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onlus

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## IV Forum on Intercultural Learning and Exchange

**Exploring  
Evidence of  
Success in Pupils'  
Exchanges**

**State of the Art  
in Assessment  
(categories,  
models,  
instruments,  
pitfalls)**

**Self-reflection:  
tools for  
self-assessing  
intercultural  
competence**

**Case studies**





## La Fondazione Intercultura Onlus

La Fondazione Intercultura *Onlus* nasce il 12 maggio 2007 da una costola dell'Associazione che porta lo stesso nome e che da 55 anni accumula un patrimonio unico di esperienze educative internazionali, che la Fondazione intende utilizzare su più vasta scala, favorendo una cultura del dialogo e dello scambio interculturale tra i giovani e sviluppando ricerche, programmi e strutture che aiutino le nuove generazioni ad **aprirsi al mondo ed a vivere da cittadini consapevoli e preparati in una società multiculturale**. Vi hanno aderito il Ministero degli Affari Esteri e quello dell'Istruzione, Università e Ricerca. La Fondazione è presieduta dall'Ambasciatore Roberto Toscano; segretario generale è Roberto Ruffino; del consiglio e del comitato scientifico fanno parte eminenti rappresentanti del mondo della cultura, dell'economia e dell'università. Nei primi anni di attività ha promosso convegni internazionali sulla Identità italiana tra Europa e società multiculturale e sull'educazione alla cittadinanza mondiale, numerosi incontri con interculturalisti di vari Paesi, ricerche sulla percezione dell'alterità da parte dei giovani, un progetto pilota di scambi intra-europei con l'Unione Europea. Raccoglie contributi di enti locali, fondazioni ed aziende a beneficio dei programmi di Intercultura. Gestisce il sito [www.scuoleinternazionali.org](http://www.scuoleinternazionali.org).

[www.fondazioneintercultura.org](http://www.fondazioneintercultura.org)



## L'Associazione Intercultura Onlus

L'Associazione Intercultura *Onlus* (fondata nel 1955) è un ente morale riconosciuto con DPR n. 578/85, posto sotto la tutela del Ministero degli Affari Esteri. Dal 1 gennaio 1998 ha status di Organizzazione non lucrativa di utilità sociale, iscritta al registro delle associazioni di volontariato del Lazio: è infatti gestita e amministrata da migliaia di volontari, che hanno scelto di operare nel settore educativo e scolastico, per sensibilizzarlo alla dimensione internazionale. È presente in 142 città italiane ed in 65 Paesi di tutti i continenti, attraverso la sua affiliazione all'AFS ed all'EFIL. Ha statuto consultivo all'UNESCO e al Consiglio d'Europa e collabora ad alcuni progetti dell'Unione Europea. Ha rapporti con i nostri Ministeri degli Esteri e dell'Istruzione. A Intercultura sono stati assegnati il Premio della Cultura della Presidenza del Consiglio e il Premio della Solidarietà della Fondazione Italiana per il Volontariato per l'attività in favore della pace e della conoscenza fra i popoli.

L'Associazione promuove, organizza e finanzia scambi ed esperienze interculturali, inviando ogni anno oltre 1600 ragazzi delle scuole secondarie a vivere e studiare all'estero ed accogliendo nel nostro Paese altrettanti giovani di ogni nazione che scelgono di arricchirsi culturalmente trascorrendo un periodo di vita nelle nostre famiglie e nelle nostre scuole. Inoltre Intercultura organizza seminari, conferenze, corsi di formazione e di aggiornamento per Presidi, insegnanti, volontari della propria e di altre associazioni, sugli scambi culturali. Tutto questo per favorire l'incontro e il dialogo tra persone di tradizioni culturali diverse ed aiutarle a comprendersi e a collaborare in modo costruttivo.

[www.intercultura.it](http://www.intercultura.it)

# in questo numero

## IV Forum on Intercultural Learning and Exchange



*A un anno dal III Forum on Intercultural Learning and Exchange del 2012 la Fondazione Intercultura, insieme all'AFS Austria, all'EFIL (Federazione Europea per l'Apprendimento Interculturale) e all'AFS Intercultural Programs di New York, ha organizzato a Colle di Val d'Elsa, dal 27 al 29 settembre 2013, un quarto incontro di studiosi ed attori di esperienze interculturali, focalizzato sulla valutazione dell'apprendimento interculturale attraverso gli scambi di studenti: "Assessing Intercultural Learning in Student and Pupil Exchanges: Exploring Evidence of Success".*

*È un tema ancora poco esplorato e su cui manca una valida letteratura di riferimento. Ma è un tema importante per chiunque operi nel settore degli scambi scolastici internazionali.*

*I tre incontri precedenti avevano trattato della verbalizzazione delle esperienze di vita e studio in un altro Paese; della formazione interculturale delle famiglie ospitanti; e del coinvolgimento delle istituzioni educative negli scambi.*

*Anche il quarto Forum ha avuto carattere internazionale ed i lavori si sono svolti in lingua inglese. Per questo motivo gli Atti contenuti in questo numero sono pubblicati in lingua inglese.*

*La Fondazione Intercultura ringrazia gli studiosi che hanno presentato i loro lavori ed hanno contribuito alla sostanza delle discussioni.*

- 2 Programme
- 3 Global and civilisational knowledge: Interculturality, citizenship and student exchange programmes
- 14 State of the art in assessment. Categories, instruments, pitfalls
- 16 The ravages of reification: considering the iceberg and cultural intelligence, towards de-reifying intercultural competence
- 23 The case of AFS and assessment. What AFS has done so far... and where the organization is heading
- 29 Case studies
- 34 Participants

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## IV FORUM ON INTERCULTURAL LEARNING AND EXCHANGE

# Assessing Learning in Student and Pupil Exchanges: Exploring Evidence of Success

Colle di Val d'Elsa (Tuscany, Italy) – Intercultura Foundation – Sept. 27th – 29th 2013

### GOALS:

*Explore state of intercultural assessment (why, overview, state of field). Understand fundamentals of quality assessment. Clarify which methodologies are more commonly used to determine progress in intercultural competence by pupils and students involved in an individual or group exchange; and which are applicable by schools and voluntary groups that do not have access to specialized research. Gain update on AFS intercultural assessment.*

## Programme

### FRIDAY SEPTEMBER 27<sup>th</sup>

**20:30 ♦ Dinner and welcome session: introduction of program and participants.**

Key note speaker: Jagdish Gundara, *UNESCO Chair in Intercultural Studies, Director of International Centre of Intercultural Studies, Institute of Education, University of London* – “Current Intercultural Issues within the Global Context”.

### SATURDAY SEPTEMBER 28<sup>th</sup>

**9:30 ♦ Plenary session**

Darla Deardorff – “State of the Art in Assessment (categories, models, instruments, pitfalls)”.

**11:00 ♦ Plenary session**

Milton Bennett – “The Ravages of Reification: Considering the Iceberg and Cultural Intelligence, Towards De-reifying Intercultural Competence”.

**12:30 ♦ Lunch**

**14:00 ♦ Plenary session**

Melissa Liles – “The case of AFS and Assessment”.

**15:00 ♦ Breakout groups to discuss inputs and ask questions:**

- Uffe G. Pedersen – Group 1
- Andrea Franzoi – Group 2
- Johanna Nemeth – Group 3
- Eva Vitkova – Group 4

**17:00 ♦ Plenary session**

Darla Deardorff, Milton Bennett, Melissa Liles reply/clarify

**20:00 ♦ Dinner – distribution of next day's case studies.**

*Given the complexity and technicality of the subject, each presenter is requested to prepare in advance a 2 page document that outlines:*

1. *what they were asked to help assess (project goals);*
2. *why they then selected the methods they did;*
3. *very briefly, how these methods work;*
4. *how successful the measurement system was/is vis-à-vis #1 above.*

### SUNDAY SEPTEMBER 29<sup>th</sup>

**9:00 ♦ Plenary session**

Bruce La Brack frames goals of the day (related to debating which approaches work best with pupil/student exchanges) and he introduces the presenters of four case studies: Guo-ming Chen, Shingo Ashizawa, Prue Holmes, Michael Vande Berg.

**1. Vande Berg:** The Georgetown Consortium Study; CIEE's multiple applications of the study findings.

**2. Chen:** Development and validation of an Intercultural Communication Sensitivity Scale.

**3. Ashizawa:** Learning Outcome Assessment and e-Portfolio Project in Japan.

**4. Holmes:** Auto ethnography and Self-reflection: tools for self-assessing intercultural competence in and outside of the classroom.

**11:00 ♦ First round of parallel workshops (4 case studies above).**

*The workshops are structured as follows, using facilitators who have been well briefed in advance (possibly already assigned recommended reflection/discussion questions to for part C):*

*A. expert gives additional context/answers questions about the case and the previously distributed summaries (20-30 mins);*

*B. expert shares views on how methods could be applicable outside of the case to other pupil/student settings – i.e. what conditions would warrant same/similar use of methods, what conditions would NOT (20-30 mins);*

*C. open discussion ensues about applicability in other (AFS, YFU, classroom, etc.) settings depending who is in the group, with goal of participants walking away with more concrete ideas about application to their own settings (60-80 mins).*

**13:00 ♦ Lunch**

**14:30 ♦ Second round of parallel workshops (4 case studies above).**

**17:00 ♦ Closing reports, remarks, suggestions. Final wrap up.**

**20:00 ♦ Dinner**

# Global and civilisational knowledge: Interculturality, citizenship, and student exchange programmes

*Jagdish Gundara*<sup>1</sup>

## MORNING PLENARY

The work of Intercultura takes place in the context of a greatly inter-connected world. Therefore there is need to expand the understandings and knowledge of those who take part in its programmes. This learning takes place as a result of direct experiences of living in different places with different people. There is therefore a first-hand experience of living with families and also of learning and teaching that goes on in schools. It also allows for a reflection on the ways in which new environments are experienced, some of which may be unfamiliar and can lead to feelings of isolation, anxiety and uncertainty. Participants may need tools which enable them to feel that they can exercise some control as a result of developing understandings of their stay abroad.

One of the obvious outcomes is to enhance the intercultural sensitivities and competences and improve an understanding of the complex contemporary global world. One of the problems that those who are involved in these programmes is that they are taught in narrowly national and sometimes nationalistic school systems, which do not provide a broader basis of knowledge to prepare young people's knowledge from a inclusive, universal or global perspective. This paper attempts to present some issues which may allow the participants at this conference to consider how the national systems, their work about knowledge, civic and citizenship education may be bringing a limited understanding of the globalised world. This conference therefore, allows us an opportunity to develop a more inclusive and broader basis of knowledge for the participants in Intercultura's programmes. The paper therefore, assumes that it is important that those students who travel abroad should not only rely on social aspects of a new experience as a sufficient basis



for their stay in a new environment. This contribution would like to stress that these students should acquire interculturally based interest in knowledge and this necessitates the same of tutors who are able to undertake to work in these programmes. Such an emphasis in the programme would allow the students and the tutors to chart newer intellectual territories beyond the national boundaries and to feel more creative in their mutual roles.

There is currently some discussion about issues of civic engagement and the curriculum in an increasingly globalised world. A fair amount of discussion about these issues takes place in the context of globalisation but even the most enlightened initiatives which take account of universal principles still revolve around the nation. In Britain the issues are generally about the 'National Curriculum' and issues of citizenship which have received attention tend to assert the narrowly English national and not even broader British context. There are also few

<sup>1</sup> Emeritus Professor Jagdish S. Gundara – UNESCO Chair in Intercultural Studies and Teacher Education – Director, International Centre for Intercultural Studies, Institute of Education University of London.

gestures towards the 'global' and very little attention to the substantive changes which take cognisance of the more broadly based and universal basis of knowledge. Recently, the Minister of Education, Michael Gove has announced that the history curriculum will be changed to reflect a more narrowly English history. It will replace the previous curriculum which included aspects of Black history, the US Civil Rights Movement and Mughal India within the history curriculum at the secondary school. (The Independent, London, 26-8-2008) Cannadine, Sheldon and Keating (2011) suggest young people need to acquire a historical perspective within a broad framework so that they have an understanding of the wider world.

Students taking part in these programmes who have a more open mind would welcome new challenging ideas of a broader historical basis of knowledge. It would also present them with an opportunity to challenge their prejudices and hopefully become change agents. Intercultural and civic engagement raise a complex set of issues at the present time. In Bosnia, attempts to develop intercultural understandings and common citizenship entail bringing Bosnian, Croatian, and Serbian children into the same school. There is, however, no agreement on a locally developed curriculum or common set of textbooks because the memories of the three groups are very different and they use curricula and textbooks developed by an external agency called the Atlantic College. Work undertaken in Kosovo by Jack Peffers and me from the University of London for UNICEF demonstrated similar problems in agreeing on a common curriculum between all the groups in Kosovo, including the Albanian and Serb communities.

### INTERCULTURAL AND CIVIC EDUCATION: HISTORICAL LEGACIES OF DIFFERENCE

The contention of this paper is that the biologically derived versions of the nation of 'blood and soil' only tell a narrow and singular version of the story of nation states. The substantive historical and contemporary realities necessitate the telling of much broader stories which are inclusive of good citizenship values derived from diverse sources in complex multicultural societies. In order to achieve this it is necessary to negate the powerful legacies of the dominant groups who have used brutal power to provide long term legitimacy of their control based on notion of 'civilising the natives'.

The Spanish thinker Sepulveda justified the right to intervene in Amerindian societies because of their barbarity. Las Casa's on the other hand purported

that evil existed everywhere and that therefore there was no theological justification for interference. This sixteenth century debate has continued for five centuries and as a consequence has barbarised both the brutalisers and the brutalised and led massive intercultural conflicts. (I. Wallerstein: 2006: 16-21)

The second decade of the twenty first century is an opportune moment to take stock of these negative legacies and develop new and different intellectual and academic discourses. In the absence of this happening the very grave inequalities as a consequence of deep racism and sexism will continue to corrode the progressive developments which are universal humanistic and nurture 'siege mentalities' which will in turn lead to the entrenchment of multiply divided 'siege communities.' There is as such, no evidence from within the humanities, the social sciences or pure scientific research including the genome studies that there is a concept of 'race'. Concepts of 'race' are social constructs and have no basis in the domain of education or within societal contexts. Therefore, these issues have no basis whatsoever in the in teaching and learning about civic engagement, especially if they relate to notions of belonging on the grounds of 'blood and soil.'

In England, citizenship education was introduced in secondary schools in 2002 and, according to an OFSTED<sup>2</sup> Inspectorate Report, only a minority of schools have embraced it with any enthusiasm and the quality of the lessons is considered inadequate (*The Guardian*, 9-28-06). The Inspectorate may, however, have only a partial understanding of why intercultural and citizenship education in the country is inadequate: another aspect could simply be the learners' lack of interest. Their underlying concerns may range from being disengaged from the fissiparous tribes of electronically engaged members of the body politic and not being susceptible to the modern politics defined by 'control freakery'. They also might have inflated career expectations and at the same time confront the grim realities that large numbers of young people face.

In Japan, a series of pronouncements by the previous prime minister Kaizumi in 2005 promised 'never to take the path of war' but Shinzo Abe the Liberal Democratic Party Prime Minister intended to follow a more nationalistic course and to revise the US-imposed pacifist constitution and the Fundamental Law of Education which was enacted in 1947 as a basis for post-war schooling in order to emphasize moral values, patriotism, and tradition (*The Guardian*, 9-27-06). After facing changes for corruption he is back in office.

<sup>2</sup> OFSTED stands for the Office for Standards in Education, Children's Services and Skills. It is the non-ministerial government department of Her Majesty's Chief Inspector of Schools in England.

These examples – taken from the Balkans, England and Japan – raise some difficult issues in three different countries. These include questions about the nature of intercultural education civic engagement in comparative contexts. Is a nationally based understanding of local and central government and human rights sufficient?

If one moves to the next level of regions, are the Eurocentric (Bernal 1987), Indo-centric (Chaudhuri 1990), and Sino-centric (Hamashita 1988) memories, histories, and understandings of the past a sufficient basis for civic education and engagement? Would such narrow national, regional learning about citizenship not in turn raise the spectre of Afro-centrism (Asante 1987), Islamo-centrism (John Voll 1994), or other ‘centrisms’ at the continental and global levels because of the diasporas of African, Muslim, and ‘other’ peoples? The events in Nairobi in Kenya this year are an example of the increased nature of Islamo-centrism of terrorists who operate global terms and on a more cosmopolitan and international nature of those who are victimised by them.

The newly emerging mono-centric ‘ethnic’ and religious foci in some national contexts presents newer challenges to programmes which AFS and Intercultura are involved in, because the previous assumption of a secularisation of civic and citizenship values are being reversed. The attempt therefore, should perhaps not be to replace one type of centrism with another, which reinforces centric intellectual tunnel visions, but to develop a more holistic and non-centric formulation of issues about the substance of intercultural and civic education. In terms of intercultural aspects of public and civic culture it presents us with the challenge of trying to define the strength of inclusive secular values, which as protective of all groups: both believers and non-believers. This type of initiative necessitates higher education institutions, curricular bodies and organisations like AFS and Intercultura to work collaboratively to develop a more syncretic basis of universal and human knowledge. As we approach the centenary anniversary of the WWI when AFS was formed to help soldiers and other in battle this can be a project which could enable educators to make a contribution to a qualitative change in the nature of universality of knowledge.

At one level, the rise of ‘siege mentalities’ and singularized identities of communities based on religious, ethnic, tribal or linguistic loyalties, as well as the

negations of constitutionally based nation-state inclusive citizenship based on modern legal values. The increased divided between the rich and the poor and the breakdown of social class solidarities, may partly be a result of the discontinuities, binary/oppositional memories and mentalities. These breakdowns are also perhaps informed by past experiences of servitude or slavery, and colonial and imperial legacies that have become extenuated with the rise of neo-liberal economic globalization. However, histories and societal development are not necessarily one-dimensional or negative: since issues of intercultural understandings and civic engagements and are based on struggles that can embody positive aspects of struggles and memories. For instance, gender equality at a universal level may be unequal but it is a result of long and hard fought battles to bring about gender quality and these cannot be easily reversed since they are enshrined in constitutions, human rights legislation and international legal instruments. Given the unevenness of the ways in which such legal instruments are implemented we are yet again confronted with complex issues of how to accord legitimacy to the multiple identities and the discourses based on the progressive struggles of the subaltern groups.

Normally in most nation states civic values are based on the dominant and largely nationalistic stories of belonging to the polity. These are largely exclusive of groups which have been subdued or conquered and therefore are not inclusive of all the good values of all groups which constitute a polity. Samir Amin (1997) suggests the process of de-linking from the dominant and exploitative global negative forces of neoliberal economics. It is being argued here that such a de-linking must also be accompanied by a process of linking or bridging (Puttnam 2000) with the progressive forces and struggles that form part of the current agendas for constitutionally based civic and human rights. Agencies like AFS and Intercultura participants can therefore, act as the link agents in an increasingly separated world.

A significant part of the content of these agendas is a result of struggles by serfs, peasants, slaves, indentured labour, agricultural and industrial workers, and universally oppressed women against subjugation. While the exceptional nature of each oppression or genocide is recognized, the educational challenge is to determine how the divides and differences can be used to develop

shared understandings and common struggles. In the absence of these shared understandings, Freud's concerns about the 'narcissism of small differences' come into play, deepening the divides between groups.

During the UNICEF project conducted in Kosovo, referred to earlier, the issue of singular group identities was raised with different communities, and some members claimed that narrow 'ethnic' or 'racial' identifications exist because they were part of 'human nature'. This is too complex an issue to discuss here but it needs to be stressed at the outset (as stated earlier in this paper) that there is no scientific basis or evidence concerning the notion of 'human nature'. If such a thing did exist, then any ideas about intercultural and citizenship education in the context of contemporary schooling stand no chance of succeeding. Hence, a focus on immutable human nature negates the possibilities of unravelling either the historical legacies or current realities of inequalities, and detracts from the positive dimensions of human history and progressive struggles for equality, civic and human rights.

The challenge for intercultural and civic education and engagements is how to recognize 'bonding' within a group and use this as a basis for bridging or linking with other groups on a sustained basis (Putnam and Feldsten 2003: 280-1). This is important at the present time because most diverse societies have become increasingly fragmented and individuals 'bowl alone' whereas, it is necessary to re-connect isolated individuals, groups and localities through active citizenship engagements so that people can 'bowl together' in safe democratically organised communities. Hence, Intercultura and AFS can perhaps credit itself as an agency which teaches young people to bowl together.

Furthermore, these issues are not only a prerogative of Eurocentric notions of the 'modern world system' (1974) as articulated earlier by Wallerstein. He has subsequently recognised the limitations of Eurocentric universalism and reviews three aspects of the structure of knowledge in the modern world: the modern university system, the epistemological divide between the so-called two cultures, and the special role of the social sciences. He states: 'all three were essentially nineteenth-century constructions. And all three are in turmoil today as a consequence of the structural crises of the modern world systems.' (I. Wallerstein:

(2006) p. 59) These changes are part of a universal repertoire and do not pertain only to the 'West', which is perceived as constituting the 'centre' and at a distance from the 'peripheries'. The content of these issues and their implications of how civic and human rights can be taught and learned, and the resulting knowledge can help create a clearer understanding of the newer, changing but substantive realities within a community or a society. They can also enable young people to be actively involved in civic activities within local communities and the larger polity. Herein, there is also a major role for public and social policies, including those concerning education (not schooling) and the need to recognize the issue of differences, diversities, and commonalities at the global level.

### DEVELOPING INCLUSIVE GLOBALISM

Many national communities embody notions of particularism as well as those of universalism. Educators and others have an important role in examining these complex notions, both real and imaginary, to analyse the myths, feelings, understandings, and concepts that underlie these differences, and to develop rational ways of dealing with the resultant dilemmas. Can educators, for instance, pool civilizational knowledge in ways that do not polarize peoples but help to develop more syncretism, which can then inform the educational process and civic education differently?

### FROM THE CULTURAL REVOLUTIONS FOUNDING THE TRIBUTARY ERA TO INTERFAITH DIALOGUE

The first Universalist phase in civilisational development based on the development of ideologies of major religions can be described as the millennium that extended from the fifth century BC to seventh century AD, when the great religions of Zoroastrianism, Buddhism, Christianity, and Islam were founded, and the great Confucian and Hellenistic philosophies were formulated. It is also important to note that these River Valley Cultures were places where the 'tools' of science were also fashioned. These included the handling of 'natural materials and a degree of abstraction which resulted in writing and symbolism.' (H.J.J. Winter: Eastern Science. John Murray. 1952) Hence, in both religious and scientific ways these systems affirmed

the common dimension and destiny of all human beings, if only in the life beyond. As Samir Amin writes:

*This declaration of a universalist vocation did not establish a real unification of humanity. The conditions of tributary society did not permit it, and humanity reformed itself into major tributary areas held together by their own particular universalist religion-philosophy (Christendom, Dar el Islam, the Hindu world, the Confucian world). It is still the case, however, that the tributary revolution, like all the great revolutionary moments in history, projected itself forwards and produced concepts ahead of its time (Amin 1997: 80).*

While it can be accepted that these earlier movements form an important part of a set of universalistic norms and values, they also continue to present unresolved dilemmas during subsequent periods of history and especially during the contemporary period at a global level. Here one needs to consider what is necessary from the perspective of the religiously diverse nation-states and regions to develop some inclusive norms that might allow these religions and philosophies to become part of progressive struggles that can lead to interfaith understandings. Hans Küng writes about the need for peace among nations being derived from dialogue between religions and nations. The dialogue between religions requires knowledge about their theological foundations and speaking after the events of 9/11 stated that: ‘attacking Iraq is likely to worsen the terrorist threat’ Speaking to the Catholic New Times, December 15, 2002, he summarized his view in four propositions: “no peace among the nations without peace among the religions; no peace among the religions without dialogue among the religions; no dialogue among the religions without common ethical standards; and finally, no peace without a common global ethic.”

## THE RENAISSANCE AND INTERCULTURAL SCHOLARSHIP

The second phase of cultural development is the Renaissance, which has largely been perceived as a Christian and European phase of cultural development. This understanding of the Renaissance ignores the contributions which were made by various cultural traditions around the Mediterranean region. The

Umayyad Caliphate which functioned in the eleventh-century Andalusia is an example of intercultural dialogue and cooperation between the southern Mediterranean rim and the North African region with the northern European part of the Mediterranean Sea. It represents the nature of an inter-cultural dialogue between Christians, Jews, and Muslims. Scholars like Al Kundi, Averroes, and Avicenna represent those who translated Aristotelian philosophy into Arabic; these texts were subsequently used for translations into Latin. The common sense understandings are the developments during the Renaissance were based direct translations from Greek texts into Latin. Yet, the work of these philosophers, scientists, and thinkers was undermined by Islamic literalists and fundamentalists like Al Ghazzali, who was part of the Almohad dynasty and resonates with the Christian and Islamic literalists at the present time who are negating ideas of evolutionary science and substituting it with ‘essentialists’ Christian and Islamic versions of ‘science’.

Secondly, from an educational perspective, a dialogue among religions is insufficient: from the point of view of intercultural and civic education there is a need for a more substantive educational engagement. Educational initiatives and interfaith education are among the ways to engage with religions and their relationship to society. The challenge is how, in socially diverse societies, to build intellectually rigorous interfaith education, one that recognizes difference and diversity but also allows for the nurturing and the development of points of mutuality and similarity between faiths.

Many of the current religious strife’s are based on memories of wars, terror and persecution derived from religious particularisms and the specificities of their belief systems. Montaigne decries the fact that religious pluralism in France did not bring peaceful coexistence because bitter disputation between the Catholics and Huguenots and led to rhetoric’s of hate and was accompanied by vicious circle of violence. Montaigne states ‘All are alike in using religion for their violent and ambitious schemes and observes that ‘Christians excel at hating enemies.’ Other religions however, may not only equal the Christians but even surpass them in their capacities for hatred, viciousness and terror.

What kind of teacher education and support for teachers and schools can help to deal with these historically based politico-religious legacies? For a start



it is a very difficult task for educators to give different versions of these stories because religious stories and imaginations are deeply engraved into the psyches of believers and therefore are not amenable to rational discussion or argument. Furthermore, interfaith initiatives that enhance mutual understandings also need to deal with issues of relations between believers of different faiths and those who are non-believers in today's complex and diverse school populations.

One fruitful way inter-faith education initiatives maybe used by schools is the way in which some religions might admit that they do not completely comprehend the divine. These religions can be ecumenical and the doubts at the heart of Eastern Christianity, Orthodox Judaism, Buddhism, Hinduism and Sufi traditions in Islam constitute an important basis for dialogue and education.

While issues concerning religious instruction and ways of life may be considered as part of a community's private and communal life, knowledge about faiths that circulates within the larger public domain and public institutions may also have an important role to play. Religious identities also are but one aspect of peoples multiple identities and the education systems cannot only deal with them at the exclusion of other; and perhaps more important aspects of different identities of students. Many rational and sensible believers have turned their backs on their faiths because of the limitations and hatreds perpetrated by religions which are not matched by their capacities to constructively and substantively enhance inter-faith and inter-cultural understandings.

These complicated legacies of the hegemony of theological knowledge necessitate fresh thinking by different faiths. This is necessary because it can lead separate as well as collective religious renaissance. Faith communities cannot allow legacies of difference based on hierarchies and in egalitarian values especially against women to continue. Values of secular humanism are deeply ingrained in the consciousnesses of oppressed peoples who have struggled over centuries

to acquire greater levels of equalities. Rejuvenation and religious renaissance rather than the fundamentalism as a result of essentialising of the faith systems at the global level at the present time can help peoples who have uplifted themselves through popular political struggles as well as educators and schools to heal ancient wounds and negative legacies of the past which continue to be divisive during the contemporary period.

## THE ENLIGHTENMENT AND THE MODERN PERIOD

The third phase of the history of societies that can be used to inform civic and citizen education is that period following the Renaissance, to which the Mediterranean civilizations contributed. It was also the time of the conquest of the Americas by the Atlantic-facing European countries. One of the legacies of the conquests of the Americas is that after 1500 the Europeanization of the globe and the definition of the world from a Eurocentric perspective increased. Did the voyages of Columbus and Vasco da Gama divide the world or were they also a way of connecting the small European peninsula with the rest of the globe? If they are connective then how can the inequalities and unequal relations between and amongst the different regions are ironed out so that the connections establish greater levels of mutualities and solidarities across the regions.

During the Western Enlightenment, one of the important legacies that occurred in the wake of the Renaissance was a shift which from the purely religious to the secular domain and one of whose results was the idea of 'nation'. Enlightenment philosophy's social vision of society, and following the French Revolution, was based not on the ideas of some biological myth of ancestors but on the notions of a social contract—'a nation of free men [sic]'. This nation-state included Alsatians and Occitanians, who did not speak French, as well as Jews. With the abolition of slavery in Santo

Domingo, black African peoples were also considered to be 'citizens'.

Compared to the concept of secularism, religion occupied a very different dimension since it was seen as part of the tyranny of an ancien regime. As Amin states:

*In forging the concept of 'secularism', it goes beyond religious toleration; it claims to rid the new nation of references to the past and sees Christianity as no more than a personal philosophical opinion like any other; not an ideological structure of society (S. Amin (1997): 81).*

Here, the nation is not an affirmation of the particular but an affirmation and an expression of the universal. While the securing of human rights was one of the core objectives of the French Revolution, those rights were applied selectively, with women being denied full citizenship rights. The assimilation of 'other' peoples and the abandoning of local languages in favour of the French language were additional indicators that the nation-state was to take priority. The role of building the modern French nation around this new cultural and linguistic unity was assumed by the school system under the Republic.

The legacy of officially nullifying and overriding differences has had manifestations in the twenty-first century. In 2005 and 2006, French cities and in 2011 English cities were rocked by riots of young, poor, and disenfranchised young people who experienced institutionalised racism backgrounds. The challenge for educators is how to use this complex legacy of the universal and the particular; the local and the national; the regional and the global which provides the substantive basis for intercultural understandings and accords equality of citizens, within the currently unequal nation-state systems.

In the economically unequal societies the basis of difference is a barrier to developing the notions of similarity, so under those circumstances, what can be done to bring about greater levels of equality? In many contexts these inequalities have become inter-generational and have thwarted possibilities for improving socio-economic conditions through knowledge and skills provided by the school and the educational system.

The English bourgeois revolution of the seventeenth century was earlier than the French Revolution and

was less radical. The domination by the English of the different peoples within the islands of Britain and Ireland also led to the loss of local languages and cultures. The role of the monarchy, aristocracy, and Protestant Reformation was based on compromises and a less assertive break with the past. In England, France, and Holland—where bourgeois revolutions had taken place—the changes in terms of the biological basis of the nation-state were different from those that continued to nurture the myths of 'the nations of the mists', i.e., of the remote past, which was sociologically referred to as 'Gemeinschaft'. Given that there are many differences between England, France, and Holland the right to be different is muted by notions of the right to be similar. The modern forms of Enlightenment thought had been developed by cosmopolitans in the salons of Paris, London, Edinburgh, and Berlin.

## IMMIGRATION SOCIETIES

The French and American Revolutions have a lot in common since both were informed by similar ideas during this period of the Enlightenment. Both societies embody features of equality and inequality on various indices, including racial ones.

In immigration societies such as the United States, assimilation allowed subsequent groups to be incorporated into the cultural identity and imposed a fragment of Anglo-Saxon Protestant norms and these have become construed as the public political values of the American national culture. Hence, the American public and national story is not inclusive of the broader range of stories and diversities which are represented historically and contemporaneously within American society. Scholars (like Samuel Huntington) and commentators who cite the American national story as an example for other nation states have in fact misunderstood the narrow American story as being an inclusive broader story of the American polity and society.

At the more international level the United Nations University has launched a Research Centre under the rubric of Alliance of Civilisations in June 2011 and at the global level and for intercultural understandings is an important initiative to counteract the arguments of people like Huntington on the Clash of Civilisations.



The United States also accepted the right to be different, which further perpetuated the differences for the African-American and indigenous American peoples, who, being racially different, had been hierarchically positioned in an unequal society. This conceals the notions of the right to be similar based on principles of equity.

Samuel Huntington's notion of the 'clash of civilizations' at the global level was based on the dominant Anglo-Saxon values juxtaposed to those of the subordinated groups in the American polity. In educational terms this can be illustrated by the 1954 Supreme Court opinion written by Chief Justice Warren that 'separate is not equal'. The year 2013 marks the sixty-fourth anniversary of that Supreme Court decision, and yet the right to be similar and to be equal continues to be denied to African American students as well as to the Native American populations and the more recent Hispanic immigrants. Hence, the right to equality under the United States Constitution is not a reality for large numbers of American citizens, and exclusion due to racism manifests itself throughout American institutions and society. This does not bode well for either equality or the possibilities of better intercultural understandings amongst very diverse and unequal groups in American society.

## SOCIALISM

The fourth development at the universal level has been the way in which ideas of socialism took roots across the world. Socialists in the nineteenth century had to operate within the framework of the reactionary ideas of the past, the rise of nationalism within Europe, and, subsequently, within the larger colonial context.

They attempted to strengthen the consciousness of solidarity within the subordinated social classes across the lines of nationalist ideologies and tried to optimize the equalities of rights and entitlements. In many cases it was the Eurocentric and messianic versions of socialism that informed struggles outside Europe.

From the period of the Enlightenment to the present time there have also been misplaced notions of progress with the development of pseudo-science and eugenics, with the most appalling consequences, been used against national minorities and 'other' groups in society. In other words the actualisations of socialist societies necessitated the 'purification' of the human stock and eradicate the mental and physical disabilities by shedding the weaker sections of society. In educational terms the concept of 'defectology' used in many socialist and communist states which stressed the genetic basis of intelligence of minority groups and use the majority or dominant nationality as a norm. Hence, groups like the Jews, Roma and other nationalities continue to face disastrous consequences in these states.

There are therefore, ways of being circumspect of 'secular Western science' as it was vulgarised by the Nazis, as one needs to be wary of vulgarised fundamentalist religions at the universal level.

One of the problems resulting from the dissolution of the Soviet Union and the Yugoslav Republic was the acceptance of the right to be different which was carried to great lengths. Marxism went through a series of gradual developments under the Second and then the Third International broke from the ethnocentric perspective and placed anti-imperialism at the heart of strategies for struggle. However, the acceptance of the right to be different, common to the Third International, did not allow these states to deepen the notions of inclusive citizenship based on shared values.

The colonisation of the world by Europe after 1492 began to be reversed in the middle of the twentieth century and provides the fifth phase of civilizational development through national liberation movements. The colonial world was not directly exposed to the democratic values of the Enlightenment by the European colonial elite, including those of democratic political rights and secularism. Hence, it was the national liberation movements that had to confront the challenge of the values of universalism. This was reinforced by the fact that socialists in Europe were not able to shift their thinking beyond its Eurocentric origins.

The national liberation movements opted for the unity of peoples in the struggle against imperialism and for the constructions of the nation-state beyond ethnic or religious horizons. Those who were on the right invoked the nations shrouded in the 'mists of



time’, and these myths flew in the face of ethnic, religious, or linguistic diversity, harking back to the tributary systems of Hinduism, Islam, or the ideas of the biological and racial rather than the modern constitutional bases of for instance, the Arab nation.

## NATIONAL LIBERATION MOVEMENTS AND BANDUNG

They were in this sense not very different from European nations, which also believed in mythic beginnings. The Janus-faced nature of the nation with ‘blood and soil’ on the one hand and the modern civic nation based on democratic constitutions on the other have continued as problems in the present.

There are also differences and divides within the national liberation struggles between the right and left, the centralists and the federalists, those who opted for multi-party political systems, and those who espoused unitary political party systems. Those nationalist leaders who subscribed to the progressive ideas were of the leftist tradition within the national liberation, and drew their inspiration from the philosophy of the Enlightenment.

These ideas and perspectives were not something that European elites and colonialists shared with progressive nationalists. For instance, the speech by Jawaharlal Nehru on the 14th August 1947 when India become independent included the following sentence: “And so we have to labour and to work, and work hard, to give reality to our dreams. Those dreams are India, but they are also for the world, for all the nations and peoples are too closely knit together today for anyone of them to imagine that it can live apart.” (The Guardian, London 2007; Great Speeches of the 20th century No. 11 in series of 14) Nehru derives his ideas from Western, Indian and other sources from the colonised world and this syncretism of ideas do not have a purely European pedigree but result of struggles for freedom in different societies.

In addition to the recognition of diversity and difference at local and regional levels or in religious or linguistic terms, they have also stressed the notion of unity across these particularistic divides. The Non-Aligned Movement (NAM was founded in 1961) which grew out of the Bandung Conference in Indonesia, in 1955, and made an important contribution towards the democratisation of the United Nations and to develop it into an instrument of justice. NAM brought together the progressive and democratically oriented nation-states and lasted till about 1975. The Bandung proposals for ‘economic cooperation’ and for an international system to diversify their economic base led despite resistance of the Western powers to the formation of the UN Conference on Trade and Development (UNCTAD). The most powerful agreement at Bandung came over ‘cultural cooperation’ and condemned the cultural chauvinism of the imperialists and there was greater unity on this than on issues of political economy. The UNESCO based studies by Claude Levi- Strauss and Marie Jahoda on the biological fiction of race led to twenty nine new states to condemn ‘racialism as a means of cultural suppression’ (V.Prasad: 2007. p. 45) and laid the foundations of what ultimately became the basis for intercultural exchange and cooperation and educational initiatives including the arts, culture, science and technology.

The movement was re-activated in Havana in the summer of 2006 and it is hoped that after Hugo Chavez’s recent death, where the cry was ‘We are all Chavez’ (The Guardian, London, 9-March 2013) that the movement will gather strength and become a force in progressive struggles of peoples around the world or if it will be suppressed by the major imperialist powers.

If societies within the rubric of this system are analysed in horizontal terms, they reflect vast reverses experienced by the national liberation movements, peoples, and the negation of citizenship rights across many countries of eastern, central, and southern Europe and the Southern Hemisphere, which present

a major challenge for reinstating the intercultural understandings, citizenship and human rights of the masses. For hundreds of millions of peoples in war-torn, corrupt, and collapsed states across the globe, this is a distant dream.

The challenge for inclusive polities, deeper levels of intercultural and civic education is not only to engage with the retreats of the ideologies and religions of the tributary epochs, because these need to be deepened with the philosophy of the Enlightenment as well as the socialist movement and the progressive ideas of national liberation, as exemplified by the Bandung Movement.

The democratic practices organized around the notions of respect for difference need to be informed by the right to be similar. This is important to establish greater levels of mutualities and resemblances. These ought to bring about an erosion of the many injustices within and between societies and establish commonalities between and with struggles for equality and human rights globally. In order to help construct a new notion of 'us' and of shared belonging in European societies, progressive ideas from the Third World ought to become part of the ideas of inclusive citizenship in the body politic of Europe in the same way that Western ideas and ways of life have penetrated the Third World.

These issues present cumulative challenges to political systems and especially the education systems on how to socialise and educate young people who can live in diverse and unequal communities with a semblance of stability and intercultural amity. In this respect Mwalimu Nyerere, the former President of Tanzania practised statecraft which held the diverse Tanzanian polity together. He was therefore known as Mwalimu, a Teacher. (M. Mamdani: 2012) It is unusual that political leaders would consider themselves as teachers and think that this will enhance their political credibility. Therefore, Nyerere demonstrates an element of humility.

### CONTEMPORARY STRUGGLES AND SOLIDARITIES

Do the past and common struggles for equality, human and citizenship rights provide any basis for progressive struggles to work together and learn from each other? William Katz has uncovered the hidden history of the shared and common struggles of the African and Amer-Indian peoples from New England to Brazil. This history of relationship and collaboration between the reds and blacks remains largely unwritten. (See W. L. Katz: *Black Indians: A Hidden Heritage* (New York: Simon Pulse: 2005)

Subsequently, the Civil Rights Movement in the United States in the 1960s inspired the feminist movement in its struggle to obtain greater degrees



of gender equality. While in the bourgeois national and global contexts this has helped certain classes of women, there are many millions more who are still at the margins of society. In the next stage, can these contemporary struggles lead to some sharing of learning from the past?

The year 2008 commemorated the bicentenary of the abolition of the slave trade, especially the trading in peoples of African origin, who were transported by force to the Americas in large numbers and to the Arabian Peninsula in smaller numbers. One of the challenges posed at the present time is how these events can mark issues of better intercultural relations and equality of citizenship, not only for the descendents of slaves but for the many millions more who are currently denied citizenship and human rights.

How can educators functioning in modern state systems establish commonalities and mutualities with those who have experienced other kinds of oppressions? As an example, the liberation of slaves led to the recruitment of indentured labour; largely from India to work in the plantation economies in the Indian Ocean and Pacific Ocean and the Caribbean region. Are there possibilities of connecting the struggles of these two peoples to attain equality, not only in the Americas, Australasia and Europe, but also feeding into the struggles of the first peoples in the countries where they were transported? Amerindian and Aboriginal peoples also suffered oppression and continue to wage isolated struggles without making connections with others who have fought similar battles. At the global level these struggles and solidarities are important forces to enhance intercultural understandings and unities.

There is also the massive movement of women who eke out a living in the globalized capitalist economies in the world. For every female executive there are multitudes of poorer women who migrate for work in factories and farms or as cleaners, caregivers, maids and sex workers. This feminization

of poverty represents a fundamental denial of citizenship and human rights. How are these millions upon millions of people to be accorded their rights, and what can be learned from previous oppressions and struggles out of which new solidarities, similarities, and mutualities of interest can be established?

This contribution has pointed out the dichotomies which exist in most societies at the present time and the need to deal with inequalities into greater levels of equality; to turn the negative aspects of unities and diversities into more productive and creative aspects of these disconnected and polarised aspects of difference which are construed as deficits and unities which are interpreted as being assimilation. Hence, the notions of unities ought to include basic and fundamental rights of peoples and citizens and which vest them with rights and responsibilities.

This paper has raised challenges for intercultural education and for being active citizens in cohesive

## CONCLUSIONS

democratic contexts where people continue to struggle against hierarchies, inequalities and disenfranchisement. It also raises the issues of divides amongst peoples along gender, faith, social class and racial divides which the dominant groups and political institutions have failed to tackle in practical terms from the local, national to the global levels. It is to be hoped that it also provides a basis through international exchanges enhance intercultural understandings and provide depth of a more universal basis of knowledge.

At the core of all these issues are ways in which the academe needs to universalise knowledge and shift away from dominant and 'centric' knowledge systems which have continued to provide singular and dominant versions of humanity and its histories. During this period of global transitions these separate realities and developments need to acquire multiple as well as universal legitimacies so that cohesive futures are based on more inclusive and realistic understandings of humanity.

Discussions about the intercultural curriculum within many countries including Britain cannot ignore

these broader underpinnings of knowledge at the universal level. As mentioned earlier there are some attempts to make the history curriculum more inclusive of the knowledge of minority communities as well as the impact of slavery and colonialism. The issues raised in this paper have substantive implications for civic and citizenship education but they do not appear to be currently taken on board by the national educational policy makers and educational institutions. \*

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# State of the art in assessment. Categories, instruments, pitfalls

*Darla Deardorff*<sup>3</sup>

*Below is an adapted excerpt from “Implementing Intercultural Competence Assessment” by Darla K. Deardorff, a chapter from *The Sage Handbook of Intercultural Competence* (Sage, 2009), edited by Deardorff. This chapter served as a basis for her keynote during the FORUM IV in Colle Val D’Elsa.*

There are numerous pitfalls in any assessment efforts. Here is a list of pitfalls encountered when working with different programs and organizations in assessing various aspects of intercultural competence:

**1. Not clearly defining or prioritizing what is being measured** (and not consulting the intercultural competence literature when developing a working definition). The definition would ideally be based on theoretical principles and frameworks found in the literature.

**2. Not planning intentionally for intercultural competence assessment** or simply not having an assessment plan. By not having a developed assessment plan, this means that implementation logistics have not been examined thoroughly. Without a plan, intercultural competence assessment occurs randomly and may or may not actually measure the stated goals and learning objectives.

**3. Blindly borrowing assessment plans, tools, and methods from others.** Just because another organization is using a particular assessment tool doesn’t mean that the tool will match your stated goals and learning objectives. As much as it may be desired, there are unfortunately no universal assessment plans and tools that can be widely used since each course or program has different parameters and intercultural competence aspects (based on mission and goals) that need to be uniquely assessed. The assessment plan needs to be tailored to your specific mission/goals/objectives and program parameters, which means others’ plans/methods may not work in your particular assessment context.

**4. Making assessment the responsibility of one individual** and leaving assessment “to the end”:



Assessment involves teamwork, collaboration, and the support of the stakeholders involved. To garner that needed support and expertise, more than one person must be involved in the assessment process. Thus, delegating assessment to one person or office is not encouraged. Furthermore, it is important that dialogue about learner success and learning outcomes takes place among all relevant persons in the beginning of the process. Too often, programs may bring in “an assessment person” toward the end of the process, when it becomes much too late to properly develop and implement an assessment plan and team. Assessment needs to be both formative and summative, meaning that it is woven into the entire process.

**5. Not aligning assessment tools/methods with stated goals and objectives.** It is very important to understand the purpose(s) of each tool/method to

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make sure those fit in collecting the evidence needed to determine the achievement of the learning objectives.

**6. Using only one tool or method to assess intercultural competence.** Intercultural competence is a very complex concept with a variety of components and aspects. One tool or method does not provide a comprehensive measurement of the complexity of this concept. Furthermore, it is important that tools/methods include a multiple-perspective approach since part of intercultural competence can only be determined by “the other” as to how appropriate the individual has been in the intercultural interaction. Thus, a multimethod, multi-perspective assessment package needs to be developed as part of the assessment plan.

**7. Trying to assess too much at once** (i.e., the whole of intercultural competence). Given the amount of effort and resources needed in using a multimethod, multiperspective approach in assessing intercultural competence, it is important to prioritize aspects of intercultural competence in the assessment process, and select just a few aspects of intercultural competence to assess for a period of time.

**8. Collecting the data and then stopping.** Too often, programs may engage in assessment by collecting the data, and then nothing is done with the data. Instead, the data may reside in a spreadsheet or on a shelf until eventually discarded. It is incredibly important to use the data collected—in providing feedback to the learners, in improving the program, and in communicating results to stakeholders. Thus, one adage in the assessment process is to collect only what will be used. If it’s not going to be used, then don’t collect it. To ensure usage of assessment data, the assessment plan needs to include detailed points on how data from each tool/method will be used.

**9. Not evaluating the assessment plan and process.**

One area that is easy to overlook is in evaluating how well the assessment plan worked and what could be improved in the future, including how well the tools/methods worked in collecting the evidence needed and whether the same set of priorities should be continued in the future or reset to include other priorities. It is also valuable for the learner to assess the learning process—to be able to reflect on the overall process of his or her intercultural competence development and learning. This reflection is key to a learner’s development, and thus learners need to be made aware of their own role in this assessment process.

**10. Not using a control group or collecting baseline data.**

Depending on the purpose of assessment (beyond providing feedback to students), a control group and/or baseline data may be desired to ascertain whether a certain intervention or learning experience was successful in contributing to a learner’s intercultural competence development. Control groups and baseline data are some of the best ways to demonstrate the success of such interventions.

Assessing intercultural competence is hard work. There are pitfalls and challenges to be overcome through intentional implementation of intercultural competence assessment plans. Such plans start with the overall mission, which is implemented through a working definition of intercultural competence, stated goals, and measurable objectives related to prioritized aspects of intercultural competence. Involving others in the process is crucial in the implementation process. Whether or not assessment efforts will be successful is determined early in the process when the groundwork for assessment is put in place. Through all this, one fact persists: Assessment of intercultural competence remains an imperative in the development of individuals’ intercultural competence. ✨

# The ravages of reification: considering the iceberg and cultural intelligence, towards de-reifying intercultural competence

*Milton J. Bennett, Ph.D.*<sup>4</sup>

What I would like to do with you today is to extend a conversation begun with a couple of blogs I have published recently, adding a specific application to the topic of assessing intercultural competence. One of blogs that I wrote in June held that was time to retire the iceberg as a metaphor for culture. There were dozens of responses to that blog, from far more people than I thought would be reading the blog. This led to a very interesting conversation that I think is related to intercultural competence. The other blog is one I wrote comparing intercultural competence to the idea of intelligence, particularly its measurement as IQ. The issue around both blogs is that of “reification” (I’ll give you the definition in a moment) and it is also the issue I believe we are dealing with in trying to talk about the assessment of intercultural competence. Basically, we need to “de-reify” the ideas of culture and intercultural competence back to some original root definition that would allow us to reestablish a more coherent approach to assessment.

To put this talk in cultural terms, I’ll be taking a more European than American approach. Americans tend to start out very optimistic about everything and in the end they do a little criticism. Europeans tend to do the reverse; they start with being very critical and sometimes end up with constructive suggestions. Although I’m probably basically more American than European in my thinking, I’ll try here to practice something approaching the European approach.

The idea of reification in this context is *attributing objective reality to a process, frequently through measurement*. So for instance all of us human beings are participating in a process of defining ourselves vis-à-vis other people around us. This is the underlying idea of “identity.” But the moment we say “what’s your identity?” or “do you have an identity?” the process of



generating our relationship with others becomes a thing that you either have or don’t have. That in a nutshell is reification: we objectify an ongoing process and thus turn it into a static thing.

Another example of reification in intercultural work is the concept of “culture shock.” Cross-cultural situations certainly generate some kind of disorientation. If they’re paying attention, people who to some extent are experiencing the world in a way that is unfamiliar are also experiencing some disorientation. However, to ask if you have culture shock is a reification of that experience, like asking if you have a certain kind of identity. Further, to assume that disorientation occurs on a U curve or a W curve in which something happens about this far into the process and then something else happens here and so on is an additional reification of the process associated with measurement. As Kay Barado and Bruce La Brack have pointed out, there is no systematic measurement support at all for these curves and we shouldn’t use them as generalizations about people’s culture shock experience.

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*When measurements of groups are applied to individuals, they always generate reifications.* Sometimes, of course, such reifications serve us as useful diagnostic categories – a way to classify individual experiences. Such classifications need to be 1) supported by research and 2) useful for the purpose of the observation. *Measurements are driven by the questions we ask.* So, for instance, the original concept of culture shock generates attempts to measure a discrete kind of experience distributed among people over time; in other words, the U or W curves. Since these measurements appear to be unsuccessful, we may have asked the wrong question. Rather than asking “did you have culture shock, and when?,” we might ask “how are you dealing with the disorientation that is associated with being in another culture?” This is a different kind of question and it leads to a different kind of measurement. If we think that culture shock is a thing, then we figure out how to define that thing in such a way as to measure whether it is there or not. However if we think that people are engaged in some sort of process that involves being disoriented, then we need to inquire into the nature that disorientation and to see how it is educational or not in terms of the outcomes of the program. In other words, by staying closer to the process (i.e. reducing reification), we may enable more useful observations. I would say that this is certainly the case for “culture shock.”

Another example of reification in intercultural work is the way we talk about “diversity.” Diversity is one pole of a dialectic, the other pole being “unity.” Diversity and unity need to be defined in terms of one another, like “left” and “right.” If we pull on one side or the other of a dialectic, it generates a reification. So if we talk about either “left” or “right” without reference to the other, it implies that there is some kind of independent thing that has the quality of “leftness” (sinister) or “rightness” (dexterous). Similarly, talking about diversity without reference to unity leads us to posit all kinds of qualities and implications of “diversity,” as if it were a thing. Actually, left and right refer to the process of directionality, and diversity and unity refer to the process of differentiation. For directions, the more left you go, the less right you go, and vice versa. For differentiation, the more diversity you perceive, the more distinctions you make and the unity you perceive, the fewer distinctions you make.

In general, when we reify we are neglecting human authorship. We assume that a thing is “out there” in

the sense that our perception or definition of it either reflective of the thing’s reality or not. This is, essentially the positivist paradigm that I have described in my article on that subject in the book *Student Learning Abroad*. In practical terms, even if we philosophically realize that humans have constructed a concept, we easily forget that we made it up and treat the construct as if it were a thing.

In intercultural work, the construct of “culture” is the most significant example of reification. Whenever we talk about culture as if it is a thing, we are neglecting our authorship of the construct. We forget that seeing cultural differences is a function of employing observational categories that have been constructed by us human beings. In forgetting our authorship, we may treat culture as if it is an element of reality that predates human existence, odd though that is when stated (how could there be human culture without humans?). A somewhat more constructivist assumption is that we in fact are creating the observational categories but their purpose is to reflect an underlying reality. Korzibski commented on this in *General Semantics* when he said that “the map is not the territory,” meaning that we should be careful not to mistake the indication of something for the thing that it’s indicating. In the case of culture, the implication of *General Semantics* is “when we talk about culture we’re not talking about the thing of culture, we’re talking about a map of culture. Let’s not mistake the map with the territory itself.”

Thinking of culture as maps is an interim way of thinking, however, since it still assumes that there is an underlying stable territory of culture. A more radical position is closer to Gregory Bateson’s idea, which I’m calling these days “the map is the meme.” Bateson thought that the idea of culture was constructed by human beings in order to reflect on their group experience. This is similar to how Maturana and Varela describe the “cultural level of perception” – experiencing our descriptions of reality as part of the reality that we experience. In this view, a group’s particular ideas about itself become memes that perpetuate their shared experience; in a kind of self-fulfilling prophecy, the way we describe ourselves culturally creates the “culture” that we are describing.

This idea self-constructing culture is also a kind of update of Marshall McLuhan’s idea that “the medium is the message.” Media (maps) are not neutral. Television and social media are not simply neutral channels



through which things happen. They themselves are generating a construction of reality, which is particularly obvious in social media. But like all reifications, we forget our authorship of the media and assume that the reality that they create was there all along. A good way to see how maps become memes is to look at some actual maps. Here is the famous map that includes the phrase “there be dragons.” (slide) This map basically defines the world in terms of the described territory and says “as soon as you get out of this defined area, you’re going to run into dragons”. This is not just a map – this is a definition of reality. Those of us who live in northern European and American cultures are used to seeing the world oriented with north up (slide) and we are surprised to see a map with south up (slide). Through maps we define a reality that places ourselves in the center:

Here is the next step: we can use metaphoric maps to generate a similar reification. An example of a metaphoric map is the iceberg simile for culture that I mentioned at the outset of this talk. This metaphoric map is not a neutral thing. When we say culture is “like an iceberg” we are defining a reality – creating a kind of emotional experience. What is that experience? (slide) The sinking of the Titanic! The idea embedded in metaphor is culture is danger; it is mystery, it is a thing hidden below the surface. We can describe the top 10%, frequently in the familiar “big C” cultural terms of cultural institutions. But below the surface, in the 90%, there be dragons. And here’s the commercial: we interculturalists can help you navigate around these dragons. We start by classifying some of them – e.g. nonverbal behavior, communication styles, cultural values – implying that we have the keys for you been able to avoid these dangers. We continue by providing particular contrasts between your own internal cultural dragons (or cultural baggage, as it is more commonly called) and the heretofore unknown other dragons. In the end, the dragons are trained to engage each other synergistically.

Joking aside, the iceberg metaphor does not create an emotional reality of cross-cultural discovery and contextual agility. On the contrary, it generates a dangerous and static territory where people must tread with caution. Insofar as this map has been reified, it implies that culture really is that territory. When the map becomes a meme (and I think it has, judging from many of the responses to my blog) then the metaphor is guiding our collective experience. As professionals, we naturally gravitate toward other metaphors and approaches that “help navigate” cultural differences, and our clients naturally demand more specific directions (tips and recipes) on how to avoid the dangers.

Since we are constrained by language to use some kind of metaphor in describing phenomena, the question should be, does this metaphor set up a reality that makes it likely that students (or other clients) will want to develop this interesting competence we call intercultural communication? I don’t think so, even though (and perhaps because) the metaphor generates an immediate sense of understanding. It is likely that the response to the iceberg metaphor is not just the Titanic sinking. It elicits a deeper sense of hidden unconsciousness à la Freud: the id is dangerous territory that needs to be carefully navigated by the ego. The Freudian concept of unconsciousness is certainly memetic in European and North American cultures, and so its elicitation has a powerful sense of reality. But the reality is one of conscious (cognitive) control of dangerous (emotional) forces. This may be what leads our clients to demand cognitive recipes and lists of do’s and don’ts as they encounter unfamiliar cultural territory, and in may be what leads us professionals to collude with them in taking an overly cognitive approach to training. (By the way, “cognitive” does not mean “didactic.” We can be use very experiential techniques to provide people with cognitive tools.)

By the way, I prefer the river metaphor for culture, since we have to compare culture to something. In a river; the water is always flowing. It’s never the individual

water molecules but it's the same configuration of water, constrained by its banks but at the same time slowly carving those banks in different ways. The river changes over time but at any one moment it's fairly stable. Lots of things you can say about rivers are similar to what you could say about culture, and in any case it's a more inviting idea to go take a trip on this river than it is to crush into that iceberg. I am criticizing the metaphor and exploring alternatives. And so, what we probably should be doing is thinking about how to use metaphors in a way that is consistent with the purpose that we have for intercultural learning.

Whatever the metaphor we use, the idea is to not unnecessarily reify the thing that were talking about, particularly in a way that generates a meme or a feeling that is not what consistent with the outcomes we are seeking. So, if we want people to approach culture as more of an experience than as a thing, we need to de-reify the idea of culture as a thing or a collection of things. To this end, we ought not to use static metaphors, and we shouldn't use definitions such as "culture is the collection of values, beliefs, and behaviors...". Further, we should be extremely clear about measuring aspects of culture. As I've said, one common way that reification is generated is through measurement. There is this tendency from a positivist paradigm to assume that if we measure something, than what we measure is a real thing, as if we were not making up the observational category of the measurement. Consequently, if we measure a "cultural value," we tend to assume that there really are "cultural value" that generate the variation in measurement that we observe. We thereby forget that "culture" is an observation that we make about human behavior; specifically about the coordination of meaning and action among people in groups. We are observing what people are doing, not the classification of what they have done.

The reason why I'm dwelling on this issue is that when we talk about intercultural competence we have to go even deeper than just what we mean by "competence." We need to go into what we mean by "culture," because when we talk about being competent in dealing with culture in some way. Are we talking about being competent in acquiring knowledge about the set of things that are associated with a particular group? No, not according to a de-reified notion of culture I just described. According to such a definition, "intercultural competence" is becoming competent in participating in another context, in this case in being able to participate in the coordination of meaning and action that works better in that other context better than it does in your own.

The constructivist idea of cultural context was stated by Berger and Luckmann in *The Social Construction of Reality*. Like Bateson and Maturana, they said that we are both products and producers of culture. We are

born into a culture and as such culture is causative of who we are at the level of identity, but at the same time it is we who have produced that culture. If we lose sight of the dialectic, if we lose sight of the idea that we have produced the very thing that is producing us, we engage in this ultimate reification, here stated by Berger & Luckmann: "Despite the objectivity that marks the social world and human experience, it does not thereby acquire an ontological status apart from human activity that produced it." They are saying that things don't exist outside of your production of them, just because you forgot that you did it. "Reification implies that people are capable of forgetting their own authorship of the human world and further, that the dialectic between people the producers and their products are lost to consciousness. In this way we ironically and paradoxically can create a world that denies our existence." This has profound implications for what kind of a world we are living in. In one world, we are victims of our own assumption of absolute reality. But alternatively, we can be on-going co-constructors of our own assumptions of how to live together.

Audience interaction: discussion regarding use of the iceberg metaphor for culture, exploring how it might be used in a more dynamic way. Further discussion of the Freudian implications of the iceberg, stressing its focus on understanding the hidden causes for observed behavior; and exploration of a less-cognitive alternative view that lack of understanding is not lack of knowledge, but limited ability to experience the other context. Improving the ability to experience differently is a different path than improving the ability to understand hidden causes – in metaphoric terms, it is learning to sail on the river rather than mapping and avoiding the hidden iceberg. This is assuming that AFS is in the business of enabling alternative experience, not in the traditional education business of expanding cognitive categories. Of course, individuals construe the world partially through cognitive categories, so they are not irrelevant to experience. However, the "level of analysis" of intercultural work is about group experience and how to access it, not predominantly about the individual sets of categories. It is a matter of definition and focus, not absolute difference between individuals and groups.

To move directly to the topic of measuring intercultural competence, I was struck in reading the book by Stephen Jay Gould, *The Mismeasure of Man* with a parallel between the measurement of intelligence and the measurement of competence. His description of the reification of intelligence through the measurement of IQ seemed very similar to a reification of competence through its measurement. I will say a little bit about how he described the reification of intelligence and then speed forward to say how I think this is going on around intercultural competence. Then let's see if we can de-reify intercultural competence in such a way that allows

us to deal with it in the same constructive vein as we are trying to do with “culture” itself.

As Gould tells it, some French educators first attempted to identify behavior that could be used to predict which students were ready for certain kinds of education. They called the constellation of behaviors “intelligence,” by which they meant the ability to engage certain kinds of school activities. That was the original idea: a way to assign kids to the proper grade levels. And then of course people said “wouldn’t it be cool if we could measure this intelligence,” just like we are saying “wouldn’t it be great if we could measure intercultural competence?”. Aside from the practicality of rank ordering numbers rather than people, the idea of measurability lent an air of scientific sophistication to what was otherwise a sophisticated but not very sexy observation method. So of a number of existing measures were brought together and it turned out that there were scales across a number of those measures that did in fact correlate reasonably well with the readiness or predilection to engage school in a particular way. The combination of those measures was called “g”. To repeat, the g factor was the correlation of measures that in turn correlated with the behaviors that had been observed. Here comes the reification: once there was an identification of a combination of measurement categories it was assumed (by a different person) that there was a thing that was being measured and that that thing was IQ. So intelligence went from being a description of behavior to being a thing inside of people that could be measured by the constellation of measures, which generated g, which in turn was called IQ.

The other thing that generated IQ was the assumption of normal distribution. First there was the idea that some people are more ready for school than others; then came the reification of that observation into measurement categories; then came the attribution of reality to an internal “cause” for the measurement; then came an assumption that necessarily accompanies statistical measurement, which is that the quality being measured is normally distributed. Do you see what happened? We went from a purposeful observation of behavior to the assumption of a measurable quality that exists within human beings *that is normally distributed in a population*. This is an astonishing example of the reification of an observation – the construction of a thing. People are now being rank ordered in terms of this assumed normal distribution of a quality that has no theoretical existence outside of its measurement! In this sense, IQ is like phrenology, which is also an attempt to explain observable behavioral differences with an internal cause (different brain-area sizes). The parallel of IQ with phrenology is why Gould includes IQ an example of “the mismeasure of man”.

None of this is to say that IQ can’t be predictive, since in fact it’s related to those original observations

of behavior: The original observation was that there are indeed people who are more ready to deal with certain kinds of school stuff than other people, and that those people perform differently on the “g” constellation of psychometric measures. The measurement is predictive (in a defined context) because it successfully measures people’s ability to engage certain kinds of school activities. But whether it is predictive because some people in fact *have* more intelligence (a higher IQ) than other people is a severely problematic, and probably completely unjustified assumption. And Gardener’s work on multiple intelligences is not the cure. All it does is to magnify the problem by looking at a variety of other reified qualities that people might “have.”

Now we can talk about some similarities in the treatment of intelligence and intercultural competence. Initially we identified some interculturally competent behavior, which usually consisted of being able to act appropriately and effectively in a different cultural context, or more generally to generate a range of behavior that is adaptive to more than one cultural context. In education, we refined the definition of competence to include the ability to acquire transferable skills from experience abroad. Sometimes we included the ability to take a different cultural perspective, but this already is heading into dangerous reification territory. Like the educational readiness of French students, we could easily identify these behaviors *in situ*, or through interviewing. But, like the French educators, we were seduced by the idea that intercultural competence could be measured. And sure enough, among all the descriptive measures of intercultural behavior there appeared to be some that correlated with some aspects of interculturally competent behavior. Taken together, these measures generated a “c-factor” of intercultural competence that paralleled the “g-factor” of intelligence. The next step down the reification road was to assume that people had some set of qualities that generated the g-factor: *cultural intelligence*. (I use the term here in its generic sense, not necessarily as it is used commercially by Livermore and others.) Then, by assuming normal distribution of the c-factor, we generate the idea of CQ (again, generic use) and the ability to rank order people in terms of intercultural competence.

In the process of measuring competence, as was the case in measuring intelligence, we assume that the product of our measurement is the producer of the measurement. In other words, we forget our authorship of the observational category and assume that some “thing” is generating the observation. The observation that some people are better than others at adapting effectively to different cultures is reified into the assumption that people have different amounts of a quality (intercultural competence) that causes that behavior. When we add the assumption of normal



distribution, the stage is set for a full-blown assumption of CQ that parallels IQ. (Although the theoretical assumptions underlying the Intercultural Development Inventory are different than those of most other psychometric tests used to measure intercultural competence, it also makes an assumption of normal distribution of “intercultural sensitivity,” and as such it equally reifies that concept compared to the original grounded theory observations.)

Here is a way that we might approach intercultural competence in a less reified way. First we must ask, “is it useful for us to professionally identify people who act more or less competently in a cross-cultural situation?” Assuming the answer is “yes,” then we need to establish carefully what we mean by “culture” and by “competence.” We’ve already talked about a less-reified notion of “culture.” How might we de-reify “intercultural competence”? To elicit another metaphor, maybe intercultural competence is like the competence of bicycle-riding. Can you tell when someone is competent riding a bicycle? Of course you can! Moreover, once people acquire that competence, they keep it for the rest of their lives. How is intercultural competence much different than that? Some people can go into different cultural contexts and accomplish their purpose in a way that demands different kinds of behavior that they generate with an ease that seems natural, like riding a bicycle down a different road. Are these people “natural” intercultural communicators? Well, not any more than people are natural bicycle-riders. In fact, bicycle-riding demands specific training, as all of you who can ride a bike know. There is nothing natural about it; but once the skill is mastered, it feels and appears to be natural! Also, we might note, bicycle-riding is not normally distributed in the population.

But our identification of people who act competently may quickly become an exercise in finding the cause of that competence. In the case of bicycle-riding competence, we might start searching for measures that correlate with competence, thus

creating a “b-factor” that correlates with the competence, thence a measure of BQ that rank orders people in terms of their capability. But that’s kind of silly, right? Most people can learn to ride a bicycle competently if they want to, and it is unclear that really good riders have anything other than good training, motivation and practice.

This is how we de-reify our concepts. We try to remember that it all starts with a choice to observe something. In the case of intercultural competence, what we are observing is a kind of interaction, not a thing or a quality. We are observing people acting in context in a way that we define as competent; we are observing what set of things they have. In this sense we are using pretty much the same idea of competence that we applied earlier to culture: culture is not a set of things and competence is not a set of things. To say either one is to reify the concept. Then we need to avoid the idea that what we observe is necessarily caused by some internal condition such as a quality, characteristic, or trait. If we do measure some of those things, we should remember that 1) we have chosen the measurement category to reflect the observational category; and 2) if we have chosen well, what we measure will almost certainly be correlated to some significant degree with the observational category that we started with.

In summary, “culture” is an observation about the human behavior of coordinating meaning and action in a group. Everybody who is successfully socialized in a culture is “culturally competent” in that culture. “Intercultural competence” is also an observation about human behavior, in this case a kind of meta-behavior that involves coordinating meaning and action across cultures, each of which has its own coordinating system. Any assumption of causality in either case – culture or intercultural competence – tends to reify the observation by creating a “thing” that underlies the behavior. Most measurements of culture and intercultural competence do in fact assume underlying conditions, and in so doing



they reify the construct in the same way that measuring IQ reifies the original concept of intelligence.

So how might we approach the assessment of intercultural competence in a non-reified way? I have already made one suggestion, which is to use non-reified definitions of the concepts in the first place. This is the idea of intercultural competence as like bicycle-riding, or more technically, as a meta-coordination of coordinating systems. Definition is the key. Once having established a non-reified definition of the phenomenon, we can look at what might be good indicators of it, and finally at how those indicators might be measured. In looking for indicators, we need to avoid the “lamppost effect.” That is the tendency to look for something where the light is best. In the case of behavior, the light tends to be best around psychological traits and characteristics. Personality theory and trait measurement are both relatively well developed (compared to communication theory and communicative competence), so there is temptation to use a constellation of such measures for assessment of intercultural competence. A related well-lighted area is that of attitude measurement. The problem is that intercultural competence is not something that we have, it is something that we do. Existing psychological measures are about how much of something (the trait or characteristic or attitude) one has, not what one is doing.

One way to compensate for the lamppost effect is to define carefully the level of analysis needed to make the assessment. As I have presented before at FILE, it is useful to differentiate individual, group, and institutional levels of analysis, where the concept of “culture” exists at group level of analysis. If we want to assess cultural or intercultural competence, it then needs to be at that same level of analysis. In this view, it is a mistake to assume that measurements at the individual level of analysis (traits, characteristics, attitudes) can be indicative of phenomena at the group level. Similarly, measurements of “leadership” or other organizational abilities at the institutional level

do not work as indicators of group-level intercultural competence.

So what might be a good group-level indicator of intercultural competence? Most of my work for the last thirty years has more or less been around this question, so I won’t pretend there is an easy answer. As most of you know, I have been pursuing the idea that how we organize our perception of self/other is part of the answer, which moves into the area of “perceptual competence.” In this sense, DMIS is a model of how people organize their perception of self/other in increasingly competent ways – what I call “intercultural sensitivity” – and that increased sensitivity is a good indicator of greater intercultural competence (or at least the potential for it). I won’t say more about DMIS, since it is well-known to most of you.

Another way to approach the non-reified assessment of intercultural competence is to emphasize outcome rather than methodology. Too often we approach assessment in terms of what kind of measurement we will use, rather than what a competent person can do. For instance, at AFS you first need to establish what you want people to look like at the end of the learning process, and then you can define some ways to assess how close participants have come to that ideal. Many such assessments might be rather simple forms of systematic observation. I know that we agree on this point, but we tend to forget this simple guideline in the flurry of commercial competition. In the marketplace, clients often don’t want a discussion about outcomes, they want an easily-described and uniform assessment product. If you don’t supply it, one of your competitors will. So we end up selling a product rather than the outcome, a measurement rather than an observational definition. When this happens, we are both engaging in reification and contributing to its memetic status. I commend AFS for having resisted this trap in the past, and recommend that it continue to do so for the greater good of both the organization and the field of intercultural learning. ✨

# The case of AFS and assessment. What AFS has done so far.. and where the organization is heading

Melissa Liles<sup>5</sup>

I would like to frame our discussions about learning outcomes assessment in AFS by first looking at it in the greater organizational context. Let's start with the AFS mission statement that calls for several things.

First, it asks our staff and volunteers to be educators: While we have ties to formal education – most of our programs involve the classroom – but the learning we seek to effect happens in non-formal and informal settings, using a experiential learning, or combination of structured reflections about the daily transactions within a host community. Secondly, we are called to help people learn and develop a set of competencies that we have defined within the AFS Educational Goals. Lastly, the AFS mission asks the participant not only to learn, but to act based on that learning – to take an active part in peace building, beginning at the personal level, then as a citizen within the community, the nation and beyond.

In 1984 AFS articulated a set of educational goals. The pyramid here symbolizes that these are intended to be developed within a particular sequence: starting with personal goals, moving to the interpersonal, then cultural and, lastly, global. There are 16 goal sets that have been reviewed several times since their original creation in the 1980s and we find that they're still as relevant as ever today.

It is worth pointing out, that these goals are not purely intercultural learning or intercultural competence goals. Some of them, such as critical thinking, are much more fundamental particularly at personal and interpersonal level. We may do ourselves a disservice by ignoring these aspects of our goals when we consider assessment: Sometimes it's a little sexier to focus on the intercultural and we forget that there are some really fundamental elements of what we intend to do.

Within each AFS goal we have specific learning objectives that are a combination of knowledge-based,



and behavioral objectives. An example of a behavioral goal of interest to us at this Forum is #12 Intercultural Effectiveness: It asks that students recognize differences and then adapt their behaviors (and perspectives), based on the cultural context.

There are actually 40 AFS learning objectives. That's a great deal to measure, so when we talk about how AFS works with assessment, I propose that we need to look at the "dosage affect", starting with a small number of learning objectives to measure, and building from these on a gradual basis.

In looking at the larger AFS educational approach, next is the "how" of AFS, or our educational methodology. This is how we work with our sojourners to help them achieve the AFS learning goals. We largely use what we call AFS Orientation Framework. This is a series of structured learning opportunities led by volunteers to help sojourners prepare before their experience, to reflect on what is happening to them during it, and to process learning post-exchange. This can be further supported by monthly reflection points, although infusing the learning aspect into our regular monthly contacts is not as widely practiced as it should be within the AFS

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network. Within AFS today we are revisiting our methodology, specifically looking at what we say we do (our declared practices) as well as what we actually do. We are also reviewing how other organizations and programs with similar aims are facilitating intercultural learning. Most of these external offerings are at the university level but have some applicability for AFS. It is also important to note that we are undergoing this methodology review project at the same time that we are talking about assessment. Perhaps ideally these would be sequential – first address our methods, then take on measurement – but rather than waiting further, we are pursuing these simultaneously.

And as a last comment about the overall AFS educational approach: The volunteer and staff training program that supports the other three elements (goals, methods, results assessment) is called the AFS Intercultural Link Learning Program. This initiative is very connected to student learning assessment. It came about as a result of our 2005 Educational Results study, where we realized that AFS learning facilitators were not doing as much as they could to help students reach all of goals or reach them as profoundly as we might like. Therefore a recommendation was that we implement a training and assessment program for our volunteers and staff to help them be more intercultural adept themselves and better equipped and able to maximize participant learning.

Although it is not our focus at this conference, there are also assessment considerations around this training program. The goals of the Learning Program are 1) to reintroduce to AFS volunteers and staff the

intercultural theories that underpin our work; 2) to help them become more competent intercultural themselves; and 3) to help them hone their own learning facilitation skills, whether as support counsellors, orientation leaders or otherwise. We are working on ways of measuring outcomes in each of these areas and there is significant overlap between the second area – personal intercultural competence development – and our discussions here for sojourners.

With this context we can examine our results measurements efforts from the past to present. Assessment research in AFS began in 1970s. Work included control research (largely operationally focused), small-scale surveys, and larger projects. Key topics included 1) sojourner and host family recruitment, looking at motivation as well as practical and demographic considerations; 2) selection and placement of students; 3) enrichment activities; 4) support counselling; 5) debriefing and orientation; and 6) program evaluation. Much of the work conducted by the AFS education and research department during this time was attitudinal, focusing on psychology and understanding emotional impacts of the program including how learners perceived of their changed worldviews.

More information about this and all of the research projects I'll be discussing today is available at our website, specifically at <http://icl.afs.org/research>.

Things changed as we moved into the 1980s. This is the point at which AFS said “as we expand and become multilateral and our exchanges are not only to and from the US, we would be well served by really



understanding what is the impact of an AFS yearlong experience". This would lead to the 1983 Educational Results Study.

Beginning in 1977, a large group of AFS alumni were convened by the education and research department to help develop a study that would allow us to better understand the impact in more systematic terms. The resulting instrument that was created was one that used a "reliable behaviorally anchored rating scales" model featuring 17 different personal development areas for sojourner self-evaluation.

Thousands of AFS participants (1981-2) and control subjects were then interviewed at different points during the program to measure their learning and personal growth across the selected different variables. The findings were substantial: subjects showed significantly greater increases in understanding other cultures, awareness and appreciation of host country and culture, foreign language appreciation and ability, international awareness, and adaptability. The AFS experience also indicated it helps students become less materialistic, more independent in their thinking, more aware of their home country and culture, better able to communicate with others, and better able to think critically.

There were some study weaknesses: It was self-reported and reported outcomes were not validated against any indirect sources such as host families; there was a high, easily recognizable social desirability element; and, finally, there was no developmental model that we could use to guide the further development of sojourners as needed.

Nonetheless, this was a landmark study to better understand the impact of a guided exchange on young people's behaviors and knowledge as well as attitudes. From it, AFS went into the formulation of its educational goals as well as many other key concepts still used in the organization today such as "the unfinished product" and "the value of crisis in learning."

Moving on to the recent past, many of you are familiar with the more recent version of AFS's Educational Results study. This began in 2002 and involved Mitch Hammer. The purpose of this updated research was to go back to what we had done in terms of understanding impact the 1980s and review the progress that had been made since. In short, are participants meeting AFS's educational goals?

With this we specifically looked at intercultural competence and sensitivity with the DMIS and the



Intercultural Development Index, or the IDI, was the key tool used. We also examined a number of other elements related to other AFS educational goals including language fluency, knowledge about various aspects of the host culture, friendship and social networks across cultures and the emotional reactions of students around other cultures in terms of their anxiety and discomfort in these situations.

In fact all of the educational goals can be said to have been measured in this study. In terms of how the study took place, unlike that of the 1980s, there was triangulation here: While the students were asked to self-rate in certain areas, the host families as well as the natural parents were also asked to evaluate some of these elements, so we had good indirect evidence and validation (or not) coming from multiple sources.

This study is one key contributions AFS has made to the field recently and it has had a profound influence internally. Much of the educational work we are doing around the world today comes directly from it. It is from this study that we identified that we need to have regular reflection opportunities with our students; from it that we have said our orientations are good, but not good enough.

Then in 2008, Betsy Hansel conducted what we called the AFS Long-Term Impact study. Here one of our motivations was to understand why we had fewer students move beyond minimization that we had anticipated, something that had come as a big surprise from the 2005 study where we discovered that many students who were in early ethnocentric stages moved into minimization, but not many moved beyond minimization. This was a wake-up call for AFS raising

many questions: Maybe AFS sojourners are too young to go beyond an ethnocentric worldview? Maybe this is something that is truly lifelong and it's not yet possible at this early stage for students to move beyond the view of seeing each other as fellow humans?

So the Long-Term Impact study was designed that looked at 1900 AFS alumni from the 1980s from 15 different countries compared to their a control group of 500 of their friends who did not take part in an AFS exchange. We used some of the same measures, so we did look specifically at the IDI but we also designed an instrument with which they self-reported and looked at anxiety, friendships, and we also looked at education level and we looked if their work involved international or intercultural components.

Although there were many clear gains by the alumni versus their peers (greater foreign language fluency, intercultural friendships, lower anxiety in intercultural settings) we found that there was again a somewhat humbling result: AFSers 20 years out were further along in terms intercultural sensitivity, according to the IDI, but relatively few alumni moved beyond minimization into the more ethnorelative stages of intercultural sensitivity. We did control the impact of the students who had a university abroad experience in addition to an AFS experience and here it is clear that those students who had an AFS experience and a higher education mobility experience, did have more intercultural development.

Additionally, they were more likely to have careers that put them in an international context and they were more likely to go on for more higher education.

Finally, in December 2012 a report was released for the Impact of Living Abroad Study in which AFS took part working with researchers from Essex University. This research approached the idea of impact from a psychological perspective rather than a communications perspective (it was neither initiated nor co-designed by AFS). Findings are concentrated in the areas of those about 1) motivation, 2) well-being over time 3) cultural adaptation, 4) coping, 5) language, 6) cultural learning, 7) evaluation, 8) acculturation orientation, 9) social identity and self-categorization, 10) interpersonal contact, 11) intergroup anxiety and 12) cultural distance and how each impacts an exchange – or is impacted by an AFS exchange – plus how the variable interact. While it does not match as closely against the AFS educational goals as the others do,

we can make some reasonable extrapolations. For example, the study investigation area of “country specific knowledge” could be considered to fall under the cultural realm of the AFS educational goals. Today, results of this study are still being distributed and analyzed within the AFS network to understand how they can help improve our methodology.

Thinking ahead to the possibility of regularizing learning assessment outcomes, we have taken these recent initiatives – plus three more – and stacked them up against the AFS educational goals in order to get a better sense of which approaches and tools have been successful for the organization and with which we have familiarity.

Two of the three other research initiatives are our customer service evaluations, which seek feedback from sojourners, their natural families, host families and schools, plus our so-called partner service evaluation that are internal (AFS organization to AFS organization) assessment tools. Both were set up just over ten years ago and recur annually. One might ask if and how service evaluations are related to learning outcomes measurements. The answer is twofold. First, a number of the evaluation questions – particularly those asked of students and families – are reflective, asking the learner to consider gains they made during the exchange, contemplate original expectations and motivations, etc. Secondly and more importantly, the evaluation framework presents an opportunity. Conducting data collection and processing on a yearly basis is a standard operating practice for over 50 AFS organization around the world, meaning that with some adaptations, this existing touch point could become the basis of additional more focused educational investigations.

Today, several AFS organizations such as AFS Switzerland, USA, and New Zealand are conducting or are investigating impact research, but AFS Canada is the only one that has regularly been conducting outcomes assessment. That organization has a supplementary certification program above and beyond the typical AFS program. Students who opt into it have are assessed pre- and post-exchange using the IDI as a tool. They are also paired with a cultural mentor, somebody who has been trained by AFS Canada, who works with that student throughout the course of the year – and to some degree afterward – to help them process general learning but also with language skills assessment. The mentor is learning

guiding, but not formally assessing or documenting learning. Instead, all official assessment is considered to take place through the use of the IDI and a language outcomes measurement tool. This offer has been in place for four years, however AFS Canada is currently revisiting it.

Today, then, we can say that results measurement is an opportunity area that needs to be addressed within AFS's broader educational approach.

Looking ahead, we want to regularize AFS educational results in all 60 of our organizations – not only for sojourners but also understanding the learning impact for families, as well as for our volunteers and staff. Determining how to do this is our challenge.

We know that that a tension of sorts arises as soon as we consider regular assessment. This has everything to do with the struggle between our organizational realities and state-of-the-art solutions or approaches: first, we know that as important as they have been, we need to move these one-time studies as have been conducted recently. But to create something that truly becomes ingrained into the fabric of AFS educational processes, then we must first understand the AFS ethos as well as operational realities.

This requires that we look at something that is strategic, yet approachable for non-formal education practitioners who do not have access to specialized research. We must also must consider the large scale of the project: there are almost 13000 sojourners each year. Any assessment design must be sustainable, scalable and work within the context of an organization run by over 40,000 volunteers. Those tools used in the

past, while largely state-of-the-art, may pose issues within these considerations.

And, to build in something durable, we need to look at those that allow for a “dosage effect” – by which we mean are gradual, that can be build it up so that as people become accustomed to it becomes a normal part of our operations.

In June of this year, seven experts who focus on intercultural learning assessment met for two days in New York with three AFS partner representatives and the AFS International education team to begin brainstorming how to do move this prospect of outcomes regularization forward.

Of the most useful aspects of that summit was the opportunity to address the questions: Why should AFS assess? Why are we about to undertake such a large project? What assessment goal takes top priority? The AFS mission guides our replies: Foremost, we are called to help people develop. Therefore, our first reason for assessment is to help the learner learn – and help her measure where and how she has developed.

To start with this as our leading goal is significant and will have implications for how we move forward. To be learner-centric suggests that that assessment is not just about pre- and the post-testing. It is also about the learning that happens in the middle of the sojourn. (See more possible implications below.)

Secondly we are interested in using assessment to improving our programs and educational practices much the way we already do with customer evaluations and business operations. And then, thirdly, we want to share it with others in the field as well as broadly. AFS



has a long history of sharing its knowledge and learning from others.

Altogether, these start to form the elements of a statement of purpose around outcomes assessment.

The next question for me is “What are the elements of an assessment philosophy?”. We start, again, with it being learner-centric. Additionally, it informs AFS program practices – as well as those of others in the field, it fits within the AFS organizational culture and works within that context, and it is informed by best practices from other academics and practitioners.

One note about being “AFS-y”: This is not to say that we can’t challenge some assumptions of what “is AFS” and what is not. An example of how we have successfully done this is through the AFS Intercultural Link Learning Program and embedding what are largely cognitive but also attitudinal assessments within it. Despite initial resistance to the idea of assessment, three years into initiative, fewer than a handful of participating volunteers and staff have refused to take part in this. (We provide a questionnaire, rank the answers and give direct feedback to the respondents using a consultative process that – at times – becomes more a coaching process.) In fact, most AFSers actively engage in it and appreciate the additional reflection opportunity.

Of course, there are some implications associated with each of these elements of the proposed philosophy. For example if assessment it is going to be learner-centric, we cannot simply use a “before and after” approach. It also needs to be multifaceted, that is, it must consider the many different areas of our educational goals, and it should be multidirectional, i.e. it cannot only be self-reported.

Another set of consequences are those around informing programs and practices. It is not enough to collect the data; we must act on it. A real fear is that we as an organization would collect and process information, but then fail to follow up on what it tells us. If we pursue this or any level of assessment, based

on what it demonstrates, we would need to update our materials and practices – all the way through to the Learning Program and even, possibly, educational goals. This and all implication areas need to be further explored.

Finally, we have already identified 11 different requirements for any sort of regularized assessment approach or toolset within AFS, all driven by the AFS ethos as well as best practices. In no particular order these include 1) accessibility for non-formal educator practitioner use, 2) use of a gradual or “dosage” effect, 3) affordability, 4) scalability, 5) limited sophistication for both administrators and users, 6) availability in multiple languages, 7) meaningful to learner, 8) validated, 9) reliable, 10) appropriateness for AFS educational goals, and 11) bias-free.

Assessment is a key area for AFS, especially in 2014. In 2013, we have laid the preliminary groundwork but we have much more work ahead of us. We will take the best of what we know, but we are committed to exploring more and in a way that respects the different requirements (accessibility, dosage effect, affordability, etc.).

Our past experience already tells us that no solution will be simple, but we will do our best to make the process as painless and rewarding as possible – looking to all of you for your help as we undertake this important project. The summit earlier this year has already generated a number of suggestions about different approaches that we might use. These are approaches that start with the learning goal, and then align different tools appropriately – including matching them up with our requirements.

Finally, practically speaking, we hope to take these initial yet concrete recommendations, discuss them, and then run a pilot initiative, ideally with 10 AFS organizations in 2014. Assuming this is successful, we will then “up the dosage” to the rest of the AFS network, so that regular learning outcomes assessment becomes an everyday part of our operations. ✨

# Case Studies

## 1. THE GEORGETOWN CONSORTIUM STUDY: CIEE'S MULTIPLE APPLICATIONS OF THE STUDY'S FINDINGS

**Workshop facilitator: Michael Vande Berg, co-editor: "Student Learning Abroad"**<sup>1</sup>

Since the formalization of international exchange and study abroad programs just before and after the First World War, most international educators—teachers and staff who either send students abroad or who host, teach and work with visiting students—have assumed that when students come into contact with or are “immersed” in cultures other than their own, they normally and naturally learn to adapt to the unfamiliar people, ideas, events and institutions that they encounter. However, recent research, including the Georgetown Consortium study, which focused on the learning of undergraduates studying in 61 different programs abroad, seriously challenges that long-standing assumption. The research findings tell us, first, that most students abroad neither develop interculturality nor improve second language skills to any great degree when they are simply left to learn on their own; and second, that we need to intervene in our students’ learning if they are to learn effectively and appropriately in a new and different cultural environment.

CIEE: the Council on International Educational Exchange has taken several steps to apply these findings in order to improve the learning and development both of its students and of its staff, in the U.S. and abroad. The organization:

- is intervening in the learning of students enrolling in its programs abroad, through offering (elective) intercultural training courses that are designed to help the students develop the competencies they need to interact more effectively and appropriately with culturally different others;

- is assessing, through pre- and post-testing, the extent to which students are developing interculturality through enrolling in these intercultural training courses;
- is training and regularly coaching the instructors who are responsible for teaching these training courses—a training program that includes pre- and post-testing of the teachers’ intercultural development, typically over a period of two years.
- has carried out a two-year pilot program designed to improve student second language learning by training host family members to apply two simple strategies in communicating with their students; this pilot included pre- and post-testing of oral language proficiency to determine to what extent these strategies have proven to be effective in increasing second language gains.
- is carrying out, during the current academic year, a train-the-trainer program designed to develop a training corps of CIEE trainers; the 24 current employees who are being trained and coached will in the future be responsible for the teaching, training or coaching of all other full-time CIEE staff worldwide.

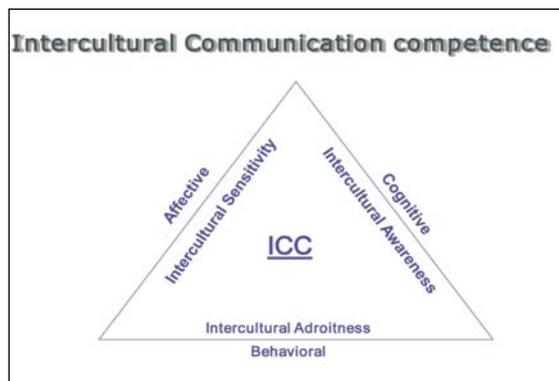
## 2. DEVELOPMENT AND VALIDATION OF AN INTERCULTURAL COMMUNICATION SENSITIVITY SCALE

**Workshop facilitator: Guo-Ming Chen, University of Rhode Island, USA**

### I. Purpose

To develop an instrument of intercultural Sensitivity (IS) to measure an individual’s affective ability in intercultural interaction. Intercultural sensitivity (the affective aspect), intercultural awareness (the cognitive aspect), and intercultural effectiveness (the behavioral

<sup>1</sup> 2012, Stylus Publishing Co., Sterling, Virginia, USA.



aspect) form the three dimensions of Intercultural Communication Competence (ICC).

## II. Conceptualization

1. Intercultural sensitivity was defined as "an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behavior in intercultural communication."
2. Based on literature review, six major components of IS were identified: (a) Self-esteem, (b) self-monitoring, (c) open-mindedness, (d) empathy, (e) interaction involvement, and (f) suspending judgment. The six components were used to represent the empirical indicators of IS in the initial development of the scale.
3. Based on the conceptualization, 73 items that represent the empirical indicators of the six components for the measurement of IS were initially developed. In order to reduce the items of the measure 168 freshmen in the basic courses of communication studies were asked to answer the questions by using the 5-point Likert scale. Forty-four items with > .50 loading were used for the purpose of scale construction in this study.

## III. Method and Results

A survey method was used to complete this study in three more consecutive stages.

### A. Stage 1

1. Objective: To determine the factor structure of the 44-item version of the IS Scale.
2. Participants: 414 college students.
3. Procedure: Participants completed the 44-item version of IS Scale during the mid-semester.
4. Results: Five factors with 24 items extracted: (a) interaction engagement, (b) respect for cultural differences, (c) interaction confidence, (d) interaction enjoyment, and (e) interaction attentiveness.

### B. Stage 2

1. Objective: To evaluate the concurrent validity of the IS with related measures.
2. Participants: 162 students.
3. Procedure: Participants completed the 24-item version of IS Scale and five other related scales: (a) Cegala's Interaction Attentiveness Scale, (b)

Wheless and Duran's Impression Rewarding Scale, (c) Rosenberg's Self-Esteem Scale, (d) Lennox and Wolfe's Self-Monitoring Scale, and (e) Davis' Perspective Taking Scale.

4. Results: Pearson product-moment correlations were computed between IS Scale and the five related measures. It was found that significant correlations exist between IS Scale and all the five measures.

### C. Stage 3

1. Objective: To evaluate the predictive validity of IS Scale.
2. Participants: 174 college students.
3. Procedure: Participants completed the 24-item IS Scale and two other scales: (1) Hammer, Gudykunst, and Wiseman's Intercultural Effectiveness Scale and (2) Chen's Intercultural Communication Attitude Scale.
4. Results: Pearson product-moment correlations analyses showed significant correlations between IS Scale and both Intercultural Effectiveness Scale and Intercultural Communication Attitude Scale.

## IV. Discussion

1. The primary goal of this study was to develop and validate a scale that measures the concept of intercultural sensitivity. The exploratory factor analysis generated a 24-item intercultural sensitivity scale with five factors. The scale demonstrated high internal consistency with satisfactory concurrent and predictive validities.
2. Future research can be extended to test different population in different contexts.

## 3. LEARNING OUTCOME ASSESSMENT AND E-PORTFOLIO PROJECT IN JAPAN

**Workshop facilitator: Shingo Ashizawa, Professor, Faculty of Regional Development Studies, Toyo University**

This session will outline the conceptual framework for learning outcome assessment, based on the results of a joint-research project. First, I will introduce the current status of Japanese international education and the background of the joint research. Then, I would like to discuss various assessment tools for international programs such as surveys, tests, rubrics and portfolios. Finally, I will provide several case studies from Japan in which e-portfolio systems are utilized for assessment as well as for self-reflection for students.

### 1. Background of Research on Quality Assurance and Assessment of Student Learning

The number of Japanese students outside of Japan has been declining since the late 1990s and currently there are fewer than 60,000 students abroad. This is a very

critical issue for Japanese higher education, and also for the business community who seeks to hire more globalized talent (in Japanese, “Global JINZAI”). Since 2011, I have been coordinating a joint research project focusing on learning outcome assessment, particularly utilizing the e-portfolio system. This government-funded project has been studying how we can effectively assess/promote international education programs for Japanese students.

In September of 2012, MEXT (the Ministry of Education, Culture, Sports, Science and Technology in Japan) selected 42 institutions as recipients of a new 5-year funding project entitled Project for Promotion of Global Human Resource Development (Global 30 Plus). While Global 30 is mainly focusing on inbound student mobility, Global 30 Plus aims to encourage Japanese students to study overseas.

A) In order to promote international programs, we need to diversify the length, content, level and types of study abroad opportunities for our students, such as bridge programs, internship and volunteer programs.

B) Inter-generational support for study abroad is essential. We would like to create the social infrastructure and well-designed platforms, such as a study abroad portal site and a mentoring system.

C) We need to make the effects of study abroad visible and understandable. Therefore, learning outcome assessment is vital.

## 2. Various Tools and Methods

We need to define learning outcomes based on institutional goals and find key indicators for assessment. Intercultural value rubric is an example of an indicator which is accepted at many universities and colleges. We also need to find appropriate methods to assess a student's overall work and learning outcomes. We believe that e-portfolio is one of the most effective tools to assess learning activities like those described above.

## 3. Case Studies (Usage of e-portfolio systems)

E-portfolio is a purposeful collection of digital items (i.e., ideas, evidence, reflections, feedback) which

“present” a selected audience with evidence of a person's learning and/or ability. (Sutherland and Powell, 2007). I would like to introduce several case studies of e-portfolio usage.

### A) TOYO UNIVERSITY

As of April 2013, all freshman and sophomore students in the Faculty of Regional Studies joined the RDS-portfolio. All programs and activities are documented through this e-portfolio system. Academic advisors can closely interact with their students via the e-portfolio even while the students are studying overseas.

The progress of students' work can be traced by the system. It is effective for the PDCA cycle particularly when the institution is trying to improve their international programs.

### B) RITSUMEIKAN ASIA PACIFIC UNIVERSITY (APU)

A joint educational program between Ritsumeikan APU and St. Edwards University has been successfully

	EXAMPLE OF WORK	EXAMPLE OF WORK
A) Output of student work	<ul style="list-style-type: none"> <li>• Papers / assignments</li> <li>• Test results</li> <li>• Attitude / interest surveys</li> </ul>	<ul style="list-style-type: none"> <li>• All student activities and interaction with faculty and other students can be stored.</li> </ul>
B) Evidence of learning processes and growth	<ul style="list-style-type: none"> <li>• Process of work (drafts and discussion)</li> <li>• Work logs</li> </ul>	<ul style="list-style-type: none"> <li>• The data is accessible to a group of faculty members including advisors from overseas.</li> </ul>
C) Reflection page / journal	<ul style="list-style-type: none"> <li>• Faculty's evaluative summary of the portfolio</li> <li>• Reflections on each item in the portfolio &amp; Faculty comments</li> </ul>	<ul style="list-style-type: none"> <li>• Students easily create their own “showcase” such as an online CV, by using these data.</li> </ul>



intercultural competence. The publication is available on my website <https://www.dur.ac.uk/education/staff/profile/?id=8584>

Holmes, P. & O'Neill, G. (2012). Developing and evaluating intercultural competence: Ethnographies of intercultural encounters. *International Journal of Intercultural Relations*, 36(5): 707-718.

### The methodology

The ethnographic fieldwork assignment undertaken by the students had two key objectives: (1) to enable students to gain a better understanding of someone from another culture and, therefore, benefit from the opportunity provided by the diversity on their university campus; and (2) through that engagement, develop and evaluate their intercultural competence. Once students had identified their CO, they had to explain to the CO the objectives of the meetings. They then gained ethical consent from the CO. We asked the student researchers to apply the PEER model to their meetings, and then to record and make sense of their intercultural communicative experiences. Finally, they wrote a research report which centered on analysis, interpretation, and reflection of four or five meaningful and enlightening episodes that illustrated aspects of their present, absent, and developing intercultural competence.

The study engaged the student researchers in autoethnography: the recording and analysis of field notes, the writing up of intercultural encounters, and the subsequent personal reflections that emerged. Ellis and Bochner (2000) describe autoethnography as an autobiographical genre of writing and research whereby the researcher focuses outward on social and cultural aspects of [his/her] personal experiences, and inward, exposing a vulnerable self (739). Researchers create texts which feature concrete action, dialogue, emotion, embodiment, spirituality, and self-consciousness, “revealed through action, feeling, thought, and language” (739). In writing their reports, students constructed unique understandings of how to assess their own intercultural competence.

Their reflections also embodied a phenomenological approach—one that encouraged self-conscious examination of lived experience through engagement with a cultural other. Verstehen—of moving into the mind of the other by way of empathy (Patton 1990)—was also an important resource for this examination.

Students were required to use processes of self-reflection that, we hoped, would lead to critical self-awareness. We were also interested in those things that might limit students to make sense of their intercultural interactions as a result of unshared culture, worldview, and communication codes and practices. The following publication explains the details of the methodology and assignment:

Holmes, P. & O'Neill, G. (2010). Autoethnography and self-reflection: tools for self-assessing intercultural competence. In J. Tsau and S. Houghton (Eds.), *Becoming intercultural: Inside and outside the classroom* (pp. 167-193). Newcastle upon Tyne: Cambridge Scholars.

### Conclusion

The student texts offer important insights into the processes of developing and assessing intercultural competence. Students gained a deeper self-knowledge, often leading to a greater understanding of their own critical cultural awareness by 1) moving from a position of complacency to seeing the complexity of communication in the intercultural encounter; 2) noting their emotions as they experienced intercultural communication as pleasure, satisfaction, but also as pain, and communicative inadequacy; 3) experiencing failure through inadequate self-knowledge, but celebrating the success that came of enlightenment and growth as a result of their intercultural communication experiences; and 4) acknowledging that competence does not predicate compromise where values and beliefs must be reconstructed or abandoned.

The students' self-reflections reveal the process as messy, open-ended, and ongoing. There is no one-size-fits-all definition of what constitutes intercultural competence. Further, as the students' reflections demonstrate, there is no single threshold by which individuals may measure the extent of their intercultural competence. If anything, intercultural competence might be described as an openness to self and others, a readiness to tolerate difference, and an ability to maintain an acceptably intact sense of self while also exposing oneself to the risks and challenges resulting from intercultural encounters. Self-reflection, by way of the PEER model, provides the tool for this self-assessment.

Prue Holmes, Durham University, [p.m.holmes@durham.ac.uk](mailto:p.m.holmes@durham.ac.uk). ✨

## IV FORUM ON INTERCULTURAL LEARNING AND EXCHANGE

# Participants

## Representatives of the organising Consortium:

**EFIL • Paul Claes** holds a master degree in Chemical Engineering from the University of Leuven, Belgium. His career in international development cooperation spans two decades, and includes 13 years of working in the educational sector in Zimbabwe, where he was the Country Representative of VVOB, the Flemish Office for International Cooperation. After returning from Africa, he became the Programme Director at the head office of VVOB in Brussels, leading the team for coordinating educational development projects in countries world-wide. In 2006, after 20 years of working in the field of international development cooperation, he became Secretary-General of EFIL, the European Federation for Intercultural Learning, with seat in Brussels.

**AFS • Melissa Liles** is Chief Education Officer of AFS Intercultural Programs. She is based in the head office in New York, where her task is to oversee AFS's education efforts worldwide. She directs AFS's global intercultural learning initiatives and outreach, working

with expert academics and practitioners as well as AFS leaders in over 50 countries.

**AFS AUSTRIA • Johanna Nemeth**, born in Vienna, was an exchange student in Palo Alto, California with ICYE, PhD in History. She's Department Chief in the "Österreichischer Kultur-Service" (Association founded by the Austrian Federal Ministry of Education). She has been AFS Austria's Secretary-General since 1991 and serves on multifold international and European committees.

**INTERCULTURA FOUNDATION • Roberto Ruffino**, is the Secretary-General of Intercultura and the Honorary Chairperson of EFIL, the European Federation for Intercultural Learning. In 2007 he was one of the founders of the Intercultura Foundation. In assigning him an honorary doctor degree in Education Sciences, the University of Padua defined him "an entrepreneurial leader in the field of intercultural education, which he has contributed to introduce into the schools of Italy".

## Panelists, group facilitators and guest:

**Shingo Ashizawa** is a professor at Toyo University in Tokyo. His research involves the comparative study of higher education management and quality analysis of the internationalisation review process. His publications include "Strategies and Assessment for Internationalization in US Higher Education" (2008) and "Developing Evaluation Criteria to Assess the Internationalization of Universities" (2006). Currently, Prof. Ashizawa is leading a joint research project focusing on learning outcome assessment of international programmes, supported by a Japanese government agency (JSPS). His past professional experience includes positions at the Council on International Educational Exchange (CIEE), Keio University, Osaka University and Meiji University.

**Milton J. Bennett**, is founder and co-director of IDR Institute - Intercultural Development Research Institute (Europe

and USA). He has also founded and is co-director of ICI - Intercultural Communication Institute - in Portland, USA. He has been an associate professor at Portland State University and a volunteer for Peace Corps in Micronesia. He has theorised the Developmental Model of Intercultural Sensitivity, co-developed the Intercultural Development Inventory and is consolidating the theoretical constructivist perspective in intercultural communication studies.

**Guo-Ming Chen** is professor of Communication Studies at the University of Rhode Island. Chen is the Executive Director of the International Association for Intercultural Communication Studies and the co-editor of *China Media Research*. His primary research interests are in intercultural and global communication. Chen has published numerous papers, books, and book chapters.



**Darla Deardorff** is currently Executive Director of the Association of International Education Administrators, a national professional organisation based at Duke University, where she is a Research Scholar in Education. In addition, she is visiting professor at Leeds-Metropolitan University (UK), and is on faculty of the Summer Institute of Intercultural Communication in Portland, Oregon. She receives numerous invitations from around the world to speak on her research on intercultural competence and assessment, as well as on global leadership and internationalisation issues. She has published widely on topics in international education and intercultural learning/assessment, including editor of 'The SAGE Handbook of Intercultural Competence,' co-editor of 'The SAGE Handbook of International Education,' 'Building Cultural Competence' and author of 'Beneath the Tip of the Iceberg'.

**Andrea Franzoi** went to Germany for an AFS programme in 1996/97. Since his return he has been an active volunteer for Intercultura. He participated in activities at local, national and international level and he was a member of the national board. He studied Politics in Bologna and Munich and he was professionally active in the field of journalism and human resources. Since 2009 he works for Intercultura as Organisational Development and Training Coordinator.

**Jagdish Gundara** is Emeritus Professor of Education at the Institute of Education at the University of London. He holds the UNESCO Chair in Intercultural Studies and Teacher Education at the School of Culture and Lifelong Learning. He is the founding member and the current President of the International Association of Intercultural Education. He is the author of "Interculturalism, Education and Inclusion" (Paul Chapman, 2000).

**Prue Holmes** is Senior Lecturer in Intercultural and International Education in the Department of Education, Durham University, and Pathway Leader, MA Intercultural Education and Internationalisation. She teaches postgraduate modules in international and intercultural education and intercultural communication, and supervises doctoral theses in these and related areas.

Prue's main current research areas are "Researching Multilingually" (<http://researchingmultilingually.com/>), for which she is principal investigator, and the new larger "Researching multilingually on the border of language, the body, law and the state", for which she is co-investigator. Both projects are funded by the AHRC. She is also involved in the multilateral EU-funded project "Intercultural resources for Erasmus students and their teachers" (<http://ierest-project.eu/>). She is currently co-editing a

book and special issue of the international peer-reviewed journal *Language and Intercultural Communication* on intercultural dialogue, and a book on the cultural and intercultural dimensions of lingua francas. Prue is the chairperson of the International Association of Languages and Intercultural Communication (IALIC).

**Bruce La Brack**, PhD, is Professor Emeritus of Anthropology and International Studies at the School of International Studies, University of the Pacific, Stockton, CA, USA, where he developed integrated orientation and re-entry programmes for study abroad. He has been researching, publishing, and providing training related to international transitions issues for over thirty years in North America and in South and East Asia. He is the primary writer and editor of the popular "What's Up with Culture?" web site, an on-line cultural training resource for US-American study abroad students and was the 2012 recipient of the Teaching, Learning, and Scholarship Award for Innovative Research & Scholarship in Internationalization from NAFSA: Association of International Educators.

**Uffe Gravers Pedersen** was an AFS exchange student in 1959/60. He was President of AFS-Denmark from 1965 to 1968. He was the Headmaster of Helsingør Grammar School, the Director of Upper-Secondary Education in the Ministry of Education, the Director at the European Schools in Holland and England, the Vice-President of the Danish University of Education. At present he's the Educational Consultant to the City of Copenhagen in Denmark.

**Michael Vande Berg** has held leadership positions at several institutions committed to international education. He has led several study abroad research projects. He has published widely, including the recently released *Student learning abroad: What our students are learning, what they're not, and what we can do about it*.

**Eva Vitkova** is a member of the Education and Intercultural Learning team of AFS Intercultural Programs in New York, where she is responsible for educator relations and for supporting the development and implementation of intercultural learning strategies of the AFS network. She is an AFS returnee from Norway with a record of many years of volunteering for AFS in her home country, the Czech Republic, and for the European Federation of Intercultural Learning (EFIL). She holds a master degree in International Relations and she worked as intercultural trainer and facilitator in many countries in Europe and Asia.

## Participants:

**Mattia Baiutti** is a PhD student in Educational Science at the University of Rome “Tor Vergata”. He graduated in Professional Education (University of Udine) and Philosophy (University of Trieste). His fields of studies have dealt with Lifelong Learning, Intercultural Education and Speech Philosophy. His current research concerns the identification and the highlighting of intercultural competencies that 16/17 year old students acquired in the course of a long-lasting intercultural student exchange.

**Paolo Balboni** is an Italian linguist, university professor, language teaching scholar, and author of important essays on the teaching of foreign languages and Italian language manuals. He is currently Director of the ITALS Center and Director of the University Language Centre at the Ca’Foscari University in Venice.

**Trudy W. Banta** is professor of Higher Education and Senior Advisor to the Chancellor for Academic Planning and Evaluation at Indiana University - Purdue University Indianapolis. She is the author or editor of 18 books on outcomes assessment in higher education, and is one of the pioneers in that field.

**Flaminia Bizzarri** started her work with Intercultura in 1981 as Coordinator and then became Director of Programmes until 1998. Since then she has been the School Relations Manager. She is responsible for developing relations with educational institutions on national level and for providing training and materials for high school principals, teachers and volunteers in charge of school relations on local level.

**Jürgen Bolten** is Head of the Department for Intercultural Business Communication at the University of Jena and President of the Universities Association for Intercultural Studies in German-speaking countries. He works on intercultural personnel development and on theories of intercultural interacting. In addition, he is responsible for the conceptual design of [www.intercultural-campus.org](http://www.intercultural-campus.org), a worldwide network of universities that offer e-learning courses in intercultural communication.

**Paola Bortini** works as a professional freelance trainer, coach and facilitator in the field of transition and change management by supporting individuals and groups. With a varied experience in the field, she has gathered her expertise by working with local and international youth organisations, in co-operation with the Council of Europe, the European and universities, as well as by living in different countries.

**Elisa Briga** holds a Master Degree in International Relations and Diplomacy (University of Trieste) with a thesis on the role of youth information centres in the promotion of youth mobility. She is currently working as Programme, Project and Advocacy Coordinator for the European Federation for Intercultural Learning (EFIL). In the past she has worked as a trainee and staff member for the European Knowledge Center for Youth Policy at the EU-CoE youth partnership. In her spare time she volunteers for the international youth organisation CISV, focusing on Peace Education.

**Sabrina Brunetti** has been working for Intercultura since 1991 as the Assistant to the Secretary General. She is currently in charge of supervising the projects of the Intercultura Foundation and of keeping in touch with the institutions that cooperate with the Foundation.

**Fabio Caon** is professor of Intercultural Communication and Literature Teaching at the University Ca’Foscari in Venice. He directs the Comint Laboratory (Intercultural Communication) in the same University and is a teachers’ trainer in Italy and abroad on themes of Italian L2 and intercultural education in schools. On these topics he published two books: “Between languages and cultures. Intercultural language education” (Pearson-B. Mondadori), and “Linguistic education and differentiation: Managing excellence and difficulties” (UTET University). He is the author of “Gestures Dictionary of the Italians. An intercultural perspective” (Guerra Edizioni).

**Simone Caporali** is the Executive Director of Intercultura Association. He has been working for Intercultura Italy since 1992, in the Operational Administration department as well as the Information Technology area. At the international level he has been a member of the first AFS committee for the development of the international IT system for the AFS network. As the Chief Financial Officer of Intercultura, he has been responsible for the organisation’s IT, Finance, Administration and Logistics/Travel department. From 2006 to 2011 he was also a part-time member of the Consulting Team of AFS International. In this role he supported various AFS Partner Organisations as a consultant in the financial area. From 2009 to 2011 he was an international trainer for the AFS Financial Health and Strategy Pricing meetings.

**Laura Cavaliere** has graduated from psychology school last summer. She is an intern at Oikia center for

experimental studies with children with developmental disorders. She has been an AFS volunteer since 2005 after she came back from a year in the USA. While she is working with autistic children, she continues getting further education in that field of studies.

**Luisiana Corradi** has been the vice principal of a technical and economical secondary school in Rieti for the last two years. Since 1993 she is a lawyer and a high school teacher in Law and economics. She has a Master first level in “Educational legislation and management of the negotiation” (University of Perugia) and a Master second level in “Leadership and management of educational institutions” (University of Naples).

**Mietta Denti Rodeschini**, is the Vice-Chairperson of Fondazione Intercultura. She is an active volunteer in the AFS network, both at national and international levels (former AFS Trustee). She holds an International Law degree of the University of Milan and a Corporate Governance degree of the Bocconi University of Milan. Her daughters, her husband and herself are all AFS returnees.

**Alberto Fornasari** holds a PhD in Training Dynamics and Education to Politics of the University of Bari. He’s an expert in multi- and intercultural processes, adjunct professor of Social and Intercultural Education, Experimental Education, Educational Planning and Evaluation at the Faculty of Education, University of Bari, where he’s also a member of the Laboratory of Experimental Pedagogy and the Laboratory of Intercultural Pedagogy. He has extensive experience in intercultural training and international cooperation projects and he was a speaker at various conferences. He’s involved in research in educational and socio-pedagogical disciplines with particular attention to intercultural education, citizenship and interreligious dialogue. Author of several publications, coordinator of the university research group “Religionindialogo”, member of SIPED (Italian Society of Pedagogy) of IAIE (International Association for Intercultural Education) and SIREM (Società Italiana di Ricerca sull’Educazione Mediale).

**Linde Fransen** obtained a bachelor degree in Classical Languages and Literature and a master degree in Social and Cultural Anthropology at the University of Leuven, Belgium. Within the context of her studies, she lived for six months in Urbino, Italy, and conducted four months of anthropological fieldwork at the Mentawai-islands in West-Sumatra, Indonesia. Focus topic was the cultural

impact of land grabbing by palm oil plantations on ethnic groups. Since August 2013 she works at AFS Belgium Flanders, where she’s responsible for training and intercultural learning.

**Francesco Fratagnoli** started his collaboration with Intercultura in 1995. He was involved as IT coordinator, a position he covered for seven years. In 2001 he became Intercultura’s Volunteer Coordinator, which involved taking care of the development of the volunteer network and the volunteer training activities. Another seven years later, he changed roles again and became the Programme Director of Intercultura, coordinating 12 staff members who work in the different areas of programmes. Before joining Intercultura, he studied Literature at the University of Siena, and following an Erasmus project in Salamanca, Spain, he earned a degree in Spanish Literature.

**Simonetta Fulcheri** graduated at “Ca’ Foscari University” in Venice in foreign languages (German and English). She taught German for some years and at present she is teaching English literature at the Scientific High School “G. Baruffi” in Ceva (Cuneo).

**Marianna Fumagalli** works as cultural and linguistic mediator. She’s also in charge of marketing campaigns, promotion, language courses and trainings. She holds a degree in Linguistic Mediation and has a master’s degree for International Peace Operators. She has been volunteering for more than 10 years for AFS and is trainer at regional, national and international level. She is part of the European Pool of trainers at European Federation for Intercultural Learning (EFIL) and, since last year, qualified trainer for the AFS Intercultural Link Learning Program. Marianna lives in Italy but lived in Belgium, France, Brazil and China. She has developed strong interest in intercultural learning and intercultural project management and her previous job experiences have enhanced her abilities to negotiate in cultural conflicts and manage resources in multicultural teams.

**Annette Gisevius** is the Director of Intercultural Learning at AFS Germany. With her background in Cultural Studies she joined AFS in 2004 and built up the small intercultural learning department. For two years now she is also involved in the subsidiary of AFS Germany “InterCultur” – an entity that offers training activities outside the regular AFS world: intercultural training for universities, trade unions and non-profit organisations, and Summer Academies for undergraduate students.



**Alessandro Gullo** was born in Catania in 1961. He is currently a secondary school Principal in Milan and previously a Physical education teacher, for 24 years. He holds a degree in History (achieved at the University of Naples) and a degree in Law (achieved at the University of Milan). He was a volleyball player at professional level. As a journalist he wrote about volleyball for the Italian newspaper *Corriere della sera*.

**Patrick Hamatschek** is Programme Director in the AFS office in Vienna, Austria. He also has five years of experience as a Sending Coordinator. Patrick holds a university degree as a teacher for English and History, and before working for AFS he completed an apprenticeship as a wholesaler at Spar company.

**Josef Huber** works in the Education Department of the Council of Europe, where he is currently responsible for activities in the field of intercultural education and for the Pestalozzi Programme, the Council of Europe programme for the training of education professionals. Up until July 2006 he was involved in the Council's Higher Education and Research Division and was responsible for the organisation of two Higher Education fora on higher education governance (2005) and on the responsibility of higher education for a democratic culture (2006) and was co-editor of the ensuing publications. From 1998 to 2004, as Head of Programmes and Deputy Executive Director of the European Centre for Modern Languages he was responsible for the centre's programme of activities and research and development projects and its publications series on language learning and teaching, intercultural communication and language education policy. He was involved in language education policy development by the Austrian Ministry.

**Herbert Jantscha** is the Headmaster of the Oberstufenrealgymnasium in Wiener Neustadt, Lower Austria, since 2004. He has been actively involved in the planning and organisation of many different school activities like EUROSCOLA-projects, a concert tour to China, school partnerships between Austria and the "Third World", trainings for teachers, etc. The ever predominant objective always is: enabling of a lively, interesting and multifaceted education of our students.

**Cigdem Kagitcibasi** is professor of psychology at Koc University, Istanbul. She is past president and fellow of the International Association for Cross-Cultural Psychology and was the vice-president of the International Social Science Council and International Union of

Psychological Science. She has received awards from International Association of Applied Psychology, American Psychological Association, and European Association of Developmental Psychology, among others. Her work has been in cross-cultural psychology, extending into policy relevant applications.

**Ewa Krzaklewska** is a sociologist and a researcher interested in topics of youth, academic mobility and gender. She was involved in research and consulting on youth, education and mobility policies with COE, EU, EUA, World Bank etc. While acting as a vice-president of the European student association dealing with student mobility (Erasmus Student Network) 2005-2007, she initiated and coordinated the annual survey on mobile students in Europe which continues to bring insight into Erasmus students' situation till today). In 2013, with Ben Feyen, she published a book "The ERASMUS Phenomenon - Symbol of a New European Generation?" (Peter Lang).

**Torikai Kumiko** is professor and the founding dean of the Graduate School of Intercultural Communication, Rikkyo University, Tokyo. He's visiting professor at the National Institute for Japanese Language and Linguistics (April 2012-present), and a member of the Science Council of Japan (2006-present). He's a member of the UNESCO/JAPAN Committee (1999-2005), the President of the Japan Association for Interpreting and Translation Studies (2004-2010), a Council member of the Japan Society for Intercultural Studies (2001-2013), a member of the AFS Educational Council (2010-present), and a Council member of IATIS (International Association of Translation and Intercultural Studies, 2006-2010). He holds a PhD degree, University of Southampton, School of Humanities.

**Svetlana Kupriyanova** is an AFS volunteer for AFS Russia since 1990. Since 2010 she is Chief of the Regional Support Team in the South Region. Her work mainly focuses on developing new school relations, as she still practices as a teacher in a secondary school. She participated in numerous ICL workshops and built up a rich experience in practical ICL, meanwhile developing new competences related to hosting and sending within AFS.

**Tom Kurz** is Deputy Executive Director of Experiment Germany. He focuses on training, new aspects of intercultural learning and their implementation, new programme and project development as well as intercultural youth work in Germany. During his education in North American Cultural Studies at the University of Bonn and



the University of Washington in Seattle, he has been active as a volunteer and trainer for Experiment Germany.

**Jason Lee** is an AFS returnee from Australia who has been active as an AFS volunteer since his return. He is currently the Vice-Chairman of AFS Malaysia and also the driver for the intercultural learning initiatives within Malaysia and the region. He graduated with a PhD in Education from the Nanyang Technological University Singapore where his research focused on the use of social media by AFS participants for social support during their time abroad. He has also worked on the development of a 3D-immersive game for teaching high school students Earth Sciences. He has a special interest in the use of new media for learning within an intercultural learning environment.

**Chamil E. Mahieddin**, is PhD student in Anthropology at Aix-Marseilles University. He's a former AFS exchange student in Sweden in 2003-2004, and he is currently conducting a research on Pentecostalism and Charismatic Christianity in Jönköping (Sweden). His work mainly deals with religious dispositives and their articulation with their national and socio-cultural environment.

**Elena Melli** graduated with a bachelor degree in International Relations and has a master degree in International Business Studies. She worked for EFSA (European Food Safety Authority) and for the Italian-American Chamber of Commerce in Chicago. She is an active AFS volunteer, currently active as the Hosting Coordinator and trainer in her local chapter. She became a volunteer after returning from Quebec, Canada, where she spent a high school year in 2003/04. She is currently working as the Events Organizer and Translator of her family-run business.

**Dr. Tonya Muro** is Director of School Outreach and Educational Partnerships of AFS USA, where she works to establish AFS USA as a leader in global, intercultural competency and 21st century educational skills, in alignment with the U.S. Department of Education's International Strategy. She cultivates partnerships with like-minded organisations and develops intercultural learning resources for secondary school educators. She collaborates with school relations staff in AFS partner countries. Prior to joining AFS USA, she was the Programme Director at Global Nomads Group, an NGO that fosters dialogue and understanding amongst the world's youth. Tonya holds an Ed.D. and a M.A. in International Educational Development from Columbia University's Teachers

College, where she was a Fulbright scholar in Tanzania. She received her B.A. in Primary Education and Spanish from the University of Massachusetts.

**Magali Nerincx** spent a year in Ohio, USA, as an exchange student. After her return, she got a master degree in Humanities Studies at the University of Louvain-la-Neuve, Belgium. She first worked as a teacher in French language in different high schools in Brussels area, and after five years she moved to Paris for 18 months. Four years ago she started her work with AFS Belgium French in Brussels as the Support Coordinator. Since last year, she's also the ICL responsible within the organisation.

**Joyce Osland**, Ph.D. is the Lucas Endowed Professor of Global Leadership and the Executive Director of the Global Leadership Advancement Center at San Jose State University. Joyce co-founded the Global Leadership Lab (GLLab) in the College of Business at San Jose State University and is an internationally known specialist in international management with over 90 publications, including *Global Leadership: Research, Practice, and Development*. Her primary focus is global leadership, cultural sensemaking, experiential learning, and repatriate knowledge transfer. Joyce is a senior partner of the Kozai Group, which develops instruments that measure global and intercultural competencies.

**Andrea Pellis** was an exchange student to Jamaica in 1992/93. He then volunteered for Intercultura for several years, before joining the staff in Colle Val d'Elsa in 2005 as Participant Support Assistant. He moved on to the Intercultura Foundation in September 2011.

**Daniel Quintin** is a board member of AFS France, in charge of the pedagogical aspects of AFS programmes. As an Erasmus student in 1989, he wrote an essay on international academic exchanges. Four years later, he joined the staff of AFS France, first as Hosting Coordinator, then Development Coordinator in charge of volunteer training, and finally as Program Director. He left the AFS office in 2007 and returned to intercultural activities in 2010 when he joined the Cité Internationale Universitaire de Paris, in charge of welcoming and supporting international students. Today he's in charge of international students at Sciences-Po University in Paris.

**Ingeborg Suppin-Fabisch** works for AFS Austria since 1996. She started as a Sending Coordinator and then



continued for 15 years as AFS Austria's Programme Director focusing on school relations. Since 2011 she moved from the operational field to the more strategic field focusing on the implementation of intercultural learning components throughout the AFS programmes, marketing and communication.

**Sebastien Thierry** is Deputy-Director of the Agence Europe-Education-Formation France, in charge of implementing the European Lifelong Learning programmes since September 2009. After studying political sciences and European affairs, he started in 2000 as project officer on the Leonardo da Vinci programme in Paris, and then Bordeaux as the national agency was relocated. In 2002, he became head of the service responsible for Leonardo projects. In 2006, he joined the Foundation of European Regions for Research, Education and Training (FREREF), based in Lyon, as Development Manager. Within this network of regional public authorities, he developed concrete cooperations to enhance the contribution of Regions on lifelong learning issues – especially on the subject of international mobility. He was an AFS student in Michigan, USA, in 1993/94.

**Larisa Verstakova**, Kirovo-Chepetsk, is a Russian school teacher since 1993. She graduated from the Kirov State Pedagogical University as a teacher of English and Music. She's an active volunteer of AFS in Russia, and she's one of the authors of the ICL programme for the Russian schoolchildren.

**Stephan Winiker** is the Director for Organisational Development & Services at AFS Switzerland, heading

a team responsible for administration, marketing, school relations, volunteer support, and IT. His background is in pedagogy and anthropology and he has done qualitative research on "Intercultural learning potentials and learning gains from volunteering in AFS". Additionally he has given trainings on different levels on the "intercultural". As a long term AFS employee and volunteer he is very familiar with the world of exchanges.

**Ulrich Zeuschel**, board member of AFS Germany since 2006, is the coordinator of the Scientific Advisory Council of AFS Germany since 2010. He's a former exchange participant at both high school level (YFU, Detroit MI, 1970/71) and university level (Fulbright grant, Michigan State University, 1977/78). He's a freelance researcher with AFS International Programs (Volunteer Resources Study) and YFU International Center ("Students of Four Decades", published in 2009, Waxmann). He's facilitator and coordinator of Researcher-Practitioner-Dialogue in Germany. He recently published "Kultur zwischen Standard und Kreativität" (2012, Berlin Academic). He's organisational consultant and trainer with osb international in Hamburg.

**Dunja Zivanovic** is Interkultura Serbia's Hosting Coordinator. She's also a trainer and an EPOT member (EFIL's European Pool of Trainers). Most of her AFS career so far has been focused on building up AFS in Serbia. As a PhD student, she is primarily interested in culture studies and intercultural learning. AFS is the environment where she puts the theoretical frameworks into practice, while at the same time gaining invaluable insights into the nature of intercultural learning. ✨



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