An Application of Online Course Methodologies to a Cross Cultural Teaching Seminar

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Robert B. Reed

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Chair (Dr. Diane Badzinski Proctor) Date

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Member (Dr. David Hopper) Date

Dedication

This work is dedicated to the memory of my father, Robert H. Reed, a life-long learner and model of many of the qualities of servant leader, cross-cultural servant, and friend to all. He would have liked online learning.

It is also dedicated to those who came after him, who prepare to give their lives to serving God in cross-cultural ministry around the globe.

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Last, but certainly not least, I am grateful to my Lord Jesus Christ, who has given meaning, purpose and direction to my life. A commitment to serve Him by helping others has been at the core of most of my life experiences.

Abstract

This study examines literature relevant to adult and intercultural training and education, and teaching online, and explores the implications of this delivery medium in the context of a graduate institution preparing students for cross-cultural service. The theoretical and practical issues discussed are applied to the creation of a subset of an online cross cultural teaching seminar for graduate students. This seminar is intended for students with no prior teaching experience and has no prerequisites. As such, it explores the philosophical foundations of teaching adults, particularly in a cross-cultural context, and helps students develop an understanding of the competencies required to design and lead cross cultural training experiences (such as workshops) to share knowledge and skills to those of other cultures who may want to develop similar competencies.

Chapter 1. The Problem

Developing countries and communities around the world are faced with the challenge of meeting the needs of their multilingual, multicultural populations. Language program planning, sociolinguistic planning, community literacy efforts, multilingual and multicultural education, and literature promotion are becoming increasingly important to minority communities. These planning and development needs, though great, are being addressed by interested agencies and individuals in many different ways and in many different countries, as people of different national, ethnic, and institutional backgrounds and affiliations accept the challenge to meet them. As these challenges become more readily apparent to a broader audience, this increasing global awareness is highlighting the need for training in these areas; however, the availability of qualified resource personnel continues to be limited. Expanding specialized training opportunities to prepare these development workers to serve as consultants and trainers is of critical importance, so that minority language communities themselves can take charge of, and responsibility for, their own sociolinguistic and multicultural education needs.

Interested individuals are preparing for cross-cultural service in developing countries and development oriented nonprofits in the United States and other countries by gaining specialized training in translation, literacy, language program planning, language survey, and sociolinguistics. Students preparing to serve overseas in development efforts in areas related to applied linguistics and language development face the challenge of extensive studies before they are qualified to serve in these consulting and training capacities. In many cases, however, they can begin service with an intensive introduction, followed by additional studies taken in their field location as needed. Online and distance

course offerings can expand the availability of these learning opportunities, including recurrency training and specialized skills, to hundreds of workers who in turn can help thousands of minority language speakers meet their unique needs.

Introduction

In the American educational environment, prospective teachers are required to study education principles and methodology if they plan to teach at the elementary or secondary levels of education; however, no such requirement exists at the tertiary level. It appears to be assumed that those desiring to teach at post-secondary levels (college or university, undergraduate or graduate, or in corporate training) will somehow be able to communicate that knowledge and those skills by sharing their expertise because they are experts in the content or subject matter, and that they should be able to teach others because they have experienced many years of being taught. The credentials required by most American colleges and universities include advanced studies in the subject matter at the graduate level. While many university professors with those credentials are thought of as good teachers, many also are not.

Statement of need

The product described in this study addresses the need for a graduate course in cross cultural training skills. In the context of the Graduate Institute of Applied Linguistics (GIAL), such a course is required in its programs, but often is postponed until students are well along in their studies. By offering it as an online course, the requisite knowledge and skills can be made available when the students are best able to apply what they learn to researching and solving problems they face in their field situation.

This study explores the rationale and theory of online education, demonstrating a solution which complies with and models current best practices in the field, as well as the presentation of a significant portion of a course which can be directly incorporated into GIAL's inventory of online courses.

Institutional setting

The Graduate Institute of Applied Linguistics (GIAL) is a small, accredited graduate school in Dallas, Texas, created to prepare students for effective cross cultural service in a number of areas, including Bible translation, ethnology, descriptive linguistics, literacy, sociolinguistics, language survey, language development, and Scripture use. It was founded in 1998 as a degree granting institution, having developed from the Texas School of the Summer Institute of Linguistics (now SIL International), which offered courses in conjunction with other institutions. Recognized as a significant provider of training and education courses and programs in its areas of specializations, GIAL is seeking to address the need for training for cross-cultural service by expanding its online and distance course offerings using proven technologies to meet this need. The students that GIAL is preparing will often be called upon to share their knowledge and skills with people of other cultures. Often these students have no formal preparation to teach, much less teach cross-culturally. GIAL offers two courses for all students, depending on their academic emphasis—a one credit cross cultural teaching seminar and a more in-depth three credit course in training across cultures. The one credit course addresses eight topics in adult education and teaching cross-culturally and provides a subset of the topics addressed in the three credit course, which explores these topics in more depth and presents additional topics as well.

GIAL is a key partner with several Bible translation and mission organizations, educational institutions in the U.S. and internationally, and other non-governmental organizations involved in international development. These organizations seek further educational and just-in-time training opportunities for their field members overseas. Initial surveys of these partner organizations have indicated a significant felt need for distance learning opportunities for their employees, members, and students.

GIAL offers introductory courses in its undergraduate Certificate in Applied Linguistics, and more in-depth studies in its graduate programs, offering masters' degrees in applied linguistics and language development specifically targeted at people preparing for cross-cultural service in developing countries. As part of the terms of its accreditation, GIAL has permission to offer students distance courses to fulfill up to one half of the degree requirements.

Many students initially complete GIAL's undergraduate Certificate in Applied Linguistics and begin studies toward a master's degree before taking a three to four year overseas assignment, intending to return to complete their degree at that later time. Online and other opportunities for distance education provide a way for these students to make progress toward their long term educational goals while continuing in their overseas service assignment. In addition, such courses are important to their sponsoring organizations because the demands of the work frequently preclude taking extended periods of time away from field assignments for further study. In many countries where GIAL students work, graduate degrees provide or enhance credibility. By providing opportunities to take up to half of a degree at a distance, the time required in residence can be made more manageable.

The beneficiaries of such distance and online courses include the students themselves, their employers or sponsors, and the people they serve. Other beneficiaries include students of national and international educational institutions and other educational partners who can profit from courses offered by GIAL which are not taught by their own institutions and who, for various reasons, are unable to attend classes on GIAL's campus in the United States. Additional potential beneficiaries include people interested in determining if their interests lie in the areas of applied linguistics taught by GIAL without the significant investment of time and money to participate in a full residential certificate or degree program.

GIAL currently offers a limited number of courses online, but to better meet the needs of students who are unable to attend classes on the Dallas, Texas, campus, it needs to expand its distance offerings. This study describes the theoretical and content development aspects of one of these courses. In addition, it provides a demonstration of compliance with external standards, such as GIAL's *Principles of Good Practice for Distance Education*.

The author of this study has been a member of the faculty of GIAL since its inception. He teaches linguistics courses in the Applied Linguistics department and intercultural education and research methods in the Language Development department. He is a key promoter and developer of distance courses and has been involved in the distance education efforts of GIAL since these efforts were initiated in 2000.

GIAL has both a mission statement and an expanded mission statement:

> The mission of the Graduate Institute of Applied Linguistics, as an institution of higher education, is to provide training and research opportunities leading to graduate degrees in applied linguistics and development of languages (GIAL Catalog 2006-2007, p. 7).

The expanded mission statement explains and expands on the motivations implied in the mission statement:

> In fulfilling its mission, GIAL considers the following to be important ingredients:
>
> a) Graduates of GIAL degree programs will have acquired skills to learn another language and culture effectively (possibly through completion of the Certificate program).
>
> b) Graduates of GIAL degree programs will be equipped to participate in development of the minority languages of the world.
>
> c) Graduates of GIAL degree programs will have basic skills necessary to pass on knowledge and skills they have learned at GIAL to others in a cross-cultural environment.
>
> d) Graduates of GIAL degree programs will have attained a level of professional competence at the graduate level, allowing them to participate actively in scholarly activity and/or professional service in one or more of the following areas—Bible translation, ethnology, literacy, Scripture use, language survey, sociolinguistics, language acquisition, descriptive linguistics, and cross-cultural service (GIAL Catalog 2006-2007, p. 7).

The primary focus of this study will be statement "c" of the expanded mission—providing students with "basic skills necessary to pass on knowledge and skills they have learned at GIAL to others in a cross-cultural environment." This focus is addressed in the GIAL course offerings by two courses that this author teaches face to face in a classroom—a three credit course in training across cultures and a one credit cross cultural teaching seminar. This study presents an attempt to create an online version of the one credit seminar.

While such an introductory course can explore a number of different topics of importance to novice cross-cultural educators and trainers, the course presented in Chapter 4 has the following outline:

Unit 1. Introduction and Overview

Course overview; basic definitions of teaching, learning, training, education, teaching adults vs. teaching children

Unit 2. Intercultural Training

Teaching cross-culturally, learning strategies and learning styles, formal vs. informal learning, multiple intelligences

Unit 3. Trainer Competencies for Cross-Cultural Work

The role of the teacher, teaching for change, considerations in learning to teach cross-culturally

Unit 4. Adult Education

Basic principles of teaching and learning, learning to think critically and examine experiences and assumptions, learning to learn and self-directed learning

Unit 5. Integration of Adult Learning and Facilitation

Self-directed learning, mentoring, facilitation

Unit 6. Intercultural Communication

Basic definitions of culture, intercultural communication, context in culture, culture shock, Hofstede's dimensions of culture, cultural dimensions of language

Unit 7. Conflict Issues in Intercultural Communication

Intercultural conflict and conflict resolution, understanding conflict, conflict management skills, Biblical perspectives on conflict, and cross-cultural factors in conflict

Unit 8. Training People of a Different Culture

Cross-cultural facilitation skills, intercultural consulting skills, cross-cultural dimensions of the teaching and learning process

Chapter 2. Review of the Literature

This literature review explores current trends in the theory and practice of distance education, and more specifically online education, as well as relevant literature on adult and intercultural education and training, the basis of the content of the online course developed as the portfolio product presented in Chapter 4.

Definitions and background

Many differences exist between American educational settings and those of other cultures in terms of content, curriculum, goals, methods, and views of individual versus collective work, to name a few. For example, in formal American educational settings the benefits of collaborative learning are often devalued, and may in fact be punished as cheating. This negative view of collaboration is not shared by much of the rest of the world, and this issue can be a significant challenge to Americans involved in teaching cross-culturally in other countries later on, as they may judge student behavior from their own cultural perspective and assumptions.

This study examines several areas in which there is no complete consensus on the definitions or content, so a preliminary overview and definitions are in order. These include learning, teaching, training, education, distance, and online education (or learning). An understanding of the differences among these topics is important for cross-cultural learning because students may be called upon to teach or provide training in each of these areas. Students completing all or part of their studies are frequently called upon to share their knowledge and skills with others in their countries of origin or expatriates in their country of service (monocultural teaching), or to plan, direct, or participate in

providing instruction to people of other cultures in their own (the teacher's) culture of origin, or in the culture of their country of service (cross-cultural teaching).

Understanding these distinctions in one's own culture is important because the differences are often magnified in a cross-cultural context. Learners and educators often begin with experiential assumptions in each of these areas, but these assumptions break down when they are not shared by the culture of the people they are serving. For example, in western education, the goal of learning experiences is seen as one of knowledge and skill transmission or construction, and the learning situation has failed learners if they don't acquire the intended knowledge or skills. In other cultures, the purpose of education is to develop people of good character, or people knowledgeable in that culture's scriptures, or with the requisite social and interpersonal skills for public service (Reagan, 2005). A lack of awareness of these differing fundamental assumptions may lead to frustration for both the teacher and the learner.

Learning

Ormrod (1999) attributes to learning the ability to develop and improve knowledge and skills that are culturally and personally transmitted to others, including cultural knowledge—ways of knowing and behaving that characterize a group of people. She contrasts the ability to learn with animal instinct, in which animals are born knowing how to do certain activities and behaviors, and concludes

> The learning process allows the human race a greater degree of flexibility and adaptability than is true for any other species on the planet. Because so little of our behavior is instinctive and so much of it is learned, we are able to benefit from our experiences… modify our behavior … and as adults pass on to children the wisdom gleaned from their ancestors and from their own experiences….

> Learning is the means through which we acquire not only skills and knowledge but values, attitudes, and emotional reactions as well (Ormrod, 1999, pp. 2-3).

Most definitions of learning contain the notions of change of behavior and experience. In fact, most definitions of learning prior to 1950 were statements to the effect that learning is a change of behavior (Merriam & Caffarella, 1998; Ormrod, 1999). Change is still a key part of learning, but the definition has been expanded to include cognitive changes, or the potential for change.

Ormrod summarizes many different learning theories in one of two ways: "Learning is a relatively permanent change in behavior [or mental associations] due to experience" (Ormrod, 1999, p. 3). These definitions reflect the group of learning theories known and behaviorism and cognitivism, respectively.

Learning usually refers to the education/training process from the perspective of the recipient (student, disciple) of the material being communicated. The communicator in the education/training process is variously referred to as a teacher (instructor, facilitator, mentor, coach, etc.) and the teacher's communicative activity is referred to generally as *teaching*.

Jarvis, Holford, and Griffin (1998) define *learning* as "the process through which we become the human beings we are, the process by which we internalize the external world and through which we construct our experiences of that world" (1998, p. vii). They note a shift of emphasis in educational contexts from *education* to *learning*. This shift reflects a radical change in orientation in a number of key areas: teacher-centered to learner-centered, comprehensive to vocationally focused, theoretical to practical, single disciplinary to multi-disciplinary and integrated, rote to reflective, process oriented to content oriented. The learning process then takes on additional dimensions, many of them

implicit, and many influences—culture, employment, interests, friendships and close relationships, among others.

American higher education has adopted this learner centered view of teaching and learning. Yount (1996) reiterates this point from a Christian perspective:

> My students do not exist to provide me a place to serve. My place to serve exists because of my students. They are not in the classroom for me. I am in the classroom for them… (p. 43)

Learning can be an individual or a group experience. Individuals can learn from books, travel, watching educational television programs, listening to recorded seminars or presentations, working with a coach or mentor, or exposing themselves to situations that will change their knowledge or behaviors in other ways.

Even in groups, the emphasis can be on individuals learning on their own, in competition with other participants, or doing their own work. American education has frequently promoted this individualism as an educational value. In other societies, and in some areas of American education to an increasing degree, teamwork and collaborative learning is valued not just for the learning results, but for the relationships and cohesion that arise from the experience. Bruffee describes collaborative learning in this way:

> In collaborative learning students work on focused open-ended tasks. They discuss issues in small consensus groups, plan and carry out long-term projects in research teams, tutor one another, analyze and work problems together, puzzle out difficult lab instructions together, read aloud to one another what they have written, and help one another edit and revise research reports and term papers.
>
> Collaborative learning gives students practice in working together when the stakes are relatively low, so that they can work effectively together later when the stakes are high (Bruffee, 1993, p. 1).

While some educators recognize the benefits of collaborative learning, in many American educational settings these benefits are still devalued, and may in fact be punished as

cheating. This negative view of collaboration is not shared by much of the rest of the world, and this issue can be a significant challenge to Americans involved in teaching cross-culturally in other countries later on.

Teaching

Some theorists conceive of teaching as a process of helping others grow (Jacobsen, Eggen, & Kauchak, 2002; Yount, 1996). This growth can be developmental to help learners achieve their higher level needs (see Maslow, below), or transformational processes (see Mezirow in Merriam, 1987). It can be a source of personal fulfillment for the teacher, or teaching may be just a job. The subject matter taught can be focused on knowledge, skills, attitudes, relationships, understanding, values, or any combination of these (Brussow & Keitzman, 1999). In many cultures, the process of teaching may involve inculcation of societal values, and the process of teaching is seen more as one of conveying "correct information," which must be learned "correctly," i.e. by rote memory by the students, or the teacher has failed them. If a teacher trained or educated in the western tradition focuses on learning skills, content domains, goals, or methods not valued by the host culture, the teacher's contribution may be discounted and the teacher may lose respect or credibility with the students. When a methodology that is highly valued in the host culture, such as rote memory, is minimized in the presentation or learning process, the teacher may be perceived as attacking the host culture. Conversely, when the teacher is perceived to impose his or her own culturally valued teaching philosophy or goals on students, trust or credibility may be lost as well.

"To many people, teachers are people who stand in front of their classes and, through the force of their personalities, direct and control other people's learning

activities" (Brookfield, 1987, p. 236). Inspiring teachers are those who hold the attention of the class, encourage and entertain through personal enthusiasm and love of the subject matter. This kind of teacher often does not instill critical thinking skills in their students.

Hendricks (1987) identifies seven areas in which teachers help or guide learners, expressed as seven laws. The Law of the Teacher says that teaching flows out of life experience and knowledge and that personal growth is an essential component of ongoing effectiveness in teaching. The Law of Education highlights the importance of knowing your audience (learners) and their learning styles in order to identify effective teaching methods. The Law of Activity identifies the importance of engagement and active participation in the learning process; the role of the teacher is to provide active learning situations. The Law of Communication encourages teachers to earn the right to be heard by building connections of various kinds with the learners, by being prepared, and by being interesting. The Law of the Heart states that teachers should communicate from the totality of their being—intellect, emotions, and will—with character (*ethos*), compassion (*pathos*), and content (*logos*) (Hendricks, 1987, p. 120). The Law of Encouragement suggests the role of the teacher in learner motivation—"*Teaching tends to be most effective when the learner is properly motivated*" (Hendricks, 1987, p. 139; emphasis in the original). The Law of Readiness discusses the areas of preparation of both teacher and learner for effective learning—"*The teaching-learning process will be most effective when both student and teacher are adequately prepared*" (Hendricks, 1987, p. 160; emphasis in the original). Some of these laws reflect primarily western ways of viewing teaching and learning, while others focus on areas that we don't view as part of the traditional learning experience, yet which are critical in non-western settings, such as the

emphasis on interpersonal relationships between teachers and learners and the teachers' involvement with emotional and personal issues of students.

Kohls (1995) contrasts four distinct teaching contexts—education, training, orientation, and briefing. These are summarized below.

Education

Education focuses on presenting large amounts of content knowledge leading to mastery of some subject(s). Its purpose is cognitive development, it focuses on broad concepts and contextual understanding (Milano & Ullius, 1998), and takes place in an environment in which a primarily one-way communication of content knowledge from teacher (the content expert) to student is evaluated for effectiveness through discussion, assignments, or examinations. It often results in some formal credential, such as a degree or diploma, but is also thought of more broadly as a life-long process. Education is delivered by content experts, often with advanced degrees. It is often focused on a broad understanding of the theories underlying the content, but is frequently thought of as passive or boring since many educational contexts involve little activity on the part of the learners, and subjective because specific measurable criteria are not always clearly identified (Kohls, 1995).

Others, such as Holmes, view the broader scope of education more positively. Holmes views training as a narrowly focused process:

> Training, in contrast to education, develops skills and techniques for handling given materials and facts and situations. Education admittedly includes some training in the earlier stages of learning. But the educated person shows independence and creativity of mind to fashion new skills and techniques, new patterns of thought. She has acquired research ability, the power to gather, sift, and manipulate new facts and materials, and to handle altogether novel situations. The educated Christian exercises critical judgment and manifests the ability to interpret and to evaluate

> information, particularly in the light of the Christian revelation. … If she is to act creatively and to speak with cogency and clarity to the minds of her fellows, the educated Christian must be at home in the world of ideas and people. Christians, unfortunately, often talk to themselves (1975, p. 5).

Training

Training focuses on processes or performance competencies in particular skills. Its purpose is skill development to meet specific stated objectives and it takes place through exercises, practice, and drills until the student can meet the performance objectives. Content experts frequently are involved in the development of the program, but expert knowledge is often not required for the delivery. It is an active process, and success can be clearly identified by specific performance of the intended skills (Kohls, 1995; Milano & Ullius, 1998). Milano and Ullius (1998) contrast training and education in this way: "Education focuses on *learning about*; training focuses on *learning how*" (p. 4, emphasis in the original text). This focus on skills is a frequent emphasis in the vocabulary of organizations focused narrowly on the development and communication of specific skills, such as language analysis and Bible translation, often to the detriment of the broader picture of how these skills fit into the independence and creativity that Holmes views as the hallmark of an educated person. As is often the case, task focused people see an emphasis on the big picture (education) as a distraction from their primary goal, the specific cross-cultural task at hand, such as translating the Bible or developing skilled co-translators who can accomplish the task.

American higher education, in many specialties and departments, is also moving from an emphasis and high value on the broader aspects of education—critical thinking, mastery of broad analytical skills, ability to evaluate competing visions, values, and worldviews—to a narrow focus on marketable skills, downplaying the importance of

living and thinking skills. This view of education compartmentalizes learning activities and is antithetical to the holistic experience of learning that is frequently valued in other cultures. In many teaching situations, including teaching cross-culturally, the teacher often struggles with making effective connections with learners; when this difficulty is exacerbated by differences in worldview and culture, these requisite connections often become even harder to make.

Since training frequently is focused on skills, such training is often most effectively delivered in a one on one setting, in a mentoring or coaching situation. Training can be formal or informal, such as coaching by a supervisor or peer, to learn the specific skills required for the task (Pike, Solem, & Arch, 2000). In some Christian contexts, teaching and learning of this kind is called *discipleship*.

Orientation

Orientation focuses on preparing learners to function effectively in a new environment or cultural setting, helping them understand by contrasting the new with existing experiences and values. It often addresses more subjective areas such as comparisons of values and survival skills in the new corporate environment or culture. It uses the methodologies of both education and training, and is usually of quite short duration—hours or days (Kohls, 1995).

Briefing

Briefing provides a broad overview of a topic in a concise manner by carefully abstracting and simplifying the content and presentation. It is presented by experts in the subject matter who select and present just essential concepts. This is the shortest of the teaching contexts (Kohls, 1995).

Learning styles and intelligence

Learning styles

Not everyone learns the same way in either western or non-western educational situations—people of all societies may have individualized learning styles. Though there are cultural tendencies and preferences (Lingenfelter & Lingenfelter, 2003; Reagan, 2005), it is important for cross cultural trainers not to overgeneralize and assume that learning styles are purely cultural.

A *learning style*, or cognitive style, refers to the way people process information— "a cognitive strategy in which the brain sorts and categorizes new information" (Lingenfelter & Lingenfelter, 2003, p. 60) or "the cognitive, affective, and physiological traits that influence the way learners perceive, interact with, and respond to the learning environment" (Jacobsen, Eggen, & Kauchak, 2002, p. 250). Jacobsen, Eggen, and Kauchak (2002) suggest several learning style dimensions—environment (sound, light, temperature, and seating), physical stimuli (duration and attention span, modality (auditory, tactile, visual), activity, time of day), and structure/support (external versus internal motivation, monitoring, and individual versus group work). Other learning style dimensions include *field dependence/independence* (ability to select relevant from irrelevant information from large amounts of information presented), and *conceptual tempo* (rate at which learners respond, whether impulsive or deliberate and reflective)" (Jacobsen, Eggen, & Kauchak, 2002).

Two important learning styles include relational and analytical learning. Relational (global) learners see the big picture—they learn by observation, memorization, or participation. Analytical (dichotomous) learners "see the parts first, then relate them to

the whole" (Lingenfelter & Lingenfelter, 2003, p. 60). Their learning strategies are largely verbal—asking questions; analyzing a story, or decomposing an argument into its constituent parts. Lingenfelter and Lingenfelter indicate that learning styles apply to people, not cultures. Martin and Nakayama state in this context that "Often we are unaware of our cultural assumptions about education until we are confronted with different ways of learning" (2005, p. 290).

Intelligence

Intelligence and learning styles are not the same. Western psychological studies favored verbal and linguistic intelligence, and came up with a single number, called an Intelligence Quotient (IQ), to indicate a single relative index on a comparative scale. Gardner established "criteria for identifying an intelligence which include: core skills and operations, an evolutionary history, a symbol system, developmental timetables, and individuals who excel at or are severely deficient in these capacities…" (Campbell, Campbell, & Dickinson, 1999, p. 231). Using these criteria, Gardner (1993) developed the notion of multiple intelligences. These intelligences are not ranked in terms of benefit or value, but in terms of (western) preferences in the context of formal education. Not all cultures would rank them in the same order, nor would they assign the same value to them that western cultures do. These intelligences, which are claimed to be applicable cross-culturally, are:

- *Verbal/linguistic:* mastery of language, including rhetorical devices and other specialized expressions, such as poetry, metaphors, or other metalinguistic expressions (Campbell, Campbell, & Dickinson, 1999)

- *Logical/mathematical*: manipulation of abstract world, logical thinking and reasoning, pattern recognition, and problem-solving (Campbell, Campbell, & Dickinson, 1999)
- *Bodily kinesthetic*: learning by doing, through motion or tactile sensory experiences; "exceptional control of the body to perform difficult and complex tasks" (Lingenfelter & Lingenfelter, 2003, p. 63). This learning style is devalued in western educational traditions, and its expression is generally relegated to extracurricular activities. Many other cultures place great value in this learning style, and Campbell, Campbell, and Dickinson state,

  > In *Frames of Mind*, Gardner notes that a separation between mind and body has emerged in recent cultural traditions. He bemoans a loss of the Greek ideal of "… a harmony between mind and body, with the mind trained to use the body properly, and the body trained to respond to the expressive powers of the mind" (1999, p. 67).

- *Visual/spatial*: design and use of space; "Visual intelligence includes an aggregate of related skills including visual discrimination, recognition, projection, mental imagery, spatial reasoning, image manipulation, and the duplication of inner or external imagery, any or all of which may be expressed by a single person" (Campbell, Campbell, & Dickinson, 1999, p. 96). People with highly developed visual-spatial intelligence are frequently artists, architects, or scientists, able to visualize complex relationships and transfer that internal mental picture to an external reality.
- *Musical*: use of pitch, rhythm, and sound quality
- *Internal personal (intrapersonal)*: access to one's thoughts and feelings. In our inner world "lie qualities such as motivation, determination, ethics, integrity,

empathy, and altruism" (Campbell, Campbell, & Dickinson, 1999, p. 195), as well as the introspection and reflection that comprise a significant component of adult learning.

- *External personal (interpersonal)*: "ability to discern the feelings, thoughts, and expectations of diverse individuals and to engage them relationally in meaningful ways" (Lingenfelter & Lingenfelter, 2003, pp. 63-64). In an educational context it is exemplified by collaborative learning experiences.
- *Naturalist*: ability to understand the natural world and apply that knowledge productively (Campbell, Campbell, & Dickinson,1999).

Lingenfelter and Lingenfelter state that "Each of the seven intelligences confers problem-solving and performance abilities, the combination of which varies from person to person, and each person exercises intelligence in distinct ways" (2003, p. 65). Several teacher educators suggest that lesson planning for learning experiences should incorporate activities from each of the intelligences, to connect with students in ways that will help them learn according to their various intelligences (Campbell, Campbell, & Dickinson, 1999; Jacobsen, Eggen, & Kauchak, 2002).

Gardner's view of intelligence did not initially have a moral or ethical component in its original statement (1993), but he raised the question regarding the possibility of moral intelligence in a later work (Gardner, 2000).

Lingenfelter and Lingenfelter contrast formal schooling and traditional schooling cross-culturally in terms of the intelligences they value and their preferred learning style (Table 1).

Traditional Learning	Formal Schooling
Relational learning style • Visual • Global • Example • Narrative	**Analytical learning style** • Verbal • Dichotomous • Question • Proposition
Valued Intelligences • External personal • Spatial • Bodily kinesthetic	**Valued Intelligences** • Linguistic • Logical/mathematical • Musical • Internal personal

Table 1. Traditional learning styles contrasted with formal schooling styles

(Lingenfelter & Lingenfelter, 2003, pp. 66)

Knowledge and ways of knowing

Yount (1996) identifies six ways of knowing that relate to different teaching and learning emphases:

1. *Common sense*: knowledge of the familiar, and cultural presuppositions instilled in people through the enculturation process; knowledge that is assumed to be correct because "It's just the way things are," yet never questioned or examined to determine if it is in fact true. Brookfield (1987) asserts that challenging these assumptions and presuppositions is a key part of the teaching and learning process, and is important for adults to learn to function in the "real world."
2. *Authority*: knowledge gained by the pronouncement of an authority or expert, such as a doctor or lawyer, or a religious leader; this knowledge is not usually directly questioned by non-experts, but they may sometimes seek a second opinion from a different expert.

3. *Intuition/revelation*: knowledge that appears obvious to a person who reflects on a subject, or which he or she receives as a revelation from God or other sources; this knowledge is not provable or verifiable to others, but may be deeply or strongly held as a belief.
4. *Experience*: knowledge gained by life experience, including trial and error. For many, this type of knowledge is the most meaningful and "real."
5. *Deductive reasoning*: this type of knowledge begins from general principles and theories and moves to application in specific situations. It is based on one's worldview, which provides a framework for the principles and theories one uses as a starting point, and which defines permissible questions and solutions. Emphasis on this type of knowledge is very common in western education.
6. *Inductive reasoning*: this type of knowledge begins with observation of specific situations and attempts to discover and synthesize general principles and theories. It attempts to create a worldview, a context in which one's life experience can begin to make some kind of sense.

The theoretical aspects of learning surveyed above may have different manifestation in different cultural settings. Some individual preferences or styles may be modified when cultural expectations and social pressures are superimposed on the learning process; for instance, education in western cultures assigns a greater value to linguistic and logical intelligences, and a lesser importance to musical or kinesthetic intelligences, guiding in the selection and emphases of teaching experiences and environmental factors that support the preferred and minimize the less valued intelligences. As indicated below, culture exerts a strong influence on many aspects of an

individual's life, and the cultural pressures to conform often cause people to respond to others in ways that do not reflect what would otherwise be their personal preference.

Summary

There are many views of the nature, purpose, and goals of teaching and learning, forms of teaching and learning, learning styles and intelligence, and the nature of knowledge and ways of knowing. These views are made more complex by adding the dimension of culture to the discussion, so an understanding of basic definitions provides a starting point for the discussion to follow. By considering some of the alternative views and approaches, it is possible to begin to understand, if not appreciate, the diversity and complexity of teaching and learning in cross-cultural settings, especially when some cultures value teaching and learning styles that are devalued by others. An exposure to this variety may help western educators and trainers avoid some of the more frequent mistakes that are often rooted in an ethnocentrism born of ignorance or arrogance. Such essential concepts as teamwork and collaboration rooted in a collectivist worldview may be valued as helpful or punished as cheating by teachers who don't understand the underlying cultural system in which the learning experience is set.

Adult education

The primary intended target of cross-cultural educational and training experiences taught by GIAL graduates is expected to be adult learners. These adult learning experiences typically take the form of workshops or seminars for mother tongue translators, literacy workers, Scripture Use program consultants and trainers, and other adult learners. Some of these learning situations are informal events of relatively short duration, such as a workshop lasting several days to several weeks. In other cases, these

graduates will be teaching these and similar skills cross-culturally to adults in formal classroom settings, such as institutions of higher education in developing countries—colleges and seminaries. The prior educational preparation of their intended learners can also vary widely, from university educated learners to adults with very limited formal educational experience, if any.

Thomas Kuhn, in his classic work *The Structure of Scientific Revolutions*, developed the notion of *paradigms*—"universally recognized scientific achievements that for a time provide model problems and solutions to a community of practitioners" (Kuhn, 1996, p. x). Kuhn's "most fundamental objective is to urge a change in the perception and evaluation of familiar data…" (p. xi), an objective closely related to Brookfield's view of critical thinking as a process of reevaluating long-held assumptions about life, the world, reality, truth, experience, etc. "A new theory implies a change in the rules governing the prior practice of normal science" (p. 7), which explains why changes in theory and explanations of facts covered by previous theories tend to take an extended period of time to gain acceptance. Kuhn uses the term *normal science* to refer to "research firmly based upon one or more past scientific achievements … that some particular scientific community acknowledges for a time as supplying the foundation for its further practice" (p. 10). Within this framework, normal science is roughly analogous to a paradigm, a view held by a group of practitioners and researchers who have adopted one paradigm instead of another, and which provides room within which its adherents can pursue further research. A paradigm is not simply a theory, it also includes laws, applications, and methodology—a perspective which defines what is acceptable research and what are

acceptable answers. As such, achievement of paradigm status is an indication of the maturity of a field. Knowles believes that

> A good theory should provide explanations of phenomena as well as guidelines for action. But theories about human behavior also carry with them assumptions about human nature, the purpose of education, and desirable values. … a better understanding of the various learning theories will result in better decisions regarding learning experiences and more desirable outcomes. (1990, p. 8).

In this context, several competing paradigms exist in the field of adult education. Adult education in America has its roots in several educational approaches and philosophies embodied in different and sometimes conflicting assumptions and goals. *Adult education* is the process of teaching "adults according to any organized formal or informal plan of education" (Verduin & Clark, 1991, p.5). It involves educators at some point in the teaching and evaluation processes. In contrast, *adult learning* can be any process, including adult education, by which an adult undertakes to learn something that he or she does not already know—whether through formal or informal classes; a tutor, mentor, or coach; some instructional medium (a book, video or audio tape, computer-based instruction, correspondence course, web site); or experience (travel, visiting museums or attending concerts).

Adult educators are people who formally or informally guide adult learners by planning or administering programs of study, mentoring and facilitating their learning individually or as part of a group. They are found in every area of life—academic settings, consulting situations, libraries, medical offices, web content designers and providers. The adults they teach may be learning for fun (hobbies or personal enrichment), earning formal degrees or credentials, or enhancing job or life skills (Merriam, Cafarella, & Baumgartner, 2007). Merriam and Brockett (1997) point out that

many of these guides or instructors do not think of themselves as educators, such as a nurse or pharmacist giving instruction on taking certain medications. These definitions include the whole range of learning and the entire spectrum of facilitation of learning.

Adult learners are people who formally or informally participate in adult learning situations. They may be learning for fun (hobbies or personal enrichment), professional development or advancement (earning formal degrees or credentials), or enhancing job or life skills (Merriam, Cafarella, & Baumgartner, 2007). Cyril Houle, a pioneer in American adult education, studied reasons why adults pursue further studies. He found that the learners surveyed tended to fall into three groups:

1. **Goal-oriented**: "those who use education as a means to accomplishing fairly clear-cut objectives" (1961, p.15). Goal oriented learners believe that knowledge is to be put to use, or why bother pursuing it. They also focus on particular knowledge as a means of meeting a specific need.
2. **Activity-oriented**: "those who take part because they find in the circumstances of learning a meaning which has no necessary connection, and often no connection at all, with the content or the announced purpose of the activity" (1961, p.16). Activity oriented learners focus on by-products of the learning experience unrelated to the content of the course or program—adult educational institutions may provide a place for meeting people and making friends, or they need credentials (certificates and degrees) apart from the content of the courses taken. This can often be seen in the attitudes of students taking courses in subjects in which they have little or no interest, yet are required by their degree program.

3. **Learning-oriented**: “seek knowledge for its own sake” (1961, p.16). For learning oriented learners, learning is its own reward: “The fundamental purpose … is … simply … the desire to know” (1961, p. 25) or for some, “education is merely their way of having fun” (1961, p. 38). Houle further states that “The desire for learning may be so strong that it takes on an almost religious meaning for the individual concerned” (1961, p. 39).

Pedagogy and andragogy

A traditional view of educating adults, the pedagogical view, sees the process and goals as no different than those involved in educating children. This view is frequently displayed in approaches used by college educators and corporate trainers; it assumes that the teacher is an expert who knows and controls the learning environment and process, and the learner is completely dependent on the teacher in the learning situation.

Malcolm Knowles, known as the “Father of American Adult Education” and proponent of a theory of adult learning known as *andragogy*, believed that adult learners were different from children as learners in several key ways. He contrasted his andragogical model with the traditional pedagogical model in several key areas—the need to know, the learner’s self-concept, the role of the learner’s experience, readiness to learn, orientation to learning, and motivation (Knowles, 1990, pp. 57-61).

The term *pedagogy* is derived from Greek words meaning “leader of children” (Knowles, 1990, pp. 54), while the term *andragogy* is derived from Greek words meaning “leader of adults.” Many people view *pedagogy* as synonymous with *teaching*. Knowles views pedagogy as a set of beliefs and practicesabout learning that developed in church schools in medieval Europe, and was later perpetuated in secular schools as the

only educational model available. In this model, the teacher has "full responsibility for making all decisions about what will be learned, how it will be learned, when it will be learned, and if it has been learned" (Knowles, 1990, p. 54). It views the role of the learner as passive and dependent; it assumes that learners only need to learn what the teacher teaches them if they are to become "successful" in the educational system, and that learners are dependent on teachers for every aspect of the learning process. The learner's experience is not important to the teacher, learning is subject-centered, and students are motivated by grades, peer pressure, and teacher pressure.

In contrast to this view of pedagogy, Knowles identifies andragogy as a set of assumptions which he claims are characteristics of adult learners, and which underlie much of his research. These include:

1. Adults are motivated to learn as they experience needs and interests that learning will satisfy…
2. Adults' orientation to learning is life-centered…
3. Experience is the richest resource for adults' learning…
4. Adults have a deep need to be self-directing…
5. Individual differences among people increase with age…" (Knowles, 1990, p. 31).

Knowles considers adult learning from the perspective of multiple streams of inquiry, and explores contributions to the theory from the social sciences and adult education. He developed the notion that teaching adults (androgogy) is different from teaching children (pedagogy). Knowles began his research into adult learning based on the assumption

"that adults learn best in informal, comfortable, flexible, nonthreatening settings" (1990, p. 54). He saw andragogy as the antithesis of pedagogy.

The andragogical model addresses these assumptions—need to know and learner's self-concept—quite differently, and considers other assumptions about adult learners as well. Children are perceived by society as needing to be shaped and molded through the educational process, and the persons tasked by society to perform these tasks, in part, are the teachers of children. Adults, however, are viewed by society as having become competent and capable of performing adult roles in society. In American society, adults identify their own *need to know*, and they generally learn best when they know *why* they need to learn something (Knowles, 1990). Adults' *self-concept* creates the expectation that they are responsible for their own lives and decisions and need to be viewed by others as capable of self-direction—making their own decisions about their learning needs (Knowles, 1990). Adults come to a learning situation with a lifetime of *experience* that may be relevant and applicable to the learning activity. This experience forms a scaffold with hooks on which to hang the new knowledge and skills, and may provide a reason and motivation for participating in the learning activity in the first place (Knowles, 1990). Adults come to a learning situation with a *readiness to learn* skills and knowledge that are applicable to their personal or job needs in real-life situations—when they can see how the new material relates to their present or future life experience, they are much more motivated to learn it (Knowles, 1990). The adults' *orientation to learning* is one which assigns greater value to knowledge and skills that are more immediately applicable to solving problems or challenges they face in life (Knowles, 1990). The adults' *motivation to learn* is not only external, such as skills and credentials that can

result in promotions and recognition, but also internal, such as “increased job satisfaction, self-esteem, quality of life, and the like” (Knowles, 1990, p. 63).

Bloom’s taxonomy

The domains of Bloom’s taxonomy—cognitive, affective, and psychomotor—are often viewed as the core of the western education tradition, though with varying degrees of emphasis.

The *cognitive* domain “includes those objectives which deal with the recall or recognition of knowledge and the development of intellectual abilities and skills” (Bloom, 1956, p. 7). This domain has been the primary emphasis of much of the western education tradition.

The *affective* domain “includes objectives which describe changes in interest, attitudes, and values, and the development of appreciations and adequate adjustment” (Bloom, 1956, p. 7). This domain is frequently the most challenging for teachers to specify and develop, because it tends to be much more subjective and difficult to measure and evaluate than the cognitive domain. This domain is of critical importance when adapting to living and teaching cross-culturally, because the attitudes and values ingrained in people through enculturation must be reevaluated and perhaps modified in order to function effectively in a cross-cultural setting.

The *psychomotor* domain “is the manipulative or motor-skill area” (Bloom, 1956, p. 7), which has been largely neglected by higher education and relegated to the vocational training arena.

Within these domains, Bloom‘s taxonomy contains six major classes, arranged from simpler to more complex: knowledge, comprehension, application, analysis,

synthesis, and evaluation. The educational objectives of institutions or teachers are statements of ways these entities wish to change the learners with whom they interact, and thus affect the curricular content and delivery.

Many western teachers view their primary responsibility as one of communicating *knowledge*—facts or phenomena—with little or no attempt to provide context or integration with other aspects of the learner's life. *Comprehension* begins with knowledge, but goes beyond it to the *use* of that knowledge, the recasting and prioritizing of the knowledge in terms of previous knowledge or experience, and the ability to use that knowledge to understand future knowledge and experience—the construction or modification of knowledge structures or schema. *Application* is the actual use of the comprehended knowledge in new situations. *Analysis* involves decomposing the knowledge into its constituent parts and understanding the relationships among the parts that create the larger whole. *Synthesis* involves putting these parts together with other knowledge, information, and experience to integrate the sum of one's educational or life experiences into a meaningful whole. *Evaluation* is a process of making judgments about the value of the knowledge in some context.

Exploration and application of these domains also interacts with Gardner's theory of multiple intelligences discussed above.

Maslow's Hierarchy of Human Needs

Maslow's *Hierarchy of Human Needs* is a theory of motivation that attempts to explain when and why people do what they do. It is usually presented graphically as a pyramid, with the assumption that lower numbered needs (or needs lower in the pyramid) must be met before a person would be motivated to address higher needs. The four lowest

levels are viewed as *deficiency needs* which must be met to be a healthy human being. The fifth level identifies *growth needs,* which influence behavioral change and growth. The claim is also made that these levels in some sense identify priorities—people will attempt to meet lower needs before attempting to meet the needs on higher levels. The levels can be defined as follows:

1. *Physiological*: air, water, food, sex, sleep
2. *Safety*: security in terms of personal safety, employment, family, health, property
3. *Love/Belonging*: friendship, family, sexual intimacy
4. *Esteem*: self-esteem, confidence, achievement, respect of others, respect by others
5. *Self-actualization*: morality, creativity, spontaneity, problem solving, lack of prejudice, acceptance of facts

Key perspectives in adult learning

Others view the process of teaching adults from various orientations or perspectives, yet also as quite different from the process of teaching children. Merriam, Cafarella, and Baumgartner (2007) briefly outline some of these orientations with respect to key theorists, view of the learning process, locus and purpose of learning, the role of the instructor, and how that orientation is manifested in adult learning. These orientations include behaviorist, humanist, cognitivist, social cognitive, and constructionist. It is also possible for practitioners and theorists to combine these orientations or others.

Behaviorist

Behaviorists, such as Pavlov, Skinner, and more recently Mager, view the learning process as a change of behavior, brought about through manipulation and control of external stimuli, with the purpose of producing a change in the behavior of the learners

in the direction desired by the instructor, whose role is to arrange, control, and manipulate the environment in such a way as to elicit the desired response. This orientation shows up in adult learning materials in a focus on creating measurable behavioral objectives, skill identification and development, and other metrics used by human resource departments for measuring specified competencies and skills in areas related to job performance (Merriam, Cafarella, & Baumgartner, 2007). Caine and Caine believe that it is an inappropriate model of human learning:

> "Behaviorist approaches, by ignoring the power and vitality of the inner life of students and their capacity to create personally and intellectually relevant meanings, have interfered with the development of more challenging and fulfilling approaches to learning and teaching" (Caine & Caine, 1991, p. 15).

Humanist

Humanists, such as Maslow, Rogers, and Knowles, view the learning process as a personal act of individuals to promote their own further development, brought about by addressing emotional and personal needs, with the purpose of becoming self-actualized, mature and autonomous individuals. The role of the instructor in this process is one of facilitating the process, helping these learners develop as whole, integrated people, rather than directing them in ways the instructor might predetermine. This orientation shows up in adult learning materials in a focus on self-directed learning, cognitive development, and transformational learning of various kinds (Merriam, Cafarella, & Baumgartner, 2007).

Cognitivist

Cognitivists, such as Gagné, Lewin, and Piaget, view the learning process as an exercise in information processing in which the learner processes new information received through senses and perception in light of existing information stored in

memories and experiences to create new or modified internal cognitive structures. The purpose of learning is to expand and develop a capacity to process information more efficiently and effectively, and to make better use of that information. The role of the instructor is to structure the content of the learning activities in order to maximize the effectiveness of the cognitive structure building processes. This orientation shows up in adult learning materials in a focus on learning, learning how to learn, identifying and acquiring social roles, and intelligence as a way of creating cognitive structures (Merriam, Cafarella, & Baumgartner, 2007).

Social cognitive

Social cognitive learning, as propounded by theorists such as Bandura and Rotter, views the learning process as an interaction with and observation of others in a social context, brought about through interpersonal interactions and control of behavior and the learning environment, with the purpose of helping learners learn new social roles and behaviors; the role of the instructor is to model and mentor learners in developing these new roles and behaviors (Merriam, Cafarella, & Baumgartner, 2007; Yount, 1996). This orientation shows up in adult learning materials in a focus on socialization, self-directed learning, and mentoring.

Constructionist

Constructionists (constructivists), such as Dewey, Piaget, and Vygotsky, view the learning process as one of constructing meaning from life experiences, brought about through individual and social construction of knowledge, with the purpose of constructing personal knowledge from life experience (Kolb, 1984). The role of the instructor is to facilitate this knowledge and meaning construction process for and with

the learners (Knowles, 1990; Merriam, Cafarella, & Baumgartner, 2007; Schultze, 2000). The instructor cannot give (transfer) the knowledge he or she has to the students; rather, they must create their own knowledge structures (schema). This orientation shows up in adult learning materials in a focus on experiential learning, transformational learning, reflective practice, and situated learning, and is a primary theoretical underpinning of much of distance education today (Jonassen, Peck, & Wilson, 1999; Palloff & Pratt, 2003; Vella, 2002; Yount, 1996). "The constructivist psychologies theorize about and investigate how human beings create systems for meaningfully understanding their worlds and experiences" (Raskin, 2002, p. 1). This personal construction of knowledge is often thought to be a subjective creation of a personal "reality," which, when taken to an extreme, can lend itself to postmodern notions of personal "truth" and personal "reality" that may subjectively differ from person to person or group to group (Grenz, 1996; Yount, 1996). While knowledge structures may differ from person to person, many believe that there is an objective, external world, a reality that may be subjectively interpreted but which is itself not subjective. To believe otherwise can easily lead to *solipsism*, a view that only what exists in an individual's mind is real. Grenz asserts that the postmodern worldview rejects the assumption of "the objectivity of knowledge" and "operates with a community-based understanding of truth…. [which] is relative to the community in which we participate" (1996, p. 8) .

Ackermann (nd) distinguishes between Piaget's constructivism and Papert's constructionism as different, though complementary. For Piaget, constructivism allows for developmental studies of children's interests and child development through various stages of life, how they develop and retain their values and worldviews in environments

in which other learning experiences present competing beliefs and views. For Papert, constructionism focuses on how learning takes place, the construction of knowledge structures, and how learners "make things" when they learn—how they interact with others and improve their own self-directed learning in the process. Papert's theory is based on that of Piaget, but it extends the notion of knowledge structure building to the making of experiences, whether physical, affective or cognitive, "in a context where the learner is consciously engaged in constructing a public entity, whether it's a sand castle on the beach or a theory of the universe" (Papert, 1991, p.1). Papert discusses the tools of knowledge construction in human development—media and social context. Ackerman concludes that both constructivism and constructionism are important for understanding human sense-making in a developmental context, allowing people to improve their interactions with their environment, both physical and social. Both Piaget and Papert believe that knowledge is constructed, not transmitted; however, their models have different emphases.

Transformational learning

Another philosophy of adult education views learning as a process of personal and social transformation. These theories deal with the mental construction of experience and inner meaning through reflection on one's environment and one's experiences. This section examines the assumptions and contributions of two such theories and then explores key concepts in transformational learning—experience, critical reflection, and development—before concluding with unresolved issues in transformational learning: context (personal and social), rationality, social action, and the educator's role (Merriam & Caffarella, 1998).

Mezirow focused on developing a theory of personal transformation through learning experiences. His research focused on task and work related areas, particularly on interaction and interpersonal understanding, to develop a theory he called *perspective transformation*, characterized by self-knowledge and self-reflection. Learning begins with a situation with which the learner cannot cope, and through reflection and study, one develops coping skills that meet the learner's needs (Merriam, 1987).

Freire's emancipatory philosophy began with a view of education as social transformation. Paulo Freire was a revolutionary Brazilian educator who viewed the purpose of education as one of revolutionary social reform and human liberation (Freire, 1970, 1994, 1997). He viewed the role of traditional formal education as one of indoctrination and oppression, with adult educators being tools of the state to keep people oppressed. The role of educators in a revolutionary society was one of helping people find their own way to liberation through education by learning to think for themselves, developing critical thinking skills for improving and transforming society and not merely thinking and acting as society wants them to think (Escobar, Fernández, Guevara-Niebla, & Freire, 1994). The focus is on *praxis*, reflection and action. *Conscientization* is a process of developing awareness of sociocultural reality and the capacity to transform that reality. His views are frequently cited in the literature of intercultural education.

Reflective thinking

Much research and theory in adult education investigates the role that reflection plays in retention and integration of information, and the construction of cognitive structures that make that information memorable and accessible. Metacognition is a process of reflection, not on external experiences themselves, but of one's internal

processing of one's thoughts, including thoughts about the various kinds of knowledge, attitudes, beliefs, values, and experiences that one has acquired and may wish to share with others (Hacker, Dunlosky, & Graesser, 1998; Schön, 1983). An understanding of mental processes makes it easier to share those processes or to create environments and experiences in which one's students can create these knowledge structures for themselves (Brookfield, 2000; Mezirow, 1990; Vella, 2002).

Critical thinking

Stephen Brookfield believes that critical thinking skills are some of the most important skills adults can develop to improve their ability to function successfully in the world. He defines *critical thinking* as "reflecting on the assumptions underlying our and other's ideas and actions, and contemplating alternative ways of thinking and living" (Brookfield, 1987, p. x). He views critical thinking as "one of the important ways in which we become adults."

"Critical thinking comprises two interrelated processes: identifying and challenging assumptions, and imagining and exploring alternatives" (Brookfield, 1987, p. 229). When either process occurs without the other, as is often the case, problems ensue. Often assumptions are criticized without suggesting alternatives; conversely, thinking up alternatives without analyzing the assumptions on which they are based frequently leads to utopian dreams. Ideas and actions arise from one's guiding paradigm; to the extent that this is based on flawed assumptions, the resulting actions are undermined.

Critical thinking, as Brookfield uses the term, is far broader than its use in college critical thinking courses (Chaffee, 2003; Thiroux, 1999). It is not just the logical analysis

of problems and arguments; it calls into question the fundamental assumptions with which people approach all aspects of life—whether these are derived from culture, family or other life experiences. These assumptions often subconsciously shape a person's view of what is possible, as well as what is "right." They influence, and may in fact govern, thoughts and behaviors without the person's awareness. "Being a critical thinker is part of what it means to be a developing person, and fostering critical thinking is crucial to creating and maintaining a healthy democracy" (Brookfield, 1987, p. 1). Critical thinking explores the broader context in which all communication, culture, and even life, are set. As such, it is especially important in the process of living and adapting cross-culturally.

Critical thinkers are more likely than others to be informed about issues that affect their work and their lives, and, as they explore alternative solutions based on other assumptions, are in a better position to evaluate and execute these solutions in their relationships with others. Critical thinkers do not accept courses of action simply because they are told to do so by an authority figure. They are actively engaged, aware of possible alternative courses of action. They view the future with an enthusiasm about its possibilities, not a cynicism born of helpless fatalism. They are constantly evaluating and reevaluating themselves, their environment, and the process. Some critical thinkers function mostly internally, in their minds, conversations and writings; others affect their environment through the actions they take as they express their conclusions.

For most people, the experience of critical thinking produces intense emotions, whether joy, excitement, anxiety or fear. The process of questioning one's life assumptions can produce a sense of disorientation, and some quit people at that point.

Brookfield (1987) identifies several components of critical thinking:

1. *Identifying, examining and challenging assumptions* that "underlie the ideas, beliefs, values, and actions that we (and others) take for granted" (p. 7), then considering alternatives which might fit better with their personal, relational and work goals.
2. *Importance of context* in becoming aware of how assumptions shape a person's "habitual perceptions, understandings, and interpretations of the world" and how they influence that person's thoughts and behaviors (p. 8).
3. *Imagining and exploring alternatives* as critical thinkers try to understand other points of view and perspectives to find the context in which these alternatives make sense—whether these perspectives are those of other individuals or other cultures. This is especially significant for cross-cultural workers in dealing with other behaviors that lead to culture shock and the inability to function in a new cultural context.
4. *Reflective skepticism* as critical thinkers believe that having done something a certain way for a long time does not mean that it is necessarily the best way to do it now. They are skeptical of teachers, consultants, or politicians who claim to have *the* solution for all problems.

Most adults function as critical thinkers at times in their lives. They often engage in this activity as a result of some significant triggering event which changes the course of their lives. For some, it is the result of a tragedy, traumatic experience or other life-changing event outside their control, such as getting fired, the death of a spouse, divorce or abandonment, or some other event that creates in them a teachable moment—they feel compelled to make a difference in society or their close relationships, or they may

become dissatisfied with some aspect of their lives and decide to make a change. Others want to "give something back" as a result of a positive experience that causes them to reflect on their lives and experiences in ways they previously had not.

Critical thinking has more than just a cognitive component; it also involves a change of behavior. It may provide justification for beliefs and behaviors as it involves reflective learning from the critical thinking process and living that new behavior out in everyday life. Critical thinking involves the recognition of cultural factors that influence assumptions and can lead to a change of attitudes. The process of exploring and imagining alternatives to original assumptions can either be liberating, since people can change behaviors that limit or bind them, or threatening, since they realize that they can no longer simply trust the assumptions they have developed throughout their lives.

Critical thinking is a process of active inquiry, of analyzing assumptions and actions to determine the most productive and beneficial course to proceed with in the future; critical thinkers are not merely prisoners of their past assumptions, actions and choices. It is not the rejection of a commitment to particular ideas, actions or purposes, but it does require one to examine what he or she believes and why. Brookfield puts it this way:

> As critical thinkers we can still hold passionately to certain beliefs, actions, and causes. However, our commitment is not slavish or uninformed, the result of successful socialization. Instead, it is arrived at after skeptical scrutiny and after being repeatedly tested against reality as we understand it; and this commitment is all the more strong because it has passed through the fires of this critical analysis… If asked, we can justify our reasons for our commitment and point to evidence in its support (Brookfield, 1987, p. 23).

The process of critical thinking often begins with a perceived contradiction between "how the world is supposed to work (according to assumptions acquired and

trusted up to that point) and their own experience of reality" (Brookfield, 1987, p. 24). This contradiction may lead to a self-examination, a reflection on what is causing the disconnect between past assumptions and present realities. Though critical thinking often begins with an external trigger, it rarely begins as a result of a conscious choice to become critically reflective. The process of exploring the disconnect between assumptions and reality is often made easier when carried out with the help or involvement of others.

Critical thinking often passes through a number of identifiable phases (Brookfield, 1987). Though other writers use different terms to describe them, there is a general consistency among the phases identified:

1. *A trigger event*—most writers emphasize negative rather than positive triggers.
2. *Appraisal*—a period of self-reflection following the trigger event.
3. *Exploration*—a search for ways to decrease the discomfort initiated by the self-examination.
4. *Developing alternative perspectives*—ways of thinking that help the thinker "make sense" of the new situation.
5. *Integration*—weaving these new ways of thinking into our lives.

Helpers are important to the process of becoming a critical thinker. These may be professionals, such as teachers, coaches, consultants or other advisors; friends; or colleagues who allow us to see ourselves in new ways.

Critical thinking is often an aspect of maturation more characteristic of adults than children. However, many adults may be critical thinkers in some areas of life but not

others. When learning new information, it is hard to critically reflect on the value of the new material, since no deeply held norms or assumptions exist regarding the new material. In testing the new information against life experience, the person develops a framework in which to evaluate the information.

Although critical thinking is culturally bound, it is nevertheless valuable in a person's development. Some cultural assumptions may be difficult to identify until the thinker is confronted with different assumptions held by people of other cultures. Critical thinking is an important part in the process of becoming an adult—the rethinking of the assumptions, beliefs and values developed in childhood. It is also essential in adapting to living in another cultural context because the assumptions we developed through enculturation as children no longer work for us—the new culture has different assumptions and values.

People who are not critically reflective tend to become passive and even (subconsciously) fatalistic, because they do not stop to think about whether or how they can make a difference in their life situation.

People acquire assumptions through life experiences (Brussow & Keitzman, 1999; Brookfield, 1987). "Assumptions are the seemingly self-evident rules about reality that we use to help us seek explanations, make judgments, or decide on various actions. They are the unquestioned givens that, to us, have the status of self-evident truths" (Brookfield, 1987, p. 44).These assumptions influence relationships, understanding of human nature, view of social roles, duties, and obligations. "Making explicit what is implicit in how we look at the world is a central task of critical thinking" (Brookfield, 1987, p. 44).

Human beings try to find meaning in their life experiences. This meaning is encoded in interpretive frameworks or schema of cultural and psychological assumptions that people use to make things make sense.

To help other people examine their assumptions and beliefs, we must first move into their "framework of understanding" to be able to see things from their perspective. That does not mean that we believe what they believe, but that we understand the sense behind their viewpoint. People often greatly value the discourse that takes place when they feel truly understood, even if the helper does not believe what they believe.

Critical thinkers often become the leaders and motivators behind collective actions to improve society (Daloz, 1999; Escobar, Fernández, Guevara-Niebla, & Freire, 1994; Freire, 1970; Merriam & Caffarella, 1998)—they realize that singly they may not make much of a difference, but their reflection drives them to take action for the betterment of society, the environment, or the world. They cannot sit idly by, so they go out as encouragers or crusaders to motivate others to become involved, believing that a challenge that is too big for one person can actually be accomplished (Brookfield, 1987; Daloz, 1999).

Critical thinking usually, though not always, takes place in a climate in which it is nurtured and encouraged. Critical thinking in a group involves group members identifying and questioning assumptions of the group, and exploring alternative ways of thinking and acting. The group then reflects on these to decide whether any of them would be conducive to producing actions or behaviors that meet with the group's values and beliefs, and which would lead to furthering the group's goals and objectives. A group

valuing critical thinking encourages diversity, alternative approaches, risk taking, flexibility, spontaneity, and openness.

Brookfield (1990) believes that "the development of critical thinking [is] the underlying rationale for college teaching, providing both its method and its organizing vision" (p. 20). He identifies three reasons for this argument: "First, critical thinking is one of the intellectual functions most characteristic of adult life (Mezirow & Associates, 1990)…. Second, critical thinking is necessary for personal survival.… Third, critical thinking is a political necessity in a democratic society" (pp. 20-21). Brookfield does not believe that critical thinking should be a subject taught to adult learners as one course among many; rather, it should be viewed as a fundamental "process underlying all educational activities" (Brookfield, 1990, p. 21).

Brookfield (1987) identifies several techniques for developing alternative ways of thinking, including brainstorming, envisioning alternative futures, developing preferred scenarios, futures invention, and aesthetic triggers—poetry, fantasy, drawing and photography, songwriting, and drama.

Distance and online education

Distance education (or learning)

Shelton and Saltsman (2005) indicate that distance education has had a long history, with early examples noted in England in 1840 and in the United States since 1873. The technology and delivery of instruction has changed greatly in that time, beginning with correspondence courses and adopting changing technologies such as closed-circuit television, satellite communications, and other two-way audio and video delivery methods, as well as one-way media such as educational television programs on

public television stations. While there have been many attempts to incorporate technological innovations into the educational process, with varying degrees of success, online distance education necessarily incorporates technology into the learning process.

The process of incorporating computers into the instructional process began using large mainframe computers at major universities in the 1960s and 1970s. This was a daunting process, since it usually required course developers to be or become computer programmers. The invention of microcomputers in the late 1970s, and their adoption into everyday life in homes, schools, and businesses, and the ubiquity and power of these devices made them move from a marvel or novelty to a part of everyday life (Alessi & Trollip, 2001). Economies of scale made development efforts for educational software feasible, and the increasing graphic capabilities meant that computers were useful for more than just text display. The concurrent expansion of networking and shared resources in lower cost environments, such as schools, coincided with this growing demand for diversity in educational software.

The growth of game software created certain quality expectations for educational software that were often left unfulfilled; to this day there is often a perceived quality gap between entertainment software and educational software. Hybrid software, of a genre known as *edutainment*, is often still more entertaining than educational.

Alessi and Trollip (2001), address the question of when to use computers to facilitate learning, concluding some studies have indicated some small benefits, while others attribute such positive results to other factors. These studies generally agree that more effective results are possible, and that the apparent minimal successes are due in

large part to poor quality software, or software developed by programmers without expertise in instructional design.

The creation of the World Wide Web in the 1990s provided a new and more widespread technology for instruction. As the Web became popular and commonplace, and widely available to individuals in public settings (such as libraries, schools, and community centers) and private settings (such as personal homes), educational institutions have moved to develop and expand the use of the Web in their course offerings, both in support of traditional face to face classes and as an instructional medium for distance classes. In the process, many institutions and instructors merely moved the content of their courses to a new delivery medium, without taking advantage of the unique opportunities that the new medium offered (Fisher, 2003; Ko & Rossen, 2001; White & Weight, 2000).

The terms *distance education* and *distance learning* are frequently used interchangeably, though they are technically distinct. For the purpose of this study, *distance education* is defined as

> Instruction in which the majority of the instruction occurs when the student and instructor are not in the same physical setting. A class is considered a distance education class if students receive more than one-half of the instruction at a distance. Distance education can be delivered synchronously or asynchronously to any single or multiple location(s). (GIAL, 2004, p. 1).

In this study, some of the more traditional aspects of distance education are omitted. These omissions include delivery methods such as closed-circuit television, satellite communications, public educational television, correspondence courses, and computer-based training modules intended for self-study without an instructor (Harrison, 1999; Shelton & Saltsman, 2005).

While recognizing that online learning is a subset of distance learning, in the rest of this study the terms may be used somewhat interchangeably. As bandwidth expectations increase and high bandwidth connections become more readily accessible, the various media of distance learning will increasingly converge, blurring the distinction between video, audio, multimedia, and simple web pages in distance learning delivery. Other high-bandwidth technologies, such as two-way audio and video delivery methods (live chats), and one-way media such as podcasting are often included in online courses, but these will not be included in the course designed for this study due to the bandwidth expectations of the intended audience.

Online education (or learning)

Online education, also known as web-based education, is a concept that includes not only a content delivery method, but also a broader learning environment for communication between learners and teachers, including interaction, assessment tools, and class management functions (McCormack & Jones, 1998). These can include formal learning management systems (LMS), such as Blackboard™, WebCT™, or Moodle, to name a few, or be created as a web site without an integrated communication component (using separate e-mail or chat functions) and separate grade books, etc.

Jonassen, Peck, and Wilson go so far as to say that "the most productive and meaningful uses of technology will not occur if technologies are used in traditional ways—as delivery vehicles for instructional lessons. Technology cannot teach students. Rather, learners should use technologies to teach themselves and others" (1999, p. 16). Some ways they identify for using technology for teaching and learning include

- "Knowledge construction, not reproduction

- “Conversation, not reception
- “Collaboration, not competition
- “Reflection, not prescription” (1999, p. 16)

Technology use in learning situations can be affected by several factors, including subject matter, technological abilities of the teacher and students, and availability of institutional support and resources (Coppola, 2004; Shelton & Saltsman, 2005). The use of technology in itself does not necessarily make instruction more effective (Ko & Rossen, 2004). This is an important concept to remember as there is a current tendency in many educational institutions to view the incorporation of instructional technology into its programs as a panacea for the challenges facing education and training. It is especially important for those who see themselves involved in cross-cultural teaching and training (Coppola, 2004; Brussow & Keitzman, 1999). Not all content areas are equally suitable for instructional technology; however, some are especially suited for it, such as simulations and modeling, instruction involving measurement and analysis, or the use of technological tools for future work, such as computer skills for the workplace (Coppola, 2004).

Not all learners are equally suitable candidates for online learning situations. Adult learners are usually especially good candidates for online learning because it fits their complex lifestyles of balancing the demands of work, family, location, and interests that often preclude their attending classes at a traditional university (Bender, 2003; Shelton & Saltsman, 2005). Others who are afraid of the technology might be negatively impacted by those fears and limit their own ability to learn from the experience.

Faculty buy-in and involvement

Another important aspect of online education is faculty buy-in. The literature of this field contains many references to addressing this issue (Ko & Rossen, 2004; Shelton & Saltsman, 2005). Some factors include the lack of technological preparation of faculty who are interested in, or asked to develop, online courses. Institutional support and recognition are also important—authorship of online courses needs to be recognized as valid and equivalent to other creative professional work products, such as textbooks or research articles—in the institution's workload, compensation, promotion, and other support structures (Shelton & Saltsman, 2005).

Some concerns in the area of faculty buy-in include perceptions that online courses are somehow inferior or otherwise not equivalent to classroom courses, that online courses undermine faculty recognition and ownership of their courses, that online courses require far more time commitment on the part of faculty than do face to face courses, and that many institutions do not reward faculty participation in online courses (Shelton & Saltsman, 2005).

Faculty selection involves finding the most qualified faculty to develop the course. Course development decisions should be, above all, academic decisions, not technological. Many institutions find it necessary to provide various incentives for faculty participation; these include higher pay for online courses, reduced workload in other areas, high broadband connections at home, better hardware and software resources, greater conference involvement, etc. (Shelton & Saltsman, 2005).

Another issue that is crucial in the development of online courses is intellectual property ownership. Policies in this area are important before courses are developed.

Many institutions use the “work made for hire” clause of the U.S. Copyright Act to assert ownership of online courses developed by faculty; clear-cut authorship issues are also clouded by the involvement of institutional resources in the form of graphic, audio, video, or other media or personnel resources. Many complex technological creations, including some online courses, are beyond the capability of an individual creator (Shelton & Saltsman, 2005).

Advantages of online learning

Online learning provides some significant advantages over face-to-face classroom learning, both for educational institutions and other learning providers and for learners themselves.

Advantages for learning providers

The lower cost of online delivery in terms of classroom space has great appeal for institutions. Courses may be written by content developers with great experience and expertise, and be delivered by instructors with lesser credentials and experience, delivering a more economical product while maintaining higher quality—this allows developers such as the University of Phoenix to hire top tier, well-known course authors to create a learning experience that can be delivered more cost-effectively by having lesser known instructors delivering a product of consistently high quality. The costs of the learning management system are frequently passed on to the students by way of technology fees, yet the costs of the delivery technology are often far less than the costs of traditional classroom infrastructure, especially when economies of scale can be achieved by offering a number of online courses at a time.

Some teachers have found that the online environment makes them better teachers. Since few professors in higher education have taken education courses or other courses in instructional design, the process of developing and teaching online courses often results in a greater awareness of the teaching process itself (Ko & Rossen, 2004). Since online courses frequently make greater use of other Internet resources, such as Web searches, teachers and students often find a greater sense of connectedness with the world than is the case with classroom courses. While the lack of face to face contact can be a challenge for some teachers and students, some online teachers make a greater effort to meet their students at professional conferences or other similar opportunities. For faculty and adult online learners, "the core value … resides in the quality of the learning experience and not in the technology" (Olson, 2002, p. 238).

Advantages for learners

Key advantages for learners in an online environment include the ability to study and receive instruction anytime and anywhere in the world where they have Internet access. In the graduate program in communication at Spring Arbor University I have interacted with other students all over the United States and in countries in the Middle East. These students were able to take classes and make progress toward their degrees even when their jobs or other responsibilities precluded their taking classes in a face to face classroom setting. In many institutions, even campus students take online classes because of the flexibility these provide in terms of time shifting for convenience or work scheduling. This is especially true of non-traditional age learners or others who are pursuing their educational goals while addressing other responsibilities. These advantages can meet the needs of distinct groups of students—non-traditional students, knowledge

workers, life-long learners, and homebound students (Moore, Winograd, & Lange, 2001, p. 2.4). The fast pace of change in our information society precludes workers from returning to educational classrooms every time they need to learn something new; distance learning, whether for educational credit or for skill improvement provides access to the knowledge and skills they need to stay current and competent in their fields.

Another aspect of distance learning opportunities is the creation of environments for collaborative learning (Palloff & Pratt, 2003). Some communication and educational models see the process of teaching and learning not as content *transmission* but as content (meaning) *construction* (Fisher, 2003; Jonassen, Peck, & Wilson, 1999; Schultze, 2000; Knowles, 1990). In this view, people create their own meaning from their personal experiences, including shared experiences. Thus each person's experience will be slightly different, and the meaning they create from a shared experience will also be different. In an educational setting, the teacher facilitates the process and provides experiences from which both the teacher and learner can create new meaning together.

Palloff and Pratt identify a number of key concepts for successful online courses: "*honesty, responsiveness, relevance, respect, openness,* and *empowerment*" (Palloff & Pratt, 1999, p. 20, emphasis in original). They point out that in an online environment, student satisfaction generated from appropriate use and development of these concepts can be even greater than in a face to face class, while not addressing them in online courses can lead to student frustration and loss of motivation. In this way Palloff and Pratt believe that the online environment can positively influence the implementation of these concepts in the face to face classroom as well.

Disadvantages of online learning

Online learning requires greater discipline on the part of learners, and some are not comfortable interacting through technology—they prefer the experience of face to face interaction. Special care must be taken to ensure availability and responsiveness of instructors and support personnel to address the student's questions and concerns.

Another important aspect of online learning is access to the necessary technology. This aspect is the subject of debate in the literature, particularly in the context of intercultural or multicultural learning opportunities because of the real and perceived discrepancies of access and the power differences these discrepancies illustrate (Cervero, Wilson & Associates, 2001; Miller, 2001; Hall, 2001; Edmunson, 2007).

Shelton and Saltsman (2005) cite a study by Berge and Builenburg in which, of 64 barriers to online education, the majority are attributable to administrators and administrative issues. They devote two chapters to leadership, planning, and policy issues.

Community and online learning

One recurring theme in successful and effective online programs is the notion of online communities (Bender, 2003; Palloff & Pratt, 1999; Fisher, 2003; Shelton & Saltsman, 2005; White & Weight, 2000). This promotes a sense of mutuality and cohesiveness among participants who may have never met each other face to face, and is important for collaborative or other social learning experiences. It is generally accepted in education that students learn better when they feel they are a part of a community, a group larger than just themselves with which they can identify and of which they can be a part. In a traditional educational campus setting, this sense of community often derives

from the extracurricular environment of dorm life, student organizations, and sports events, which students can identify with to develop "school spirit." In the classroom, some courses are able to generate this same sense of belonging and participation with study groups and study projects. In an online setting, there is often not the same perception of shared identity, so it is important for teachers and course developers to create and nurture opportunities to develop group cohesiveness and *community*, a group of people with shared interests and shared experiences learning together from the course materials and from each other.

Online learning and teaching styles and approaches

Many professors approach teaching online by initially writing lectures or presentations and converting them to some form of online delivery, an activity that Fraser calls "shovelware." In *The Chronicle of Higher Education*, "Alistair Fraser stated 'virtually all of the instructional efforts on the Web are simply the delivery of shovelware,' *shovelware* being content such as handouts and exams that are simply 'shoveled' from print to Web." While Horton (2000) concedes that much existing material has simply been moved from the print to the Web, she believes that even this is valuable, because it makes materials available to students when they need or want it. In addition, moving existing materials to the Web is a place for teachers to start developing their own Web teaching methods (Horton, 2000; Ko & Rossen, 2004; Cunningham & Billingsley, 2003).

Standards and evaluation criteria

Many guidelines and evaluation metrics have been proposed for assessing the quality of online programs. The *Principles of Good Practice for Academic Degree and*

Certificate Programs and Credit Courses Offered Electronically were developed by the Western Interstate Commission for Higher Education (WICHE) and adopted by the Texas Higher Education Coordinating Board to provide a framework for developing, teaching or evaluating the quality of electronic instruction. These principles were modified to meet institutional standards and criteria to become GIAL's *Principles of Good Practice for Distance Education*. This document is part of a *Graduate Institute of Applied Linguistics course information form and principles of good practice self-study*, which must be completed before an online course may be offered at that institution. It requires that the faculty member, course developer, department, and Academic Dean agree that the course meets institutional requirements for online courses in terms of technical issues (software platform, bandwidth considerations, course components), curricular and instructional issues (rigor and content comparable to equivalent classroom courses, completeness of materials), institutional context and commitment (congruence with institutional mission, availability of required student services, faculty training in the use of the technology), and ongoing evaluation and assessment (GIAL, 2005).

Web issues in online education

Writing for the web is different from normal academic writing. While the Internet, and especially the World Wide Web, provides a medium for disseminating information widely and inexpensively, and the hypertext format allows carefully planned courses and other web communication projects to communicate to a broad potential audience, writing effectively for the web involves rethinking and restructuring information. Web content is inherently non-linear, and experienced users expect the information to be presented in ways that are most familiar to them, so creating an online course should not just be a

collection of PDF files or HTML equivalents of paper documents distributed to classroom students (Brewer, DeJonge, & Stout, 2001; Cunningham & Billingsley, 2003; Jonassen, Peck, & Wilson, 1999; Ko & Rossen, 2004; Rosenberg, 2001; Shelton & Saltsman, 2005; Tam, 2001; White & Weight, 2000).

Instructional design

Instructional design is the process of identifying the intended audience for learning experiences, the content of the course material to be presented, and ways of structuring and organizing that content in ways that maximize student learning of the material. The designer's philosophical and theoretical perspectives greatly influence or determine the form that a course will take.

ADDIE

One common model of instructional design uses the acronym ADDIE—analysis, design, development, implementation, and evaluation (Bruce, 2003; Shelton & Saltsman, 2005). These elements of the model expanded below are summarized from Bruce (2003).

The *analysis* phase of this model involves audience analysis, identifying the problems or deficiencies that the course aims to address—the reasons the course is needed—and creation of goals and objectives for the proposed instructional solution.

The *design* phase of this model involves creating the learning objectives and questions for assessing those objectives, providing the direction and outline for the course. This phase is also where a storyboard would be created for instructional projects with a visual media component, such as a web site, animation, or video.

The *development* phase of this model involves creating templates to provide a consistent outline and structure for instructional units and components, the development

of the individual components to be incorporated into the various units, and the creation of the pilot or prototype of the course as a whole.

The *implementation* phase of this model involves incorporating the course into a particular delivery system or learning management system and delivering the course to the learners.

The *evaluation* phase of this model involves a review of the project as a whole, the return on the educational investment, evaluating data on effectiveness in meeting the goals and objectives, review and planning for maintenance, future revisions, improvements, and new features incorporating feedback into the ongoing life of the online course or program.

The instructional design team

Instructional design is the generally thought of as a team process incorporating a wide variety of skills not normally found in one person. The roles of the instructional design team include a project manager, graphic designer, instructional designer, developer, assets specialists, and training champion (Bruce, 2003).

The *project manager* is responsible for the overall project, including deadlines, budget, and for making sure all other team members understand their part in the overall project, and for collecting and tracking performance data that will be useful in the evaluation phase.

The *graphics designer*s create or apply the “look and feel” of the project and create, acquire and optimize graphics and illustrations used in the course. Carefully selected and crafted graphics can simplify complex processes, and the process of creating educational graphics that support and enhance instruction can be an important part of the

graphic design of instructional material. Unfortunately, the ubiquity of the PowerPoint™ software from Microsoft (and other similar presentation graphics programs), and clipart collections included with software packages or available separately, makes it possible to overwhelm weak presentations with eye candy, or worse, with visual clutter (Lohr, 2003; Tufte, 2003, 2006). Tufte is an acknowledged master of informational graphics, as illustrated in his beautiful visual presentations of graphic data (2006, 2001, 1997, 1990).

The *instructional designer* plays a key role in the design phase, as he or she creates the specification documents and storyboards that guide the development and implementation of the course content and the project as a whole. He or she is also an expert in incorporating sound instructional theories and methods into the design of the course.

The course *developer* is the person who puts all of the pieces together, gathering the course components specified by the instructional designer and created by the graphic designer into a deliverable whole, such as a course web site or other collection of media products.

Assets specialists create customized or specialized resources required by the course specifications. These include audio, video, or other multimedia components or resources. Their specialized knowledge includes the particular constraints involved in web delivery of these assets in terms of bandwidth requirements and various optimization considerations. Asset creation often constitutes a significant portion of the project budget in courses that make extensive use of them.

Bruce (2003) includes the *training champion* on the instructional design team as a key institutional figure who has enough influence to affect the priorities and resources

that the instructional design project has within the institution. This person is often a driving force and key contributor to the success of the project, and may be the institution's president, training director, or some other key figure.

Intercultural communication

The literature on intercultural communication is multidisciplinary. The focus and perspectives vary widely in at least three different contexts—communication theory, international business, and missiology. In some cases communications theories of intercultural communication appear in the literature of international business, but much of the missiological literature is isolated from the other two. Related to these in a western, or more specifically American, context is the emerging emphasis on multicultural studies and diversity in society, education, and the workplace. Much of the current literature is written to address needs in this context as well. The American context has changed from the perspective of a "melting pot," where people of different ethnicities and cultures were expected to melt and re-form into something different, Americans, to one of cultural pluralism and multiculturalism, a society composed of many different ethnicities and cultural groups still maintaining their own distinct cultural identity, yet coexisting and thriving because of the differences, instead of in spite of those differences.

Gudykust and Kim (2003) view the essence of intercultural communication as a process of dealing with "strangers," people who in different ways are "not like us." This difference often instills fear of the unknown, with the perception that people, or other creatures, who are unknown or different are a threat, or something to be feared.

Cultures are groups of people who share common beliefs, values, attitudes, and behaviors.

Ideologies are "widely shared systems of beliefs and values" (Simons, Morreale, & Gronbeck, 2001, p. 48) that form a bond uniting members of a group. *Cultural ideologies* are ideologies shared by entire cultures and societies.

Key cultural definitions

Two key concepts necessary to understand intercultural living, work, and education are enculturation and acculturation.

Enculturation

> Enculturation is the learning of the cultural patterns of behavior and values from within ('en') one's own society. The process is largely complete before formal schooling ever begins, and is unconscious. A member of any given society absorbs the culture as an insider, and may be oblivious to the many things he or she has learned. Most of one's own culture is covert, at an unconscious level, and this insider's emic viewpoint is assumed to be normal for all people (Smallman, 2001, p. 14).

Enculturation is part of what Piaget conceptualizes as *schema* building. For Piaget, schema are "organized patterns of behavior or thought produced through interaction with the environment, which represent the world as we know it" (Yount, 1996, p. 75). These schema influence the way people process cognitive thoughts, and provide a filter or lens through which thoughts and reflections are processed.

Acculturation

> Acculturation is the learning of another culture by one who comes to it … from outside. The process is largely conscious and purposeful as the foreigner struggles to speak, act, and even think like a member of that host society. The painful process of becoming bicultural highlights the pervasive features of one's own culture, now constantly compared to equivalent behavior, objects, organizations and even values in the target culture. This outsider's etic viewpoint colors one's appreciation of the host culture until it is well absorbed." (Smallman, 2001, p. 14).

Acculturation is part of what Piaget conceptualizes as *adaptation*, a process of adapting one's thinking to one's environment. When one is faced with another culture's

ways of doing things, and all the schema one has built for managing one's world no longer serve (culture shock), acculturation provides a process for examining one's existing schema in light of these new ways of acting and experiencing the world, and allows a person to consciously choose to allow new ways of knowing and understanding one's world to modify existing schema.

Critical thinking, as discussed by Brookfield (1987), is a key aspect of acculturation, because it involves questioning the fundamental assumptions ingrained in people through the enculturation process in which one is socialized as one grows up in a cultural context. Until one can understand that other ways of doing things, such as those of another culture, are not necessarily "wrong," just "different," one can never function successfully in either living or teaching in another cultural context.

The teaching process may involve a process of guided exploration and reevaluation of the learners' schema to help them adapt to life in a new culture based on different schema (Brussow & Keitzman, 1999; Daloz, 1999; Yount, 1996).

Inculturation

"Inculturation is the penetration of the gospel (or other ideology) into a culture to the degree that it is embraced as a determinative element in that culture" (Smallman, 2001, p. 14). When an ideology becomes core to a culture, it influences or affects many different aspects of that culture. Examples include capitalism in the west, with its emphasis on individuality and individual work, effort, personal gain, private property, etc., or Marxism as its polar opposite, with its emphasis on the state and its denial of personal gain from personal effort, and putting the welfare of the state above oneself.

Culture

Culture is a concept for which there are many definitions. In fact, Ferraro (2005) refers to a 1952 work by Kroeber and Kluckhohn which identified over 160 definitions of culture. The definitions by Hofstede ("the collective programming of the mind which distinguishes the members of one group or society from those of another" (1992, p. 89)), Gudykunst and Ting-Toomey (1998) ("a script shared by a large group of people"), and Martin and Nakayama ("learned patterns of behavior and attitudes shared by a group of people" (2005, p. G-2)) fit with Ferraro's definition of culture as "everything that people have, think, and do as members of a society" (2005, p. 18). It includes material possessions, thoughts (beliefs, values, ideas, and attitudes), and behaviors shared by people who identify themselves in some way as members of a definable group, and which distinguish them from other groups. McKinney (2000) includes in the study of culture such things as language, material culture (artifacts people use in their daily lives), kinship and marriage, social networks, values, beliefs, and traditions. Others include ethnicity, though the study of ethnicity is interdisciplinary, drawing from a variety of research traditions, with little shared theory in common. There is a close link between language, culture, and ethnicity that makes the issue of language identity and use an important factor in any consideration of intercultural communication (Fishman, 1999; Martin & Nakayama, 2005). Ting-Toomey and Chung (2005) view culture as a learned meaning system operating on multiple levels—a surface structure level of observable cultural artifacts, such as fashion and music; an intermediate level of symbols, meanings, and norms; and a deep-level culture of traditions (ceremonies and rituals), beliefs (assumptions and worldviews), and values (what is considered "good" or "bad,"

"desirable" or "undesirable"). Kovecses (2006) explores this meaning-making process as a relationship among language, mind, and culture—the personal and social aspects of meaning construction and use. Brislin (2000) focuses on the many ways that one's culture influences (or determines) one's behavior. Lane (2002) explores various ways in which culture shapes our perceptions of others and ourselves, and how an understanding of these perspectives can help in building intercultural relationships in a multicultural society or a global community as a basis for friendship evangelism. Lane's "lenses" include context ("where are we"), values ("what drives us"), authority ("who's in charge"), identity ("who am I"), time ("when do we start"), and worldview ("what' really real") (Lane, 2000, pp. 47-105).

Jandt (2004) includes communication more generally within the framework of culture, since the various aspects of culture are shared by a group through verbal and nonverbal communication. Western communication traditions going back to the ancient Greeks view communication as the process of transmitting information, and success in communicating was evaluated on how successfully the information was deemed to have been transmitted. This transmission model views communication mechanistically. Other models, including a humanistic model, place more emphasis on the relational context of the communication transaction—the place of context in intercultural communication is explored more fully below. In some cultures, the role of communication is to create greater group harmony and respect, rather than for an individual to be morely clearly understood (Jandt, 2004; Yum, 2000).

These identifiable components of a culture are passed down from more established members of the group to younger or newer members, such as parent to child,

teacher to students, among friends, employers to new hires, and bidirectionally between leaders and followers (Hofstede, 1992).

Culture provides a framework for shared meaning by providing a generalized worldview, values for things that are "good" or "bad," shared beliefs as to truth or falsehood, shared aesthetic concepts of beauty and ugliness, shared meanings or interpretations for words and gestures, personal space and view of time. This framework is the result of *socialization* or *enculturation*, the process of internalizing Hofstede's "collective programming of the mind" or Gudykunst and Ting-Toomey's (1998) shared scripts. It can also create barriers to communication, such as ethnocentrism, stereotypes, and prejudical expectations, including racism and other forms of hate speech (Jandt, 2004).

Hofstede's dimensions of culture

Hofstede's research with employees of large multinational companies working in 67 countries provided him with a number of significant dimensions of culture. These dimensions are pairs of values forming continua along which various cultures can be located. Hofstede and Hofstede (2005) analyzed the countries studied, assigned scores for each country in each dimension, and ranked countries in terms of relative position with reference to other countries on that dimension. In the list below, the dimension name for each continuum is given first. Hofstede's dimensions are well-known and frequently cited in the literature of intercultural communication (Gudykunst & Kim, 2003; Martin & Nakayama, 2004, 2005; Samovar & Porter, 2004). These dimensions can be itemized as follows (Hofstede, 1992; Hofstede & Hofstede, 2005):

- *Individualism versus collectivism*: in some cultures, individuals are primarily responsible for themselves and their immediate families, while in others, a larger group—extended family, clan, or tribe—cares for its members in exchange for group loyalty.
- *Power distance (large versus small)*: in societies with large power distance, members accept inequities in power distribution without question, as in caste-based or highly stratified social class systems, while groups with small power distances view everyone as more or less equal, and power differences are subject to question or challenge.
- *Uncertainty avoidance (strong versus weak)*: the society's tolerance of ambiguity and uncertainty. Groups characterized by strong uncertainty avoidance want everyone to act and behave as expected, or as scripted, and are intolerant of those who deviate from the group's expectations, whereas groups with weak uncertainty avoidance allow more latitude for alternative behaviors.
- *Masculinity versus femininity*: Hofstede uses these terms as follows: "Masculinity stands for a preference in society for achievement, heroism, assertiveness, and material success. Its opposite, femininity, stands for a preference for relationships, modesty, caring for the weak, and the quality of life" (1992, p. 92). These terms also refer to the allocation of gender roles in the society.
- *Time orientation*

Context and culture

In addition to Hofstede's dimensions, several other categories are important for those engaged in intercultural communication, including context, power relationships,

conflict resolution, identity (social, ethnic, class, religious), and adaptive mechanisms. Culture functions, among other things, to provide a cognitive and affective filter to reduce information overload on a person's perceptions. Psychologists tell us that our senses constantly receive messages that are filtered out as unimportant by a preprocessing component in our brains. This preprocessing component is largely programmed by culture and by the skills and perceptions required for survival (Ormrod, 1999).

Context has always been important to the understanding of communication, but when used with culture, it refers to the notion of how much of the message must be made explicit versus how much is left implicit, unstated in the communication exchange. Hall distinguishes between high and low context messages and cultures.

> A high-context (HC) communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the encoded, explicit, transmitted part of the message. A low-context (LC) communication is just the opposite; i.e., the mass of the communication is vested in the explicit code (Hall, 1976, p. 91).

Japanese culture is high context. "It is very seldom in Japan that someone will correct you or explain things to you. You are supposed to know, and they get quite upset when you don't" (Hall, 1976, p. 112).

Cultural dimensions of language

Sociolinguistics is the study of language use and language behaviors, both of which vary due to social context. It studies the way a given language is used in different ways in different social contexts, even by the same speakers. The use of sociolinguistic information in intercultural communication can provide clues to intended meanings in context, such as Phillipsen's (1975) speech codes which refer to how "real men" interact, clues that guide the process of understanding and interpretation, when the textual or

verbal meaning is not sufficient to provide the preferred meaning in a given interaction. The way bilingual speakers of a language use a given language when speaking to other bilinguals is also relevant to intercultural communication, because they can capitalize on the known or perceived bilingualism of the other person to communicate in ways that would either fail to communicate or would miscommunicate to monolingual speakers of either language (Fishman, 1999). The choice of language used in instruction in multilingual classrooms is also significant.

Nonverbal dimensions of culture

Nonverbal communication is part of any communicative exchange. It includes *proxemics* (culturally defined notions of personal space), the cultural meaning of *oculesics* (Dodd, 1998, p. 139), referring to eye behavior and eye contact (whether avoidance indicates respect, embarrassment, or suspicion), *kinesics* (facial expressions and other body language) (Jandt, 2004), *chronemics* (cultural views of time), *silence* (when it is appropriate or not) (Jandt, 2004; Martin & Nakayama, 2004), *haptics* (communication through touching, including notions of appropriateness or rudeness) (Jandt, 2004), *clothing* and *physical appearance* (including group identification through specific clothing, such as uniforms) (Jandt, 2004), *territoriality*, and *olfactics* (messages communicatedd through particular smells) (Jandt, 2004). Cultural differences in these areas affect communication and the comfort level of the people interacting cross-culturally. These are also part of what Lingenfelter and Lingenfelter (2003) refer to as the hidden curriculum—values and attitudes that may be learned in the instructional setting that are not considered to be part of the intentional course or program content.

Hall's 1966 book, *The Hidden Dimension*, presents an in-depth interdisciplinary study of space from a physical, aesthetic, social, cultural, and psychological perspective. Hall defines *proxemics* as "the term I have coined for the interrelated observations and theories of man's [sic] use of space as a specialized elaboration of culture" (1966, p.1). Its relevance for intercultural communication is that the amount of personal space people feel they need is culturally defined, and the strength of the largely subconscious and involuntary reaction people feel when their space is "violated" also is culture specific. Like other dimensions of intercultural communication, developing an awareness of your own spatial comfort zone and that of the culture of the person with whom you are interacting can be a significant factor in the effectiveness of your communication. Hall discusses the common assumption that people experience the same situations similarly, but, concurring with Whorf's hypothesis that language shapes and guides perception, Hall concludes that "people from different cultures not only speak different languages but … *inhabit different sensory worlds,* … so that *experience as it is perceived* through one set of culturally patterned sensory screens is quite different from experience perceived through another" (1966, p. 2; italics in original).

In another book, *Beyond Culture* (1976), Hall explores the cultural perception of time. Martin and Nakayama refer to this as *chronemics,* which they define as "concepts of time and the rules that govern its use" (2004, p. 243). Hall distinguishes between *monochronic* time, which is viewed as a commodity to be saved or used wisely, and *polychronic* time, which is viewed in terms of events, transactions, and interactions. For cultures with a monochronic view of time, appointments, schedules, and "being on time" are highly valued, while cultures with a polychronic view of time value relationships,

interactions, and events more than schedules. This clash of time orientations is frequently a source of great frustration for Americans interacting with people who hold a polychronic time orientation (Dodd, 1998; Storti, 1999).

Culture, intercultural communication, and intercultural education

The relevance of cultural aspects of intercultural communication to cross-cultural teaching is significant. Because a culture is learned, though subconsciously as a part of the enculturation process, it can also be learned consciously by committed cross-cultural teachers as an explicit part of an acculturation process (Martin & Nakayama, 2005). Cross-cultural teachers should be committed life-long learners, both in their areas of expertise and of the host cultures in which they live. The more they understand the thinking processes of their host culture, the better they can communicate to their learners in a host culture learning environment. Learning in and from a cross-cultural experience requires a self-reflection and self-examination in light of the discussion of reflective thinking and critical thinking above (Brookfield, 2000; Vella, 2002); it further involves an examination of one's cultural assumptions (Lingenfelter & Lingenfelter, 2003; Martin & Nakayama, 2005). Culture learning does not take place in isolation, not should it be the study of the exotic, the different, the actions of a stranger (Gudykunst, & Kim, 2003). When we are studying a culture, we are learning about and from people; an important part of this process is learning from the experiences of people of other cultures, and especially the host culture. In this process, Lingenfelter and Lingenfelter (2003) emphasize the importance of a culture coach, a person of the host culture of whom we can ask questions that help us clarify and better understand that host culture.

Other aspects of cross-cultural teaching that are frequently relevant include the language of the host culture (if at all possible, the cross-cultural trainer should learn the language of the host culture), cross-cultural coping skills, and conflict resolution skills. Conflicts frequently arise in normal interactions in which participants have differing goals or expectations. An understanding of culturally appropriate ways of dealing with conflict can sometimes spell the difference between effectiveness and rejection of the cross-cultural worker (Palmer, 1990); in fact, Lingenfelter and Lingenfelter (2003) describes just such a case in which a promising prospective teacher was rejected by the Asian principal of a Bible school because he lost his temper. One frequent difference in dealing with cross-cultural conflict involves what is considered appropriate assertiveness. American culture is more confrontational, while most other cultures prefer a less direct approach (Martin & Nakayama, 2005).

The importance of an emphasis on how cultures incorporate and express values cannot be underestimated. A misunderstanding of the importance of values in motivation to learn or "succeed," or even the definition of success, is largely influenced or determined by cultural values.

Intercultural education

The literature on training across cultures is largely of the genre of training people to live and work in another culture, such as Casse (1981), Kohls and Knight (1994), and Paige (1993). These books contain guidelines, case studies, and simulations or other experiential learning activities to prepare people for the experience of living and working cross-culturally, not training or teaching those of other cultures.

Culture and education

Pai and Adler (1997) examine some of the cultural foundations of education, particularly how the educational system of a culture reflects its core values. As indicated above, cultural differences affect and influence choices that may be subconscious as practitioners make decisions on what to include and exclude from learning situations based on the core cultural values. Pai and Adler, citing Spindler, claim that "the traditional values that make up the core of the Anglo-American pattern fall into the following five general categories: (1) Puritan morality, (2) work-success ethic, (3) individualism, (4) achievement orientation, and (5) future-time orientation" (1997, p. 29).

The traditional western learning models have tended to focus on knowledge and skills, as exemplified by Bloom's taxonomy—cognitive, affective, and psychomotor—and the categories and values of western higher education—knowledge, comprehension, application, analysis, synthesis, and evaluation—are not necessarily shared by learners in developing countries. The skills that are needed to function effectively in much of the world are not limited to those in focus in western training and educational methods. They also include an emphasis on values, relationships, and a holistic rather than a compartmentalized worldview. In addition, if one purpose of education is to teach a person how to function and succeed in his or her society, the content and focus of education and learning experiences will be different, as the life skills needed to function effectively from culture to culture (Martin & Nakayama, 2005). Much of the training and education in the developing world, including that of mission and ministry leaders of the developing countries, still comes from an exportation of the western training model based on formal education (Brussow & Keitzman, 1999; Lingenfelter & Lingenfelter, 2003;

Smallman, 2001, Taylor, 1991). This reflects in part the colonialism of much of formal education in the developing countries that were former European colonies; the formal education systems were largely developed by the former colonial governments (Martin & Nakayama, 2005). It is often very useful for prospective cross-cultural teachers to try to understand the less formal traditional learning situations and goals, beyond merely those of the formal systems that are still largely foreign in form and purpose, even though they are dominant in formal education in the host country (Brussow & Keitzman, 1999). It is also helpful to consider intercultural education in the broader context of intercultural human development (Brussow, 1993; Brussow & Keitzman, 1999; Gardiner & Kosmitzki, 2005). Gardiner and Kosmitzki (2005) explore the fairly well-studied field of human development from a new perspective—examining differences and theoretical applications and extensions of existing theories in light of culturally different ways of viewing what constitute key areas such as age-appropriate development in language and cognition, identity and personality, gender and family roles, health and environment—providing a valuable contribution to the study of intercultural education and training.

It is helpful to provide some perspective on ways that western and non-western educational philosophies and paradigms are similar and how they differ. While some of these reflect differences in learning style that are also found in western education and training, some of the cultural preferences also significantly impact both the way western educational practices and theories are internalized by non-western students, but also the values and expectations that influence these students as they return to their own cultures and attempt to incorporate what they have learned in a context of their traditional values and beliefs.

- *Holistic vs. particular* (compartmentalized): western educational or training situations are viewed as affecting a compartment of a person's life, not a radical change of all or many areas of life. This can be seen on an avoidance of situations that attempt to modify many aspects of life. An example of this difference in worldviews is presented in the Karate Kid movie, in which the boy wanted to learn karate from the old man—the old man was trying to teach him that karate is part of all of life, including building an addition to his house, washing and waxing his car, and so forth. The boy didn't see the relevance of these things to his life; instead he just wanted to learn the kicks and moves that he thought of as *real* karate.
- *Written information vs. experiential*: much learning takes place in the context of life experiences, such as movies, travel, conversations, etc., when there is an opportunity for reflection and interaction. This learning can be as valuable as any course one might take, but is often not considered to be "real" learning because it is non-formal, and it is thus not valued as "academic learning."
- *Verbal vs. visual (observed)*

Reagan (2005) explores non-western educational traditions. This valuable book begins with an introduction to basic concepts of non-western education, including goals, curriculum, and underlying philosophy, provides a discussion of culture to create a context for understanding education traditions of other cultures, then devotes seven chapters to coverage of seven educational traditions, exploring the goals and methods of each, spanning the globe. These traditions include case studies and examples from Africa, Mesoamerica, native North Americans, Confucian and traditional Chinese, Hindu and

Buddhist, Rom (more commonly known as Gypsies), and Islamic. While the emphasis in most western education is on cognitive development, with attention to a lesser degree in affective and psychomotor domains, the emphasis in other cultures is often on helping students become good people, preparing for public service, or on important life knowledge (including Scripture studies, such as the Torah and Talmud, Qur'an, or Bible).

Walters (1997) explores the global landscape of adult education and training. In many places, the primary motivation for adult education and training is the possibility of improving one's economic prospects, and much international research in adult education focuses on this outcome. Others view the potential for personal and social development and transformation as a key motivator for adults to engage in life-long learning, or to begin more formal educational activities in adulthood (Freire, 1970, 1994, 1997; Merriam, Caffarella, & Baumgartner, 1007; Mojab, 2001; Walters, 1997). Traditionally, adult education in South Africa had "been concerned more with spocial, political, personal and cultural development than with economic development" (Walters, 1997, p. 7), which many different constituencies saw as problematic, leading to radical changes in adult education after the end of apartheid. Walters states that "Globalization reflects a process in which social relations are not only linked at the economic level but also permeate the political, social, cultural and environmental spheres, to impact everyday life" (Walters, 1997, p. 13).

Other work purporting to prepare cross-cultural trainers is largely based on training using American popular education principles taught in many different cultural settings, though not necessarily incorporating principles of intercultural communication (Vella, 1995, 2000, 2002). Vella's work has gained a loyal following in some circles, but

she rates only a passing mention in Merriam and Cafarrella's comprehensive study of adult learning.

Kirwen (1986) outlines an approach to teaching theology in an African setting. His program grew out of a need to understand the culture and worldview of the local people in order to teach future missionaries the missiological, life, and cultural knowledge and skills needed to serve in overseas. His views and perspective on the importance of cultural awareness and culture learning on the part of cross-cultural teachers is also shared by Lingenfelter and Lingenfelter (2003).

Lingenfelter and Lingenfelter: Teaching cross-culturally

Several works in particular stand out favorably in the context of teaching cross-culturally. Lingenfelter and Lingenfelter (2003) is unique in that it is the collaboration of two scholars, one an anthropologist and the other an educational specialist who taught in a variety of cross-cultural settings while living there with her anthropologist husband. The primary author is Judith Lingenfelter, the educator, whose first cross-cultural teaching experience came as a surprise to her—having been raised and educated in middle class American society, her second teaching job was in an inner city school in Pittsburg, where the experience clashed with her life-long assumptions and expectations, resulting in classic culture-shock. From there she went to Yap, where she taught at a school with a mixture of Yapese and expatriate students, further stretching her view of teaching cross-culturally. This book explores a number of key concepts, including the hidden curriculum, traditional learning strategies, formal versus traditional learning situations, learning styles, role of the teacher, false expectations, and the process of learning to teach cross-culturally.

Brussow and Keitzman: Essentials of training …

Brussow and Keitzman (1999) also explores issues involved in preparing cross-cultural teachers and trainers, and is primarily focused on problems and challenges facing missions and the missionaries who serve cross-culturally with these organizations. Drawn from Brussow's dissertation (1993), this short work presents key concepts of training based on extensive interviews and questionnaires completed by pastors and mission leaders from developing countries who studied in the West, and their successes and challenges in applying what they learned in that context to their work after returning to their home countries, or in cross-cultural service in third countries. Western education, especially formal education, emphasizes mastery of specific knowledge and skills, and usually is passed from a recognized expert (the teacher) to a dependent learner.

Western scholarship, with its issues and emphases, has been widely accepted as normative for leaders in developing nations. Western missions and missionaries have largely assumed that it was their responsibility to pass the vision of global evangelism to people of developing nations, and have assumed that teaching and learning methods that work for them (the Westerners) will also work adequately for their cross-cultural learners. Relevant to this study, Brussow and Keitzman state

> The newer missions also feel they must appropriate the very best and very latest findings of the older western missions in order to avoid the mistakes western missionaries made so often over the centuries, as they approached peoples of other cultures. But if they are relying on a flawed process (the training model they have inherited), then a major correction of this desire to learn from us needs to be suggested.
>
> Some feel that the methodology for teaching and training is not important. It is assumed that as long as the information is transferred that it is equivalent to preparation for the functional development of the learner. This kind of thinking includes professors who simply put their lecture notes on the Internet for distance learning. This is an erroneous assumption (Brussow & Keitzman, 1999, p. 10).

Teaching people of another culture within the educational framework or context of the teacher is often no more effective than teaching in the language of the teacher would be—it does not consider the cultural context, assumptions, expectations, or thinking styles of the learners, and thus misses its mark.

Both Lingenfelter and Lingenfelter (2003) and Brussow and Keitzman (1999) clearly indicate that the learning situation must be tailored to the optimal learning expectations of the *learners*, not the *teacher*. The traditional western learning domains or views of teaching and learning are not necessarily shared by learners in other countries, especially developing countries. The skills that are needed to function effectively in much of the world are not limited to those in focus in western training and educational methods. They also include an emphasis on values, relationships, and a holistic rather than a compartmentalized world view. The western view of an expert who knows all that students need to know and is the source of what the learners need to know has been changing, particularly in the context of globalization and the rapidly expanding information growth and change—no one person can keep up with it. When one adds the difference in values and expectations, the result is shock and difficulty in assimilating and applying the new knowledge. When these learners apply and pass on what they have learned but only partially assimilated themselves, there is often a failure to contextualize the new knowledge and skills in a meaningful way for the new learners of their own culture.

Competencies of intercultural trainers and educators

Brussow (1986) presents an application of Kohl's (1985, reprinted as Kohls & Brussow, 1995) "Cross-Cultural Preparedness Rating Form" to selection criteria for

intercultural trainers. Both the trainer and trainee answer the questions in the rating form about the trainee, then compare the results. Kohl's rating form addresses the following areas:

1. The trainee and his/her self-awareness
2. The trainee and others
3. The trainee and his/her ability to 'become' others (empathy)
4. The trainee and his/her job
5. The trainee and his/her life style
6. The trainee and the foreign culture (Kohls, in Brussow, 1986, p. 105)

These areas have been considered in the discussion of enculturation and acculturation and the essential components of culture and culture shock above.

Other key issues

Critical thinking, as discussed above in the context of Brookfield (1987), is a key aspect of intercultural teaching and development, because it involves questioning the fundamental assumptions ingrained in the enculturation process in which one is socialized as one grows up in a cultural context. Until one can understand that other ways of doing things, such as those of another culture, are not necessarily "wrong," just "different," one can never function successfully in either living or teaching in another cultural context.

Summary

There are many views of the nature, purpose, and goals of teaching and learning, forms of teaching and learning, learning styles and intelligence, and the nature of knowledge and ways of knowing. An exposure to this variety of perspectives is useful for

novice educators, as it is helpful to understand the complexity of the various dimensions of teaching and learning within one's own cultural context before introducing the even greater complexity of a cross-cultural component. However, for cross-cultural workers involved in teaching a variety of developmental knowledge and skills, the cultural dimension cannot be ignored.

This chapter has surveyed key issues in education and training, and has introduced a variety of worldviews that adult educators hold, and shown that the philosophical perspective embodied in the worldviews controls the way the human subjects of the teaching and learning process are viewed—the assumptions that teachers hold about their learners, and how these assumptions determine the values and methods used to implement these philosophical perspectives.

This chapter also briefly explored the distance and online learning environments, and the advantages and disadvantages that these environments and delivery methods can have in delivery learning materials to students. The online methods presented are those of the course, and not necessarily those that students will use in delivering their teaching to their cross-cultural students. In fact, those methods are presented inductively, by example, and are not explicitly taught in the course presented in Chapter 4.

In Chapter 3 this study introduces the application of these methodologies of online delivery, concepts of adult education, and intercultural communication to a graduate cross cultural teaching seminar offered by the Graduate Institute of Applied Linguistics (GIAL). Institutional considerations, including the learning management system, policies, requirements, and resources are presented as relevant factors to the development of online courses within the GIAL context. The specific implementation of

the course is presented in Chapter 4 as the portfolio product, a partial subset of such a seminar.

Chapter 3. Methodology

This study applies the information and techniques identified above to the development of an online cross cultural teaching seminar, specifically the course by that name in the GIAL graduate program.

Online courses taught at GIAL must conform to GIAL's *Principles of Good Practice for Distance Education*. This document includes a checklist addressing technological and curricular issues in course development, and is the starting point as well as the ending point of development for GIAL courses; the completed document is included as the basis for the course. Other components of the course include the course syllabus, rubrics for assignments, and the unit contents of each unit, presented as a unit PowerPoint™ presentation. Each of these is further subdivided into unit objectives, presentation material, readings and assignments, questions for online discussions, and references and resources.

Chapter Four of this study is a portfolio product that presents a significant subset of this course, demonstrating the application of the various components of an online course.

The project procedures include samples of all relevant components of an online course, regardless of the learning management system (LMS) used for delivery. These course components can be delivered equally well using the Blackboard LMS used by Spring Arbor University, or the Moodle LMS currently used by GIAL.

Moodle is an Open Source LMS with a world-wide following—their usage statistics as of February 2007 include over 21,500 registered sites, offering over 861,000 courses to over 9 million users world wide. Over 41 sites have more than 20,000 users,

and the Moodle site itself (www.moodle.org), implemented in Moodle, has 197,000 users. Humboldt State University in California uses Moodle to offer over 12,000 courses to 42,000 students.

Course production techniques in this sample involve the use of unit PowerPoint™ presentations, which are also presented in a printer friendly PDF handout containing 6 slides per page, for the convenience of students who do not wish to print full slides.

Development timelines for online courses at GIAL require that the course be written and approved (signed off) before the course is offered for credit. This is important because a teacher, and the students, can get in trouble or frustrated when the course is taught as it is being created, and a given unit takes longer to develop than anticipated, resulting in it not being available when students actually need the unit to continue with the course.

Online courses at GIAL generally require only resources that are available to faculty in the normal course of their work—Internet connections and software, including PowerPoint™, that they may use in other face to face courses they teach.

GIAL institutionally does not have a media department or a graphic design department that creates graphic elements, animations or simulations, or video or audio clips for faculty to incorporate into course materials. The author of this study personally uses such software and media in his own work and work created collaboratively with and for other faculty. For this work, he uses his own software and personal equipment (computers, digital still and video cameras), which includes hardware considerably more sophisticated and of greater capacity than the equipment provided by the institution. The author is an experienced practitioner and educator in web and graphic design and media

graphics, including visuals and multimedia objects (animations) for web and PowerPoint™ delivery.

To date, GIAL has not provided an operating budget or release time for online course development or delivery, so the development and online teaching has been done as a personal project of the author. In July 2006, the GIAL Board authorized a strategic initiative to move toward significant expansion of the online offerings of the institution, but this initiative is currently only in the discussion phase, and the author of this study is not involved with those discussions, which at this point are considered administrative.

To date, GIAL has developed and taught three online courses, two of which were created by the author of this study in consultation and collaboration with the content providers, and one by the author from his own course content. Several additional courses are in various stages of development.

Chapter 4. Portfolio Product

GIAL requires all courses to be completed and signed off before they are listed as available to students. The procedure for doing this is outlined in the *Principles of Good Practice Self Study*.

The portfolio product for this study—the online course itself—is included in this chapter as a self-contained product, with its own pagination. The included product consists of the *Principles of Good Practice Self Study*, the course syllabus, the unit content in the form of unit PowerPoint™ presentations, and course readings that are not contained in the textbooks, arranged by unit. This course could be delivered using any learning management system that includes delivery of downloadable files and threaded discussions, including Blackboard or Moodle, or even delivery on a CD with e-mail interaction.

Principles of Good Practice Self Study

Graduate Institute of Applied Linguistics
Course Information Form
and
Principles of Good Practice Self-Study[1]

Introduction

GIAL adheres to the following definitions with regard to distance education.[2]

> **Distance education** is defined as "Instruction in which the majority of the instruction occurs when the student and instructor are not in the same physical setting. A class is considered a distance education class if students receive more than one-half of the instruction at a distance. Distance education can be delivered synchronously or asynchronously to any single or multiple location(s):
>
> > "(A) Other than the "main campus" of a senior institution (or "on campus"), where the primary office of the chief executive officer of the campus is located;
> >
> > "(B) Outside the boundaries of the taxing authority of a public community/junior college district; or
> >
> > "(C) Via instructional telecommunications to any other distant location, including electronic delivery of all types."
>
> **Off-campus instruction** is instruction "in which one-half or more of the instruction is delivered with the instructor and student in the same physical location and which meets one of the following criteria: for senior institutions, Lamar state colleges, or public technical colleges, off-campus locations are locations away from the main campus; for public community/junior colleges, off-campus locations are locations outside the taxing district."

For each course that is listed through GIAL, documentation of conformance with the "Principles of Good Practice" must be on file. The faculty member developing the course will complete this Self-Study agreement, indicating whether the course meets the Principles of Good Practice and has adequate support.

Course Information

Much of the information in this section will be used, as is, by GIAL for its institutional self-study and for DE course listing(s). Please be sure that the information provided is accurate and complete.

---

[1] Adapted from a form developed by the UT TeleCampus (www.telecampus.utsystem.edu).

[2] Texas Higher Education Coordinating Board, Texas Administrative Code, Rule §5.152.

Name of course: Cross Cultural Teaching Seminar

Catalog course number: LD 5151

Name(s), title(s) of instructing faculty: Robert B. Reed, Ph.D, Associate Professor

Name, phone & email of contact person:

Level of course: Graduate ☑ Undergraduate ☐

Credit hours: 1 credit hr

Intended audience: GIAL graduate students in the Applied Linguistics degree programs, and anyone interested in an introduction to principles of teaching cross-culturally.

Prerequisite(s): LD 4350 Language & Society
LD 4505 Second Language & Culture Acquisition

Has this course been offered by DE before? Yes ☐ No ☐

Number of students for "class cap": 20

Number of students for the course to "make": 5

Technical Requirements

Students will use a variety of browsers and hardware. Have you tested the course on a combination of browser versions and hardware platforms? (E.g., Netscape 3.X on an older Pentium PC, or Explorer on a Mac, etc.). Please provide details.

No. This course is delivered on the Moodle LMS, and has been tested in Internet Explorer 7 and FireFox 2.

Discussion/Chat: Asynchronous (threaded discussion) ☑ Synchronous (live chat) ☐

Additional Information:

Audio: Number of segments: 0 Length of longest segment: _____

Method of Delivery (E.g., streaming via RealAudio, Quicktime or other; delivered on CD-ROM, etc.)
N/A

Video: Number of segments: 0 Length of longest segment: _____

Method of Delivery (E.g., streaming via RealAudio, Quicktime or other; delivered on CD-ROM, etc.)

N/A

Content-Hosting: How will the content be delivered? Will it be hosted on a server residing at GIAL? At a third-party site? Delivered by CD-ROM?

This course is delivered on the GIAL Moodle LMS.

URL Link: If the course is being offered online, provide the URL where the course will reside. www.gial.edu/moodle

Principles of Good Practice and this Self-Study

The *Principles of Good Practice for Academic Degree and Certificate Programs and Credit Courses Offered Electronically* were developed by the Western Interstate Commission for Higher Education and adopted by the Texas Higher Education Coordinating Board. These Principles provide an outline for consideration when developing, teaching or evaluating the quality of electronic instruction. Therefore, GIAL requires this self-study as an assurance that all courses offered meet these guidelines. (Throughout the following pages, the Principles are in **bold** typeface.) **It is not necessary for you to provide a positive response to every question**. However, these questions should indicate course attributes you may want to add, areas that you may wish to improve or further develop, and issues to be addressed during instruction.

Assumptions that are central to the Principles of Good Practice and to this self-study

1. The program or course offered electronically is provided by or through an institution that is accredited by an accrediting agency recognized by the Texas Higher Education Coordinating Board and authorized to operate in the state where the program or course originates.
2. The institution's programs and courses holding specialized accreditation meet the same requirements when offered electronically.
3. The "institution" may be a single institution or a consortium of such institutions.
4. These principles are generally applicable to degree or certificate programs and to courses offered for academic credit.
5. It is the institution's responsibility to review educational programs and courses it provides electronically and certify continued compliance with these principles.
6. Institutions offering programs or for-credit courses are responsible for satisfying all in-state approval and accreditation requirements before students are enrolled.

Curriculum and Instruction

1. The program or course results in learning outcomes appropriate to the rigor and breadth of the degree or certificate awarded.

Yes ☑ No ☐

2. The degree or certificate program or course offered electronically is coherent and complete.

a. Required course materials are identified. Information on how to purchase or obtain materials online or via phone, mail, or email is provided, if needed.

Yes ☑ No ☐

b. Students can complete the course without physically visiting the GIAL campus.

Yes ☑ No ☐

c. The course includes (note that some of the following may be included in the syllabus):

- introduction Yes ☑ No ☐
- instructor biographical information Yes ☑ No ☐
- syllabus, details of course content or course menu Yes ☑ No ☐
- information about course and course logistics Yes ☑ No ☐
- information about course policies and procedures Yes ☑ No ☐
- learning objectives Yes ☑ No ☐
- glossary Yes ☑ No ☐
- reading list, bibliography and/or external references Yes ☑ No ☐
- course dates and deadlines Yes ☑ No ☐
- Specific instructions on assignments Yes ☑ No ☐
- email address for instructor(s) Yes ☑ No ☐
- tables of content
  - graphical and multimedia elements Yes ☑ No ☐
  - technical drawings, tables, etc. Yes ☐ No ☑
  - PDF and other downloadable files Yes ☑ No ☐
  - links to web sites Yes ☑ No ☐
  - interactive exercises Yes ☐ No ☑
  - evaluation instruments Yes ☑ No ☐
  - link to online conferencing Yes ☐ No ☑
- technical support information or link Yes ☑ No ☐
- technical requirements for the course Yes ☑ No ☐

3. The program or course provides for appropriate interaction between faculty and students and among students.

a. Interaction with and among students is achieved through (check all that apply):

Asynchronous discussion ☑
Synchronous chat ❑
Team projects ❑
Individual email ☑
Group email ☑
Audio-conference ❑
Students post projects/assignments online for review by faculty and/or other students ☑

b. Feedback for students on assignments and questions will be provided in a timely manner, and guidelines for feedback are defined or outlined in the syllabus or course menu.

Yes ☑ No ☐

4. Qualified faculty provide appropriate oversight of the program or course that is offered electronically.

a. Faculty members are currently contract or adjunct faculty of GIAL.

Yes ☑ No ☐

b. When teaching the course, the faculty member(s) will be available to support and communicate with the students and oversee student progress and evaluation.

Yes ☑ No ☐

c. Is this course self-paced or is the student's progress defined by the instructor (e.g., are there deadlines for discussion participation, quizzes, tests or assignments)?

Instructor led in a specified class schedule

d. Will this course be a part of or in addition to the faculty's normal teaching load?

Normal teaching load

5. Programs or courses offered electronically are offered on the campus of the institution where the programs or courses originate.

a. Is this course part of the GIAL on-campus course inventory?

Yes ☑ No ☐

b. Is this course taught on campus?

Yes ☑ No ☐

6. Academic standards for all programs or courses offered electronically will be the same as those for programs or courses delivered by other means at the institution where the program or course originates.

Yes ☑ No ☐

7. It is anticipated that student learning in the online course will be comparable to student learning in courses offered at the campus where the program or course originates.

Yes ☑ No ☐

Institutional Context and Commitment

Role and Mission

1. The program or course is consistent with the institution's role and mission. Review and approval processes ensure the appropriateness of the technology being used to meet the objectives of the program or course.

Yes ☑ No ☐

Students and Student Services

2. Program or course announcements and electronic catalog entries provide appropriate information (about course and services).

Yes ☑ No ☐

a. This course will be listed in the GIAL course catalog each semester it will be taught via DE.

Yes ☑ No ☐

3. The program or course provides students with clear, complete, and timely information on:

a. the curriculum	Yes ☑	No ☐
b. course and/or degree requirements	Yes ☑	No ☐
c. nature of faculty/student interaction	Yes ☑	No ☐
d. assumptions about technological competence and skills	Yes ☑	No ☐
e. technical equipment requirements	Yes ☑	No ☐
f. availability of academic support services	Yes ☑	No ☐
g. financial aid resources, costs and payment policies	Yes ☑	No ☐

4. Enrolled students have reasonable and adequate access to the range of student services and student rights appropriate to support their learning.

NOTE: This information will be provided, as is, to students in the course. Please be sure the information provided is accurate and complete.

a. Technical support will be provided Yes ☐ No ☑

If yes, provider will be: _____

How will students access the support? _____

What hours/days will support be provided? _____

b. Student advising will be provided Yes ☑ No ☐

How will students access the advisor? E-mail and/or telephone

5. The institution has admission/acceptance criteria in place to assess the extent to which a student has the background, knowledge and technical skills required to undertake the program or course.

Yes ☑ No ☐

6. Advertising, recruiting, and admissions materials clearly and accurately represent the program or course and the services available.

Yes ☑ No ☐

Faculty Support

7. The program or course provides faculty support services specifically related to teaching via an electronic system.

a. Will the course be reviewed for revisions at regular intervals?

Yes ☑ No ☐

b. Will production and instruction design support be provided for revisions?

Yes ☑ No ☐

c. Are major revisions or additions anticipated during the term in which the course will first be offered?

Yes ☐ No ☑

If yes, give details: _____

d. Will major revisions or additions take place during future terms while the course is being taught?

Yes ☐ No ☑

If yes, give details: _____

8. The institution assures appropriate training for faculty who teach via the use of technology.

a. What training have faculty received? (Please check all that apply.)

Online course development training ☑
Online instruction training ☑
On campus training ☑
Outsourced training ☑

b. Will opportunities for additional training on online courses development and instruction be offered to faculty?

Yes ☐ No ☑

If yes, give details: _____

9. The institution provides adequate equipment, software, and communications access to faculty to support interaction with students, institutions, and other faculty.

Yes ☑ No ☐

Resources for Learning

10. The institution ensures that appropriate learning resources are available to students.

Yes ☑ No ☐

11. The institution evaluates the adequacy of, and the cost to students for, access to learning resources, and documents the use of electronic resources.

Yes ☑ No ☐

Commitment to Support

12. Policies for faculty evaluation include appropriate recognition of teaching and scholarly activities related to programs or courses offered electronically.

Yes ☑ No ☐

13. The institution demonstrates a commitment to ongoing support, both financial and technical, and to continuation of the program or course for a period of time reasonable and sufficient for students to complete the course or program.

Yes ☑ No ☐

Evaluation and Assessment

1. The institution evaluates the program's or course's educational effectiveness, including assessments of student learning outcomes, student retention, and student and faculty satisfaction.

Yes ☑ No ☐

If yes, person who will assess the evaluation outcome data:

Department Char and Academic Dean

Name: Steve Walter, Language Development Dept. Chair, Steve_Water@gial.edu

Name: Larry Bradshaw, Academic Dean, Dean-Academic@gial.edu

2. At the completion of the program or course, the institution provides for assessment and documentation of student achievement in each course.

Student evaluation is achieved through (please check all that apply):

Quizzes ❑ Tests ❑ Written assignments/papers/projects/journaling ☑

Group assignments ❑ Participation in discussions/chats ☑

Additional information: _____

Faculty and Administration Commitment/Approval

This signature page is to be completed and returned with the self-study. It should be completed and signed by the instructing faculty, the appropriate Department Chair, and the Dean of Academic Affairs.

Faculty Commitment (to be completed by instructing faculty)

The answers to the questions in the self-study above are accurate and truthful. All efforts have been made to insure that copyright permissions have been obtained.

_____	_____
signature	printed name
_____	_____
signature	printed name

Department Approval (to be completed by the Department Chair)

The answers to the questions in the self-study above are accurate and truthful.

_____	_____
signature	printed name
_____	_____
title	date

Institution Approval (to be completed by the Dean of Academic Affairs)

_____	_____
signature	printed name
_____	_____
title	date

Syllabus

LD5151 Cross Cultural Teaching Seminar

Staff

Name	**Email**	**Office Phone**	**Home Phone**
Robert B. Reed, Ph.D.	Robert_Reed@gial.edu	(972) 708-7400	(972) xxx-xxxx
Office Pike 114		x2749	
Office hours:	10-1 or by appt.	Please feel free to call	

Course Description
1 semester hour
After completing this course, students will be able to analyze a teaching process from the perspective of learning and teaching styles, and identify factors relevant to teaching cross-culturally. They will perform a teaching task, and be able to identify concepts from intercultural communication that could facilitate or impede the teaching process in a cross-cultural context.

Prerequisites:

- LD 4350 Language & Society
- LD 4505 Second Language & Culture Acquisition

Competencies, Skills, and Abilities (Course Objectives)
This course fits into the mission of the Graduate Institute of Applied Linguistics by "providing training and research opportunities … and equipping students with the skills to train and serve others."

This course has no prerequisite education courses, but recognizes that our graduates may be called upon to share their knowledge with others in formal and informal learning situations. The course surveys important concepts in adult education, intercultural communication, and intercultural training. By the end of this course, students will have demonstrated ability to:

1. Discuss the theory, principles and practice of self-directed and life-long learning skills and the corresponding responsibilities of the learner and the facilitator in the learning process.
2. Define various teaching models (pedagogy, andragogy, and synergogy) and when and why each model may be appropriate for communicating knowledge, skills, attitudes, understanding, values, and relationships to learners of other cultures.
3. Explain key concepts and assumptions about adult learners and adult education.
4. Apply facilitation, group and interpersonal skills both in the context of one's own culture and with people of other cultures by having learned the basic theory, principles and practice of each and practiced them in a work group.
5. Discuss basic principles of intercultural communication and the importance of context in communicating and teaching cross-culturally.
6. Discuss key concepts in one or more Non-Western Educational Traditions.

7. Apply principles of adult learning to intercultural communication and identify some effective trainer competencies for intercultural service.
8. Discuss the difference between learning for life in one's own culture (enculturation) and learning how to learn for life in a different culture (acculturation).
9. Integrate and apply these principles and skills into a personal model for effective intercultural training.
10. Prepare and present information to a group. (In the online course, this requirement may be met by preparing an outline or presentation of what would be presented to a face to face class.)
11. Discuss the type of presentation given and the type of audience considerations that presentation is best suited for.
12. Use the Internet to conduct research on a topic related to this course.

Method of Instruction
Classes will meet online for eight weeks. Instructor or student presentations of topics will be posted online, followed by small group discussions of topics, with summary or integration reports given to the whole class. Feedback and debriefing will be a part of each activity to ensure that understanding is consistent with what is being presented.

The instructor will identify and present several different models of learning and their relevance to intercultural training. Students will discuss these different learning theories in small groups during class and present their conclusions to the whole class.

The following should be guiding concepts for discussion of the topics during the small group discussions and brief reports back to the whole class:

- Philosophy
- Theory
- Methodology
- Principles
- Practice
- Application, how and why, it fits and enhances Intercultural Communication.

During presentation specific examples might be requested to illustrate the reason for your statement and the outcomes of your group discussion

Texts

Brussow, Herbert L., and Keitzman, Dale W. (1999). *Essential of training for effective intercultural service: A call for a paradigm shift.* Report to the Third World Missions Association New World Mission Congress for the Third Millennium (Kyoto, Japan, October 25-31, 1999).

Lingenfelter, Judith E., and Lingenfelter, Sherwood G. (2003). *Teaching Cross-Culturally: an Incarnational Model for Learning and Teaching*. Baker Academic.

Suggested readings will be on reserve in the library or class handouts.
Periodic handouts for different topics will be given to the students for specific class sessions.

Course Outline

The following course content areas will serve as a tentative guide for the course. Each class period you will be given specific instructions for reading for the following class. You will be expected to note these instructions in writing to ensure you will complete the proper assignment. Course topics and assignments may be modified by common consent, the needs of the class, and student learning contracts.

Content Areas

Readings indicated will be **due** for the class period indicated, for discussion during that class.

(Units marked with an asterisk have a complete presentation in this sample course.)

Week	Topic	Assignments
1 *	**Introduction and Overview** • Overview and Introduction • Learning, teaching, training • Training vs. education • Enculturation, acculturation • Theory and practice • Adult Education/Learning • Learning contracts	**Readings:** *Training Know-How:* Knowles, "Learning Contracts" (pp. 171-177)
2 *	**Intercultural Training** • Teaching Cross-Culturally • The Hidden Curriculum • Understanding Traditional Learning Strategies • Formal Schooling and Traditional Learning • Intelligence and Learning Styles	**Readings**: Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, Chapters 1-5.
3 *	**Trainer competencies for cross-cultural work** • The Role of the Teacher • Teaching for Change • False Expectations • Learning to Teach Cross-Culturally	**Readings**: Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, Chapters 6-9.
4	**Adult Education** • Basic principles • Pedagogy, Andragogy and Synergogy • Self-directed and life-long learning • Is Self-Direction and/or Life-Long Learning a ***Western*** concept/practice?	**Readings**: Summary of Brookfield's *Developing Critical Thinkers* Ormrod, *Human Learning*, Chapter 1.

5	**Integration of adult learning and facilitation** • Adults prefer to be and are largely self-directed • Facilitation provides assistance in the learning process. • Facilitator provides encouragement, supervision and evaluation	**Readings**: Malda's Summary of Daloz's *Mentor: Guiding the Journey of Adult Learners.*
6	**Intercultural Communication** • Contrast enculturation and acculturation • Discuss low-context and high-context cultures. • We have cross-cultural experiences and culture shock as adults	**Readings:** Bennett, *Basic Principles of Intercultural Communication* Hall, *Context and Meaning.*
7 *	**Intercultural Conflict** • Theory, Principles and Practice • Introduction to the Dynamics of Conflict • Styles of Conflict Management • The Bible and Conflict • Development of Conflict Management Skills • Cross Cultural Factors	**Readings:** Palmer, *Managing conflict creatively.*
8	**Training People of a Different Culture** • Facilitation and interpersonal skills both in the context of one's own culture and with people of other cultures • Consulting skills in an intercultural context	**Readings**: Brussow & Keitzman, *Essentials of Training*

Methods for Assessing Outcomes

All papers will be double-spaced, word processed with 12 pt maximum text font size, and follow a major style sheet (MLA, APA, or Chicago), for format and citations.

- Class participation—attendance and participation in class and discussion groups. (20% of grade)
- Students will write three short (3-5 page) statements demonstrating their understanding and application of the course topics (45% of grade). These will include the following topics:
  1. Discuss the difference between training and education in the context of adult learners. Include a statement of desired results and the demands and expectations of both the instructor/facilitator and the learner. (15%) [Objectives 1, 2, 3, 4]
  2. Discuss what you consider to be the important issues in intercultural communication and training, and how the concepts of enculturation and acculturation affect these processes. (15%) [Objectives 5, 6, 7]
  3. Articulate your personal philosophy of cross-cultural training that incorporates key concepts covered in this course. (15%) [Objectives 8, 9]

- Students will prepare and present to the class a self-directed learning design of their choosing that integrates intercultural principles with adult learning. Class presentation will demonstrate that the student has done research beyond the material in the assigned readings. This presentation should include preparation of overheads, such as a PowerPoint™ presentation, with audience handouts summarizing the material presented, and a list of sources cited. (15% of grade) [Objective 10, 11]
- Internet Research: Students will conduct an Internet search on a topic related to the course and submit a 3-5 page summary of their findings, demonstrating their ability to analyze, synthesize, and integrate their findings with their own experiential learning and other resources presented in the course. References must include the web addresses (URL) of at least five Internet sources, as well as other sources cited (20% of grade) [Objectives 12, and others].

NOTE: Since this course encourages, but does not require, the use of student learning contracts, as described in Malcolm Knowles' *The Adult Learner*, a student's learning contract may, by mutual consent with the instructor, specify substitutes for any or all of the above requirements except for students' class presentations on a course topic and their research summary.

Evaluation and assessment. No tests will be given. Competence will be assessed through course projects and classroom participation.

Bibliography

Resources are available through the GIAL Library, through interlibrary loan and a bibliography provided by the instructor.

Administrative Information

Copyright Notice

The TEACH Act of 2002 requires "notice to students that materials used in connection with the course may be subject to copyright protection." This copyright notice is intended to comply with this requirement by informing students that this course contains copyrighted materials which should not be duplicated or shared with others without permission of the copyright owner.

Financial Aid

Students receiving financial aid who withdraw or add hours during the bimester may have their financial aid adjusted because of the withdrawal or addition. This change in schedule may affect the aid they are receiving during the current bimester, and might affect their eligibility for aid in the future.

Disabilities

Once admitted to this course, a student who has provided documentation of disability to the Dean of Students has the responsibility of informing the course instructor in writing during the first week of class of any disabling condition that will require modifications to avoid discrimination.

Grievance and Discipline and Appeals Procedures
Faculty members commit themselves to abide by GIAL's Grievance and Discipline and Appeals Procedures as stated in the *Student Handbook* and the *Catalog*.

Posting of Final Grades
Each faculty member may, at his or her discretion, post or otherwise distribute course grades to the students for each class in a manner that protects the privacy of each student's grade. Final course grades provided to a student by a faculty member are not official. Official grade reports are available only through the Registrar's Office.

Suggested Bibliography and Resource List
In addition to the course readings recommended above, the following include some suggestions for further study in the specified areas.

Adult Education

Highly Recommended

Brockett, Ralph G., and Roger Hiemstra. 1991. *Self-Direction in Adult Learning: Perspectives on Theory, Research, and Practice.* London, England: Routledge.

Holmes, Arthur F. 1975. *The Idea of a Christian College, revised edition.* Grand Rapids, MI: William B. Eerdmans Publishing Co.

Houle, Cyril O. 1961. *The Inquiring Mind.* University of Wisconsin Press.

Knowles, Malcolm S. 1975. *Self-Directed Learning: A Guide for Learners and Teachers*. Association Press.

Wlodkowski, Raymond J. 1993. *Enhancing Adult Motivation to Learn: A Guide to Improving Instruction and Increasing Learner Achievement*. San Francisco, CA: Jossey-Bass Publishers.

Recommended

Brookfield, Stephen D. 1995. *Becoming a Critically Reflective Teacher*. San Francisco, CA: Jossey-Bass.

Brookfield, Stephen D. 1990. *The Skillful Teacher*. San Francisco, CA: Jossey-Bass.

Brookfield, Stephen D. 1986. *Understanding and Facilitating Adult Learning: A Comprehensive Analysis of Principles and Effective Practices.* San Francisco, CA: Jossey-Bass Publishers.

Brookfield, Stephen D., and Stephen Preskill. 1999. *Discussion as a Way of Teaching: Tools and Techniques for Democratic Classrooms.* San Francisco, CA: Jossey-Bass.

Cairo, Jim. 1998. *Motivation and Goal-Setting: How to Set and Achieve Goals and Inspire Others.*

Candy, Philip C. 1991. *Self-Direction for Lifelong Learning: A Comprehensive Guide to Theory and Practice*. San Francisco, CA: Jossey-Bass Publishers.

Cross, K. Patricia. 1981 and 1986. *Adults as Learners: Increasing Participation and Facilitating Learning.* San Francisco, CA: Jossey-Bass Publishers.

Freire, Paulo. 1997. *Pedagogy of the Heart*. Continuum.

Freire, Paulo. 1994. *Education for Critical Consciousness*. Continuum.

Freire, Paulo. 1978. *Pedagogy in Process: the Letters to Guinea-Bissau*. Translated by Carman St. John Hunter. Continuum.

Freire, Paulo. 1970. *Pedagogy of the Oppressed*. Continuum.

Gaebelein, Frank E. 1968. *The Pattern of God's Truth: The Integration of Faith and Learning.* Oxford University Press.

Gross, Ronald. 1977. *The Lifelong Learner.* New York: Simon and Schuster.

Hendricks, Howard G. 1987. *The 7 Laws of the Teacher.* Atlanta: Walk Through the Bible Ministries, Inc.

Jackson, Lewis, and Rosemary S. Caffarella, ed. 1994. *Experiential Learning: A New Approach*. New Directions for Adult and Continuing Education 62, Summer 1994. San Francisco, CA: Jossey-Bass Publishers.

Jarvis, Peter, John Holford, and Colin Griffin. 1998. *The Theory and Practice of Learning.* Kogan Page.

Joyce, Bruce, and Marsha Weil. 1986. *Models of Teaching*, 3rd ed. Prentice-Hall.

Knowles, Malcolm S. 1986. *Using Learning Contracts*. San Francisco, CA: Jossey-Bass.

Knowles, Malcolm S. 1980. *The Modern Practice of Adult Education: From Pedagogy to Andragogy*, Revised and Updated. Cambridge Adult Educator.

Knowles, Malcolm S. 1962. *The Adult Education Movement in the United States*. Holt, Rinehart and Winston, Inc.

Mayers, Marvin K., Lawrence Richards, and Robert Webber. 1972. *Reshaping Evangelical Higher Education.* Grand Rapids, MI: Zondervan Publishing House.

Mentkowski, Marcia. 2000. *Learning That Lasts: Integrating Learning, Development, and Performance in College and Beyond.* San Francisco: Jossey-Bass Publishers.

Mezirow, Jack, and Associates. 1991. *Transformative Dimensions of Adult Learning*. San Francisco: Jossey-Bass Publishers.

Mezirow, Jack, and Associates. 1990. *Fostering Critical Reflection in Adulthood: A Guide to Transformative and Emancipatory Learning*. San Francisco: Jossey-Bass Publishers.

Palmer, Parker J. 1998. *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life.* San Francisco, CA: Jossey-Bass Publishers.

Palmer, Parker J. 1993. *To Know As We Are Known: Education as a Spiritual Journey*. HarperCollins.

Schön, Donald. A. 1990. *Educating the Reflective Practitioner: Toward a New Design for Teaching and Learning in the Professions*. San Francisco, CA: Jossey-Bass.

Schön, Donald A. 1983. *The Reflective Practitioner: How Professionals Think in Action.* New York: Basic Books, Inc., Publishers.

Senge, Peter M. 2000. *Schools that Learn: A Fifth Discipline Fieldbook for Educators, Parents, and Everyone Who Cares About Education.* New York, NY: Doubleday.

Senge, Peter M. 1994. *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization.* New York, NY: Doubleday, Currency.

Senge, Peter M. 1990. *The Fifth Discipline: The Art and Practice of the Learning Organization.* New York, NY: Doubleday.

Vella, Jane, Berardinelli, P. and Burrow, J. 1998. *How Do They Know They Know: Evaluating Adult Learning.* San Francisco, CA: Jossey-Bass Publishers.

Vella, Jane. 2000. *Taking Learning to Task.* San Francisco, CA: Jossey-Bass.

Vella, Jane. 1995. *Training Through Dialogue: Promoting Effective Learning and Change with Adults.* San Francisco, CA: Jossey-Bass.

Vella, Jane. 1994. *Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults.* San Francisco: Jossey-Bass Publishers.

Personal Development

Covey, Stephen R. 1989. *The 7 Habits of Highly Effective People: Restoring the Character Ethic.* Simon and Schuster.

Kroeger, Otto, and Janet M. Thuesen. 1988. *Type Talk: The 16 Personality Types That Determine How We Live, Love, and Work.* Dell Books.

Palmer, Parker J. 2000. *Let Your Life Speak: Listening for the Voice of Vocation*. San Francisco: Jossey-Bass Publishers.

Intercultural Communication

Bennett, Milton, ed. 1998. *Basic Concepts of Intercultural Communication*. Yarmouth, ME: Intercultural Press.

Brislin, Richard W. 1981. *Cross-Cultural Encounters: Face-to-Face Interaction*. Pergamon General Psychology Series. New York: Pergamon Press.

Dima, Nicholas. 1990. *Cross-Cultural Communication*. Washington, DC: Institute for the Study of Man.

Gudykunst, William B., and Young Yun Kim. 1997. *Communicating With Strangers: An Approach to Intercultural Communication*, 3rd ed. Boston: McGraw-Hill.

Gudykunst, William B., ed. 1983. *Intercultural Communication Theory*. (International and Intercultural Communication Annual, Volume VII). Sage Press.

Gudykunst, William B., & Ting-Toomey, Sella. (1998). *Culture and interpersonal communication.* Newbury Park, CA: Sage Publications.

Harris, Philip R., and Robert T. Moran. 1999. *Managing Cultural Differences: Leadership Strategies for a New World of Business,* 5th Ed. Houston: Gulf Professional Publishing.

Kim, Young Yun. 1988. *Communication and Cross-Cultural Adaptation: An Integrative Theory*. Philadelphia: Multilingual Matters, Ltd.

Samovar, Larry A., and Richard E. Porter. 1991. *Communication Between Cultures.* Belmont, CA: Wadsworth Publishing Company.

Samovar, Larry A., and Richard E. Porter. 1991. *Intercultural Communication: A Reader.* Belmont, CA: Wadsworth Publishing Company.

Samovar, Larry A., Richard E. Porter, and Nemi C. Jain. 1981. *Understanding Intercultural Communication.* Belmont, CA: Wadsworth Publishing Company.

Segall, Marshall, H., Pierre R. Dasen, John W. Berry, and Ype H. Poortinga. 1990. *Human Behavior in Global Perspective: An Introduction to Cross-Cultural Psychology*. Pergamon General Psychology Series. New York: Pergamon Press.

Taylor, Robert B. 1980. *Cultural Ways: A Concise Introduction to Cultural Anthropology*, 3rd ed. Waveland Press.

Ting-Toomey, Stella, & Chung, Leeva C. 2005. *Understanding intercultural communication.* Los Angeles: Roxbury Publishing Company.

Ting-Toomey, Stella, and Felipe Korzenny, eds. 1991. *Cross-Cultural Interpersonal Communication. International and Intercultural Communication Annual*, Vol. XV. Newbury Park, CA: Sage.

Intercultural Education

Althen, Gary, ed. 1994. *Learning Across Cultures*. NAFSA: Association of International Educators.

Brussow, Herbert L., and Dale W. Keitzman.1999. *Essentials of Training for Effective Intercultural Service*. World Link.

Camilleri, C. 1986. *Cultural Anthropology and Education.* Kogan Page.

Casse, Pierre. 1981. *Training for the Cross-Cultural Mind: A Handbook for Cross-Cultural Trainers and Consultants*, 2nd ed. Washington, DC: SIETAR: The Society for Intercultural Education, Training and Research.

Kohls, Robert L., and Herbert L. Brusssow. 1996. *Training Know How for Cross-Cultural and Diversity Trainers.* Duncanville, TX: Adult Learning Systems.

Pai, Young, and Susan A. Adler. 1997. *Cultural Foundations of Education*, 2nd ed. Prentice-Hall.

Paige, R. Michael, ed. 1993. *Education for the Intercultural Experience.* Intercultural Press.

Roach, Penelope M. 1985. "The Early Peace Corps: A Retrospective on Cross-Cultural Learning." In Salamone.

Salamone, Frank, ed. 1985. *Anthropology and Appropriate Education.* Publication 31 in Studies in Third World Societies. Department of Anthropology, College of William and Mary.

Schirato, Tony, and Susan Yell. 1996. *Communication and Cultural Literacy: An Introduction.* Australian Cultural Studies. Allen and Unwin.

Smallman, William H. 2001. *Able to Teach Others Also: Nationalizing Global Ministry Training.* Pasadena, CA: Mandate Press.

Wlodkowski, Raymond J., and Margery B. Ginsberg. 1995. *Diversity and Motivation: Culturally Responsive Teaching.* San Francisco, CA: Jossey-Bass Publishers.

Group Dynamics

Grove Consultants. 1994. *Effective Facilitation: Achieving Results with Groups.*

Justice, Tom, and David Jamieson. 1998. *The Complete Guide to Facilitation: Enabling Groups to Succeed.* HRD Press.

Knowles, Malcolm and Hulda. 1959. *Introduction to Group Dynamics.* Association Press: New York.

Schwarz, Roger M. 1994. *The Skilled Facilitator*. San Francisco: Jossey-Bass Publishers.

Leadership

Greenleaf, Robert K. 1987. *Teacher as Servant*. San Francisco: Jossey-Bass Publishers.

Senge, Peter, Art Kleiner, Charlotte Roberts, Richard Ross, George Roth, Bryan Smith. 1999. *The Dance of Change: The Challenges to Sustaining Momentum in Learning Organizations.* New York, NY: Doubleday.

Senge, Peter. 1996. Leading learning organizations: the bold, the powerful, and the invisible. In Hesselbein, F., Goldsmith, M., and Beckhard, R., eds. *The leader of the future: new visions, strategies, and practices of the next era.* San Francisco: Jossey-Bass Publishers, pp. 41-59.

Shandler, Donald. 2000. *Competency and the Learning Organization.* Crisp Publications.

Other Readings

Kuhn, Thomas S. 1996. *The Structure of Scientific Revolutions*, 3rd ed. Chicago: The University of Chicago Press.

Unit contents

Unit presentations for the course material are delivered as PowerPoint™ slides containing the weekly content. Each presentation follows a common outline: title slide, unit overview and outline, content, readings and assignment, discussion questions and sources and resources. Unit contents also include other course handouts that are not part of a book.

The PowerPoint™ slides for each unit of this portfolio are included as images of slides, but the presentations delivered to students online would be delivered as either downloadable PowerPoint™ presentations or printer friendly Adobe Acrobat PDF™ documents (six slides per page). The slides presented incorporate the author's view of presentations of material as focusing on content; the presentations will minimize extraneous use of graphics that do not advance the content of the unit.

In an actual online course, the discussion questions at the end of each PowerPoint™ presentation would be posted to a group or general threaded discussion board to provide a means of course interaction. The representative sample PowerPoints for the course units are included in an appendix to this chapter.

Unit 1. Introduction and overview

Week	**Topic**	**Assignments**
1	**Introduction and Overview** • Overview and Introduction • Learning, teaching, training • Training vs. education • Enculturation, acculturation • Theory and practice • Adult Education/Learning • Learning contracts	**Readings:** *Training Know-How:* Knowles, "Learning Contracts" (pp. 171-177)

Students taking this course may already have in mind workshops or seminars that they have either presented in the past or that they have been asked or may believe they will be

asked to plan, direct, present, and/or lead in the future. One fruitful application of this course content is to apply course principles to such a planning or development process. Recognizing the benefit of this or similar experience, and in keeping with the objective of developing life-long learning skills, this course introduces learning contracts and provides students with the opportunity to develop and apply learning contracts to fulfill course requirements. The student may propose a plan of action, with deliverable, measurable products or components, which may, by mutual consent of the student and instructor, replace any or all of the course requirements specified in the syllabus. The reading assignment for the first unit describes learning contracts in more detail, and allows students to determine whether they wish to develop such a mutual agreement to create some deliverable course outline, product or component, or whether to simply fulfill the requirements specified in the syllabus as written. In keeping with the established practice in institutions of higher education that teachers and courses will provide a syllabus outlining course requirements and expectations, students may choose between developing a custom learning contract and fulfilling the requirements specified in the syllabus as written.

Unit 2. Intercultural training

2	**Intercultural Training** • Teaching Cross-Culturally • The Hidden Curriculum • Understanding Traditional Learning Strategies • Formal Schooling and Traditional Learning • Intelligence and Learning Styles	**Readings**: Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, Chapters 1-5.

Unit 3. Trainer competencies for cross-cultural work

3	**Trainer competencies for cross-cultural work** • The Role of the Teacher • Teaching for Change • False Expectations • Learning to Teach Cross-Culturally	**Readings**: Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, Chapters 6-9.

Unit 4. Adult education

4	**Adult Education** • Basic principles • Pedagogy, Andragogy and Synergogy • Self-directed and life-long learning • Is Self-Direction and/or Life-Long Learning a ***Western*** concept/practice?	**Readings**: Summary of Brookfield's *Developing Critical Thinkers* Ormrod, *Human Learning,* Chapter 1. Definitions and Perspectives of Learning

Unit 4. Readings

Summary of: Brookfield, Stephen D. 1987. *Developing Critical Thinkers: Challenging Adults to Explore Alternative Ways of Thinking and Acting.* San Francisco: Jossey-Bass Publishers.

Overview

The Author

Stephen D. Brookfield is Distinguished Professor at the University of St. Thomas in St. Paul, Minnesota. He has also taught adult education at National-Louis University in Chicago and at Teachers College, Columbia University, as well as at other universities in the United States, the United Kingdom, and Australia. He has led many workshops on teaching, adult learning, and critical thinking throughout the world. "He has twice won the Cyril O. Houle World Award for Literature in Adult Education: in 1968 for his book *Understanding and Facilitating Adult Learning* and in 1989 for *Developing Critical Thinkers*. The former book also won the 1986 Imogene E. Okes Award for Outstanding Research in Adult Education."[3]

Purpose

The purpose of this book is to help the reader understand critical thinking, which the author defines as "reflecting on the assumptions underlying our and other's ideas and actions, and contemplating alternative ways of thinking and living" (p. x), how to think critically for oneself, to present approaches and strategies for developing critical thinking skills in others and the importance of critical thinking in a variety of personal and public arenas. Brookfield views critical thinking as "one of the important ways in which we become adults" (p. x).

Brookfield states three aims in writing the book:

1. "… to help readers understand the phenomenon of critical thinking." In this aim he includes identifying its essential components, giving illustrative examples, and outlining areas of further research.
2. "… to examine the various methods, techniques, and approaches that can be used by anyone seeking to help people develop better critical thinking skills."
3. "… to explore the opportunities for people to become critical thinkers in four specific arenas"—intimate relationships, workplace, political involvements, and regarding the mass media and their perceptions of their world.

Outline of the Book

The topics presented in each chapter summary are drawn from Brookfield's section titles.

[3] http://www.nl.edu/ace/Resources/Brookfield.html and http://www.geocities.com/stephenbrookfield/

Part One. Understanding Critical Thinking in Adult Life

1. What It Means to Think Critically
This chapter discusses how to recognize critical thinking, components of critical thinking, how others contribute to critical thinking, and concepts of critical thinking.

2. Recognizing Critical Thinking
This chapter discusses identifying and challenging assumptions, exploring and imagining alternatives, critical thinking as analysis and action, the process of critical thinking, phases of critical thinking, the role of helpers, and positive triggers to critical thinking.

3. Learning to Think Critically in Adult Life
This chapter discusses critical thinking and adulthood, the importance of critical thinking, how we acquire assumptions, and developing authentic frameworks of understanding.

4. How Critical Thinking Sustains a Healthy Democracy
This chapter discusses connecting private lives to issues and linking critical thinking to collective actions.

Part Two. Practical Approaches for Developing Critical Thinkers

5. Effective Strategies for Facilitating Critical Thinking
This chapter discusses affirming critical thinkers' self-worth, listening attentively to critical thinkers, showing that you support critical thinkers' efforts, reflecting and mirroring critical thinkers' ideas and actions, motivating people to think critically, regularly evaluating progress, helping critical thinkers create networks, being critical teachers, making people aware of how they learn critical thinking, and modeling critical thinking.

6. Helping Others Examine the Assumptions Underlying Their Thoughts and Actions
This chapter discusses critical questioning, critical incident exercises, criteria analysis, role play and critical debate, and crisis-decision simulations.

7. Techniques for Developing Alternative Ways of Thinking
This chapter discusses thinking creatively, and techniques for imagining alternatives.

Part Three: Helping Adults Learn to Think Critically in Different Arenas of Life

8. Using the Workplace as a Resource for Thinking and Learning
This chapter discusses critical thinking at the workplace, managers as critical thinkers, critical thinking in workplace democracy, developing theories in use at the workplace, critical thinking in action, and encouraging critical thinking at the workplace

9. Analyzing Political Issues and Commitments
This chapter discusses developing political commitments, concepts of political involvement, and programs for political learning.

10. Developing Critical Judgments about Television Reporting
This chapter discusses television and political socialization, media literacy, encoding, decoding, and deconstructing television, decoding exercises, content analysis, and autobiographical analysis.

11. Encouraging Active Learning through Personal Relationships
This chapter discusses significant personal learning, intimate relationships as contexts for critical thinking, recognizing critical thinking in intimate relationships, and encouraging critical thinking in relationships.

12. Being a Skilled Facilitator of Critical Thinking
This chapter discusses the notion of theories in use, a theory in use of developing critical thinking, processes of critical thinking, facilitating critical thinking, the facilitator as a helper of learning, and developing critical thinking as a learning conversation.

Epilogue: The Risks and Rewards of Helping Others Learn to Think Critically
This chapter discusses modeling risk taking, modeling assumption analysis, and modeling openness.

Discussion

The discussion that follows summarizes Brookfield's observations, occasionally interspersed with my comments or applications of his material to Christians living in our present world who want to make a difference as world (not worldly) Christians.

Part One. Understanding Critical Thinking in Adult Life

Critical thinking, as Brookfield uses the term, is far broader than its use in college critical thinking classes. It is not just the logical analysis of problems; it calls into question the fundamental assumptions with which people approach all aspects of life—whether these are derived from culture, family or other life experiences. These assumptions often subconsciously shape a person's view of what is possible, as well as what is "right." These assumptions influence, and may in fact govern, thoughts and behaviors without the person's awareness. "Being a critical thinker is part of what it means to be a developing person, and fostering critical thinking is crucial to creating and maintaining a healthy democracy" (p. 1). Critical thinkers are more likely to be informed about issues that affect their work and their lives, and, as they explore alternative solutions based on other assumptions, are in a better position to evaluate and execute these solutions in their relationships with others. Critical thinkers do not accept courses of action simply because an authority figure tells them to.

Brookfield identifies a number of critical thinking "themes" which he develops in this book:

1. "*Critical thinking is a productive and positive activity*" (p. 5). Critical thinkers are actively engaged, creative thinkers aware of alternative possible courses of action. They view the future with an enthusiasm about its possibilities, not a cynicism born of helpless fatalism.
2. "*Critical thinking is a process, not an outcome*" (p. 6). Critical thinkers are constantly evaluating and reevaluating themselves, their environment, and the process.

3. "*Manifestations of critical thinking vary according to the contexts in which it occurs*" (p. 6). Some critical thinkers function mostly internally, in their minds, conversations and writings; others affect their environment as the result of the actions they take as an expressing of their conclusions.
4. "*Critical thinking is triggered by positive as well as negative events*" (p. 6). Most critical thinkers are led to engage in this activity as a result of some significant triggering event. For some, it is the result of a traumatic experience or tragedy which changes the course of their lives—they feel compelled to make a difference in society or their close relationships. Others want to "give something back" as a result of a positive experience that causes them to reflect on their lives and experiences in ways they previously had not.
5. "*Critical thinking is emotive as well as rational*" (p. 7). For most people, the experience of critical thinking produces intense emotions, whether joy, euphoria, excitement, anxiety or fear. The process of questioning one's life assumptions can produce a sense of disorientation, and some quit at that point.

Brookfield identifies several components of critical thinking:

1. "*Identifying and challenging assumptions is central to critical thinking*" (p. 7). Critical thinkers actively examine and try to "identify the assumptions that underlie the ideas, beliefs, values, and actions that we (and others) take for granted" (p. 7). They then question these ideas and consider whether other assumptions might fit better with their personal, relational and work goals.
2. "*Challenging the importance of context is crucial to critical thinking*" (p. 8). Critical thinkers try to become aware of how assumptions shape their "habitual perceptions, understandings, and interpretations of the world" and how they influence their thoughts and behaviors.
3. "*Critical thinkers try to imagine and explore alternatives*" (p. 8). Critical thinkers try to understand other points of views and perspectives to find the context in which these alternatives make sense—whether these perspectives are those of other individuals or other cultures. This is especially significant for cross-cultural workers in dealing with other behaviors that lead to culture shock and the inability to function in a new cultural context.
4. "*Imagining and exploring alternatives leads to a reflective skepticism*" (p. 9). Critical thinkers believe that just because something has been done a certain way for a long time does not mean that it is necessarily the best way to do it now. They are skeptical of teachers, consultants, or politicians who claim to have *the* solution for all problems.

Most adults function as critical thinkers at times in their lives—they are dissatisfied with some aspect of their lives and decide to make a change. Sometimes others are involved in these events—a boss fires them, a spouse dies or leaves them, or some other event creates in them a teachable moment.

Critical thinking has more than just a cognitive component; it also involves a change of behavior. Critical thinking may provide justification for beliefs and behaviors. It involves reflective learning as a process for learning from the critical thinking process which is lived out in everyday life. Critical thinking involves a recognition of the cultural

factors that influence our assumptions and it leads to a change of attitudes. The process of exploring and imagining alternatives to our original assumptions can be both *liberating*, since we can change behaviors that limit or bind us, or *threatening*, since we realize that we can no longer simply trust the assumptions we have developed throughout our lives.

Critical thinking is a process of active inquiry, of analyzing assumptions and actions to determine the most productive and beneficial course to proceed with in the future—critical thinkers are not merely prisoners of their past assumptions, actions and choices. For a Christian, this process can be a revealing recognition of the grace of God.

Critical thinking is not the rejection of a commitment to particular ideas, actions or purposes, but it does require one to examine what he or she believes and why.

> As critical thinkers we can still hold passionately to certain beliefs, actions, and causes. However, our commitment is not slavish or uninformed, the result of successful socialization. Instead, it is arrived at after skeptical scrutiny and after being repeatedly tested against reality as we understand it; and this commitment is all the more strong because it has passed through the fires of this critical analysis… If asked, we can justify our reasons for our commitment and point to evidence in its support (p. 23).

I believe this is in keeping with what the Apostle Peter writes:

> "But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander" (1 Pet 3:15-16, NIV).

The process of critical thinking often begins with a perceived contradiction between "how the world is supposed to work (according to assumptions acquired and trusted up to that point) and their own experience of reality" (p. 24). This may lead to a self-examination, a reflection on what is causing the disconnect between past assumptions and present realities. Though critical thinking often begins with an external trigger, it rarely begins as a result of a conscious choice to become critically reflective. The process of exploring the disconnect between assumptions and reality is often made easier when carried out with the help or involvement of others.

Critical thinking often passes through a number of identifiable phases. Though many writers use different terms to describe them, there is a general consistency among the phases identified:

1. *A trigger event*—most writers emphasize negative rather than positive triggers.
2. *Appraisal*—a period of self-reflection following the trigger event.
3. *Exploration*—a search for ways to decrease the discomfort initiated by the self-examination.
4. *Developing alternative perspectives*—ways of thinking that help the thinker "make sense" of the new situation.
5. *Integration*—weaving these new ways of thinking into our lives.

Helpers are important to the process of becoming a critical thinker. These may be professionals—"educators, counselors, therapists, trainers, or human resource developers"—or friends or colleagues who allow us to see ourselves in new ways.

Positive triggers can lead to new perspectives because the sense of meaning, joy, and significance they add to our lives inspires us to involve ourselves in something beyond ourselves.

Critical thinking is not just negative—being a critical person destructively tearing down the structures and assumptions that give meaning to our lives and the lives of those around us. Sometimes, on critical reflection of our circumstances, we may decide that things should remain the way they are. Other times, we may think of ways to change things for the better—ways that are more effective or compassionate.

Critical thinking is often an aspect of maturation more characteristic of adults than children. However, many adults may be critical thinkers in some areas of life but not others. When learning new information, it is hard to critically reflect on the value of the new material, since no deeply held norms or assumptions exist regarding the new material. In testing the new information against life experience, the person develops a framework in which to evaluate the information.

Although critical thinking is culturally bound, it is nevertheless valuable in a person's development. Some cultural assumptions may be difficult to identify until the thinker is confronted with different assumptions held by people of other cultures. Critical thinking is an important part in the process of becoming an adult—the rethinking of the assumptions, beliefs and values developed in childhood.

People who are not critically reflective tend to become passive and even (subconsciously) fatalistic, because they do not stop to think about whether or how they can make a difference in their life situation.

We acquire assumptions in life through our life experiences. "Assumptions are the seemingly self-evident rules about reality that we use to help us seek explanations, make judgments, or decide on various actions. They are the unquestioned givens that, to us, have the status of self-evident truths" (p. 44).The assumptions influence our relationships, our understanding of human nature, our view of social roles, duties, and obligations. "Making explicit what is implicit in how we look at the world is a central task of critical thinking" (p.44).

Human beings try to find meaning in their life experiences. This meaning is encoded in interpretive frameworks of cultural and psychological assumptions that people use to make things make sense.

To help another person examine their assumptions and beliefs, we must first move into their "framework of understanding" to be able to see things from their perspective. That does not mean that we believe what they believe, but that we understand the sense behind their viewpoint. People often greatly value the discourse that takes place when they feel truly understood, even if the helper does not believe what they believe.

Brookfield believes that critical thinkers are necessary for a healthy democracy because as adults come to understand themselves, they feel more connected to what is happening outside themselves—in their work and in the public arena. They become empowered by the idea that they can and should do something to improve society through the steps that they themselves can take. In a Christian context, God has put us in the

world to be salt and light (Mat. 5:13-14)—we are to make a difference in the location, culture, business, society, and relationships where God has placed us.

Critical thinkers often become the leaders and motivators behind collective actions to improve society—they realize that singly they may not make much of a difference, but since their reflection drives them to take action for the betterment of society, or the environment, or world evangelization, they cannot sit idly by. So they go out as encouragers, or crusaders, to motivate others to become involved, so that something that is too big for one person can actually be accomplished.

Part Two. Practical Approaches for Developing Critical Thinkers

Since critical thinking is so important for the individual, economic, political, and social well-being of society at large, how do we develop critical thinkers?

Critical thinking usually, though not always, takes place in a climate in which it is nurtured and encouraged. Critical thinking in a group would involve group members identifying and questioning assumptions of the group, and exploring alternative ways of thinking and acting. The group would then reflect on these to decide whether any of them would be conducive to producing actions or behaviors that meet with the groups values and beliefs, and which would lead to furthering the group's goals and objectives. A group valuing critical thinking would encourage diversity, alternative approaches, risk taking, flexibility, spontaneity, and openness.

Brookfield offers several rules of thumb for helpers in helping people think critically:

1. "*Affirm critical thinker's self-worth*" (p. 72). People must be reassured that they are valued as people, so the process of developing their questioning of assumptions must not be done in a way that threatens their personhood.
2. "*Listen attentively to critical thinkers*" (p. 73). Listening skills are essential for helpers of critical thinkers. Listening is not passive—it involves actively engaging with the other person to be able to understand their viewpoint. These skills include both verbal and nonverbal communication.
3. "*Show that you support critical thinkers' efforts*" (p. 74). Beginning critical thinkers often need support and encouragement, since they may feel threatened and intimidated by the process. This encouragement may involve both challenging existing assumptions and structures, while providing questions and guidance that may lead them in creating new structures.
4. "*Reflect and mirror critical thinkers' ideas and actions*" (p. 75). Daloz (1986) views the mentoring process as one of holding up a mirror which allows students to extend their own self-awareness. This excellent book, updated and expanded in Daloz (1999) presents an interesting glimpse of the process of guiding adult learners using the metaphor of learning as a transformative journey. "By conveying to learners, clients, trainees, colleagues, and friends how their behaviors look to us, we can help them become aware of the assumptions under which they are operating" (Brookfield, 1987, p. 75).
5. "*Motivate people to think critically*" (p. 76). Another person's support of our ideas can be a powerful encouragement and motivation to continue developing ideas or actions which are initially tentative. This encouragement must be

tempered with some sense of realism, so that we are not encouraging people to do something at which they cannot possibly succeed.

6. "*Regularly evaluate progress*" (p. 78). Since critical thinking is a dynamic, continuous process, there must be regular times of evaluation to determine what has been successful and to learn from past mistakes.
7. "*Help critical thinkers create networks*" (p. 79). Most people "who are exploring some new area of knowledge or skill do so deliberately and self-consciously within a network of fellow learners. These networks serve to motivate their members, to provide a sense of support and belonging" and to provide other resources.
8. "*Be critical teachers*" (p. 80). "Critical teaching is helping learners to acquire new perceptual frameworks and structures of understanding" (p. 82).
9. "*Make people aware of how they learn critical thinking*" (p. 82). Help your learners understand their learning styles.
10. "*Model critical thinking*" (p. 85). People tend to learn from role models who are clear, consistent, open, and specific communicators.

Other approaches for developing critical thinkers include critical questioning, critical incident exercises, criteria analysis, role play and critical debate, and crisis-decision simulations. Leading people into critical thinking involves challenging them in ways that lead to their own reflection on developing self-awareness, seeing alternative opportunities or options, and actually taking action. Asking critical questions is a key way of leading people into considering the basis of their beliefs and values, rather than just taking them as given by their culture or life experience.

Imagination is a key to developing alternative ways of thinking. Too often, formal education emphasizes its own structures and norms, and is perceived to oppose creativity and imagination. Imagining alternative courses of action may be threatening to adults who choose the comfort and security of doing things "the way we have always done them."

Mentors and other helpers can "offer new cognitive maps, suggest new conceptual language, and serve as mirrors to help protégés see their actions from alternate viewpoints" (p. 113). Imagination cannot be forced. Creative thinkers can make informed choices from among a number of possibilities. Creative thinkers are nonconformists—"They possess antipathy to highly structured, inflexible, bureaucratic institutions and prefer to trust their own intuition and judgment for moral direction rather than relying on external authority" (p. 115).

Characteristics of creative thinkers include:

1. Rejecting "standardized formats for problem solving."
2. Wide ranging interests in divergent fields.
3. Taking multiple alternative views of a problem.
4. Viewing the situation contextually rather than absolutely.
5. Developing alternate approaches experimentally, through trial-and-error.
6. Future orientation toward possibilities, valuing change.
7. "Self-confidence and trust in their own judgment" (p. 116).

Those helping people develop critical thinking skills need to focus on developing these characteristics in their protégés. Since most societies tend to discourage

nonconformity, developing these characteristics is often easier when a person is surrounded by others who are demonstrating these characteristics as well.

Brookfield identifies several techniques for developing alternative ways of thinking, including brainstorming, envisioning alternative futures, developing preferred scenarios, futures invention, and esthetic triggers—poetry, fantasy, drawing and photography, songwriting, and drama.

Part Three: Helping Adults Learn to Think Critically in Different Arenas of Life

This part of the book focuses on helping others learn to think critically in a number of areas of life—the workplace, political issues and commitments, the mass media (especially television), and in personal relationships. It concludes with a chapter discussing the skills involved in "Being a Skilled Facilitator of Critical Thinking." This chapter discusses the notion of theories in use, a theory in use of developing critical thinking, processes of critical thinking, facilitating critical thinking, the facilitator as a helper of learning, and developing critical thinking as a learning conversation.

Critical thinking is a part of everyday life, but academics frequently make it more difficult to understand than necessary. It is a part of the everyday struggles to build and improve relationships, find and create meaningful work, and understand the outside world. "Criticism" often has negative implications—to be critical appears negative or arrogant, and to be criticized implies some failure or fault on the part of the recipient.

"Critical thinking comprises two interrelated processes: identifying and challenging assumptions, and imagining and exploring alternatives" (p. 229). When either process occurs without the other, as is often the case, problems ensue. Often assumptions are criticized without suggesting alternatives; on the other hand, thinking up alternatives without analyzing the assumptions on which they are based leads to utopian dreams. **Thinking** is often thought to be a passive activity. America culture values action, and to many, "merely" thinking is undervalued. Teachers and facilitators of critical thinking must emphasize the active component of thinking. Critical thinking is a process which alternates thinking or reflecting on the problem or topic to come up with new solutions or strategies, testing these solutions, reflecting on the results, and fine-tuning these actions. "The central point, however, is that thinking *is* action" (p. 230).

Brookfield presents "a theory in use of developing critical thinking." "The concept of theories in use … was described as being composed of (1) the contextually grounded ideas about what approaches work well in particular contexts, (2) some explanations as to *why* they work well, and (3) a readiness to alter these practices according to changing contexts. Theories in use are the privately developed and proven ways of performing that practitioners know in their hearts to be true" (p. 230).

Brookfield presents his theory in use of developing critical thinking in two sections (processes and guidelines) based on his experience.

Processes of Critical Thinking

1. "*Processes of critical thinking are person-specific*" (p. 231). People vary in the ways they respond to situations based on genetics, personal abilities they develop, life experiences, personality and cultural background, of which the last two seem to be most important.

2. "*Emotions are central to critical thinking*" (p. 231). Many people find the process of questioning long-held assumptions a threatening and anxiety-producing experience.
3. "*Intrinsic and extrinsic reasons for thinking critically are both important*. Learning to think critically can be arduous" (p. 232). People who stick with the process are those who have both an internal and external motivation for learning to think critically.
4. "*Critical insight often occurs unexpectedly*" (p. 232). Often flashes of insight occur while reflecting on some apparently unrelated area of life. Skilled facilitators are free to explore areas and concepts that are seemingly unrelated to the topic at hand that are significant to the learners.
5. "*Peer support is crucial to thinking critically*" (p. 232). Most learners approach the process of thinking critically with some hesitation. The support of a group of learners experiencing the same feelings in their exploration lends support and legitimacy to the process for other learners. Learners who receive that support are more likely to accept their own perceptions and conclusions.

Facilitating Critical Thinking

1. "*There is no standard model of facilitating critical thinking*" (p. 233). This is to be expected since the subject matter itself dictates that answers and solutions are contextually derived, depending on the audience, subject matter, personalities of facilitators and learners, expectations and life experiences of the learners, and institutional constraints.
2. "*Diversity in methods and materials is necessary*" (p. 233). Since learners come to the experience with a diversity of backgrounds, abilities and experiences, the facilitator must use a variety of approaches to tailor the learning experience to the learners' needs. Learners have different learning styles, degrees of independence, ability to make connections between topics and concepts, and facilitators need to have materials available to cater to these needs.
3. "*Perfection is impossible*" (p. 234). As a facilitator you will never meets every learner's expectations.
4. "*Learner satisfaction is not the sole aim of critical thinking*" (p. 234). Courses and seminars are often judged as successful or unsuccessful on the basis of participant approval or enjoyment. However, people often learn more when they are challenged beyond their comfort. "If we feel that we are successful only when people leave our workshops and courses feeling pleased with the activity, we may hold back from challenging learners and asking them to face some uncomfortable or confusing ambiguities" (p. 234-5).
5. "*Risk taking is important*" (p. 235). Taking risks with group learning means that not all experiences will be successful.

The Facilitator as a Helper of Learning

Facilitators of critical thinking must be careful how they "conceptualize their role." They often view themselves as teachers, but "To many people, teachers are people who stand in front of their classes and, through the force of their personalities, direct and

control other people's learning activities." Inspiring teachers are those who hold the attention of the class, encourage and entertain through personal enthusiasm and love of the subject matter. This kind of teacher often does not instill critical thinking skills in their students.

"The purpose of facilitation … is to help people learn" (p. 236). Success depends on the learner's development, not the teacher's performance. The facilitator should ask him or herself "How does what I'm doing contribute to my participants' becoming critical thinkers?" (p. 236). Success is measured in terms of improved ability to think critically, not in classroom performances.

Developing Critical Thinking as a Learning Conversation

"A useful metaphor for describing the process of developing critical thinking is that of a learning conversation" (p. 238). These activities have some common features—"they are reciprocal, they involve risk, surprise and spontaneity, and they entail disagreement, diversity, and challenge."

1. "*Good conversations are reciprocal and involving*" (p. 238). Participants are involved as speakers or listeners. As speakers, they respond, reply, expand on previous discussion, and open new areas of discussion. As listeners, they process what is being said, interpret the conversation in light of their own experience, and prepare for their next contribution. Both roles are essential to a good conversation.
2. "*The course of good conversations cannot be anticipated*… When we begin a conversation, we embark on a journey without knowing our final destination" (p. 239). If we know how the conversation will go, we usually try to get out of it as soon as possible, because we are talking to people who are only expressing their own positions. When we ask people to identify their assumptions, we don't know where the process will lead.
3. "*Good conversations entail diversity and disagreement*" (p. 240). "A measure of diversity, disagreement, and challenge is central to helping people think critically. Unless we can accept that others have views very different from ours, and that a multiplicity of interpretations of practically every idea or action is possible, we will be unable to contemplate alternatives in our own thoughts and actions" (p. 241).

Brookfield's conclusion is that "This book is … one part of a learning conversation" (p. 241).

Critique of the Book

This book does an excellent job of presenting the need for critical thinking and applying it to various areas of adult life outside the academic setting. Its value lies in taking a subject of importance to educators and showing the need for the subject in all areas of human endeavor.

Though Brookfield does not mention any religious orientation, as a Christian I was challenged with the awareness that many Christians do not understand the need for critical awareness of their world and society. I have been aware since high school and college that thinking Christians are in a very small minority; Francis Schaeffer, Harry

Blamires and others tried to challenge Christians to become thinking Christians thirty and more years ago.

As an educator involved in preparing missionaries for cross-cultural service, I have become increasingly aware of the need to instill a value for sensitivity and understanding (what Brookfield describes as exploring alternatives) into our students before we send them into the world. I have become increasingly concerned at what appear to be a growing number of people who leave their field of service after one term or less for various reasons. It is my opinion based on anecdotes and casual conversations that a large part of this attrition is due to interpersonal and intercultural conflicts that could be resolved or mitigated through a commitment to understanding life from the other person's perspective.

Brookfield may frighten people away from pursuing critical thinking by honestly pointing out the ways that people can find it threatening, and just plain hard work, but I see this as an honest disclosure, not a weakness.

Application to Higher Education

The principles in this book can be applied to higher education in many ways. The process of education involves guiding a learner into a growing awareness of a cognitive or skill area. This is often done by a teacher who has mastered the area. The teacher identifies key concepts, themes and content, and then shares them with the learner. Adult learners, however, often bring to the learning situation a wealth of experience and background which provide a framework on which they can build the material into their own lives in a richer, more expansive way than a learner with little prior experience.

Many times classes are taught as a way of communicating an existing, pre-packaged body of knowledge and skills, to the learner; learners then demonstrates their mastery by being able to answer questions that the teacher may pose on that material. Knowledge, however, is not enough. Unless the student is able to use the material to make a difference in their future life or career by applying that knowledge or those skills to achieve a desired goal or a change of thinking or behavior, that class was quite possibly a waste of the learner's time and money.

A key to applying knowledge in the real world involves creatively and critically using it in real life situations. This book addresses issues involved both in developing these thinking skills, and in developing and maintaining the interpersonal and intercultural relationships necessary to get those thoughts accepted by the people with whom one works.

The process of education must begin from a moral foundation—it is not enough to know and use information and knowledge, its use must be guided by principles of morality and ethics so that the knowledge will not be misused. Most people live their lives with a set of moral principles derived unquestioningly from their life experiences. Many Christians do not stop to consider how their beliefs and values are derived, whether from culture or from Scripture, and they live unexamined lives.

Once people begin to know themselves, they can move on to build success in relationships, vision, and implementation of that vision to accomplish the tasks and mission that that vision instills. This book reminded me of a significant quote on the importance of education, and the process of critical thinking in a Christian context (Holmes, 1975, p. 5)

> Training, in contrast to education, develops skills and techniques for handling given materials and facts and situations. Education admittedly includes some training in the earlier stages of learning. But the educated person shows independence and creativity of mind to fashion new skills and techniques, new patterns of thought. She has acquired research ability, the power to gather, sift, and manipulate new facts and materials, and to handle altogether novel situations. The educated Christian exercises critical judgment and manifests the ability to interpret and to evaluate information, particularly in the light of the Christian revelation.… If she is to act creatively and to speak with cogency and clarity to the minds of her fellows, the educated Christian must be at home in the world of ideas and people. Christians, unfortunately, often talk to themselves.

This book emphasizes that what a person *does* grows out of who a person *is*. Critical thinking skills do not guarantee success, but a lack of developing and applying these skills in all areas of life—work, relationships, evaluating ideas presented by politicians and the mass media—may lead to passivity and a failure to achieve what a person might otherwise have been able to accomplish with his or her life.

Some Christians may feel threatened by Brookfield's position that all knowledge, beliefs and values should be examined critically, but I believe that a thinking Christian has nothing to fear from such an examination. People whose faith is so fragile that it cannot withstand such scrutiny are probably on shaky ground in other areas of life as well. Jesus himself told his followers to "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind' ; and, 'Love your neighbor as yourself.'" (Luke 10:27, NIV). By tying these two commandments together, I believe Jesus was telling us that the love He commands his followers to have toward God and other people involves many of the dimensions of critical thinking outlined in this book.

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Unit 5. Integration of adult learning and facilitation

5	**Integration of adult learning and facilitation** • Adults prefer to be and are largely self-directed • Facilitation provides assistance in the learning process. • Facilitator provides encouragement, supervision and evaluation	**Readings**: Malda's Summary of Daloz's *Mentor: Guiding the Journey of Adult Learners.*

Unit 5. Readings

Summary of: Daloz, Laurent A. 1999. *Mentor: Guiding the Journey of Adult Learners*. San Francisco: Jossey-Bass Publishers.

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Overview

The Author

When this book was published in 1999, Laurent A. Daloz was serving as an associate director and faculty member at the Whidbey Institute in the state of Washington. He has worked in Nepal, New Guinea, West Virginia and Ohio. Daloz lived in Vermont for several years, where he helped to found the nontraditional community college system. He gained years of experience as a mentor to adult students while he was a faculty member at the Norwich University Adult Degree Program, the Johnson College External Degree Program, and the Lesley College Intensive Residency Option. This book is a result of his reflections on his personal experience as a mentor to adult students.

Purpose

In the preface to the first edition (titled *Effective Teaching and Mentoring*), Daloz points to the current "educational crisis" which has lead critics to call for quality and excellence in higher education. Daloz claims that quality and excellence in education is demonstrated in the growth of the students and in the care the teachers have for their students and about the subject. The purpose of the book is to show practical ways in which a teacher, acting as a mentor, can guide his student through the "transformational journey" which is growth. The subject of the book is the adult learner, and Daloz writes mainly to teachers who also act as advisors. He includes many stories from literature as well as from his personal experience in order to help the reader understand adult development, the transformative journey of growth, and the role of the mentor.

For the second edition, Daloz has attempted to incorporate developments and issues concerning mentoring which have come to his attention since the publishing of the first edition. He has also made an effort to include more discussion on failures in mentoring.

First Shards: The Search for Meaning as a Motive for Learning
"We are all adult learners" (p. 3); learning does not end with graduation from school. Adults go through continual growth and change. These changes and growth can be brought about by education itself, or at times education helps adults through times of change. Education, like a journey, is different for each person. Also like a journey, an education has direction, and progress can be noted along the way. The question for the educator is therefore, "*Where are our students going, and who are we for them in their journey?"* (p. 5).

Daloz describes two adult learners he mentored: Emerald and Ed. Emerald was a young widow and a returning student who was working towards a business degree in order to be a better bookkeeper in her brother's business. As part of her degree, she was also taking classes in religion and archaeology, apparently looking for a deeper meaning to her life. Ed was a former farmer and recovering alcoholic who was being supported by his wife while he studied psychology in order to help others someday. According to Daloz, both learners "are part of a major revolution in higher education, one that has seen the proportion of older students in classrooms double within a single generation" (p. 13).

This "revolution in higher education" has lead to several changes in higher education: the creation of part-time enrollment options, different financing options, increased availability of night classes, and the use of different teaching methods. Educators have realized that adult learners have "a breadth of experience and depth of emotional capacity" (p. 14) not typically found in college-age students.

Daloz likes to conceptualize learning as a metaphorical journey. The idea of being on a journey with a destination keeps adult learners moving and gives them a sense of purpose. It also explains some of the large differences among adult learners—differences that are not directly related to age. "…some had simply traveled more than others; some seemed never to have left home, while others had gone centuries away" (p. 15). Because each student is on his own unique journey, the role of the educator differs with each student. Daloz ends the first chapter with the question, "*What is my place in the growth of those I care for?"* (p. 16).

Mentors, Myths, and Metamorphosis: Education as a Transformational Journey
"If mentors did not exist, we would have to invent them" (p. 17), claims Daloz. Mentor figures are found in much of our literature, stories, movies, myths, etc. In keeping with the journey metaphor, Daloz sees the mentor as a guide along a journey, imparting wisdom as someone who has already made this journey. The original "Mentor" was a character in Homer's Odyssey. Mentor was an old friend of Odysseus who acts as a guide to Odysseus' son Telemakhos, helping him to mature.

Mentors have been shown to be important at key points in people's careers (particularly at the onset and later turning points) and in adult higher education. Mentoring in higher education is, for the most part, an informal process. Daloz stresses that in a mentoring relationship, the student—not the mentor—should be central. He says that a good mentor

listens to the *student's* dream. "Mentors have no more meaning without students than answers have without questions" (p. 22).

Stories are important to the process of growth. Daloz sees the ability to understand and create stories as a product of higher stages of development. When children are developmentally capable of creating and understanding stories, they are also able to use stories to put their childhood fears into a context. Because stories are linear (they go in a direction), they can also give the reader's life meaning. Understanding a story can also develop insight, which is why many great teachers answered their students' questions with a story rather than an answer. "A good story transforms our vision of the possible and provides us with a roadmap for the journey ahead" (p. 23).

Most stories involve some type of journey. Daloz sets forth the story of the Garden of Eden as a prototypical "journey" story. It begins in the "old world" (home). The middle involves a departure from the old world and is marked by confusion, uncertainty, and fear. At the lowest, darkest point of the journey away from the old home, a transformation occurs. According to Daloz, one *must* "get lost" in order for this transformation to occur. The story ends by coming out of the darkness and into a new world—which is often the old world seen from a transformed perspective, or given new meaning. Through this journey, the mentor is "someone who has already taken the journey" (p. 28) and brings hope to the traveler.

Daloz refers to Virgil, of Dante's *Divine Comedy*, as a prototypical mentor. As Dante begins his search for his love, Beatrice, he is met by Virgil, who comes as an emissary from Beatrice and leads Dante on his journey. At first, Dante is completely dependent on Virgil (who has already made this journey and knows the way), even being carried by him at times. As the journey progresses through the pit of Hell (Dante's transformational experience) and back up towards Purgatory, the two men grow equal. Virgil eventually lets Dante finish the last leg of the journey on his own momentum.

A model for mentors of adult learners, Virgil "begins by engendering trust, issuing a challenge, providing encouragement, and offering a vision" (p. 31) to Dante. He engendered trust by coming as an authority in the beginning of the journey, providing the frightened and uncertain traveler with confidence. Daloz warns of the danger of mistakenly believing the mentor to be the source of wisdom rather than the guide to wisdom. The mentor offers encouragement and support along the journey but also challenges the student and welcomes disagreements and differences in opinion. The mentor, because of his experience, is able to explain things that the student cannot understand, and he acts as an advocate for the student ("explains" the student to others when need be). Once the student has gone through a transformation, the mentor lets the student finish his journey on his own.

Daloz concludes the chapter with the story of Eric, an engineer in his mid-30s with a very structured outlook on life, who was returning to school. Eric openly stated that he only wanted to get a degree (that "piece of paper") in order to change his career. Over time, he admitted that he would like to do something he enjoys for a living and was feeling a

sense of urgency because of his age. While working in an organizational behavior tutorial (with a professor he grew to appreciate), Eric realized that some situations do not have a single correct answer, but can be dealt with through different approaches. Daloz, his advisor through his degree, realized that Eric was growing, but admits that he was unsure exactly how he was growing. He points out that the mentor sometimes helps a student through only *part* of a journey, and not the entire process. The mentor should step back and look at his student's journey from a broader perspective.

Maps of Transformation: How Adults Change and Develop
In this chapter, Daloz examines three theories of adult development via the stories of three individuals. He likens theories of development to maps. Just as different kinds of maps look at the same piece of land from different perspectives (weather maps, political maps, historical maps) and for different purposes/goals, so do the various theories examine development from different perspectives with different outcomes. Like maps, these theories imply direction. Daloz looks at three bodies of developmental theory:

1. *Psychosocial/phase theory,* which is concerned with psychological processes in the context of age;
2. *Stage theory,* which is not strictly tied to age, but like Piaget's stages of child development, deals with stages of understanding and awareness;
3. *Intellectual and ethical development theory,* a bit different from the first two theories, is concerned with the "journey from naïve and simplistic thinking to complex and relativistic reasoning" (p. 48).

Daloz first introduces the reader to Dave: energetic, highly successful, confident and decisive, he began a degree program in his mid-30s. Eight years later, he was a different person, struggling internally. He realized that he did not like himself and did not know and understand as much as he had previously thought he did. He considered his former self to be materialistic and not very genuine. Despite his internal struggles, he also recognized that he was being more truthful with himself.

Dave's experience can be understood through the stage theory described by Levinson in *The Seasons in a Man's Life* (1978). Levinson divides men's lives into four stages, focusing in on the two middle stages of early adulthood and middle adulthood. Early adulthood, beginning around the age of 20, is when a man begins to join the adult world on its terms. The focus is on getting a job, starting a family, and becoming competent in something—it is the stage during which the man forms his "dream" for his life. During the stage of early adulthood, the mentor is "living proof that it can be attained" (p.54).

During the next stage, middle adulthood (starting in the late 30s), the man goes through a mid-life transition and re-examines his life with a sense that death is approaching. According to Levinson, the adult male tries to balance four different "polarities": young-old (the male in middle adulthood is both young and old), creation-destruction (the capacity for evil/good), masculine-feminine, and attachment-separation (dealing with the boundaries between self and others). Which end of each of these polarities is valued depends highly on culture. By the time the man is in his mid-40s, he has re-aligned himself on each of these four polarities and begins to restructure his life based upon these new alignments.

According to Daloz, Dave was going through Levinson's mid-life transition. He was re-examining his life, questioning his beliefs and assumptions. Some of the courses he was taking in his formal education were contributing to this transition, but more importantly, his mentor helped to bring the questions out "in giving them legitimacy and giving the student permission to go about answering them" (p. 60).

Next, Daloz introduces the reader to Sandy, a 33-year-old wife and mother enrolled in an educational program at her husband's encouragement. She sees herself as moving towards independence, away from the security of her family (parents). She was beginning to take responsibility for her own emotions, thoughts, and actions.

For phase theorists like Levinson, the individual grows through each phase. Stage theorists, on the other hand, believe that the person may or may not grow as she passes through each stage. Kegan describes his stage theory in the book *The Evolving Self* (1982). According to Kegan, as a person moves up through stages, she alternates between being more concerned with others and being more concerned with herself. In the *impulsive stage*, the child *is* her impulses, and only sees the world from her own perspective. With age, the child moves into the *imperial stage*, when she recognizes that she and others *have* impulses and begins to understand the concept of reciprocity. When a person reaches the *interpersonal stage* (usually the teen years), her focus shifts back to herself as she tries to define herself through her relationships. Later in life, she defines herself in relation to others on her own terms in what Kegan calls the *institutional stage*. The final stage is the *interindividual stage*, when the person yields herself to something greater; this stage is marked with compassion towards others.

Many adults returning to education are in Kegan's interpersonal stage, moving into the institutional stage. "This is a time when people think of career rather than simply job; goals and a sense of achievement take on a new sense of power" (p. 68). Sandy was moving out of the interpersonal security of her family and starting to define herself on her own terms. The mentor must move carefully with somebody like Sandy, as "her marriage may experience strain as she redefines the terms of relationship, taking her own needs into account in a new way" (p. 69).

The final adult learner we read about in this chapter is Monique, a 26-year-old secretary with little formal education. She believed that having a diploma was the only reason why less experienced people got better jobs than she did; she was unwilling to see any reasons within herself for not receiving any promotions. At one point in her education, she took two classes concurrently: "The Challenge of Sexuality," which dealt with societal values and gender; and a photography course. She preferred the photography course because it was more "factual," and was appalled by the (perceived) sexually frank discussions in the sexuality course. In her discussions with Daloz, it became obvious that she was unable to view her learning globally; that is, she could pick out individual aspects which she liked or disliked, but couldn't connect those details to any whole. She was most interested in hearing the facts from "experts," and when she began to realize that some "experts" disagreed, her initial desire was to pick which of these experts had the right answer. She

eventually admitted that sometimes there is no single "right" answer, recognized that people have differing principles, and realized that she had been narrow-minded in the past.

W.G. Perry's scheme of intellectual and ethical development (1968) offers a "powerful way of understanding the struggle that Monique and students like her go through as they attempt to make better sense of what they think is right and wrong, and under what circumstances" (p. 75). His scheme reflects the journey metaphor, which Daloz appreciates. The learner begins her journey with a clear sense of right vs. wrong and good vs. evil, as established by authorities outside of herself. The learner is a passive recipient of facts and Truth, both of which are told to her by teachers, who she sees as experts. When the learner sees that authorities disagree with each other, the Truth becomes unclear for her. At this point, Perry says that the learner can take one of three paths: she can reject the vagueness and decide to return to naïveté; she can decided to move no further and embrace simple relativism; or she can move ahead to understand truth in a new way, realizing that "there are many truths; not all are of equal validity" (p. 76).

In Perry's scheme, the learner moves through hierarchical stages starting with dualism (marked by a reliance on authority), moving to an acceptance of the multiplicity of truths (at which point she may either think for herself, or conclude that nobody really knows anything), and hopefully ending with contextualism (she sees the interrelatedness of things and recognizes that there are different opinions and different ways of arriving to the same opinions). The mentor can help the learner accept vagueness, and explore differing truths. He can help the learner to see from the perspectives of others by encouraging her to articulate other peoples' opinions. Articulating differing opinions is helpful in building reason in the learner. Daloz warns strongly against pushing the learner.

Learning as a Transformative Journey

The Deep and Savage Way: The Unsettling First Steps of an Educational Journey
In this chapter, Daloz looks at the first part of the learning "journey" of adults returning to formal education. At the beginning, the student faces many changes and uncertainty. Some adults handle this uncertainty well, while others experience more difficulty. Although the impending learning and/or changes may seem exciting to the student, the most common emotion experienced by adults returning to education is fear. "…fear both blinds and paralyzes" (p. 93) It is at this point that the mentor first steps in. The student often sees his mentor as an ideal person and lavishes him with praise. The high view of the mentor is the student's defense against fear. As a result, the mentor is in a position of power; he is the dominant one in the relationship. As the learner grows in confidence, the relationship becomes more egalitarian, but that transition is not always smooth. Daloz gives three examples of mentor-student relationships at the onset of the transformative journey.

Betty, 43 years old and recently through a traumatic change in her family, experienced a conversion to born-again Christianity. As she dealt with the break-up of her family, a fundamentalist group gave her emotional and tangible support. Betty decided to return to

school to study for her new nursing job. She was intelligent, open and likeable, but her mentor, Ken, saw her as constrained from learning because of her religious beliefs. Ken, who was at the tail end of his own mid-life transition, believed she was using her religion as a protective device. Betty saw Ken as a father-figure initially yet was not afraid to have several conflicts with him. Ken became increasingly frustrated by what he saw as roadblocks to growth in Betty. In addition, he began to believe that Betty was infatuated with him and decided to back off as her mentor. The relationship was put on hold, in a sense, and Betty's transformation (from Ken's perspective) went unrealized.

Jean, a 35-year-old wife and mother of teenagers, was forced to leave her role as homemaker and support the family after her husband was disabled in an accident. She was working cleaning hotel rooms and decided to take up secretarial studies. She entered her education feeling fearful and lost. She held her mentor, Dolores, in great admiration yet felt free to disagree with her at times. Dolores felt that Jean had tremendous potential to learn and to think for herself. After some time, frustrations from home began to threaten Jean's education: she had difficulty finding a place or time to study at home; her husband was frustrated by her absences; her teenage daughter with a baby moved back in; finances were tight. Jean seriously considered quitting school in order to spend more time at home. Dolores was aware of these frustrations, although she saw very little of Jean. They had little contact with each other, but Dolores was a source of hope to Jean by way of example and through their positive relationship. In the end, Jean still conveyed things in black and white, but she learned to express herself more and began to see other options in education than secretarial studies. Dolores felt she could have done more for Jean but Jean did not initiate contact often.

One of the principles that Dolores held to was to take into consideration that the learner has a life outside of school. Daloz encourages mentors to be aware that adult learners live in different contexts than do under-graduate students. He does not recommend a relaxing of standards; rather, he encourages the mentor/educator to be more flexible in assignments, class times, etc. An awareness of the student's whole life can help the educator to make connections between the subject matter and what the student experiences.

Richard was a college dropout with no career or commitments. He defined freedom as the rejection of authority. He believed that children should not be forced to go to school; they would grow up better in freedom. He frequently argued in favor of communal living, but had few successes at doing it. Whenever someone else tried to engage him in a discussion of his beliefs, he would simply revert to the "party line." Richard enrolled in a course of studies at a progressive English school, the only educational institution he saw as legitimate.

Richard's mentor, Hank, felt from the start that Richard wanted to convert him as well as receive confirmation for his beliefs. For Hank, the goal of education is freedom. "A good education should free people from their past and from their own cultures, without depriving them of either" (p. 114). Hank had mixed feelings about Richard at the onset—

he saw Richard as sincere and passionate, but too rigid. Richard, on the other hand, appreciated Hank's non-judgmental attitude.

The study began well for Richard, as he and Hank looked at the subject of freedom and education from different cultural and historical perspectives. His first assignment was a paper describing his own ideas. This gave Hank a starting point from which to work, as well as giving Richard a sense of acceptance. For his second paper, Richard was supposed to express Plato's ideas on society from Plato's own perspective, but instead gave a subjective critique and consequently received a bad grade, which was difficult for him to handle. Hank feels that as Richard rewrote the paper, he began to realize that he did not really have his own ideas, but got them from his "countercultural heroes."

Hank's goal was for Richard to be able to see an issue from a different perspective. He gave support and although he did not judge Richard's ideas, he challenged Richard to think for himself. Richard's views on freedom did not seem to change, but by the end of the course, he was able to accept multiplicity and was quieter and less self-confident (which, in his case, were both good things).

Daloz concedes that the mentoring relationships he describes above are not always feasible in traditional classrooms, where individualized instruction cannot always occur. He asserts that nevertheless some lessons can be drawn and applied to the classroom setting to encourage the kind of growth that comes from a mentoring relationship:

1. Present the class with a range of opinions and perspectives on the subject matter, including controversies in the field.
2. Give the students the "big picture": a broad overview of the subject, including the assumptions upon which it is based, the historical development of the subject, and the relationship of the subject to other areas.
3. Have the students discuss and debate issues from positions different from their own.
4. Be aware of the students' contexts and emphasize issues that concern different groups of people.

Daloz concludes the chapter with a few guiding principles for the mentor at the beginning of his student's journey. The first goal of the mentor is to engender trust by listening to the student and trying to see from the student's perspective. He gives examples of the kinds of questions a mentor can ask to draw the student out. It is also important to see the student's "movement" at the onset (his movement in relation to the different developmental maps discussed in the last chapter). Giving the student opportunities to speak can reveal where the student is in his development and give the mentor an idea of which direction to encourage him to take. Once trust has been established, the mentor can introduce a challenge by presenting the student with conflicting views or disputes on the subject matter. The mentor should always emphasize positive movement—both potential and achieved. Finally, the mentor must keep an eye on the relationship.

The Dynamic of Transformation: How Learning Changes the Learner

Growth is difficult to define because of its non-static nature. It involves a qualitative as well as a quantitative increase. The two most important questions to ask about growth,

according to Daloz, are, “What is its direction and how does it work?” (p. 125). In this chapter, he looks at growth through a number of stage theorists: Jean Piaget, Erik Erikson, Lawrence Kohlberg, Jane Loevinger, James Fowler, and Carol Gilligan. Daloz sums up the work of these theorists by saying that intellectual growth goes through three stages: pre-conventional (the main concern is self-preservation), conventional (how others see us is just as important as our needs), and post-conventional (we try to balance our needs and the needs of others). For Daloz, growth involves a “series of transformations in how we make meaning” (p. 133). We develop new ways of making sense of the world around us as it becomes more complex, less black and white.

Daloz likens transformative growth to his friend’s experience of wading in shallow water then sudden stepping off an unseen underwater cliff. His friend, a non-swimmer, found himself in water way over his head and immediately started moving his body in a different way than he had ever moved it before. He experienced a sudden change requiring a transformation in himself. With many transformational experiences, the first reaction is fear leading into action, and although the transformation does not fully occur on the spot (his friend didn’t learn how to swim in that instant), the learner is a different person after the experience.

During the period of transformation, the learner takes part in dialectical thinking. In this process, truth for the learner is not a fixed, static object, but is by nature emergent, or in the process of developing. In any given issue, the learner had at one time seen the truth as black versus white. In dialectical thinking, he steps away from the issue, looks at it from a variety of perspectives, and recognizes that the truth is not black versus white, nor is it gray (a compromise between the two), but is can be black *or* white, depending on the perspective. Daloz likens it to seeing the difference between equality and sameness: to say that men and women are equal is not to say that they are the same.

Irma, a 45-year-old with conservative religious beliefs, returned to school after her four children had grown. While taking an ethics class, she was very disturbed by the open discussions on the issue of abortion, a topic on which she had held strong views. When Daloz met with her, she no longer saw the issue in black and white, and was uncomfortable about the ambiguity she perceived. She admitted to being able to understand both sides of the issue, and was not sure which one to choose. She felt that it had been easier to be black and white, but continued to think it through. After a few months, she said she had still not resolved the issue, but felt a strong need for commitment. After her graduation, she chose to work in a center that offered pregnant mothers alternatives to abortion. She was not any more certain about where she stood on the issue, but decided to take this job because she believed in it. About the differing views on abortion, Daloz says, “she did not so much *answer* them as acknowledge their legitimacy” (p.145).

Daloz alerts mentors that students who are in the process of transformation/dialectical thinking might seem to be lost or even going backwards when they are actually moving ahead. It is important for the mentor to encourage his student to take on differing perspectives while modeling new ways of making meaning.

Returning Home: Helping Adults Integrate New Insights
Daloz refers to this final leg in the learning journey in various ways: it is a healing process; it is a time in which the learner reconstructs his vision of truth; it is the act of constructing a new identity for himself. He introduces the reader to four students on the "return home" part of their journeys.

Sandy's studies in psychology did not go very well at all in her opinion. She was not only disappointed with her own work, but with the contribution (or lack thereof) made by her mentor, Grace. She was frustrated that she had not found a way to pull her ideas and new learning together. In her search for a psychologist with which she could identify and use as her model, Sandy decided to read about the personal lives of various psychologists. Through this study, she began to make the connections between her education and her own personal life. Sandy found a context for her learning and in so doing also legitimized herself and her ideas. As for the little time Sandy spent with her mentor, Grace recognized that Sandy needed (and was able) to give her studies structure on her own, and only truly needed permission.

Emily was in her 60s when she enrolled in teaching courses in order to become a teacher. Her mentor, Bob, was 20 years younger. The two had a warm relationship with each other and Bob enjoyed watching Emily grow intellectually. At the end of her education, Bob gave Emily a sort of "benediction," marking the end of their mentor-student relationship. Daloz encourages some sort of acknowledgement of a change in the relationship, which can avoid possible hurt feelings over unmet expectations.

Ella, mentored by Daloz, expressed anger at what she perceived as her newfound indecisiveness. She had learned that education does not necessarily give the student all the "right" answers. She recognized that in the process, she became a new person with self-confidence. In their relationship, Ella challenged Daloz to make connections between his home life and his work, and he learned to disclose more about himself than he had in the past. This kind of self-disclosure is an important step in bringing the mentor-student relationship to more level ground.

Daloz describes Allison as already being a contextual thinker when she began her studies. She and her mentor Robin held each other in high esteem and grew to have a very rich, mutual relationship with each other. At times, Robin even felt overwhelmed by the breadth and depth of Allison's work. The two shared both ideas and emotions. Daloz says, "We like these students. They may not agree with us, but we think alike" (p. 175).

Daloz concludes this chapter by reiterating his guiding principles for mentors: engender trust, see the student's movement, encourage the student's own voice, introduce conflict, emphasize positive movement, and keep one eye on the relationship.

Fostering Adult Learning

The Ecology of Adult Learning: Barriers and Incentives to Learning and Growth
Development does not occur in isolation—the environment in which the learner finds himself is important. General systems theory deals with the way in which individuals and

their environments interact with each other. From this theory, Daloz draws three points: the power to change lies within the learner—not the mentor (the mentor should never "push" his student to change); just as the student changes, so does his environment in the interaction between student and environment; all environments are subsystems within systems (whether we see an environment as a system with subsystems or as a subsystem within a system depends on perspective).

Daloz discusses the importance of a good *holding environment*—the careful balance between support and independence that is necessary for development. In raising a child, "there is a time to hold and a time to let go" (p. 185). As we grow, we go through a series of holding environments in which we can "consolidate each new sense of self so that we can maintain meaning and coherence in the world and yet remain open to a lifetime of fresh wonders" (p. 185).

Daloz tells the story of Anne, who returned to college at the age of 35. Although her husband was supportive of her education, she felt overwhelmed by the demands of her home life and was receiving lots of negative pressure from her father-in-law concerning the quality of her education and her own ability to reason. Her studies as well as her interactions with her father-in-law had an impact on her environment as seen in conversations with her daughter and her mother-in-law: the three women began relating to each other in a new way.

Daloz points out the forces in her environment at work against Anne: her father-in-law, the Saudi culture in which she and her family were living, and her demanding family life. He stresses the importance of carefully helping the learner to see the different forces at work for and against her in her environment.

The Yoda Factor: Guiding Adults Through Difficult Transitions

The role that the mentor takes depends upon the transition the student is going through. A student might have different mentors for different transitions in his life. Mentors have three aspects to what they do: "they *support*, they *challenge*, and they *provide vision*" (p. 206). In supporting the student, the mentor affirms the validity of the student's experience. The mentor challenges through a variety of techniques that create a tension in the student that needs to be resolved. Support and challenge must work together; the student should receive an appropriate mix of the two according to his particular personality. In providing vision, the mentor does not create the vision for the student, but helps him to conceptualize the end goal of his transition. Daloz discusses these three functions of a mentor in more detail:

1. **Support**. The mentor helps the student see that she "is both OK where she is and capable of moving ahead whenever she chooses" (p. 209). Much of it involves listening to the student, which is not simply hearing, but "actively engaging with the student's world and attempting to experience it from the inside" (p. 209). One way to support the student is by *providing structure*. Particularly when a student begins a study program, or when an adult returns to education, his anxiety level is high and greater levels of structure can give him needed stability. This is accomplished through specific assignments, personal attention, clear expectations, etc. The mentor supports by *expressing*

positive expectations—not simply his own expectations of the students, but also the student's own expectations based on the standards he sets by his own performance ("I know you can do *xyz*, because you've done it before."). The mentor can also support by *serving as an advocate* for the student and by *sharing himself* at appropriate times. Finally, the mentor can provide support by doing what Daloz calls *making it special* and infusing the mentor-student relationship with warmth and pleasure.

2. **Challenge.** Daloz refers to the act of challenging the student as "opening gaps" in the student's understanding or assumptions. The resulting dissonance causes the student to ask questions and to seek alternatives in order to close the gap. This can be accomplished by *setting tasks* and encouraging critical reflection along the way. Sometimes the task makes no immediate sense to the student. *Engaging in discussion* involves not only drawing out the student's own ideas and thoughts, but also having the student take up a different perspective and discuss a topic the way someone else sees it. In doing so, the mentor is also *heating up dichotomies,* something he should do with an emphasis on recognizing "the legitimacy of the other stance" (p. 220). *Constructing hypotheses* enables the student to see possibilities that do not exist in his context. "The ability to reason depends paradoxically on willingness to suspend it" (p.222). Finally, the mentor challenges the student by *setting high expectations*—expectations expressed in a way the student can clearly understand them. The mentor should not just expect the student to "answer questions but to ask better ones themselves" (p. 223).
3. **Vision.** The mentor provides vision primarily by *modeling*. Initially, the mentor himself is the model like whom the student wants to become, but eventually the student sees certain desirable characteristics modeled *in* his mentor. The mentor also provides vision by *keeping tradition*. This keeps the mentor from becoming an icon to the student; "the tradition we keep is not so much the knowledge itself as the capacity to generate it" (p. 225). The mentor provides vision by *offering a map*. This map might arise out of the student's own story and the meaning behind the changes he is deciding to make in his life. Daloz also suggests sharing some of the developmental maps he discussed in chapter three. The mentor can *suggest new language*, helping the student to move away from speech loaded with clichés, absolutes, and simple sentences and instead encouraging the use of qualifiers as well as new metaphors (which give the student a new way of thinking about his world). Finally, the mentor can *provide a mirror*, allowing the student to see himself in his own context. One way this can be accomplished is through the use of self-diagnosis inventories, or by using a string of if-then questions (like Socrates) to help the student discover the logical implications of his assumptions.

The Art of the Mentor: Limits and Possibilities

Daloz concludes the book with the story of an apparently unsuccessful mentoring relationship he had with Gladys, a retirement-age woman who resisted any efforts to move away from dualistic thinking. Daloz describes their last conversation, which was

marked by his own frustration and irritation at her. Afterwards, he reminds himself that the student's desire to learn is more important than the mentor's desire to teach.

Daloz recognizes a few caveats inherent in his ideas on mentoring. It is difficult, if not impossible, for the typical university professor to be able to foster mentoring relationships like the ones described in the book. Nevertheless, the principles of transformative learning can still be applied in the classroom and critical reflection can be encouraged. Daloz warns about the possible danger of the mentor venturing into psychotherapy should the student venture too deeply into his personal struggles. Nevertheless, he believes that there is little difference between learning and healing. He concludes by encouraging the potential mentor with a reminder of the importance of learning and growth.

Interaction

My most common reaction as I read Daloz's *Mentor* was to see in many of his anecdotes people that I know. Certain students he described even mirror me at different points in my adult life. His thoughts on mentoring have been insightful for me not only as a potential mentor of adult learners, but also as an adult learner myself.

Daloz's ideas are infused with a sense of hope. He works from the assumption that people are inherently good, and want to grow on their own, and would grow if one only helps to remove the barriers to growth. Can his ideas be transferred to a different worldview, one which sees man as inherently bad and more likely to self-destruct than to grow, if left to his own devices? I believe that a mentor who sees people as inherently self-destructive can still approach his student with hope.

The people in his anecdotes do not strike me as typical students in that they are almost all very self-motivated to learn, and only need some help from a mentor in order to understand what kind of learning they can experience. In fact, most of his examples were of people who were already in the process of overcoming obstacles before Daloz began mentoring them.

As I considered his philosophy of mentoring, my initial reaction was, "Nice thought, but how many educators have the time and/or energy to care for individual students?" Perhaps an educator can pick out one or two students who show great potential, or one or two going through the most difficult journeys. In West African cultures, one student alone can consume an educator's entire life and energy.

The thought of mentoring cross-culturally left me with a few questions I would like to investigate. What kinds of challenges are faced when mentoring cross-culturally? What does a cross-cultural mentoring relationship look like? I realize that answer to that question depends on the context. Which culture would "set the tone" for the relationship—the student's or the mentor's? Can mentoring take place across socio-economic classes in a status society? Would the mentor and the student find themselves on equal ground at the end?

I found it interesting that in his discussion on maps of transformation, Daloz would make the value statement, "we *grow* as we age—not just bigger but in some way *better*" (p. 45). Daloz, more than others who talk about transformative learning, seems to imply a specific end rather than simply "growth." The metaphoric "maps" of development are very helpful in that they do give a sense of direction and lend themselves to the development of a "vision" for growth; however, they center on American career-minded males. Perry's "multiplicity of truth" is very similar to dialectical thinking, although Perry seems to suggest that a resolution can be reached.

In chapter four, Daloz tells the story of Jean, who eventually quit her studies in order to spend more time at home. Her home life was not conducive to her being a full-time student. Was it a bad choice for Jean to return to her home? Daloz seems to imply a sort of a defeat. Her situation was difficult, yet I do not think that she cut her growth short in returning home. Her description of trying to study at home with activity all around her reminded me of the kind of situation in which many Togolese students try to study. What tends to be a problem for women in America is probably more prevalent of an issue for males in West Africa.

Daloz makes the important distinction between *understanding* other perspectives and *adopting* or agreeing with them. Although he views truth as ever-emergent, always changing, he seems to say that the end/goal of dialectical thinking is a commitment rather than a right answer. Could this be faith? In the case of faith which is informed, the learner recognizes that he is unable within himself to judge right versus wrong in a certain issue and decides to trust in something outside of himself. This seems to be what Daloz describe in the story about Irma. It seems important to note that Irma can be just as, if not more, committed to living pro-life as the person who sees the issue in absolutes.

Nearly half of Daloz's examples highlighted religion—specifically Christianity—as a block to growth. Perhaps this can be chalked up to the fact that Christianity is the prevalent religion in the American culture. I am challenged to ask myself, "How do I, as a Christian, define growth?" Daloz makes it clear that traditional Christian ideas about growth and learning are opposed to the way he defines growth and learning. Can a Christian be a contextual thinker? In thinking over this question, I am intrigued by the story of Irma, who moved from being certain to being unsure; from absolute truths to ambiguity; and yet, from dogmatism to faith.

Recommended Reading

Frankl, V. 1959. *Man's search for meaning.* New York: Washington Square Press.
Levinson, D.J., and others. 1978. *The seasons of a man's life.* New York: Knopf.
Kegan, R. 1982. *The evolving self: problem and process in human development*. Cambridge, MA: Harvard University Press.
Perry, W.G. 1968. *Forms of intellectual and ethical development in the college years: a scheme*. Austin, TX: Holt, Rinehart and Winston.

Unit 6. Intercultural communication

6	**Intercultural Communication** • Contrast enculturation and acculturation • Discuss low-context and high-context cultures. • We have cross-cultural experiences and culture shock as adults • Inculturation • Culture • Hofstede's dimensions of culture • Context and culture • Cultural dimensions of language • Nonverbal dimensions of culture	**Readings:** Bennett, *Basic Principles of Intercultural Communication* Hall, *Context and Meaning.*

Unit 7. Conflict issues in intercultural communication

7	**Intercultural Conflict** • Theory, Principles and Practice • Introduction to the Dynamics of Conflict • Styles of Conflict Management • The Bible and Conflict • Development of Conflict Management Skills • Cross Cultural Factors	**Readings:** Palmer, *Managing conflict creatively.*

Unit 8. Training people of a different culture

8	**Training People of a Different Culture** • Facilitation and interpersonal skills both in the context of one's own culture and with people of other cultures • Consulting skills in an intercultural context	**Readings**: Brussow & Keitzman, *Essentials of Training*

Appendix: Sample Unit PowerPoints™

Unit presentations for the course material are delivered as PowerPoint™ slides containing the weekly content. Each presentation follows a common outline: title slide, unit overview and outline, content, readings and assignment, discussion questions and sources and resources. The PowerPoint™ slides for each unit of this portfolio are included as images of slides, but the presentations delivered to students online would be delivered as either downloadable PowerPoint™ presentations or printer friendly Adobe Acrobat PDF™ documents (six slides per page). The slides presented incorporate the author's view of presentations of material as focusing on content; the presentations will minimize extraneous use of graphics that do not advance the content of the unit.

The PowerPoint™ slides units indicated in the course outline with an asterisk are presented below to provide an idea of the approach and course design philosophy embodied in this course.

* Unit 1. Introduction and Overview

* Unit 2. Intercultural Training

* Unit 3. Trainer Competencies for Cross-Cultural Work

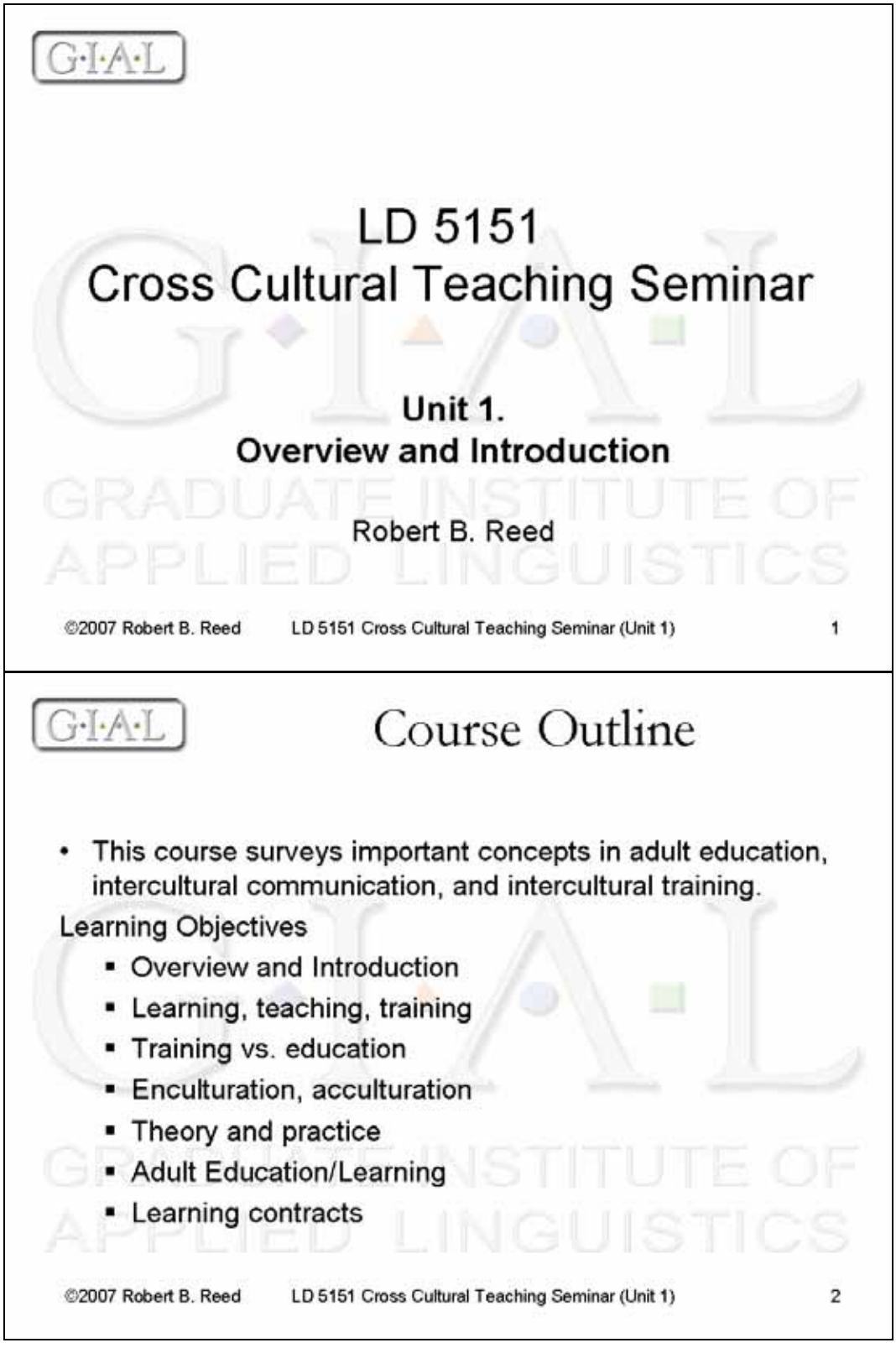
Unit 4. Adult Education

Unit 5. Integration of Adult Learning and Facilitation

Unit 6. Intercultural Communication

* Unit 7. Conflict Issues in Intercultural Communication

Unit 8. Training People of a Different Culture


G·I·A·L
LD 5151
Cross Cultural Teaching Seminar
Unit 1.
Overview and Introduction
Robert B. Reed
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LD 5151 Cross Cultural Teaching Seminar (Unit 1)
1
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Course Outline
• This course surveys important concepts in adult education, intercultural communication, and intercultural training.
Learning Objectives
▪ Overview and Introduction
▪ Learning, teaching, training
▪ Training vs. education
▪ Enculturation, acculturation
▪ Theory and practice
▪ Adult Education/Learning
▪ Learning contracts
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LD 5151 Cross Cultural Teaching Seminar (Unit 1)
2

Learning Objectives

By the end of this course, students will have demonstrated ability to:

- Discuss the theory, principles and practice of self-directed and life-long learning skills
- Discuss the responsibilities of the learner and the facilitator in the learning process
- Define various teaching models (pedagogy, andragogy, and synergogy) and select the appropriate model for a particular learning situation for communicating knowledge, skills, attitudes, understanding, values, and relationships to learners of other cultures

Learning Objectives (2)

- Explain key concepts and assumptions about adult learners and adult education
- Apply facilitation, group and interpersonal skills both in the context of one's own culture and with people of other cultures by having learned the basic theory, principles and practice of each and practiced them in a work group
- Discuss basic principles of intercultural communication and the importance of context in communicating and teaching cross-culturally.
- Apply principles of adult learning to intercultural communication and identify some effective trainer competencies for intercultural service.

Learning Objectives (3)

- Discuss the difference between learning for life in one's own culture (enculturation) and how to learn for life in a different culture (acculturation)
- Integrate and apply these principles and skills into a personal model for effective intercultural training
- Prepare and present information to a group
- Discuss the type of presentation given and the type of audience considerations for which that presentation is best suited
- Use the Internet to conduct research on a topic related to this course

Overview

- Basic course definitions
  - Learning
  - Teaching: education, training, orientation, briefing
- Key cultural definitions necessary to understand intercultural living, work, and education
  - Enculturation
  - Acculturation

Learning Defined

- Most definitions of learning contain the notions of change of behavior and experience, including cognitive changes, or the potential for change.
- Ormrod summarizes many different learning theories in one of two ways:
  1. **Behaviorism**: "Learning is a relatively permanent change in behavior due to experience."
  2. **Cognitivism**: "Learning is a relatively permanent change in mental associations due to experience" (Ormrod, 1999, p. 3).

Learning Defined (2)

- Learning is the ability to develop and improve knowledge and skills that are culturally and personally transmitted to others (or constructed in and with others)
- Learning contrasts with instinct, in which animals are born knowing how to do certain activities and behaviors
- Learning allows one to benefit from experiences, modify behavior and cognitive structures, and share with others what has been learned from others and from one's own experiences
- Learning is the means through which we acquire not only skills and knowledge but values, attitudes, and emotional reactions as well (Ormrod, 1999, pp. 2-3)

Learning Defined (3)

- Jarvis, Holford, and Griffin (1998) define *learning* as "the process through which we become the human beings we are, the process by which we internalize the external world and through which we construct our experiences of that world" (1998, p. vii).
- *Learning* usually refers to the education/training process from the perspective of the recipient (student, disciple) of the material being communicated. The communicator in the education/training process is variously referred to as a *teacher* (instructor, facilitator, mentor, coach, etc.) and the teacher's communicative activity is referred to generally as *teaching*.

Teaching Defined

- Kohls (1995) contrasts four distinct teaching contexts
  - Education
  - Training
  - Orientation
  - Briefing

Education Defined

- *Education* focuses on presenting large amounts of content knowledge leading to mastery of some subject(s). Its purpose is cognitive development, and takes place in an environment in which a primarily one-way communication of content knowledge from teacher (the content expert) to student is evaluated for effectiveness through discussion, assignments, or examinations
- Often results in some formal credential, such as a degree or diploma, but is also thought of more broadly as a life-long process
- Often focused on a broad understanding of the theories underlying the content
- Frequently thought of as
  - Passive or boring—many educational contexts involve little activity on the part of the learners
  - Subjective—specific measurable criteria are not always clearly identified (Kohls (1995).

Training Defined

- *Training* focuses on processes or performance competencies in particular skills
- Purpose: skill development to meet specific stated objectives and it takes place through exercises, practice, and drills until the student can meet the performance objectives
- Active process, and success can be clearly identified by specific performance of the intended skills (Kohls, 1995)
- Often discourages creativity and independence in favor of consistency
- American higher education, in many specialties and departments, is moving from an emphasis and high value on the broader aspects of education—critical thinking, mastery of broad analytical skills, ability to evaluate competing visions, values, and worldviews—to a narrow focus on marketable skills, downplaying the importance of living and thinking skills.

Education vs. Training

- "Training, in contrast to education, develops skills and techniques for handling given materials and facts and situations. Education admittedly includes some training in the earlier stages of learning. But the educated person shows independence and creativity of mind to fashion new skills and techniques, new patterns of thought. She has acquired research ability, the power to gather, sift, and manipulate new facts and materials, and to handle altogether novel situations. The educated Christian exercises critical judgment and manifests the ability to interpret and to evaluate information, particularly in the light of the Christian revelation. ... if she is to act creatively and to speak with cogency and clarity to the minds of her fellows, the educated Christian must be at home in the world of ideas and people. Christians, unfortunately, often talk to themselves" (Holmes, 1975, p. 5).

Orientation Defined

- *Orientation* focuses on preparing learners to function effectively in a new environment or cultural setting, helping them understand by contrasting the new with existing experiences and values
- Often addresses more subjective areas such as comparisons of values and survival skills in the new environment or culture
- Uses the methodologies of both education and training, and is usually of quite short duration—hours or days (Kohls (1995)

Briefing Defined

- *Briefing* provides a broad overview of a topic in a concise manner by carefully abstracting and simplifying the content and presentation
- Presented by experts in the subject matter who select and present just essential concepts
- Shortest of the teaching contexts (Kohls (1995)

Enculturation Defined

- *Enculturation* is the learning of the cultural patterns of behavior and values from within ('en') one's own society
- Largely complete before formal schooling ever begins
- Unconscious
- "A member of any given society absorbs the culture as an insider, and may be oblivious to the many things he or she has learned. Most of one's own culture is covert, at an unconscious level, and this insider's emic viewpoint is assumed to be normal for all people" (Smallman, 2001, p. 14)

Acculturation Defined

- "*Acculturation* is the learning of another culture by one who comes to it … from outside.
- "Largely conscious and purposeful as the foreigner struggles to speak, act, and even think like a member of that host society.
- "The painful process of becoming bicultural highlights the pervasive features of one's own culture, now constantly compared to equivalent behavior, objects, organizations and even values in the target culture. This outsider's etic viewpoint colors one's appreciation of the host culture until it is well absorbed." (Smallman, 2001, p. 14)

Theory and Practice

- A *theory* is
  - a principle or set of principles that attempts to explain certain phenomena and predict future results or behavior
  - "a hypothesis assumed for the sake of argument or investigation
  - "abstract thought" (Knowles, 1990, p. 3).
  - "a comprehensive, coherent, and internally consistent system of ideas about a set of phenomena" (Knowles, 1990, p. 5). These ideas include implicit or explicit assumptions about the nature of the phenomena (including purpose and values) and of what constitutes appropriateness in applying these assumptions to the process of planning and executing activities based on them.

Theory and Practice (2)

- *Paradigms* are "universally recognized scientific achievements that for a time provide model problems and solutions to a community of practitioners" (Kuhn, 1996, p. x)
- Paradigms identify legitimate areas of study and acceptable questions within the discipline

Adult Education/Learning

- Definitions
  - *Adult education:* the process of teaching "adults according to any organized formal or informal plan of education" (Verduin & Clark, 1991, p.5)
  - *Adult learning:* any process by which an adult attempts to learn something that he or she does not already know—whether through formal or informal classes; a tutor, mentor, or coach; some instructional medium (a book, video or audio tape, computer-based instruction, correspondence course, web site); or experience (travel, visiting museums or attending concerts)

Learning Contracts

- Learning contracts are a commitment to learn a particular topic. In an institutional setting it is an agreement between the facilitator and the learner to complete a learning process which answers the following questions:
  - What are you going to learn?
  - How are you going to learn it? (resources and strategy)
  - Target date for completion
  - How are you going to know that you learned it? (evidence)
  - How are you going to prove that you learned it? (verification by experts/professionals)

(Malcolm Knowles, Learning Contract, from Kohls & Brussow, p. 177)

Learning Contracts (2)

- Knowles outlines a step by step process for developing learning contracts
  1. **Diagnose your learning needs**: "A learning need is the gap between where you are now and where you want to be in a particular set of competencies" (p 25). Identify desired/required competencies—the ability to do something proficiently in terms of required "knowledge, understanding, skills, attitudes, and values" (p. 25)—and determine the gap between these competencies and your current abilities.

(Exhibit 2-2. Guidelines for Using Learning Contracts, from Knowles, 1995)

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Learning Contracts (3)

2. **Specify your learning objectives**: Recast each learning need as a learning objective—*what* you will learn, not *how* you will learn it—and list in column one. These should be stated in a way that is meaningful and appropriate to what is being learned—content, skills, personal growth, etc.
3. **Specify learning resources and strategies**: For each learning objective from column one, identify *how* you will learn it—books, travel, interviews, courses, movies, etc. (column 2)—and *when* you will learn it by—target date (column 3).

(Exhibit 2-2. Guidelines for Using Learning Contracts, from Knowles, 1995)

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Learning Contracts (4)

4. **Specify evidence of accomplishment**: For each learning objective from column one, identify how you will *know* and *demonstrate* to others that you have learned it (column 4).
5. **Specify how the evidence will be validated**: Identify criteria for evaluation and standards by which these criteria will be applied (column 5).
6. **Review your contract with consultants**: Learning contracts provide a means of accountability to others, including friends or supervisors.
7. **Carry out contract**
8. **Evaluate your learning**

(Exhibit 2-2. Guidelines for Using Learning Contracts, from Knowles, 1995)

Readings and Assignments

- **Readings:**
  - ***Readings:*** Exhibit 2-2. Guidelines for Using Learning Contracts. (From Knowles, 1995; also in Training Know-How..., pp. 171-177)
- **Assignment:**
  - Read assigned readings and answer questions from the next slide
- **Discussion**
  - Post your assignments to the discussion forum

Discussion Questions

1. Introduce yourself to the class. Include any teaching and cross-cultural experiences you have had
2. Discuss the difference between *enculturation* and *acculturation* as it relates to learning and teaching
3. Contrast *education* and *training* and identify learning situations in which each is appropriate
4. What are the goals of learning from a *behaviorist* perspective?
5. What are the goals of learning from a *cognitivist* perspective?
6. Under what circumstances would you use a learning contract?

References and Resources

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References and Resources (2)

Kohls, L. R. (1995). Education, training, orientation, and briefing compared. In *Training know-how for cross-cultural and diversity trainers*, ed. by Kohls, L. R., & Brussow, H. L. Duncanville, TX: Adult Learning Systems, Inc.

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Ormrod, J. E. (1999). *Human learning*, 3rd ed. Upper Saddle River, NJ: Merrill Prentice-Hall.

Smallman, W. H. (2001). *Able to teach others also: Nationalizing global ministry training.* Pasadena, CA: Mandate Press.

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LD 5151
Cross Cultural Teaching Seminar

Unit 2.
Intercultural Training

Robert B. Reed

 LD 5151 Cross Cultural Teaching Seminar (Unit 2) 1

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Unit 2 Outline

Learning Objectives
Overview
1. Teaching Cross-Culturally
2. The Hidden Curriculum
3. Understanding Traditional Learning Strategies
4. Formal Schooling and Traditional Learning
5. Intelligence and Learning Styles

(References are to Lingenfelter and Lingenfelter, unless otherwise noted)

 LD 5151 Cross Cultural Teaching Seminar (Unit 2) 2

Learning Objectives

By the end of this unit the student will be able to:

- Discuss key concepts involved in understanding culture, their own and that of their students
- Identify cultural habits, values, and expectations, which teachers and learners bring to the learning experience
- Describe the primary role of a teacher—to create an environment conducive to learning by facilitating situations where mutual learning can take place
- Identify key differences between teaching and learning in the expatriate's culture and in the new host culture

Learning Objectives (2)

By the end of this unit the student will be able to:

- Describe the function of power in teacher-student relationships
- Describe differences between formal and traditional learning
- Describe the multiple intelligences and learning styles

Preface

- Intended audience: "western-trained educator who is working or planning to work in a non-western school setting" (Lingenfelter & Lingenfelter, 2003, p. 9)
- Goals (Lingenfelter & Lingenfelter, 2003, p. 9-10):
  - Help teachers understand teaching in their own culture
  - Help teachers "become effective learners in another cultural context" … specifically "learning for teaching"
  - "Help teachers reflect on the cultural differences and conflicts they have with others using the perspectives of Scripture and faith in Jesus Christ"
  - Help teachers enjoy their cross-cultural teaching experiences

1. Teaching Cross-Culturally

- Lingenfelter on teaching Yapese children: "I had prided myself on teaching them independent thinking, but they taught me about interdependence" (p. 15)
- Learners cannot separate themselves from their cultural habits, values, and expectations, which they bring to the learning experience
- Every "training … situation has a cultural context of teaching and learning" (p. 17), defined by the sponsoring institution, which includes the curriculum, schedule, and learning expectations

1. Teaching Cross-Culturally (2)

- Teaching cross-culturally requires that the trainer "clarify and value the cultural distinctives of the participants" (p. 17)
- The primary role of a teacher is to create an environment conducive to learning by facilitating situations where mutual learning can take place
- Power relationships are important in learning situations—teachers have personal and positional power defined by their roles; they control student's grades and academic future. "A power struggle may become a critical factor in one's effectiveness as a Christian teacher" (p. 19)

1. Teaching Cross-Culturally (3)

- Culture allows us to function with less effort when only one culture is involved, but it can complicate situations when the expectations of different cultures clash—"We are blind to other ways of seeing and doing things, and we assume that our way is the only way that is appropriate" (p. 20)
- We interpret our experiences with others in terms of our cultural expectations, values, and enculturation without questioning their validity in light of the cultural values and expectations of others
- Begin by listening and asking questions to clarify our understanding of the other culture

1. Teaching Cross-Culturally (4)

- "Our responsibility is to love the people to whom we go and to give up part of our identity and values for their sakes to become effective servants of Christ among them" (p. 22)
- When teaching cross-culturally we need to examine our own cultural assumptions and expectations to better understand the differences between them and the different cultural context in which we are serving, and "take on a new cultural way of life" (p. 23)

1. Teaching Cross-Culturally (5)

- This book will help prospective cross-cultural teachers
  - Clarify and value cultural distinctives of the other culture
  - Identify issues that can cause conflict with people of the other culture
  - Find common ground in relating cross-culturally
  - Develop "strategies that will facilitate your learning and the learning of students in your classroom" (p.24)

2. The Hidden Curriculum

- In American society, "The burden of learning rests … on the individual, and while help is available, one must ask for it. Asking is humiliating, so we often go to the instructional manual first" (p. 25)
- In other cultures, one learns by observing and imitating modeled behaviors and skills; learning is a social activity, accomplished together
- Observing and imitating is more important than asking questions
- Teachers should "spend time absorbing the surrounding culture. It provides clues to values and behaviors that will be reflected in the classroom" (p. 28)

2. The Hidden Curriculum (2)

- Jackson: "schooling always occurs in a larger cultural context, and the 'hidden curriculum' is the cultural agenda that surrounds schooling" (p. 28)
- "Learning about the hidden curriculum is essential in order to teach the stated curriculum effectively" (p. 29)
- "We need to question our cultural assumptions and values" (p. 32)
- "Teaching cross-culturally requires that we learn to think outside our cultural and contextual expectations and to look for solutions beyond our training, experience, and expertise" (p. 33)

3. Understanding Traditional Learning Strategies

- In many societies, most learning takes place by observation and imitation, without asking questions
- Many societies depend more on observation than explanation as a way of learning; "Verbal explanation of a learning procedure is difficult for people who have learned through nonverbal means" (p. 37)
- In many societies, most learning takes place in the course of living, in real-life activities rather than separate learning situations
- Learning from real-life activities may be contextual, making it difficult for learners to apply those skills in a different context

3. Understanding Traditional Learning Strategies (2)

- Many societies have "a concrete body of knowledge rather than a theoretical body of knowledge" (p. 38)—oral lore of stories, songs, and proverbs which must be accepted and learned verbatim (by rote) rather than open to discussion or question
- Western educators generally reject imitation and rote learning; however, the Scriptures themselves talk about the value of
  - Memorizing Scripture: "I have hidden your word in my heart that I might not sin against you" (Psalm 119:11)
  - Meditation: "But his delight is in the law of the LORD, and on his law he meditates day and night" (Psalm 1:2)

3. Understanding Traditional Learning Strategies (3)

- Understanding is important, and it "occurs when a student suddenly finds memorized data relevant in a living context" (p. 40)
- "Students from traditional societies often do not see the need to learn information for its own sake" (p. 42)
- In some societies, learning takes place in a relationship, such as master/disciple or mentor/mentee—the mentor is a facilitator of learning, not a friend. "Teachers who have tried to be friends have lost respect and the right to teach" (p. 42)

3. Understanding Traditional Learning Strategies (4)

- "A master teacher role connotes seniority, authority, and power in the context of a caring, personal, reciprocal relationship. Teachers give knowledge, wisdom, and protection; students reciprocate with deference, respect, and obedience. In most traditional societies, students expect such a relationship with their teachers. Westerners … often do not understand the expectations of their students and when under stress revert to practices they used in their home setting" (p. 43)

4. Formal Schooling and Traditional Learning

- Non-western "learners do what they have learned by doing. Western teachers often prefer a step-by-step explanation of a process, a guidebook" (p. 45)
- "Often missionaries who are training leaders assume that once a student has taken a course, he or she will be ready to assume leadership" (p. 46), yet in many societies prospective teachers will be more comfortable after having learned and observed the learning situation multiple times. Westerners are too often in a hurry.

4. Formal Schooling and Traditional Learning (2)

- Learning from questions
  - Many traditional cultures downplay questions
  - Questions should be applicable and relevant to real-world contexts
  - Questions are only appropriate from conversation partners—if the person asking the question is not considered a culturally appropriate conversation partner, then asking questions is inappropriate
  - Cultural factors that may be relevant in determining appropriateness of questions: age, respect, taboos, threat, personal nature

4. Formal Schooling and Traditional Learning (3)

- "The teacher, who has the authority to define the classroom experience, must take responsibility for creating a context that bridges cultural differences" (p. 52) by learning to understand the culture and culturally appropriate forms of interaction between teachers and students
- Rhetorical questions
- Telling stories, with questions about the meaning of the story
- Questions is which all answers are correct, but the answer chosen reflects personal identification, rather than correctness

4. Formal Schooling and Traditional Learning (4)

- Indirect questions, rather than putting someone on the spot
- Sensitivity to ethical or emotional issues with questions (cf. Prophet Nathan and King David)
- Western education is individualistic, non-western education tends to be group oriented
- Not everyone learns the same way in either western or non-western educational situations—people of all societies may have individualized learning styles

5. Intelligence and Learning Styles

- Learning style: the way people process information— "a cognitive strategy in which the brain sorts and categorizes new information" (p. 60)
  - Relational (global) learners see the big picture
    - Strategies: learn by observation, memorization, or participation
  - Analytical (dichotomous) learners "see the parts first, then relate them to the whole" (p. 60)
    - Strategies: verbal; asking questions; analyzing a story "or an argument into its constituent parts" (p. 61)
- Learning styles apply to people, not cultures

5. Intelligence and Learning Styles (2)

- Intelligence: "the ability to solve problems of increasing complexity in differing contexts" (p. 61)
- Gardner established "criteria for identifying an intelligence which include: core skills and operations, an evolutionary history, a symbol system, developmental timetables, and individuals who excel at or are severely deficient in these capacities..." (Campbell, Campbell, & Dickinson, 1999, p. 231).

5. Intelligence and Learning Styles (3)

- Multiple intelligences (cross-cultural) (Gardner):
  - Verbal/linguistic: use of language
  - Logical/mathematical: manipulation of abstract world
  - Bodily kinesthetic: "exceptional control of the body to perform difficult and complex tasks" (p. 63)
  - Visual/spatial: design and use of space
  - Musical: use of pitch, rhythm, and sound quality
  - Internal personal: access to one's feelings
  - External personal: "ability to discern the feelings, thoughts, and expectations of diverse individuals and to engage them relationally in meaningful ways" (pp. 63-64)
  - Naturalist: ability to understand the natural world and apply that knowledge productively (CC&D, 1999))

5. Intelligence and Learning Styles (4)

- "Each of the seven intelligences confers problem-solving and performance abilities, the combination of which varies from person to person, and each person exercises intelligence in distinct ways" (p. 65)
- Gardner's view of intelligence does not have a moral or ethical component

Learning Styles and Intelligences Valued

Traditional Learning

- Relational learning style
  - Visual
  - Global
  - Example
  - Narrative
- Valued Intelligences
  - External personal
  - Spatial
  - Bodily kinesthetic

(p. 66)

Formal Schooling

- Analytical learning style
  - Verbal
  - Dichotomous
  - Question
  - Proposition
- Valued Intelligences
  - Linguistic
  - Logical/mathematical
  - Musical
  - Internal personal

Readings and Assignments

- **Readings:**
  - Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, Chapters 1-5.
- **Assignment:**
  - Read assigned readings and answer questions from the next slide
- **Discussion**
  - Post your assignments to the discussion forum

Discussion Questions

1. Name some concepts important to understanding culture and how they can impact the teaching and learning process
2. Describe the primary role of a teacher
3. Identify key differences between teaching and learning in the expatriate's culture and in the new host culture
4. Describe differences between formal and traditional learning
5. Define intelligence and how multiple intelligences relate to learning styles

References and Resources

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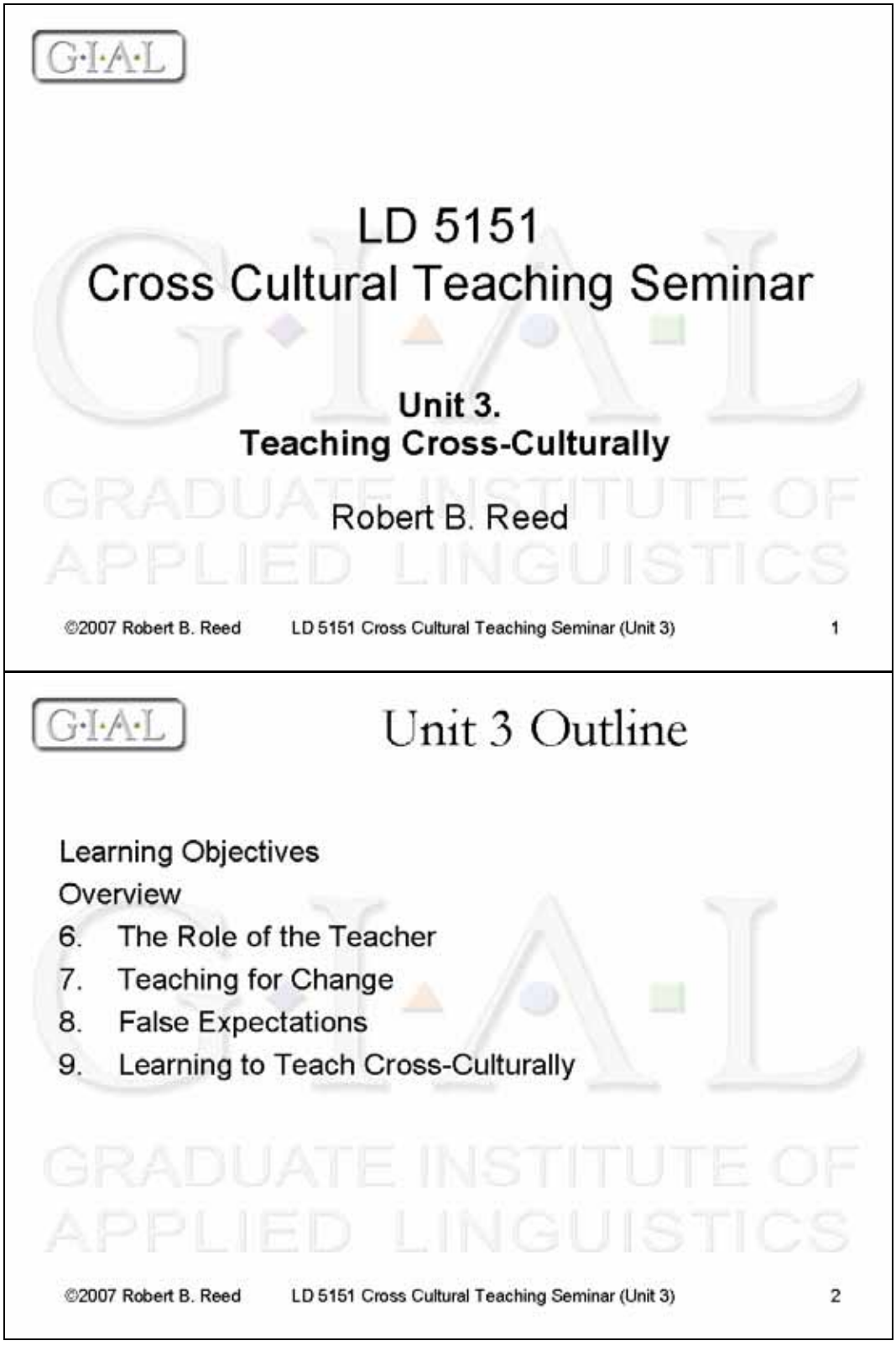
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Unit 3.
Teaching Cross-Culturally
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G·I·A·L
Unit 3 Outline
Learning Objectives
Overview
6. The Role of the Teacher
7. Teaching for Change
8. False Expectations
9. Learning to Teach Cross-Culturally
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Learning Objectives

By the end of this unit the student will be able to:

- Describe key aspects of the role of the teacher in the student's own culture and identify differences that may be relevant in a cross-cultural context
- Identify key changes that he or she considers important in the process of teaching for change
- Discuss some false expectations of teaching that can develop in a cross-cultural context
- Describe some elements of learning to teach cross-culturally

6. The Role of the Teacher

- Teacher roles, like other cultural roles, are defined by context and by the cultural expectations of both the teacher and the students
- Teaching styles are not applied in a vacuum; associated with them are culturally defined rules and constraints (the hidden curriculum), which a teacher learning to teach cross-culturally must learn
- Learning takes place in a social context

6. The Role of the Teacher (2)

- Some African contexts view teachers as surrogate parents, and the purpose of learning is to become a good person
- The Confucian model views teachers as an authority who cannot be questioned or challenged, but who helps students with an intrinsic motivation toward excellence achieve teamwork
- Western students view teachers as guides to help them achieve the students' own individual goals
- (Lingenfelter & Lingenfelter, 2003 [L&L])

6. The Role of the Teacher (3)

- Lingenfelter and Lingenfelter (2003) identify variables which form continua which classify teachers and students:
  - **Individualistic vs. collective**: "degree to which a society values conformity to the collective or group expectations of family and community" (p. 73)
  - **Role specialization and status:** "degree to which a culture values the separation and specialization of roles and assigns high or low status to these roles" (p. 73)

6. The Role of the Teacher (4)

- **Social types (social games)**

Authoritarian	+ role	**Hierarchist**
Status/role differences - group		Insider/outsider Status/role differences + group
Personal autonomy **Individualist**	- role	Insider/outsider **Egalitarian**

- Social games:
  - People can participate in multiple roles with differing interest
  - Roles can be learned and changed
  - Can be taken seriously or casually
  - Parallels other important social relationships
- (L&L, 2003, p. 74-75)

6. The Role of the Teacher (5)

- **Prototype Teacher Roles**

Teacher as Authority	+ role	**Teacher as Patron/Parent**
Role: expert Method: lecture Knowledge: deposit - group		Role: patron, helper Method: story, lecture Knowledge: secret + group
Role: friend, mentor Method: interactive Knowledge: free, open **Teacher as Facilitator**	- role	Role: drill sergeant Method: busywork Knowledge: betrayal **Teacher as Outsider**

- (L&L, 2003, p. 76)

6. The Role of the Teacher (6)

- Teacher as Facilitator
  - Western schools often encourage individual freedom: the teacher may lecture, but also involves students in discussion and interaction
  - Student-centered learning
  - Knowledge is free and open to all, not just the teacher, so teachers may be questioned or challenged
- Teacher as Authority
  - Teachers are experts; they seldom admit they may be wrong
  - Content-centered learning—students prefer lectures with handouts so they don't miss anything
  - Do not value independent thinking—the teacher is the repository of knowledge and dispenses it to students
- Conflicts arise when the culture and expectations of students and teachers differ

6. The Role of the Teacher (7)

- Teacher as Parent/Patron
  - Common in hierarchical groups that value conformity
  - Teacher/mentor may be viewed as a parent, a role that lasts for life
  - Teacher/mentor may be viewed as a patron, a social ally who provides protection, access and assistance
  - Knowledge is power, a secret shared only with people who have a relationship
  - Not just learning-centered, the role applies to various aspects of personal life as well

6. The Role of the Teacher (8)

- Teacher as Outsider
  - If the teacher is a member of the group, they have a role in the group
  - If the teacher is not a member of the group, they may be viewed as a threat and evoke hostility
  - Teachers and schools may be viewed as a necessary evil, to be avoided as much as possible
  - As an outsider, the focus of the teacher's role is control; students may refuse to allow a relationship to develop between them and the teacher
  - Egalitarians tend to reject outsiders, so recruitment of teachers takes place within the group
  - (L&L, 2003)

6. The Role of the Teacher (9)

- Rethinking the role of the teacher
  - When teachers and students have different cultural expectations or views, there is frequently conflict in the relationship: "To be an effective teacher across cultures, you must rethink the role you play in the classroom and add new dimensions to your identity and practice" (Lingenfelter & Lingenfelter, 2003, p. 82)
  - This acculturation may take place on either or both sides

6. The Role of the Teacher (10)

- Steps for effective cross-cultural teaching:
  1. Learning the culture of the others (values, beliefs, behaviors):
     - "In the process of learning about others, we also begin to see ourselves more clearly" (L&L, 2003, p. 82)
  2. Self-awareness: "learning who we are, what we value, and what social game preferences we hold" (L&L, 2003, p. 83)
     - "The incarnational teacher is wiling to give up aspects of the teacher role that fits his or her cultural background and to take on the role that fits the social and cultural world of the students" (L&L, 2003, p. 83)

7. Teaching for Change

- Teachers teach for change in various areas of life: cognitive, affective, psychomotor, attitudes, values, relationships and understanding
- Some teaching styles and methods work well for some content, but not as well for others—e.g., lectures may not work well for teaching attitudes
- If we need to try to learn how to function in their social structures and roles, when is it appropriate to teach for change?
  - Cultures are both prisons and palaces, and all cultures have negative components or aspects that hold their people back in dysfunctional and destructive behaviors and values

7. Teaching for Change (2)

- **Experiential Learning**
  - Kolb: "learning is a process whereby knowledge is created through the transformation of experience" (L&L, 2003, p. 90)
  - Experiential learning provides situations in which participants engage in an activity, reflect on the experience, then learn from that reflection whether changes to their beliefs or behaviors are beneficial (active experimentation)
  - When cultural practices provide stability for future behavior, the practices are valuable, but when they deter the group from taking steps necessary to survive and thrive, the people may want to consider changing

7. Teaching for Change (3)

- **Strengths of Experiential Learning**
  - Students in cross-cultural situations need to know that life does not always look the way it is described in books and lectures
  - Experiential learning, like life, is unpredictable
  - Involves multiple intelligences
  - Allows evaluation of responses in "real life" situations
- **Weaknesses of Experiential Learning**
  - Subjective, focusing on experience and emotional responses, rather than objective information
  - Students may dislike the lack of objective criteria for evaluation
  - More difficult to prepare than lectures
  - Not an exclusive method of learning; academic contexts also require learning information as well as developing experiences

7. Teaching for Change (4)

- **Teaching for Biblical Transformation**
  - "Teaching for transformation of character and ministry is the most difficult of all teaching challenges. Seminaries, colleges, and secondary schools excel in the transmission of information, but few take responsibility for the character and performance of their graduates" (L&L, 2003, p. 96)
  - "Learning is done best when the lessons are repeated so frequently that they become a habit. Character change happens when the deepest parts of our histories and personalities are touched" (L&L, 2003, p. 97)

8. False Expectations

- Teaching cross-culturally builds on expectations created by previous teaching experiences
- Challenges in teaching cross-culturally may come from expectations about
  - The environment: expecting a classroom, with resources such as blackboards and chalk, when you may teach outside under a tree
  - Resources: desks, paper, books, materials
  - Low technology: storytelling instead of Powerpoints, drama, memorization
  - Curriculum: definition of appropriate content and required background for communicating and understanding that content
  - Testing: expectations regarding cheating and plagiarism

8. False Expectations (2)

- Additional challenges in teaching cross-culturally come from expectations about
  - Visual learning: pictures don't always communicate in the same way to people of other cultures
    - Level of detail
    - Meaning of colors
    - Accuracy of representation
  - Status: differences in status accorded by gender, age, dress
  - Planning: carefully planning for the future vs. taking life as it comes

9. Learning to Teach Cross-Culturally

- Learn life expectations from your students and from a culture coach—you learn from each other and model expectations for each other
- Learn the political situation in your country of service, and take time to be involved with local leaders, rather than on being tasked focused
- Build relationships with families of students, if they are around, as well as the students themselves
- Build a social network for helping in daily life
- Integrate yourself into the community
- Learn to cope with culture shock

Readings and Assignments

- **Readings:**
  - Lingenfelter and Lingenfelter, ***Teaching Cross-Culturally, Chapters 6-9.***
- **Assignment:**
  - Read assigned readings and answer questions from the next slide
- **Discussion (see next slide)**

Discussion Questions

1. Describe key aspects of the role of the teacher in the student's own culture and identify differences that may be relevant in a cross-cultural context
2. How do you teach for change? What gives you the right to try to change people?
3. Identify some false expectations of teaching in the readings and reflect on some that particularly stood out to you.

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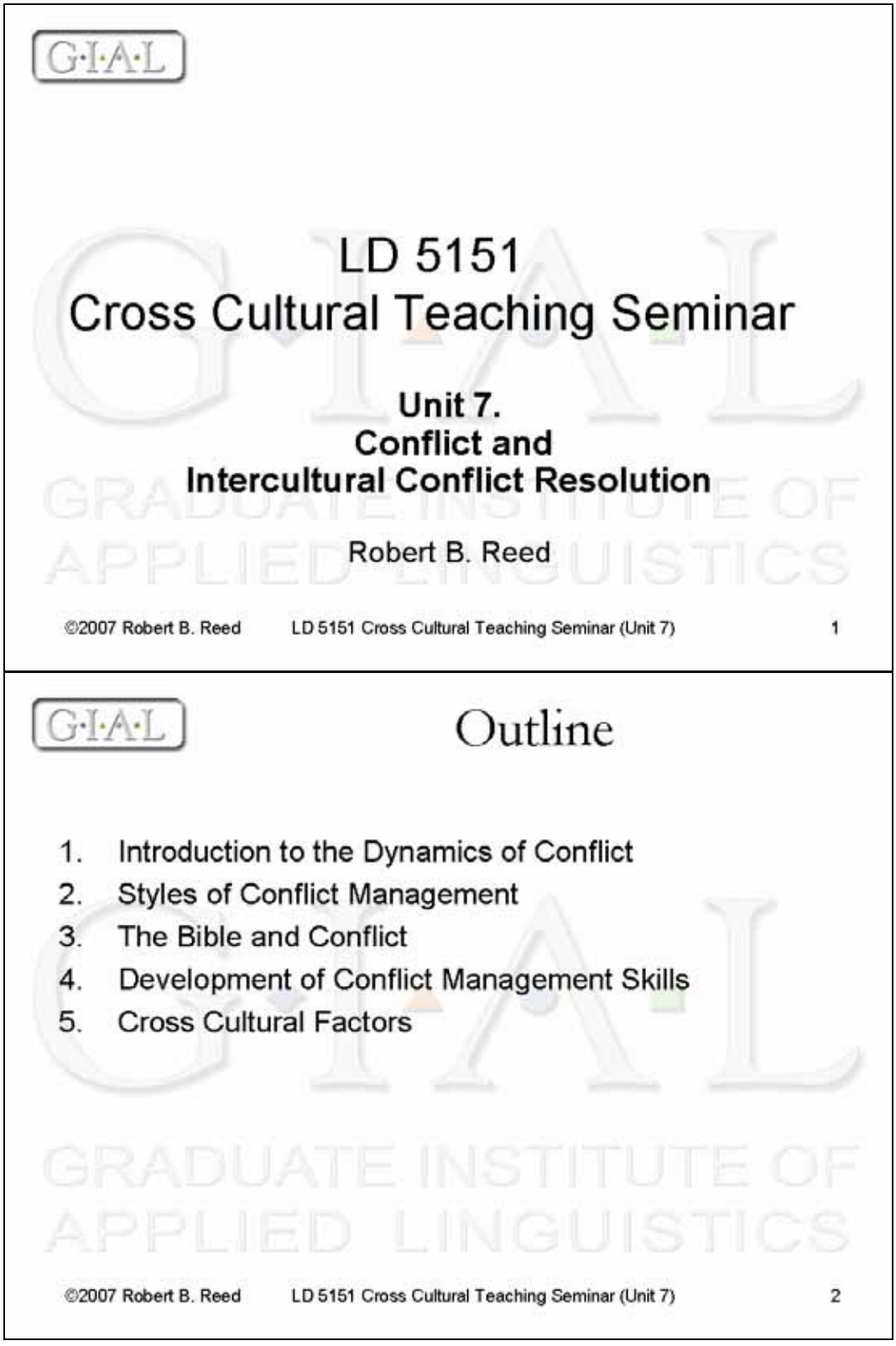
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Unit 7.
Conflict and
Intercultural Conflict Resolution
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Outline
1. Introduction to the Dynamics of Conflict
2. Styles of Conflict Management
3. The Bible and Conflict
4. Development of Conflict Management Skills
5. Cross Cultural Factors
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G·I·A·L

Learning Objectives

- To understand conflict and conflict resolution in cultural, Biblical, and intercultural perspectives

Note: Unless otherwise indicated, the ideas presented here are drawn primarily from *Managing Conflict Creatively*, by Donald C. Palmer.

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Introduction to the Dynamics of Conflict

- Definition of Conflict
- The Inevitability of Conflict
- The Underlying Causes of Conflict
- The Issues Involved in Conflict
- The Four Types of Conflict
- The Potential in Conflict

Definitions of Conflict

- "Conflict is a situation in which two or more human beings desire goals which they perceive as being attainable by one or the other but not by both." (Stagner, p. 136).
- "Conflict occurs anytime there is a disturbance in the equilibrium and security of a protective environment." (Perry, "Church Conflict Management," p. 1).
- "Conflict arises when the actions of one party threaten the values, goals, or behaviors of another party." (Shawchuck, p. 35).

Definitions of Conflict (2)

- "Conflict is two or more objects aggressively trying to occupy the same space at the same time ... two persons each trying to have his 'own way' regarding an important decision..." (Ibid., p. 35).
- *Question for Group Response. From these definitions, what are some of the key ingredients in conflict?*

The Inevitability of Conflict

1. Conflict is a part of living in a fallen world.
2. Great men of God have experienced conflict, both with God and other people.
3. Jesus experienced conflict with Pharisees and His disciples, and even initiated it, as when He threw the money changers out of the temple.
4. Satan seeks to stir up conflict and dissension to disrupt Christians in ministry and Christian unity in worship.

The Inevitability of Conflict (2)

5. God sometimes permits conflict within His will to test us, to help us grow, and to help us find new avenues of service—sometimes we can see God's reasons, but other times we can't. In these times we must trust His sovereignty, and His work for His glory.

The Underlying Causes of Conflict

1. Territory is Threatened or Disputed.
   a. Forms that territorial conflicts take:
      1) Two or more people want the same position, place or resource at the same time.
      2) Two or more people have different goals or values, or want different solutions at the same time.
      3) One party imposes its will on another party.

The Underlying Causes of Conflict (2)

1. Territory Is Threatened Or Disputed.
   b. Responses to territorial threats:
      1) Withdraw
      2) Trade
      3) Share
      4) Take
      5) Redefine

The Underlying Causes of Conflict (3)

2. Expectations are not Fulfilled
   a. Unrealistic or unclear expectations
   b. Unrealized expectations—one party does not fulfill the other's expectations
      1) Marriage
      2) Family
      3) Boss-employee
      4) Pastor-church
      5) Goals-performance
   c. Change: people or circumstances change

The Underlying Causes of Conflict (4)

3. Leadership and Administration are Faulty
   a. Unclear relationships within the organizational structure
   b. Poorly defined job responsibilities
   c. Breakdown of communication
   d. Poor planning
   e. Poor leadership—leadership that is too autocratic or too weak
   f. Leadership that is overly political—leader may show favoritism or partiality

The Underlying Causes of Conflict (5)

4. Attitudes and Personalities Clash
   a. Prejudices and biases (conscious and subconscious)
   b. Differences in temperaments, personalities, and styles

The Issues Involved in Conflict

1. **Substantive Issues**
   a. Conflicts over values, beliefs, traditions
      1) Some issues or doctrinal beliefs are considered non-negotiable
      2) Others are traditions or corporate practices (the way we do things around here) that are not easily changed
   b. Conflicts over purposes and goals
   c. Conflicts over programs and methods
   d. Conflicts over the facts
   e. Conflicts over leadership: "poor leadership is a major cause of conflict."

The Issues Involved in Conflict (2)

2. **Emotional Issues**
   a. Lack of acceptance, recognition, or appreciation
   b. Unfair treatment

Four Types of Conflict

1. **Intrapersonal**—within the individual; may result from stress, work, family, financial or health issues
2. **Interpersonal**—between individuals; may be over substantive or emotional issues, or from incompatibilities—age differences, authority, personality, culture and background
3. **Intragroup**—often due to substantive issues and views of authority, programs, goals, and values
4. **Intergroup**—within or between organizations or cultures

The Potential in Conflict

1. **Positive results of conflict**
   a. It is evidence of life and vitality—creativity and change are taking place
   b. It can lead to renewed motivation
   c. It permits the venting of frustrations
   d. It can lead to personal growth and maturity

The Potential in Conflict (2)

2. **Dangers of avoiding conflict**
   a. Needed changes are not made
   b. Resentment builds up
   c. Displacement of emotions takes place—pent up frustration is taken out on uninvolved people, such as family members or other coworkers
   d. Discontentment, gossip, and backbiting grow

The Potential in Conflict (3)

3. **Paradoxes regarding conflict**
   a. The more people care for one another, the more likely it is they will experience conflict
   b. Failure to recognize honestly one's own motives in conflict leads to greater levels of conflict
   c. The larger the number of conflicts, the greater the stability of the organization

Principles Regarding Styles

1. Two basic concerns in conflict
   - Relationships
   - Issues and goals
2. Styles can be changed and modified
3. All styles have their appropriate use
4. Our backup styles are very significant

Styles of Conflict Management

The Five Styles of Conflict Management

1. Avoiding (The Passive Turtle)
2. Accommodating (The Lovable Teddy Bear)
3. Collaborating (The Wise Owl)
4. Compromising (The Wily Fox)
5. Competing (The Aggressive Shark)

The metaphors are from Palmer (1990); the terms are widely used in the literature (cf. Morris, et. al. 1998.)

Styles of Conflict Management (2)

1. **Avoiding (The Passive Turtle)**
   a. Intent: Neutrality, avoiding conflict at all costs
   b. Action: Passive, denial, uninvolved
   c. Results: Lose, lose
   d. When appropriate:
      - Issue really is insignificant or none of your business
      - When participants are fragile or insecure
      - When differences are irreconcilable and confrontation does not accomplish anything

Styles of Conflict Management (3)

2. **Accommodating (The Lovable Teddy Bear)**
   a. Intent: preserve relationships at any cost—getting along is more important than issues
   b. Action: Placates, non-assertive, self-sacrificing
   c. Results: You win, I lose. Harmful for everyone
   d. When appropriate:
      - Issue really is insignificant or transient
      - Unsure of position, or weak position
      - Long-term relationship is more important than the issues
      - No preference among equally good alternatives

Styles of Conflict Management (4)

3. **Collaborating (The Wise Owl)**
   a. Intent: Conflict should be a problem-solving process
   b. Action: Assertive and flexible, manages conflict for growth, both for individuals and organization
   c. Results: Win, win
   d. When appropriate:
      - Preferred style for most conflicts
      - Takes time to arrive at consensus
      - When participants are mature and patient

Styles of Conflict Management (5)

4. **Compromising (The Wily Fox)**
   a. Intent: Negotiating, given and take
   b. Action: Persuasion and manipulation, compromise
   c. Results: Both sides win some and lose some; gives up best for the good
   d. When appropriate:
      - Opposing parties have equal strength and stubbornness
      - Goals and solutions are equal
      - When result can be divided or exchanged
   e. When inappropriate:
      - When issues deal with deeply held beliefs, values, or traditions

Styles of Conflict Management (6)

5. **Competing (The Aggressive Shark)**
   a. Intent: To win
   b. Action: Assertive and domineering. May be diplomatic, but the goal is to win. Manipulative.
   c. Results: I win, You lose. Polarizes and engenders frustration and hostility in the "losers"
   d. When appropriate:
      - When a decision must be made quickly
      - In making unpopular but necessary decisions

The Bible and Conflict

- **Types of Conflict in the Bible**
  1. **Intrapersonal**: conflict over sin (Ps. 32), sin nature (Rom. 7), being forsaken (Mt. 27), being with Christ or with people Paul had lead to the Lord (Phil. 1)
  2. **Interpersonal**: over rights (Jacob and Esau, Gen. 27), people and God (Job, Jonah), jealousy or wrong motives (1 Sam. 19, James 4)
  3. **Intragroup**: jealousy (Joseph and brothers (Gen. 37), Moses and Israel (Ex. 32), Moses and siblings (Num. 12), disciples)
  4. **Intergroup**: Elijah and prophets of Baal (I Kings 18), Nehemiah and people in Judea (Neh. 4), Jesus and money changers (Mt. 21), groups in Corinth (1 Cor. 1)

The Bible and Conflict (2)

- **Seven Biblical Passages on Conflict**
  1. **Abraham and Lot (Gen. 13):** accommodating style—Abraham chose to let Lot have the better land
  2. **Jesus and disciples (Mt 20):** competitive, the mother of James and John wanted the best places for her sons
  3. **Jerusalem church and the widows (Acts 6)**
  4. **Jerusalem council (Acts 15)**
  5. **Paul and Barnabas (Acts 15):** competitive over taking John Mark with them on missionary trip
  6. **Paul and Peter (Gal. 2):** over eating kosher when with Gentiles; Paul was competitive and confrontational for the witness to Gentile believers
  7. **Church at Philippi (Phil 4)**

Development of Conflict Management Skills

- Learn the Stages in the Conflict Cycle
- Manage Conflict in Its First Stages
- Develop an Effective Conflict Management Strategy
- The Qualities and Role of a Referee

Stages of the Conflict Cycle

1. **Tension development stage**
   - Initial stage of all conflict, before it comes out in the open
   - Someone feels threatened or hurt—problem may seem insignificant
   - Clear up misunderstandings
   - Conflicts not addressed at a given stage move on to later stages

Stages of the Conflict Cycle (2)

2. **Role confusion stage**
   - Identify issues and actions that have triggered the conflict
   - Identify decisions and conclusions to resolve the conflict

Stages of the Conflict Cycle (3)

3. **Injustice collecting stage**
   - First dangerous stage—parties prepare for battle
   - Requires mediation, as parties have broken off positive communication
   - Mediator needs
     a. Ability to be assertive with confidence and courage
     b. Spiritual authority and maturity
4. **Confrontation stage**
   - Mediator needs
     a. Ability to monitor and adjust tension
     b. Ability to keep confrontation within acceptable limits

Stages of the Conflict Cycle (4)

5. **Adjustments stage**
   - Conflict cannot continue indefinitely, so participants "look for ways to make adjustments to end the conflict" (p. 64)
   - Forms adjustment can take
     a. Sever relationship—church splits, missionary attrition, divorce
     b. Seek to dominate other party— "losers" often become passive and have little motivation to comply
     c. Attempt to return to previous status quo—seldom possible or desirable
     d. Negotiate new mutual agreements and commitments
   - Mediator needs
     a. Creative thinking
     b. Ability to gain full participation of all parties

Conflict Management Skills

- **Manage Conflict in its First Stages**
  1. Establish a structure and philosophy conducive to early conflict management
  2. Seek to anticipate conflict

- **Develop an Effective Conflict Management Strategy**
  1. Gather the necessary information about the conflict
  2. Establish a positive environment for conflict management
  3. Follow a collaborative problem-solving process

Conflict Management Skills (2)

- **The Qualities and Role of a Referee**
  1. He has confidence in his own worth and abilities
  2. He has the ability to inspire confidence in others
  3. He is flexible and persistent
  4. He does not take substantive conflict personally
  5. He does not take sides in the conflict issues
  6. He manifests self-control and internal peace

Cross Cultural Factors

- Styles of Leadership
- The Negotiation Process
- Time Orientation
- Direct Versus Indirect Approach
- Decision-Making Process
- Planning
- Contradictory Conflict Styles
- Ten Recommendations

Cross Cultural Factors (2)

Styles of Leadership

1. Democratic/participatory (voice and vote)
2. Consultative/advisory (voice but no vote)
3. Autocratic/authoritarian (little voice, no vote)

The Negotiation Process

1. Styles of negotiation
2. Role of the negotiator
3. Place of protocol in negotiations

Cross Cultural Factors (3)

Time Orientation

1. Social interaction takes priority
2. Treatment of issues takes more time

Direct Versus Indirect Approach

1. Way of dealing with disagreements
2. Ways of saying "no"

Decision-Making Process

1. Decision-making by consensus
2. Decision-making through strong leaders
3. Decision-making through compromise

Cross Cultural Factors (4)

Planning

1. Differences in the way people plan
2. View of agreements

Contradictory Conflict Styles

1. One frequent difference in dealing with cross-cultural conflict involves what is considered appropriate assertiveness
2. American culture is more confrontational
3. Most other cultures prefer a more indirect approach (Martin & Nakayama, 2005; Morris, et. al., 1998)

Cross Cultural Factors (5)

Ten Recommendations

1. Learn to be flexible
2. Learn to use all of your faculties
3. Avoid being overly direct
4. Keep the pace slow
5. Check understanding
6. Be careful about non-verbal communication
7. Put yourself in the other party's shoes
8. Allow all parties to "save face"
9. Go easy on long-range planning
10. Build an on-going relationship

Cross Cultural Factors (6)

Managing Intercultural Conflict (Ting-Toomey & Chung)

- Culture based conflict lenses: cultural differences that contribute to conflict

Individualistic Conflict Lens	Collectivistic Conflict Lens
• Outcome-focused	• Process-focused
• Content-Goal-Oriented	• Relational-Goal-Oriented
• Doing-centered	• Being-centered
• Use personal equity norms (what is good for me)	• Use communal norms (what is good for group)
• Self-face concern (winning)	• Other-face concern
• Low-context conflict styles	• High-context conflict styles
• Competitive/dominating	• Avoiding/obliging behaviors
• Conflict effectiveness	• Conflict appropriateness

(Ting-Toomey & Chung, p. 263)

Cross Cultural Factors (7)

Managing Intercultural Conflict (Ting-Toomey & Chung)

- Intercultural conflict perceptions and orientations (assumptions and stereotypes)
- Intercultural conflict goal issues
  - Content goals (external to parties)
  - Relational conflict goals (independence vs. interdependence)
  - Identity-based goals (face-saving and face-honoring issues)
    - Cultural identity
    - Social identity (professional, age, class)
    - Personal identity (self-esteem and self-respect)

Cross Cultural Factors (8)

Managing Intercultural Conflict (Ting-Toomey & Chung)

- Perceived scarce resources
  - Conflict resources
    - Tangible resources: budget, personnel
    - Intangible resources: desires, emotional needs

Cross Cultural Factors (9)

Managing Intercultural Conflict (Ting-Toomey & Chung)

- Intercultural Conflict Process Factors: conflict usually involves *facework*, "strategies that we use to maintain, defend, or upgrade our own self-image and attack or defend (or 'save') the social images of others" (p. 268)
  - Facework management: saving and giving face (not humiliating others, especially in public)
  - Mindful listening: paraphrasing and checking perceptions
  - Cultural empathy: not assuming but clarifying
  - Mindful reframing: "how you frame the conflict event may change how you respond to it" (p. 283)

Readings and Assignments

- **Readings:**
  - Palmer, Donald C. 1990. *Managing conflict creatively: A guide for missionaries and Christian workers*. Pasadena, CA: William Carey Library.
- **Assignment:**
  - Read assigned readings and answer questions from the next few slides
- **Discussion**
  - Post your assignments to the discussion forum

Discussion Questions

Palmer

- Think through a conflict of which you are aware. Identify some of the causes of that conflict. What kinds of issues are involved? What conflict resolution styles were represented?
- Does **unity** mean "absence of conflict"? Is all conflict bad or harmful?
- Why is it important to resolve conflict in the earlier stages of the conflict cycle?
- In what key ways is cross-cultural conflict resolution different from single-culture conflict resolution?

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Chapter 5. Critique and Discussion

Overview

This study has presented an overview of the literature relevant to both the application itself (a subset of a sample online graduate cross cultural teaching seminar) and the content of the seminar developed as the sample. In addition, it describes and models the theoretical and content development aspects of an online course.

This application provides a demonstration of compliance with external standards, such as GIAL's *Principles of Good Practice for Distance Education*. It also models an application of the rationale and theory of online education, demonstrating a solution which complies with and models current best practices in the field in the presentation of a significant portion of a course which can be directly incorporated into GIAL's inventory of online courses.

The application of an instructional design model (ADDIE), will be considered in more depth in the next section.

The theoretical orientations of adult education modeled in this course include a constructionist model of presenting information in readings and unit presentations to provide materials and resources with which learners can build their own cognitive structures incorporating the knowledge of the relevant issues and a variety of views on those issues; a social experience of interactive learning through online discussions; and an experiential learning component that attempts to provide an indication of some of the affective considerations—inviting students to reflect on how they might respond and react emotionally to finding themselves in some of the cross-cultural situations described. It incorporates Knowles' view of adult learning by attempting to provide just in time

information and experience in an online course that can be taken when students are in a field situation facing the need to learn more about teaching and training ("Adults are motivated to learn as they experience needs and interests that learning will satisfy…", life-centered, experiential, and self-directed (Knowles, 1990, p. 31)).

ADDIE

The literature review introduced the ADDIE model of instructional design—analysis, design, development, implementation, and evaluation.

As applied to the seminar in Chapter 4, the *analysis* phase of this model involves audience analysis, identifying the problems or deficiencies that the course aims to address—the reasons the course is needed—and creation of goals and objectives for the proposed instructional solution. The intended audience of the course is graduate students interested in serving cross-culturally; they have some area of expertise that could be beneficial to the people they have chosen to serve, but do not necessarily have much, if any, background in teaching or training methods, and especially not cross-culturally. In such a situation, people tend to teach others the way they were taught, and these internalized styles and processes may be suboptimal for the teaching situation in which they find themselves, because of personal and cultural differences in teaching styles, goals, and purposes; view of the teacher and his or her role; view of the students and the learning situation. The course is needed to introduce students to the competencies required for effectively communicating and developing the desired competencies in their students. The proposed instructional solution is only one of an infinite variety of combinations of introductory topics. It incorporates an introduction and overview which includes basic definitions of teaching, learning, training, education and concepts of

teaching and learning, including specific differences between teaching adults and teaching children. Other topics include teaching cross-culturally, learning strategies and learning styles, formal vs. informal learning, and multiple intelligences; trainer competencies for cross-cultural work, including the role of the teacher, teaching for change, and other considerations in learning to teach cross-culturally. Good teachers are good learners, so the course considers critical and reflective thinking on assumptions and experiences, resulting in learning how to learn and taking responsibility for one's own learning, and teaching oneself and others individually and in small groups (mentoring and facilitation). The cross-cultural component introduces basic definitions of culture, and surveys intercultural communication, context in culture, culture shock, Hofstede's dimensions of culture, cultural dimensions of language, and conflict issues in intercultural communication—intercultural conflict and conflict resolution, understanding conflict, conflict management skills, Biblical perspectives on conflict, and cross-cultural factors in conflict, before concluding with a unit that integrates the separate topics of the course. This final unit reviews and synthesizes issues involved in training people of another culture—cross-cultural facilitation skills, intercultural consulting skills, and cross-cultural dimensions of the teaching and learning process.

The *design* phase of this model involves creating the learning objectives and questions for assessing those objectives, providing the direction and outline for the course. This phase is implemented initially in the syllabus, which lists presents the course objectives, outline of topics, and requirements for assessment and evaluation, by unit and for the entire course. These are further presented in the unit presentations, which incorporate the design by following a common outline: title slide, unit overview and

outline, content, readings and assignment, discussion questions and sources and resources. The visual media used in this course include the learning management system to provide an outline of course materials presented to students one unit at a time, the unit presentations (PowerPoint™ slides), and a threaded discussion for class participation. Other possible visual media could include recommended videos to supplement certain teaching points.

The *development* phase of this model involves creating templates to provide a consistent outline and structure for instructional units and components, the development of the individual components to be incorporated into the various units, and the creation of the pilot or prototype of the course as a whole. This phase has been implemented for this course in the design of consistent PowerPoint™ templates for each unit, which incorporate a common "look and feel" and a common outline for each presentation—unit title slide, unit overview and outline, content, readings and assignment, discussion questions, and sources and resources. The sample unit presentations constitute a representative prototype of what course units would look like.

The *implementation* phase of this model involves incorporating the course into a particular delivery system or learning management system and delivering the course to the learners. This phase has not been incorporated into this study, but the broad issues involved in implementation have been addressed.

The *evaluation* phase of this model involves a review of the project as a whole, the return on the educational investment, evaluating data on effectiveness in meeting the goals and objectives, review and planning for maintenance, future revisions, improvements, and new features incorporating feedback into the ongoing life of the

online course or program. In the ADDIE model, the evaluation phase is incorporated into each unit as the prototype is tested with representative learners, and examined for the project as a whole. Neither of these types of evaluation have been performed for the sample course, but an initial evaluation is introduced in the current discussion in this chapter.

Instructional design is the generally thought of as a team process incorporating a wide variety of skills not normally found in one person. The roles of the instructional design team include a project manager, graphic designer, instructional designer, developer, assets specialists, and training champion (Bruce, 2003). Course design, on the other hand, is often thought of as the creative work of a single faculty member, or possibly a team, if the course is team-taught. The author of this course has skills in a variety of the requisite areas indicated above, and this course is an individual effort (other than inclusion of text materials written by others, as indicated).

Conclusion

This study has explored the literature of adult education, teaching and learning, learning and teaching styles and intelligence, from a variety of philosophical and theoretical orientations and perspectives. It also considered the emerging literature on teaching online, with its various advantages and disadvantages, its themes and styles, the view of online courses as simply an alternative means of delivery educational content versus the view that online courses can be radical different and even better than teaching face to face. It surveyed the literature of instructional design and applied those concepts to the creation of an online graduate course.

Other aspects of the literature surveyed dealt more with the content of the course itself, though it may also influence the development and implementation of that course for a specific intended audience. This literature dealt with key definitions and concepts of intercultural communication and education.

The study as a whole has provided a broad coverage of a topic of interest beyond its initial audience, both in the literature and the course that incorporates and applies those concepts (a subset of a sample online graduate cross cultural teaching seminar). It has also attempted to model and apply the literature by implementing one view of the current state of online course development, demonstrating compliance with external standards, and other aspects of best practices, and current instructional theory and practice.

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About the Author

Robert Reed is an Associate Professor at the Graduate Institute of Applied Linguistics (GIAL) in Dallas, Texas, where he teaches linguistics, research methods, and cross cultural training. He also teaches courses in visual and graphic communication as an adjunct professor at Dallas Baptist University. He has also taught courses and led seminars presenting essential skills for applied linguistics and cross-cultural work in Colombia, including several courses sponsored by the *Corporación Internacional para el Desarrollo Educativo* (CIDE) in Bogotá, Colombia. Robert and his wife Judy have served with the Wycliffe Bible Translators in a variety of capacities for over thirty two years, half of that time in Colombia, where Robert was born to missionary parents.

His varied educational background includes an undergraduate degree in Biblical Education from Columbia International University, and graduate degrees in linguistics (M.A.), computer science (M.S.), and humanities (Ph.D) from the University of Texas at Arlington, higher education (M.Ed.) from Dallas Baptist University, and communication (M.A.) from Spring Arbor University. He has completed additional graduate study in cultural anthropology and is a committed life-long learner through both formal and informal studies. His personal ideal is the classical scholar, the Renaissance man—a person broadly knowledgeable in the arts and sciences, theology and philosophy.

His research interests include communication, including linguistics, intercultural and visual communication, and intercultural adult education, and sharing these interests with others through classroom, distance and cross-cultural education and training opportunities, especially for people desiring to serve God and others overseas.