

Experiential Pedagogy for Study Abroad: Educating for Global Citizenship

Ann Luttermann-Aguilar

Augsburg College

Orval Gingerich

Augsburg College

Introduction

At the start of the 21st century, one of the most prominent features of our time is globalization, which has led to a greater sense of interconnectedness than ever known before. Yet the prevalence of violence and acts of terror around the globe have also heightened people's awareness of our differences and our need to understand each other in order to overcome the great challenges which face us all with regard to health, environmental sustainability, and violence. In light of recent world events, the words of Dr. Martin Luther King, Jr. continue to ring true: "Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny" (King, p. 79). Over the past thirty years, educators throughout the world have tried to help students understand our interconnectedness and to help weave a garment of global awareness and mutuality by building international bridges of understanding through the promotion of study abroad.

We are now living in an unprecedented era of study abroad. Worldwide estimates extrapolated from UNESCO statistics suggest that almost 2 million students studied abroad as of the year 2000 (Altbach and Teicher, 2001). According to the 2001 Open Doors data, the number of international students enrolled in colleges and universities in the United

States alone in 1999-2000 increased by 6.4%, reaching a record total of 547,867 students. During this same period, the number of U.S. college students who received academic credit for studying abroad increased by almost 11% from the previous year, reaching a record total of 143,590 students. These increases reflect a growing interest in study abroad, as more institutions provide their students with opportunities to receive academic credit for studying abroad. Hopefully this trend is an indication that students and institutions have a growing awareness of a need to better understand the world beyond U.S. borders.

After the tragic events of September 11 in the United States, many international educators feared that interest in study abroad would wane. According to two recent studies (Institute for International Education, 2001; American Council on Education, 2002), however, 9-11 has had little impact on U.S. study abroad activity and on international enrollment levels at U.S. institutions of higher education. Allan E. Goodman, President and CEO of the Institute of International Education (IIE) is heartened by this continuing interest in study abroad: "This is a time when our world needs more international exchange, not less. [...] It is our fervent belief that international education is one of the best tools for developing mutual understanding and building connections between people from different countries" (*Open Doors 2001*). Goodman is not alone in his conviction that study abroad can serve as a loom that helps society to weave the tapestry of peace. Commonly expected benefits of study abroad include not only language acquisition but development of a global world view (Burn, 1980), increased involvement with other cultures (Abrams, 1979), and global understanding (Kauffman et al., 1992).

While research on the impact of study abroad on both participants and host communities is limited, certainly many participants in international exchange demonstrate a deepened appreciation for the importance of intercultural understanding. In the words of one student:

I think that one of the most important lessons I can take away from my experience at the shelter is that of intercultural understanding. I am realizing as I travel more and more how important intercultural dialogue and solidarity is in this time of globalization. Now that I have names and personal stories I can put to faces, I can better appreciate and value life and culture outside of U.S. borders. If everyone made this

effort, we could make this world more of a global community. (Rachel Kaster, internship journal entry, 3-25-02)

Given current world events, it would be nice to be able to state unequivocally that international educational exchanges inevitably lead to the development of mutual understanding and global awareness as confirmed by this student's statement, but there are also countless students who spend a year studying abroad without ever becoming immersed in the local culture or developing an appreciation for lifestyles that differ from their own (Kauffmann et al., 1992). It is the firm belief of these authors that study abroad in and of itself does not lead to the development of global citizenship, but that it can do so when it is designed with that goal in mind, putting into practice the principles of experiential education.

Experiential Education

But isn't study abroad experiential education by definition? No. Although it is a commonly held belief that study abroad is experiential by definition (Katula and Threnhauser, 1990), there are many study abroad programs that do not put into practice the principles of experiential education. While all study abroad programs hold the potential for experiential education, there is a continuum within study abroad from programs that simply transfer academic credits from one traditional discipline-based institution to another without intentionally utilizing the international experience as the basis for learning, to those that try to incorporate some aspects of experiential education such as the use of learning contracts to programs whose design is thoroughly grounded in the principles of experiential education.

What, then, is experiential education? Fundamentally, it is an educational philosophy first articulated by John Dewey and others who developed theories of education rooted in and transformed by experience. While it has been applied to the fields of cooperative education, internships, outdoor education, organizational development and training, and service-learning, the principles of experiential education can also be used to transform traditional classrooms and study abroad experiences.

One of the fundamental beliefs of experiential education is that experiences are not educational in and of themselves. Dewey (1997, p. 25,

p. 87) writes: “Activity that is not checked by observation of what follows from it may be temporarily enjoyed. But intellectually it leads nowhere. It does not provide knowledge about the situations in which action occurs nor does it lead to clarification and expansion of ideas.” Moreover, while true education is always rooted in experience, not all experiences have equal educational merit. Dewey (1997) describes some experiences as “mis-educative” if they have “the effect of arresting or distorting the growth of further experience.” For example, a student who concludes from a negative experience while studying abroad that all people in the host nation are thieves has had a mis-educative experience. He or she has not reaped the benefits of experiential education, which involves the transformation of experience into knowledge, which is then applied and tested through action (Kolb, 1984). According to Itin (1999), experiential education involves “carefully chosen experiences supported by reflection, critical analysis, and synthesis,” which are “structured to require the learner to take initiative, make decisions, and be accountable for the results.”

Philosophies of experiential education build upon Jean Piaget’s model of learning and cognitive development, which locates learning “in the mutual interaction of the process of accommodation of concepts or schemas to experience in the world and the process of assimilation of events and experiences from the world into existing concepts and schemas” (Citron and Kline, 2001). According to Piaget, there must be a balance between these two processes. In other words, learning takes place as people test concepts and theories in their lived experience and as they develop new concepts and theories based upon their experiences. Similarly, organizational theorist Kurt Lewin argued in the 1940s that personal and organizational development resulted from a process in which people set goals, theorized about prior experience, then tested their theories through new experiences, and finally revised their goals and theories after evaluating the results of the new experiences.

It is important to note that experiential education is also rooted in constructivist theories of teaching and collective or cooperative learning. Constructivist theory suggests that knowledge is constructed individually and collectively as people reflect upon their experiences, thereby transforming experience into knowledge (Geary, 1995). According to this theory, meaning is not inherent in experience. Rather, knowledge is socially constructed as people observe and interpret it (Searle, 1995; McNamee

and Faulkner, 2001). Kolb (1984) concurs: "Learning is the process whereby knowledge is created through the transformation of experience."

According to Kolb's (1984) model of experiential learning, in order to transform experience into knowledge, learners must begin with their own concrete experience, then engage in reflective observation, move to a stage of abstract conceptualization, in which they begin to comprehend the experience, and then engage in active experimentation of the concepts. In this model, reflection and analysis is an essential component of experiential education. In fact, Joplin (1995) posits, "Experience alone is insufficient to be called experiential education, and it is the reflection process which turns experience into experiential education." Therefore, any educational endeavor, including study abroad, that does not structure reflection and critical analysis of the international experience itself into the curriculum is not engaging in experiential education.

One of the key contributions of the Brazilian educator Paulo Freire was his attention to the collective nature of education, which he saw as a dialogical process. Through his literacy work with Brazilian peasants in the 1950s, Freire developed an experiential theory of education articulated in his ground-breaking book *Pedagogy of the Oppressed* (1970). This theory is commonly referred to as "liberatory education," "popular education," "critical" pedagogy, or pedagogy for "critical consciousness." Like Dewey and other experiential educators, Freire argued that education is about the creation of "possibilities for the production or construction of knowledge." However, Freire brought to light the role that power plays in education and called attention to the ways in which the knowledge of certain sectors of society have been ignored and invalidated. His theory of liberatory education focused on developing educational methods that develop people's critical thinking skills through collective reflection and analysis upon the experience, or "dialogue."

Another important current of educational philosophy that grew out of experiential and critical pedagogies is that of feminist pedagogy, which builds upon Chodorow's (1978) and Gilligan's (1982) work on feminist theories of women's development. Feminist pedagogies enrich the field of experiential education by calling attention to the importance of "embodied," affective, connected and subjective learning (Belenky, Clinchy, Goldberger and Tarule, 1986; Chodorow; Gilligan, 1982; Martin, 1985b). Maher (1987, p. 96) suggests that knowledge "always has, and

indeed should have, an emotional component, a feeling component, that comes from the knower's sense of purpose, sense of connection to the material, and the particular context." In addition, feminist experiential educators emphasize the importance of developing a "community of learners" which allows students to find their own voice in relation to the subject, thereby collectively constructing knowledge from individual and shared experience (Shrewsbury, 1987).

Study Abroad and Experiential Education as Partners

While it is clear that study abroad is not always rooted in the philosophies of experiential education, study abroad and experiential education are natural partners because they share the common goal of empowering students and preparing them to become responsible global citizens. As early as the 1930s Dewey insisted that education not be used for social control but rather for the formation of small-d democracy. According to Dewey, the goal of experiential education should be human empowerment and liberation, which he believed could be developed as the learner "framed" her or his own purpose, in contrast with the slave "who executes the purposes of others" (1997).

Does that mean that experiential education political? Yes—not in the sense of partisan politics or the promotion of a particular political system, but certainly in its value of human liberation and the development of egalitarian communities. In his work in Brazil and throughout Latin America and Africa, Freire built upon Dewey's theory of experiential education to make the process of education for liberation even more explicit. The starting point, Freire (1970) argued, was the humanization of the learners, who could overcome domination—"the fundamental theme of our epoch" by becoming "subjects," rather than "objects" in the educational process as they entered into dialogue and critical analysis of their own lived experience. Today, critical and feminist pedagogues agree that "knowledge is not neutral" and that "all forms of education are political, whether or not teachers and students acknowledge the politics of their work" (Shor 1987, p. 27-28). According to Freire one of the central tasks of the experiential educator is to make explicit the political nature of the work, whose goal is "critical consciousness" involving "praxis," which he

defines as “reflection and action upon the world in order to transform it.”

Just as experiential education seeks more than simply education for the sake of knowledge alone, the field of study abroad did not develop in a political vacuum but rather in a world full of cultural conflicts and inequalities which many believe can be addressed and someday overcome by promoting global understanding through study abroad. Like the field of experiential education, the field of study abroad generally embraces the notion of education for social transformation, as research indicates that study abroad is generally “purported to endow students with an international perspective—knowledge, attitudes and skills which presumably lead to a better educated citizenry and ultimately to improved international relations and global understanding” (Kauffman, et al., 1992, p. 56).

Nearly 30 years ago UNESCO suggested the need for more study abroad programs and educational exchanges that would promote positive social transformation. Guiding Principle #3 of the 1974 UNESCO “Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms” proposed the following:

International education should further the appropriate intellectual and emotional development of the individual. It should develop a sense of social responsibility and of solidarity with less privileged groups and should lead to observance of the principles of equality in everyday conduct. It also should help to develop qualities, aptitudes and abilities that enable the individual to acquire a critical understanding of problems at the national and the international level; to understand and explain facts, opinions and ideas; to work in a group; to accept and participate in free discussions; to observe the elementary rules of procedure applicable to any discussion; and to base value-judgments and decisions on a rational analysis of relevant facts and factors.
(cited in Buergenthal and Torey, 1976)

Study abroad programs that are rooted in experiential education try to make these desired outcomes explicit. Hence, the staff of the School for International Training (SIT) state that their goal is the “development of an appreciative, non-exploitive relationship with people of another culture. The objective of this approach is not improved commerce, national advantage, or religious conversion, [...] but solely as an end in itself, as a

means toward building a closer human community” (Gochenour and Janeway, 1993, p. 2). Others state that their goal is for learners to “recognize the essential unity and interrelatedness of all peoples and will actively participate in helping to create a more peaceful world” (Warner Christie, 1993, p. 170). Similarly, the mission statement of the Center for Global Education at Augsburg College informs prospective students that its mission is “to provide cross-cultural educational opportunities in order to foster critical evaluation of local and global conditions so that personal, organizational and systemic change takes place, leading to a more just and sustainable world.”

Significantly, the field of study abroad not only shares experiential education’s goals regarding the empowerment of students to work for personal and social transformation but also provides study abroad with a pedagogical paradigm that can help it to fully achieve its objective of education for global citizenship. However, in order to accomplish this, Dewey suggests that “a coherent theory of experience, affording positive direction to selection and organization of appropriate educational methods is required” (1997, p. 30).

In their research regarding the impact of studying abroad on students in the United States, Kaufmann, et al. (1992, p. 3) concluded, “not only that study abroad is potentially a powerful educational technique, but that the design of the program and the selection of the participants can also make a significant difference in a program’s outcome.” While the selection of participants is beyond the scope of this paper, we will try to provide suggestions with regard to program design using experiential methodologies. In so doing, our goal is to propel the field of study abroad “beyond experience and further into the realm of experiential education” (Citron and Kline, 2001, p. 10).

Key Principles Guiding Experiential Pedagogy in Study Abroad

The National Society for Experiential Education (NSEE) has proposed the following basic “Principles of Good Practice”: intention, authenticity, planning, clarity, monitoring and assessment, reflection, evaluation, and acknowledgment (NSEE 1998). We have drawn from the NSEE principles and three of the key principles of service-learning—col-

laboration, reciprocity, and diversity—identified by Mintz and Hesser (1996) to propose what we feel are the critical elements of experiential education and study abroad. The following ten sections discuss strongly interconnected principles that we believe can guide the design and implementation of experiential study abroad programs.

1. Process and Personal Integration/Development

Experiential pedagogies suggest that the best kind of learning is “connected”—linked to an awareness of how one learns and integrated into one’s own life. Perhaps one of the most important things to be learned in the study abroad experience is how to become open to a process of change, both within oneself and in the world. Hence, experiential education should be attentive to the learner’s personal development and ability to integrate the educational experience into his or her own life (Dewey, 1997; Freire, 1970; Gochenour and Janeway, 1993; Wallace, 1993). This notion is consistent with Dewey’s (1997, p. 48) principles of continuity and interaction, which states that “collateral learning in the way of formation of enduring attitudes of likes and dislikes may be and often is much more important than the spelling lesson in geography or history that is learned. For these attitudes are what count toward the future.”

Gordon Murray (1993, p. 27), who has directed study abroad programs in Nepal for many years, refers to this principle as the “inner side of experiential learning.” He states:

I start with the assumption that everything the {learners} observe about Nepal is equally an observation about themselves and that every observation about themselves—their behaviors, feelings, values, likewise reflects Nepal. In this way I try to help them see their experiences not as exotic adventures but as integral parts of their lives, a chapter in their own broader evolution. I am often reinforced by the observation that when they feel good about that inner quest, they are more receptive to and involved in the outer world.

It is important not only to recognize that research on learning outcomes in study abroad suggest that learners often develop a deeper self-understanding and succeed in meeting personal challenges through living and learning in a foreign culture, but to embrace this as one of the artic-

ulated goals of experiential education abroad and to incorporate it into the design of the study abroad program (Wallace, 1993).

In her research on the use of experiential pedagogies within the Augsburg CGE study abroad program in Mexico, Heather Burns (2000) reports that connecting the learning experiences to their own lives was one of the most significant characteristics reported by the students. In response to her question regarding the most important part of the overall program, one student commented, "I think the most important thing from this semester is the personal reflecting and the connecting to me. [...] I'm sure the majority of us have thought about this stuff before but I think the important part of the program was connecting [it] to me" (Chloe, interview, 12-8-99).

By connecting the learning to the individual, experiential educators utilize experience as a means to develop the whole person and present opportunities for self-discovery (Gochenour and Janeway, 1993; Citron and Kline, 2001). The experiential approach was chosen not only by groups like Outward Bound but also by study abroad program providers such as the Experiment in International Living/SIT precisely because "the whole person is caught up and involved; the identity of the person may be fundamentally challenged; all aspects of the person—mental, emotional, physical, are affected" (Gochenour and Janeway, 1993, p. 9).

The intellectual study in experiential education provides students the framework for interpreting what they see and experience. However, many consider the affective realm of experiential learning to be one of its most important values (Wallace, 1993). Feminist pedagogies which draw upon research regarding women's ways of knowing suggest that holistic learning that includes the affective as well as the cognitive realm is particularly important for female students. Maher (1987, p. 95) writes: "Women learn best through acts of 'connected' knowing. In analyzing a poem, for example, women may try to 'get close to' it and empathize with the poet, while men tend to practice a 'separated' mode in which they 'attack' the poem, analyze it, and come up with a 'correct' view." Since women represent the majority of students who study abroad from many countries, affective learning becomes even more important in experiential education abroad.

Regardless of gender, however, research indicates that students learn best when they make emotional connections with the content being stud-

ied through concrete experience or form relationships with people who make the content come alive. In his essay "Educational Values of Experiential Education," John Wallace (1993, p. 12) contrasts two of his own educational experiences: the first involved passing a geography course in which he wrote a paper on drought and famine without being changed in any significant way, while the second involved studying in Calcutta where his intellectual knowledge was transformed into emotional awareness. "The bodies being carted away had been, a few days previously, living, thinking, sensate, dreaming human beings. Now they were dead from simple starvation, victims of drought and famine over which they had no control. The facts of my undergraduate paper had now turned into funeral pyres. And I changed." He concludes, "when people are moved by something they learn, they will always remember it."

In addition to the affective nature of experiential learning, which helps connect it to the personal life of the student, experiential education abroad ought to also involve some kind of personal challenge which supersedes the outcomes demonstrated in typical papers, reports, or exams. Wallace (1993, p.13) suggests that the outcomes of such challenges include "an increased self-confidence, a deeper awareness of one's own strengths and weaknesses, and a heightened knowledge of effective approaches to other human beings—all of which come from having functioned successfully in a strange environment and under a different set of ground rules from those found in one's own culture."

One important aspect of self-discovery and personal mastery that experiential education encourages is the learner's discovery and ownership of her or his role in the learning process itself. Since the student's empowerment is one of the goals of experiential education, students should be encouraged to reflect upon the way in which they learn best, participate in setting learning objectives, and take responsibility for their learning process by sharing in the assessment of their learning (Warner Christie, 1993). Many experiential study abroad programs accomplish this goal through the use of contracts or "training plans" (Itin, 1999); these enable students to "contract around specific personal goals and a code of responsibility, structuring the use of time to gently impel students into action, placing difficult challenges before students that involved a perceived level of risk and adventure, and using the group to mirror a mini-community and using shared experiences to help them begin to work together"

(Citron and Kline, 2001, p. 20).

Other study abroad programs incorporate discussion of the learning process into their orientation program and focus on the individual and collective student responsibility for learning throughout the semester. For example, the Center for Global Education at Augsburg College faculty in Mexico use tools such as the Learning-Style Inventory during their orientation to help students reflect on their preferred learning styles as well as the areas in which the student would like to grow. Students discuss their learning styles together as a group, informing each other of ways in which they can support each other in their learning process. They then complete a short written survey which explains their learning styles to the professors. Professors then use this information to shape their courses as they plan class sessions and work out the details of specific assignments. Moreover, a program facilitator meets briefly with each student at the beginning, middle, and end of the semester to discuss the students' learning objectives and progress toward meeting such objectives.

2. Problem-Based Content

A second important principle for experiential study abroad programs is that the content of the curriculum should relate to real-life problems. Dewey (1997, p. 79) asserts that "problems are the stimulus to thinking." Content can be made real through experience so that students can develop and test theories based upon their experiences. At the same time, theories help students understand their experiences. Dewey writes:

That the conditions found in present experience should be used as sources of problems is a characteristic which differentiates education based upon experience from traditional education. For in the latter, problems were set from outside. (...) It is part of the educator's responsibility to see equally to two things: First, that the problem grows out of the conditions of the experience being had in the present, and that it is within the range of the capacity of the students; and secondly, that it is such that it arouses in the learner an active quest for information and for production of new ideas. The new facts and ideas thus obtained become the ground for further experiences in which new problems are presented. The process is a continuous spiral.

Experiential educators propose replacing “banking education” in which students are seen as empty accounts into which knowledge is deposited by an expert with “problem-posing education,” defined by Freire (2000, p. 66, 168) as “the posing of the problems of [human beings] in their relations with the world.” This type of problem-posing education, which is often also referred to as “problematizing,” does not just mean “problem-solving,” but rather “critical analysis of a problematic reality.” For example, when a literacy class in a particular community problematizes an environmental issue such as the lack of garbage collection that is affecting local residents, the discussion focuses not only on an immediate solution to the problem but also on analyzing the root causes of the problem and exploring a myriad of potential solutions. In the study abroad context, a language class may address the case study of a conflict a student encountered with her or his host family. However, reflection upon the conflict includes an analysis of the broader cross-cultural context and underlying differences in values, communication styles and behaviors, in which the conflict emerged.

In a classroom which frames course content in terms of problems, the experiential educator needs to first investigate the concerns of the learners—what Freire (2000, p. 86) terms the “people’s ‘thematic universe’—the complex of their ‘generative themes’ ”—that is, the principal themes which preoccupy them. These generative themes or “felt needs” then become the starting point for critical analysis and dialogue which relates to the overall subject being studied. Ira Shor (1987, p. 31) summarizes the process as follows:

Freirean educators study their students {...} to discover the words, ideas, conditions, and habits central to their experience. From this material, they identify “generative words and themes” which represent the highest-profile issues in the speech and life of the community, as the foundational subject matter for a critical curriculum. These generative subjects are familiar words, experiences, situations, and relationships. They are “problematized” by the teacher in class through a critical dialogue, that is, re-presented back to the students as problems to reflect and act on. Inside problem-posing dialogue, students reflect on the lives they lead, asking questions to discover their meaning and value.

For example, through the use of a course interest survey or discus-

sion with students, the faculty in a study abroad program may discover that many of the students have become frustrated by different attitudes about gender roles or treatment of women in the host country. Gender, then, has become a perceived problem or “generative theme” which the instructor can embrace as a starting point for discussion, selecting reading materials, films, and guest speakers who can address gender issues from their own cultural perspective, tying it to other themes in the course. This can be done in a language course, or in an economics, political science, sociology, biology, or almost any other course, as gender cuts across disciplines. The trick of the educator is to make the links between the students’ concerns and the course material. This may require additional work on the part of the experiential educator, whose task, according to Dewey (1997, p. 27-28), is “to select the kind of present experiences that live fruitfully and creatively in subsequent experiences.” However, by beginning with the problems or concerns students are already concerned about, the instructor can emotionally engage the students in the topic and use the students’ experiences in the host country as a point of departure for analysis and reflection.

Because problem-posing education starts with problems identified by the learners, it involves the whole student on both the affective and cognitive level, engaging the learner in the learning process by connecting the subject matter to the life of the student. Hence, Ira Shor (1993, p. 26) concludes, “Through problem-posing, students learn to question answers rather than merely to answer questions. In this pedagogy, students experience education as something they do, not as something done to them.”

Although problem-posing education begins with the generative themes of the students, it must not end there, particularly in the international context. Rather, if one of the goals of study abroad is to foment global citizenship, then it must broaden students’ horizons by helping them to identify the problems and concerns of others within the global community. Dewey (1938, p. 40) states that a system of education based upon the connections of education with experience must, to be faithful to its principle, take into account the conditions of the local community, physical, historical, economic, occupational, etc., in order to utilize them as educational resources. This is particularly true in the international context, as local conditions pose new problems for students to analyze while

providing different cultural perspectives on the nature of and potential solutions to such problems.

One way in which experiential educators at the School for International Training have helped study abroad students problematize issues in their host countries is by engaging them in an activity referred to as “the Drop-Off.” In this community-based orientation exercise, students are first given a briefing which provides them with a rationale and structural framework for their work in the field. They are then dropped off in a particular community for a half-day or up to two days, during which time students are supposed to study the town, find a place to stay, and gather as much information as possible regarding the social history of the community, its economics, politics, and religious life, etc. Afterwards, students not only write a report regarding their own learning but participate in an extensive analysis of the community with the rest of the group. The activity not only helps students realize that they can accomplish tasks within the new cultural setting but also immediately opens their eyes to important issues within the community that can then be studied further during the course of the semester (Batchelder, 1993).

Other ways of problematizing issues in the host country include sending students on ecological tours, which expose them to environmental issues in the host country, and asking them to interview their host families and/or local university students regarding key problems facing the community. Internships and service-learning projects also enable students to engage in action and reflection on problems identified by community partners in the host country.

3. Critical Analysis and Reflection

As stated earlier in this paper, experiential education requires reflection and critical analysis of experiences in order to make the experiences educational (Silcox, 1993; Mintz and Hesser, 1996; Welch, 1999). This becomes self-evident in problem-based education because it is impossible to solve a problem without first analyzing and understanding the nature of it. The initial analysis leads to the development of a hypothesis which must be tested—in other words to some kind of action which then requires further analysis and reflection, as it is reflection that enables learners to make sense out of the new information and experiences (Silcox,

1993). Dewey (1997, p. 87) writes: "To reflect is to look back over what has been done so as to extract the net meanings which are the capital stock for intelligent dealing with further experiences. It is the heart of intellectual organization and a disciplined mind."

While it is clear that critical analysis and reflection are essential components, and in fact defining characteristics of experiential education, it is not enough to simply ask students who participate in study abroad to engage in critical analysis and reflection on their own. Rather, this is something they must engage in with others. In addition, students often do not know what it means "to reflect" and hence, must be taught to do so. As Welch (1999, p.1) says, "merely telling student 'it is now time to reflect' is a clumsy approach for them and students alike." In response to this dilemma, he proposes the following "ABCs of Reflection" as a generic template for reflection: 1) affect, 2) behavior, and 3) cognition or content. In other words, reflection ought to explore feelings and emotions; the nature of one's behavior and the reasons for behavior; and conceptualization of the content of the subject being studied.

In order to accomplish the goal of empowering and educating learners to become responsible global citizens, it is appropriate for critical analysis and reflection within study abroad programs to include social analysis that problematizes questions about the economic, political, cultural, and religious or ideological aspects of the society. For example, what is the dominant economic model? What are the relations of production and distribution? How is the government organized? What is the role of the military? How is education organized and provided? What is the nature of the media? What are the dominant cultural groups? When problems are being studied, whose voices are heard? Whose are excluded? The latter questions are particularly important, as critical pedagogies highlight the fact that particular ways of knowing and sources of knowledge that come from socially marginalized positions, such as women, indigenous people, and poor people, are often invalidated (Freire 2000; Gore, 1993; McLaren, 1993; Giroux, 1996; Shor, 1987, 1992, and 1993).

In addition to collective reflection and analysis, course assignments can be used to encourage students in experiential education abroad also to reflect individually. For example, faculty in study abroad programs run by the School for International Training frequently use assignments referred to as "critical incidents," "cultural analysis," or "awareness episodes."

These assignments require learners to select a particular experience for analysis. In one-page papers, students must identify the event, describe relevant details, list the people involved and their relationship to oneself and others, one's own role in the situation, and one's analysis of it: i.e. what was learned with regard to the development of the learner's own cross-cultural skills (Batchelder, 1993, p. 102). After students have submitted their assignments reflecting individual analysis, the study abroad faculty can engage the entire group in a debriefing of the assignment, helping students to see things they may not have seen on their own.

Freire considers critical analysis and reflection to be an essential part of the learner's own process of humanization and empowerment. "Naming one's experience is part of the process of becoming human, which should be the ultimate goal of all education," states Freire (2000, p. 76, 101): "To exist, humanly, is to name the world, to change it. Once named, the world in turn reappears to the namers as a problem and requires of them a new naming." As people analyze and name problems together, they improve their critical thinking skills and develop critical consciousness, which Freire defines as "the attitude of awareness characteristic of all emergence."

The feminist pedagogy of Frances A. Maher (1987, p. 93) shares Freire's perceptions regarding the empowering nature of critical analysis and reflection. She concludes: "As students come to recognize certain features of their reality as not 'natural' but as socially and historically constructed, they can act on these to change them. In this process they learn more about these structures and about themselves within them: they become creators of their own lives and shapers of their own history."

4. Collaboration and Dialogue

As evident in the above discussion of critical analysis and reflection, experiential educators believe that collaboration and dialogue are essential ingredients to true critical analysis and reflection in problem-posing education, for individuals are rarely if ever capable of perceiving all angles of a problem or grasping all aspects of an issue alone (Dewey, 1997; Freire, 2000; Hooks, 1994). Critical analysis and reflection involve a collective process that helps learners move beyond their own perspectives to new understandings created through dialogue with others, and hence, can not be carried out exclusively by individuals alone. Freire (2000, p. 64) writes,

“Authentic thinking—thinking that is concerned about reality—does not take place in ivory tower isolation, but only in communication.”

Johnson, Johnson and Smith (1998, p. 28) state simply: “Cooperative learning is the heart of problem-based learning.” It is rooted in cognitive developmental theory, which sees cooperation as a prerequisite to cognitive growth. It also draws upon theories of social constructivism, which emphasize the notion that it is through communication or dialogue and negotiation with others regarding real-life issues and problems that knowledge is formed (Prawatt and Floden, 1994).

Dialogue, defined by Freire (2000, p. 64) as “the encounter between [people], mediated by the world, in order to name the world,” is not a new phenomenon. Rather, it has played an important role in education since the time of Socrates, who began with his students’ starting point and then asked questions, engaging them in the art of discourse. At times, dialogue between people with opposing viewpoints leads to conflict. However, Piaget taught that healthy conflict occurs when individuals cooperate and that this conflict creates “cognitive disequilibrium, which in turn stimulates perspective-taking ability and cognitive development” (Johnson, 1998). Johnson, Johnson and Smith (1998, p. 29) build upon Piaget’s idea of cognitive disequilibrium in their “controversy theory,” which suggests that:

when students are confronted with opposing points of view, uncertainty or conceptual conflict results, which creates a reconceptualization and an information search, which in turn results in a more refined and thoughtful conclusion. The key steps are for the student are to organize what is known into a position; to advocate that position to someone who advocates an opposing position; to attempt to refute the opposing position while rebutting attacks on one’s own; to reverse perspectives so that the issue is seen from both points of view simultaneously, and finally, to create a synthesis to which all sides can agree.

Within the context of study abroad, which seeks to promote global understanding in a multicultural world, cooperative learning, dialogue, and constructive conflict can not be restricted only to the community of learners themselves but must involve diverse members of the host community, as people from the host culture are the true experts regarding their own lives and culture. Hence, collaborative learning in the interna-

tional context should mean the inclusion of diverse members of the host culture—including people with opposing or conflicting viewpoints—in both the definition of problems which serve as the core of the learning and in the critical analysis of such problems.

The Center for Global Education at Augsburg College (CGE) builds upon the “controversy theory” of education as it centers its entire study abroad program around the concept of cooperation and dialogue with members of diverse sectors of society, including those whose voices are not always heard in the media or in academia (indigenous peoples, socio-economically poor people, women, gay, lesbian, and transgendered people, etc.). In these programs, approximately two thirds of the classes consist of dialogue with community members regarding “problems” facing the community which are also of particular interest to the students. For example, a course taught in Mexico entitled “The Development Process” includes visits to the homes of wealthy business people and people living in squatter settlements, panel discussions on gender issues that includes people from different racial, ethnic, and socio-economic class backgrounds, visits to factories and discussions with both management and workers, as well as dialogue with government officials and economists. Internal class sessions led by faculty members enable students to collaborate with each other in connecting opposing viewpoints from diverse sources with required readings. New understandings emerge as the group interacts with appropriate background information and theories which can now be reflected upon in light of the new experiences through dialogue in the community.

One student in an Augsburg CGE study abroad program comments on the diversity of perspectives to which she was exposed in Mexico:

When we went to the border, we didn't just go to the maquilas, to the maquila workers, {we went to} the maquila supervisors and the Border Patrol.... It's taking into account that there's more than one point of view. And we may not agree with it and we may know we're not going to agree with it but to know that it exists. (Carla, interview, 9-29-99)

In the literature regarding its own educational philosophy, the faculty and staff of CGE have modified Dewey's, Kolb's, and Freire's cycles of experiential education. In the CGE model of international experiential

education, learners begin with their own experiences prior to studying abroad. They are then encouraged to reflect and analyze those prior experiences before they add new information regarding problem-based content in context of the host country. As students learn new information, they also engage in new experiences, as they enter into dialogue with diverse members of the community. They then engage in fresh reflection and analysis of this new experience, now that new perspectives and experiences may have changed their earlier perceptions and hypotheses. At this point, they engage in action or reflection upon appropriate types of action, which must then be evaluated and celebrated as learning continues in new directions.

5. Community

Now that that we have established that communication and dialogue are essential to experiential education, it follows naturally that community is also an essential element of international experiential education since dialogue and communication are by definition collective and imply the existence of others. Education for global citizenship includes the formation of communities of learners and immersion in the local host community, as well as reflection upon one's connections to the global community.

First of all, as students reflect upon experiences prior to study abroad, it is important for them to recognize that much of what they have learned in life up to now has been shaped by the particular contexts and communities in which they have lived. Students are encouraged to reflect upon the communities from which they come and the ways in which these communities have shaped their values and perceptions of the world. Sparrow (1993, p. 155) writes: "Self-awareness is crucial to intercultural learning. Our predispositions, expectations, and reactions affect our perceptions. Our perceptions affect our judgments, how we solve problems and make decisions, and ultimately how we are perceived and trusted by others."

Secondly, experiential educators strive to build a community of learners among the students who are studying together. This is consistent with feminist pedagogies that see learning communities as the key to transformative education (Hooks, 1994). Shrewsbury (1987, p. 11) writes, "Feminist pedagogy includes teaching strategies that are based on a reconceptualization of community with a richness that includes the autonomy

and individuality of members who share a sense of relationship and connectedness with each other.” In these learning communities, education is learner-centered, not teacher-centered, and the teachers try to work together as “co-learners” or “co-investigators in dialogue” with the students (Freire, 2000, p. 68). Teachers model trust-building behavior by sharing their own experiences with students in such a way that their experiences are not seen as superior to but rather equal in value to those of the students.

In order for international experiential educators to create the conditions for critical analysis and reflection, they must devote time and energy to developing a healthy learning community. Key to this task is a respect for diversity and a sense of trust that one will not be verbally or physically attacked for expressing a different point of view. Without this respect and trust, collaborative learning, controversy-based learning, and critical analysis and dialogue are impossible, because as Freire (2000, p. 169) says, “trust is basic to dialogue.”

It is important to help students begin to build a learning community from the start of the study abroad program by getting students to reflect upon the communities from which they come and choosing orientation exercises that begin building respect and trust between students. As time progresses, it is important for faculty and staff to help students address issues of power, privilege, and diversity within the group, particularly if some voices seem to dominate over others. This is essential if a learning community in which there is a sense of equality is to exist.

In a term paper written after completion of a study abroad program facilitated by CGE, one student writes:

As I arrive at the third section of a year-long project on race, whiteness, guilt and privilege, I step back to remember how my own thinking on these problems has been shaped. Although I started thinking about race and alliances in high school, I began thinking critically about these issues and about myself as a white person in a more communal environment during the four months I spent studying in Mexico. An appreciation of privilege and guilt and responsibility came not only from being in a third-world country, but significantly from living, learning, and reflecting with a diverse group of students who challenged and inspired me to confront these issues within myself. (Julie Rivchin, 1998)

For many students, testing ideas, engaging in dialogue, and sharing what they have learned with their peers is one of the most important aspects of the educational process. Gordon Murray (1993, p. 29), the former director of Experiment for International Living programs in Nepal, writes: "When one puts energy into sharing what is important and challenging to one's own growth, chances are it will be value for other people's growth." Moreover, becoming empowered enough to speak up in a group of peers is often part of a student's development in engaging in dialogue with members of the host community. By building communities of learners in which students learn to listen to each other, to engage in dialogue with respect for differences, and to manage conflicts with each other in a healthy way, students can develop the skills necessary to be competent learners in broader cross-cultural community contexts."

It is important that student learning communities be immersed within the local host community and serve to further the goal of learning from and within the local community because if students were to remain isolated in island communities of their peers, then their learning would be incomplete and they would fail to meet the goal of education for global citizenship. As stated earlier, students must engage in dialogue with local people in the host country regarding the content of their education in such a way that their education is truly community-based. In order for this to happen, students must live with members of the local community for at least part, if not, all of the study abroad experience. While dorm facilities at local universities may provide students contact with local students, it is important that students not be segregated into ghettos made up exclusively of exchange students.

In CGE study abroad programs, students participate in cultural orientation designed to prepare them for the homestay experience, and then each student is placed with a different family in the same working-class neighborhood. At the beginning of the homestay experience, a workshop is held for students and host families in which they get to know each other and talk both about cultural issues and other issues of common concern. The neighborhood then becomes the classroom, and host families and others within the neighborhood become the primary teachers, as students engage in problem-based learning within the local community. In addition to their classes, students gather weekly with a homestay coordinator to critically analyze and reflect upon issues that arise.

While students are reminded of ethical guidelines regarding respect for the privacy of host family members, they are also encouraged to make connections between what they learn from living with local families and the topics being studied in their academic courses. The homestay experience is not considered an extracurricular activity but rather an integral part of the educational process. Often it is through the homestay that students learn the most. In an interview regarding the most important aspects of her education in Mexico, one student stated:

It was interesting for me to go through a crisis with people in poverty (...) to know really what happens when they need something. My sister was really sick and she still is (...) to learn about the whole idea of how {screwed} up the whole health care system is (...) was a good learning experience. I think it's hard to get a concept of everyday poverty if you don't live in it. (Hannah, interview, 12-9-99)

It is important to note that this program was designed in dialogue with community members, who volunteered to become host families and to share in the learning process with students. This has led to an exciting educational model.

6. Diversity and Intercultural Communication

Study abroad programs should not only immerse students in the host country but also expose them to the diversity of people, ideas and experiences in the host culture. Students should engage in dialogue with people of diverse backgrounds whenever possible because true global awareness and intercultural competencies can only be developed through encounters with diverse populations within dominant cultures.

Many study abroad programs define the success of their programs by the extent to which students are immersed in the host culture and develop positive relationships with individuals in the host country. For example, Gochenour and Janeway (1993, p. 2-3) of the School for International Training define the "success" of experiential study abroad as "the degree to which a person is able to enter into respectful, appreciative (though not necessarily admiring) relationships with a culture other than his or her own, and discover some values that have personal significance and a sense of common humanity." However, the mere fact of living in another coun-

try or even living with members of the host culture does not necessarily lead to the development of an understanding of the host culture, appreciation for it, or ability to communicate effectively within in. In their work on service-learning within diverse contexts, Mintz and Hesser (1996) write: “An appreciation for and an understanding of diversity does not necessarily happen by chance. Working within a diverse context requires deliberate attention to cultural differences and commonalities, as well as to the links among power, privilege, prejudice, and oppression.”

Building upon the work of Piaget, Bennett offers a developmental model for understanding intercultural sensitivity that “posits a continuum of increasing sophistication in dealing with cultural difference, moving from ethnocentrism through stages of greater recognition and acceptance of difference,” which he terms “ethnorelativism” (Bennett, 1998, p.26).

Moving students beyond the ethnocentric stages of cultural sensitivity to acceptance, adaptation, and integration requires an intentional

Milton Bennett’s Developmental Model of Intercultural Sensitivity (DMIS)

Experience of Difference

Ethnocentric Stages	*	Ethnorelative Stages
*Denial *Defense *Minimization	*Acceptance	*Adaptation *Integration

integration of learning about intercultural communication into the study abroad program. The use of assessment tools of intercultural awareness and sensitivity, such as the Cross-Cultural Adaptability Inventory, the Cultural Adaptation Inventory, or the Intercultural Development Inventory can serve to increase students’ awareness of their progress through stages of ethnocentricity and ethnorelativism. Study abroad program directors can then tailor their in-country orientation program and educational work to the students’ demonstrated levels of intercultural awareness and sensitivity.

While experiential activities related to intercultural awareness and communication used in orientation programs prior to departure for study abroad may be helpful by introducing students to important intercultural

al issues and concepts, students are much more likely to remember what they learn while in the study abroad context, as the information is much more relevant once they are actually in the host country. In fact, Kalamazoo College recently eliminated much of its pre-departure orientation program due to the recognition that it was much more effective if the learners received the information on-site in the foreign country (Citron and Kline, 2001). But it is not a question of either/or, study abroad programs ought to educate students about intercultural communication during both pre-departure and in-country orientation sessions and also incorporate such learning into the design of the overall program. For example, students are more likely to understand what is meant by “high-context” and “low-context” culture once they are living with host families than before they have actually experienced significant cultural differences. Many of the structured intercultural activities that are typically used prior to departure can be used just as effectively once students are in the host country. The debriefing of such activities is then richer, as participants begin to draw connections to their current experience and can discuss their differing perceptions with each other.

While it is essential that study abroad programs include education about intercultural communication, educators must not fall into the trap of stereotyping all members of a given society and excluding the voices and cultural values of minority groups within the host country. This is especially important for experiential international educators who seek to foment global understanding and global citizenship because, as Nobel Peace Prize winner Koffi Annan stated in his December 2001 acceptance speech, “Today’s real borders are not between nations, but between powerful and powerless, free and fettered, privileged, and humiliated.” Similarly, in her essay entitled “Cultural Adjustment, Power, and Personal Ethics: Three Critical Incidents,” Blanchard (1993, p. 109) suggests that much of the violence evident in today’s world is “a result of the concept of one culture (dominant) being pushed to recognize what has always been there: unrecognized (nondominant) cultures wanting to share power. With that in mind, a sojourner might want to ask: What has been written on how to communicate effectively with people from those particular cultures? What has been written and who wrote that information?”

Experiential educators should help students understand that cultures are not monolithic but rather that all nations include dominant cul-

tures and co-cultures, or dominated cultures (Blanchard, 1993). Folb (1985, p. 119) states:

When we talk about the concept of dominant culture, we are really talking about power—those who dominate culture, those who historically or traditionally have had the most persistent and far-reaching impact on culture, on what we think and say, on what we believe and do in our society.

Study abroad programs that only expose students to the elite sectors of a particular nation and only teach about the cultural values of the dominant group are limited in scope and missing out on important opportunities to develop a new kind of global citizenship in which issues of power and privilege are addressed in a healthy way.

For example, as students learn the language of the country in which they are studying, they may learn words that are commonly used to demean people who belong to a cultural subgroup or ethnic minority within the dominant culture, as well as expressions that may not seem demeaning but which reflect the power and values of the dominant group. With assignments such as critical incidents one can use collective debriefing of the incidents to raise questions about the role of dominance within culture (Blanchard, 1993). When students use phrases they have learned that reinforce stereotypes of certain groups, faculty can engage the students in critical analysis of the origins of the expression and relate it to the power structures within society. In addition, they can design group activities to explore stereotypes and involve students in simulations regarding power and privilege, as well as in discussions with people in the host culture who hold different positions with regard to power and privilege. For example, the faculty of Augsburg CGE in Mexico organized a workshop with students and community members on racism, including participation of white, indigenous, mestizo, and African-descent Mexicans. During the workshop, students and community members listened to the testimonies of people from different groups regarding their own experiences related to power and privilege or the lack thereof and then talked in small groups about the complexities of racism in their own societies.

Given study abroad's goal of developing non-exploitative relationships between people of different cultures and the reality of dominance within nearly every nation on earth, it is important for international expe-

riential educators to raise ethical questions regarding the nature of the cultural adaptation we expect from our students. Do we hope they will adapt to the behaviors of the dominant group? Which rules of interaction do we expect them to follow? There may even be occasions in which, as Blanchard (1993, p. 108) suggests, “we may well want to ask: is not adjusting an appropriate response in an intercultural setting?” These ethical concerns reflect those of feminist and critical pedagogues who call attention to the dominance of unitary elitist world views within educational systems and to complex power relationships related to race, class, and gender, and sexuality within cultures (Maher, 1987; Gore, 1993; Giroux, 1996; Bell, Morrow, and Tastsoglov, 1999).

Experiential international educators need to pay special attention to issues of dominance within culture and design study abroad programs that will not only teach students about intercultural communication but also about the complexities of the host country, enabling students to come into contact with diverse sectors of the host country, including non-dominant groups such as ethnic minorities, poor people, and other groups whose voices often go unheard in academia. By engaging students in dialogue with those whose “right to speak has been denied them” (Freire, 2000, p. 76), international experiential educators open new avenues for global understanding.

7. Action and Social Transformation

As discussed extensively in the first part of this article, experiential education and study abroad share the common goal of increasing students’ global awareness, empowering them, and educating them to become responsible global citizens. Most international experiential educators share the sentiment of former Experiment in International Living staff member John Wallace (1993, p. 13), who writes, “In most of the Experiment programs we seek to influence students in the direction of becoming committed agents of change.” This is a natural expectation because critical analysis and reflection, which plays a central role in experiential education, leads to conscientization—“an awakening of the conscience, a shift in mentality involving an accurate, realistic assessment of one’s locus in nature and society, a capacity to analyze the causes and consequences of that, the ability to compare it with other possibilities, and

finally a disposition to act in order to change the received situation” (Boston, 1973, p. 28).

Experiential education is grounded in action and leads to new action after critical analysis and reflection. Freire (2000, p. 52, 64) writes that “reflection—true reflection—leads to action.” because “thought has meaning only when generated by action upon the world.” When education is centered around problems that require solving, it is natural for learners to want to take action. Burns (2000) writes, “Freire’s problem-posing strategy empowers students to either accept their life situation or challenge and change it.” This is evident in the following journal entry written by an Augsburg student in Mexico:

In some ways I feel like my experience here in Mexico was an awakening, but in other ways I feel like I have just been given an enormous amount of responsibility. {...} If anything, this trip has given me something to dream for. I'm not sure if it's for peace, utopia, the kingdom of God on earth, or the fall of globalization. But what I do know is that it's a good dream. A dream that calls for me to act with everything I've been given in this life and shine it bright for everyone else to see. I can't exactly say what the change will be, but "a new world is possible" if we all decide to do something about it. Poco a poco. (Nat Jungerberg, Mexico, 7-02)

By critically reflecting upon and analyzing problem-based content together with diverse community members in the international setting, engaging in dialogue and collaborating with others, students can become empowered and develop the skills they need in order to take action that makes a difference in the world, because some of the skills needed are precisely an awareness of cultural differences and the ability to listen to others, to engage in respectful dialogue, and to analyze problems critically from multiple angles and perspectives, and to collaborate. In addition, experientially-based study abroad programs can expose students to diverse cultural understandings of responsible global citizenship, as well as to diverse cultural approaches to social transformation being taken by leaders within their fields in the host country. For example, science students can conduct research regarding key cutting-edge work and ethical issues addressed by scientists in the host country, while business students can meet with business leaders to explore new directions and approaches to

ethical business leadership and globalization. Educators can learn about different approaches to pedagogy by diverse groups within the country, while social workers research local approaches to social work. And so on.

Students who possess adequate language and intercultural communication skills may collaborate with members of the host culture in local projects of social transformation as considered appropriate by people within the community. However, while it is not always appropriate for study abroad students not to participate in direct action during the time in the host country, study abroad faculty and staff can help them engage in ongoing reflection upon their vocations and the type of action they may take in the future. Journals, field books, and other writing assignments are perfect tools for reflection upon the meaning of responsible global citizenship and action for social transformation.

8. Mutuality and Reciprocity

International experiential education programs ought to be based on mutuality and reciprocity with the local community. Hence, the design and implementation of study abroad programs, as stated earlier, involves communication and dialogue with community constituents regarding the ways in which the program can be mutually beneficial and reciprocal.

In his M.A. thesis, David Fox (1996) calls attention to the needs of local communities as well as students, and highlights the problem of “using the communities to provide an education for the participants.” Similarly, in her analysis of the impact of U.S. students on Indian society, Jennifer Ladd (1990, p. 123) asks, “How are they [the Indians] affected by our process of growth and learning? Are we in danger of using other cultures [...] for our own [...] needs, this time taking personal growth and cross-cultural awareness instead of cotton and tea? Are we exploiters or imperialists unconscious of the consequences of our learning?” John Wallace (1993, p. 16) phrases the ethical questions regarding mutuality and reciprocity in study abroad as follows:

How much obligation do we assume toward the host culture in which these experiences are offered? When we enroll students in a laboratory course on campus, we are placing them in an educational setting which is completely under our control. When we encourage them to engage in

experiential education, we are implicitly urging them to use a particular culture as their laboratory. Is this fair to the hosts? How would you and I react if a young Saudi Arabian, for example, were to visit our communities and our homes and ask us to assist him with a study in which he proposed to find out American attitudes toward cleanliness in public toilets? It is in many cases just such individual studies that we are inflicting upon our overseas hosts. Should there be a line drawn beyond which activity would be considered objectionable, intrusive? Who draws such a line, and how can it be justified to the students whose education will be inhibited thereby?

Given study abroad's goal of educating for responsible global citizenship, international experiential educators must grapple with these ethical questions regarding their relationship to the communities in which students are placed and ensure that their programs are not undermining their goal of increasing global understanding by instead engaging in acts of cultural invasion. Freire (2000, p. 150) writes:

In this phenomenon, the invaders penetrate the cultural context of another group, in disrespect of the latter's potentialities; they impose their own view of the world upon those they invade and inhibit the creativity of the invaded by curbing their expression. All domination involves invasion—at times physical and overt, at times camouflaged, with the invader assuming the role of a helping friend.

Most international experiential educators would argue that their purpose is not cultural invasion but rather the development of non-exploitative relationships between people of different cultures. Therefore, they have a responsibility to work collaboratively with the local community to ensure that their relationships are built on mutuality and reciprocity and not on any kind of exploitation.

In his research regarding both educators' and community partners' attitudes toward the benefits that the latter may receive from study abroad, Fox (1996, p. 27) identified two primary types of reciprocity. The first is "specific reciprocity," which involves "giving back directly to those who have served them," whereas the second is "generalized reciprocity," in which the study abroad program and the community "believes that someone or some group, be they from the host community or not, will benefit

from what participants contribute to society someday.” The latter may be the most common in study abroad and is clearly the most difficult to assess. A few key questions for those involved in the design and implementation of experiential international education programs, then, are: What type of reciprocity, if any, is involved? Does the larger community benefit from the students’ learning? If so, how?

Service-learning and internships are often seen as forms of direct reciprocity because it is hoped that students’ make valuable contributions to the communities where they work, giving back to the host communities while also learning from them. These programs are becoming very popular, according to the 2001 Open Doors survey, which reported a large increase in the number of students participating in internships and work abroad programs. Nonetheless, special concerns about cultural imperialism are raised by this demand for international service-learning and internship programs, because students who are not fluent in the required foreign language and who do not have a full appreciation of the host culture may unwittingly act as cultural imperialists and do more damage than good. Therefore, study abroad programs must evaluate students’ preparedness and suitability for service-learning and internship projects, as well as the desire for and potential effectiveness of such projects in the international setting.

9. Facilitation by Trained Faculty and Staff

Experiential international education requires skilled facilitators (faculty or staff) who are trained in experiential and intercultural education and aware of key issues in the field of study abroad itself. While expertise in specific academic disciplines and knowledge of the host country are extremely important, they are not sufficient in and of themselves to make the study abroad program successful. Educators in the field require specialized training in experiential pedagogy. Citron and Kline (2001) elaborate: “In-depth knowledge of the philosophy and practice of experiential education, as well as training in group facilitation, is essential for field-site faculty and staff, often referred to as study abroad ‘facilitators,’ who play a pivotal role in the success of the study abroad program.” Study abroad facilitators need to be familiar with the principles of experiential international education, as well as skilled in implementing them.

Moreover, faculty and staff need to possess attitudes and dispositions that support the philosophy of experiential education. For example, a professor who embraces a teacher-centered model of education in which the teacher is the expert from whom students must learn, will have a difficult time creating the type of community of learners that is at the heart of experiential education. Given experiential education's emphasis on collaborative, community-based learning through critical analysis of and reflection on experience, it is important that study abroad faculty and staff value the knowledge and experience of the learners and see them as "co-learners" or "critical co-investigators in dialogue with the teacher," involved in a mutual task of "unveiling reality" and creating knowledge together (Freire, 2000, p. 56, 68).

Study abroad faculty must provide support and guidance but must not dominate the learning experience. Dewey (1997, p. 45) suggests that the educator "has the duty of determining that environment which will interact with the existing capacities and needs of those taught to create a worthwhile experience." Facilitators ought to set up the experiences and conditions for students to develop a community of learners in which they articulate their individual and collective learning goals. As members of the community, faculty and staff may serve as guides who work with the generative themes of the students and community and remind students of their own goals when necessary. Hence, if a student states that she or he wants to learn the language of the host country but spends most of her or his time with other foreign students speaking their native language, the facilitator may remind the student of the original goal and encourage her or him to determine how to achieve it if it remains an important goal.

Although the program's philosophy and educational methods should be clearly articulated in all promotional materials so that students know what they are getting into from the start, the study abroad faculty or facilitators should also explain their educational philosophy to students because many may have developed "authority-dependence" to the extent that they "assume education means listening to teachers tell them what to do and what things mean. Freire points out that if a liberating teacher asks students to co-develop the class with her or him, the students often doubt that this is "real" education" (Shor, 1987, p. 29). Hence, experiential international educators need to be prepared to help students become open to new ways of learning.

Basic knowledge of cognitive development and learning processes is also important in order for facilitators to recognize challenges and design experiences that are appropriate for the students, taking into account both the group and the individuals within the group. On one hand, experiences must be challenging enough for students to grow, but not so challenging that students can't learn from them, and not so risky that the experience becomes unsafe or unethical.

Citron and Kline (2001, p. 23) write: "One principle often used when designing an experience is that students will learn more if they are challenged beyond their 'comfort zone,' but are not panicked." This principle is based on the Yerkes-Dodson Learning Curve, which states that "maximum learning is promoted when the student's anxiety is at a moderate level. When anxiety is too low, motivation to learn is limited. When anxiety is too high, motivation is inhibited as well" (Debring, Willis, and Genet, 1995, as cited in Citron and Kline, 2001).

Study abroad faculty and staff must be familiar with these principles in order to design and facilitate appropriate experiences for students. In addition to preparing students for new learning experiences, it is imperative to help the students engage in both individual and collective reflection and analysis of the experiences afterwards. Not only do they need to be skilled in facilitating reflection and analysis, but they also need to value it highly enough to actually schedule it into the program, providing sufficient time in class for discussion of experiences. Given many faculty members' training in specific disciplines, there may be a tendency to emphasize content over process. However, as Citron and Kline (2001, p. 24) remind us, "Allowing adequate reflection time is vital for successful study abroad experiences."

Finally, international experiential educators require training in intercultural communication, including diversity training and facilitation of intercultural conflicts. As discussed earlier, students do not learn about intercultural communication through osmosis, rather, learning about culture and intercultural dynamics requires intentional facilitation. Citron and Kline (2001, p. 26) suggest that a specific "culture coach" is needed. They write:

We believe that study abroad participants benefit most from the presence of a "culture coach" (...). We do not advocate isolating students

in a ghetto of their foreign peers. Research, however, shows that if a group of foreigners find themselves abroad without a trusted adviser or mentor who can help them make sense of the host culture, they can misinterpret cultural behaviors, become alienated from the host culture, and seek refuge in a third culture of their peers.

One important and sometimes neglected aspect of cross-cultural learning and adjustment is preparation for re-entry into the country of origin before completion of the study abroad experience, as students often report high levels of anxiety about the return home and difficulty in the re-entry process (Austin 1986; Westwood, 1988; Hockman, 1989; Holm, 1992; Martin 1993).

While growing attention has been paid to debriefing and reentry preparation in recent years, too often this entire component is left to the student's home campus to coordinate, resulting in an untimely, disjointed facilitation by those who are less familiar with the student's overseas experiences. A coordinated effort—from pre-program through post-program—by the same facilitators, while often impractical, would be the ideal application of experiential learning techniques to study abroad. (Citron and Kline, 2001)

CGE faculty and staff typically incorporate education about and reflection on the re-entry process into their last class sessions and set aside at least one day for re-entry orientation before students' departure from the host country. During the re-entry session, students and faculty discuss common re-entry issues and engage in experiential activities including role-plays. For example, students are asked to visualize someone who is important to them and to then to act out their best and worst-case scenarios of what it will be like talking to that person about their experience abroad. Other students then provide suggestions and support. Near the end of the re-entry session, students are asked to write a letter to themselves that will provide them encouragement during their re-entry process. Staff collect the letters and mail them to students approximately one month after departure from the host country.

In order to facilitate a successful study abroad experience from start to finish, faculty and staff require specialized training in addition to knowledge of the country and discipline-specific expertise.

10. Evaluation and Assessment

International experiential education requires ongoing evaluation and assessment to ensure that learners are accomplishing their objectives and to continuously improve the overall quality of the educational program. Two types of assessment are necessary: first, the assessment of student-learning, and second, the assessment of the educational program itself.

In assessing student learning, the use of use of learning contracts may be particularly helpful in providing a way for students to use the actual international experience as the basis for their learning and thereby enrich and complement their academic learning abroad. In addition, critical incidents, journals, and fieldbooks are useful tools for assessing student learning in experientially based off-campus study programs. Given the holistic nature of experiential learning, international experiential educators value creative assignments that encourage students to make personal connections to what they are learning.

Many experientially-based study abroad programs include a capstone project that synthesizes what students have learned. While the nature of the projects vary from program to program, experiential educators generally encourage students to design projects which will enable them to choose topics that are personally important to them, will connect their current learning to the rest of their lives, and enable them to take what they have learned back home with them. Gordon Murray (1993, p. 39, 40), the former director of the Experiment's Academic Studies Abroad Program in Nepal suggests that when choosing a project, students should be asked the simple question "Where are you at?" Murray emphasizes that it is important for students to choose "a path with a heart"—that is, a project which allows the learners to make connections between their heads and hearts. He concludes:

Successful independent study projects almost always make this kind of connection between head and heart or, more broadly speaking, between a person's intellectual interests and the requirements of his or her school, on the one hand, and the person's broader life and nonintellectual side. Projects which are not fueled by the whole person quickly stagnate and dry up in the absence of the familiar pressures of classrooms, teachers, tests, and peer momentum.

On the other hand, “successful projects integrate the past with the present, the home culture with the new culture, the head with the heart, the demands of academe with ‘where you’re at.’ A successful project is always, in Don Juan’s words, ‘a path with a heart’ ” (Murray, 1993, p. 40).

In assessing student learning, both students and faculty members should return to the stated learning objectives to evaluate the extent to which those learning outcomes have been achieved (Jaenson 1993). To aid in this evaluation process, experiential educators are encouraged to provide students with self-assessment forms that list the agreed upon objectives and which can help student provide their own feedback regarding the quality of their work and the degree to which they have accomplished the learning objectives.

In addition to assessing student learning, it is essential to engage in continual assessment of program effectiveness related to goals that are explicitly incorporated into the program design (Wallace, 1993; Wyatt, 1993; Jaenson, 1993; Citron and Kline, 2001). Course evaluations and overall program evaluations should remind learners of the stated course and program goals so that programs can be evaluated on that basis. Just as student learning should be evaluated on the basis of clearly articulated learning objectives, programs themselves should be evaluated on what they say about themselves, their implementation of experiential learning philosophies , and the extent to which they are truly rigorously academic, experiential, intercultural, holistic, and transformative. The principles of best practice articulated in this paper may serve as a helpful starting point for the assessment of international experiential education programs.

In conclusion, we could not more wholeheartedly agree with the conclusion of Kauffman, et al. (1992, p. 160):

We hope that in the next few years more research on and evaluation of innovative programming can lead to significant advances in making study abroad a standard part of a university education. We believe that it is one of the most powerful tools of education available to prepare students to be not strangers, but leaders, both at home and in our global society.

It is our hope that by implementing the principles and best practices of experiential international education, all students who study in a foreign country will be able to join CGE Mexico study abroad graduate Jamie

Magdovitz in saying:

I can't begin to put this experience in words, truly {...} however {...} I can honestly say that this has been the most profound and life changing of all my "experiences" thus far, and definitely the best life decision I have ever made. (Jamie Magdovitz, Georgetown University, Dec. 2001)

References

- Abrams, I. "The Impact of Antioch Education Through Experience Abroad." *Alternative Higher Education* 3: 176-187.
- Altbach, Philip G., and Patti McGill Peterson. "Internationalize Higher Education? Not Exactly." *Change* (July/August 1998): 36-40.
- Altbach, Philip G., and Ulrich Teichler. "Internationalization and Exchanges in a Globalized University." *Journal of Studies in International Education* 5:1 (Spring 2001): 5-25.
- American Council on Education. *One Year Later: Attitudes about International Education since September 11*. Washington, DC, September 2002.
- Austin, Clyde N., Ed. *Cross-Cultural Reentry: A Book of Readings*. Abilene, TX: Abilene Christian University, 1986.
- Batchelder, Donald. "Using Critical Incidents." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 101-105.
- . "The Drop-Off." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 135-141.
- Belenky, Mary, Blythe Clinchy, Nancy Goldberger, and Jill Tarule. *Women's Ways of Knowing: The Development of Self, Voice, and Mind*. New York: Basic Books, 1986.
- Bell, S., M. Morrow, and E. Tastsoglov. "Teaching in Environments of Resistance: Toward a Critical Feminist and Antiracist Pedagogy." *Meeting the Challenge: Innovative Feminist Pedagogies in Action*. Eds. M. Mayberry and E. Cronom Rose. New York: Routledge, 1999.
- Bennet, Milton J. *Basic Concepts of Intercultural Communication: Selected*

- Readings*. Ed. Milton J. Bennett. Yarmouth, ME: Intercultural Press, 1998.
- Blanchard, Karen. "Cultural Adjustment, Power, and Personal Ethics: Three Critical Incidents." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 107-112.
- Boston, B. "The Politics of Knowing: The Pedagogy of Paulo Freire." *New Catholic World* (Jan.-Feb., 1973): 26-29.
- Brookes, Anne-Louise. *Feminist Pedagogy: An Autobiographical Approach*. Halifax: Fernwood Books Ltd., 1992.
- Buergenthal, Thomas, and Judith V. Torney. *International Human Rights and International Education*. Washington, DC: U.S. National Committee for UNESCO, 1976.
- Burn, B. *Expanding the International Dimensions of Higher Education*. San Francisco, CA: Jossey-Bass Inc., 1980.
- Burns, Heather L. "Critical Pedagogy Abroad: A Case Study of the Center for Global Education in Mexico." Masters thesis, Oregon State University, 2000.
- Chodorow, Nancy. *The Reproduction of Mothering: Psychoanalysis and the Sociology of Gender*. Berkeley: University of California Press, 1978.
- Citron, James L. and Rachel Kline. "From Experience to Experiential Education." *International Educator* 10:4 (Fall 2001): 18-26.
- Dewey, John. *Experience and Education*. Touchstone Edition. New York: Simon and Schuster, 1997.
- Debring, Charles E., Scott Cabot Willis, and Brad Genet. "Anxiety and the Outward Bound Process." *The Theory of Experiential Education*. Eds. Karen Warren, Mitchell Sakofs, and Jasper S. Hunt, Jr. Boulder, CO: Association for Experiential Education, 1995. 357-364.
- Folb, Edith. 1985. "Who's Got Room at the Top? Issues of Dominance and Nondominance in Intracultural Communication." *Intercultural Communication: A Reader*. Ed. Larry A. Samovar and Richard E. Porter. 4th ed. (Belmont, CA: Wadsworth, 1985): 119-127.
- Fox, David. "Education Abroad Programs with a Social Change Component: Making them Work for Participants and Host Communities." Masters thesis, School for International Training, 1996.
- Freire, Paulo, and Antonio Faundez. *Learning to Question: A Pedagogy of Liberation*. New York: Continuum, 1989.

- Freire, Paulo. *Education for Critical Consciousness*. New York: Continuum Publishing Company, 1974.
- . *Pedagogy of the Oppressed*. 30th Anniversary Edition. New York: Continuum, 2000.
- . *Teachers as Cultural Workers: Letters to Those Who Dare Teach*. Boulder: Westview Press, 1998.
- Geary, D.C. "Reflections of Evolution and Culture in Children's Cognition: Implications for Mathematical Development and Instruction." *American Psychologist* 50 (1995): 24-37.
- Gilligan, Carol. *In a Different Voice: Psychological Theory and Women's Development*. Cambridge: Harvard University Press, 1982.
- Giroux, H.A. *Living Dangerously*. New York: Peter Lang, 1996.
- Gochenour, Theodore, and Anne Janeway. "Seven Concepts in Cross-Cultural Interaction: A Training Design." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 1-9.
- Gochenour, Theodore. "The Albatross." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 119-127.
- . "The Mockingbird." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 114-116.
- . "The Owl." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 128-133.
- Gore, J.M. *The Struggle for Pedagogies*. New York: Routledge, 1993.
- Hockman, Cynthia. *Returning Home*. Goshen, IN: Pinchpenny Press, 1989.
- Holm, Bill. *Coming Home Crazy*. Minneapolis, MN: Milkweed Editions, 1992.
- Hooks, Bell. *Outlaw Culture: Resisting Representations*. New York: Routledge, 1994.
- . *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge, 1994.
- Itin, Christian M. "Reasserting the Philosophy of Experiential Education as a Vehicle for Change in the 21st Century." *The Journal of Experiential Education* 22,2 (1999): 91-98.

- Institute for International Education. *Open Doors 2001*. New York, 2001.
- . *Press Release*. New York, November 13, 2001. Online at <<http://open-doors.iienetwork.org/index>>.
- Jaenson, Carol. 1993. "Sample Formats from Experiment Programs: Evaluation." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd Edition. Yarmouth, ME: Intercultural Press, 1993. 175-195.
- Johnson, David W., Roger T. Johnson, and Karl A. Smith. "Cooperative Learning Returns to College: What Evidence Is There That it Works?" *Change* (July/August 1998): 27-35.
- Joplin, Laura. "On Defining Experiential Education." *The Theory of Experiential Education*. Eds. Karen Warren, Mitchell Sakofs, and Jasper S. Hunt, Jr. Boulder, CO: Association for Experiential Education, 1995. 15-22.
- Katula, R.A., and E. Threnhauser. "Experiential Education in the Undergraduate Curriculum." *Communication Education* 48 (1999): 238-255.
- Kaufmann, N., J. Martin, H. Weaver, and J. Weaver. *Students Abroad: Strangers at Home*. Yarmouth, ME: Intercultural Press. 1992.
- King, Martin Luther, Jr. *Why We Can't Wait*. New York: Harper and Row. 1964.
- Kolb, David A. *Experiential Learning as the Source of Learning and Development*. Englewood Cliffs, NJ: Prentice Hall, 1984.
- Ladd, Jennifer. *Subject India: A Semester Abroad*. Yarmouth, ME: Intercultural Press, 1990.
- Maher, Frinde, and Nancy Schwiender, eds. *Feminist Pedagogy: An Update*. Spec. issue of *Women's Studies Quarterly* 93. City Univ. of New York: Feminist Press, 2001.
- Maher, Frinde. "Inquiry Teaching and Feminist Pedagogy," *Social Education*. 5.3 (1987): 186-192.
- . 1987. "Toward a Richer Theory of Feminist Pedagogy: A Comparison of 'Liberation' and 'Gender' Models for Teaching and Learning," *Journal of Education* 169.3 (1987): 91-100.
- Martin, Judith N. "The Intercultural Reentry of Student Sojourners: Recent Contributions to Theory, Research, and Training." *Education for the Intercultural Experience*. Ed. R. Michael Paige. Yarmouth, ME: Intercultural Press, 1993.

- . "The Impact of a Homestay Abroad on Relationships at Home." *Occasional Papers in Cultural Learning* 6. New York: AFS International/Intercultural Programs, 1985.
- . "The Intercultural Reentry: Conceptualization and Directions for Future Research." *International Journal of Intercultural Relations* 8 (1984): 115-34.
- McLaren, Peter, and Peter Leonard, eds. *Paulo Freire: A Critical Encounter*. New York: Routledge, 1993.
- . *Revolutionary Multiculturalism: Pedagogies of Dissent for the New Millennium*. Boulder: Westview Press, 1997.
- McNamee, Stephen J., and Gary L. Faulkner. "The International Exchange Experience and the Social Construction of Meaning." *Journal of Studies in International Education* 5.1 (2001): 64-78.
- Mintz, Suzanne, and Garry Hesser. "Principles of Good Practice in Service Learning." *Service-Learning in Higher Education*. Eds. Barbara Jacoby and associates. San Francisco: Jossey-Bass, 1996.
- Murray, Gordon. 1993. "The Inner Side of Experiential Learning." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 27-43.
- National Society for Experiential Education (NSEE). *Foundations of Experiential Education*. NSEE. 1998.
- Prawatt, R.S., and R.E. Floden. "Philosophical Perspectives on Constructivist Views of Learning." *Educational Psychologist* 29:1 (1994): 34-37.
- Searle, John R. *The Construction of Social Reality*. New York: Free Press, 1995.
- Shor, Ira. "Education is Politics: Paulo Freire's Critical Pedagogy." *Paulo Freire: A Critical Encounter*. Ed. Peter McLaren and Peter Leonard. New York: Routledge, 1993.
- . *Empowering Education: Critical Teaching for Social Change*. Chicago: University of Chicago Press, 1992.
- , ed. *Freire for the Classroom: A Sourcebook for Liberatory Teaching*. Portsmouth, NH: Boynton/Cook Publishers, 1987.
- Shrewsbury, C. "What is Feminist Pedagogy?" *Women's Studies Quarterly*, Vol. XV, (3 and 4) (Fall/Winter 1987): 6-14.
- Silcox, H. *A How to Guide to Reflection: Adding Cognitive Learning to*

- Community Service Programs*. Philadelphia: Brighton Press, 1993.
- Sparrow, Lise. "Examining Cultural Identity." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 155-166.
- Spencer, Daniel. "Experiential Education: A Method for Transformation and Liberation." *Global Perspectives* 6 (Spring). Minneapolis: Center for Global Education, Augsburg College, 1989.
- Wallace, John A. "Educational Values of Experiential Education." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 11-16.
- Warner Christie, Elizabeth. "Introduction." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993.
- Welch, Marshall. "The ABCs of Reflection: A Template for Students and Instructors to Implement Written Reflection in Service-Learning." *NSEE Quarterly* Winter, Vol. 25, No. 2: 1(1999): 23-25.
- Westwood, Marvin J., and S. Lawrence. "Reentry for International Students." *International Student Advisors' Handbook*. Ed. G. MacDonald. Ottawa, ON: Canadian Bureau of International Education, 1988.
- Wyatt, Bruce. "Assessing Experiential Learning Overseas." *Beyond Experience: An Experiential Approach to Cross-Cultural Education*. Ed. Theodore Gochenour. 2nd ed. Yarmouth, ME: Intercultural Press, 1993. 171-174.