

2011

REWRITING THE UPSIDE DOWN WORLD: A Reflective Curriculum to Provoke Perspective Transformation And Personal Development among EcuExplora Participants

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REWRITING THE UPSIDE DOWN WORLD:
A Reflective Curriculum to Provoke Perspective Transformation
And Personal Development among EcuExplora Participants

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PIM 67

A Capstone Paper submitted in partial fulfillment of the requirements for a Master of Arts in
International Education at the SIT Graduate Institute in Brattleboro, Vermont, USA.

Capstone Seminar Start Date: July 24, 2011

Advisor: Richard Rodman

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Katherine A. McConnell - PIM 67
***REWRITING THE UPSIDE DOWN WORLD: A Curriculum to Provoke Mindful Transformative Learning
and Evolving Self-Authorship***

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ABSTRACT

Rewriting the Upside Down World is a reflective curriculum designed to foster perspective transformation and personal development among EcuExplora participants. EcuExplora (EcEx) is a volunteer, intern and study abroad organization that places participants in sustainable projects within its portfolio of health, environment and socio-economic development partners throughout Ecuador. EcEx recently expanded from its base in Guayaquil to include a broader network of Ecuadorian NGO partners in Quito and across the country. The widespread location of its project sites, often in remote areas of the jungle, Sierra and coastal regions, precludes one-on-one gatherings for reflection on participants' experiences in the field. *Rewriting the Upside Down World* redresses the inability to foster face-to-face reflective dialogues by employing a student-driven Learner Partner Model.

This non-hierarchical teaching methodology validates participants as partners in scholarship, situates learning in context, and virtually supports them through reflective exercises to develop their capacity for self-authorship, the definition of their own ideals, values and beliefs. Mindful transformative learning theory is also used to challenge participants' preconceptions and perspectives through the use of provocative questioning, problem-solving, creative exploration, mindful observation, exploration of feelings, processing of personal experiences, and assertion of opinions. The curriculum is a holistic, conscious reformation of transformative learning theory's prior focus exclusively on the cognitive domain. The ultimate goal is to breed compassionate, self-aware and culturally competent global citizens.

The guided, written journal exercises that are the core of the curriculum aim to engage participants in an attentive "reading of the world" at their project sites. It also implores them to envision a more just and equitable reality and 'rewrite the world' based on their transformed perspectives. By putting its ideal of education for transformation into action, the curriculum distinguishes EcEx from competitors as a vision-driven organization. The context-based, distance-learning format makes the curriculum design replicable and relevant for any international education professionals remotely managing participants in the field.

Key words: mindful transformative learning, perspective transformation, self-authorship, personal development

Introduction

“If the world is upside down, we’d have to turn it around to get it right side up again?”

- Eduardo Galeano

My Course Linked Capstone title and concept came to me while I was standing on my head. I had gone to my yoga class seeking peace and relaxation after an infuriating experience with an alternate spring break group from Jacksonville, Florida. Their faculty leader had seemed more interested in gambling in his five-star hotel than genuflecting with the group. And after a week working with orphans in Guayaquil, student feedback repeatedly implied their big take-away was that they felt “lucky” to have been born in the U.S.

As recently appointed director of EcuExplora, a study, volunteer and internship organization based in Ecuador, I felt disconsolate and frustrated. EcEx’s alleged focus was experiential education. Yet, it was doing little to round out participants’ field work with conscious reflection on their experiences. This was exacerbated by the organization’s recent expansion from Guayaquil to include project partners across the country. Future volunteers would be scattered far and wide, further complicating management of the depth of their reflective practice.

While my thoughts wandered, my yoga teacher urged us to stay present, relax our minds and see things from our inverted vantage point. During the grueling series of head stands, the rush of blood to my brain and a flashback to Eduardo Galeano’s book *Upside Down*, which explores the scathing injustices between the Global North and the Global South, gave me the inspiration to turn all my participants worlds’ ... Upside Down! In that moment, I conceived the overall theme behind my slow-brewing concept to design a curriculum for my CLC that would guide EcEx participants toward mindful perspective transformation. Engaging writing and reflection exercises would situate learners in the context of their project site, challenge their preconceptions, and provoke transformation. Empathetic exploration and exposure to the root causes of economic inequity and disproportionate opportunity between the U.S. and Ecuador would empower participants to find their own voice and speak out to make a positive change in the world. And so began my journey around the Upside Down world to find like-minded authors, educators and scholars to support the foundations of this curriculum.

RATIONALE

“Study abroad programs teach important intercultural and language skills, but the true success of a program occurs within a student, when she realizes that she can see the world from a different cultural viewpoint. This is true global citizenship.”

- Carol Bellamy, former president of World Learning

Students often encapsulate the transformative power of study abroad with the enthusiastic, yet vague proclamation: “It changed my life!” Recent longitudinal and qualitative studies speak more specifically to the explicit outcomes of study abroad in cultivating confident, culturally conscious, self-aware, and engaged citizens of the world. Carol Bellamy, former President of World Learning, points out the potential for study abroad to foster several essential capacities for global citizens, which namely include:

Intercultural understanding that helps people walk across differences to find commonalities and better ways of doing things; *Mindfulness* that encompasses the empathy, compassion, understanding, self-awareness and tolerance that enables people to listen, engage, and learn—allowing for better partnership; *Partnerships* with others who bring different experiences and perspectives from our own, thereby enriching us all; and *Pragmatic hope* that falls between cynicism and idealism, helping people learn how to do what is pragmatically possible to make the world a better place... (Bellamy, 2006).

Furthermore, an extensive longitudinal study over fifty years among former participants of the Institute for International Education of Students (IES) published in *Transitions Abroad* magazine affirmed the lasting impact of study abroad, particularly in terms of personal and intercultural development. Of the 3,400 respondents queried about how their IES study abroad experience impacted their personal growth, “97 percent said studying abroad served as a catalyst for increased maturity, 96 percent reported increased self-confidence, 89 percent said that it enabled them to tolerate ambiguity, and 95 percent stated that it has had a lasting impact on their world view” (Dwyer, 2006). The IES report not only confirmed that study abroad can inspire students to look inward and test “preconceptions and habits I wasn’t even aware were so ingrained in me,” as one respondent put it, but that study abroad also promotes drastic shifts in students’ worldviews, increases awareness of multiple legitimate perspectives, and prompts respect for other political and economic systems, all vital characteristics of politically and socially engaged global citizens (Dwyer, 2006). This IES study reports

the transformative power of study abroad on persons and their perspectives and highlights the need for international education programming that cultivates not only the academic, cultural, and career benefits of study abroad, but also explicitly encourages and supports perspective transformation and personal development (Dwyer, 2006).

The IES study on the transformative power of study abroad supports the foundation of the proposed learner-directed, reflective curriculum for perspective transformation and personal development for EcuExplora participants. EcuExplora (EcEx) is a volunteer, intern and study abroad organization that places participants in sustainable projects within its portfolio of health, environment and socio-economic development partners throughout Ecuador, with the following mission:

To make it possible for international students, interns and volunteers to have meaningful experiences studying in Ecuadorian universities and institutions of higher education, interning in professional placements throughout Ecuador, and volunteering in collaborative projects focused on the sustainable social and economic development of Ecuador.

I took over as Director in December 2009 with explicit, yet ambiguous directions from the Executive Board to make EcEx the "biggest and best" provider in Ecuador in order to attract more global business-to-business opportunities. During the six months, I focused almost exclusively on moving EcEx's base from the unsafe and industrialized port city of Guayaquil to the historical and cultural capital of Quito, where most NGO's have their headquarters, helping to expand EcEx's host country project partners nationwide. I've also established relationships with international wholesale volunteer and internship providers seeking a local partner on the ground in Ecuador. A year after relocation, the infrastructure to support EcEx's rapid expansion and the logistics to manage an increased number of international volunteers and organizational partners nationwide are finally in place.

The imminent needs of the organization entail actualizing a dynamic, complementary vision to EcEx's primary goal of organizational growth that will contribute to the personal growth of its participants into more self and globally conscious citizens. Said vision will also serve to infuse EcEx's marketing messages with its unique philosophy. The top-down "biggest and best" executive strategy overlooked how to manage the depth of our volunteer's experience and reflective practice in their remote placements in the field. It further failed to

inspire EcEx's field representatives in the United States with a compelling story to sell EcEx programs to potential recruits. During a site visit by the EcEx Executive Board back in January 2010, we unanimously agreed that because we were billing our programs as experiential education, they must include some reflection and personal development aspect to their design. In light of my stated professional objective to implement transformative education programs, the Board entrusted me to carry out this objective.

Shortly after taking my position, I updated the EcEx vision on its website to infuse it with EcEx's aspiration to encourage transformative education and to focus on meaningful experiences, immersion, exposure to socio-economic realities, and, more importantly, conscious reflection. The revised vision is stated specifically as follows:

To provide opportunities to learn about the culture, the people, the geography, and the socio-economic realities of Ecuador within an atmosphere of mutual respect and to foster reflection upon participant experiences to breed responsible, global citizens who act to improve the world we share. Conscious reflection among participants and strong consideration for sustainable, collaborative project work on the part of the provider will facilitate both personal and community development.

The current reality is that the infrastructure and programming to encourage the aforementioned goal of conscious reflection fall far short. Therefore, with the support and approval of the EcuaExplora Executive Board, I decided to merge my capstone project with the organization's need. The result is a newly designed curriculum that will catalyze the transformative power of education abroad, round out the experiential learning cycle with its focus on deeper personal reflection and development, and distinguish EcEx from among other competitive providers.

The proposed curriculum, *Rewriting the Upside Down World*, employs mindful learning techniques to encourage perspective transformation and self-authorship theory to promote personal development. Inspired by renowned adult and popular educator Paolo Freire's notion of "World as Text," as highlighted in his book of letters *Pedagogy of Indignation*, the journaling exercises at the heart of the curriculum engage participants in the active, situational reading of the social, political and economic conditions at their project sites (Freire, 2004). The context-based curriculum will ground participants in their individual project sites and encourage a

reflective practice that both responds to local realities and links them to a greater understanding of the roots of global issues, from climate change and racism to child labor and foreign debt. Both learner-directed and location-specific, this curriculum design also solves the problem of creating a replicable program that can be applied across the remote and country-wide project sites of our project partners outside of Quito. This is an essential “distance learning” aspect of the design because EcEx’s satellite project locations frequently do not allow the luxury of face-to-face, weekly check-ins with volunteers.

In conjunction with participants’ complete, conscious immersion in the social and cultural contexts of their volunteer sites, the curriculum includes provocative readings and multi-media materials that promote informed decision-making, consideration of multiple perspectives, and ideal-based action. The goal is to catalyze participants’ personal development, foster global citizenship, and encourage mindful perspective transformation. The reflective writing exercises aim to explore the source of their pre-existing biases and promote the evolution of their self-generated ideals, opinions and belief system. In personal journals, participants will not just respond to what they see, but be encouraged to go further and envision a more just and sustainable world and outline the course of action necessary to make that world a reality.

Inspired by its geographic location bisecting the hemispheric heart between the Global North and Global South, Ecuador is both a symbolically and circumstantially ideal location where participants can shift viewpoints and critically contemplate the disparate social-economic realities within and between these two sister spheres. Many of EcuaExplora’s participants enter the country already poised on the verge of personal transformation, in terms of developmental psychology. It is often their first time making important life decisions for themselves, far from the support systems and comforts of their home community. According to Erikson’s (1968) psychosocial conceptualization, self-identity among college students “stems from the interaction of physical and cognitive growth and the demands of the environment.” (Baxter Magolda, *The Activity of Meaning Making: A Holistic Perspective on College Student Development*, 2009, p. 3) A successful and consciously designed curriculum for transformative learning must get learners outside their mental and physical comfort zone or “habitus,” connect students to the material, and convey relevancy to their lives and immediate context (Synder, 2008). Adhering to the above curricular requirements will help steer participants

toward the metaphysical place of discontent that Marcia Baxter Magolda refers to as “The Crossroads,” often where current experiences call into question their former, unquestioned ways of knowing (Pizzolato, 2005). The combined factors of new sensory and factual input within Ecuador’s unique geo-political context, isolation from familiar figures of authority, and participation in reflective, proactive writing exercises will encourage EcEx participants at the Crossroads to react to new situations with a deeper consideration of their personal sets of values, beliefs and identity.

To further incite critical reflection on the unfamiliar, the curriculum also introduces excerpts from Uruguayan author Eduardo Galeano’s seminal book, *Upside Down: A Primer for the Looking Glass World*. This incendiary and inspirational book explores the widening inequities between the “have’s and the have-not’s” of the Northern and Southern hemispheres. In an effort to push participants toward their “Crossroads,” I have included several of his provocative alternative viewpoints in the journal to widen perspectives, set the stage for students’ critical thinking, and open their eyes to see these bigger picture dynamics on the present-day stage of their project sites.

Specifically, Galeano’s book puts the spotlight on society’s implicitly unjust educational system by using the metaphor of an “upside-down world that rewards in reverse: it scorns honesty, punishes work, prizes lack of scruples and feeds cannibalism. Its professors slander nature: injustice, they say, is a law of nature” (Galeano, 1998, p.5). He tells the story of globalization from the perspective of the losers: namely, the women who sell their bodies to survive, children abandoned in the streets by emigrant parents, the poor who pay taxes to the rich, and minorities unfairly sentenced for drug possession. He shows how their scenarios are a direct consequence of the economic benefits and privileges enjoyed by many in the United States. He openly questions the politics and justice system of a world economy where, “the countries that guard the peace also make and sell the most weapons. The most prestigious banks launder the most drug money and harbor the most stolen cash. The most successful industries are the most poisonous for the planet” (Galeano, 1998, p. 7).

He further laments that the “looking-glass school” educates humans “to suffer reality, not change it; to forget the past, not learn from it; to accept the future, not invent it” (Galeano, 1998, p. 8). To remedy this

learned impotence, the *Rewriting the Upside Down World* curriculum calls on participants to not only read the world, but to take a hold of the pen and rewrite another world they deem more just.

Needs Assessment

In December 2009, I arrived in Guayaquil, Ecuador to take over a fledgling volunteer, study and internship program, then known as EcuExperiencia (EcEx). The goal was to spearhead the expansion beyond its dangerous and unappealing headquarters in the uber-industrial city of Guayaquil throughout the ethnically, geographically and culturally diverse and fascinating country of Ecuador. The Executive Board of EcEx consistently stated our goal was to be “the biggest” provider in Ecuador. From my perspective as Academic, Program and Marketing Director, this superlative did not suffice as a mission and vision for the organization that could be lived out in programs, intrigue potential partners and assure it was adding value to their current volunteer programs, nor give it a unique selling attribute that would set its programs apart in the market as transformative and innovative. The organization needed a deeper defining attribute. This need inspired me to first revise EcEx’s vision and now to design a reflective curriculum that would fulfill that vision for conscious reflection.

In my limited experience working within Ecuador this past year with individual interns/volunteers, an alternative Spring Break group, and a Maymester program, I have been continually frustrated to read comments from exit interviews where students pronounced, matter-of-factly, that their service experience in Ecuador made them realize how “lucky” they were to live in the United States. These comments stung deeply, and I took them as a sign of failure that as a group leader and director, I was not doing enough to challenge learners to critically think about the systemic injustices in our society that support disproportionate affluence and opportunity between the hemispheres. John Dewey stressed that it’s not the experience, but reflection on the experience that marks the quality and depth of one’s learning. Mindful educators go on to point out “the amount and quality of learning that our students achieve is directly proportional to the quality of our asking and responding to questions” (Cooper, 2000, pág. 6).

This stoked the flames of the perennial question my SIT education forced me to ask: “Education for What?” My frustration with participants’ seeming lack of deep engagement within their abroad experience confirmed my desire to design a reflective curriculum to encourage mindful perspective transformation, active questioning, multi-dimensional thinking on critical issues in world affairs, and personal development. During the site visit by EcEx’s Executive Board last January, another logistical reality that repetitively came into the light was the complications of managing the emotional support and quality of reflective process of those volunteers who would be in remote placements across the country, as opposed to centrally located in one city. EcEx’s previous base in the city of Guayaquil had permitted weekly discussions and one-on-one check-ins with volunteers to assess their growing pains and progress throughout their project. By the end of Executive Board visit, we had determined collectively that since we were billing our programs as experiential education, they must include some structured, distance learning, student-driven personal reflection and development aspect to their design. This, in turn, led to my “aha!” moment for a CLC idea and my offer to design such a reflective curriculum to fulfill the organization’s needs and my SIT graduation requirements.

I was hired as director of EcEx in part due to my International Education degree, but more so for my background in marketing. Now that EcEx has all the logistics in place to handle an increased number of volunteers (recruiter trainings, advising strategies, diverse project portfolio, online applications, homestay family network, etc.), it is time for the big marketing push so “they will come...” The buzzwords in 21st century marketing strategy are story and soul. Basically, today’s awakening consumer/client chooses a brand because they believe in the product or are compelled by its story.

Rewriting the Upside Down World is the manifestation of EcEx’s new vision for conscious reflection among its participants. This new focus on transformative education will provide EcEx field representatives with testimonials that will help tell the EcEx story with greater meaning. In terms of business to business marketing, the curriculum sets EcEx apart as a superior provider of student services throughout the participant’s placement. Most importantly, the curricular structure will set the stage for self-authorship and empowering transformation among EcEx participants.

Theoretical Foundation/ Literature Review

“ For this reason, all liberating educational practice- which values the exercise of will, of decision, of resistance, of choice, the role of emotions, of feelings, of desires, of limits, the importance of historic awareness, of an ethical history as possibility and never as determination—is substantively hopeful and, for this very reason, produces hope.”

Paolo Freire, *Pedagogy of Indignation*

Rewriting the Upside Down World is introduced in the title of this Capstone as a curriculum for perspective transformation and personal development. The curriculum is based on the engaged practice of Jack Mezirow’s and Ellen Langer’s theories of mindful transformative learning and Marcia Baxter Magolda’s model of self authorship, which merit clearer definition in this section. Since the advent of his scholarly definition of transformative learning over thirty years ago, Jack Mezirow himself has repeatedly mutated his linear ten-step model of perspective transformation. Mezirow’s original theory contended a “disorienting dilemma,” often in the form of a new experience that does not fit into our established mental framework of assumptions and expectations, sets off an iterative ten step process of critical reflection and dialogue; consequently, new meanings and roles are interpreted and re-integrated into a modified or new way of knowing, being and seeing the world henceforth...until the next disorienting dilemma! (Taylor E. , 1997). Meanwhile, various contemporary scholars continue to debate whether the perspective transformation process is linear vs. cyclical in nature, sudden vs. gradual, propelled more by discourse or internal reflection, and if content, process or premise weigh most heavily in transformation of meaning structures (Taylor, 1997).

Mezirow amended and qualified his own ten-step theory again in 2005 and introduced the following five dimensions of *mindful* transformative learning, with an increased focus on examining one’s premises/presuppositions, a practice that is the core of the perspective transformation exercises within the *Rewriting the Upside Down World* reflective curriculum:

First, the individual recognizes that a different perspective might provide new insight in solving a problem. Second, the individual becomes aware of the sources, context, and the consequences of the former perspective. Third, the individual engages in critical reflection on the existing assumptions. Fourth, the individual validates the new perspective or belief by testing it through action and dialogue. Finally, he or she changes behavior or worldview on the basis of the transformed perspective (Boyd, 2008).

Further contention arose about Mezirow’s fixation on critical reflection, which

his critics insist overlooks other critical factors in perspective transformation, namely context, feelings, emotions, and other more intuitive and unconscious ways of knowing (Taylor, 1997). This criticism led to support for expansion of critical reflection beyond the cognitive domain to include emotional, spiritual and situational dimensions and support for whole person learning (Brock, 2010). With recent technological advances in the field of neurobiology that bring into focus the precise and influential nature of feelings and emotions on our beliefs and behavior, educators are rethinking and reframing their own perspectives on transformative learning in curriculum design and teaching practice in general (Taylor E. W., 2001). The conversation among transformative educators now must take into consideration the individuals' affective and emotional domains and relationships (with self, mentors, and others), along with the more ephemeral dimensions of non-conscious or implicit learning and the impact of the collective consciousness, most simply summed up as students' "other ways of knowing" (Taylor, 1997). This call for a more holistic and contextually-grounded approach to transformative education guided the inclusion of mindfulness, reading the world, reflective processing, creativity and self-authorship as the theoretical backbones of EcEx's *Rewriting the Upside Down World* curriculum.

The practice of mindfulness, the holistic technique and pedagogy that requires one to center herself and senses solidly in the present moment where she is unbetrothed to biased belief systems, can help break through unconscious habits, thoughts and behavior and deconstruct the "discriminatory attitudes that hinder our sense of common humanity" (Orr, 2002). Often presuppositions are downloaded from one's experiences and influences within her predominant culture (media, schools, parents) and habitually acted out. According to Ellen Langer, pioneer of the theory of mindful learning, mindfulness in the "flexible state of mind in which we are actively engaged in the present, noticing new things and sensitive to context" (Langer, 2000). It allows us to see novelty in the familiar and familiarity in the novel; it is the opposite of mindlessness, which is marked by "rule and routine governed behavior that is stuck in a single, rigid perspective from the past" (Langer, 2000). The heightened clarity can also make us aware of distortions as well, in the form of learned, unexamined beliefs, so as to pave the way to then critically examine and re-evaluate these beliefs based on new information.

Mindful learning theory fosters an attitude of being open to new information and multiple perspectives and actively engages one's personal experience leading to the creation of new cognitive structures appropriate to a particular situation or context (Boyd, 2008). This educational theory, rooted in the Eastern spiritual tradition of Buddhism and astute presence in the moment, also blends dimensions of emotional, spiritual and unconscious learning into the more cognitive Western approach to critical thinking. I have chosen to employ mindful transformative learning's holistic approach to EcuExplora's reflective curriculum because it opens students to "other ways of knowing." It also responds to the latter-day critics of Mezirow's traditional transformative learning, who contend he focused too much on epistemological transformation, which values accumulation of facts over exploration of feelings. Through intentional engagement and critical questioning of their thoughts, feelings and personal experiences both in the past and at their project sites, participants will start to question previous belief systems, see the world with a fresh perspective and think for themselves.

The focus on participants' feelings is integral to the program design because feelings trigger much of our behavior, and behavior reveals our schema on how we believe the world works and where we place ourselves within it (Taylor E. , 1997). In a two-year long study, Nueman found that a pre-requisite to developing a critical reflective capacity, of self and situations, was "acquiring the ability to recognize, acknowledge and process feelings and emotions as integral aspects of learning from experience" (Taylor E. W., 2001, pág. 8). Continually reviewing and revising upon our meaning-making structures, as revealed by our emotions and actions, via critical reflection and compassionate presence can foster awareness of our implicit habit formation and knowledge acquisition, its subsequent impact on our attitudes and behavior, and thereby encourage the adoption of increasingly complex and conscious meaning structures.

This adoption of complex meaning structures is the developmental growth that underlies transformative learning, and therefore is at the core of the self-authorship elements of *Rewriting the Upside Down World* (Baxter Magolda, Haynes, & Hodge, Engaged Learning: Enabling Self Authorship and Effective Practice, 2009). The curricular design will further focus on personal development by integrating a toolkit for self-authorship, defined as "a relatively enduring way of orientating oneself toward provocative situations, that includes recognizing the contextual nature of knowledge and balancing this understanding with one's own internally defined belief, goals and sense of self" (Pizzolato, 2005). The curriculum will also support students

to develop and trust their inner voice when confronting external realities in a new context. In deference to Kegan's theory of developmental consciousness, which insists individuals move from being part of to having agency over the social order, the students will be treated as cultural participants who are acting in a social context in order to make meaning of their experience (Baxter Magolda, *The Activity of Meaning Making: A Holistic Perspective on College Student Development*, 2009). Zaytoun's theory on the multiplicity and relationality of self, "not only to other people, but to aspects of the world that include social groups, communities, and inanimate and spiritual entities," supports Kegan's subject- object approach to orders of consciousness and grounds that aspect of personal development within particular social locations (Baxter Magolda, *The Activity of Meaning Making: A Holistic Perspective on College Student Development*, 2009, pág. 15). The goal of self-authorship exercises within this context-rooted, reflective curriculum is to situate learners within their environment and encourage the evolution of participants from subordinates in the social order in which they reside to proactive co-creators of reality.

When participants arrive or are pushed toward a metaphysical "Crossroads" by confrontation with new contexts and experiences, they begin to acknowledge that knowledge is contextual and mutable and consequently, start to value interior authority, i.e., "how I know?" over external authority, "how you know?" (Pizzolato, 2005). Much akin to Mezirow's trademark 'disorienting dilemma,' this Crossroads stage jump starts the individual's transformational search for internally defined beliefs, goals, values and overall identity. Of paramount importance, a provocative moment or situation, whether it be challenges, experiences they cannot assimilate into their worldview, displacement or alienation from sources of behavior regulation, or a combination of all of the above, is hypothesized to be the pre-cursor to self authorship (Pizzolato, 2005).

The very provocative nature of experiential education abroad serves the purpose of priming participants for perspective transformation as it inherently occurs out of their "normal" context. The majority of participants in EcuExplora's volunteer and internship programs are college undergraduates, at the impressionable, median age of 20. It is often their first time in a foreign country and the first time they have come face-to-face with their idiosyncratic meaning perspective, that framework of assumptions and beliefs that filters their sense impressions and data input (Synder, 2008). The emotional roller coaster of cultural adjustment is coupled with

the immediate inundation of foreign sights, smells, sounds, and images one is bombarded with when arriving in a developing country. According to a 2007 report on transformative pedagogy by Fetherston and Kelly, “transformative learning requires learners to lean into the unsettling situations of thinking to critically self assess their ways of knowing” (Synder, 2008, p. 21). Caught in an avalanche of the unfamiliar, EcEx participants are forcefully ejected from their comfort zone and provided constant sensory data and emotional states to process and propel them toward self-authorship and transformation.

Many of our participants confide in me that they chose to embark on an experience abroad precisely because they were at a ‘tipping point’ in their personal, academic and /or professional development, making them ripe for a dilemma, pre-existing or otherwise. They may be searching for their own path in life, or perhaps deviating from that of their parents, doubting or confirming their academic course of study, exploring their professional interests to deepen their vocation, individuating or rebelling, or merely answering an innate call of curiosity to know what is out there, beyond what they know and where they are from. In the case that no pre-emptive dilemma exists, Taylor points out that if “adults are put into new learning situations without an intrinsic emotional buy-in, the likelihood of a shift in meaning perspectives is slim,” unless the curriculum pays “increased attention to the emotional needs and orientations of participants in the transformative learning process” (Synder, 2008, p. 14). With all that in mind, *Rewriting the Upside Down World’s* conscious curricular structure, including Galeano’s provocative scenarios, acute attention to context, emotions and feelings, and a focus on supportive coaching throughout the mindfulness exercises and self-authorship process, will help create the relationships and “emotional buy-in” necessary to prime participants to evaluate, integrate and reconsider their existing meaning perspectives.

In terms of curricular design and educator’s role, it is pivotal that a participant arriving at this Crossroads is then supported via resources, firmly established goals, and the introduction of competencies needed to address these topics (Baxter Magolda, Haynes, & Hodge, 2009). Paolo Freire’s practice of “Reading the World” is a contextual literacy competency that validates students’ potential as scholars, situates mindful learning in context, and serves to construct meaning from the chaos and confusion of a freshly ruptured perspective framework, all key elements of the Learner Partnership Model likewise outlined by Baxter

Magolda (Baxter Magolda, Haynes, & Hodge, *Engaged Learning: Enabling Self Authorship and Effective Practice*, 2009, p. 5).

Rather than just name something as “different” or “weird”, the instinctual reaction I often hear from students confronted with culturally shocking behaviors or attitudes, reading the world is an exercise that endorses “apprehending, finding the reason or reasons for what is apprehended, or denouncing apprehended reality and announcing its overcoming” (Freire, 2004, pág. 17). Freire’s three stages of consciousness growth, from intransitive fatalism (object), to semi-transitive (follower), to critical transitivity (change agent) is a transmutation well-served by the practice of writing as it inherently puts author in the role of subject and actor with personal control over her destiny (Brock, 2010). This practice of using the project site as text to be read with mindful observation can serve to extract participants from the place, relieve their discontent as objects and put them in the place of astute subject. Then they can hear their inner voice with rising volume, watch new perspectives take form, and move beyond hypothesizing or criticizing what is to writing a vision and way forward for what could be!

In *Pedagogy for Indignation*, Paolo Freire points out that the progressive educator must also challenge “the learner to critically think through the social, political, and historical reality within which he/she is a presence” (Freire, 2004, pág. 19). For this reason, and because a critical reading of the world is an acquired skill, earlier segments of the curriculum’s reflective exercises will provide excerpts from Eduardo Galeano’s *Upside Down*. These excerpts portray with purposeful rancor the state of current and historical injustices from the Global Southern perspective, to provide the necessary alternate legitimate perspective to provoke contemplation and re-evaluation of previous meaning structures. Galeano’s constructive criticism of the injustices of the status quo in international relations will set up students to then apprehend and denounce their own immediate surroundings. Mindful learning theory also delves into the realm of double consciousness, where an individual contemplates the self as both a subject and object or insider and observer, cultivating a deeper sense of one’s place in the world (Boyd, 2005). Study abroad gives students some distance to view their home culture objectively and see where they fit in or would want to fit in as subject in that culture. This sense of double consciousness is easily explored in the self-authorship components of the curriculum, particularly the auto-ethnography; and it is integral to the program goal of breeding empowered and engaged agents of social

change who see themselves as optimistic actors in their individual and society's collective destiny, not victims of a fatalistic social structure.

Goals and Objectives

"Awareness of the world and awareness of myself make me not only a being in the world, but one with the world and with others." -- Paolo Freire

The goals of *Rewriting the Upside Down World* are to provoke participants' personal development, encourage mindful perspective transformation, foster proactive, self-aware global citizens and set EcEx apart as a vision driven organization dedicated to transformative learning and superior student support. To achieve these goals, the primary objective is to design a replicable, context-based curriculum appropriate to the remote placement of volunteers that explores the source of participants' pre-existing biases and promotes the evolution of their self-generated ideals, opinions and belief system through reflective journaling exercises. The curriculum's component of forging self-authorship speaks to the program goal of breeding empowered and engaged agents of social change who see themselves as optimistic actors in their individual and society's collective destiny.

The program's immediate, measurable objectives focus on the content and implementation of the curriculum that will achieve the program goals: participation (in numbers) in the curriculum, analysis of participant feedback which will result in the iterative revision of the curriculum, and implementation of informational sessions among EcEx's sales representatives so they can communicate its evolution into a vision driven organization.

Monitoring and evaluation via self-evaluations and exit interviews will also qualitatively assess student learning outcomes of the program and help define transformation as a process as opposed to a product of the program. Many of the goals of this curriculum, including transformation, personal development, and mindfulness practice tend to be process-oriented and/or evolve over extended periods of time, requiring either longitudinal or triangulated studies to gauge. Yet proving the development of the desired student learning outcomes, at least to some degree, specifically as per self-authorship and perspective transformation, is integral to substantiate EcEx's vision for transformative educational programming. For this

reason, the evaluation plan includes a comparative before and after study of the student's self-assessment in the three dimensions of self-authorship.

Specifically, the more immediate objectives of this curriculum are as follows:

Program Objectives:

- Design and implement a replicable, reflective curriculum by summer 2011 that fosters consideration of multiple legitimate perspectives and defines knowledge as contextual
- Develop participants' interpersonal, intrapersonal and epistemological dimensions of self-authorship
- Improve EcEx's support services and manage reflective practice of participants in remote placements with consistent virtual support
- Distinguish EcEx's marketing materials with student testimonials of transformation / Train EcEx's stateside representatives to tell their "story"
- Gather and implement feedback from a pilot run of *Rewriting the Upside Down World* by Spring 2012
- Offer scholarships to encourage participation in program and track retention and return volunteer rates attributed to curriculum

Student Objectives/Learning Outcomes:

- Recognize mutability and contextual nature of knowledge
- Forge stronger sense of individual, civic and global identity
- Develop personally and world aware global citizens/agents of change
- Encourage evaluation of multiple perspectives to inform personal decision making process
- Develop participants sense of internal authority

Program Description (program scope, timeline, potential participants)

Rewriting the Upside Down World is a reflective curriculum that includes exercises to stimulate development within the epistemological, intrapersonal and interpersonal dimensions of self-authorship. It also promotes self-awareness, problem-solving, and global civic engagement through reflective thinking and writing on personal experiences at participants' volunteer sites in the host country of Ecuador. The format of engaged questioning and interior dialoguing fosters a stronger sense of individual and civic identity. Reading excerpts expose participants to timely issues of world affairs and social justice, such as child labor, environmental degradation, and corporate social responsibility. Critical questions and writing assignments encourages participants to evaluate misperceptions, consider multiple perspectives and then make decisions and take actions aligned with their personal belief systems. Through its focus on mindful reflection, the

curriculum promotes the primary program goals of personal development, perspective transformation, and global citizenship. Implementation of this curriculum also serves to set EcEx apart as an organization dedicated to transformative education with superior participant support services. This enhanced organizational mission and vision adds value to its programs in the eyes of its international business-to-business partners and prospective and current participants alike.

The curriculum will be offered to all participants signed up for at least six weeks in EcuExplora's volunteer and internship programs. Since it cannot make the program mandatory, EcEx will offer a \$150 Global Citizenship Scholarship on their next placement to all participants who complete the program. The curriculum's design serves to strengthen individual's development within the three dimensions of self-authorship: epistemological, intrapersonal and interpersonal development. The reflective journaling exercises have the most structure within the first six weeks. The curriculum continues with progressively more self-directed and in-depth reflection exercises to be applied after the first six weeks. IES' landmark report on the benefits of study abroad endorses longer stays, but likewise "suggests that programs of at least six weeks in duration can also be enormously successful in producing important academic, inter- and intra-personal, career, and intercultural development outcomes" (Dwyer, 2006, pág. 2). The goal of transformative learning is an ongoing process, not an endpoint. The hope is that participants will implement their improved observational and reflective skills and practices when they return to their home environment as well.

The original design included an online weekly reflection module as a means of taking the physical, mental and psycho-spiritual pulse of volunteers in the field, beyond a perfunctory check in. Some sites are so out of range, specifically the environmental reserves EcEx partners with in the Amazon region, that that particular model could not be applied for all its volunteers. Ultimately, a guided, written journal format with weekly exercises was selected. It will be handed out and explained in full during orientation.

Curriculum

The reflective curriculum of *Rewriting the Upside Down World* is designed to encourage participants to engage in critical thinking about themselves and the world they inhabit in a mindful, meaningful manner. To achieve this focus, various exercises in self-authorship all aim to actively engage students in learner-directed tasks to help make meaning of their worlds at their project sites, raise awareness of their pre-existing perspectives, and guide them toward more discriminate and conscious definitions of their own beliefs, identity and social interrelations.

A debate among University of South Carolina Maymester students sparked by the mission of the Working Boys Center (Centro de Muchacho Trabajador – CMT), their partner organization throughout their month long service-learning program, effectively illustrates the benefits of situating learning in context. Their first day on the job, their coordinator, Madre Cindy, explained why the students, ages 5 – 18, continued to work part-time in menial labor jobs, mostly as shoeshine boys in the streets, throughout the duration of their technical education. Despite her explanation that CMT approaches poverty as a spiritual problem and considers work as a primary value for the formation of whole, responsible, and employable graduates, many South Carolina students indignantly protested that CMT was endorsing child labor.

After a month of interacting with the students at the school, visiting their homes in some of the poorest parts of Quito, attending mass with their families who also came to the center for meals and showers, and generally asking around, most students had a more holistic picture of their lives. They learned that these kids contribute to over 50% of their families' monthly income. The reality is they would not be able to attend school at all and may suffer other consequences at home, such as physical abuse or eviction, if they stopped providing suddenly and entirely. CMT has adopted a spiritual and practical policy to encourage inclusion of the whole family in the child's education and development. Most of the USC students came to appreciate this realistic approach and trusted it was in the long-term best interest of providing the students training in a viable and employable vocation in areas such as auto mechanics, culinary school, sewing skills, cosmetology, carpentry and small business management.

It also opened the door to interesting conversations on the moral difference between implicitly supporting child labor when it happens behind closed doors, such as in distant sweat shops in foreign countries,

versus CMT's conscious policy of supporting work as a value. This example illustrates how the practice of reading the "world as text" locally at the project site can easily be linked with observations to global issues in social justice. Every moral dilemma confronted in the work place is fodder for great debate and internal dialogue that leads to the contemplation and evolution of one's personal, informed value systems. The curriculum design strives to systematize these kinds of spontaneous debates into a formal structure of proactive questioning.

The role of the educator, in this case the EcuExplora director, in terms of implementing the curriculum is to play an advisory, coaching role to help participants make meaning of experiences when guidance is needed. Two trademarks of mindful academic tasks are relating new academic content to what participants already know and relating the processes to what they already know how to do (Oxman-Michelli, 1991). The introduction to the journal exercises will empower participants by framing the new, divergent perspectives they will encounter in the field or in assigned readings within their pre-existing worldviews and personal feelings; this gives them a control point for mindful comparison of the perspectives (Oxman-Michelli, 1991). The learning is primarily self-directed, thus it is important that the instructions specify the goals to be achieved, the strategies to use, the resources available and how goals will be measured. This will assure the student feels supported and confident in approaching the exercises, evaluating previous perspectives and concepts, and asserting their new consciously forming internal voices and authority (Oxman-Michelli, 1991).

In accord with Marcia Baxter Magolda's Learning Partnership Model, a curriculum which moves away from delivering education and toward designing intentional, engaged mindful learning models must 1) validate students' potential as scholars, 2) situate learning in their experiences, and 3) mutually construct meaning with them (Baxter Magolda, Haynes, & Hodge, 2009). According to Carole Cooper, to organize mindful learning experiences, it is the educator's responsibility to assure all curricular areas include the following criteria:

students use prior knowledge, relate ideas to their experiences, interpret and integrate ideas, critique and evaluate ideas, look for assumptions, compare and contrast, identify key ideas, organize information, infer and conclude, classify and categorize, predict and hypothesize, summarize, problem-solve, conduct investigations, imagine and create, design and plan, question and reflect (Cooper, 2000, pág. 4).

In response to this, *Rewriting the Upside Down World* attempts to rotate these various criteria within the conscious reflection and questioning segments after the readings.

In the three dimensions of self-authorship the curriculum touches upon: 1) epistemological, 2) intrapersonal, and 3) interpersonal, the respective goals include yielding a critical view of knowledge as contextual, of identity as internally constructed, and relationships as a practice of respectfully asserting one's belief system without sacrificing individuality for affirmation (Baxter Magolda, Haynes, & Hodge, 2009). The mindful learning theory mandates an intentional, engaged learning approach to "guide students to develop internally defined and integrated belief system," and to "actively engage in discovering new knowledge in a sequenced way to enable them to evaluate evidence critically, make informed judgments and act ethically" (Baxter Magolda, Haynes, & Hodge, *Engaged Learning: Enabling Self Authorship and Effective Practice*, 2009, pág. 3). As Paolo Freire points out, "it is only possible to speak of ethics if there is a choice resulting from one's capacity for comparing, and if there is responsibility taken" (Freire, 2004, pág. 34). *Rewriting the Upside Down World* calls on participants to evaluate the world as it is and then revision it according to their own beliefs. This answers the moral mandate for a critical and emotive evaluation of reality, as opposed to strictly cognitive, coupled with an informed, engaged course of action for change.

To spark and inform their own critical reading of the world in their project sites and stimulate reflective processing in participant's writings, the journal includes controversial, incendiary, or otherwise evocative excerpts from Eduardo Galeano's *Upside Down: A Primer for the Looking Glass World*. The selected passages point out some of the marked dichotomies and injustices between the Global North and South. The Galeano quotes also put varied real world instances of social justice on the students' radar. The hope is that his observations will sharpen their vision when they seek similar inequities in their project site, new host country of Ecuador, and back in their home countries. To empower the participants, they will then be given a space to react and respond to probing questions about the stated reality and conclude with their conjecture on what would be a more just *Rewriting of the World* in their opinions. (See Appendix A for Curriculum Draft)

Going further, the weekly assignments ask them to note a striking moment (eg., something they found scary, eye-opening, astonishing, heartbreaking, etc.) or an epiphany, a revealing conversation, an argument, a

dream, etc. that they observed or took part in at their project site or at their homestay. They are then asked to read into what their observation reveals about their existing assumptions about their own self, culture and/or host culture of Ecuador, along with possible sources or consequences of this assumption. Rather than judge or label the event as “weird, exotic, or foreign,” or remain frustrated and alienated, the directions require them to dig deeper and ask questions to understand why things are as they are. To culminate the reflective practice, they are asked to rewrite their revised perspective based on their critical evaluation of the experience and give testimony to how this new perspective plays out in context. This exercise essentially engages and walks participants through Mezirow’s (2005) five dimensions of mindful transformative learning (See Curriculum in Appendix).

Pre-Departure and Orientation

The participant’s first encounter with the curriculum’s focus on provoking self-authorship will happen before they even arrive on site. As an addendum to the existing EcuExplora program application and motivation statement, the *Rewriting the Upside Down World* curriculum will include the following primer questions upon a participant’s acceptance:

“Why did you chose to come on this EcuExplora program?,” with specific sub-questions on the process, including:

1. “What were your options?,”
2. “How did you inform and finally make your decision?,” and
3. “Can you discuss your level of satisfaction with the decision?”

This self-assessment is intended to reveal if the participant’s decision to come abroad was prompted by a sense of discontent, a proactive desire to work toward self-definition or personal development, or other (such as an independent streak to break away from insular environment at University such as a sorority or an urge to confirm their intended vocation by practicing in their field of study.) According to Marcia Baxter Magolda, this process of analyzing a personally important decision, called an ‘experience survey’ aims to capture students optimal (not typical) ways of knowing, along with their “volitional efficacy” or persistence in

achieving goals despite personal challenges coupled with their source of behavior regulation outside of self, such as parents, God, advisors, friends, and others (Pizzolato, 2005, pág. 3).

Magolda contends that intense disequilibrium or provocation is a pre-cursor to self-authorship, so this question serves as a impressionistic litmus of the participant's starting point in terms of current abilities, background knowledge and sense of being on verge of transformation (Baxter Magolda, *The Activity of Meaning Making: A Holistic Perspective on College Student Development*, 2009). I had one participant confess she prepared a powerpoint presentation on the pro's of her medical internship in Ecuador to convince her overprotective Cuban parents to cut the chord and let her travel independently for the first time. On the contrary, another volunteer insisted her mother forced her to come abroad and leave her boyfriend and comforts behind in Canada. Her ensuing resentment was the subject of our countless informal psychiatric sessions!

To further stimulate participant's reflection on the root cause of their decision to volunteer abroad and jump start their self authorship skills, the curriculum also includes a discussion on Ivan Illich's classic *'To Hell with Good Intentions'* during orientation. The exercise intentionally calls into question their motives and instigates deeper thinking, defensive posturing, and self definition in terms of their decision to volunteer (See Appendix A for Curriculum Draft). In terms of monitoring and evaluation, this is perhaps also a good indication of how much provocation might be needed to catalyze self-authorship in terms of advising the participants throughout their stay. It also established a starting point to measure how far they have come in terms of self-authorship.

During orientation, participants will be provided with and explained the purpose of the journal booklets, complete with guided reflection instructions, related articles, and discussion questions for the DVDs to be watched as part of the reflective curriculum. Their orientation packet will include a conventional map of Ecuador, along with the Peters Projection World Map. This adjusted rendition of the globe conveys equal and accurate physical proportions of continental landmass. It will be accompanied by a series of comparative maps (including the Mercator Projection and the Upside Down World Map.) These maps will be coupled with questions to encourage students to contemplate the political nature of maps, along with issues of ethnocentricity and imperialism inherent in the comparative perspectives embodied in the maps most Westerners have grown

up with on classroom walls. Viewing these maps from a fresh and comparative perspective frames the interpretation thereof as an exercise in values clarification. (See Appendix A for Curriculum Draft) This sudden shift in perspective serves as a great segue to presenting the entire Upside Down World curriculum and the notion of contextually derived knowledge, opinions and self-identity.

Also, this exercise begins within the cognitive dimension of self-authorship and transformation. This is an easier place to start as the curriculum ultimately touches on more feeling based work once trust and confidence are stronger. When the participant is later embedded in a context where she is more likely to confront provocative questions, disturbing feelings and “disorienting dilemmas” that call into question her ways of knowing, the reflective questioning escalates to set off the transformative process.

The participant will also be asked to put together a list of learning goals (knowledge, skills and abilities) during orientation to share with the EcEx director. This will help her advise and assess progress on these goals during the check-ins. Students will be directed to expound on their initial learning goals when they arrive at their sites and to outline the actions they will take and resources available to achieve them. (See Appendix A for Curriculum Draft)

EPISTOMELOGICAL/COGNITIVE

The curriculum includes several structured activities that focus on the contextual nature of knowledge. First, the Peters World Map and Upside Down World Map comparative analysis, as described above, will be presented during the orientation. Another activity takes a popular advertisement campaign from an international bank, HSBC, that pictorially depicts the intercultural and contextual nature of meaning – making and shows how learning is conditioned. One example shows images of tattoos with the headlines “traditional” and “trendy” reversed over the same image, demonstrating how viewpoints vary depending upon the host country’s belief system. The concept asserts the importance of open-mindedness and seeing things from various perspectives when living and working in an international context.

I first saw this campaign in the transient context of an international airport. It is clearly targeted toward international travelers and business people who frequently encounter divergent opinions. I decided to adapt this

campaign in order to give it some Ecuadorian ‘flavor’ and make it immediately relevant to the participants. The final mock up follows the HSBC campaign format, but features three images of a guinea pig with the words, “Science Experiment,” “Family Pet,” and “Feast.” The last headline refers to the consumption of guinea pig as a traditional meal in Ecuador. Then, students will react in writing to how this demonstrates the locally derived nature of meaning. (See Appendix A for Curriculum Draft)

To further this exercise in contemplating conditioned learning in a more mindful dimension, the exercise then asks participants to take a familiar object and brainstorm alternate ways it could be used. Often, if we are originally presented with new information in a limited and factual way, eg., “this is a rock,” we are conditioned to only see it as that, and not for its alternate potential as a door jam, weapon, canvas, pet, bridge, etc (Langer, 2000). For example, a spoon could be an eating utensil, a musical instrument, a keepsake souvenir, a piece of jewelry, a wind chime, etc.

I am always amused watching environment and agricultural volunteers awkwardly wield a machete for the first time. This is especially entertaining when compared to host country nationals’ capacity to handle the object with finesse, agility, and creativity. To get their wheels turning, the first question will ask participants to brainstorm multiple alternative uses for a machete they have seen or can imagine. Then the exercise will encourage students to find an unfamiliar object in their home or work environment and question how it is used here in Ecuador to start to expand their ways of seeing and thinking. (See Appendix A for Curriculum Draft)

Intrapersonal

Within the intrapersonal dimension of self-authorship, the goal is to develop a secure sense of self (beliefs, identity and social relations) so that one can both listen to and process incoming information according to one’s own internal authority. This also includes being able to form personal opinions after contemplating multiple perspectives, asserting one’s voice amidst divergent opinions, and calibrating one’s internal compass to navigate new and foreign realities from a centered place (Baxter Magolda, *The Activity of Meaning Making: A Holistic Perspective on College Student Development*, 2009).

One exercise in this dimension of intrapersonal development will use dialogues with one’s self, future self, and past self as a means of promoting discourse, which is considered key to transforming perspectives.

This technique of imaging a dialogue with one's self will promote reflection on stated beliefs, despite the inability of most of our volunteers to convene in groups for discussion. For example, a dialogue with former self might shed insight into how and why the participant feels she has changed. A dialogue with future self might illuminate goals and aspirations. A conversation with current self can help the participant connect with her higher, intuitive self in sorting through some of the confusion in dilemmas she is encountering. (See Appendix A for Curriculum Draft)

To develop holistic intrapersonal skills and trust in one's inner voice, Abes (2007) suggests the practice of reading in depth on all sides of an issue and then reaching a conclusion after logical analysis of multiple perspectives (Baxter Magolda, *The Activity of Meaning Making: A Holistic Perspective on College Student Development*, 2009). In terms of mindful learning, opinion tasks are considered key to helping students develop interests, self-esteem and perspectives on issues, both expressing their own and respecting others (Oxman-Michelli, 1991). As the culminating exercise in the intrapersonal dimension of self-authorship, the curriculum includes a copy of Joe Berlinger's 2009 documentary *Crude* for participants' critical consideration and commentary. *Crude* depicts the class-action lawsuit of indigenous Amazonian groups against Chevron-Texaco. The lawyer representing the indigenous groups reclaims the oil giant's alleged lack of accountability for its toxic waste disposal in the region where it operated for years before the national oil company, PetroEcuador, took over. The plot in short, is as follows:

An inside look at the infamous \$27 billion "Amazon Chernobyl" case, *Crude* is a real-life high stakes legal drama set against a backdrop of the environmental movement, global politics, celebrity activism, human rights advocacy, the media, multinational corporate power, and rapidly-disappearing indigenous cultures. Presenting a complex situation from multiple viewpoints, the film subverts the conventions of advocacy filmmaking as it examines a complicated situation from all angles while bringing an important story of environmental peril and human suffering into focus (Retrieved Dec. 1, 2010 from <http://www.amazon.com/Crude-Pablo-Fajardo/dp/B002N7W3IA?s=dvd&ie=UTF8&qid=1283919785&sr=1-1>).

While somewhat biased in favor of the indigenous groups, the filmmaker does include interviews with most of the key players. This allows the students to view the film and then make a position statement where they state what they think the outcome of the still-ongoing case will be (employing probability reasoning), argue perspectives and register disagreement, and more importantly, state what they think the outcome should be and why. EcuExplora has a number of projects in the megadiverse Ecuadorian Amazon

and this case has come into the international spotlight. Living in Ecuador makes this case less abstract to EcEx participants and this story a particularly relevant starting point to view the rights of nature worldwide. This exercise will foment participant's ability to consider multiple perspectives and express their own opinions.

Interpersonal

The final component of this reflective curriculum to develop self authorship deals with interpersonal development skills. Specifically, these touch upon one's ability to relate to others with awareness, compassion and respect, while also being able to stand up for one's own beliefs over seeking acceptance from others. The curriculum also extends interpersonal into the intercultural dimension. This will bring into consciousness a cross-cultural perspective on issues, or at very least the awareness of the validity of other worldviews.

The primary exercise in this dimension of self-authorship is writing an auto-ethnography. Auto-ethnography is a mindful learning tool to help individuals assess the impact of their ethnicity on their ideas, attitudes and behaviors, defined specifically as,

an emerging qualitative research method that uses the autobiographical materials of the researcher as the primary data and emphasizes cultural analysis and interpretation of one's behaviors, thoughts, and experiences in relationship to others in society (Boyd, 2008, pág. 5).

An auto-ethnographic exercise is an ideal starting point to build participant confidence as scholars because everyone is an expert in her own experience and as Patton (2000) points out, "auto-ethnography explores one's own experiences as a means of understanding a culture or sub-culture more fully" (Boyd, 2008, pág. 5). Auto-ethnography allows the participant to examine her social identity within the context of her own culture, a domain where she has more authority and insight into her feelings, beliefs, and environmental factors influencing her behaviors and reactions, before considering her social identity from an intercultural perspective. With over 16 indigenous groups with their own distinct languages, customs and worldviews, Ecuador is a very class and ethnicity conscious culture. Whether an EcuaExplora participant has thought about her social identity obsessively or never, Ecuadorians will inevitable question their ethnicity, whether as a North American, European or "gringa."

This exercise asks the participant to write a detailed narrative, as objectively as possible, about a defining moment in their social identification. This auto-biographical expose will help them better understand the inherent cultural and societal influences on their self-understanding. Some examples of defining moments might include: when they were in the minority for the first time, were labeled an ethnicity they didn't identify with, were fawned over or seen as freakish due to their hair, eye or skin color, were called a racist, or began their personal quest to understand their ethnic origins. Viewing one's self as both object in a culture and subject in her narrative will help cultivate the double consciousness that is a trademark of mindfulness. (See Appendix for Curriculum Draft.) In extolling the use of story as a mindful learning tool, Carole Cooper states,

“ Stories provide a context for recalling the past, contemplating the present and anticipating the future. They engage learner curiosity, stimulate the imagination, introduce new ideas and open up new possibilities. When engaging in a story, students predict, recall, retell, recreate, question, innovate, empathize, and create” (Cooper, 2000, pág. 5).

In the case of an auto-ethnography, participants senses, emotions and feelings will be most astute because they are telling the most important story of all...their own!

Magolda maintains that an integral part of the process of developing and trusting one's inner voice includes using a complex meaning making filter. This filter, or one's internal voice, is fine tuned by accumulated life experiences and is used to analyze the incoming cultural messages from new social contexts, interpret reality and then choose how to react (Baxter Magolda, *The Activity of Meaning Making: A Holistic Perspective on College Student Development*, 2009). In today's corporate owned media climate, the capacity to critically read incoming information from various news sources is vital for a functioning democracy, namely one not drowned out by government propaganda.

In this module, participants will also watch Oliver Stone's 2010 documentary *South of the Border*. Congruent with the Upside Down World theme of EcuExplora's curriculum, Stone demonstrates the tendency of certain media outlets in the United States' to demonize left-leaning leaders of South America as dangerous socialist outlaws. Unlike Berlinger's arguably more objective stance, Stone shoots his film from a below and to the very hard Left angle. This extremism, however, is just the kind of message that provokes one to interpret and analyze new information based on their internal beliefs and then to choose how to react. Another major

take-away from this unit will be to encourage participants to review various press sources, opinions from different countries, political leanings, etc. when informing themselves on issues, as the truth is usually somewhere in between the extremes. Several critics and favorable reviews of Stone's film will be included to help give them a holistic and holographic perspective before coming to their own conclusion. Also, a list of online sources, such as democracynow.org, upsidedownworld.org, and some Ecuadorian press rooms will be included in their resource list as well to encourage them to continue to inform themselves in the future.

The last structured exercise in this module will be to interview a community member or supervisor from their job site in order to work on their ability to form relationships with mentors and others. This also encourages dialogue with others and will help the participant build relationships at their site. A "native" perspective of a host country national who has been on the site for a longer period than the volunteer might bring some insight into situations the participant doesn't understand.

Re-Entry

The conclusive component of the *Rewriting the Upside Down World* curriculum entails a re-entry assignment where the participant must seek out a community partner or NGO in their home community that is engaged in similar work as that of the Ecuadorian agency where they completed their service. They must present the name of this organization and contact information at their exit interview for successful completion of their program. In order to avoid living in a Looking Glass or distorted, one-dimensional world, this task will make sure participants are not blind to injustices within their own culture in the Global North, in addition to at the international level. It will also encourage continued experiential learning upon return to their home country at the level of social action and self-authorship. By aligning with a local organization that shares their newly asserted ideals, they will effectively exercise their power as agents of social change and live their truth.

Staffing Plan

EcuExplora's participant numbers are currently low (about five volunteers per month on average.) Consequently, this program will not require any additional staff within the first year. In terms of curriculum

management, the primary responsibility of the EcEx director (currently the only EcEx employee) is to schedule and conduct the weekly phone meetings with all in-country volunteers. Formerly, these calls were a means of assessing the volunteer's state of physical and mental health. Now, the director is charged with coaching volunteers through any questions or issues with that week's reflection exercise in the curriculum.

It is also critical that any future program directors receive training in administering and advising the curriculum. This Capstone serves as one resource and may help ensure future directors make sure that the instructions are clear, the goals to be achieved and the strategies to use are specified, and that the participants feel like confident partners in their learning plans, are aware of the support and resources available to them, and know how their progress will be evaluated.

Finally, in my role as EcEx director, I employed a mindful evaluation of potential NGOs when originally seeking in-country partners. Specifically, I sought Ecuadorian owned and managed NGOs, as opposed to foreign-run, that were taking proactive measures to combat the socio-economic injustices within their country, and/or that displayed a commitment to sustainability and/or social change. I also chose partners working in project areas where I felt foreign volunteers might have the most to learn from the host community in terms of pursuing solutions to social and economic injustice.

Most of EcEx's project partners are engaged in innovative project areas, including: permaculture/organic agriculture, promotion of traditional health, indigenous rights, rainforest conservation, educational programs/technical training for street and working children, and more. These project sites represent the "worlds" EcEx participants will be critically reading. And like the world itself, each of these organizational subcultures is rife with controversy and conflicts of opinions and interests to be explored. Cited below are just a few examples of why I'd like to brief my contacts at EcEx's partner NGOs about the *Rewriting the Upside Down World* curriculum. That way they might play a more interactive role with participants at their project sites and be open to dialogue with students of the reasoning behind their practices. If willing, the local site directors will ideally serve in an auxiliary staff support function and fuel the participants' reflection with deeper insight, alternate perspectives, and mutual meaning-making.

I've already had numerous conversations where EcEx volunteers or groups outwardly scrutinized aspects of our partners' missions and methodology. This is exactly the kind of critical questioning, reading the world, and assertion of opinion the *Rewriting the Upside Down World* curriculum advocates and expounds upon! For example, in January 2011, a New York University group did a Winter Break with one of EcEx's most lauded partners, the Yachana Foundation. Yachana achieves its mission of "sustainability through education" by funneling profits from its eco-lodge in the jungle to fund a rural technical school for the indigenous community members in the area. Yachana's study areas include eco-tourism, recycling, conservation, sustainable agriculture, micro-enterprise and forest management. The founders are explicit about their goal to yield employable graduates that will stay and conserve the area where they grew up, which has long been exploited by oil companies and other resource exporters (timber, fish, etc.)

The NYU group was appalled to discover that in the new institute of higher learning Yachana is now constructing, catering would be offered as a career track. Yachana's founder defended the decision by saying catering, for the oil companies in the region!, is one of the most lucrative livelihoods available to the indigenous of the area. Many students' felt it was literally feeding the beast and sent a contradictory message if the end goal is conservation of resources. Later in the week, I overheard many volunteers asking students at the junior high school their opinion on the curriculum and polling for various perspectives, demonstrating a heightened level of flexibility and open-mindedness in their opinion formation.

Another example was the round of protest that arose after a University of Wisconsin group witnessed a traditional shaman perform a "limpieza"/cleansing with a live "cuy"/guinea pig during our visit to the Jambi Huasi Health Clinic in Otavalo. Guinea pigs have been used for centuries as a diagnostic tool by indigenous groups from the Sierra. After running the guinea pig all over the patient's naked body, the healer then cuts open the still live animal to "read" the prognosis, similar to an MRI or x-ray in western medicine. The clinic was founded to preserve and honor traditional medicinal practices in Ecuador. "Mestizos," Ecuadorians with European heritage, and even Westerners, often make pilgrimages to the center to consult these alternative healers when modern medicine has failed them. Some students were impressed and intrigued with the technique. Others cried animal abuse and left to stay in the bus for the rest of the visit, thereby missing out on

the chance to talk to the patients and the shamans themselves about the meaning of the ritual for them. In cases such as these, the curriculum will serve to force students out of their framework to open up to new legitimate perspectives.

I would also like future EcEx directors or program developers to continue to mindfully choose new community and NGO partners that would complement the curriculum's goal of conscious reflection on and revision of the harsher realities and injustices of our world.

Program Marketing

This reflective component of EcuExplora program's will shift it into the category of vision based organizations, adding depth and dynamism to participants' inner and outer journeys to Ecuador. In terms of program marketing, this vision to encourage personal development and form global citizens sets it apart from standard study and experience abroad providers and gives it a unique selling attribute. Specifically, it allows EcEx's field representatives to inspire potential recruits with stories about the transformation and development within individuals. Furthermore, EcEx can tout its delivery of superior, comprehensive student support services and added value in pitches to prospective third party provider partners.

EcEx primarily sells its programs to wholesale, 3rd party internship and volunteer providers looking for an in-country partner/director in Ecuador. The ability to collaborate with local Ecuadorian NGO partners, but have a program director with a "Western" perspective on participant concerns and needs is one of its key selling points. However, to date, while the pre-departure and arrival contact with participants is intensive and thorough, including airport pick-ups, full day orientation, and personally accompanying volunteers to their project site, after drop-off, student support services on the part of EcEx diminish drastically. All participants are given a cell phone and know they call anytime, for any reason (health, emotional, homesick, translation, site change, etc.) While they can count on EcEx for all emergency contact purposes, they are primarily in EcEx's NGO partners' local project director's hands after delivery to site. Therefore, this reflective program module design intends to bolster student support services in the field and set EcEx apart from its competition in bids for new potential wholesale providers.

Student Recruitment and Admissions

In order to be the “biggest and best” provider in Ecuador, EcuaExplora cast its recruitment net far and wide since its early days, from online advertising to nationwide campus recruiters. In the first year, EcEx primarily relied on its third party provider partners in the US and UK to dedicate their more ample staff, budgets, time, tools and resources to spearhead and fund recruitment and advising efforts. Currently, it has plans to expand on the extensive online advertising and on-campus efforts of its partners with comprehensive social media and networking, scholarship, and incentive programs promoted directly by EcEx. A more detailed breakdown of its recruitment efforts to date is as follows:

Online: EcEx is fortunate to include the founder of goabroad.com, including its subsidiary entities, namely, volunteerabroad.com and internabroad.com, among its board members. Since EcEx’s growth is in his best interest, he has provided free online marketing services as of December 2010 for EcEx’s study, volunteer and internship programs, along with free features in monthly newsletters. His technical team in the Philippines put together EcEx’s own website and makes sure the projects are updated regularly.

On Campus Representatives: Other board members include the Director of the Center for International Studies (CIS). EcEx’s programs are included in CIS’ catalogue and actively promoted by its team of recruiters and program advisers that visit university campuses across the country. Additionally, ProWorld Service Corps, with internship, volunteer, customized group, and service-learning semester programs in Ghana, Mexico, Nepal, Brazil, Thailand, India, Belize and Peru, began advertising EcEx’s existing portfolio of projects as the “ProEcuador” franchise in March 2011. ProWorld has an international network of recruiting organizations, a solid reputation among faculty and study abroad offices nationwide, and full-time physical and virtual/online program advisers to convert leads into admissions. As part of the partnership contract with EcEx, ProWorld will hire an assistant to work part-time managing all ProWorld specific inquiries and part-time to assist with EcEx’s anticipated growth in 2011 in light of its increased marketing push.

Social Networks: EcEx is planning to go public on SECUSS at the end of the summer 2011, so as to bolster direct enrollment through EcEx in the slower fall and winter months. Lastly, EcEx is currently negotiating an exchange with a former cast member of MTV's Real World. In return for a free internship placement, he has agreed to promote its programs and NGO partners via his heavily trafficked twitter, facebook, blog, et al social media.

Scholarships and Student Testimonials: While all of the content of the participants' *Rewriting the Upside Down World* journals will remain private, EcuExplora will place the most compelling testimonials from the exit interviews on the website and quote them in conversations with potential participants as a powerful recruitment tool and to tell/sell the transformational stories. Also, the Global Citizenship scholarship will be prominently featured on the application page of the EcEx website to incite curiosity and motivate project enlistment and participation in the curriculum. EcEx is offering the scholarship in hopes to encourage return participants in the future which will help with our admission numbers.

Logistics

This curriculum design won't drastically change the existing EcuExplora program logistics, as per housing, travel to site, etc. All EcuExplora participants are already given a cell phone as both a safety measure and a means of checking-in weekly so no additional costs amount there. Orientation, which is already a full day's length, permits time to cover the curriculum concept and content thoroughly.

One minor logistical change is that EcEx will have to extend its perfunctory check-ins to now have more structured, scheduled coaching times so that students really do feel supported out in the field. Upon arrival at their site and establishment of their work schedule, the volunteer and EcEx director will set up a time for a weekly check-in of approximately one hour to discuss the week's assignment. If other volunteers are at the same project site, group discussions will also be encouraged.

Health and Safety Plan

The EcuExplora orientation already covers the progressive phases of Culture Shock. However, the increased depth to which we are now asking participants to dissect themselves and challenge their identities and assumptions could lead to more severe stages of distress, depression, confusion or shock. Therefore, the director must be sure to let participants know that EcEx has a list of English speaking doctors who can offer more comprehensive mental health and psychological support services should they come across a personal crisis that the director cannot handle alone.

Crisis Management Plan

The current EcEx crisis management plan is adapted from the Peace Corps Ecuador and Department of State website protocols in case of natural or political crisis. Due to the country-wide locations of its project sites, EcEx's emergency action plan includes several safe, consolidation points, mostly in hotels, in various regions of the country. Volunteers will be sent standard "state of emergency" status alerts via text message on their EcEx issued cell phones. The messages will vary in degree of urgency from standfast at the project site to orders to prepare for evacuation to the respective consolidation points and/or Quito, and then on to the US if need be.

Cell phone reception is a requirement of all EcEx's project sites to prevent lapses in communication. As a further preventative measure, it is duly stressed to volunteers during orientation that they need to keep staff members abreast of any mental and physical health issues that arise before they escalate to a point where it's a crisis situation. In initial site visits during the project partner selection phase, EcEx considered various safety criteria, including proximity to health clinics and hospitals and emergency communication plans. It also reviewed the emergency action procedures of each of its local partners to ensure volunteer safety standards and support systems at each locale met its requirements. In this way, EcEx ensures its remotely placed volunteers will be well managed in case of an emergency situation where they would be required to standfast at the project site indefinitely. (See Appendix B for EcEx Crisis Management Plan).

Budget and Budget Notes

Implementation of this curriculum comes at little cost to the organization. I have volunteered my time and energy to do the curriculum design to fulfill my Capstone requirement. There are no additional staffing expenses required at this point either because I will oversee the introduction and revisions of the curriculum in its nascent phases. In June 2011, EcEx revised and increased its retail and wholesale pricing structure to include emergency/contingency fees, cover a more comprehensive full-day orientation, and offer auxiliary student support services in the line items (See Appendix C for Retail/Wholesale Budget Comparison). Collectively, these fees amount to approximately an extra \$200/month to cover the improved student support services and contact in the field that the curriculum implicates. The concrete, but nominal *Rewriting the Upside Down World* curriculum expenses, namely printing and cell phone charges for continued participant contact, will primarily be covered by the auxiliary student support services. Please find line item spreadsheet explaining EcEx's retail program budget:

	Volunteer	Intern
EcEx Placement Fee	\$500	\$500
GoAbroad Fee	\$100	\$100
GlobalEd Fee	\$100	\$100
Airport Pick Up	\$25	\$25
Orientation	\$50	\$50
Transfer to Site	\$100	\$100
Application Fee or Project Donation	\$100	\$100
Food/Lodging for first 2 weeks	\$300	\$300
Excursions	\$80	\$80
Airport Drop Off	\$10	\$10
Exit Interview	\$15	\$15
Incidentals (cell phone, copies, etc.)	\$50	\$50
Misc./Emergency Contingency Funds	\$50	\$50
Spanish Classes at \$6/hour	\$40/wk	\$40/wk
TOTAL 1st Two Wk	1480	1480
ADDITIONAL COST/ WEEK:		
EcEx Admin Fee Each Additional Week/Student Support Services	\$50	\$50
Homestay/Lodging	\$114	\$114

Spanish Classes at \$6/hour	\$36	\$36
TOTAL ADD PER WEEK	\$200	\$200

The curriculum will enhance EcEx’s perceived added value and validate its increased wholesale prices to partners, thereby offsetting the minimal implementation fees. The minimal fees associated with delivery of this curriculum are outlined below:

Expense	Cost Per Item
Printing Journals	\$5.00
Monthly Cell Phone Charges	\$10.00
Global Citizenship Scholarships	\$150.00

The Global Citizenship Scholarship will only apply to return volunteers who apply directly through EcuaExplora, as opposed to through one of its wholesale providers. EcEx’s direct retail rate has a much higher profit margin per participant than programs it sells through its partners, and it can easily absorb the most likely infrequent validation of the Global Citizenship Scholarship. Even after the \$150 rebate, our retail rates are still over \$200 higher than our wholesale rates, so it will remain profitable.

Evaluation Plan

Tracking the progression of both transformative learning and self-authorship is an elusive science; Marcia Baxter Magolda made preliminary efforts to formulate a quantitative measure of self-authorship among college students with a Career Decision Making Survey, but she discovered the nuanced nature of assessing the various dimensions makes it difficult. Other challenges include the high level of interrelatedness among the phases and dimensions of development, with one meaning making structure being

subsumed by the next so the distinction is blurry and the assessment process only provides consecutive snapshots of one's state of mind in the that moment (Creamer, 2010). Kegan (1994) further articulates the subject-object relationship of meaning making structures in the evolution of self-authorship, elaborating to explain:

In each meaning making structure, there are elements to which we are subject : we are so embedded in these element that we do not recognize them. Other elements are object: we stand back from them and reflect and act on them. When something that was "subject" becomes "object" we now have it rather than being "had by it." (Creamer, 2010)

To date, the majority of efforts to monitor the progress of curricula or programs with a focus on self-authorship have most effectively been achieved through structured interviews that aim to assess outcomes. In the case of the Rewriting the Upside Down World curriculum, these outcomes would include: heightened awareness that knowledge is context-based, cultivated sense of global citizenship, applied moral reasoning and decision making, and strengthened internal authority. In order to formally and statistically assess transformation, the interview questions should assess shifts in the structure or "how" of what students have learned within the three dimensions of cognitive (how do I know?), intrapersonal (who am I?), and interpersonal (what relationships do I want?), and then speculatively place their answers within the four stages of self-authorship development, namely, 1) External formulas, 2) Crossroads, 3) Becoming author of one's life, and 4) Internal Authority (Creamer, 2010).

Due to restraints in its staff and time/resources, the EcEx evaluation is designed more to promote dialogue between the interviewer and participant to clarify the distinctions between two specific, consecutive snapshots, namely pre-program and post-program, of the participant's meaning-making structures. To develop these before and after meta-physical portraits, participants in the EcEx curriculum will be given a self-assessment survey. They will select responses on a 1- 10 scale of strongly disagree to strongly agree in regard to a series of statements about themselves and the world. This survey will be given during orientation and then again at their exit interview to provide and record both before and after "snapshots" of their mental frameworks. The idea is not to chart their exact coordinates within the various dimensions of self-authorship at any given point. Rather, this evaluation exercise will facilitate comparison between the two and permit both the

participant and director to qualitatively assess progress in the cognitive, interpersonal and intrapersonal terms of self-authorship and personal development.

Since we are measuring evolving self-authorship, it goes without saying that the individuals themselves are important judges in their progress! This primarily self-assessment evaluation strategy, in combination from coaching by the program director, is consistent with the program goal to affirm participants as co-creators of knowledge. The survey will start with a series of “I” statements meant to test the mettle of their identity and/or self-proclaimed personality traits, or their intrapersonal sense of “Who I am?” Some examples of such statements are:

- I question everything I’m told.
- I feel comfortable being away from my friends and family.
- I believe in the notion of absolute truth.
- I feel lucky to be a US citizen.
- I talk to strangers or seek out people different from me.
- When I disagree with someone I let them know!

The second series of statements in the scaled self-evaluation looks at the cognitive dimension of self-authorship to assess “How they know?”

- I consider the source and sustainability of products before I buy them.
- I consult various sources of information before reaching a conclusion or decision on an issue.
- I believe I received an unbiased education.
- I am conscious of my energy consumption or “carbon footprint.”

Most of the last of the series of statements will be direct quotes from Galeano’s book. These focus on the interpersonal dimension, namely how participants see themselves in relation to the rest of the world.

- In international relations, “foreign aid” is what they call the little tax vice pays to virtue.
- “Developing countries” is the name experts use to designate countries trampled by someone else’s development.

- “The most prestigious banks launder the most drug money and harbor the most stolen cash.”
- “The truly poor don’t even know they are poor.”
- “The most successful industries are the most poisonous for the planet.”
- I believe the environment (“Mother Earth”) should have the same rights as humans.
- Capitalism may not be perfect, but it’s the best system we’ve got.

When shifts in their responses are noted in comparison with their original survey, participants will be probed through dialogue and guiding questions to explain the thought process behind their initial impressions and rationale for their transformed perspectives. Combined with the interview question responses, the participants’ journal entries, autoethnographies, and opinion statements will help determine if they’ve moved from being externally defined by outside authorities to a more mindful framework, where they are conscious of themselves as the thinkers, actors, and the ultimate authorities in their actions. The participants will have copies of their original and final surveys, along with their journals, to keep as a record of their growth spurts on site and to look back on and measure future changes in their personal development and self-authorship make-overs.

Finally, statistics on the number of participants who complete the curriculum, along with retention numbers of those recipients of the Global Citizenship scholarship who return for another program will be compiled to gauge the curriculum’s contribution to organizational success.

Conclusions/Implications

“Effective partnering, work and citizenship in a diverse society necessitate the capacity to manage external realities using the compass afforded by our internally generated beliefs, identities and social relations.”

Marcia Baxter Magolda

“Today’s interconnected world cannot afford bystanders or passive participants. It demands confident, skilled citizens who will make responsible choices ...”

Carol Bellamy and Adam Weinberg

The realization of this *Rewriting the Upside Down World* curriculum achieves the primary organizational goal of setting EcEx apart from the competition and the overall program goal of providing participants with the tools, tactics and support for personal development and self-authorship. The short-term implementation plan is to run a pilot program of the curriculum among all participants in EcEx's Fall 2011 programs to garner constructive criticism and feedback. After revisions, all volunteers of at least one month will then be offered the program, along with the scholarship for successful completion, as of January 2012.

Due to its contextual, student-centered essence, this reflective curriculum can be easily replicated among experiential education programs worldwide, even beyond Latin America. Whether volunteering in Ghana or Papua New Guinea, participants could likewise read and respond to the world as text in order to learn more about themselves and to find their place and make their case in our global village so rife with socio-economic inequalities. With their vantage point up above, programs based in the Global North could likewise implement critical questioning on the impact of the host country's power and politics both locally and on their neighbors down below.

By blending Western critical thinking with Eastern mindfulness, the aim is to create a better understanding of multiple perspectives from both sides of the Northern and Southern Hemisphere so that the lines that divide us are blurred in the mutual pursuit of peace, social justice and equity. By framing self-authorship and education itself as a lifelong, evolutionary process, the curriculum outlined in this Capstone intends to introduce habitual practices of mindfulness, critical reflection, perspective transformation and processing through dialogue and writing among its participants. With a greater knowledge of self, participants can also continue on the lifelong trajectory to self-authorship and perpetually recalibrate the "compass" by which they navigate external realities in our diversifying world. A heightened, more secure sense of self has repercussions far beyond the personal.

Specifically, the practice of mindful pedagogy can forge a sense of common humanity which reduces the sense of alienation in which our discriminatory, "us vs. them", attitudes are rooted, bridging self and socially constructed gulfs between people of different cultures for a more peaceful world (Orr, 2002). While mindfulness bows to the Buddhist principle of stayed existence in the here and now, and answers

transformative learning revisionists' call for attention to the spiritual domain of learning, it is not itself a doctrine or ideology such that would jeopardize the non-denominational nature of EcuaExplora's programs. In line with the EcEx vision, the hope is that this curriculum will make them more proactive, aware and optimistic global citizens prepared to make personal and political decisions toward realizing a more just and peaceful world.

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REWRITING THE UPSIDE DOWN WORLD:



A Reflective Curriculum for EcuExplora Participants

CONTEXT/INTRODUCTION

The reflective curriculum of *Rewriting the Upside Down World* is designed to encourage you to engage in critical thinking about yourself and the world you inhabit in a mindful, meaningful manner. To achieve this, the enclosed journaling exercises aim to actively engage you in learner-directed tasks to help you make meaning of the world (at your project site in particular), raise awareness of your pre-existing perspectives, and guide you toward more discriminate and conscious definitions of your own beliefs, identity and social interrelations.

To spark and inform your own critical reading of the world in your project sites and stimulate reflective processing in your writings, the journal will also include controversial, incendiary, or otherwise evocative weekly excerpts from Eduardo Galeano's *Upside Down: A Primer for the Looking Glass World* (book review on next page), along with other media sources, as examples that point out marked dichotomies and injustices between the Global North and South. You will then be asked to personally react and respond to probing questions about the stated reality and conclude with *your* conjecture on what would be a more just Rewriting of the World in *your* opinion.

Going further, the weekly assignments will ask you to note a striking moment (eg., something they found scary, eye-opening, astonishing, heartbreaking, etc.) or an epiphany, a revealing conversation, an argument, a dream, etc. that they observed or took part in at *your* project site or at *your* homestay. Then, you will be asked to read into what *your* observation reveals about *your* existing assumptions about *your* own self, culture and/or host culture of Ecuador, along with possible sources or consequences of this assumption. Lastly, you will be asked to rewrite *your* revised perspective based on *your* critical evaluation of the experience and give testimony to how this new perspective plays out in context.

PROGRAM GOALS

Upside Down, A Primer for the Looking-Glass World

by Eduardo Galeano, Picador USA 2000

Book Review by Frederic and Mary Ann Brussat

Retrieved 11.30.2010 from <http://www.spiritualityandpractice.com/books/books.php?id=2490>

Eduardo Galeano, author of the *Memory of Fire* trilogy, is one of Latin America's most distinguished writers. Donning the mantle of a prophet for our time of ethical disarray and massive inequality, he puts a metaphor at the heart of this compelling work: "The upside-down world rewards in reverse: it scorns honesty, punishes work, prizes lack of scruples, and feeds cannibalism. Its professors slander nature: injustice, they say, is a law of nature." And who are the losers and the put-upon in this upside-down world? — the poor, children, women, and people of color.

With withering accuracy, Galeano charts the suffering of all those left out of the rising tide of economic benefits and privileges in the United States. He talks about the millions of abandoned children in the streets of Latin American cities, the women around the world who sell their bodies in order to survive, and the thousands of blacks and Hispanics in prison for possession of drugs.

According to the author, the worst violators of nature and human rights never go to jail. They hold the keys to the kingdom of the world economy: "The countries that guard the peace also make and sell the most weapons. The most prestigious banks launder the most drug money and harbor the most stolen cash. The most successful industries are the most poisonous for the planet. And saving the environment is the brilliant endeavor of the very companies that profit from annihilating it." Meanwhile, at the other end of the spectrum, "Jails and bullets are the proper therapy for the poor."

The rich and the privileged are captives of fear and will do anything to feel more secure. This goes for the middle class as well. Galeano looks at the flourishing industries of private police and security systems for homes and offices. He examines many other examples of egregious injustice and madness that are part and parcel of the looking-glass world: malls as the cathedrals of our times, the growth of the world market in arms sales, the crusade against drugs as a cover for social war, and the mass media's casting everything into the single mold of consumerism.

Here is a book that reveals the important and pressing social and moral issues not regularly covered in the media. Here is a book that will convince you of the need to wed spirituality and politics. Here is a book that will challenge you to find ways to incarnate the spiritual practice of justice for all your days.

On the following page, Galeano gives several examples of his vision for "Another World." Rather than accept the status quo, the journal exercises implore you to use your own imagination and likewise envision how a more just world we look. Let the ensuing rant from Galeano serve as inspiration and allow you to dare to dream!

.—Kate McConnell, EcuExplora Director

Suppose we rave a bit? Let's set our sights beyond the abominations of today to divine another possible world:

- * the air shall be cleansed of all poisons except those born of human fears and human passions;
- * in the streets, cars shall be run over by dogs;
- * people shall not be driven by cars, or programmed by computers, or bought by supermarkets, or watched by televisions;
- * the TV set shall no longer be the most important member of the family and shall be treated like an iron or a washing machine;
- * people shall work for a living instead of living for work;
- * written into law shall be the crime of stupidity, committed by those who live to have or to win, instead of living just to live like the bird that sings without knowing it and the child who plays unaware that he or she is playing;
- * in no country shall young men who refuse to go to war go to jail, rather only those who want to make war;
- * economists shall not measure living standards by consumption levels or the quality of life by the quantity of things;
- * cooks shall not believe that lobsters love to be boiled alive;
- * historians shall not believe that countries love to be invaded;
- * politicians shall not believe that the poor love to eat promises;
- * earnestness shall no longer be a virtue, and no one shall be taken seriously who can't make fun of himself;
- * death and money shall lose their magical powers, and neither demise nor fortune shall make a virtuous gentleman of a rat;
- * no one shall be considered a hero or a fool for doing what he believes is right instead of what serves him best;
- * the world shall wage war not on the poor but rather on poverty, and the arms industry shall have no alternative but to declare bankruptcy;
- * food shall not be a commodity nor shall communications be a business, because food and communication are human rights;
- * no one shall die of hunger, because no one shall die from overeating;
- * street children shall not be treated like garbage, because there shall be no street children;
- * rich kids shall not be treated like gold, because there shall be no rich kids;
- * education shall not be the privilege of those who can pay;
- * the police shall not be the curse of those who cannot pay;
- * justice and liberty, Siamese twins condemned to live apart, shall meet again and be reunited, back to back;
- * a woman, a black woman, shall be president of Brazil, and another black woman shall be president of the United States;
- * an Indian woman shall govern Guatemala and another Peru;
- * the Church, holy mother, shall correct the typos on the tablets of Moses and the Sixth Commandment shall dictate the celebration of the body;
- * the Church shall also proclaim another commandment, the one God forgot: You shall love nature, to which you belong;
- * clothed with forests shall be the deserts of the world and of the soul;
- * the despairing shall be paired and the lost shall be found, for they are the ones who despaired and lost *your* way from so much lonely seeking;
- * we shall be compatriots and contemporaries of all who have a yearning for justice and beauty, no matter where they were born or when they lived, because the borders of geography and time shall cease to exist;
- * perfection shall remain the boring privilege of the gods, while in our bungling, messy world every night shall be lived as if it were the last and every day as if it were the first.

Retrieved from: http://www.thirdworldtraveler.com/Eduardo_Galeano/Upside_Down.html

Section 1: Pre-Departure

Exercise 1.1 - "Experience Survey" - If you didn't complete this survey before arriving to Ecuador, please answer the following three questions about your decision to join an EcEx program.

Why did you chose to come on this EcuaExplora program?

4. "What were your options?,"
5. "How did you inform and finally make your decision?," and
6. "How pleased are you with this decision?"

Exercise 1.2 – Orientation/ Reflection on Service

To Hell with Good Intentions

by Ivan Illich

An address by Monsignor Ivan Illich to the Conference on InterAmerican Student Projects (CIASP) in Cuernavaca, Mexico, on April 20, 1968. In his usual biting and sometimes sarcastic style, Illich goes to the heart of the deep dangers of paternalism inherent in any voluntary service activity, but especially in any international service "mission." Parts of the speech are outdated and must be viewed in the historical context of 1968 when it was delivered, but the entire speech is retained for the full impact of his point and at Ivan Illich's request.

IN THE CONVERSATIONS WHICH I HAVE HAD TODAY, I was impressed by two things, and I want to state them before I launch into my prepared talk.

I was impressed by your insight that the motivation of U.S. volunteers overseas springs mostly from very alienated feelings and concepts. I was equally impressed, by what I interpret as a step forward among would-be volunteers like you: openness to the idea that the only thing you can legitimately volunteer for in Latin America might be voluntary powerlessness, voluntary presence as receivers, as such, as hopefully beloved or adopted ones without any way of returning the gift.

I was equally impressed by the hypocrisy of most of you: by the hypocrisy of the atmosphere prevailing here. I say this as a brother speaking to brothers and sisters. I say it against many resistances within me; but it must be said. Your very insight, your very openness to evaluations of past programs make you hypocrites because you - or at least most of you - have decided to spend this next summer in Mexico, and therefore, you are unwilling to go far enough in your reappraisal of your program. You close your eyes because you want to go ahead and could not do so if you looked at some facts.

It is quite possible that this hypocrisy is unconscious in most of you. Intellectually, you are ready to see that the motivations which could legitimate volunteer action overseas in 1963 cannot be invoked for the same action in 1968. "Mission-vacations" among poor Mexicans were "the thing" to do for well-off U.S. students earlier in this decade: sentimental concern for newly-discovered, poverty south of the border combined with total blindness to much worse poverty at home justified such benevolent excursions. Intellectual insight into the difficulties of fruitful volunteer action had not sobered the spirit of Peace Corps Papal-and-Self-Styled Volunteers.

Today, the existence of organizations like yours is offensive to Mexico. I wanted to make this statement in order to explain why I feel sick about it all and in order to make you aware that good intentions have not much to do with what we are discussing here. To hell with good intentions. This is a theological statement. You will

not help anybody by your good intentions. There is an Irish saying that the road to hell is paved with good intentions; this sums up the same theological insight.

The very frustration which participation in CIASP programs might mean for you, could lead you to new awareness: the awareness that even North Americans can receive the gift of hospitality without the slightest ability to pay for it; the awareness that for some gifts one cannot even say "thank you."

Now to my prepared statement.

Ladies and Gentlemen:

For the past six years I have become known for my increasing opposition to the presence of any and all North American "dogooders" in Latin America. I am sure you know of my present efforts to obtain the voluntary withdrawal of all North American volunteer armies from Latin America - missionaries, Peace Corps members and groups like yours, a "division" organized for the benevolent invasion of Mexico. You were aware of these things when you invited me - of all people - to be the main speaker at your annual convention. This is amazing! I can only conclude that your invitation means one of at least three things:

Some among you might have reached the conclusion that CIASP should either dissolve altogether, or take the promotion of voluntary aid to the Mexican poor out of its institutional purpose. Therefore you might have invited me here to help others reach this same decision.

You might also have invited me because you want to learn how to deal with people who think the way I do - how to dispute them successfully. It has now become quite common to invite Black Power spokesmen to address Lions Clubs. A "dove" must always be included in a public dispute organized to increase U.S. belligerence.

And finally, you might have invited me here hoping that you would be able to agree with most of what I say, and then go ahead in good faith and work this summer in Mexican villages. This last possibility is only open to those who do not listen, or who cannot understand me.

I did not come here to argue. I am here to tell you, if possible to convince you, and hopefully, to stop you, from pretentiously imposing yourselves on Mexicans.

I do have deep faith in the enormous good will of the U.S. volunteer. However, his good faith can usually be explained only by an abysmal lack of intuitive delicacy. By definition, you cannot help being ultimately vacationing salesmen for the middle-class "American Way of Life," since that is really the only life you know. A group like this could not have developed unless a mood in the United States had supported it - the belief that any true American must share God's blessings with his poorer fellow men. The idea that every American has something to give, and at all times may, can and should give it, explains why it occurred to students that they could help Mexican peasants "develop" by spending a few months in *your* villages.

Of course, this surprising conviction was supported by members of a missionary order, who would have no reason to exist unless they had the same conviction - except a much stronger one. It is now high time to cure yourselves of this. You, like the values you carry, are the products of an American society of achievers and consumers, with its two-party system, its universal schooling, and its family-car affluence. You are ultimately-consciously or unconsciously - "salesmen" for a delusive ballet in the ideas of democracy, equal opportunity and free enterprise among people who haven't the possibility of profiting from these.

Next to money and guns, the third largest North American export is the U.S. idealist, who turns up in every theater of the world: the teacher, the volunteer, the missionary, the community organizer, the economic

developer, and the vacationing do-gooders. Ideally, these people define *your* role as service. Actually, they frequently wind up alleviating the damage done by money and weapons, or "seducing" the "underdeveloped" to the benefits of the world of affluence and achievement. Perhaps this is the moment to instead bring home to the people of the U.S. the knowledge that the way of life they have chosen simply is not alive enough to be shared.

By now it should be evident to all America that the U.S. is engaged in a tremendous struggle to survive. The U.S. cannot survive if the rest of the world is not convinced that here we have Heaven-on-Earth. The survival of the U.S. depends on the acceptance by all so-called "free" men that the U.S. middle class has "made it." The U.S. way of life has become a religion which must be accepted by all those who do not want to die by the sword - or napalm. All over the globe the U.S. is fighting to protect and develop at least a minority who consume what the U.S. majority can afford. Such is the purpose of the Alliance for Progress of the middle-classes which the U.S. signed with Latin America some years ago. But increasingly this commercial alliance must be protected by weapons which allow the minority who can "make it" to protect *your* acquisitions and achievements.

But weapons are not enough to permit minority rule. The marginal masses become rambunctious unless they are given a "Creed," or belief which explains the status quo. This task is given to the U.S. volunteer - whether he be a member of CLASP or a worker in the so-called "Pacification Programs" in Viet Nam.

The United States is currently engaged in a three-front struggle to affirm its ideals of acquisitive and achievement-oriented "Democracy." I say "three" fronts, because three great areas of the world are challenging the validity of a political and social system which makes the rich ever richer, and the poor increasingly marginal to that system.

In Asia, the U.S. is threatened by an established power -China. The U.S. opposes China with three weapons: the tiny Asian elites who could not have it any better than in an alliance with the United States; a huge war machine to stop the Chinese from "taking over" as it is usually put in this country, and; forcible re-education of the so-called "Pacified" peoples. All three of these efforts seem to be failing.

In Chicago, poverty funds, the police force and preachers seem to be no more successful in *your* efforts to check the unwillingness of the black community to wait for graceful integration into the system.

And finally, in Latin America the Alliance for Progress has been quite successful in increasing the number of people who could not be better off - meaning the tiny, middle-class elites - and has created ideal conditions for military dictatorships. The dictators were formerly at the service of the plantation owners, but now they protect the new industrial complexes. And finally, you come to help the underdog accept his destiny within this process!

All you will do in a Mexican village is create disorder. At best, you can try to convince Mexican girls that they should marry a young man who is self-made, rich, a consumer, and as disrespectful of tradition as one of you. At worst, in your "community development" spirit you might create just enough problems to get someone shot after your vacation ends_ and you rush back to your middleclass neighborhoods where your friends make jokes about "spits" and "wetbacks."

You start on your task without any training. Even the Peace Corps spends around \$10,000 on each corps member to help him adapt to his new environment and to guard him against culture shock. How odd that nobody ever thought about spending money to educate poor Mexicans in order to prevent them from the culture shock of meeting you?

In fact, you cannot even meet the majority which you pretend to serve in Latin America - even if you could speak their language, which most of you cannot. You can only dialogue with those like you - Latin American

imitations of the North American middle class. There is no way for you to really meet with the underprivileged, since there is no common ground whatsoever for you to meet on.

Let me explain this statement, and also let me explain why most Latin Americans with whom you might be able to communicate would disagree with me.

Suppose you went to a U.S. ghetto this summer and tried to help the poor there "help themselves." Very soon you would be either spit upon or laughed at. People offended by your pretentiousness would hit or spit. People who understand that your own bad consciences push you to this gesture would laugh condescendingly. Soon you would be made aware of your irrelevance among the poor, of your status as middle-class college students on a summer assignment. You would be roundly rejected, no matter if your skin is white-as most of your faces here are-or brown or black, as a few exceptions who got in here somehow.

Your reports about your work in Mexico, which you so kindly sent me, exude self-complacency. Your reports on past summers prove that you are not even capable of understanding that your dogooding in a Mexican village is even less relevant than it would be in a U.S. ghetto. Not only is there a gulf between what you have and what others have which is much greater than the one existing between you and the poor in your own country, but there is also a gulf between what you feel and what the Mexican people feel that is incomparably greater. This gulf is so great that in a Mexican village you, as White Americans (or cultural white Americans) can imagine yourselves exactly the way a white preacher saw himself when he offered his life preaching to the black slaves on a plantation in Alabama. The fact that you live in huts and eat tortillas for a few weeks renders your well-intentioned group only a bit more picturesque.

The only people with whom you can hope to communicate with are some members of the middle class. And here please remember that I said "some" -by which I mean a tiny elite in Latin America.

You come from a country which industrialized early and which succeeded in incorporating the great majority of its citizens into the middle classes. It is no social distinction in the U.S. to have graduated from the second year of college. Indeed, most Americans now do. Anybody in this country who did not finish high school is considered underprivileged.

In Latin America the situation is quite different: 75% of all people drop out of school before they reach the sixth grade. Thus, people who have finished high school are members of a tiny minority. Then, a minority of that minority goes on for university training. It is only among these people that you will find your educational equals.

At the same time, a middle class in the United States is the majority. In Mexico, it is a tiny elite. Seven years ago your country began and financed a so-called "Alliance for Progress." This was an "Alliance" for the "Progress" of the middle class elites. Now, it is among the members of this middle class that you will find a few people who are willing to send *their* time with you_ And they are overwhelmingly those "nice kids" who would also like to soothe *their* troubled consciences by "doing something nice for the promotion of the poor Indians." Of course, when you and your middleclass Mexican counterparts meet, you will be told that you are doing something valuable, that you are "sacrificing" to help others.

And it will be the foreign priest who will especially confirm your self-image for you. After all, his livelihood and sense of purpose depends on his firm belief in a year-round mission which is of the same type as your summer vacation-mission.

There exists the argument that some returned volunteers have gained insight into the damage they have done to others - and thus become more mature people. Yet it is less frequently stated that most of them are ridiculously proud of *their* "summer sacrifices." Perhaps there is also something to the argument that young men should be promiscuous for awhile in order to find out that sexual love is most beautiful in a monogamous relationship. Or

that the best way to leave LSD alone is to try it for awhile -or even that the best way of understanding that your help in the ghetto is neither needed nor wanted is to try, and fail. I do not agree with this argument. The damage which volunteers do willy-nilly is too high a price for the belated insight that they shouldn't have been volunteers in the first place.

If you have any sense of responsibility at all, stay with your riots here at home. Work for the coming elections: You will know what you are doing, why you are doing it, and how to communicate with those to whom you speak. And you will know when you fail. If you insist on working with the poor, if this is your vocation, then at least work among the poor who can tell you to go to hell. It is incredibly unfair for you to impose yourselves on a village where you are so linguistically deaf and dumb that you don't even understand what you are doing, or what people think of you. And it is profoundly damaging to yourselves when you define something that you want to do as "good," a "sacrifice" and "help."

I am here to suggest that you voluntarily renounce exercising the power which being an American gives you. I am here to entreat you to freely, consciously and humbly give up the legal right you have to impose your benevolence on Mexico. I am here to challenge you to recognize your inability, your powerlessness and your incapacity to do the "good" which you intended to do.

I am here to entreat you to use your money, your status and your education to travel in Latin America. Come to look, come to climb our mountains, to enjoy our flowers. Come to study. But do not come to help.

Ivan Illich is the author of *Deschooling Society* and other provocative books. Thanks to Nick Royal, Tim Stanton, and Steve Babb for helping to find this speech.

Retrieved 12.08.10 from http://www.swaraj.org/illich_hell.htm

Reflection Questions:

- 1. What is your initial, gut reaction to this article? What feelings did you have while reading it (indignation, guilt, anger, defensiveness)?**
- 2. Why did you chose to serve? (to promote justice, to “Help” or give back, to learn, to build peace, to gain experience, etc...)**
- 3. Has this article made you reconsider your original reasons for serving? What is your concept for a just model of serving others (working with v. working for, etc.)?**
- 4. Is this your first encounter with the notion of the “power” or ‘privilege’ which being (North) American gives you? How do you thing you can you best use this power?**
- 5. How does this article correlate with the following quote from *Upside Down*: “Charity consoles but does not question...”**
- 6. What are some ways you could prepare yourself for more informed and empathetic immersion in a foreign culture?**

Section 2 – Orientation

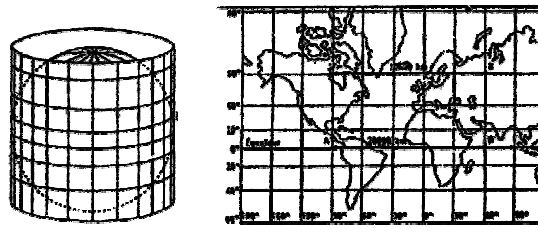
Exercise 2.1: An Explanation and Guide of the Peters World Map

Retrieved 11.30.2010 from <http://www.diversophy.com/petersmap.htm>

The Peters Projection World Map is one of the most stimulating, and controversial, images of the world. When this map was first introduced by historian and cartographer Dr. Arno Peters at a Press Conference in Germany in 1974 it generated a firestorm of debate. The first English-version of the map was published in 1983, and it continues to have passionate fans as well as staunch detractors.

The earth is round. The challenge of any world map is to represent a round earth on a flat surface. There are literally thousands of map projections. Each has certain strengths and corresponding weaknesses. Choosing among them is an exercise in values clarification: you have to decide what's important to you. That is generally determined by the way you intend to use the map.

The Mercator Projection



Adapted from *A New View of the World*. See [references](#) below.

Let's look at the challenge of understanding map projections. Imagine a light bulb in the center of a globe of the earth. Then wrap the earth in a cylinder, cone, or "project" it onto a plane beneath one of the poles. An early cylindrical map projection was created in 1569 by Mercator (who's name was actually Gerhard Kremer, 1512-1594).

Mercator's projection (created at a time when navigators were sailing on the oceans in wooden ships, powered by the wind, and navigating by the stars) was particularly useful because straight lines on his projection were lines of constant compass bearing. Today the Mercator projection still remains useful for navigational purposes and is referred to by seafarers and airline pilots.

The Mercator is also a "conformal" map projection. This means that it shows shapes pretty much the way they appear on the globe. The mapmaker's dilemma is that you cannot show

both shape and size accurately. If you want a true shape for the land masses you will necessarily sacrifice proportionality, i.e., the relative sizes will be distorted.

Greenland: 0.8 million sq. miles



Africa: 11.6 million sq. miles

Adapted from *A New View of the World*. See [references](#) below.

The Mercator projection creates increasing distortions of size as you move away from the equator. As you get closer to the poles the distortion becomes severe. Cartographers refer to the inability to compare size on a Mercator projection as "the Greenland Problem." Greenland appears to be the same size as Africa, yet Africa's land mass is actually fourteen times larger (see figure below right). Because the Mercator distorts size so much at the poles it is common to crop Antarctica off the map. This practice results in the Northern Hemisphere appearing much larger than it really is. Typically, the cropping technique results in a map showing the equator about 60% of the way down the map, diminishing the size and importance of the developing countries.

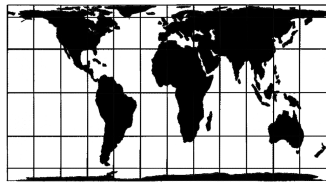
This was convenient, psychologically and practically, through the eras of colonial domination when most of the world powers were European. It suited them to maintain an image of the world with Europe at the center and looking much larger than it really was. Was this conscious or deliberate? Probably not, as most map users probably never realized the Eurocentric bias inherent in their world view. When there are so many other projections to choose from, why is it that today the Mercator projection is still such a widely recognized image used to represent the globe? The answer may be simply convention or habit. The inertia of habit is a powerful force.

A different type of projection is an "Equal-Area" projection. This shows sizes in proportion while sacrificing true shape. The Peters Projection is one type of equal area map. Is it the only one? No, there are hundreds of others, but only a handful of others are in common use. The Mollweide projection, developed in 1805, is commonly used for displaying distributions (people, telecommunications equipment, the world's religions, etc). Karl B. Mollweide (1774-1825) specifically sought to improve upon the weaknesses of the Mercator projection. The Eckert IV is another equal area projection developed in the 1920's by Max Eckert (1868-1938). This has the advantage of less shape distortion near the equator and the poles. A fourth equal-area map is Goode's Homolosine created in 1921 by J. Paul Goode (1862-1932). This interrupted map looks like an orange peel (see figure below) and has less shape distortion than the other equal area maps.

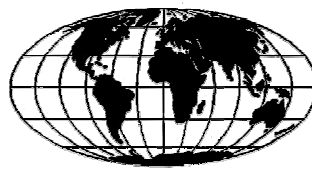
Is one projection "better" than another? No! There are simply different ones for different purposes. The Peters projection is commonly used in contrast to a Mercator projection, and is visually engaging because it is so jarringly different. At ODT, Inc. we prefer it above

other equal area projections because it shocks viewers into questioning their assumptions, about maps specifically and about life in general. It helps people to "think outside of the box" by exploring how what they see is predicated on what they expect to see.

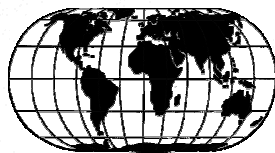
ODT, Inc. has been involved in exploring the biases in perception as they occur in a variety of business contexts: performance appraisal, strategy & planning, market research, corporate culture change, and leadership development. Our management training and cultural diversity programs are designed to help people recognize that there are many different valid points of view. People can communicate better with others when they recognize that there are many perspectives from which to view the world. When you believe that your own view is the only valid one, you cut off effective communication with others who may not share your cultural assumptions and perspective.



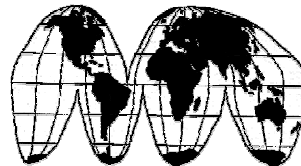
Peters



Mollweide



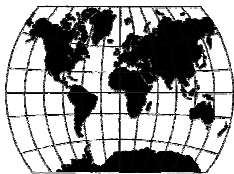
Eckert IV



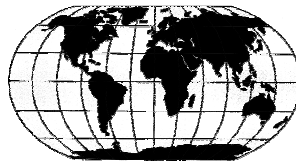
Goode's Homolosine

*See The Nystrom Desk Atlas
(References below)*

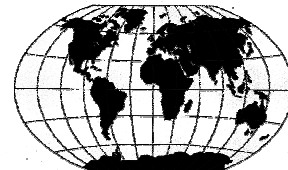
Other projections in use today include "Compromise" ones: projections that try to show shapes more or less as they are on the globe without distorting relative sizes too badly. The Van der Grinten projection was developed in 1904 and was the official projection of the National Geographic Society from 1922 to 1988. From 1988 to 1998 the National Geographic Society used the Robinson projection (created in 1963 by Arthur H. Robinson). Recently the National Geographic Society adopted the Winkel Tripel projection. Oswald Winkel developed this projection in 1921, and it has the advantage of minimizing shape distortion in the polar areas.



Van der Grinten



Robinson



Winkel Tripel

See The Nystrom Desk Atlas (References below)

The implications of any projection are enormous. Images we see shape our perceptions of the world. It's enriching to see a variety of points-of-view. Have you ever seen a map with Australia on top? The Upside-Down world map comes in a variety of projections, but reverses the poles. Whoever said that North must be "up"? Maps are based on a variety of assumptions, most of which are subliminal and below our threshold of consciousness. We hope all students will benefit from challenging implicit assumptions and deciding for themselves what maps of the world are valid and useful for them.



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NOTE: This version of the upside down map is NOT a Peters Projection. Rather it is portrayed with south at the top via a Van der Grinten projection, which is in a class of maps known as "compromise" projections. This particular upside down map is colorful, visually engaging, and has all the flags of the countries of the world around the border. The upside down map in a Peters Projection (as seen on West Wing) is not available.

World mission and aid-giving agencies use the Peters map because it serves to represent the developing countries at their true proportion. People feel pride in their country when its relative size is shown accurately. The Peters map has been widely adopted elsewhere, but remains a curiosity in the United States. Why is this? Among related factors are these: (1) our resistance to join the rest of the world on the metric system (even the British have changed from inches and fahrenheit to centimeters and celsius), (2) national surveys showing U.S. schoolchildren have among the lowest levels of geography awareness of all developed nations, and (3) many professional cartographers have resented the "politicization" of their field. Arno Peters was one of the first to assert that maps are unavoidably political.

All projections possess desirable but mutually exclusive attributes. As we mentioned earlier, no single projection can show both size and shape. We hope you'll explore many different

points of view. Lots of great free materials are available from the US Geological Survey. They are at 1-800-USA-MAPS and have a fax-on-demand system at 1-703-648-4888. Check out their web site at www.USGS.gov. The National Geographic Society has materials at www.nationalgeographic.com. Also check out www.terraserver.com and www.NystromNet.com.

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Reflection Questions

1. Have you ever seen the Upside Down World Map before? If so, where and what was your reaction? If not, why do you think it was not included in your geography curriculum?
2. Why do you think North is up? Who makes maps? What are social implications of "being on the top"? Which nations are on top?
3. How would you feel if the United States or Europe was represented as half its actual size on the map?

4. React to this statement: “People can communicate better with others when they recognize that there are many perspectives from which to view the world. When you believe that your own view is the only valid one, you cut off effective communication with others who may not share your cultural assumptions and perspective.”
5. What countries are on top/bottom of the world in the traditional map? What message might one perceive by seeing countries of Africa, South America in its reverse position (i.e. on top)?
6. Which map represents the most fair representation to you? Will you refer to this map in the future?

Exercise 2.2 Personal Learning Plan

Please complete these goals within your first week at the project site and be prepared to share in first phone check-in with EcEx director. Further, list 2-3 actions you plan to take to realize these goals. Refer back to these goals frequently during your service.

Write a short dialogue with your past (before you arrived in Ecuador), present (now that you are on site) and then future self (once you've returned home.) Consider each respective personae and his/her anticipated reaction to your having completed these goals.

TEMPLATE FOR LEARNING GOALS

Please list your expectations for each group during your international experience:

Country and Culture

Host Family and Friends

Project Site

EcuaExplora and Staff

Myself

Please list what you hope to learn from each group during your international experience:

Country and Culture

Host Family and Friends

Project Site

EcuaExplora and Staff

Myself

WEEK ONE READING/REFLECTION

Please read the following passages from Eduardo Galeanos' *Upside Down* and respond as directed by to the reflective questions based on observations you've made in Ecuador.

p13

In Latin America children and adolescents make up nearly half the population. Half of that half lives in misery. Survivors: in Latin America a hundred children die of hunger or curable disease every hour, but that doesn't stem *your* numbers in the streets and fields of a region that manufactures poor people and outlaws poverty. The poor are mostly children and children are mostly poor. Among the system's hostages, they have it the worst. Society squeezes them dry, watches them constantly, punishes them, sometimes kills them; almost never are they listened to, never are they understood.

Everywhere on earth, these kids, the children of people who work hard or who have neither work nor home, must from an early age spend their waking hours at whatever breadwinning activity they can find, breaking their backs in return for food and little else. Once they can walk, they learn the rewards of behaving themselves—boys and girls who are free labor in workshops, stores, and makeshift bars or cheap labor in export industries, stitching sports clothes for multinational corporations. They are manual labor on farms and in cities or domestic labor at home, serving whoever gives the orders. They are little slaves in the family economy or in the informal sector of the global economy, where they occupy the lowest rung of the world labor market:

- * in the garbage dumps of Mexico City, Manila, or Lagos they hunt glass, cans, and paper and fight the vultures for scraps
- * in the Java Sea they dive for pearls
- * they hunt diamonds in the mines of Congo
- * they work as moles in the mine shafts of Peru, where *your* size makes them indispensable, and when *your* lungs give out they end up in unmarked graves
- * in Colombia and Tanzania they harvest coffee and get poisoned by pesticides
- * in Guatemala they harvest cotton and get poisoned by pesticides
- * in Honduras they harvest bananas and get poisoned by pesticides
- * they collect sap from rubber trees in Malaysia, working days that last from dark to dark
- * they work the railroads in Burma
- * in India they melt in glass ovens in the north and brick ovens in the south
- * in Bangladesh they work at over three hundred occupations, earning salaries that range from nothing to nearly nothing for each endless day
- * they ride in camel races for Arab sheiks and round up sheep and cattle on the ranches of the Rio de la Plata
- * they serve the master's table in Port-au-Prince, Colombo, Jakarta, or Recife in return for the right to eat whatever falls from it
- * they sell fruit in the markets of Bogota and gum on the buses of Sao Paulo
- * **they wash windshields on corners in Lima, Quito, or San Salvador**
- * they shine shoes on the streets of Caracas or Guanajuato
- * they stitch clothes in Thailand and soccer shoes in Vietnam
- * they stitch soccer balls in Pakistan and baseballs in Honduras and Haiti to pay *your* parents' debts
- * they pick tea or tobacco on the plantations of Sri Lanka and harvest jasmine in Egypt for French perfume
- * rented out by *your* parents in Iran, Nepal, and India they weave rugs from before dawn until past midnight, and when someone tries to rescue them they ask, "Are you my new master?"
- * sold by *your* parents for a hundred dollars in Sudan, they are put to work in the sex trade or at any other labor.

Questions for Reflection

1. What is your initial reaction to this passage on the statistics of child labor? How do you feel when small children beg from you or try to sell you items in the streets?

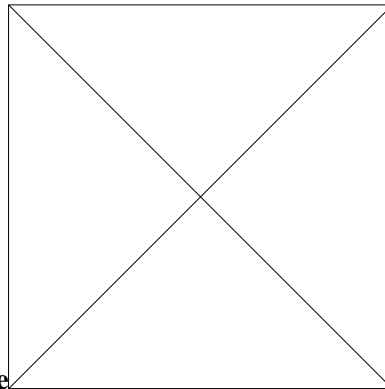
2. Reflect on your own childhood and how it compares/contrasts to the lives of children either at your work site or homestay?
3. Have you witnessed child labor in practice or encountered child exploitation in any context prior to this trip? When and where?
4. What are some actions you can take to prevent the exploitation of child labor?
5. Do you think there be universal rights protecting children from exploitation?
6. Do you look at where your clothes/products are made before you buy them and take into consideration the human rights' record in the country?

Week 2

Exercise 2.2 AutoEthnography

With over 16 indigenous groups with their own distinct languages, customs and worldviews, Ecuador is a very class and ethnicity conscious culture. Whether you've thought about your social identity obsessively or never, inevitably one's social identity, whether as a "gringa," American, or European, will factor into the conversation in Ecuador and be questioned.

After reading this brief article about the myriad cultural groups in Ecuador, please write a detailed narrative (2-5 plus pages free write), as objectively as possible, about a defining moment in the evolution of your social identification. This exercise aims to better understand the inherent cultural and societal influences on your self-understanding. Some examples of defining moments might include: when they were in the minority for the first time, were labeled an ethnicity they didn't identify with, were called a racist, or began their personal quest to understand their ethnic origins. This mindful exercise will help you to see yourself as both object and subject in your culture and the subject of your narrative.



Cultural Diversity of Ecuador's People

Aug 19, 2008 [Dennis Jamison](#)



indigenous dress of the sierra 1 - *Roseanna Jamison*

The tiny South American country of Ecuador is a land of extreme cultural and ethnic diversity. The people have a unique heritage from European and indigenous cultures.

Most of the peoples who inhabit Ecuador today can trace their heritage to European or indigenous ancestors. Long before the Spaniards set foot in this part of the world, there was definite tribal organization among the indigenous peoples, but most tribes had been conquered by the Inca Empire prior to the Spanish conquest. In this mix, is also blended Afro-Ecuadorians descended from African slaves that were transported to the Pacific Coast region by European slave-traders.

Ecuador's cultural diversity

After the Spaniards conquered the Incas and the native tribes, colonization commenced. Through unions between the Spanish and indigenous people, new lineages originated. Today, Ecuador's population is composed

of the various indigenous groups, the whites (of more pure Spanish descent), the mestizos (descended from unions between Europeans and the indigenous peoples), the Afro-Ecuadorians (primarily living on or near the coast), and the descendents of more recent immigrants.

When examining [Ecuador's population](#) of around 12.6 million, the percentages of the primary cultures represented can be estimated as follows: approximately 55% are mestizo, 25% indigenous, 10% caucasian, 9% are of African descent, and 1% fall into the “none of the above” category.

Ecuador's indigenous peoples

Acknowledging various indigenous groups in Ecuador there is conflicting information, but between eleven and fifteen ethnic groups can be identified as still existing in one part of the country or another. The largest group is the Quichua, numbering more than 2 million. While they speak Spanish, they also still speak the language bearing the same name. The Quichua language is the one the Incas utilized throughout their empire. Quichua people live in the highlands as well as the lowlands. Considerable numbers of Quichua are believed to have fled the mountains to the coast or jungle when the Conquistadors prevailed.

In the highlands, in addition to the Quichua, live the Otavaleños, the Salasacas, and the Saraguros. Within the realm of the rainforests, live the [lowland Quichua](#), the Huaorani, Zaparo, Cofán, Siona-Secoya, Shuar, and Achuar. Also, in the coastal regions live the Cuaiquers (also known as the Awa), the Cayapas (or Chachis), and the Colorados (who prefer to be known as the Tsáchilas) .

Ecuador's population distribution

While the country's population is dispersed within the four major geographic regions, there are more substantial numbers along the coast and within the highlands. There is only around 17,000 people living on the Galapagos Islands, but approximately 600,000 people are scattered throughout [Ecuador's rainforest](#). So, the rest (nearly 12 million people) live within the other two regions. About 5.5 million live in the highlands and Andes mountains, and estimates of 6.5 million live along the Pacific coastline.

Within the last few decades, large numbers of indigenous migrants have moved from outlying, rural areas to find work in the cities. Now, the two largest cities, Guayaquil (about 2.5 million people) and Quito (about 2 million people), Ecuador's capital city, are primarily populated by a mix of peoples of different races. The cities have become cultural melting pots.

However, despite the intermingling within the cities, each ethnic group strives to maintain its own identity and traditions. Many groups have retained their beliefs and myths and their ways of life. Fortunately, it is possible to discover many of them in their traditional homelands by arranging a [tour](#) of the specific area.

Sources

Morrison, Marion. *Ecuador*. New York: Children's Press, a Division of Grolier Publishing Co., Inc., 2000.

Foley, Erin L. and Jermyn, Leslie. *Cultures of the World: Ecuador*, Tarrytown, New York: Michael Cavendish Benchmark, 2006.

Read more at Suite101: [Cultural Diversity of Ecuador's People: The Cultural and Ethnic Diversity of the People of Ecuador](#) <http://www.suite101.com/content/cultural-diversity-of-ecuadors-people-a65018#ixzz1Bnu0w788>

Questions for Reflection:

1. In your short time in Ecuador, have you noticed any incidents of racism or classism at your homestay or project site? If so, how did it make you feel? Did you react or respond?
2. Were you aware of the ethnic diversity of Ecuador before arriving? Have you seen any indigenous rights activism since arriving?
3. Now, think about your own ethnicity/cultural heritage ... have you been called a “gringo/a” by anyone in Ecuador? How did they make you feel?

Week 3

Exercise 3.1 Watch the Documentary *Crude*, then read the following article by Eduardo Galeano and answer reflective questions.

We Must Stop Playing Deaf to Nature

By Eduardo Galeano

The world is painting still lifes, forests are dying, the poles are melting, the air is becoming unbreatheable, and the water undrinkable, flowers and food are becoming increasingly plastic, and the sky and earth are going absolutely insane.

At the same time, a country in Latin America, Ecuador, is debating a new constitution that opens up the possibility for the first time ever of recognizing the Rights of Nature.

Nature has a lot to say, and it has long been time for us, her children, to stop playing deaf. Maybe even God will hear the cry rising from this Andean country and add an eleventh amendment, which he left out when he handed down instructions from Mount Sinai: “Love nature, which you are a part of.”

Nature, never a holder of rights

For thousands of years, almost all people had only the right not to have rights. In reality, quite a few remain without rights today, but at least now the right to have rights is recognized, and this is considerably more than a gesture of charity by the masters of the world to comfort *your* servants. And nature? In a way it could be said that human rights extend to nature because she is not a postcard meant to be viewed from afar. But nature knows full well that even the best human laws treat her as a piece of property, never as a holder of rights. Reduced to no more than a source of natural resources and good deals, she can legally be gravely wounded and even exterminated without her complaints being heard, and there is no law preventing those who harm her from acting with impunity. At the most, in the best of cases, it is the human victims who can demand a more or less symbolic indemnity, and this will always come after the damage has been done, as the law neither prevents nor deters assaults on the earth, water, and air.

It sounds odd, doesn't it, that nature could have rights? Sheer madness. As if nature was a person. And yet it sounds perfectly normal in the United States that major businesses take advantage of human rights. In 1886, the U.S. Supreme Court, that model of universal justice, extended human rights to private corporations. They were recognized as having the same rights as people: the right to life, free expression, privacy, and all the rest, as if companies could breathe. More than 120 years have passed since then and it is still the same. Nobody has paid attention to it.

Cries and Whispers

There is nothing odd or abnormal about the Bill that would include the Rights of Nature in the constitution of Ecuador. This country has suffered repeated devastation over its history. To give just one example, for more than a quarter of a century, until 1992, the Texaco oil company spewed 18 billion gallons of poison into the rivers, land, and the people. Once this gesture of beneficence in the Ecuadorian Amazon was completed, the company, which was born in Texas, was married to Standard Oil. By then Rockefeller's Standard Oil had changed its name to Chevron and was being run by Condoleezza Rice. Afterwards, a pipeline carried Condoleezza to the White House, while the Chevron-Texaco family continued to pollute the world. But the wounds cut into the body of Ecuador by Texaco and other companies are not the only source of inspiration for this great juridical innovation that some are trying to carry forward. Moreover, and this is equally important, the revindication of nature is part of a process of recuperating some of the most ancient traditions of Ecuador and all of Latin America.

The Bill under consideration would have the state recognize and guarantee to vital natural cycles the right to continue and regenerate. It is not by chance that the constituent assembly started by identifying *your* objectives of national growth with the ideal of “sumak kausai,” which means “harmonious life” in Quechua: “harmony among people and between us and nature, which engendered us, feeds us, shelters us, and which has her own life and values independent of us.”

These traditions remain miraculously alive despite the heavy legacy of racism, which in Ecuador, as in the rest of the Americas, continues to mutilate reality and memory. And it isn't just the patrimony of its large indigenous population, which knew how to perpetuate them over the five centuries of prohibition and scorn. They belong to the whole country, and the entire world, these voices from the past that help us to divine another possible future. Since the days when the sword and the cross made *your* way into the Americas, the European conquest punished the adoration of nature, which was seen as the sin of idolatry, with the punishments of whipping, hanging, and burning. The communion between nature and people, a pagan custom, was abolished in the name of God and later in the name of civilization. Throughout the Americas, and the world, we are paying the consequences of this divorce.

Questions for Reflection (on movie and article):

1. Had you heard of this case before coming to Ecuador? Were you surprised by anything you saw/heard?
2. What do you think the responsibility of the Ecuadorian government is to the people? And that of Chevron-Texaco?
3. If you were the judge, how would you rule in this case?
4. Has this movie made you reconsider your oil consumption? Why? How?
5. The BP spill in New Orleans brought a taste of environmental disaster to the US homefront...would you consider that disaster an environmental 9/11 in the sense that it brought the lethal consequences of our quest for cheap oil to our home turf? Explain.
6. Did any of the info seem biased? What is the difference between story and fact? What resources could you use to find out more info on the status case?
7. How did the lawyer use media to spread awareness about this case? Can you think of ways to use your own social media networks to promote causes?
8. Do you think Mother Earth should have the same rights as humans? Why or why not?
9. Have you ever calculated your carbon footprint? Do you consume more or less oil in Ecuador than in the US?

Consider/reflect upon this Galeano passage in relation to trade relations/ US's demand for oil.

p37

"Developing countries" is the name that experts use to designate countries trampled by someone else's development. According to the United Nations, developing countries send developed countries ten times as much money through unequal trade and financial relations as they receive through foreign aid.

WEEK 4 – Watch Oliver Stone’s Documentary *South of the Border*

1. What are some benefits you can think of when the leaders look like the people they are leading, as Ms. Kirchner stated? How could it lead to more representative democracy?
2. Galeano dreams of the day “a woman, a black woman, shall be president of Brazil, and another black woman shall be president of the United States; an Indian woman shall govern Guatemala and another Peru.” Do you think there will ever be a black woman president of the US? Why or why not?
3. Galeano: “In international relations, "foreign aid" is what they call the little tax that vice pays to virtue. Foreign aid is generally distributed in ways that confirm injustice, rarely in ways that counter it. In 1995, black Africa suffered 75 percent of the world's AIDS cases but received 3 percent of the funds spent by international organizations on AIDS prevention.”
4. In the United States half a century ago, the rich earned 20 percent of national income; now they get 40 percent. And in the South? Latin America is the most unjust region in the world. Nowhere else are bread and fish distributed as unfairly; nowhere else does such an immense distance separate the few who have the right to rule from the many who have the duty to obey.
5. Chavez was consecutively elected by the Venezuelan population three times, but it consistently called a dictator and compared to Hitler. Do you think the US has free and fair elections? Did you vote? Considering the current, often corrupt state of politics, react to the following quote from Galeano’s book:
p114 On a wall in San Francisco: "If voting changed anything, it would be illegal.”

The price of a Disney T-shirt bearing a picture of Pocahontas is equivalent to a week's wages for the worker in Haiti who sewed it at a rate of 375 T-shirts an hour.

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Preventive Action Measures to Help Avoid and/or Mitigate Impact in Emergency Situations –

Americans living or traveling in Ecuador, and EcuExplora (EcEx) participants, are required to register with the nearest U.S. Embassy or Consulate through the State Department's travel registration website <https://travelregistration.state.gov>, and to obtain updated information on travel and security within Ecuador. EcEx Site Director will forward urgent warden messages received from this agency to participants in remote locations via text message.

U.S. citizens should consult the [Country Specific Information](#) for Ecuador and the latest Travel Alerts and Warnings and Worldwide Caution at the Department's web site at <http://travel.state.gov>. Updated information on travel and security in Ecuador may also be obtained from the Department of State by calling 1-888-407-4747 within the United States or by calling 1-202-501-4444 outside the United States.

The U.S. Embassy in Quito is located at Avigiras E12-170 y Eloy Alfaro. The hours and telephone number for American Citizen Service enquiries is (011) 593-2-398-5000. Within the same city use the last seven digits. Add the city code for intercity telephone calls. Public call-in hours are Monday through Thursday 8:00 to 10:00 a.m. and Friday 10:00 to 11:00 a.m. Personnel Recovery Expert, John Mason, can be reached directly at (593) 9-793-8527 in case of missing person.

The U.S. Consulate General in Guayaquil is located at the corner of Avenida 9 de Octubre and Garcia Moreno (near the Hotel Oro Verde); telephone (011-593-4) 232-3570 during business hours (8:00 a.m. to 5:00 p.m.) or 232-1152 for afterhours emergencies; fax (011-593-4) 232-0904. See the Consulate General web site at <http://guayaquil.usconsulate.gov>



ECUAEXPLORA

Crisis Management Plan IN THE EVENT OF EXTRAORDINARY CRISIS AFFECTING ALL STUDENTS

Steps: On-site Site Director contacts assistant director, next highest in charge, or back-up, pre-established experienced person in Quito chosen to assist in such an emergency to decide course of action.

All students are contacted by text message via their organizationally issued cell phones and given instructions of what to do in the immediate future and to stand by for further instructions.

The Director contacts the U.S. Consulate to elicit facts and details of event; provides support—logistical / tactical and processing—reviews with on-site Director the steps to be taken to ensure order at the site.

Director contacts director of CIS immediately to give update status on the situation so he can more easily field calls from parents in U.S. This keeps the director's and staff's phone lines free to speak to students.

ExEc Director can be reached directly by cell phone at 011.593.81.86.70.06 or kate@ecuexplora.org. Home Phone Landline – 011.593.23.23.79.56 (in case cell service is disrupted.)

Phases of Emergency Action Plan (EAP)

ALERTS

EcEx Participants are encouraged to open their personal e-mail accounts at least twice a month in order to read situation update messages. Some of these messages may include a travel alert. Travel alerts are normally declared following a U.S. Embassy RSO travel alert message. ECEX uses verbal notifications by staff, e-mails and text messages as channels for distributions of these alerts.

REQUIRED ACTION: During this stage, EcEx Participants are not required to call back the ECEX Director. EcEx Participants are expected to observe all travel alerts until further notice. EcEx Participants are instructed to maintain vigilant and monitor media sources such as the radio, television and Internet. EcEx Participants should also consult with counterparts and local leaders if possible to obtain additional information. EcEx Participants should keep in regular contact with other EcEx Participants and the ECEX Director.

EcEx Participants' responsibilities during a local/national emergency may vary depending on the phases ECEX is in. The following is a brief summary of the 3 emergency action phases and the message/instruction that the EcEx Participants would receive by text or phone message from ECEX Director.

STANDFAST

Typical message:

Action: Call ECEX Director as soon as possible. Stay in site, prepare pack.

REQUIRED ACTION: EcEx Participants are to stay in their sites and confirm they received the message as soon as possible. They should initiate arrangements with locals for a possible evacuation that includes, but is not limited to:

- Locating and reviewing the Emergency Action Plan. Reviewing the Emergency Checklist.
- Preparing to pack, storing, and securing all personal property.
- Beginning to formulate a personal plan for leaving the site and worksite.
- If a Participant feels that it is unsafe to remain at his or her site, the Participant should attempt to contact the EcEx Director or on-site program staff for guidance and assistance. If the Participant is unable to contact the Director, the Participant should move to his or her PRIMARY consolidation point by the most direct and safe means available. The Participant must leave a written note with his or her supervisor, or other reliable person indicating where he or she is going, the date and time of departure, and the travel route. The Participant must contact ECEX immediately upon arrival at the consolidation point.

**Preparing one's emergency pack in case evacuation takes place.
This emergency pack includes:**

- Identification documents: Passport, PC ID, accreditation card and other important papers
- Change of clothing (suggested four shirts, two pants, undergarments, socks, sweaters, caps)
- Hiking boots or similar and appropriate footwear.
- Personal hygiene items
- Special condition medicines / first aid kit
- Contact numbers list (both local and U.S.)
- All money that EcEx Participants have (credit cards, bank account and cash)
- Raincoat/umbrella
- Headwear and eyewear
- One blanket
- Flashlight and spare batteries
- Sewing kit
- Swiss Army knife/Leatherman
- 10 – 12 feet of nylon cord (1/8 inch diameter)
- Water and food for one day
- Radio and spare batteries
- Notebook and pen (optional)
- Candles and matches
- Sleeping bag

All this must fit in one single backpack and must not exceed 40 pounds in weight. Items must be packed in two or three separate plastic bags and then put into the backpack.

If an EcEx Participant is at a different location from his/ her site when EAP is activated, he/she must notify ECEX of his/her current location, and prepare to consolidate within his/her current limitations.

CONSOLIDATION

(Go to the consolidation point)

EMERGENCY CONSOLIDATION POINTS

CLUSTER ESMERALDAS

Apartotel Esmeraldas - Phone (06) 272-8700
Av. Libertad 407 y Ramón Tello – **Esmeraldas**

CLUSTER GUAYAQUIL

Grand Hotel Guayaquil - Phone (04) 253-0918
Boyaca entre C. Ballen y 10 de Agosto – **Guayaquil**

CLUSTER GALAPAGOS

H. Mar Azul – Phone (05) 252-0139
Alsacio Nortia – **San Cristóbal**

CLUSTER IBARRA

H. Ajavi – Phone (06) 295-5221
Av. Mariano Acosta 1638 – **Ibarra**

CLUSTER QUITO

Hostal San Javier, Phone: 02-222-8733 Cel: (09) 902-9012
San Javier 26-117 y Orellana
A una cuadra sobre la 6 de diciembre hacia el oriente.

CLUSTER TENA

Hostal Yutzos – Phone (06) 288-6717
Augusto Rueda 190 y 15 de Noviembre – **Tena**

CLUSTER PUYO

Hostal E 1 Jardín – Phone (03) 288-6101
Paseo Turístico del Río Puyo s/n, Barrio
Obrero – **Puyo**

IN THE EVENT OF ANY EMERGENCY:

GET TO A SAFE PLACE!

CONTACT THE OFFICE!

REMAIN IN COMMUNICATION!

Do not put yourself at risk!

REQUIRED ACTION: EcEx Participants will:

- Confirm they have received the message as soon as possible.
- Go to the Consolidation Point by the most direct and safe means available.
- Bring emergency bag of essentials.
- Go the next closest consolidation point that can be reached safely if it is impossible to get to their assigned consolidation point. Notify ECEX Director.
- Inform ECEX Director immediately if isolated at their current location and wait for instructions.
- Check in with ECEX Director immediately upon their arrival at the consolidation point.
- Remain at the consolidation point.
- Advise counterparts and partner agencies, verbally (or in writing if more appropriate) of the consolidation and advise them of future plans, if known.

EVACUATION

REQUIRED ACTION: Upon notification by ECEX staff, EcEx Participants will move to a specified location for evacuation. If transportation is being provided, EcEx

Participants will be instructed when and where to meet the transport. If transportation will not be provided, EcEx Participants will move to the specified location by the most direct and safe means available. If EcEx Participants are evacuating the country, EcEx Participants must have their passports and WHO card for border crossings. **DO NOT CROSS INTERNATIONAL BORDERS WITHOUT SPECIFIC INSTRUCTIONS FROM ECEX STAFF!**

ALL CLEAR

REQUIRED ACTION: EcEx Participants will return to their sites only when instructed to do so. EcEx Participants must follow re-insertion procedures as instructed. EcEx Participants should report to ECEX if roads in and out of one's site have been destroyed.

Status and Procedures in Case of Arrest

EcEx Participants are not in Ecuador with diplomatic status, nor are they U.S. Government employees. Consequently, EcEx Participants are subject to all Ecuadorian civil and criminal laws.

In cases of accidents, civil disturbances, criminal acts, public disorder, political involvement, etc., EcEx Participants could find themselves in an Ecuadorian jail. In the event of arrest, EcEx Participants should do the following:

- Immediately attempt to inform ECEX of one's whereabouts and condition. If EcEx Participants are not allowed to use a telephone, try to send a note or have someone else advise ECEX of one's situation. Ecuador is a signatory to the Vienna Convention which affords all U.S. citizens the right to call the U.S. Embassy if they so desire. If the arresting officer does not at first permit EcEx Participants to make this call, politely insist that he do so. If EcEx Participants are still not allowed, continue trying politely. If EcEx Participants are still not allowed to make the call, a complaint may subsequently be filed with the Consul.

EcEx Participants should do nothing to antagonize the officers who have arrested them. Experience has shown that if a EcEx Participant is neatly dressed and courteous, s/he is usually not treated unpleasantly.

When it becomes known that EcEx Participants have been arrested, the CD and staff will work closely with the U.S. Embassy Security Officer and/or the U.S. Consul to contact the authorities holding EcEx Participants to get information on their status and, if possible, to obtain their release. If necessary, a lawyer's services will be obtained at the EcEx Participant's expense, with the EcEx Participant's concurrence. Only in special cases will ECEX be able to cover legal expenses for EcEx Participants.

Natural Disasters

EcEx Participants will be contacted with appropriate instructions from ECEX headquarters in Quito depending on the seriousness, immediacy and direct effect of earthquakes, volcanoes, landslides, floods, or other natural disasters.

In the Event of a Natural Disaster (Volcano, Earthquake, Tsunami)

The National Risk Management Secretariat, the Geophysical Institute and the Quito City Government monitor Ecuadorian volcanoes, issuing regular reports on their activity, as well as on earthquakes and tsunamis in Ecuador. In the event of eruptions, pay close attention to the news media for updates on the situation. Further information is available via the Internet from the Ecuadorian Geophysical Institute <http://www.igepn.edu.ec/> and the National Oceanic and Atmospheric Administration <http://www.ssd.noaa.gov/V AAC/guag.html>.

More information is also available through the Country Specific Information http://travel.state.gov/travel/cis_pa_tw/cis/cis_1106.html on Ecuador through the State Department.

Crisis Management Plan - Student Crisis

IN THE EVENT OF A CRISIS AFFECTING ONE STUDENT: STEPS TO FOLLOW

- 1) Contact local emergency professionals to ensure immediate safety
- 2) Contact director of CIS immediately
- 3) In conjunction with CIS director, draft a concise, clear script for kids' phone calls home to parents (see below).
- 4) Outline and record *meticulous* collection of data about the event from all involved.
- 5) Review what to *say and what NOT* to say if press gets involved.

The director of EcEx and director of CIS agree on and draft a script for when concerned outsiders call, particularly other parents on the program.

A phone call to parents of injured must be made. Agree on what to say and how to say it. Prepare a written script with notes on hand during calls. The family/-ies of injured/affected students will be contacted personally by the Director of EcEx or of CIS.

Advice and counsel for other program participants will be delivered.

Agree on who will remain "with" these parents via phone or otherwise during crisis period.

The EcEx and CIS staff help contact all other families in the program and/or other support.

Everyone on the Crisis Response Team remains on 24-hour call until crisis is contained.

The Crisis Response team contacts all parents to inform them of events and about what is being done to contain the scene.

The EcEx Director will assign specific responsibilities to staff (diversion activities/ collecting data) for the other students.

The EcEx Director is the ONLY individual authorized to speak to local media if/when contacted by media—and in only the most concise and terse terms. The statement must be brief and factual. The Director does not accept blame or make any statements other than to describe the facts of the incident.

The Director explains that a Support Team, and medical persons is on its way immediately. No further statements will be made until after their arrival. The Director will work on a prepared and approved media statement along with the director of CIS.

Students will be called into a meeting to clarify the parameters of the call home they should make to their parents. The Director or designated staffer will be present for the calls to speak to parents about the facts and what is being done to contain the crisis. At the group meeting, the on-site Site Director should keep to the facts during the call. Ask parents not to contact injured's parents. Tell parents that a Support Team (comprised of who) is on its way, and that we will contact parents further after the Support Team's arrival. Tell parents exactly what you are doing now to contain the crisis.

