps presenting his ideas in the American universities and the UN, although he is never respected as a president in that country. The US authorities are never willing to share their ideas with him face-to-face. The United Nation[s] is supposed to be a place for the leaders of

Figure 5 - President Bush

the world to exchange ideas and have dialogue on different issues to maintain peace on the earth, but they themselves can't listen to each other and the problems remain without any change. Dialogue can be the most effective way in solving the problems of the world." Then she mentioned a statement by Mahmood Ahmadi Nejad *(sic)*, the Iranian president, to the UN on Sept. 20, 2011. She said, "There is no other way than the shared and collective management of the world to put an end to the present disorders, tyranny and discriminations worldwide" (http://www.washingtonpost.com/world/national-security/ahmadinejads-un-speech-sparks-walkout/2011/09/22/gIQAT6kHoK_story.html). Finally, she expressed hope for the US governors to learn more from the American writer and publisher of this article to deal with the others with open mind and heart. Her drawing, *President Bush*, demonstrates the US as the main terrorist. She was quite content with the publication of the paper that lets the world view the Iranians ideas and perspectives about the US.
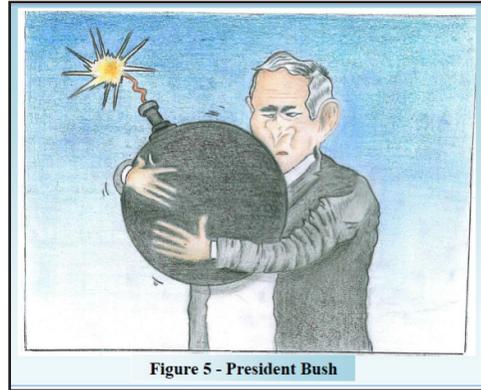
Another drawer said, "The Publication of this article is a sign of intimacy and friendship and it is very kind of the publisher to do so. So the Intellectual Americans aim at improving the relationship between the US and Iran and are trying to create a cultural relationship. It shows that their politicians and academia don't share the same view and goal. I hope the future of the people will be determined by the intellectuals to create peace and tranquility in the world. I hope the missiles will be replaced with such means that lead the world to a better place for everybody on the Earth." She emphasized that the Iranian intellectuals have the same ideas as American intellectuals or any other nations of the world. The ideas of the drawer are very interesting to me.

Two other drawers said, 'The publication of the article proves that the intellectual and experienced Americans cherish us and are concerned about our ideas.' They were the drawers of Figures #6 and #11, *International Broadcasting* and *Trust*. They were happy to see the outcome of the efforts.

Figure 11 - Trust
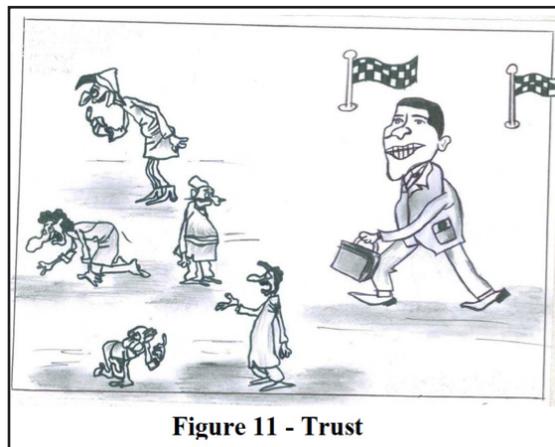
Another drawer said, "I am astonished, publishing the article seems very beautiful to me because the publisher has published the critical ideas of the people. This shows that there is the freedom of thought in the USA. And, the people of the US must know that we are not against them and we don't criticize them but their government's actions and policies. Now I understand that there are some influential intellectuals and nice people in the US with no prejudice.

"Here in Iran any publication must obtain the permission of the Ministry of Culture and Islamic Guidance (Iran). This process may take months, since the ministry is very concerned about the content of the materials and doesn't simply give the permission." Those were the ideas of the drawer of Figure #2, *Unity*, who had depicted the US as a 'demolisher.'

The drawer of Figure #13, *The Conductor*, praised the publication of the article, and said, "The American government knows that being strict in every small item can never solve any problem. The publication of this article proves that the American society is apparently free and open to criticism and learns from its mistakes and there are some intellectuals who try to bring up the mistakes and aim at having a share in solving the problems." She also thinks the main performer is Israel while the US is conductor.
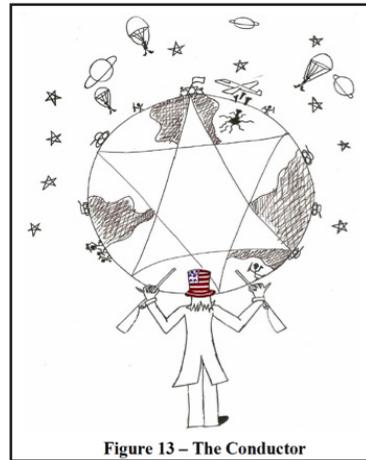
Figure 13 – The Conductor

Final Comments

As a conclusion to our paper, Dr. Heisey wrote, "this paper has presented the visual rhetoric that American and Iranian school children have in their perceptions of each other's culture and nation. Through the drawings this paper elaborates on the political impact from the textbook and other media, the socialization process of growing up, along with that of the new technology of the Internet, and from their understanding of their history and of the history of the other culture, can influence how they view the other culture in personal behavior and in collective, national behavior. The drawings clearly show the impact of prejudice socialization in these adolescent young people. Since no one is immune from the influence of the media. Parents and peers receive information from such sources and become in turn influential in the drawers perceptions about other cultures. In this sense, they reflect what Rodriguez-Garcia and Wagner found in their study of how prejudice is learned. They conclude that prejudiced attitudes in children are learned at home and that there is—a positive and significant correlation between parents' and children's ethnic prejudice."

I am happy that as a result of the publication of this article, we can see that the drawers' ideas have changed and they can make a difference between the American government and people's thoughts and actions, especially those of intellectuals who are not very well introduced in our media. I hope the American perspectives will change too, and that Americans will stop thinking of Iranians as terrorists, since the act may exist in any society but true Iranians hate terrorism in nature and they never defend it. The Holy book of Quran has several Chapters on 'Tolerance. One of them reads, "therefore bear up patiently as did the messengers endowed with constancy bear up with patience." [Chapter

46-35: AL-AHQAF (THE WIND-CURVED SANDHILLS)]
        The Iranian poet Sohrab Sepehr (1928-1980) in 'Water's Footfall,' wrote:

        One must wash eyes, look differently to things, words must be washed,
        The word must be wind itself, the word must be the rain itself.

        Dr. Ali Shariati (1933-1975; http://en.wikipedia.org/wiki/Ali_Shariati) wrote:
"Pen Is My Totem and now I think that tranquility, peace, understanding of each other
and toleration (sic) is my Totem. It is not possible unless people communicate with other
to come to a broader understanding about each other as well as obtaining knowledge
about different aspects which are the necessity of the globalization."
        As the last point, my Iranian student drawers and I are grateful to Dr. Michael
Smithee for his determination in bringing the article into existence and provided us with
the chance of being seen and judged in the world. I cherish the memory of Dr. D. Ray
Heisey, who openly dealt with the issue and without whose creative mind nothing would
be possible. "Blessed are the peacemakers, for they shall be called the children of God."
[St. Matthew, Sermon of Jesus on the Mount].

Phi (philomatheia) - love of knowledge

Beta (biotremmonia) - valuing of human life

Delta (diapheren) - achieving excellence

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Articles

A Culturally Competent Immersion Protocol:

Petit Goâve, Haiti

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Abstract

In the human services professions, cultural immersion experiences help satisfy multicultural training standards established by national accreditation bodies. Immersion in a culturally sensitive manner is necessary as we prepare professionals to work with and serve citizens of the globe. The authors describe an international cultural immersion protocol with a semester-long course component, provide recommendations for curriculum developers who wish to establish similar programs, and summarize outcomes related to cultural awareness. Such information might aid other higher education programs aimed at developing similar protocols for their students.

Keywords: Cultural immersion; cultural competence; multicultural outreach programming; Haiti; mental health psychosocial support

Helping all students view themselves as multicultural beings involved in cross-cultural encounters facilitates the examination of unconscious biases and assumptions about other groups (Arredondo, 1994). Using immersion experiences to remove students from familiar relationships, environments, and behavior, as well as to encourage critical self-reflection, are prerequisites for reducing prejudice according to DeRicco and Sciarra (2005). Immersion in an unfamiliar environment produces discomfort, sparks learning in novel ways and assists the individual in highlighting and transcending potential biases (Miller, 1993; Streets, 2011a; Streets, 2011b). Moreover, Langley and Breese (2005) found that students' immersion experiences helped contradict stereotypes. In the human services field, encouraging immersion experiences helps to satisfy multicultural training standards established by national accreditation bodies. Burness (2009) suggests that such international experience, when it coincides with course work or major work, provides the most rigor and benefit. Salisbury (2012) maintains that in order to increase the impact of an experience abroad, we must introduce "more intentionally developed educational experiences prior to departure, throughout the experience abroad, and upon return" (p. 94). This article explores the suggestions mentioned above and describes the varied components of an immersion protocol that seeks to increase the multicultural competence of college students.

Overview of Cultural Immersion Programs

Canfield, Low, and Hovestadt (2009) define cultural immersion as an assignment that "places the student into a social environment in which the student has little or no prior familiarity" (p. 318). In their 12-year study, involving over 1,400 students, exam-

ining a variety of instructional formats for conducting cultural immersion assignments, they found that the immersion experience in general seems to "have a positive impact on learning with students reporting an increased level of cultural awareness and sensitivity as a result of the experience" (p. 321).

Immersion models that prepare students for work in an increasingly diverse world by supplementing their training in another country are well known in the field of health education (Jie, Andreatta, Liping & Sijian, 2010; Holmes, Zayas, & Koyfman, 2012; Levine & Perpetua, 2006; Mapp, McFarland, & Newell, 2007; Tomlinson-Clarke & Clarke, 2010; Tremethick & Smit, 2009; Wood & Atkins, 2006). Likewise, counselor training programs have employed international immersion experiences as one component in the development of cultural competency in their students (Alexander, Kruczek & Ponterotto, 2005; Burnett, Hamel & Long, 2004; Canfield, Low & Hovestadt, 2009; Cordero & Rodriguez, 2009; DeRicco & Sciarra, 2005; Fawcett, Briggs, Maycock & Stine, 2010). Study abroad programs, too, have increasingly become interested in how international travel and immersion experiences impact students' global awareness and cross-cultural skills (Kitsantas & Meyers, 2001; Kitsantas, 2004). Study abroad programs, independent international study, mixed model programs, hybrid online partially immersed programs, and semester-at-sea programs are a small set of examples of what many universities call 'internationalizing' the campus. University efforts to internationalize their campuses through short-term study abroad programs are evidence of a broader conceptualization of international exchange programs.

The Association of Black Psychologists (ABPsi, 2003), Counseling and Related Educational Programs (CACREP, 2009), American Psychological Association (APA, 2002), American School Counselor Association (ASCA, 2010), American Counseling Association (ACA, 2014) and several professional organizations in the human services specifically encourage the development of knowledge, skills, and awareness that promote cultural sensitivity and cultural competency. Many cultural immersion experiences have, as their goals, the expansion of cultural competency by increasing awareness (Doyle, Helms & Westrup, 2004), empathy and sensitivity (Canfield, Low & Hovestadt, 2009) in working with persons and groups that significantly differ in some way from the counselor. At stake is the crafting of a cultural immersion experience in these human services programs that is additive to disaster-response recovery efforts, rather than subtractive.

The Haitian Context

In many ways, Haiti holds many titles of 'first' and 'only,' such as being the first nation to gain independence in Latin America (Dubois & Garrigus, 2006), the first Black Republic (Cook Ross, 2010; Dash, 1997; Fanning, 2007; Pierre-Louis, 2011; WHO, 2010), the only nation in the West to defeat three European superpowers (Thomson, 2000) and the only nation created as a result of a slave revolt (Dubois & Garrigus, 2006; Palmie & Scarano, 2011). In fact, soon after independence in 1804, Haiti became an immigration destination for American free Blacks, "offering universal education, economic advancement, suffrage, religious freedom, and a society with a republican ideology" (Fanning, 2007, p. 62). As the first nation in the Americas to mandate universal education (Fanning, 2007), Haiti was a role model for early Black Nationalist thinkers. Haiti's early struggle for freedom, however, was not viewed through a kindred or sympathetic lens that mirrored the United States' independence from Britain; rather, it was politically viewed from the larger nation's vantage point as a loss of profit and power, and was seen as an excuse to advance a racist ideology that equated Black behavior with deviancy (Fanning,

2007; Hickey, 1982). This perspective of othering, and of the U.S. presuming to know what was best for Haiti was well established in American political history. This offensive historical mindset may explain certain attitudes toward Haiti today (Hickey, 1982).

Haiti's historical resilience and buoyancy are further eclipsed in the American mind by references to the 7.0 earthquake of 2010, which claimed the lives of 217,300 people and left 2.1 million people homeless (UNOCHA, 2015). A lack of support from governmental agencies can amplify the experience of a natural disaster, and according to Nicolas, Schwartz and Pierre (2010), the assessment and treatment of those impacted must take into account the response of the government or state. However, the 2010 earthquake impacted the nation's capital of Port-au-Prince, all three branches of government (Zanotti, 2010), and 17 of 18 ministries (Pierre-Louis, 2011), and killed over 16,000 civil service employees (Klarreich & Polman, 2012). The nation's capacity to respond was crippled.

Consequently, over 90 foreign nations and numerous agencies either pledged money or helped with recovery efforts. However, in some instances, this help may have either further traumatized persons or worsened an already dire and struggling situation (Dargis, 2014; Peck & Velvet Film GmbH, 2013). According to Klarreich and Polman (2012), "the recovery effort has been so poorly managed as to leave the country even weaker than before" (p. 12).

Reflective questions asked by Streets, Nicolas, and Wolford (2015) and raised in this description of our cultural immersion project seek to examine our role in Haiti with this historical, socio-cultural backdrop in mind. Our hope is that curriculum developers, international service providers, and foreign non-governmental organizations (NGOs) will analyze and critique our cultural immersion protocol as they design international cultural immersion field experiences, outreach programs, or service learning activities in trauma-impacted communities.

Components of a Culturally Competent Immersion Protocol

The cultural immersion protocol presented in this paper includes:

(a) an intentional, structured, and sequenced offering of workshops, service learning, or humanitarian activities,

(b) based on interactions with individuals who differ in a substantial way from the student.

(c) both country national and visiting faculty, staff, and/or students participate in said activities, which

(d) take place within the geographical boundaries of the target country and

(e) are guided by mutually beneficial goals,

(f) tied to a collaborative relationship with a non-governmental organization within the host country, and

(g) complimented by enrollment in a semester-long course related to the target country,

(h) for the purposes of increasing cultural competency in a trauma-impacted community.

The term 'country national' refers to a citizen of the host or target country. The protocol consists of the following components described on the following page:

Chart 1
Culturally Competent Immersion Protocol

Program Components	1. Pre-entry questions and self-reflection for human service providers
	2. Course design tailored to specific country
Partnership & Collaboration	1. Faculty-focused pre-immersion trip with consultant to country
	2. Pre-(pre) immersion activities, orientation
	3. Rehearsal of immersion protocol
	4. Consultant-guided, community-informed collaboration about workshops
Immersion Component	1. Daily schedule and workbook
	2. Completion of workshops
	3. Service to community
	4. Tours
Program Evaluation	1. Program evaluation by students
	2. Community feedback
	3. Debriefing
Conclusions & Recommendations	1. Recommendations for future courses

Note: Arrow indicates that the completion of workshops, occurring by consultant-guided, community-informed collaboration was a dynamic, bi-directional process.

Pre-entry Questions and Reflection for Human Service Providers. Recognizing that unintentional errors occur even with the best of intentions, in our program, we reflected upon our motivations for wanting to assist in disaster recovery efforts in Haiti. Reflection occurred in structured meetings, guided discussions and in consultation with students, experts and colleagues. Of concern was how to interact with those in need without carrying the excess baggage of bias, racism, and ignorance. We were in absolute agreement that having experts in Haitian mental health and worldview as partners would not only be in our best interest, but in the best interest of those we were to assist.

Though outside the scope of this article, the rich discourse on poverty tourism and slum tourism (Frenzel, 2013; Frenzel Steinbrink & Koens, 2012; Outterson, Selinger & Whyte, 2011) deserves a few comments. Poverty tourism is defined as "cases in which financially privileged tourists visit impoverished communities for the purpose of witnessing poverty firsthand" (Outterson, Selinger & Whyte, 2011, page 39). During our reflections, poverty was never the object of our study, mission or course objectives and our roles were not as tourists. In a word search utilizing the terms 'slum tourism and cultural immersion or study abroad, poverty tourism and study abroad or cultural immersion,' within 58 databases including Education Resources Information Center (ERIC), PsychINFO and Sociology Research Database, no results were found. However, this does not mean that a critical examination of the additive/subtractive impact that study abroad or cultural immersion participants may have on communities is not warranted. It would be due diligence to explore questions emerging from the growing discipline of slum/poverty tourism onto the space utilized by and the identities of participants whose aim

is cultural competence in international locations (many locations which lie in under-re-sourced or developing communities). The manuscript "Pause…Before Entering: Exam-ining Motivations to Help in Trauma-Impacted Communities Internationally" (Streets, Nicolas, & Wolford, 2015) lists the set of questions we considered prior to immersion in a trauma-impacted community.

Course Designed with Objectives Tailored to the Specific Country. Many agencies, schools, and organizations who learned about the earthquake in Haiti wanted to offer some aid and in this vein, our college was similar. However, hesitant to tax the then-current infrastructure and resources, cautious about undermining the formal and informal support networks already in place, fearful of committing unintentional racism, and lacking native proficiency in Haitian Creole, we definitely felt the need for commu-nity collaborators and partners with expertise in Haitian culture and worldview as well as Haitian approaches to mental health. This philosophy of *do no harm*, coupled with the redesigning of a pre-existing course in trauma, guided our efforts. This redesigned course, developed in the spring and summer of 2010, Ethno-Cultural Aspects of Trauma: Focus on Haiti, met on weekends, a total of 37.5 hours throughout the Fall 2010 semester. The course, a part of the Interdisciplinary Graduate Certificate in Trauma Studies program at SUNY Oswego, promoted the following objectives:

- Training in culturally competent and language appropriate general edu-cational service delivery and policy decisions regarding trauma-affected populations

- Increasing knowledge of racial and ethnic identity development

- Increasing awareness and sensitivity to different cultural groups

- Improving knowledge about the history of Haiti, including culture, lan-guage, politics, traditions, education system, spirituality and the Haitian worldview

- Identifying appropriate intervention skills used in counseling/mental health/psychology that are culturally relevant to individuals of Haitian descent

- Developing the knowledge, skills, and awareness to be multiculturally competent

- Analyzing personal biases

- Increasing knowledge about the concept of trauma as it applies to individu-als of Haitian descent

The design and creation of the course was an active, collaborative, creative, and interdisciplinary endeavor. An interdisciplinary design model, as utilized by a number of flagship institutions (Lowe, Dozier, Hunt-Hurst & Smith, 2008), broadens the potential pool of students interested in the course. Thus, the course was cross-listed in two de-partments (Psychology, Counseling and Psychological Services) and offered to graduate and undergraduate sections from each department. The Psychology department at SUNY Oswego rests within the College of Liberal Arts and Sciences, while the Counseling and Psychological Services Department rests within the School of Education. We also attracted additional interest in the course from community professionals in the helping professions.

The first course was delivered in an urban satellite setting, about an hour's drive from the main campus. It was offered to a total of 18 students, mostly undergraduate. The main campus consists of a predominantly European American/Caucasian student body and its geographic classification is semi-rural. The university satellite center is located in a downtown, urban setting.

Like other models (Alexander, Kruczek & Ponterotto, 2005; Wood & Atkins, 2006), our curriculum infused country-specific information, including the health-related beliefs and values of the population with whom the students and faculty would be interacting. The course format included lecture, group exercises, group discussion, reflection papers, readings, videos, field trips, guest speakers, and the use of technology (for consulting and guest lecturing). The expertise of our consultants, including Dr. Marc Prou and Dr. Gerald Porter, who guest lectured, and Khalid Saleem, who facilitated drum classes in Petit Goâve, added value to the course and immersion protocol.

Evaluation components consisted of reflection papers, journaling, and class participation. A major assignment included the creation of a culturally relevant community workshop suitable for presentation in Haiti. The workshop requirements included the integration of language, history, culture and mental health strategies of Haitian Country nationals. Potential workshop topics included psycho-social assessments of anxiety, depression, grief, and attachment. A vital requirement was that the workshops address trauma-impacted populations and promote healing. It was noted, via consultations with our colleagues, that there is not a word for 'trauma' in the Haitian Creole language. Similarly, Carrilio and Mathiesen (2006), in their U.S.-Mexico, cross-border educational program, discussed an analogous issue when explaining the profession of 'social work,' which reportedly did not have a referent in Mexico.

At the conclusion of the course, eight students met the agreed-upon criteria (including self-reflection, self-awareness, maturity, commitment, and knowledge) for the optional immersion experience in Haiti. Of the eight students, two were of Afro-diasporic descent, one identified as Latina, five identified as European/Caucasian American, and only one was male.

Faculty-focused Pre-trip with Consultant. Prior to the conclusion of the course, and with substantial institutional support, all (four) of the course instructors took a brief trip to Haiti in early November 2010, guided by our primary consultant who also served as course co-instructor. This pre-trip occurred two months prior to the planned immersion trip with the college students. The trip was vital to enhancing faculty training and development and to connecting with community liaisons in Haiti. Furthermore, this faculty-focused pre-trip with the consultant was important for the following additional reasons:

1. *Experience in the country.* According to Doyle, Helms and Westrup (2004), faculty members also benefit from international exposure. Of the four course instructors, all had international exposure, but only one (our consultant) had ever been to Haiti.

2. *Mental preparedness.* According to Cordero and Rodriguez (2009), faculty should be prepared to effectively manage student biases and 'isms, some of which will unfold on an immersion experience. However, it is difficult to process one's reactions to a new experience while simultaneously helping students process their reactions to novel stimuli.

Thus, the faculty who had never visited Haiti went first, which helped them process reactions to visual information, buffer a first experience in a new country, and unpack implicit preconceptions.

3. ***Accurate information.*** The pre-trip allowed the faculty to provide first-hand and accurate information to students and the Office of International Education and Programs about what to expect on a first trip to the country.

4. ***Safety analysis.*** As in many study abroad programs, safety was a priority (Johns & Thompson, 2010). Prou and Okeefe (2005) discuss issues of risk, responsibility, and accountability when taking students abroad to Caribbean countries. Most study abroad programs or cultural immersion courses have a U.S. Department of State green light to visit. At the time of our faculty-only pre-trip, concerns about cholera, political instability, and crime continued to proliferate the news, and consequently, the minds of students and their loved ones. Simultaneous university and parental concerns about liability and needs to ensure safety were high. Financial support provided to the teaching faculty to have a pre-trip experiences allowed first-hand evaluation of our intended worksite, security measures, and transportation as well as the process of entry into and exit from the country. Importantly, it also allowed our in-country community liaisons to become acquainted with us and reaffirm our mutual goals and objectives.

5. ***Accommodations analysis.*** A quick review of travel into, out of, and inside the country helped inform the needs we had as well as examine how and what could be done to accommodate student needs. At the time of our immersion, federal regulations regarding accommodations for students with disabilities did not include extraterritorial applications for a study abroad experience, but our Haitian colleagues were as invested in our success as we were in theirs. Thus, between the time of our pre-trip in early November and the time our students arrived in early January, a ramp was created by country nationals to facilitate mobility, thus ensuring accessibility at the housing site for all of our students.

6. ***Community needs assessment.*** During the pre-trip, we observed the community library lacked books and needed painting. Students thus arranged to donate books or paint the library as part of a service component in their experience. Additionally, the topics our students originally chose as workshops were changed to meet the community's specific requests. The community wanted workshops in meditation, leadership, technology, English, dance, drums, coping resources, and general information about mental health.

7. ***Grounds Inspection/change of location.*** Lowe et al. (2008) and Streets (2011a) discuss the challenges and rewards of attracting students to emerging countries for the purpose of increasing global awareness.

One challenge was changing the worksite. Our original location for the immersion experience was intended to be Cap-Haïtien, Haiti. However, due to the political climate, rapidly changing community needs, professional readiness of the students, and concerns about safety and risk factors, especially regarding a recent eruption of cholera in the area, we began to look at alternative locations. Dr. Guerda Nicolas, a co-author on this paper, recommended the relocation of our program from Cap-Haïtien to Petit Goâve, Haiti.

Pre-immersion Activities, Orientation, and Immersion Protocol. The optional pre-immersion component and cultural immersion experience drew heavily from the expertise of our primary consultant for the project, Dr. Nicolas. The University of Miami offered the support and venue for our pre-immersion experience in Miami, Florida. A pre-immersion experience is important because it allows students and faculty to rehearse delivery of the workshops to Haitian experts and to expose students to cultural aspects somewhat similar to Haiti. The pre-immersion activities included a historical tour of Miami's Little Haiti, a visit to Halouba Botanica (a space where religious ceremonies are conducted and healing paraphernalia are purchased), a sampling of Haitian cuisine, and a guided tour of the Little Haiti Cultural Complex (LHCC). The LHCC provides visual and performing arts events, classes, art gallery exhibits, and educational information about Haitian culture. Pre-immersion experiences cannot possibly capture all aspects of what students might experience in a host country, but exposure to the Little Haiti community served as a limited precursor and kinesthetic introduction to some aspects of Haitian culture (food, art, history, community members, religious practices).

Johns and Thompson (2010) discussed how their nursing students in Guatemala witnessed the power of 'Soul Clinics,' (spaces where intense prayer precedes a visit to a health care provider) which demonstrated the intersectionality of emotional and spiritual health. We introduced students to the dynamics of Haitian spirituality in the course, and by visiting a place of worship that respected the practice of Vodun during the pre-immersion experience in Miami. We respected students' preferences to not enter the sanctuary if it conflicted with their notions of spirituality. [In future trips, it could be a learning opportunity to write about what the challenges are to stepping into such a place of worship and what beliefs prevent a silent observation of the temple and practices].

Rehearsal of Immersion Protocol. Our immersion protocol included continued work at the Department of Educational and Psychological Studies of the University of Miami, the home base for our primary consultant. Our students and faculty reviewed cultural information about Haiti and rehearsed and edited the community workshops we had created. Because the audience that listened to the workshops included researchers of Haitian descent, we were able to alter and tweak language that might offend or would otherwise not be appropriate. Additionally, the translators who would accompany us on the trip had an opportunity to familiarize themselves with the content of the workshop material that would be presented. After two-and-a-half days in Miami, the eight students, four professors, one additional consultant from SUNY Brockport, and two translators travelled to Petit Goâve, Haiti, a rural city about two-and-one-half hours southwest of Port-au-Prince. This pre-immersion experience allowed facilitators to further refine our work and prepare for the single-location, short-term immersion experience in Haiti.

Consultant-guided, Community-informed Collaboration. Collaborative relationships matter for the success of the experience (Johns & Thompson, 2010; Carrilio & Mathiesen, 2006). It is normal for course faculty to partner with other organizations

and institutions when cultural immersion work opportunities in the target country or the expertise of the teaching faculty for a particular country are limited. Cultural competency assumes openness to the knowledge and power of persons from the community and respect for community-centered needs and values. In U.S. culture, where 'self-expertness' is highly esteemed, transitioning to consultant-guided, community-informed collaboration is an ongoing and humbling process. Simply securing a community consultant is not sufficient. Trusting, hearing, and processing the advice of the consultant at all phases of the project is easy when tasks are simple; more difficult when outsiders' values and beliefs are opposite to the consultants' perspective. Processing critical incidents and debriefing are essential in a progression toward cultural competency.

Community psychologists understand the importance of reciprocal relationships with community members. Educational institutions encourage connections to the community to support civic engagement, global awareness, and service learning. Additionally, community-based immersion activities have been demonstrated to promote compassion in students (Plante, Lackey & Jeong Yeon, 2009). To this end, we worked with Dr. Nicolas from the University of Miami; Mr. Abner Septembre, community liaison, activist, and Coordonnateur Exécutif for the Haitian non-governmental organization (NGO) Association des Paysans de Vallue (APV); and Mr. Stanly Vivalese, a project coordinator. Working with consultants who have direct ties with country national NGOs is beneficial for the following reasons: it supports linkages already existent in the community, and it supports meeting the needs of the community from an informed perspective. Strict measures exist to be a legitimate Haitian NGO, which includes the following three criteria: founding papers for the organization are established in Haiti; the central office is located in Haiti, and at least two-thirds of the board members are Haitian citizens (Schuller, 2009). Mr. Septembre hosted us at the Hotel Villa Ban-Yen, a location noted for hosting conferences and weddings. APV was a non-denominational Haitian NGO, and its community work was not tied to a religious mission. Dr. Nicolas assisted with trip logistics, helped procure additional consultants, and arranged for bilingual translators. To ease faculty and student transition to the community and its members, Mr. Vivalese provided multiple sessions of a Haitian Creole language class. All students' and faculty's ability to speak and adequately pronounce basic greetings in Creole greatly improved. The expert and local knowledge our consultant partners provided enhanced the experience and understanding of both faculty and students.

Because only a limited number of professionals are credentialed to provide mental health counseling to Haitian Nationals, (Nicolas, personal communication, Feb. 25, 2011), we sought input from community leaders and our cooperating Haitian National non-governmental organization, APV, about what was needed regarding mental health. Although we found out that "counseling as an independent discipline is not currently a part of the emerging formal mental health system in Haiti" (Nicolas, Jean-Jacques, & Wheatley, 2012, p. 510), we did execute community informed workshops that provided psychoeducational material to support emotional health, community cohesiveness, wellness and healing.

Workshops suggested by Mr. Septembre were informed by the needs of the community based on the impact of the earthquake, history of prior contact with foreigners, and the mission of APV. In collaboration with our consultant, we decided that the following workshops would be appreciated and welcomed by the community: Coping Resources (with a focus on children); Dance Wellness; Drumming; Health/Mental Health; Leadership; Technology; and Relaxation and Meditation. Though relaxation and medi-

tation are western-based practices, James, Noel, Favorite and Jean (2012) explain how, "if an intervention is culturally sensitive and compatible, participants can maintain and benefit from evidence–informed Western psychological and local explanatory models and coping mechanisms simultaneously" (p. 114). Consultant-guided, community-informed collaboration ensured a strong measure of local accountability and a needs driven agenda, which according to Zanotti (2010) are markers of a program likely to have long-term positive effects on the community.

        Daily Schedule and Workbooks. Cultural immersion faculty and students were provided a daily schedule (see below) and workbook. The workbook included the pre-trip report (Streets, Brooks, Wolford & Nicolas, 2010) provided to the Office of International Education and Other Programs, the itinerary for the pre-immersion experience in Miami, pre-trip briefing notes, notes from the pre-departure meeting, faculty roles, student roles, emergency plan, in-flight tips, to-do lists, survival Creole (provided by Freeman, 2002), Haitian Creole for Health Care (provided by Prou & Schorin, 2007) and blank pages for notes and journal reflections. Finally, the workbook also contained the Global Assessment of Relational Functioning Scale by the Group for the Advancement of Psychiatry (1996).

Table 1

Overview of Daily Schedule for Cultural Immersion Experience in Petit Goâve, Haiti (2011)

Date/ Time	Thursday 6-Jan	Friday 7-Jan	Saturday 8-Jan	Sunday 9-Jan	Monday 10-Jan
8 to 9 a.m.	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
9 to 11 a.m.	Travel Day	Creole Practice	Cultural Day (Petit Goâve)	Worship/ Church	Creole Practice
				Visit Leoganes[b]	Cultural Exchange[c]
11:30 a.m. to 1 p.m.	Settle into Accom- modations	Ice Breaker English/Creole Language Exchange	Haitian Worldview[a]		Cultural Exchange[c]
1 to 2 p.m.	Lunch	Lunch	Lunch	Lunch	Lunch
2 to 4 p.m.	Tour of Neighborhood/ Community	Community Workshop; Health/ Mental Health Workshop; Drumming	Workshop; Drumming	Workshop; Drumming; Workshop; Leadership Development	Community Workshop; Coping Resources Workshop; Drumming
4 to 5:30 p.m.	Presentation by Mr. Abner Septembre (APV)	Workshop: Dance & Wellness; Workshop: Technology	Workshop: Dance & Wellness; Workshop: Technology Workshop: Dance & Wellness; Workshop: Technology	Workshop: Dance & Wellness; Workshop: Technology	Workshop: Dance & Wellness; Workshop: Technology
6 p.m.	Dinner	Dinner	Dinner	Dinner	Dinner

Date/Time	Thursday 6-Jan	Friday 7-Jan	Saturday 8-Jan	Sunday 9-Jan	Monday 10-Jan
7:30 p.m.		Group Processing	Group Processing	Group Processing	Group Processing
Evening		Students Plan Events		Students Plan Events	Students Plan Events

Table 1 (continued)

Date/Time	Tuesday 11-Jan	Wednesday 12-Jan	Thursday 13-Jan	Friday 14-Jan
8 to 9 a.m.	Breakfast	Breakfast	Breakfast	Breakfast
9 to 11 a.m.	Creole Practice	Day of Remembrance	Creole Practice	Travel Day
	Market			
11:30 a.m. to 1 p.m.	Ice Breaker English/Creole Language Exchange			
1 to 2 p.m.	Lunch	Lunch	Lunch	
2 to 4 p.m.	Community Workshop; Relaxation & Meditation Workshop; Leadership Development Workshop; Drumming		Community Workshop; Consolidation of Gains; Certificates; Celebration; Dance Performance	
4 to 5:30 p.m.	Workshop: Dance & Wellness; Workshop: Technology	Workshop: Dance & Wellness; Workshop: Technology		
6 p.m.	Dinner	Dinner	Dinner	
7:30 p.m.	Group Processing	Group Processing	Group Processing	
Evening				

Note. (a) A discussion of Haitian history, culture; (b) A visit to Leoganes, an area impacted by the earthquake; (c) May include museums, ceremonies, service to community.

Service to Community. The course included a service-learning component in which students accomplished objectives related to the needs of the local Haitian Non-Governmental Organization, APV (Association des Paysans de Vallue). Service learning connects course and textbook material to real-world experiences (Lowe et al., 2008). The local community of 117,504 individuals incurred 15 percent destruction as a result of the earthquake (Raviola, Severe, Therosme, Oswald, Belkin & Eustache, 2013). Friends of Petit-Goâve, a Haitian-American organization, arrived early (Jan. 29, 2010) to assist Petit-Goâviens with emergency aid (David, 2011). According to the U.S. Association for International Migration (2015), the Regional Office of the Ministry for Public Works, Transportation, and Communication building was entirely destroyed, and many churches, the hospital, and some schools were partially or completely destroyed (David, 2011), including the town public library (GreenMyParents, 2010; Kniffel, 2012). To

address these specific needs, students assisted community members in the construction of a memorial dedicated to the memory of those lost in the Jan. 12, 2010, earthquake. The memorial strengthened community cohesion and provided an opportunity to plan for the future. Resulting from this service, students noted respect for the Haitian values of hard work, community, and desire for education. Students provided materials (age-appropriate toys, games and manipulatives) and resources for a children's play day. Additionally, students painted the school library, brought educational supplies, and donated books to the library. Students obtained web resources that offered books and dolls that reflected and affirmed the culture and heritage of Haitian Nationals. Students had brief experiences with farming activities; they observed the planting process and learned about local horticulture.

Tours. Students toured a nearby high school, listened to a local community leader speak about the history of the community, rested at a local beach, and visited the community marketplace and the local radio station.

Evaluation of Program and Outcomes. While short-term (one to six weeks) study abroad programs are not sufficient for linguistic and cultural proficiency (Davison, 2007), they are popular (Holmes, Zayas, & Koyfman, 2012; Lewis & Niesenbaum, 2005; Lowe et al., 2008). Sixty percent of U.S. students who studied abroad in the 2012-2013 academic year stayed short-term, defined as a summer or eight weeks or less (Open Doors, 2014). Engle and Engle (2003) argue for a classification system of study abroad programs in which foreign language competence is a goal. They propose five levels, with level one being a 'study tour' and level five being a 'cross-cultural immersion program.' Foreign language competence was not a realistic goal for our program; however, movement toward cultural competency for future human service providers was. We consider our program a cultural competence-focused immersion protocol for future human service providers due to the eight components discussed in the section entitled Components of a Culturally Competent Immersion Protocol. This list is not exhaustive and may be modified based on the needs of the host/home country participants. Future studies examining the impact of a semester-long course combined with a short-term study abroad program in the helping professions where cultural competency (as discussed and defined in our Trauma Certificate course objectives, including an examination of unconscious bias and ability to provide culturally appropriate interventions) is the priority are needed.

Our eight students were asked to complete a brief survey at the conclusion of the experience based on questions generated from the primary course objectives (see **Table 2**). Students were asked to rate responses on a scale ranging from *Definitely False*, *Mostly False*, *Mostly True*, to *Definitely True*. While we lacked a control group, had a small sample size, and our results may not be generalizable, our student evaluations reflect an increased awareness of Haitian culture, the Haitian worldview, personal biases, and how the media constructs information about Haiti.

Table 2
Survey Questions and Responses by Cultural Immersion Students

Question	Survey Question	Total Number of Students Responding	Number Responding Mostly True or Definitely True
Question 1	My awareness of implicit cultural assumptions in counseling or mental health has increased.	7	7
Question 2	I have developed an increased awareness and sensitivity to different cultural groups.	7	7
Question 3	I have an increased appreciation of the complexity both within and across diverse cultural groups in American culture.	7	7
Question 4	I have an increased appreciation of the complexity both within and across diverse cultural groups in Haitian culture.	7	7
Question 5	My knowledge of Haiti has increased significantly.	7	7
Question 6	I have a deeper understanding of the Haitian worldview.	7	7
Question 7	I have a better idea of appropriate intervention skills to use in counseling/ mental health/psychology that are culturally relevant to individuals of Haitian descent.	8	7
Question 8	I have an increased understanding of multicultural counseling competencies.	8	7
Question 9	I have an increased understanding of my own racial/ethnic identity development.	7	7
Question 10	I am more reflective of my own socialization process.	7	7
Question 11	I am more aware of my own biases.	7	7
Question 12	I have an increased awareness of how media constructs information about/ portrays information about Haiti.	7	7

Community Feedback. Over 200 Petit Goâve community members of all ages participated in the seven workshops offered by our students. Community feedback reflected a genuine appreciation for all workshops and appreciation for the decision to increase the duration and frequency of specific workshops. Of the 36 community evaluations returned, results reflected strong interest in culturally congruent healing practices such as the workshop in African Dance and Drum. African Dance and Drum fits the healing worldview of Haitian Nationals, is a way to support the mental and emotional health of the community (Gray, 2010; Streets, 2011a), and emphasizes the integration of local cultural traditions (IASC, 2007; Wessells, & van Ommeren, 2008).

Community evaluations also reflected a strong interest in continued workshops in English, Technology, and Computing. These findings are similar to those of the Carril-io and Mathiesen (2006) cross-border educational experience, where Mexican nationals displayed an interest in learning and practicing English and meeting with same-aged

peers in a technological environment. In our study, most participants arrived early to be in the workshops and remained late, an ethic reflecting the high esteem placed on education. The workshops were considered a success due to the match between the APV goals and the course objectives. All participants received certificates of attendance for their workshop participation. This celebratory event, held on the last night of the immersion, was replete with refreshments, Haitian music, dancing, and statements expressing community and student appreciation for the workshops and opportunities for connection.

A sustained community partnership with our students, faculty, staff and APV is ideal. Our students connected with the community members, and their activities contributed to the goals of education and health promotion for the community. Furthermore, upon return to the U.S., and in multiple news interviews with the media (SUNY Oswego, 2010a; SUNY Oswego, 2010b; WSYR, 2011 [radio]; YNN, 2011[cable news]), our students consistently expressed a deep appreciation of the resiliencies of Haitian Nationals.

Debriefing. Kimmel and Seifert (2009) and Razack (2002) maintain that simply having an immersion experience is not enough; we must engage students in critical reflection and dialogue about the experience for deep change to occur. To deepen students' understanding of their immersion experience, we debriefed, a practice also encouraged by Plante, Lackey and Jeong Yeon (2009). Debriefing occurred twice, during the immersion experience and at the conclusion of the immersion experience. Faculty encouraged deeper learning of the experience by asking open-ended questions during the tail-end of many nighttime dinners in Haiti. Such questions included *What stood out for you today?* or *What surprised you today?* Another debriefing took place two weeks after returning from Haiti, and again one year later. Students processed individual and collective experiences. Students were also invited to join in interviews with local and regional media outlets, including printed and visual news programs, and to join or support the faculty in giving presentations about the trip to the campus community (Brooks, Streets, Wolford & Nicolas, 2010; Brooks, Wolford & Streets, 2011; Streets, Brooks, & Wolford, 2011; Streets, Brooks, Wolford & Nicolas, 2011). Furthermore, students were encouraged to participate as guest speakers in subsequent offerings of the class which would provide opportunities for deeper reflection. Faculty debriefed each other and with the primary consultant several times after the conclusion of the trip.

Debriefing themes included student values, target-country cultural values, and restraints dictated by the brevity of the experience. Debriefing allowed for richer analysis of personal and collective experiences. For example, some students wanted more 'down time' during the trip. Needing unstructured time is very understandable as students are saturated with novel material to process on cognitive, emotional, and physical levels. Also, the Olympian work ethic modeled and observed in many Haitian Nationals struck several of us at such deep levels that uncomfortable self-comparisons were felt. These needs and observations rubbed against the constraints of the program that only lent us eight days to provide workshops and accomplish mutual objectives and expectations. Dealing with anxiety was another reoccurring debriefing theme. Due to the time of year we executed the immersion program (which corresponded, in Haiti, with presidential elections, the anniversary of the quake, and reported outbreaks of cholera) and the novelty of the geographical environment, anxiety for some students was compounded by unpredictable and unexpected family news back home (illness of members) or the inability to speak to loved ones with desired frequency due to technological glitches or satellite unavailability. Multitasking is a cultural value of youth in the U.S. As a reflection of the U.S.'s value of productivity, it was a reoccurring theme that was discussed. For example,

resisting the urge to use technology while at the dinner table conflicted with optimizing infrequent internet access, as opposed to tending to important home-country responsibilities.

Faculty debriefing included the importance of astutely assessing student developmental needs and perspectives versus compromising or tailoring program changes based on a student-as-customer service framework (for example, some students requested an itemized list of expenses or compared our program with European ones; while there are many ways to unpack the meaning and intent of such a request, we as faculty grappled with and had mixed reactions to it). University values may at times reflect overarching societal values. Thus, in a consumer-driven market economy, the disposition of keeping clients/customers/students happy is a natural cultural site of contest, one that cannot be allowed to trump the inherent challenges, uncertainties, or discomforts that are a part of international study or a cultural immersion experience if that experience is to be successfully meaningful for all involved. Faculty must be clear about their roles as Engle and Engle (2003) aptly stated: "We in this field are educators, not service providers" (p. 5). And faculty must be clear about their intentions, again as Engle and Engle (2003) memorably argue, because "treating students as paying customers with needs is to deprive them of unfamiliarity and ambiguity, the troubling interaction with which is the heart of the successful sojourn" (p. 6).

Debriefing also included examining how cultural values such as individualism, privacy and self-reliance may rub against the more communal values of the host country. In essence, unpacking and carefully examining the cultural and personal values each participant brings from the U.S. to the in-country site (Haiti), and the impact of these values on the group, the course objectives, and the in-country community (Petit Goâve), are important components of debriefing. Debriefing required a constant analysis and reflection on the emotional work, maturity, humility and responsibility required to immerse oneself in another culture. This analysis is reflected in the Myers, Hill & Harwood (2005) immersion program, where students were expected to adopt a 'code of conduct' that reflected "the local culture rather than their North American culture" (p. 175). Finally, our students used the immersion experience to acknowledge, examine, and address their fundamental assumptions about Haitian nationals, which was partially informed by U.S. media.

Conclusions and Recommendations

The following list provides recommendations for future courses that aim to provide an ethno-cultural immersion component in trauma-impacted communities:

- Reduce the subtractive impact humanitarian aid might have. We did not want our presence to be an additional burden on the community or its resources. Thus, the number of students taken (eight), plus the number of professors (four) provided a balance so that electricity, water, food and other resources were not compromised.

- Screen students carefully.

- Connect course objectives with national, state, university, and division objectives. For example, this course complimented our University Sesquicentennial goals and our School of Education division goals.

- Include high-impact educational practices and deep approaches to learning, as advocated by Kuh (2008), all of which are included in this immersion protocol. For example, our course:
  - integrates ideas or information from various sources
  - includes diverse perspectives (and self-reflection) in class discussions, activities, and writing assignments
  - blends ideas from several courses: cultural competence courses, racial-identity courses, as well as history, religion, language courses, etc.
  - provides the means for student-faculty discussion on the experience outside of class
  - requires students to analyze the basic assumptions they had about the Haitian culture and to question these assumptions
  - requires students to organize and synthesize information in a particular aspect of mental health and trauma in the context of culturally appropriate healing practices
  - requires that students make critical judgments about the value and source of information
  - requires that students apply theories / knowledge to practical problems in a new situation
  - asks students to examine the strengths and weaknesses of their views
  - asks students to better understand someone else's views
  - helps students learn something that helped them think differently about how they understand Haiti and its people (Kuh, 2008, p. 23)
- Ask country nationals to provide formal workshops to students. Doerr (2013) provides a unique critique of the ways in which the discourse of cultural immersion creates unintended reversals of power between home and host country nationals. One way to address an issue embedded in the current practice of immersion is by encouraging country nationals to provide workshops or seminars to foreigners so that formalized learning-by-doing activities are reciprocal.
- Offer course credit for the in-country immersion component of the experience.
- Create a cultural immersion portfolio. Alexander, Kruczek & Ponterotto (2005) had an impressive evaluation protocol that included a multicultural counseling portfolio as part of their international cultural immersion field experience. Though our program was not focused on using counseling skills with the host country nationals, the use of elements such as a portfolio might be amended for future programs.
- Incorporate Haitian Nationals who are on a study abroad in the U.S. as part of the course. According to CSIET (2013), there are thousands more students who come to the U.S. for study abroad experience than there are U.S. students who go abroad. An area of continued examination would be factors that contribute to the cultural competency experiences of foreign student nationals immersed in U.S. culture.

Cultural immersion is an intentional opportunity to liberate one's self from socialized bias by examining one lens of truth through the worldview of the country national; a perspective often missing in our educational system. Our model provides an example of how universities are involved in efforts to internationalize the campus and course curriculum. Today's study abroad students will benefit from immersive exposure to fluid conditions that impact global populations and be better prepared for future roles in psychology and other related professions. Curriculum developers, in collaboration with country national experts, must consider how to position and craft their course design so as to provide mutually rewarding country national and foreign national multicultural experiences: Experiences that promote humanitarian dispositions and that contribute to the uncovering, appreciating, and honoring of the perspective of another.

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Quality Assurance in Higher Education in Spain:
An Overview of the Accreditation System

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Abstract

Accreditation has become an important issue in Spain. This paper presents an overview of Spain's accreditation system; a system which is relatively new and has evolved rapidly, fostered by legislative mandates which established accreditation bodies to regulate the quality of higher education institutions. One of the initial challenges faced by accrediting agencies and universities in Spain was the need for a national curricular reform to transform the degree offerings across the country to match with the new European degree system. Discussion about the emergence of the accreditation system and the experiences of accreditors and academics during the nationwide curricular reform are included.

Keywords: Accreditation; accrediting agencies; quality assurance; curricular reform; higher education; Europe; Spain

Quality assurance has become a very important matter for higher education institutions in Spain. The increased pressure for accountability and the need for reliable methods to determine higher education quality are among the factors that propelled the establishment of accreditation agencies in the country. Legislation mandating the creation of a national accreditation and evaluation agency was fundamental to the emergence and adoption of quality frameworks and quality standards. The Bologna Process has resulted in the formation of the European Higher Education Area, EHEA, prompted to some extent the development of accreditation bodies and implementation of accreditation processes in Spain.

For the benefit of the readers who are not familiar with the Bologna Process, I insert here a brief summary, which I have discussed in previous publications. In 1999, in a meeting at the University of Bologna, ministers of education from 29 European countries signed the *Bologna Declaration* making a commitment to transform, through cooperation, an archaic assortment of universities (Bologna Declaration, 1999). Higher education systems across Europe were incompatible; degrees awarded were not equivalent; time to degree completion varied from country to country; there was no common or compatible system of credits; the differences made mobility difficult; quality assurance methods were needed; and there were many other issues derived from historical and national factors (Ríos, 2011). The implementation of the Bologna Process has had an unprecedented impact on European higher education; Spain was one of the original signers in Bologna. Specific objectives included: adopting comparable degrees across Europe; implementation of a credit system to permit transferability; embracing equivalent methods and criteria for quality assurance; facilitating international mobility for students, faculty, researchers, and university administrators (EU Rectors & CRE, 2000, p. 4). A major accomplishment was the negotiation, development, and adoption of the European standards and processes for quality assurance. For the tenth anniversary of the *Bologna*

Declaration, there were 47 participating countries; a new declaration covering the decade 2010 to 2020 was signed, and the name of European Higher Education Area, EHEA, was officially adopted (Budapest-Vienna Declaration, 2010, para. 1).

Higher Education institutions in Spain have experienced major transformations and challenges in the last decade, in the process of aligning their programs and degree offerings to the standards of the European Higher Education Area. Meeting the criteria established by the *Standards and Guidelines for Quality Assurance in the European Higher Education Area* and assuring the quality of the professoriate has become central to the work of national and regional accrediting agencies in the country. Universities across Spain have been subjected to external demands for accountability and have had to demonstrate that they meet quality indicators. The emphasis of the discussion in this study is on the existing quality assurance agencies in the different regions of the country and the extensive curricular reform that has been accomplished by universities across the country. The findings of this research are certainly relevant for international cooperation and partnerships as well as for practitioners in the field of international higher education interested in establishing exchange programs with universities in Spain.

Scholarship on Higher Education Quality in Europe and Spain

Higher education institutions around the world have been faced with unprecedented demands for accountability. External quality assurance organizations, dedicated to establishing standards or criteria to evaluate higher education institutions, have emerged across the globe. Determining the quality of higher education institutions has become the topic of a considerable number of scholarly articles and research papers. In Europe, the scholarship related to higher education quality became important with the advent of the Bologna Process and the creation of the European Higher Education Area. Parallel to the proliferation of books, journal articles, and other publications on the subject, there has been a worldwide growth in the number of conferences, symposiums, forums and other events related to higher education quality. Review of the literature on higher education quality shows that many of the publications are produced by the organizations in charge of determining the quality of higher education systems. Some of the matters covered in the literature include: assessment and learning outcomes (ENQA, 2005; Adamson, et al., 2010; Kallioinen, 2010; Nair, 2013; Zlatkin-Troitschanskaia, Shavelson & Kuhn, 2015); lifelong learning (Kehm & Lischka, 2001; European Commission, 2008; ESU, 2010b); accountability (King, 2007; Rosa & Teixeira, 2014; Raban & Cairns, 2015); quality in teaching and learning (Leitner, 1998; Požarnik, 2009; Kehm, 2010; Nen, 2014; international cooperation (Nyborg, 2003; Sursock & Smidt, 2010; ESU, 2010a; Papatsiba, 2014); student involvement (Bateson, & Taylor, 2004; Berlin ESIB, 2007; Pabian & Minksova, 2011); internal and external quality assurance (Raban, 2007; Kehm, 2010; Blackstock, 2012; Eaton, 2013); mobility (Zgaga, 2006; Brus & Scholz, 2007; Wächter, 2013; Behle, 2014); and transparency (Costes, et al., 2010; Garben, 2010; Westerheijden, 2014).

Quality assurance in higher education in Spain is addressed in a number of recent scholarly publications. Most of the themes covered in these publications are similar to those addressed in the literature of quality assurance for other European countries. Subjects such as assessment of student learning outcomes (Martín, 2006; Pierce & Robisco, 2010; Ion & Cano, 2011; Duque, L.C., Duque, J.C. & Suriñach, 2013; Lopez-Pastor, Pintor, Muros & Webb, 2013; Ramos, et al., 2015); accountability (Fernandez, 1997; Jimenez, M. P., 2007; Marti, Puertas & Calafat, 2014; Arribas & Martínez, 2015); compe-

tencies and labor market demands (Ion & Cano, 2011; 2012; Lafuente, Martinez, Palacio-Massotti & Pardinas, 2012; Gonzalez, Arquero & Hassall, 2014); internationalization and mobility (Rodríguez, M.J., 2011); educational reform (Pinto, 2010; Cruz-Castro & Sanz-Menéndez, 2015); and the quality of the professoriate (Jimenez & Palmero, 2007; Pozo, Bretones, Martos & Alonso, 2011; Trullen & Rodriguez, S., 2013; Hernández-Pina, 2014) are frequently addressed in the literature.

A frequent theme in scholarly publications about the quality of higher education in Spain is the influence of financial aspects (Pérez, 2004; Fernandez & Vaquero, 2005; Jimenez, M.P., 2007; Hernández & Pérez, 2010). The recent national economic crisis in Spain has limited some of the financial resources available to higher education institutions; therefore, this is a recurrent theme in the literature.

The struggle to determine and improve the quality of its university system is not exclusive of Spain. As mentioned above; this trend can be seen in most European countries and has been a central part of the recent changes promoted by the European Higher Education Area. The European Association for Quality Assurance in Higher Education published, in 2005, the S*tandards and Guidelines for Quality Assurance in the European Higher Education Area* (ENQA, 2005). The European ministers of education adopted these standards during the Bologna Process summit held in Bergen, Norway in 2005 (Bergen Communiqué, 2005).

Scope and Limitations

The scope of this paper is limited to the analysis of the accreditation system that regulates higher education institutions in Spain, with the objective of providing an overview of the recognized accrediting bodies that determine institutional quality in the country and on the work of these agencies with higher education institutions in the extensive national curricular reform. The discussion presented here is based on field research conducted in Spain; visits to a dozen universities; interviews with university administrators, faculty members, and accreditors; and review of selected documents published by accrediting agencies, universities, and other key stakeholders. Only public universities were included in the interviews. Due to the purpose and scope of the paper, I set limits to the aspects covered. I focus on portraying an overview of Spain's quality assurance system for higher education, discussing the scope of responsibilities of the different stakeholders involved in the determination and improvement of the quality of higher education institutions in Spain. The study examines: the responsibilities of the external quality assurance agencies, the roles of national and regional organizations, and the changes that have occurred at the university level as a result of the adaptation to the European Higher Education Area, including the national curricular reform.

This article will not address specific indicators of quality or details of the processes for quality assurance at the institutional level. I have set limits to the sources reviewed, as the abundance of reports produced by accreditors and institutions is vast. The interviews held in Spain were mostly in Spanish, in which I am fluent. While most of the accrediting bodies provided responses and documentation in Spanish or in English translations, some of the responses and documents analyzed were written in the regional languages spoken in Spain. I translated some of the original documents and statements from *Spanish*, *Català*, *Valencià*, *Galego*, and *Euskara*; I have proficiency in Spanish, but while not fully proficient in the other regional languages of Spain, I was able to analyze the material, and I assume the responsibility for the translations.

Methods and Procedures

In addition to the extensive review of literature, the research approach selected for this study is qualitative, and includes document analysis and interviews. During the process of research, sources of information not originally contemplated were identified.

In preparation for this study, requests for interviews and for access to relevant accreditation documents were made to the national accreditation agency in Spain, *Agencia Nacional de Evaluación de la Calidad y Acreditación* (ANECA), and to a number of universities in different regions of the country. Accreditors and quality experts in higher education in Spain were consulted for assistance in selecting the institutions to be visited. Contacts were made with the responsible persons at the institutions and a schedule for visits and interviews was established. Letters requesting interviews and including sample questions were sent to selected participants, including accreditors, higher education institutions, and recognized experts in quality issues in higher education in the country. In-depth, semi-structured interviews were scheduled and were conducted in the field. Interviews took place at the participant universities or in the accreditor's offices.

The documents analyzed include relevant legislation impacting higher education accreditation; the published and disseminated standards, policies, and procedures of accrediting agencies; institutional self-studies, strategic plans, assessment plans, internal policies and procedures; and a myriad of documents developed by the institutions. In addition, relevant documents were obtained from the Ministry of Education.

Official documents containing policies and procedures are important research data. Creswell (2008) considers that documents can provide significant and valuable data for a researcher: "these sources provide valuable information in helping researchers understand central phenomena in qualitative studies" Creswell (2008, p. 230, para. 5). As Best & Kahn (1989) indicated: "Documents are an important source of data. … [W]hen document analysis is used as descriptive research, current documents and issues are the foci. The analysis is concerned with the exploration of the status of some phenomenon at a particular time or its development over a period of time" (Best and Kahn, 1989, p. 90, para. 3). Also, according to Best and Khan: "Content or document analysis... is helpful in evaluating or explaining social or educational practices" (Best and Kahn, 1989, p. 92, para. 1).

Important additional sources of information about the status of accreditation in Spain were discovered as a result of contacts established. A number of documents and studies of the status of accreditation in some of the regions were obtained and analyzed as well.

For this research, interviews were an important source for understanding the matter under study. Creswell (2008) affirms that during an interview, "the interviewer has better control over the types of information received, because the interviewer can ask specific questions to elicit this information" (Creswell, 2008, p. 226, para. 2). According to Merriam (1998), interviews are an important source of qualitative data. Interviews are considered by Best & Kahn (1989) to have some advantages in qualitative research as they allow participants to expand in the description of the phenomena under study. Best and Kahn have indicated that it is generally easier for people to have a conversation and give oral answers than to prepare written responses: "The interview is often superior to other data-gathering devices. One reason is that people are usually more willing to talk than to write" (Best & Kahn, 1989, p. 201, para. 2).

Interview protocols were specially designed for this particular study. The participants in the interviews conducted for this research were accreditation officials, university administrators, faculty members, and university students. They were willing to answer questions and capable of communicating and discussing accreditation issues. Creswell (2008) has indicated that "One-on-one interviews are ideal for interviewing participants who are not hesitant to speak, are articulate, and who can share ideas comfortably" (Creswell, 2008, p. 226, para. 5).

Who Controls Higher Education in Spain?

The government involvement and governance of higher education institutions in Spain is quite different from the model we are used to in the U.S. The control of higher education in Spain also has distinctive features from other countries in the European Higher Education Area.

There are multiple players exerting external control over universities in Spain. The central government of the country has an authority over what happens in higher education. Spain's national government exerts control over universities through legislative acts and nationwide laws that affect universities across the country. Legislative acts and royal decrees are signed by the king. There have been a number of parliamentary resolutions passed in the last decade regarding higher education. As does other European countries, Spain has a Ministry of Education; the full name of Spain's ministry is "Ministry of Education, Culture and Sport" (*Ministerio de Educación Cultura y Deporte*). The ministry has specific responsibilities concerning the country's higher education system. The control of the higher education system in the nation is vested in the Minister of Education. Under the minister of education there is a Secretariat of Education (*Secretaría de Estado de Educación, Formación Profesional y Universidades*) and a General Secretariat for Universities (*Secretaría General de Universidades*); each of these entities has its respective officers and specific responsibilities regarding higher education institutions.

Spain has 17 *Comunidades Autónomas* or autonomous communities, which have specific powers under the law regarding their local universities. Governments in these autonomous communities have also a stake in higher education. Given that autonomous communities provide funding for public higher education, regional governments also have authority over their institutions. Regional parliaments enact laws concerning the universities in their area. The scope of government control varies from region to region, but regional governments have substantial responsibilities for the quality of the universities and can be involved in different ways, for example, creating new programs, eliminating programs, or deciding to support specific research or innovations. In some instances, these responsibilities are delegated to a regional minister in charge of higher education in the specific region of the country. Universities also have an internal structure of governance and are usually led by a *Rector* who holds a post similar to that of our university presidents.

There is a legal framework within which universities in Spain operate. While this paper does not intend to cover in detail how the legal framework has evolved, it is necessary to mention the legislation controlling higher education. Spain's higher education law is referred to as *Ley Orgánica de Universidades* (LOU), which can be translated as "Organic Law of Universities" (LOU, 2001). In 2001 the King of Spain, Juan Carlos I, signed this national law that regulates the university system. The acronym used for the legislation is LOU/2001.

The LOU was amended and became *Ley Orgánica de Universidades Modificada*, LOMLOU, or in my translation: "Law of Universities Modified" (LOMLOU, 2007). The amendments to the law took place in 2007 and the amended law is known as LOMLOU/2007. I will use these acronyms, LOU/2001 and LOMLOU/2007, to refer to these laws hereafter.

The policy-making organism issuing nationwide policies affecting higher education is a joint council that includes the nation's Minister of Education and the ministers in charge of higher education from the autonomous communities across the country. This policy-making organism is named *Conferencia General de Política Universitaria*. For the purpose of this paper I will refer to this council as "University Policymaking General Conference of Ministers" [Author's translation].

In addition to the council mentioned above, there is a council formed mostly of university administrators called *Consejo de Universidades* or, in English "Council of Universities" [Author's translation]. The "Council of Universities" is an advisory body and includes university presidents or *rectores* from both public and private universities as well as the nation's Minister of Education. The organic higher education laws LOU/2001 and LOMLOU/2007 specify the responsibilities of this council.

The national councils "Council of Universities" and "University Policymaking General Conference of Ministers" discussed above are part of the overall organization and governance of the higher education system in Spain. There are a number of additional bodies at the local, regional, and national levels, involved in the regulatory aspects of higher education institutions. The internal governance and policies of each university create another layer of authority.

When this research was conducted, the Spanish higher education system included 50 public universities and 29 private higher education institutions. The number of public universities continues to be the same at the time of preparing this paper. There are now 33 private higher education institutions. As previously mentioned, private universities were not included in the interviews leading to this paper. Most of the public universities (48 of the 50) are funded from the autonomous communities where they are physically located. Only two public higher education institutions depend primarily on the Ministry of Education for funding (Pérez, 2004, p. 307, para. 3).

Overview of Quality Assurance Agencies in Spain

Legislation LOU/2001 mandated the establishment of mechanisms of external quality assurance. The law specifically mandates the creation of a national accreditation agency and delineates its charter. LOU/2001, Title V states that the agency will be named *Agencia Nacional de Evaluación de la Calidad y Acreditación* (ANECA), which can be translated as National Agency for the Evaluation of Quality and Accreditation. The legislation has given ANECA the charge of guaranteeing the quality of the country's University System (LOU, 2001).

During my research, I visited the headquarters of ANECA in Madrid, and had the opportunity to conduct interviews. The agency has a very detailed action plan and multiple programs to assess quality. In order to ensure the quality of the whole system of higher education in Spain, ANECA coordinates with the regional accrediting agencies the processes of accreditation, evaluation, and certification. As the national accrediting agency, the functions and responsibilities of ANECA cover all universities across Spain.

The 17 autonomous communities are Andalusia, Aragon, Asturias, Balearic Islands, Basque Country, Canary Islands, Cantabria, Castille and León, Castille-La Mancha, Catalonia, Extremadura, Galicia, La Rioja, Madrid, Murcia, Navarre, and Valencia. Some of these communities have created their own "regional" quality assurance organizations. At the time of conducting this study, 10 of the autonomous communities had their own agency to monitor the quality of the universities in their own region. The universities located in autonomous communities that had not formed their own accreditation organization reported directly to ANECA.

According to ANECA's charter and bylaws, as an umbrella organization, the agency has the responsibility to coordinate and cooperate with the external quality assurance organizations established in the autonomous communities. The parameters for the cooperative work between ANECA and the regional agencies are delineated in LOMLOU/2007 and reflected in ANECA's bylaws (ANECA Bylaws, 2013, Art. 7, p.4). ANECA has the responsibility for assuring the quality of not only university degrees nationwide, but also those degrees offered or awarded by Spanish universities in foreign countries (ANECA Bylaws, 2013, Art.1.3, p.1). The mission statement of ANECA indicates that ensuring the quality of the higher education system in the country is its main responsibility, and that the agency strives for fostering the improvement of all the Spanish universities. ANECA summarizes its mission and charter as follows: "To promote quality assurance (QA) in the system of higher education in Spain together with its continuous improvement and enhancement, through guidance and orientation, evaluation, certification and accreditation, thereby contributing to the consolidation of the European Higher Education Area and accountability to society" (ANECA, 2015b, para. 2) [English in the original].

ANECA officials interviewed for this study indicated that the agency strives to conduct its work with transparency, independence and objectivity. They define the organization as an agency dedicated to serving the society. It was mentioned that the agency is committed to the European standards for Quality in Higher Education (personal communication).

ANECA holds membership in several European and international quality assurance organizations. In 2003 ANECA became one of the founding members of the European Consortium for Accreditation, ECA. In the same year ANECA became a member of the accreditation organization *Red Iberoamericana para el Aseguramiento de la Calidad en la Educación Superior* (RIACES), which includes quality assurance agencies from the Iberic peninsula (Spain and Portugal) and Latin America. ANECA is a founding member of the European Association for Quality Assurance in Higher Education, ENQA, and has gained membership in the International Network for Quality Assurance Agencies in Higher Education, INQAAHE (ANECA, 2015a).

In the course of this research, an unexpected finding was to notice the linguistic diversity across the country; and to what extent the regional languages in Spain continue to be used for official documents and research. Accrediting agencies in the regions where a language other than Spanish is the official language have prepared materials and documentation in the language of their region. It was interesting to notice how proud the autonomous communities are of their regional languages and their efforts for preserving the linguistic richness of the country.

The ten regional quality assurance agencies are listed in **Table 1**. The names of the accrediting agencies are listed in English, followed by their actual names in the language of their regions (Spanish, Català, Valencià, Galego, or Euskara) and their acronyms.

Table 1

Regional Accrediting Agencies in Spain

1.	Agency for Quality Assurance in the Galician University System, Axencia para a Calidade do Sistema Universitario de Galicia, ACSUG
2.	Agency for Quality of the Basque University System, Euskal Unibertsitate Sistemaren Kalitate Agentzia, UNIBASQ
3.	Agency for University Quality and Prospective Aragon, Agencia de Calidad y Prospectiva Universitaria de Aragón, ACPUA
4.	Agency for University Quality Assurance of the Balearic Islands, L'Agència de Qualitat Universitària de les Illes Balears, AQUIB
5.	Andalusian Agency of Knowledge - Direction of Evaluation and Accreditation, Agencia Andaluza del Conocimiento - Dirección de Evaluación y Acreditación, AAC-DEVA
6.	Canarian Agency for University Quality and Educational Evaluation, Agencia Canaria de Calidad Universitaria y Evaluación Educativa, ACCUEE
7.	Catalan University Quality Assurance Agency, Agència per a la Qualitat del Sistema Universitari AQU Catalunya
8.	Madrid Knowledge Foundation, Fundación para el Conocimiento Madri+d, FCM [The plus sign "+" is part of the official name]
9.	Quality Assurance Agency for the University System in Castille & León, Agencia para la Calidad del Sistema Universitario de Castilla y León, CSUCYL
10.	Valencian Agency for Evaluation and Prospective, Agència Valenciana d'Avaluació i Prospectiva, AVAP

During the interview, ANECA officials explained the work of the agency in coordinating and collaborating with the ten quality assurance agencies in the autonomous communities. While the regional agencies are responsible to ensure quality in the university system in their particular region, national legislation has determined the extent of the "shared" responsibilities of the regional agencies and ANECA. As I have mentioned before, the relations between ANECA and the regional accreditation agencies are regulated by the Organic Laws LOU/2001 and LOMLOU/2007. As noted above, the regional governments have also enacted laws concerning the higher education institutions in their own regions (LOU, 2001; LOMLOU, 2007).

Accrediting agencies in the autonomous communities have to respond to regional and national legislation. Regional agencies have competency over the evaluation, accreditation, and certification of higher education quality in their own regions, within the limitations that the laws (LOU/2001 and LOMLOU/2007) impose. During the interviews conducted, I found that some of the responsibilities of ANECA, the national agency, and the regional agencies overlap. The answers that I received indicate that there is, to some extent, a sharing of duties. However, the evaluation of academic personnel and the determination of faculty qualifications is under the responsibility of ANECA, mandated by a royal decree issued in October 2007 (Real Decreto, 2007). ANECA has formed commit-

tees or panels of experts in the different disciplines and has specific procedures for the evaluation of academics. In addition to evaluation by ANECA, academic personnel are also evaluated by some of the regional accreditors.

There have been legal challenges to the mandate of the evaluation of faculty by ANECA. Some academics consider the standards of some regional agencies to be higher and stricter than ANECA's standards. However, the Spanish Supreme Court (*Tribunal Constitucional*) has asserted that the evaluation of professors made by ANECA has validity across the country (Álvarez & Vallespín, 2014). A deeper discussion about evaluation of faculty is outside the scope of this paper.

There are significant differences among the accrediting agencies in Spain. ANECA is certainly different because of its national charge and its coordinating responsibilities for the overall quality assurance system of the country. The regional accrediting agencies present striking differences among themselves. These differences are based on several factors, including the number of institutions in each region, the funding provided by the local governments, the priorities of the region, the political environment, the location, and cultural factors such as language. A few examples follow to give a sense of the differences.

The number of universities under the responsibility of each regional accrediting agency varies from as low as one institution to more than a dozen universities. Comparing the number of higher education institutions under the responsibility of each agency, I found cases such as *AQUIB*, the agency for University Quality Assurance of the Balearic Islands, where there is only one university, in contrast with the quality assurance agency for the community of Madrid, *FCM*, where there are at least 15 higher education institutions.

As mentioned before, the regional government in the autonomous communities has regulatory jurisdiction over its universities, except in matters explicit in the Organic Laws LOU/2001 and LOMLOU/2007. Accrediting agencies and public universities in the autonomous communities receive funding from the local government and are supported in many ways by regional authorities. Therefore, the quality assurance agencies established by the autonomous communities have dissimilar resources. The internal organization and number of staff varies depending of the number of institutions under their responsibility.

Given that Spain's accrediting agencies operate within the overall framework of the European Higher Education Area, EHEA, the agencies have taken measures to maintain independent judgments in their processes and decision making. The adopted *Standards and Guidelines for Quality Assurance in the European Higher Education Area* include a standard requiring independence: "3.3 Independence - Standard: Agencies should be independent and act autonomously. They should have full responsibility for their operations and the outcomes of those operations without third party influence" (ESG, 2015, p. 18, para. 7) [English in the original].

Spain's accrediting agencies place emphasis on their independent status in their publications and reports. All the agencies have regulations and procedures to ensure independent judgment in evaluation and accreditation decisions. Some agencies have some additional financial sources or their own budgets and capital resources. The agencies generally are governed by a board of directors or board of trustees. These boards usually include representatives from the universities, the government, and the community.

In comparison with the accreditation processes that I have previously studied in Latin-America and the U.S., I found that there is more government involvement in processes of quality assurance in Spain. Quality assurance agencies seem to strive to maintain transparency and independence from the government; however, organic laws such as LOU/2001 and LOMLOU/2007 and laws passed by the governments of the autonomous communities set parameters for government involvement. This is a political matter and universities and accrediting agency officials have to operate within the legal framework. The independence of the agencies from the government is a matter that raises questions and deserves further study. During the interviews, I perceived some uneasiness in answering questions about this issue. The statement by Eaton (2013) regarding the increased government involvement in the U.S. accreditation is certainly applicable to Spain: "[A]ccreditation is increasingly government-controlled, serving more and more as an instrument of government policy and making accreditors, increasingly, actors in the political world …" (Eaton, 2013, p. 1, para. 1).

Some regional agencies have achieved international recognition and are members of European or international quality organizations, while others remain local. For example, the quality assurance agencies in the regions of Cataluña (AQU), Andalusia (AAC-DEVA), Galicia (ACSUG), Castilla y León (ACSUCYL), Basque Country (UNIBASQ), and Madrid (FCM) have gained membership in the European Association for Quality Assurance in Higher Education, ENQA. ANECA, the national accreditor, is also a member of ENQA (ENQA, 2015).

In another example, the International Network for Quality Assurance Agencies in Higher Education, INQAAHE, a worldwide quality assurance organization, has included as full members the regional agencies of Andalusia (AAC-DEVA), Basque Country (UNIBASQ), and Cataluña (AQU). ANECA is also a full member of INQAAHE (INQAAHE, 2015).

Several of the accrediting agencies in the autonomous communities are recognized by the European Quality Assurance Register for Higher Education, EQAR, including: Cataluña (AQU), Andalusia (AAC-DEVA), Galicia (ACSUG), Castilla y León (ACSUCYL), Basque Country (UNIBASQ), and Madrid (FCM). This European registry includes higher education accrediting agencies that have embraced European quality assurance principles and demonstrated satisfactory compliance with the *Standards and Guidelines for Quality Assurance in the European Higher Education Area*. Spain's national accreditor ANECA is also recognized by EQAR (EQAR, 2015).

Most regional agencies were founded between 2001 and 2005, after LOU/2001 was passed. An exception is the Catalan University Quality Assurance Agency, AQU, which was the first quality assurance agency in Spain, and which has existed even before the Bologna Process started in Europe. The agency was formed as a consortium for the quality of the university system in 1996 and subsequently modified its name to the current AQU Catalunya (AQU, 2015).

Quality assurance agencies have formed a national collaborative organization that includes regional accrediting agencies and the national agency, ANECA. This organization has been named: Spanish Network of University Quality Agencies (*Red Española de Agencias de Calidad Universitaria [REACU]*). The creation of REACU took place in 2006 during a meeting of agencies representatives in Tordesillas, Valladolid. The need of collaboration and mutual recognition was central to the formation of REACU. Universities in Spain were experiencing unprecedented changes as a result of the adoption of the European framework of comparable degrees and the European standards and processes

for quality assurance. The Bologna Process and the national organic law, LOU/2001, had prompted an extensive curricular reform. Quality assurance agencies had to synchronize their processes and ensure that institutions under their responsibility met the challenges faced (ACSUCYL, 2006).

In its charter document the objectives of REACU are stated as follows: "REACU's main goals include promoting cooperation amongst Spanish university quality assurance agencies and contributing to creating the conditions for the mutual recognition of decisions.… and will act as a forum in which to put forward and develop standards, procedures and guidelines …" (REACU Charter, 2006, para. 4). [English in the original] This organization of quality assurance agencies, REACU, continues to play an important collaborative role as it includes representation of the regional accrediting agencies (ACSUCYL, 2006).

There are other influential organizations, such as the Conference of University Presidents (*Conferencia de Rectores de Universidades Españolas [CRUE]*), which has just changed its brand to "*CRUE Universidades Españolas.*" This association, formed by the university presidents, represents all higher education institutions in the country, public and private, and its general assembly includes the 76 university presidents in the country. The CRUE states that its role is to be the voice of the Spanish universities at the national and international levels. The CRUE is the representative of the academic community in dealings with the central government, the Ministry of Education, or national accreditors. The organization coordinates actions related to higher education policies and the shared interests of the Spanish university system. During my research I found that the CRUE brings an academic viewpoint to the national discussions; this is an association of universities supporting common goals. As a clarification, the CRUE is not the same organism as the "Council of Universities" discussed above, which also includes university presidents (CRUE, 2015).

Changes as a Result of Accreditation

In the midst of the Bologna Process and the implementation of a national accreditation, university administrators and the professoriate across Spain were faced with significant challenges. Important institutional and program changes have occurred since the adoption of the European framework of comparable degrees and the European standards and processes for quality assurance. An extensive curricular reform and emphasis on improving teaching and assessing learning outcomes have been part of the transformation.

The government initiative "University Strategy 2015" (*Estrategia Universidad 2015*) was launched in 2010 as a national strategic plan to be accomplished by the year 2015. One of its objectives was to modernize the Spanish higher education system. Universities were required to adapt their curricula and programs to be compatible with the European Higher Education Area. Universities had a time frame to make major adaptations and change their degree offerings to the three-cycle curricular reform that had been adopted in most European countries (ESTR, 2010, p. 23). In the process of re-designing their degrees, universities had to make major changes "in terms of governance, financial structure, employability, strategic campus aggregations …" (ESTR, 2010, p. 23, para. 2). [English in the original] Higher education institutions were prompted to "offer comparable, flexible, diversified teaching that encourages mobility and life-long learning, that is cross-disciplinary and directly linked to the needs of society, and that prepares the students for the specific job market they face" (ESTR, 2010, p. 23 para. 2). [English in the original]

During the interviews I held in universities in different regions of Spain, I found that faculty and administrators had spent significant time and resources in accomplishing the curricular reform necessary to be compatible with the European Higher Education Area (EHEA). A significant number of the degree offerings had been transformed to harmonize with the rest of Europe. Old degrees were being phased out to accommodate students who were in the process of completion. Universities established quality control measures and continued working with accrediting agencies in the numerous required processes. An overall sense of satisfaction with these accomplishments was reflected in the comments of university administrators and faculty members, especially the ones who had significant involvement in the process of curricular reform.

In 2012 ANECA, in collaboration with regional accreditors, issued a report stating that in just three years, universities across the country had transformed thousands of official degrees and adapted them to the European framework: *"Fruto del enorme trabajo de las instituciones de educación superior, en apenas tres años se ha concentrado la rápida renovación del diseño de varios miles de títulos oficiales, con el propósito de adaptarlos al nuevo marco europeo de enseñanza superior"* (ICU, 2012, p.7, para. 2).

The ANECA report also states that by the end of 2012, universities had nearly six thousand new degree titles adapted to the European framework, which had received favorable verification by the agency. Most of the degrees were new undergraduate and Master degrees. The agency report disclosed that new doctorate degrees were in the process of development: *"Así, al cierre de 2012, el conjunto de las universidades españolas cuentan con cerca de seis mil nuevos títulos con informe favorable para la verificación. A dichos títulos, fundamentalmente de grado y de máster, se prevé se añadan nuevos títulos de doctorado en un número importante"* (ICU, 2012, p.8, para. 1).

In its report of the status of universities in 2014, ANECA indicated that, since 2011, about two thousand new Masters and undergraduate degrees, and more than a thousand new doctorate degrees, had been developed in accordance with the European framework (ICU, 2014, pp. 15-16). ANECA recognized the hard work of universities and accrediting agencies in accomplishing this massive curricular reform (ICU, 2014, p. 16).

In my visits to different universities I found that several had created posts and committees dedicated to work on quality assurance or to work on documenting compliance with national or regional accreditation requirements. All academics, administrators, and faculty interviewed were aware of the accreditation agencies and had been involved in some way in the curricular reform or in committees working on some facet of accreditation. I also found in the course of the interviews that administrators and faculty were, in general, proud of the achieved accomplishments in matters of meeting accreditation requirements. Some academic participants explained that, during the process, it was not always easy to keep up with their regular teaching and research responsibilities and to find time to work on multiple committees and prepare accreditation documents. There were a few who had some complaints about the never ending paper work and excessive documentation, or who referred to the process as very bureaucratic.

Most students seemed satisfied with the recent curricular changes and with the new degree structures and study cycles that have been designed to align across the European Higher Education Area (EHEA). The students interviewed were not aware of ANECA or the regional agency in charge of their university.

Comments from university administrators indicated that accreditation demands and processes had caused increased faculty involvement and teamwork. Some professors who used to work in isolation became more engaged and collaborative. Among academ-

ics, there was a sense of pride in the new degree offerings, and most agreed that the new degree offerings being implemented responded to the needs of society. Some academics indicated that the new curricula prepared their students better for the demands of the European employment market.

Despite the multiple challenges presented in a nation-wide establishment of an accreditation system and curricular reform, Spain's higher education system has achieved important results and has changed significantly. Universities across the country have now more than eight thousand new degree offerings that have received favorable accreditation reviews (ICU, 2014, p. 16). This research demonstrates the resilience and engagement of the professoriate and university administrators across Spain who had spent substantial time, beyond their regular responsibilities, working in many committees, councils, and task forces making sure that their institutions met the European Higher Education Area quality standards.

Conclusions and Recommendations for Further Research

The preceding pages present some of the complexities of the quality assurance system in Spain and the agencies in charge of the accreditation of higher education institutions. There are intrinsic differences in how the process of quality assurance emerged in Spain compared to how voluntary institutional accreditation was developed and functions in the U.S. While the aim of accrediting agencies worldwide is basically the same, bringing quality to higher education, the efforts for quality assurance in Spain and in particular the overall curricular reform that took place in a restricted time framework were worthy of study. The experiences and the coordinated work of universities in Spain offer lessons for universities in different settings, and provide ideas for further research questions, as there are many issues to explore.

Academics such as myself, who have been involved for years in curricular design and program development, appreciate the difficulties involved in changing the curricula, not only of a program, degree, or department, but of all the universities in a country simultaneously, which seems like an unachievable task. The many hours of negotiation and compromise that we spend when modifying a degree plan, discussing which courses are more needed and which courses should be eliminated, have to be multiplied many times to produce all the curricular changes that the professoriate in Spain achieved. As I analyze the information retrieved from documents and interviews, it is clear that the legislatures, laws, ministers, and accrediting agencies created the authority for accomplishing the changes. However, the actual implementation of accreditation criteria and curricular reform was achieved at the institutions of higher education. University officials led the effort at the campus level, but it was the professoriate, the faculty, and staff members who did the field work and were able to achieve the transformation of the Spanish higher education system.

Higher education institutions in Spain have aligned their degrees and credit system to the European Higher Education Area. The adoption of the European standards for quality assurance has made universities in Spain even more open than before to international collaboration and partnerships, as international mobility is encouraged in the standards. Understanding the accreditation system currently in place in Spain, and the accreditation status of universities and programs, can be helpful for American universities and practitioners in the field of international higher education when selecting sites for exchange programs and in the process of making decisions on partnerships with universities in Spain.

In the course of this research, it was fascinating to find how regional languages continue to be central to the identity of the different regions of Spain. I had expected to have to translate material just from Spanish; instead, I found that languages such as Català, Valencià, Galego, and Euskara were used in their particular regions. The cultural diversity across Spain and among the autonomous communities would be an interesting area for future research. Another research question could be determining to what extent the decision of the regional governments to have their own accrediting body was influenced by regional pride.

Among the issues that deserve further study are the recent growth of the number of private higher institutions in Spain, their accreditation status, and internal quality assurance processes. Private universities were not included in the present study, and their proliferation brings up questions that should be studied.

Given that there is an emergence of online courses and programs in Spain, further research is needed to study the quality of online offerings across the Spanish higher education system and the approaches of accrediting agencies in the evaluation of online offerings.

A study of the academic profession in Spain is necessary. There are many issues about the faculty in Spain that would be important to study, such as professional motivations, gender issues, qualifications, workload, compensation, ranks, and academic freedom. An analysis of the results of the evaluation of academics by ANECA deserves further research.

Finally, I believe that a comparative study of the accreditation system in Spain with accreditation systems of other countries would be an interesting research project.

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Lessons Learned from Implementing an Intercultural Communication Training Program for Pre-Departure Expatriates

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Abstract

Expatriate preparation is an ever growing area of interest in a globalized economy sharing a globalized workforce. For decades, scholars have sought methods for best preparing expatriates for host culture experiences. Research has revealed an array of factors leading to intercultural readiness success which has led to the creation of various assessments and training programs. Many of these programs offer strong returns on investment for governmental, private, and missions organizations that regularly send people abroad. However, even in the presence of research-based expatriate preparation programs, the expatriate failure rate still reaches nearly 65 percent. There seems to be a disconnect between even a high quality expatriate preparation program and the corresponding experience, revealing that even the best programs can fail to adequately prepare expatriates for an abroad experience. After a decade of studying and teaching intercultural communication, plus years of training pre-departure expatriates, the author offers a culmination of insight into potential issues that can arise in providing effective intercultural readiness training. Following examinations into the areas of trainee accountability, time required for growth, and trust between trainer and trainee, suggestions are provided for the implementation of an international travel preparation program that produces expatriates ready to face the challenges of life abroad.

Keywords: Expatriate preparation; intercultural communication readiness and assessment

Seeking and preparing globally adept expatriates continues to be a challenge for both intercultural communication scholars and private, public, and non-profit practitioners. Decades of research and practice have led scholars to develop a vast array of scales aimed at assisting organizations in selecting the right candidate for expatriate work. Across the U.S., colleges and universities offer undergraduate and graduate programs in global awareness, taking to heart a National Education Association (2012, p. 5) report's claim that "if today's students want to compete in this global society, … they must also be proficient communicators."

Colleges, universities, researchers, and private entities are therefore staged to prepare leaders in this globalizing economy (Knight, 1994; Krell, 2005; Thomas & Inkson, 2004; Yan, Zhu, & Hall, 2002) and research continues to expand our understanding of what it takes to improve intercultural communication competence (Arasaratnam, 2015; Jackson, 2015; Martin, 2015; Kim, 2015).

Despite the initiatives toward global education and expatriate preparation in post-secondary education and professional consulting firms, reports indicate student deficiencies in global awareness and preparedness (American Council on Education, 2000; Siaya & Hayward, 2001). While more than 80 percent of private and public, for-profit as well as non-profit, organizations send employees abroad for assignments, making investments of $300,000 to $1,000,000 in each expatriate (Black & Gregersen, 1999),

there remains an expatriate attrition rate of up to 65 percent across for-profit business sectors (Dodd, 2007; Harris, Moran, & Moran, 2004). This extraordinary rate of failure can be traced to a variety of sources, and it is not the purpose of this paper to pinpoint any one source. Instead, this paper seeks to reveal recurring themes associated with expatriate failure related to the pre-departure training process, as gleaned from the author's decade of studying and teaching intercultural communication, as well as years of training pre-departure expatriates.

A direct correlation between strong research and training programs and the outcome of well prepared and successful expatriate candidates is lacking. Proficient intercultural communication effectiveness training is essential in developing expatriate intercultural communication competence (Seidel, 1981). The process of preparing candidates for expatriate success can take many forms (Abe, 1980), including training that focuses on both intercultural behavior and communication (Furnham and Bochner, 1986; Gardner, 1952; Hammer *et al.*, 1978; Nishida, 1985; Ruben, 1976; Ruben and Kealey, 1979; Guthrie, 1975; Pedersen, 1983; Triandis, 1980; Wallace and Atkins, 1961; Chen, 1989; Bochner and Kelly, 1974; Cupach and Imahori, 1993).

While there exist many available and reliable research-based expatriate assessments and training programs (i.e. Peterson's Cultural Awareness Test & Tucker's Survey of Expatriate Training and Development), there must be an existing disconnect among the assessment, training, and departure/experiences to account for such a high rate of failure. Given this disconnect, a discussion regarding effective training practices seems in order. Therefore, it is to address this gap that this paper seeks to offer experienced insight and advice regarding potential issues that can arise in providing effective intercultural readiness training. Webster (2015) defines *expatriate* as one who lives outside his or her home country and/or denounces patriotism to this home country. However, this paper will utilize Vance's (2005) definition of expatriate as anyone who travels outside his or her home culture, and this term is used most commonly herein in reference to short-term missionaries traveling abroad.

Dodd's (2007; 2013) Go Culture Assessment (GCA) and corresponding training modules are the expatriate readiness tools I typically use when training pre-departure candidates. Administered as an online pre and posttest through a pass code system, the GCA has been used in studies with expatriates and students going to 30 countries. The Cronbach reliability is 0.92 and the predictive validity across 12 studies ranges from multiple correlations of .62 to .86 (Dodd, 2007; Velten, J. (2015). As indicated above, the GCA has been tested in numerous research studies (30 countries and 3,000 participants) (also see Dodd, Winegeart, & Lytle 2008; Hooker & Dodd, 2009; Dodd, 2010; Dodd, 2012; Velten, J. & Dodd, C.H. (2015). This paper is not intended to promote any commercial product. Instead, the above reliability data for the GCA is provided to show that no matter how effective the research-based expatriate assessment, if the training is not conducted proficiently, the opportunity to enhance trainee experiences abroad can sometimes be lost.

Among the various research-based expatriate assessment and training programs, including the GCA, there are challenges in the implementation process due to a number of factors including funding, scheduling, optimal learning environments and perceptions of trainees regarding the importance of pre-departure training. The three overarching challenges that seem to affect program outcomes the most are: trainee accountability, amount of time in training, and the level of trust between trainer and trainee. In the remainder of the manuscript, I will discuss these issues, offer examples, and provide possible solutions to help minimize these challenges.

Expatriate Pre-Departure Training Challenges and Solutions

When implementing a program designed to prepare expatriates for host culture experiences, trainers want to first select the research-based assessment and training module that is most relevant to the particular context of the experience at hand (i.e. missions, business, foreign affairs). Such programs are designed to assist sending organizations with tools for selecting and/or preparing the best candidates for experiences abroad. If administered correctly, these programs can yield dividends for both the sending organization and the expatriate (Black & Gregersen, 1999; Shay & Tracey, 1997). There seem, however, to be recurring themes regarding the success of such programs that is unrelated to the quality of the program itself. Instead, the simple factors noted above, as enacted during training, seem to influence the success rate of an expatriate preparation program. Below is an explanation of these three factors, examples, and suggestions on how to prepare and adjust for these challenges. To maintain confidentiality, all names have been changed.

Challenge #1: Trainee Accountability

One might assume that all who register for expatriate preparation training would come fully prepared to engage in the process of learning and implementing new skill sets. Surprisingly, this is not always the case. Even in situations where the trainee expresses a strong interest in the abroad experience, full interest in a preparatory program and confidence in its legitimacy is not a guarantee.

For example, Jennifer was an upper-division student at a prestigious private university in the southwestern United States who planned to participate in a six-week Christian mission effort in a Latin American country. She placed well in many of the GCA factor areas, but her pre-test revealed particular growth areas that the trainers began addressing in our first of three one-on-one training sessions over the course of a semester. It became troublingly evident to me upon our first interaction, through her verbal and nonverbal communication, that she assumed there was nothing I could teach her; possibly due to her lack of confidence in such preparation programs, her lack of confidence in me as the trainer, or perhaps the simple assumption that, at 21 years of age, she had garnered enough life experience to warrant an easy transition to any host culture.

Nonetheless, each time we met, we discussed her growth areas, including possible reasons for lower scores in particular factors leading to intercultural communication success. We also talked about tangible steps she could take to help her become more ready for departure regarding these growth areas. She sat and listened, slumped in her chair with her arms crossed. Weeks passed between our sessions, but I reached out to her via email to confirm her efforts in reaching goals we had set, to which she never replied.

Not surprisingly, each time we met and I asked how she was performing regarding her strategy of improvement, she shrugged and said she had not got around to it. This model persisted up until her time of departure. To be specific, both her pre-immersion test and post-immersion test revealed a likelihood of intercultural challenges in working with authority figures, especially males.

Through her disclosures, she revealed that this was a challenge for her, which was already somewhat evident in the way she seemed to disregard the things I was telling her. Her lack of interest in the intercultural readiness training persisted, her deadline for departure growing closer and closer while she showed little improvement in her potential level of success in a male-dominated culture.

Unsurprisingly, post-hoc third party analysis completed by her international host

revealed significant issues related to her willingness to follow instructions and cultural norms, especially when those directions came from men. She was assigned the role of working with a youth group while living with the youth minister and his family. His comments revealed that she became romantically involved with an older gentleman who sometimes helped out with the youth group. Due to this man's undesirable past, the youth minister asked Jennifer to refrain from showing affection to this man while with the youth group due to cultural expectations and the negative influence it might have on the young adults. Jennifer disregarded his request and became upset that he would even make such a suggestion.

These types of situations are probably more common than we realize, but in this case, there was clear evidence, based on the pre-test and post-test assessments, that this student was going to struggle within a specific aspect of life abroad. After hours of training and reaffirmation of skills-development, she refrained from putting in the effort to improve her likelihood of success. It is evident from this case that Jennifer felt no obligation to take the training seriously, but Jennifer's is not an isolated case.

Brooke also planned to conduct Christian mission work in a Latin American country and completed the same one-on-one sessions as Jennifer. However, Brooke confirmed her pre-test concern that she had great uncertainty and anxiety about what was to be expected of her while abroad. Starting with our first training session, in an effort to help ease this tension and help her prepare for the abroad experience, I recommended she contact her international host and ask about her expected responsibilities. Session after session, she would confess that she had not contacted the host and ultimately went, unprepared, into what would become a horrible experience for her. Soon after meeting her international host, she learned that her role would be to work in the city alleys on a daily basis, talking to the young female prostitutes and drug addicts. This came as a complete shock and greatly disturbed this unprepared expatriate, leading her to have unforgettably negative experiences. Had she contacted the host prior to departure, she could have learned of her potential responsibility and either prepared for it or asked for another assignment.

In both of these cases, the pre and posttest assessment was sound and the training offered was research based, but due to the trainees' lack of accountability during the training, their experiences abroad were negative. Herein, we see that a strong, research based assessment and corresponding training module do not automatically equal a successful expatriate experience, but that the trainee must be fully engaged in the training process to garner the greatest benefit.

To increase trainee accountability, I began requiring each trainee I work with to maintain a journal documenting his or her specific areas of growth, notes related to these areas from our discussions, a plan of action to improve post-test scores in these areas, and an accounting of what the trainee actually did to improve training. Regular review of these journals by the trainer encourages trainees to maintain records of the directions they have followed, and it increases the likelihood that they will act when provided with sound pre-departure advice. A second suggestion to increase trainee accountability can work especially well in a professional consulting situation where the trainer is paid to provide expatriate pre-departure training: the collection of an additional deposit from trainees or their funding organization (i.e. place of employment) that will be returned upon the successful completion of the training program can drive trainees to fulfill requests more readily.

Challenge #2: Amount of Time in Training

The second challenge that has been continually evident in pre-departure training lies in the amount of time allotted to affect change. Intercultural readiness requires hours and hours of assessment, self-reflection, training, and real effort on the part of the trainee. It remains to be seen just how many hours of training are required to affect sufficient levels of change in a person's ability to thrive in a host culture, but from my experience, expatriates often wait until the last few months prior to departure to begin preparations, which often simply does not leave them long enough to prepare effectively.

There is wide variation in terms of accepted wisdom and training recommendations for how much time is enough. The commonly allotted three months of pre-departure preparation falls well below Colgate-Palmolive's widely successful expatriate readiness program recommendation of six to eighteen months prior to departure (Black & Gregersen, 1999). Some skills development processes take up to 40 hours of face-to-face training, which does not include out-of-class time where learned skills are practiced or tasks are performed to increase function or task readiness (Allington, 2011). TED Talk speaker and author Josh Kaufman (2013) claims optimistially that any new skill can be learned in only 20 hours, while for decades people have accepted the common rule that it takes ten thousand hours to completely master a new skill (Ericsson, Krampe, & Tesch-Romer, 1993; Gladwell, 2008).

This wide variance in expectations regarding time allotted to training should lead intercultural communication scholars to test how much preparation time is required for most pre-departure expatriates to garner the necessary skills to perform proficiently in a host culture. As such a test has not yet been created or conducted., it is from my experience that I claim that a preparation term of a few months, involving three to five individual or group sessions and a common preparation model, is simply not enough time to affect substantive intercultural readiness. Below, I provide a few examples as evidence to substantiate this claim.

Nate was a 20-year-old college senior at a prestigious private university. He successfully completed nearly three years of college away from his parents and chose to participate in a Honduran summer mission. Nate's GCA pretest revealed many areas of strength, but a few troubling growth areas, including a very low score in his family accommodation. After our initial conversation regarding his results, Nate revealed he felt confident in his ability to perform well in this expatriate experience, but that his step-mother was manipulating him and his father in an effort to keep Nate from going abroad. He went on to explain that ever since his dad had married this woman, she had been verbally abusive to him and his siblings and that her presence still weighed heavily on him as an adult.

In situations such as this, I am always quick to remind trainees that I am not a counselor. It is important in intercultural readiness training to not step outside the roles of educators and scholars to provide counseling advice, even when we think we have a great idea to share. Instead, our role is to advise counseling as a method of alleviating whatever pressure that, if not properly addressed, may greatly increase an expatriate's likelihood of intercultural failure. With his permission, I helped Nate get set up at the university counseling center for a trial session.

At our next appointed time to meet, Nate came with a much more positive outlook on his summer missions situation. His counselor had provided him some great tools to reevaluate his relationship with his step-mother and communicate more effectively with her regarding his goals. She began to support Nate's goal, and the next step was to invite her to campus for a group counseling session. Things were going well, but the

end of the semester was drawing close and the time for Nate to travel to Honduras was fast approaching. Nate failed to attend our last training session, and I was unable to reach him for quite some time, but soon learned from the international host in Honduras that Nate had never arrived. Months later Nate communicated via email that his step-mother had relapsed into a position of verbal abuse and laying guilt on Nate for wanting to go, leading him to abandon his ambitions to travel abroad.

      Other examples of time-constraint in pre-departure intercultural communication training include assisting candidates in: becoming less rigid in their time orientation (helping candidates become more flexible in their daily routines through less reliance on a daily planner), becoming more socially accepting of others (showing candidates that they can initiate and maintain a relationship with someone much different than themselves), helping family members reframe the way they think of dangerous mission work (for example, serving sex-trafficking victims in Eastern Europe), generating situations that boost his or her confidence in successfully navigating the newness of an abroad experience (providing scenarios for candidates that help them grow more sure of their abilities), and other family-related issues related to financial connectedness and responsibility, to name a few. Some candidates make substantive strides toward positive adjustments in pre-departure deficits, yet fail to experience the host culture. I am convinced that if given enough time, many candidates for expatriate experiences would garner greater short and long-term results while in the host culture. It is, therefore, paramount that intercultural readiness trainers appreciate the extended amounts of time that might be needed to truly prepare expatriates for separation from their home and acculturation into a host culture.

Challenge #3: Level of Trust between Trainer and Trainee

      The third and final challenge this paper aims to address is the level of trust between the trainer and trainee. Decades of research regarding the importance of the interpersonal relationship between counselor and client have been affirmed by Lambert and Barley (2001), noting that the relationship factor is the most important aspect in affecting positive outcomes for clients. Similarly, it is essential that intercultural trainers and trainees develop a relationship of trust in order to increase the likelihood of trainee receptiveness and overall intercultural readiness and success abroad. There have been cases in my experience wherein I knew that if I had a better relationship with a trainee, that his or her outcome would have been more positive.

      For example, while providing pre-departure training for a group of upper-division missions students in one-on-one sessions, half of the missions class was randomly assigned to me for additional training while the other half received only the course preparation. The course was taught by two seasoned missionaries who had traveled extensively and had years of experience performing missions at various locations abroad. It became apparent that students were drawn more to their instructors' directions than to the research-based training module I offered. At first, this frustrated me, but soon I accepted the reality that these students had no prior experience with me and only met with me a handful of times, so of course it made sense if they would place more trust in the information gleaned through their stronger relationship.

      To these students, I was merely a researcher who wanted to assess them, offer tips, and then assess them again. Because of our lack of interpersonal relationship building, these students were much more likely, according to Lambert and Barley, to trust and follow the instructions of the teachers whom they meet multiple times weekly and trusted. In many of these cases, based on their low pre-test GCA score in task experience, students expressed concerns of uncertainty regarding the ambiguity of their tasks in the

host culture. No matter how many times I recommended contacting their hosts to learn more about their expected responsibilities, though, the students did not do so until one of the class instructors made the same suggestion.

Ian, as one example, was an international student who felt overly confident in his ability to travel and thrive in host cultures due to his past travel experiences. He was uncertain about what was to be expected of him while in the host culture, and this uncertainty led to heightened anxiety during the pre-departure stages. In an effort to help him feel better equipped for the experience, I advised him to contact his international host, yet session after session he provided reasons as to why he had not gotten around to making this contact. Subsequently, his anxiety persisted until the missions' instructors advised the same course of action. Due to his relationship with and trust of these two individuals, he quickly contacted his international host and began to feel better, even excited, about what was going to be his responsibility while in the host culture.

Ian is just one of many examples from my experience in training expatriates for intercultural experiences where trainees can be seen reasonably lacking confidence in research-based programs, provided by a stranger, while they accept and act upon suggestions of trusted professors and mentors. In training for expatriate experiences, trainees seem to echo Lambert and Barley's understanding of the importance of interpersonal relationship in the trainer-trainee roles. However, it is not always logistically possible for the intercultural readiness trainer to be someone whom all trainees know, respect, and trust prior to the training process.

Therefore, we must find expedited ways of bridging this interpersonal relationship gap so as to foster an environment in which trainees will be quick to listen and follow instructions. Suggestions on how to build this rapport as an outsider are for the trainer to discuss his or her professional experience in the field, past travel experience, training experience and success stories, and mention his or her level of education and research related to the subject matter. Another method of creating an optimal learning atmosphere, where candidate learning is likely to increase, is to use teacher immediacy behaviors. Knowing the candidate's name and providing other welcoming verbal and nonverbal communication patterns can greatly increase a candidate's learning (Chesebro & McCroskey, 2001) and decrease their levels of anxiety (Velten, 2012) with the trainer. Whatever specific tactics are chosen, it seems imperative that practitioners work purposefully to build rapport with trainees prior to the actual training process if we want to capture the greatest return on pre-departure training investments.

Summary and Recommendations for Practice

Evidence points to the substantive positive changes in expatriate preparedness due to participation in a legitimate, research-based pre-departure training program (see Dodd, Lytle, & Winegeart, 2008. Velten, J. (2015); Velten, J. & Dodd, C.H. (2015). Years of experience in training expatriates for host cultures experiences have shown me that intercultural communication readiness programs are only as good as their implementation. It is apparent that successful implementation must include measures to ensure trainee accountability, a sufficient amount of time for the satisfactory resolution of pre-departure issues, and an opportunity to develop a relationship of trust between the trainer and trainee. My experiential knowledge in these areas comes from years of making the same mistakes until I realized that I was seeing recurring issues hinder the process of expatriate preparation. Through the implementation of trainee journals, allotting ample time to affect change, and working to develop rapport between trainer and trainee, I have begun

seeing improved results, and predict that other practitioners will likewise begin to better enjoy the fruits of their dedicated efforts to improve expatriate experiences.

For example, I now offer expatriate training as a part of an upper-division Intercultural Communication course at the university where I teach. Some, but not all, of these students know me prior to their enrollment in the course, yet I utilize weekly class meetings to increase interpersonal bonds that allow me to more effectively reach these students who are just getting to know me. This longer-term interpersonal interaction should increase the amount of trust students place in me as their teacher, but further research is needed to discover any correlation between teacher-student relationship and the effectiveness of expatriate training. Such tactics, coupled with a strong, research-based intercultural readiness assessment and training program, should assist in the implementation of a successful expatriate preparation program.

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About the Author

Dr. Justin Velten serves as Assistant Professor of Communication at The University of Texas (UT) at Tyler, where he teaches courses on Intercultural, Interpersonal, and Persuasive Communication. Before coming to UT Tyler, Dr. Velten served as Major Gifts Officer with Herald of Truth Ministries, an expatriate-focused Christian media missions' organization and Go Culture International Coach for expatriates preparing for international and intercultural experiences. His research interests lie within intercultural readiness training within education and missions as well as student engagement through service-learning. He has assisted the UT Tyler Global Awareness Through Education (GATE) program with intercultural readiness training and program assessment and has

presented Service-Learning research in Canada and as well as Intercultural Communication research at the International Communication Association conference in Lodz, Poland, and was invited to speak at the International Intercultural Communication Scholars conference in Hong Kong and the Modern Society in the Context of Multicultural Communication conference in Moscow, Russia. Dr. Velten provides interpersonal, organizational, and intercultural communication consultation to local and multinational organizations.

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Articles

All for One and One for All: ISSS Offices Connecting with Academic Departments for the Benefit of Everyone[1]

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Background

The goals of this partnership were to explore various aspects of communication and connectivity between the International Student and Scholar Services (ISSS) offices and academic departments of higher education institutions, in an effort to better support all parties involved. In examining this topic, we offer ideas and discuss examples of how each of our institutions focuses on proactive communication, instead of falling into a pattern of reactive communication.

For the purposes of this presentation, we viewed reactive communication as taking place after an issue has occurred, possibly due to poor information sharing, mis-communication, and/or lack of awareness. Reactive communication is more likely to lead to hectic processing, confusing conversations, mixed advice reaching the student, and, sometimes, is done too late to solve a problem. Proactive communication and collabora-tion, on the other hand, aims to prepare faculty, staff, and students with the knowledge and resources to be successful in working with one another. In alleviating some of the last minute stress, rushed processing, and time spent to make corrections, proactive commu-nication can help students avoid problems with their status and build camaraderie among staff and faculty. Ultimately, proactive communication minimizes the hardship for all involved and helps to better address students' needs.

It was greatly beneficial to explore this topic with the combined perspectives of different size institutions, and from both the ISSS office and academic advisor perspec-tives. At North Carolina State University, students have the experience of a large public institution with ten different colleges, including multiple departments housed in each. The ISSS office consists of a team of seven full-time advisors and two program staff who support over 4,000 international students and scholars from over 120 different countries. Coming from a very different perspective, Elon University is a small, private institution with six different colleges. The ISSS office—one full-time advisor and one part-time advisor—supports 120 international students from over 45 different countries. We found it to be a worthwhile effort to build relationships between the ISSS office and academic departments at each type of institution.

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1 This article is the result of a presentation at the NAFSA: Association of International Educators, Region VII conference, October 2015.

Why is it important to discuss this collaboration?

Using the African proverb: *it takes a village (to see our efforts realized)*, at the root of this discussion lies the predominant focus of all faculty and staff involved, providing holistic advising and support to our international students. In order to do so, we must understand each other's roles and not only be knowledgeable of each perspective, but also work to help each other achieve the ultimate outcome of supporting student success. As student services staff, we recognize that teamwork is necessary to provide the best support possible to our students. Strong collaboration between ISSS and academic departments, especially in a decentralized institution, is vital to meeting students' needs.

Additionally, the ISSS office benefits from this collaboration by being able to confirm academic information, including any changes in academic policies, which can minimize avoidable immigration issues (such as enrollment problems). It is imperative to establish the correct academic advising contacts on one's campus, and to use multiple methods of communication to keep information flowing freely between the ISSS office and academic departments. Simultaneously, the academic departments can avoid unnecessary paperwork (such as schedule revision forms), feel more comfortable working with international students, understand the work of the ISSS office, and in turn, develop helpful contacts in the ISSS office should any questions arise.

Throughout our discussion, we addressed the **what**, the **how** and the **when** of effective communication practices between offices. This discourse has just begun to explore effective communication techniques, and was intended to leave room for continued learning and information sharing. In the final section on challenges and future outlooks, we discuss additional topics and questions that arose throughout the presentation.

What topics should be communicated?

It is important to evaluate what information your ISSS office currently communicates, and what it hopes to communicate, with academic departments and advisors on your campus. We found that the topics each of our ISSS offices work to communicate fall into the following categories:

- Information about the population of international students on campus
- Basic visa requirements and a general overview of the initial immigration/visa process
- Cultural differences and cross-cultural communication tips
- Day-to-day experiences of the international student vs. those of domestic students
- ISSS office processes, procedures, and events

Information about the International Student Population. Having a general overview of the international student population provides an important context for academic departments to understand the bigger picture of international students and their presence at the university. For example: What percentage of the total student population is represented by international students? What is the undergraduate vs. graduate breakdown? What are the home countries of the students? What are international students studying? This basic information sets the stage for why the conversation about international students is important and emphasizes the impact the international population has on campus.

In addition to providing contextual information, it is also beneficial to highlight academic achievements of the international student population, the unique skills background and experiences that each student brings, and international students' contributions to the dynamic culture of a university. As international educators we know the value of internationalizing our campuses and it is important to share that with the rest of the university.

Visa Requirements & Immigration Process. While ISSS office staff may routinely use terms and acronyms such as "RCL" (Reduced Course Load), "CPT" (Curricular Practical Training) and many more in regard to international students, the processes related to these terms may be unfamiliar to individuals in academic departments. Providing an explanation about enrollment requirements (full-time enrollment, limited online [DE] courses, and RCL options) will ultimately assist the academic advisors especially during the registration period of the semester. In addition, it is helpful for academic departments/advisors to be familiar with the work restrictions and options for international students when discussing internships or on-campus assistantships. The idea is not for academic advisors to be experts in immigration, but instead to have a basic understanding so they may be able to flag situations that endanger the student's legal immigration status in the U.S. Advanced communication will encourage a proactive approach as opposed to a stressful, reactive situation.

It is also helpful to provide academic departments some insight into the challenging process of obtaining a student visa. Sharing this background information will help foster an appreciation for the students' dedication in merely arriving to the U.S. to study. It has the potential to help academic departments gain insight into why international students ask many questions, as well as why they greatly prioritize their academic success and want to quickly address any related problems that could impede that success.

Cultural Differences & Cross-cultural Communication Tips. Some faculty and staff members of your institution's community may be well versed in cross-cultural communication, while others are not. Just as ISSS offices help prepare students to not only adjust to, but to thrive within the culture of U.S. Higher Education, ISSS teams can also provide guidance to the greater university community about cultural differences and effective communication tips. In doing so, it is important to not over generalize but to point out some common communication styles, and the challenges and benefits of cultural differences when advising international students. As a side note, these effective communication tips can also be applied to advising all students, not just international students. As a basic example, encourage faculty and staff to take a second look at their email communications to international students. Are they using slang that may be unfamiliar to students? How direct or indirect are their messages? Some simple cross-cultural communication training can go a long way in fostering understanding on our campus.

Day-to-day Experiences of International Students vs. Domestic Students. A large part of the U.S. international student experience is the opportunity to be immersed in the American culture. Part of that immersion includes establishing independence, overcoming the challenges of cultural adaptation, and discovering what it is to navigate the ambiguity of a high degree of unfamiliarity. Simultaneously, as a higher education institution, it is the responsibility of the university community to understand how it can cultivate a globally-aware community. Creating a globally-aware campus involves learning about the international student experience and ways to support them. Insight into what may seem like minor pieces of information such as the time it takes to study or process information for an exam, visa regulations surrounding professional opportunities

(ex: internships, on-campus employment), and the foresight required in planning to travel (study abroad, vacations, etc.), has the potential to transform the international student experience.

ISSS Office Processes, Procedures, and Events

Many of the initial enrollment processes of the ISSS office involve collaboration with the student's academic department. Making information such as required departmental forms, estimated processing times, and responsibilities of the academic department and advisors, readily available, will help the departments feel knowledgeable of their role (and vice versa) in the process. It will also breed confidence about how to guide the students regarding information an advisor may not have otherwise been able to provide. It is important for us all to recognize what we do not know, and being able to access the resources necessary to fill that void. By supporting academic advisors with the knowledge of how your ISSS office works (appointments, walk-ins, deadlines, advisor roles, etc.), everyone can feel confident in knowing how students can obtain accurate information.

Information should be shared about opportunities for members of the university community to engage with the ISSS office and, most importantly, with the international students. The interactions between the ISSS office and academic departments should exceed those that are solely administrative in nature. Providing opportunities for the campus community to interact with the ISSS office and international student population in cultural programs, orientations, and other social and academic settings helps demonstrate a vested interest in everyone involved, and can establish a strong foundation for future interactions.

***How* can ISSS offices best communicate with academic departments?**

Newsletters & Listservs. Based on our experiences at NC State University and Elon University, we have found it very helpful to connect with academic departments through regular newsletters and listserv announcements. NC State University has implemented a quarterly newsletter, distributed directly to individuals who ISSS identifies as direct academic partners, as well as to their advisors' campus listserv which anyone on campus can elect to join. The newsletter is used to showcase programs and information about the international student population, as well as to spotlight individual student accomplishments.

An ISSS office can use their available campus listserv(s) to broadcast key deadlines and other critical information such as the international student orientation schedule, registration information and enrollment reminders as they relate to international students. Additionally, the listserv is a great venue through which to announce special ISSS events and functions, and, in some cases, invite individuals from academic departments to attend. Through the Office of Leadership and Professional Development at Elon University, the ISSS office holds programs about best practices in working with the international student population. These programs are announced via the campus-wide Faculty and Staff listserv.

Faculty and Staff Trainings. Are there any training platforms that already exist on your campus? Part of successfully connecting with departments is by taking advantage of meetings and events already in place so as not to reinvent the wheel or ask for additional time from your colleagues' already hectic schedules. An example of this type of program at NC State is its Advisor Development Institute (ADI). Administered by Academic Advising Services office, ADI offers faculty and staff a chance to develop

their advising knowledge and demonstrate their commitment to quality advising at NC State. ADI workshops conducted throughout the academic year focus on components of effective advising and other related issues. Round table discussions are convened on time sensitive or critical issues like a change in academic policy; topic sessions are delivered on more specialized issues like advising international students. NC State's ISSS office has partnered with Academic Advising Services to create and deliver ADI topic sessions, roughly one to two times per year. NC State's Office of Faculty Development (OFD) offers professional development opportunities targeted specifically for faculty as well. ISSS has partnered with OFD to deliver sessions on working with international students; these sessions have also been open to all academic advisors. At Elon University, teams such as the Center for Advanced Teaching and Learning (CATL) and the Leadership and Professional Development Office host workshops to support staff in their learning and development. Your university may have "lunch and learn" or other types of trainings where the ISSS office can connect with academic departments.

Another option is for the ISSS office to host special training sessions pertaining to specific needs and interests. When implementing an event like this, it is important to make it interesting and practical for your audience (make sure there are clearly communicated goals), that it is aligned with the academic calendar, and that students are involved, when appropriate, to speak to their first-hand experience and have a voice at these meetings.

While creating and hosting training events, members of the ISSS office should also make a habit of being actively involved in other professional development opportunities on campus. Attending workshops hosted by other colleagues will build rapport and encourage networking, as well as demonstrate that you are interested in the work of their offices. It is also another opportunity to make sure international issues are part of the campus conversation. It keeps the lines of communication open between the rest of campus and the ISSS office.

Online Learning Platforms. Platforms such as Blackboard or Moodle may be used to communicate with not only students, but faculty and staff as well. Elon University has made use of Moodle to create a global community group that is divided into subgroups including faculty and staff, dual citizens, F/J student visa holders, and others. It is used for general announcements, important updates, and to highlight upcoming programs (i.e. drop-in advising hours, immigration updates, etc.).

Meetings & Events. From large-scale International Student Orientations to medium and small encounters such as departmental staff meetings and one-on-one discussions, a variety of meetings and events can provide a wonderful opportunity for ISSS offices to engage with academic departments. Throughout events such as orientations, there is a great opening to be inclusive of faculty and staff by inviting them to social gatherings and including sessions that they can present based on area of expertise (cultural adjustments, English writing, etc.). On the other hand, one-on-one meetings demonstrate the importance that the ISSS office places on building relationships with specific departments and individuals. A one-on-one meeting can allow ISSS to tailor the information delivered for that particular department and may allow opportunities for more questions to be asked. Taking the time to build community among the faculty and staff is essential to learning from and trusting one another.

While it is sometimes necessary to focus on the agenda of your university's ISSS office in sharing certain information with the campus community, it is important to remember to give back along the way. Though time is scarce, it is a wise investment to

visit academic departments for reasons other than bestowing knowledge or needing information. By contributing your knowledge, skills, and support to other offices without any specific returns involved, you are taking important time to get to know your colleagues, and to demonstrate interest in and attention to their work as much as you are asking for their interest in and attention to your own.

When is it helpful to communicate?

As we all know, there is an overwhelming amount of information communicated on a daily basis. Many emails that we receive, despite creative subject lines, frequent reminders, and even our intention to respond, become lost in the shuffle. As such, being purposeful with timing in communication becomes even more integral to its success. Taking the time to be mindful of others' calendars, working to make your messages succinct and clear, and having consistent outreach overtime will have great returns on the time you invested in composing and planning your communication.

ISSS offices can take advantage of already marketed causes like International Education Week (IEW) in November. Prior to international students arriving to campus and classes starting, the ISSS office should take the opportunity to provide information that will be extremely helpful to academic departments as they prepare for the semester, such as enrollment numbers. Also, before, during and after important events like International Student Orientation, ISSS offices should announce the event to academic departments and specific members of the campus community. Prepare everyone with the international orientation schedule, send an update mid-way with how things are going, and follow up with a brief summary and 'thank you' to all who participated. Taking into account timelines for registration, drop/add dates, and OPT season when it comes to supporting academic advisors can help show respect and encourage fluid communication.

Challenges and Future Outlooks

A worthwhile effort does not come without its challenges. When working to establish a successful relationship between the ISSS office and academic departments, there may be difficulty achieving buy-in from all of the stakeholders. As we mentioned in the beginning, it takes a village. With different approaches to advising and conflicting schedules, it can be difficult to engage multiple members of the university community and get everyone on the same page. Maneuvering through these differences will take time, planning, patience, persistence, and, most of all, creativity.

A necessary aspect of a successful relationship is a two-way information flow. Keeping lines of communication open and clear within one office can be problematic enough. Communication between offices has its added complications, which is all the more reason for these offices to be as available and responsive to one another as possible. As advisors, it can be difficult to find any extra time in our schedules, especially enough to plan out communication efforts or training sessions. However, we have found that it is a very smart investment of our time. In the long run, connecting and communicating with academic departments proactively saves us a lot of time (and headaches!).

As with implementing any new approach to a partnership, assessing its impact is important in evaluating what is working and what is not. Are the newsletters being read (thoroughly)? Is it worth it to hold certain workshops? Is our communication well-received? Clear outcomes for some of these questions can be very elusive, and creating a plan for collecting some type of feedback may prove to be troublesome. Sometimes, simply collecting the number of attendees to a workshop, the number of "opens" for a newsletter, and/or verbal feedback from colleagues can be a good place to start.

As we work to strengthen the relationships between ISSS and the academic departments at each of our institutions, we are left with many questions: What are some of the successes and challenges of other universities? Are there other methods to use in building a relationship between academic departments and ISSS? Are there other members of the university community who should be equally involved? While we continue to explore best practices and to improve upon what, how and when our ISSS office communicates with academic departments, we look forward to being proactive in diversifying our communication styles and working as a team to achieve better outcomes for our students.

From the Phi Beta Delta Board of Directors

Dear Phi Beta Delta members,

Greetings from the Phi Beta Delta Board of Directors and many thanks for all you do to promote international education. The Board of Directors of Phi Beta Delta appreciates your hard work and would like to congratulate all Phi Beta Delta members and chapters on the 30th anniversary of your Phi Beta Delta Honor Society for International Scholars. With the 30th Annual Meeting just around the corner, we are writing to encourage you and your colleagues to attend our Phi Beta Delta annual conference in Denver, Colorado, June 3 and 4, 2016 and celebrate with us your accomplishments and your international society's 30th anniversary.

The 30th Anniversary Conference is planned to coincide with and supplement the NAFSA (Association of International Educators) conference (May 29 to June 3). More than 10,000 professionals from around the world are expected to attend the NAFSA Conference. Our own Phi Beta Delta annual meeting is well attended, with a good representation of international students. We hope to see you there.

As you well know, Phi Beta Delta, the Honor Society for International Scholars, is the first honor society dedicated to recognizing scholarly achievement in international education of faculty, staff, visiting scholars, and domestic and international students. Phi Beta Delta awards scholarships to students, faculty, and staff, publishes the journal *International Research and Review* and the e-newsletter *The Medallion*, and hosts an annual conference on international education and exchange.

The original purposes of Phi Beta Delta, as expressed in the Alpha Newsletter (below), include (1) recognizing academic excellence, (2) establishing a network of scholars, (3) increasing the importance and credibility of the international experiences, (4) internationalization of the curriculum, and (5) fostering international exchanges. These continue as goals for the Society as well as for the broad community of international education.

During the past 30 years our Phi Beta Delta local chapters have been active in our colleges and universities promoting a broad understanding of the world and the exchange of scholars and expansion of study abroad programs. Phi Beta Delta chapters have held hundreds of events and talks on international topics, welcomed hundreds of visiting scholars, provided numerous scholarships and awards to deserving students, and they continue to promote international education and to encourage international initiatives among students, faculty, and staff.

Thank you for all you do. Thank you for your continued support of Phi Beta Delta and of its mission of promoting international education. We hope you will be able to join us in Denver, Colorado in June 3 and 4, 2016 to celebrate the occasion.

Happy 30th Phi Beta Delta Anniversary,

Phi Beta Delta Board of Directors

A Look at Our Origins

ALPHA NEWS

PHI BETA DELTA HONOR SOCIETY NEWSLETTER

Fall 1988

Alpha Chapter Designs New International Programs

Alpha Chapter was established at CSULB in 1986 and is part of a national network recognizing individuals who have demonstrated scholarly achievement in international education and exchange. Each chapter strives to establish a network on campus as well, by bringing together scholars to share their ideas and experiences. Alpha Chapter is dedicated to increasing the recognition, credibility and importance of the international experience.

International educational exchanges and internationalizing the curriculum are essential activities for every university worldwide. At CSULB they take on an even more significant role since we sit on the edge of the Pacific Rim. Long Beach has entered the international market in a big way and enjoys vast potential for international cultural and economic growth. With the opening of the World Trade Center and Pacific Rim Institute, CSULB can play an essential role in that development.

Alpha Chapter has a unique opportunity to recognize students and faculty for their efforts. At the same time it has the opportunity to provide an avenue for rich dialogue and personal and professional growth. To foster these avenues of opportunity, the officers have been at work to increase communications via this newsletter; to design programs for this year that encourage interaction among students and faculty; and to develop scholarship programs for students. At the same time the membership committee seeks to enlarge the membership by recognizing students and faculty and asking them to become members.

Each of us has a very busy schedule, but we hope that you will take part in programs sponsored by Alpha Chapter. Please feel free to nominate new members, keeping in mind that each nomination requires the support of two members in good standing. The key to our success is involvement, and we hope that you will remain active in Alpha Chapter. Phi Beta Delta is one of the most prestigious honor societies in the United States, and it is through Alpha Chapter that we can intensify our dedication to international education.

International Lecture Features Egyptian Diplomat

Mr. Mohamed Tawfik, Special Assistant to the Egyptian Ambassador in Washington, D.C., was the featured speaker in the Society's International Lecture series on November 16. He talked about "The Critical Issues Facing the Arab Republic of Egypt". Some of these issues included Egypt's role in the Middle East, the country's economy, and the role of women in Egypt.

In his speech, Mr. Tawfik focused on the Camp David agreement between Isreal and Egypt, the Egyptian government's role as a negotiator in the Palestinian/Isreali conflict, and the country's economic future.

According to Mr. Tawfik, Egypt has been trying to convince all the parties involved in the Palestinian/Isreali conflict to establish some sort of direct negotiations between themselves. Mr. Tawfik also responded to questions by the audience about Egypts response to the latest declaration of an independent state by the PLO and the role of the woman in Egypt. After his presentation, Mr. Tawfik was named as an honorary member in Phi Beta Delta.

Donald Lauda and Kay Goddard present Mr. Tawfik with an honorary membership.

Phi Beta Delta Publications

Since its founding Phi Beta Delta has published the following:

- Newsletter: *The Medallion* was first published in September 1988. This coincided with the publication of the *Alpha Newsletter* of the Alpha Chapter published in the fall of 1988. Dr. Charles Gliozzo of Michigan State University headed up the publication of the Medallion for many years. The ideal of the newsletter was to disseminate a printed paper copy twice per year. Between 1999 and 2005 the paper copies were scanned to PDFs and saved to the Phi Beta Delta website. In the spring of 2006 it was determined that a printed paper copy was too expensive to continue. Consequently, beginning with the January 2007 issue, *The Medallion* was published as a PDF accessible through the Society website. Since that time four issues per year have been published. You can find all of these issues at http://phibetadelta. org/publications.

- Journal: In 1990 Phi Beta Delta published its first journal, the *Phi Beta Delta International Review, Journal of the Honor Society for International Scholars*. The journal was devoted to current issues and trends in international education. Dr. Monica Counts, University of Texas at Arlington, edited the Journal from 1990 to 1994. She was followed by Dr. Betsy Brewer of the New School University, who was Editor of the journal from 1995 to 1998. The third editor was Dr. Jack Merchant of California State University, Sacramento, who edited from 1999 to 2002. This journal fulfilled a number of purposes. It was published at a time when there were very few such publications in academia. Thus, it provided an outlet for research on issues affecting international education. Additionally, it met the needs for Society members, including faculty, staff and students to have an avenue for publishing their research. Since the issues typically ran 100 to 150 pages per volume and the electronic means for scanning was in its infancy, the journals from this period were not scanned to the Phi Beta Delta website until 2011. The journal was published in a printed form, once a year. By the last issue in the fall of 2002 it became clear that the cost of a paper publication disseminated to all members would be prohibitive. As a result, the journal ceased publication at this time. The idea of a journal was revived in 2011 when the internet became a more robust and accepted avenue for publishing a journal. The journal was renamed *International Research and Review*, and now includes the Proceedings of Phi Beta Delta. The Journal and Proceedings are Open Access publications and published prinarily online. However, a small run of the print version is made available to those attending the annual conference.

- Proceedings: Subsequent to the 2009 annual conference the Abstracts of Papers were published. By 2010 the first Volume of the Proceedings of Phi Beta Delta was published. The purpose of the Proceedings is to serve the Society in publishing conference papers, comments from the conference speakers, comments by those wishing to express ideas related to the conference theme, or comments by conference presenters wishing to inform the

members of their ideas, activities, or programs. The Proceedings provide a way for members of Phi Beta Delta to write about international topics for members and non-members to review and consider.

The Journal

The cover and Table of Contents for the first (Vol. I, Fall 1990) and last (Vol. XII, Fall 2002) issues below show the topics they addressed.

Volume I, Fall 1990

PHI BETA DELTA
INTERNATIONAL REVIEW
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The collection of papers in this inaugural issue was selected by the Editorial Board from papers presented at the 1988 and 1989 national conferences of Phi Beta Delta in Washington, D.C. and Pomona, California.

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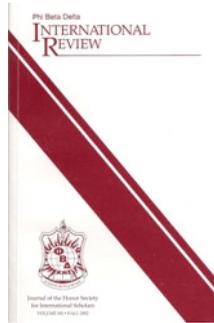
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California State University, Long Beach
Dean, College of Humanities
1986 to 1991

Dr. John Greisberger
Ohio State University
Director, International Education Programs
1991 to 1996

Dr. Richard Reiff
University of Georgia
Executive Director International Programs
1996 to 2003

Dr. Eileen Evans
George Washington University
Research Scientist and Assistant Professor (Retired)
2003 to 2004

Erica Aungst
George Washington University
Library Administrator
2004 (Interim)

Dr. Yvonne Captain
George Washington University
Assistant Professor
2004 to 2011

Dr. Rueyling Chuang
California State University, San Bernardino
Professor of Communication
2011 to 2015

Dr. Salaam Yousif
California State University, San Bernardino
Professor Emeritus of English
2015 (Interim)

Presidents, 1987 to 2016

- Richard Downie, University of Florida, Director, International Education Programs, 1987 to 1988

- John Greisberger, Ohio State University, Director, International Education Programs, 1988 to 1989

- Gary Cretser, California State Polytechnic University, Pomona, Sociology Professor, 1989 to 1990

- Judy Reinhartz, University of Texas at Arlington, Associate Dean and Professor, College of Education, 1990 to 1991

- Gregory Trzebiatowski, Ohio State University, Professor of Education in the College of Education and Assoc Dean for Medical and Graduate Education in the College of Medicine, 1991 to1992

- Mark Meadows, Auburn University, 1992 to 1993

- Karen Boatman, Boston University, Professor of Education, 1992 to 1993

- Paul Parrish, Texas A&M University, Professor of English, 1994 to 1995

- Thomas Knutson, California State University, Sacramento, Professor of Communication Studies, 1995 to 1996

- Earl Ellington, University of Nebraska, Professor of Agriculture, 1996 to 1997

- Yvonne Captain, George Washington University, Professor of Latin American Film and Literature, and International Affairs, 1997 to 1998

- Barbara Hartung, San Diego State University, 1998 to 1999

- Art King, Lehigh University, Professor of Economics, 1999 to 2000

- Jack Merchant, California State University, Sacramento, Professor of Management, 2000 to 2001

- James Fletcher, University of Georgia, Professor of Telecommunications, 2001 to 2002

- David Gay, University of Arkansas, Professor of Economics, 2002 to 2003

- Paul Rich, UDLA, Puebla Mexico, Professor of Political Science, 2003 to 2004

- India D'Avignon, Capital University, Professor of Music, 2004 to 2005

- Michael Smithee, Syracuse University, Associate Director, International Services, 2005 to 2006

- Harrell Rogers, University of Houston, Professor of Political Science, 2006

- Gene Egger, Virginia Polytechnic and State University, Professor of Architecture, 2006 to 2008

- Monica Freeman, California State University, Sacramento, Director, International Services, 2008 to 2009

- Judy Smrha, Baker University, Professor of Business and Economics, 2009 to 202010

- Edward Khiwa, Langston University, Professor of Health Administration and Gerontology, 2010 to 2011

- Richard Deming, California State University, Fullerton, Professor of Chemistry, 2011 to 2012

- Joy Stevenson, University of Central Missouri, Executive Director, Emerita International Center, 2012 to 2013

- Paul Amaya, California State University, San Bernardino, Director, Center for International Studies and Programs, 2013 to 2014

- Guillermo De Los Reyes, University of Houston, Professor of Spanish Language and Literature, 2014 to 2015

- Astrid Sheil, California State University, San Bernardino, Associate Professor of Communication Studies and Interim Chair of the Department of Accounting & Finance in the College of Business and Public Administration, 2015 to 2016

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16	Rueyling Chuang (CSU San Bernardino)	Regent	2015-
17	Salaam Yousif (CSU San Bernardino)	Interim Exec. Dir.	2015-16

Phi (philomatheia) - love of knowledge

Beta (biotremmonia) - valuing of human life

Delta (diapheren) - achieving excellence