CSD Research Report

Exploring and Assessing Intercultural Competence

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Research Report 07-01

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Exploring and Assessing Intercultural Competence

Final report of a research project conducted by the Federation of The Experiment in International Living with funding support from the Center for Social Development at Washington University in St. Louis.

July 2005 – December 2006

The initial phase of an extended project to explore and assess intercultural outcomes in service program participants worldwide.

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Abstract

"Exploring and Assessing Intercultural Competence," is a research project of the Federation of The Experiment in International Living (FEIL), conducted from July 2005 through December 2006, with funding support from the Center for Social Development of the Global Service Institute at Washington University in St. Louis, Missouri. This project was designed as the initial phase of an extended future study, pending further funding. Its purpose was to explore and develop a comprehensive construct of intercultural competence, develop a tool for its assessment, and investigate intercultural outcomes on participants and their hosts in select civic service programs including implications for their lives and work. The study was conducted through use of a survey questionnaire followed by individual interviews, collecting both quantitative and qualitative data.

The research project is important to the Experiment Federation worldwide because it: a) engaged three Member Organizations (Great Britain, Ecuador, and Switzerland) in a learning process that will further their efforts in several areas, b) improve understanding of and further FEIL's goals and modus operandi, c) has the potential to improve delivery of its volunteer service projects (and related programs), and d) may enhance development of the intercultural competencies of future participants and possibly of their mentors and hosts as well. Finally, this effort also contributes important knowledge to the field of intercultural education regarding international and intercultural efforts concerned with the identification, development, assessment, and impact of intercultural competencies on the lives of those involved.

Key Words: intercultural education, intercultural competence, host language proficiency, service volunteers, intercultural sojourns, outcomes assessment

Executive Summary

The Project and the Participants

FEIL's first international research effort was a one and a half year project designed to explore and assess the impact of intercultural experiences provided through service projects conducted as part of the Volunteers in International Partnerships program. This research project involved two sending and one receiving Member Organizations: Great Britain, Switzerland, and Ecuador, and was made possible through a funding grant obtained from the Center for Social Development of the Global Service Institute at Washington University in St. Louis, Missouri.

Designed and directed by FEIL's educational consultant, Dr. Alvino E. Fantini, the project began in July 2005 and was completed in December 2006, undergoing several stages: In the initial stage, an extensive survey was conducted of the intercultural literature as the basis for developing a comprehensive construct of "intercultural competence" and develop a tool for its assessment. After translating this instrument into German and Spanish, and adapting it to British English, the tool was then used with several groups – alumni, volunteers, and host mentors. The study was conducted through use of a survey questionnaire followed by personal interviews, with the assistance of research assistants employed in each of the three cooperating countries. The result was the production of an amazing amount of data, which were then analyzed to learn more about the impact of intercultural experiences on the lives and work of both sojourners and hosts.

Assertions and Findings

Although most people engaged in intercultural exchanges can anticipate the results, this systematic study yielded rich quantitative data (figures, graphs, and statistics) and qualitative data (anecdotes, comments, and quotes) that were important and insightful. The analysis of the data was based on ten assertions, all of which were strongly supported by the evidence:
- that intercultural competence involves a complex of abilities
- that learning the host language affects intercultural development in positive ways
- that intercultural experiences are life-altering
- that participant choices made during their sojourn produce certain intercultural consequences
- that all parties in intercultural contact are affected
- that service programs offer unique opportunities for sojourners and hosts, beyond traditional exchanges
- that people are changed in positive ways as a result of this experience
- that returnees lean toward specific life choices, life partners, life styles, values and jobs, as a result of their experience
- that returnees often engage in activities that further impact on others in positive ways, and
- that their activities further the organizational mission.

Although most everyone engaged in intercultural activities believes these assertions intuitively and perhaps experientially, the statistics and comments obtained provide substantial evidence that strongly supports all of these assertions. For example, specific attributes were cited as extremely important to the success of an intercultural experience. Participants gained dramatic insights about the significance of being able to communicate in the host tongue, both to remove barriers as well as to enable participation. As one alumna wrote, "Language was the key to everything, to

communicating and understanding the local culture, and to my overall success." And another added: "Language was vital and very important to my success."

Alumni also made numerous comments about how their lives were changed, as well as the new directions their lives had taken after return. But what is really interesting is that the mentors were also significantly affected through contact with foreigners, reinforcing the notion that both sojourners and hosts are changed in the process. As participants return home and engage in socially oriented activities, it becomes clear that they in turn have significant impact upon others (the multiplier effect). And finally, documentation of all of these results, in turn, provides important evidence that The Experiment indeed furthers its vision and mission through its participant members.

Looking Back, Looking Ahead
In the end, this project was envisioned as an initial pilot project to be followed by an expanded research effort that might eventually involve all Member Organizations worldwide. It is clear that many benefits can accrue to collaborating MOs quite aside from the results obtained. For example, this project had several effects on participating MOs: a) first of all, it engaged three Member Organizations in a learning process that will further their efforts in several areas, b) it improves understanding of and furthers FEIL goals and modus operandi, c) it has the potential to improve delivery of volunteer service projects (and other programs as well), and d) it may enhance development of the intercultural competencies of future participants and possibly of their mentors and hosts as well. In addition, the results clearly also have marketing implications as well as program design and implementation implications, and ultimately educational and training benefits, if they are carefully considered and taken into account.

Finally, research efforts also contribute important knowledge to the field of intercultural education regarding international and intercultural programs, especially as concerned with the identification, development, assessment, and impact of intercultural competencies on the lives of all those involved. As an "acknowledged leader in international intercultural exchange," it is indeed fitting for the Experiment Federation to undertake projects of this sort – for itself and on behalf of others. For this reason, the project's final phase involves dissemination of the results through publications in professional journals and relevant conferences.

[NOTE: A complete report of this research study is also available electronically and is posted on the Federation EIL website at http://www.experiment.org]

1. Overview of the Initial Phase Project

A. About the Federation EIL

The **Federation of The Experiment in International Living** (aka: **FEIL**, or **Federation EIL**), founded in 1932, is one of the oldest and premiere international, intercultural educational organizations in the world today. Through its Member Organizations **(MOs)** – all independent, non-profit, and autonomous national entities – FEIL constitutes a worldwide network with representation in 26 countries (cf. Appendix B: FEIL and Its Member Organizations). From the very beginning, their collective **mission** has been: "**to build world peace, one person at a time**" (cf. Appendix A: FEIL's Vision and Mission Statements). Over the past three quarters of a century, several **hundred thousand individuals** of all ages have participated in FEIL programs through the combined efforts of its MOs around the world.

FEIL MOs work toward this mission by providing a variety of programs in **education, service**, and **development**. These programs are conducted among Federation members as well as with other partners around the world that share similar beliefs and practices. To ensure consistent quality, the Federation adheres to a set of Operational Standards that guide members in their work, along with a Quality Assurance Form that serves as an ongoing review instrument.

FEIL programs are designed and conducted by at least two collaborating partners (and sometimes more in the case of multinational groups). In all educational programs, a group leader and a local representative from each host community work together as the program unfolds. In service and development programs, the addition of a mentor provides local worksite orientation and guides each volunteer throughout the service component. All FEIL programs include pre-departure orientation, host country orientation, language training, a family homestay (the hallmark of The Experiment), and a thematic focus or a service project.

B. The Federation's Research Interests

Although touted as an "**intercultural educational experience**," little **systematic study** had been previously conducted to document exactly what transpires in an Experiment program and the effects on sojourners and hosts alike. Over the years, significant **testimony** has been accrued in the form of personal accounts, anecdotal tales, and autobiographical writings that attest to the **impact** that programs exert on the lives of those involved. This aside, however, inadequate formal research existed to document explicitly the **impact of living abroad, study abroad**, **service abroad**, and other forms of **intercultural contact** on all parties. Although few would deny the provocative and enriching nature of these experiences in producing **significant life-changes**, it was time to learn more. Moreover, given the slogan: "FEIL: An acknowledged leader in the field of intercultural educational exchange," recently adopted (Brazil General Assembly, April 2006), it was essential that thoughtful research and clearly documented evidence back up this claim.

As a result, FEIL formulated a long-term plan to conduct a **global, longitudinal, and cross-sectional research study** to investigate just this. In fact, it recognized that only by assessing the impact of programs upon participants can attainment of the organizational mission be appropriately measured. But, what constitutes this impact – i.e., what exactly are the changes and the factors responsible for them? These questions formed the basis for the issues raised in this

initial phase project that will be developed even more fully in a follow-on study. And, whereas this initial phase involved only three MOs, the full research effort will hopefully involve all member countries – **diverse in languages and cultures, geographically widespread,** and spanning a **timeframe** of activity of up to 75 years (or, as long as each MO has maintained reliable alumni records).

In this **Initial Phase Project** (IPA), the data sought were **quantitative** (statistics, collective profiles, etc.) and **qualitative** (open-ended comments, anecdotes, individual interviews, etc.). Combined data provided a rich source of information about the research issues cited above and other outcomes in terms of: the nature of intercultural competence, the identification of attributes for success in cross-cultural encounters, the degree of competence attained, the effects of the experience on participants' ensuing careers and life choices and, finally, participant **contributions** in turn to the overarching **mission** of the Federation. In addition, the project resulted in producing a more reliable instrument to measure and monitor intercultural development during and beyond a participant's sojourn.

Given this ambitious long-term plan for a worldwide research effort, the preliminary steps undertaken in this initial phase included: defining concepts, developing survey questionnaires, and several limited focus studies (cf. e.g., Hovey 2001). The results obtained from these will all help inform MOs in areas of marketing, program design, criteria for participant selection, criteria for intercultural success, improved assessment, etc., resulting in administrative and educational improvements. Given FEIL's approaching **75th anniversary,** to be celebrated on an international scale in **May 2007** in Berlin, Germany, this endeavor seemed both timely and appropriate at this moment in our history.

2. Theoretical Perspectives

The challenge of any project of this type is to formulate the basic concepts on which the entire effort was based – e.g., what exactly is "intercultural competence"? and how do we best measure and monitor it? Our starting point, then, was to return to an earlier notion of "**communicative competence**," a term first advanced in language education (and reinforced through other disciplines) over 25 years ago. Various abilities had been posited that comprise this competence, developed so early in life. Everyone develops the communicative competence that forms part of their native language and cultural system (CC_1), while those entering additional language-culture systems at any other time thereafter, potentially develop a second system (CC_2), or even additional systems (CC_3, CC_4), and so on. But once the initial system is fairly well established by around puberty (reflecting and affecting one's view of the world), it becomes increasingly difficult to see things any other way – hence, the power of the intercultural sojourn in providing a chance at seeing things "anew."

To transcend one's native CC_1 (and worldview) and enter into an alternative system (CC_2), to any degree, then, requires the concurrent development of "**intercultural" communicative competence** (aka: **intercultural competence**, or **ICC**). To do this, however, demands nothing less than reconfiguring one's original worldview (or better put, "transcending and transforming" it). ICC, then, is more than a collection of abilities that allow one to function in one and another system (CC_1 and CC_2); ICC also results in producing unique perspectives that arise from interaction of two (or more) systems. Indeed, ICC is part and parcel of developing bilingual-bicultural (or multilingual-multicultural) perspectives; perspectives that no monolingual-monocultural individual of either of the two individual systems can ever possibly have.

Whereas the term ICC is increasingly used in the field of intercultural communication, it represents only one term among many that are still used to address what transpires during intercultural encounters. And even those who employ the notion of ICC at all, do not necessarily intend to signify the same abilities. A glance at some of the terms used (there are many more) helps to illustrate their diversity. Yet, most terms allude to only limited aspects of a more complex phenomenon; for example: cross-cultural awareness, global competitive intelligence, cultural competence, cultural sensitivity, ethno-relativity, international competence, intercultural interaction, biculturalism, and multiculturalism, and so forth (cf. Appendix D: Alternate Terms for ICC). Some of these stress global knowledge, others sensitivity, still others point to certain skills. From our long involvement in the field of intercultural communication, we knew that most existing terms, definitions, and concepts in use do not adequately capture all that occurs when individuals engage in intercultural contact. Lacking any unifying concept, it is not surprising, therefore, that so many different instruments are being created to measure its outcomes (cf: Appendix F: Assessment Tools ICC). But the instruments themselves, of course, are only as good as the concepts they attempt to measure.

For these reasons, we began by attempting to establish parameters for an expanded notion of ICC used in this study. Expectedly, we began with an extensive review of the intercultural literature – 138 articles and books to date – to ascertain areas of convergence and divergence regarding ICC. We compared these findings with the ideas we held, informed by our academic and empirical work in the field over many years. These efforts resulted in a far more holistic and comprehensive construct than any found in the literature (cf. Appendix E: Exploring Intercultural Competence: A Construct Proposal). This construct, in turn, provided the basis for revising the survey questionnaire form employed in this study (cf. Appendix G: Survey Form (American English Original)).

As a result, the fundamental perspective undergirding this entire effort is its concept of intercultural competence, briefly defined as: **". . . a complex of abilities needed to perform *effectively* and *appropriately* when interacting with others who are linguistically and culturally different from oneself."** The notions "effective" and "appropriate" are equally important because they acknowledge both "etic" and "emic" perspectives – that of self and other, so important in intercultural work, while also reducing problems of self-report by including the views of both sojourners and hosts regarding outcomes.

This brief definition, of course, implicitly includes the following components:
- various characteristics;
- three areas or domains (i.e., relationships, communication, and collaboration;
- four dimensions (i.e., knowledge, attitude, skills, and awareness);
- host language proficiency;
- developmental levels.

A comprehensive survey questionnaire form incorporated all of these areas, including an important question often ignored, which is the correlation between developing levels of host language proficiency and other areas of second competence development. While everyone agrees that both language and culture are interrelated, interculturalists tend to overlook the relevance of host language proficiency and language educators to overlook the relevance of ICC abilities. Creation of the word "linguaculture" (cf: Fantini, IJIR p.149) signals the integrated concept employed in this study and signals an integrated perspectives; while use of the ACTFL Language

Proficiency Scale (developed by the American Council on the Teaching of Foreign Language) is employed to help ascertain how language correlates with and affects ICC development.

The perspectives just cited directly influence our approach to assessment. It is clear that of the various intercultural assessment tools collected and examined, none is based on as broad a conceptualization as presented here. Each tool reflects a slightly differing (and usually more limited) concept, some stressing global knowledge, sensitivity, or skills, with differing purposes in mind, and for use with varied populations. The original Assessment of Intercultural Competence (AIC) instrument (on which the survey questionnaire was based) reflects *all* of the components mentioned in the concept above. Moreover, this expanded concept had already been widely disseminated and widely accepted at national and international conferences including NAFTA in 2001, where our invited paper was adopted by hundreds of participating universities, and at another conference sponsored by the Stanley Foundation in 2002 for community colleges nationwide, where it was again adopted and formed part of the conference report (cf. Appendix I: ICC Bibliography).

The fields of service, cross-cultural education, intercultural communication, assessment (especially, "outcomes assessment"), and research (utilizing varied modes) have produced much relevant information over the past 25 years (cf. Appendix I: ICC Bibliography). A Canadian study by Daniel Kealey, for example, was especially helpful despite a narrow focus on the performance and effects on Canadian technical advisors in intercultural situations. Many other researchers have also investigated study abroad programs and a few have addressed service projects, the area most closely related to this project. While useful insights were drawn from these and other studies, the current project remains distinctive because of its broad and inclusive characterization of intercultural competence.

Finally, most research on intercultural outcomes to date has been conducted in English, about North Americans, and reflects a distinctly North American perspective. In contrast, this project looks at multiple nationalities, using multiple languages, and employs both quantitative and qualitative data.

To summarize, the assumptions and frameworks guiding this project in its design and implementation were:
- the Federation EIL's vision and mission,
- a broad construct of the components of intercultural communicative competence, based on the literature review and our own experience,
- and an assumption that FEIL staff share a desire to improve the quality of their programs and to enhance the positive impact of programs on participants.

And the project plan incorporates:
- quantitative and qualitative research data
- research assistants contracted locally in the three MOs involved, competent to translate and implement the plan in local languages: German, British English, Spanish
- research assistants able to compile and summarize data in country reports
- a local research assistant in Vermont to assist in data tabulation
- and finally, compilations of individual MO findings collected into a final composite reports that permit analysis by sub-groups and globally as well.

3. Project Design

A. General

The project design and plan were initially informed by a review of the intercultural literature coupled with our own empirical experience. A search and analysis of other relevant assessment tools provided further basis for creating the survey questionnaire form used in this study. The inclusion of open-ended questions gave respondents an opportunity to contribute additional insights from their experiences and to identify other issues. Finally, personal interviews of selected respondents generated additional data.

A combination of structured and open-ended processes resulted in producing quantitative and qualitative data regarding program participants in three MOs – Ecuador, Great Britain, and Switzerland. Identifying outcomes that converged or diverged regarding the development of participant intercultural competencies and how these experiences affected their lives beyond the program, provided further indicators regarding the furtherance of FEIL's vision and mission. To summarize, this study focused on the following goals:

1) to further refine our notion of intercultural competence – definition, essential traits and characteristics, components and their interconnections, and developmental levels;
2) to investigate the role of host language proficiency and its effects on ICC development;
3) to advance work on an assessment instrument to monitor and measure ICC development, based on our revised conceptualization;
4) to pilot the instrument in three MOs,
5) to learn about the impact of this experience on alumni, volunteers and hosts;
6) to compile and analyze survey findings from this pilot survey;
7) to finalize the test instrument for future use;
8) and finally, to disseminate the results and make the instrument available for use by others

We were especially keen to learn more about the impact of intercultural contact on sojourners and hosts in terms of how it affected their lifestyle choices, values, work choices as well as how their experience of intercultural contact affected others (the multiplier effect) – all outcomes which contribute to and further the Federation's Mission. These efforts are consistent with the movement towards outcomes assessment emerging over the past two decades.

B. Timeline and Stages

This Project was designed to fit within the work schedules of participating MOs to ensure maximum cooperation and minimal interference of their office routines. The hiring of a Research Assistant (RA) in each office was planned to avoid placing additional burden on already busy and dedicated staff. The timeline, therefore, was based on administration of questionnaires at critical stages in their program cycles plus time to complete data compilation and summary reports at the end.

The project took place from July 2005 through December 2006 in a series of **four stages**. A **fifth** stage of initial dissemination was included in preparation for stages 6 and 7, which contemplate further dissemination beyond the (funded) research effort itself. These stages involved the following activities:

Stage 1. Refine Research Concepts, Methods, and Tools (Summer 2005)
- update research of literature on related research efforts
- collect and analyze research instruments (existing and new ones)
- interview civic service alumni for additional input to the concept and tool
- use above information (plus guidance of psychometric consultant) to finalize the pilot research plan and tool
- transmit the tool to collaborating MOs for translation

Stage 2. Pilot Test: The Survey (Fall 2005)
- orient MO research assistants (RAs) to the tool and its use
- Ecuadorian RA administers the tool pre-, mid-, and end of program, and collects results
- British and Swiss RAs administer survey and interview selected respondents

Stage 3. Data Compilation and Initial Analysis (Winter-Spring 2006)
- RAs compile quantitative and qualitative data at national levels
- RAs follow guidelines to perform initial analysis
- RAs translate data and results into English and transmit to project director

Stage 4. Further Data Compilation and Analysis (Summer-Fall 2006)
- review analysis subsets and list findings
- compile international data and list findings
- analyze data and summarize in a final report

Stage 5. Initial Dissemination and Refine Assessment Tool (Winter 2006-7)

4. FEIL's Service Programs

Various Experiment MOs have sponsored service programs for many years; however, the entire Federation committed to global service only within the past few years. The result is that all service projects are now coordinated under FEIL's VIP (Volunteers for International Partnerships) umbrella. The Federation website provides general information about **VIP's worldwide offerings**. Individuals accessing the website are greeted with the words: "**Willing People – Meaningful Work / Serving the World Community**." Information is then given about sending and receiving countries, service projects, inquiry forms, a field album, and news. Individual country projects are also listed, followed by a menu of various service projects, host organizations, program components, photographs, finances, and country information. (See: <www.partnershipvolunteers.org>)

In this way, interested individuals anywhere in the world can pursue volunteer service opportunities in areas of education, health, and human service, plus a variety of development projects in 14 countries, with new options being developed. Applicants outside the FEIL network are automatically referred to MOs that are geographically, linguistically and/or culturally close to their own. Applicants are matched with projects according to their skills, interests, talents, and desired **length of service** (from one to twelve months).

Several **characteristics** distinguish FEIL's VIP offering: Participants undergo ongoing pre-departure and in-country intercultural orientation and language study, they participate in a homestay, and they are supervised. Local supervisor-mentors provide logistical, technical, and

educational support to ensure a maximally productive experience. Program quality is ensured throughout each of the various components plus ongoing reflection and evaluation. Also provided are:
- opportunities to serve in multi-cultural teams
- attention to health and safety issues
- attempts to meet the needs and interests of individuals of varying ages and backgrounds.

With **23 sending** and **14 receiving countries** working with indigenous NGOs and local organizations, VIP exerts a major impact on communities in need and on the lives of participants in Argentina, Brazil, Chile, Ecuador, Ghana, Guatemala, India, Ireland, Morocco, Nepal, Nigeria, South Africa, Thailand, and Turkey. Sample projects include:
- Aksay Pratishthan – a center in New Delhi for disabled people
- the Dhapakjet Health Post – in Nepal where volunteers assist medical staff
- the Kayamandi Beads Project – for women in South Africa
- TEMA – a Turkish environmental association

Additionally, sample projects available in Ecuador, the host country used in this study, include:
- CENIT (Center for the Working Female Child)
- FINE (Foundation for the Integration of Special Children)
- Santa Lucía Reserve (A community-based conservation organization in the forests of Northwestern Ecuador)
- La Dolorosa Shelter (Provides education and a home for children whose families are unable to care for them)
- the Conocoto Rural School (Serves neglected rural communities that lack the most basic health facilities)

Volunteers cover their own travel and expenses; however, efforts are made to keep costs low. Some projects offer accommodations in return for service. Information about scholarship assistance is available by contacting individual sending offices. Indeed, it is VIP's goal to document program outcomes in hopes of increasing private support for scholarships.

5. Participants Involved in This Study

Three Experiment MOs were engaged in this research project: Ecuador, Great Britain, and Switzerland. British and Swiss alumni were contacted to learn about post-program outcomes. Great Britain began its service programs with Ecuador in 2001 and had 18 alumni in 2005; Switzerland began programs in 1998 with over 100 returnees of whom 76 (those involved in this study) were German-speaking Current VIP volunteers (1 British and 4 Swiss) and their host mentors in Ecuador were also tracked during this study.

The numbers of individuals who completed and returned survey forms were as follows:

British Alumni Responses	8 of 22 (+5 interviews)
Swiss Alumni Responses	20 of 76 (+1 interview)
Volunteers (at beginning)	3 of 5
Volunteers (at end)	5 of 5 (+2 interviews)
Mentors (of Volunteers) (at beginning)	4 of 5
Mentors (of Volunteers) (at end)	3 of 5 (+4 interviews)
Mentors (Self) (at beginning)	3 of 5
Mentors (Self) (at end)	4 of 5 (+4 interviews)

Interestingly, in the case of Great Britain, completed responses were received from 100% of all participants who actually *received* survey forms. The difference between the numbers anticipated and those who responded was due entirely to an inability of the cooperating office to reach potential respondents due to faulty addresses, or a lack of forwarding addresses. In Switzerland, the reason is less clear given the unfortunate loss of our research assistant (RA) midway through the project and their inability to fulfill their commitment with forms and interviews.

Given these situations, we lowered the quota for RAs in each country to interview only 5 respondents (instead of the original 9). Great Britain came through with the 5 prerequisite interview reports, Ecuador with 5 for mentors and 5 for volunteers, but unhappily, (due to internal administrative difficulties), Switzerland turned in only one interview report of the expected 5, severely affecting our access to the anticipated quantitative data.

6. Research Approach

This Initial Phase Project was undertaken in several stages. To review: first, an update of our existing literature review and refinement of our conceptualization of intercultural competence, plus a search for and analysis of additional recently developed instruments and relevant research projects focusing on civic service. The revised instrument was then organized into a series of scales representing a coherent universe of content with items arranged hierarchically to reflect increasingly deeper involvement. In one scale designed to assess language, for example, the items reflect varying degrees of language use. The scales were developed in this manner to produce reliable measures of constructs with relatively few items per scale (cf. Appendix G: The Survey Form). Even so, the resulting instrument was lengthy and posed a challenge for potential respondents. Although keenly aware of this, we decided to incorporate all items that best address the multiple dimensions of ICC in this initial attempt and subsequently perform an item analysis to identify the most reliable items to include in a shorter form for the follow-on project.

The instrument, as initially constituted, was refined by administering it first to a small number of current and past participants, followed by discussion of their reactions. Once this stage was completed, the questionnaire was finalized for the study and sent to RAs to translate into German and Spanish (for use in Switzerland and Ecuador), and adapted into British English (for use in Great Britain and Ecuador). Translated forms were then translated back into (American) English to provide a two-way check on accuracy, corrected as needed, and final versions were distributed by respective RAs to current and past participants (cf. Appendix G. for a sample of the original version of the survey form in American English). We considered it imperative that recipients be able to complete the survey in their native languages. Questionnaires were sent via email where possible or regular mail, as necessary. Available respondents were then interviewed face-to-face or by telephone to obtain additional information.

Once completed forms were returned, RAs tabulated the data gathered from questionnaires and interviews in their respective languages, following guidelines provided by the project director, and converted results into English. As forms were received in Vermont, they were coded, compiled, and inputted into a single combined set (i.e., the Banner Set). Our statistician then transferred quantitative data into SPSS (the Statistical Package for Social Sciences) for analysis, and qualitative data were separately analyzed directly from the forms themselves. Details regarding these analyses are narrated below.

7. Advantages and Limitations of This Project

A. Advantages

As already stated, this initial Project was envisioned as part of a larger **follow-on research** effort. Although it involved participants from only three countries, it provided a wonderful opportunity to finalize the test instrument and pilot the initial survey. This has helped to advance FEIL's research interests by allowing us to conceptualize, implement, and pilot both the instrument and the initial survey. In a follow-on worldwide survey, FEIL will engage all MOs with the capacity to identify and contact their own alumni.

Two-way assessments (of self and others) like the one used with current volunteers in Ecuador plus their mentors, are also important and unusual. They obtain dual perspectives and permit comparing the views of sojourner and hosts. Even though both parties seldom concur, their differing views are nonetheless instructive. The emic (or host) view of the hosts is seldom addressed in most studies, yet it is an important research dimension and one that we will attempt to get at in more depth in the follow-on study, building on our current experience.

Finally, it is instructive to view data from **multiple groupings** (in this case, the Ecuadorians, British, and Swiss) and to compare and contrast results by nationality. Points of convergence and divergence suggest aspects that are "particularist" (pertaining to a single group), while combined data suggest potentially "universalist" aspects (applying widely to many or all groups).

B. Limitations

The Project's limitations were primarily the constraints of **time, resources,** and **staffing**. For this reason, a control group allowing the comparison of results with other populations was not posited. This may be rectified in a continuation study. Possibilities exist for finding individuals not directly involved in intercultural experiences through the local MOs. We would also like to learn more about any potential "indirect" benefits accruing to hosts coming into contact with sojourners.

The Initial Phase Project also faced many **variables** that cannot be completely controlled. In fact, the project's design was both its forte and its challenge; it allowed us to investigate senders and receivers outside of the United States, but also meant working through research assistants at a distance. Obviously, we could not directly supervise administration of the survey form nor the compilation and analysis of initial data in each language involved. We attempted to minimize discrepancies, however, through guidelines and close communication with our in-country assistants.

C. Other

The fact that the study was conducted in **languages other than English** constituted both a strength and weakness. It was a strength because most other studies have been conducted in English; we need to learn more about what transpires in other languages. The major study cited earlier of the Canadian Development Agency regarding the performance of technical advisors (both English- and French-speakers) in various countries where still other languages were in use, is weakened by the fact that interviews and questionnaires were all completed only in English (and, as a sociolinguist, I am keenly aware of the impact that the language medium has on the results obtained). Clearly, we need studies conducted elsewhere, by others, and in their own languages, but this also comes at a cost. We recognized this and attempted to minimize the downside even while experiencing disappointment with the performance of one of our MOs.

8. Data Compilation and Organization

Before compiling any data, completed forms were coded to protect the identity of respondents: a B or S indicated country of origin, followed by A for alumni, V for volunteer, MV for Mentor evaluations of volunteers, and MS for Mentor self-evaluations, followed by a separate number for each form. Hence, the 8 British respondents ranged from BA1 through BA8 and Swiss alumni were coded with an S + A + number so that the 20 respondents ranged from SA1 through SA20. In contrast, British Volunteers and Swiss Volunteers were coded as BV or SV, Mentors evaluating volunteers as MV, and Mentors evaluating themselves as MS. Since volunteers and mentors completed forms twice (at beginning and end of service), their final evaluations had the additional letters (FE) as a prefix; for example: (FEBV 8) or (FEMS5).

To begin the compilation process, a blank survey form was first reproduced on a web-based survey developed through Perseus Express, <http://express.perseus.com/perseus/asp/login.aspx>. Data from completed forms were then entered into the master Perseus form in each category. The result was an electronic composite ready for transfer into a second program designed to facilitate statistical analyses – the SPPS or Statistical Package for Social Sciences. At this point, data were now ready for quantitative analysis, discussed in the next section.

Qualitative data, on the other hand, required some additional preliminary steps given that information was given by respondents in their native tongues: For this reason, data were initially compiled by local RAs who then translated and forwarded data summaries in English to Vermont. The translated data were treated first as **sub-sets** by country and category of participants (alumni, volunteers, mentors) and subsequently compiled and analyzed where needed as composite **international samples** that eventually provided the responses to our research questions. Presentation and discussion of qualitative data follows the quantitative section and is found in section 10 below.

9. Quantitative Analysis and Discussion

A. Overview

Data collection, compilation, and organization resulted in a small sample for use for statistical purposes. Although this limitation affects any generalizations that might be construed, we were quite mindful of the various views and positions published about the effects of sample size in restricting certain analytical options. The result was the elimination of two data sets from the statistical analyses – those for volunteers and mentors in Ecuador – and leaving them instead for qualitative scrutiny only. Where British and Swiss alumni are concerned, however, the combined sample totaled 28, which we used toward accommodating the $n<30$ requirement. Our current statistical analysis then (limited as it was to specific analytical options described in the sections that follow), provided some important exploratory and initial findings, which we believe will help inform our own future research effort and hopefully that of other researchers as well.

Analytical options applied to data derived from this group of 28 alumni included: 1) T-test, 2) One-way ANOVA, and 3) Factor analysis. Following is a description of each:

1) T-test – appropriate where a single interval dependent and a dichotomous independent exist, allowing one to test the difference of means (e.g., to test the mean differences between samples of men and women). The participant's t-test is a parametric test, assuming a normal distribution, but when its assumptions are met, it is even more powerful than corresponding two-sample non-parametric tests. The t-test is appropriate for use where sample sizes are small (e.g., $n<30$), as in this case (cf. Agresti & Finlay 1997).

2) One-way ANOVA – an alternate way to test difference of means between independent samples. The One-way ANOVA design (also known as univariate ANOVA, simple ANOVA, single classification ANOVA, or one-factor ANOVA) deals with one independent variable and one dependent variable. When a dependent variable is measured repeatedly at different time points (e.g., before and after treatment) for all sample members across a set of conditions, the design is called "within-groups" or "repeated measures ANOVA." The object of repeated measures design is to test the same group of subjects at each category of the independent variable (cf. Levin, Irvin P. 1999).

3) Factor analysis – is based on the fundamental assumption that there are underlying factors which are smaller in number than the items presented. These underlying factors are responsible for the co-variation among the items. Factor analysis, like reliability analysis, is an item-based analysis, which makes use of a co-variance or correlation matrix (cf. Kim and Muller 1978). Therefore, fundamental to factor analysis is the item correlation matrix where small sample size is not a sufficient condition to restrict this analysis.

B. Analysis and Discussion

As mentioned at various points, the instrumentation developed and used in this pilot study was based on a strong set of theoretical arguments regarding the nature of intercultural competence. This study provided an opportunity to test empirically the concepts embodied in the instrument. Select analyses were applied to evaluate the instrument and others to interpret the data generated by the instrument: reliability analysis, factor analysis, descriptive statistics, t-tests, and analysis of

variance. However, for the moment, limitations of sample size, time constraints for performing statistical analysis, and other considerations, necessitated focusing quantitative analyses primarily on measuring the instrumentation, the underlying ICC concept through each of its four sub-components (namely, knowledge, attitude, skills, and awareness) and the multiple items within each component (see Figure 1).

Figure 1: Intercultural Competency and Components
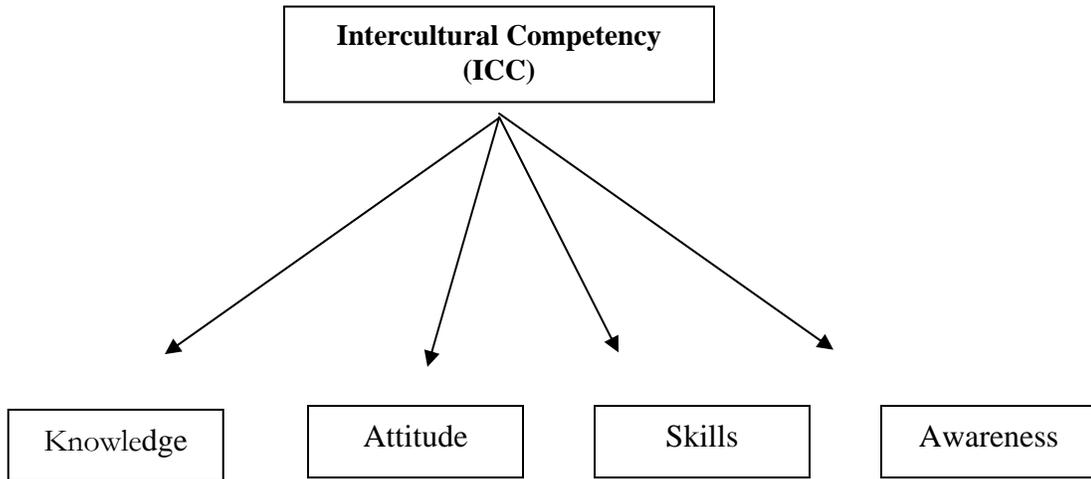
In the 11 Tables that follow, the first 7 examine and assess the efficacy and validity of Part VII of the test instrument regarding its ability to measure and monitor ICC. The remaining tables, 8 through 11, look at the "means" at the beginning and end of the service experience, i.e., the efficacy and validity of assumptions made about ICC. To reiterate, these analyses are based only on responses from British and Swiss alumni and do not include mentors or volunteers. In general, an Alpha score (i.e., the measure of reliability) of 6.0 or above for any item (some might even say 5.0 or above) is considered a good score.

C. Reliability Testing

Cronbach Alphas were employed to test the reliability of inter-item consistency of the individual items listed under the four ICC components. The resulting scores are reported in Tables 1 and 2 below, for beginning and end of service responses, respectively. It should be noted that reliability and principal component analyses are both item-based, thus reducing any effect normally imposed by small sample size.

Table 1: Reliability Analysis (Beginning of Service)

Intercultural Competency Components (ICC)	Cronbach Alpha	% Component Variance Explained
Knowledge		
Component 1	0.899	68.21
Component 2	0.862	64.81
Attitude	0.984	88.30
Skills	0.966	87.59
Awareness	0.988	68.53
Intercultural Competency (ICC)	**0.824**	**69.53**

Source: Alumni Survey 2006

Table 2: Reliability Analysis (End of Service)

Intercultural Competency Dimensions (ICC)	Cronbach Alpha	% Component Variance Explained
Knowledge		
Component 1	0.870	61.89
Component 2	0.800	53.69
Attitude	0.960	72.90
Skills	0.944	72.85
Awareness	0.968	71.57
Intercultural Competency (ICC)	**0.892**	**85.53**

Source: Alumni Survey 2006

For Tables 3 to 6, Principal Component Analysis with varimax rotation method was used to obtain factor loadings. These tables provide factor loadings (at beginning and end of service) for each item of the four components of the ICC construct. For the first component "knowledge," principal component analysis suggested two underlying factors. Consequently, the items were then collapsed into two clusters according to factor loadings. In each of the remaining three components ("attitude," "skills," and "awareness"), however, most items loaded onto a single factor. In a few cases, where it was found that items loaded onto two factors at the same time, these items were excluded. Their exclusion led to single component loadings and showed an improvement in the explained variance. Tables 1 and 2 also show the percentage of variance explained by each.

It is important to note that all factor loadings in Table 3 were 0.6 or above, indicating strong associations with the underlying construct. With very acceptable Cronbach Alpha scores of 0.7 or above, the item scores for each ICC component were then added together to compute the needed index. For "knowledge," a mean score of the two clusters cited was used to compute the index.

Table 3: Factor Analysis for Knowledge

Knowledge	Factor Loadings (Beginning of Service)	Factor Loadings (End of Service)
Cluster 1		
I knew the essential norms and taboos of the host culture.	0.848	0.838
I could contrast important aspects of the host language and culture with my own.	0.875	0.880
I could contrast my own behaviors with those of my hosts in important areas.	0.708	0.690
I could cite important historical and socio-political factors that shape my own & host culture.	0.771	0.682
I could describe interactional behaviors common among Ecuadorians in social and professional areas.	0.886	0.713
I could discuss and contrast various behavioral patterns in my own culture with those in Ecuador.	0.853	0.887
Cluster 2		
I could cite a definition of culture and describe its components and complexities.	0.850	0.641
I recognized signs of culture stress and some strategies for overcoming it.	0.660	0.870
I knew some techniques to aid my learning of the host language & culture.	0.855	0.722
I could describe a model of cross-cultural adjustment stages.	0.801	0.741
I could cite various learning processes & strategies for learning about & adjusting to the host culture.	0.838	0.743

Table 4: Factor Analysis for Attitude

Attitude	Factor Loadings (Beginning of Service)	Factor Loadings (End of Service)
Interact with host culture members	0.867	0.935
Learn from my hosts, their language, culture	0.961	0.925
Try to communicate in Spanish and behave in appropriate ways	0.939	0.841
Deal with my emotions and frustrations with the host culture	0.923	0.782
Take on various roles appropriate to different situations	0.925	0.804
Show interest in new cultural aspects	0.934	0.929
Try to understand differences in the behaviors, values, attitudes and styles	0.985	0.884
Adapt my behavior to communicate appropriately in Ecuador	0.975	0.879
Reflect on the impact and consequences of my decisions & choices	0.928	0.771
Deal with the different ways of perceiving, expressing, interacting, & behaving	0.953	0.762

Note: Items 10, 11, and 13 listed in Part VII of the survey form are excluded

Table 5: Factor Analysis for Skills

Skills	Factor Loadings (Beginning of Service)	Factor Loadings (End of Service)
I demonstrated flexibility when interacting with persons from the host culture.	0.900	0.905
I adjusted my behavior, dress, etc as appropriate to avoid offending my host.	0.904	0.867
I was able to contrast the host culture with my own.	0.822	0.915
I used strategies for learning the host language and culture.	0.919	0.866
I demonstrated a capacity to interact appropriately in a variety of different social situations.	0.961	0.912
I used appropriate strategies for adapting to host culture and reducing stress.	0.918	0.866
I used culture-specific information to improve my style and personal interaction.	0.873	0.704
I helped to resolve cross-cultural conflicts and misunderstandings when they arose.	0.920	0.772

Note: Items 7, 8, and 11 in Part VII of the survey form are excluded

Table 6: Factor Analysis for Awareness

Awareness	Factor Loadings (Beginning of Service)	Factor Loadings (End of Service)
Aware of differences and similarities across my own culture and the host language & culture.	0.923	0.865
Aware of how varied situations in the host culture required modifying my interactions.	0.940	0.841
Aware of how host culture members viewed me and why.	0.892	0.715
Aware of myself as a culturally conditioned person with personal habits and preferences.	0.891	0.952
Aware of diversity in the host culture (such as differences in race, gender age).	0.950	0.845
Aware of the dangers of generalizing individual behaviors as representative of the whole culture.	0.936	0.876
Aware of my choices and their consequences (which made me less or more acceptable).	0.939	0.894
Aware of my personal values that affected my approach to ethical dilemmas and their resolution.	0.932	0.789
Aware of my hosts' reactions to me that reflected their cultural values.	0.968	0.892
Aware of how my values and ethics were reflected in specific situations.	0.972	0.887
Aware of varying cultural styles and language use, and their effect in social & working situations.	0.968	0.759
Aware of my own level of intercultural development	0.949	0.896
Aware of the level of intercultural development of those I worked with	0.968	0.876
Aware of how I perceived myself as a communicator, facilitator, or mediator, in an intercultural situation.	0.867	0.718

Note: Items 2,6,16, and 18 listed in Part VII of the survey form are excluded

Table 7 below shows the results of additional principal component analysis needed to assess if these four components do indeed load onto the single construct defined in this study as "intercultural competence." All factor loadings turned out to be very strong, and therefore indicate a strong association with the defined construct. (Tables 1 and 2 also provide the

Cronbach Alpha score and percentage of component variance explained for intercultural competence.)

Table 7: Composite

Intercultural Competency	Factor Loadings (Beginning of Service)	Factor Loadings (End of Service)
Knowledge	0.537	0.896
Attitude	0.871	0.909
Skills	0.944	0.906
Awareness	0.918	0.923

Source: Alumni Survey 2006

Table 8 includes overall descriptive statistics including sample size, mean scores on the four ICC dimensions, and their standard errors. In line with one of the main assumptions underlying this study, the mean scores for the overall ICC construct and its four sub-components do show measurable changes from beginning to end of service during the intercultural sojourn.

**Table 8: Descriptive Statistics for Intercultural Competency and its Components**

Dimension	N	Beginning of Service		End of Service	
		Mean	St. Error	Mean	Std. Error
Knowledge	28	10.13	1.34	34.14	1.37
Attitude	28	21.86	3.58	42.29	1.70
Skill	28	12.14	2.40	30.11	1.76
Awareness	28	19.29	4.27	52.93	3.09
Inter Cultural Competency (ICC)	28	**15.85**	**2.51**	**39.87**	**1.81**

Source: Alumni Survey 2006

Naturally, care must be taken in overgeneralizing the results observed and reported in this study because of the limited sample size. A somewhat higher standard error in Table 8 is probably indicative of the size limitation. Even so, additional statistical analysis suggests strong support for the main assumptions proposed and tested. Mean scores at the end of service are definitely higher in all four ICC components. On average, subjects showed overall improvement in ICC development, further reflected and supported by the improvements reflected in each of the individual sub-components. An increased sample size in a follow-on study will certainly be helpful toward generalizing these interim results further. [Note: The information shown in Table 8 is more graphically presented in Figures 2 and Figure 3 below.]

Figure 2. Contrastive Mean ICC Scores at Beginning and End of Service
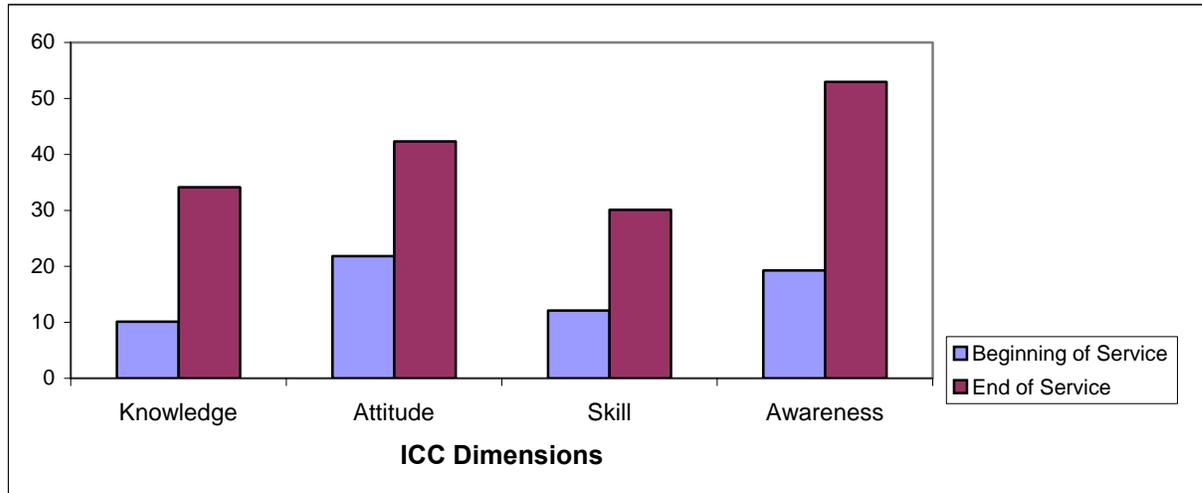
Figure 3. Contrastive Mean Intercultural Competency Scores at Beginning and End of Service
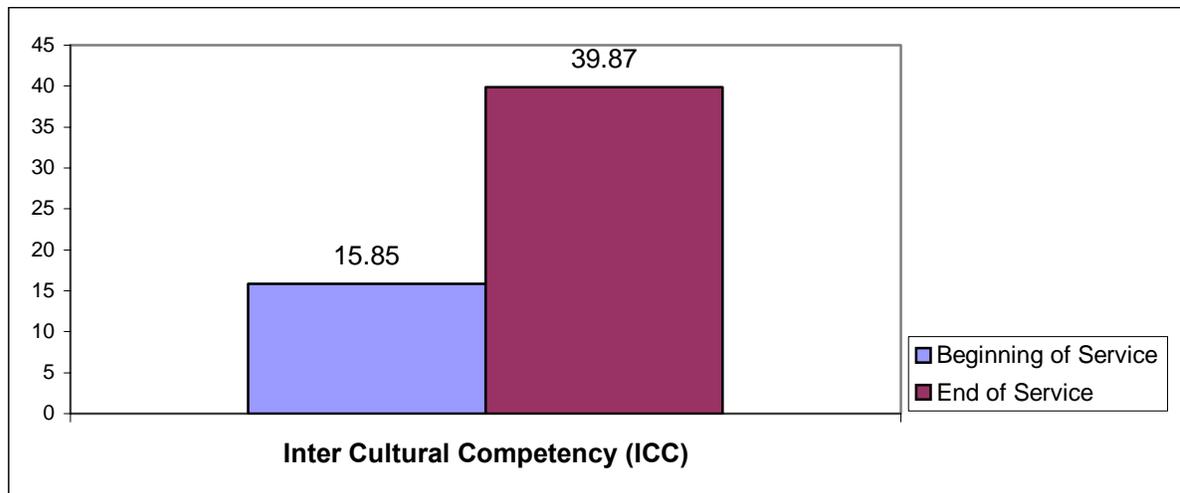
In the next table, Table 9, we see the results of difference of mean t-test when we compare the respondents' assessments of their ICC competency at the beginning and end of their service. In this case, the t-values, significant at $p < 0.05$ (some even suggest < 0.04), confirm that alumni clearly improved in overall ICC development and in its individual components at the end of their service experience.

Table 9: Contrastive Alumni IC Competency at Beginning and End of Service

Component	|T|	Std. Error
Knowledge	12.518*	1.92
Attitude	5.155*	3.96
Skill	6.034*	2.97
Awareness	6.369*	5.26
Intercultural Competency (ICC)	**7.750***	**3.09**

Source: Alumni Survey 2006
* significant at $p < 0.05$

When a dependent variable is measured repeatedly at different time points (e.g., before and after treatment) for all sample members across a set of conditions, the design is called "within-groups" or "repeated measures ANOVA." The purpose of repeated measures design is to test the same group of subjects at each category of the independent variable (cf. Levin, Irwin P. 1999). This, of course applied in the present study. Thus, one-way ANOVA is generally regarded as an extension of t-test. This study only reports the eta squares values in order to document the variation in ICC and its dimensions associated with exposure to a new culture (see Table 10 below).

Table 10: Measuring Effect Size of Intercultural Competency and Its Components

| Dimension	Eta H	Squared η^2_p
Knowledge	0.862	0.744
Attitude	0.574	0.330
Skill	0.635	0.403
Awareness	0.656	0.430
Intercultural Competency (ICC)	**0.726**	**0.527**

Source: Alumni Survey 2006

The effects of intercultural exposure at the end of service were further examined by using the analysis of variance to compute partial etas. Etas (η^2_p) show the percentage of variation explained in each of the dependent variables due to a treatment factor (independent factor). In this case, η^2_p shows the effect of having been exposed to a new culture. These effects on each dependent variable are reflected in the reported eta squared values. The effect of exposure to a new culture accounts for 74.4% variation in the knowledge component. Similarly, 52.7% of the variation in ICC is associated with intercultural exposure.

Another important assumption of this study is that participation in an intercultural service experience enhances language proficiency. Table 11 illustrates the levels of Spanish language competency at the beginning and end of service. The majority of alumni reported "no ability" (46.4) or claimed they "were not functional" in spoken Spanish language (28.6) in the beginning. At the end of service, however, significant improvement was reported by the majority of respondents, ranging from "satisfying social and work needs" to "have sufficient accuracy," as indicated in Table 11 and graphically illustrated once again in Figure 3 below.

Table 11: Percentage Responses for Spanish Language Ability

Spanish Language Ability	% Beginning	% End
No ability at all.	46.4	0.0
Unable to function in spoken language.	28.6	0.0
Able to communicate in a limited way.	14.3	0.0
Able to satisfy immediate needs.	10.7	0.0
Able to satisfy basic survival needs.	25.0	0.0
Able to satisfy some survival needs.	14.3	3.6
Able to satisfy most survival needs & limited social demands.	7.1	3.6
Able to satisfy routine social & limited work requirements.	10.7	14.3
Able to communicate on some concrete topics.	14.3	42.9
Able to speak with sufficient structural accuracy.	7.1	32.1
Able to speak with sufficient structural accuracy & discuss professional areass	3.6	21.4
Able to speak Spanish fluently on all levels.	0.0	14.3
Speaking proficiency sometimes equivalent to an educated native speaker.	0.0	17.9
Proficiency equivalent to an educated native speaker	0.0	1.0

Figure 3: Improvement in Spanish Language Ability
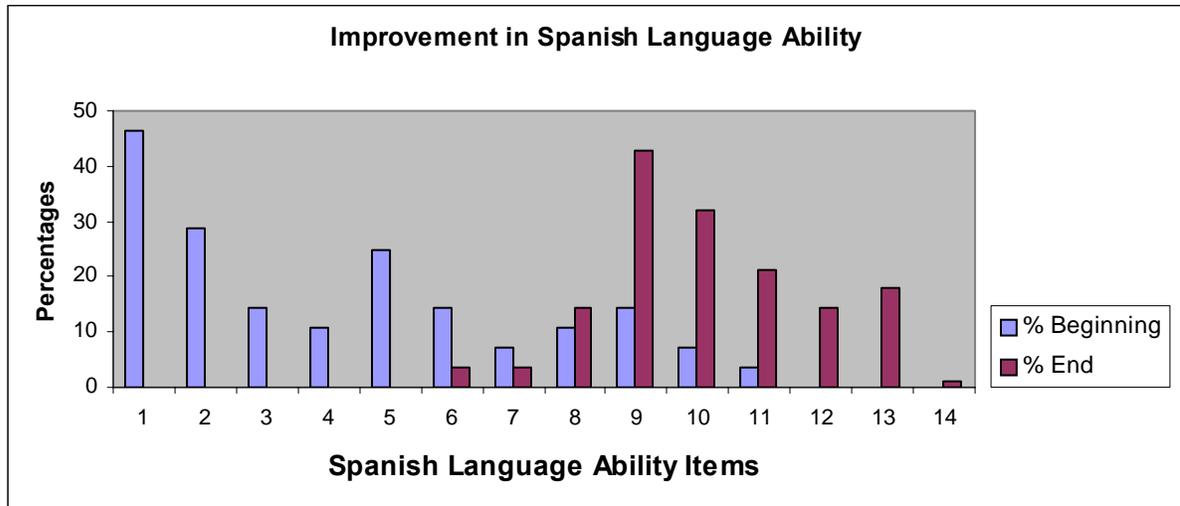
10. Qualitative Analysis and Discussion

Unlike statistical analysis which is concerned with numerical size, qualitative analysis was able to use data obtained from all groups of program participants (alumni, volunteers, and mentors), conducted in two ways (survey and interviews), at various points in time (beginning and end of the program), and from etic and emic perspectives. To keep these two perspectives distinct, the analysis below is in three parts: Alumni and Volunteers, Mentors (about volunteers), and Mentors (about themselves). Before arriving at the composite views presented in this section, however, data were first clustered and analyzed separately by sub-sets to provide information about each nationality group separately. Data were then examined for insights regarding the 10 assertions identified in our original research proposal and listed again below in the sections that follow.

A. Alumni Data

Of a total of 98 alumni (British and Swiss combined), 28 returned the questionnaire and consent forms. The breakdown by nationality group was as follows:

- Of a total of 22 British alumni, 8 responded and 5 were subsequently interviewed. Alumni had participated in programs in the following manner: 1 in 2000 (3 months), 1 in 2001 (7 months), 2 in 2002 (3 months each), 2 in 2004 (3 and 4 months each), and 1 in 2005 (4 months), and 1 volunteer currently in Ecuador during this study. The remaining 14 alumni were unable to be contacted due to faulty addresses or lack of forwarding addresses. Hence, 100% returns were received from alumni who actually got the forms and 5 respondents were subsequently interviewed by telephone.

- Of a total of 140 Swiss alumni, 64 were French-speakers and were not included in this study. The remaining 76 German-speaking alumni participated in the following manner: 7 volunteers in 1999, 10 in 2000, 19 in 2001, 16 in 2002, 8 in 2003, 12 in 2004, 4 in 2005, and 5 volunteers currently in Ecuador during this study. Of the forms distributed, 20 alumni returned the form. The remainder were unable to be contacted due to faulty or unknown addresses. Once again, 100% returns were received from alumni who actually got the forms. One individual was subsequently interviewed in person but, unfortunately, the remaining interviews were not conducted due to administrative problems within the MO.

This summary, then, represents a compilation of qualitative data taken from 28 survey forms and interviews of 6 alumni. During interviews, the following questions were asked:
1. What abilities do you think are important towards intercultural success?
2. To what extent did you develop these abilities? Why or why not?
3. Was learning of the host language important to your success? Why or why not?
4. What impact did this intercultural service experience have on your life?
5. How and to what extent have you utilized any of these abilities in your own life and work?
6. Any additional comments?

About the Alumni (from Part I)

Characteristics of respondents are provided separately by national groups to allow some insight about differences between British and Swiss alumni, particularly with regard to their previous language and intercultural experience.

British Alumni
- all 8 were native English speakers; 1 had a second home language
- 6 were monolingual, 1 listed French (B8), and 1 listed a home language (Gujarati, and some Italian / B6)
- 4 males / 4 females
- all completed 2 years of college or higher
- 4 had a prior intercultural experience / 4 had none
- 6 had a positive experience / 2 gave no response
- 6 continued Spanish language study upon their return
- 1 had prior work in a related field

- 8 developed new intercultural relationships
- 3 now work in a related field / 5 do not
- 5 state they now use their intercultural abilities
- 7 maintained contact with their hosts after their return

Swiss Alumni
- 20 are Swiss nationals / 1 listed other
- 18 are native German speakers / 2 listed Swiss German / 1 listed other
- all are trilingual in German, French, English, and added Spanish / 1 also listed Italian
    and 1 listed other
- all 20 are females
- all are in their twenties (between 20-27)
- 9 completed high school / 11 completed 2 years of college or higher
- 13 are students / 4 clerks / 4 administrators / 2 other
- 15 had a prior intercultural experience outside Switzerland / 5 listed none
- 18 had prior significant intercultural relationships (friends and work colleagues) / 2 no

- all had positive IC experiences
- 10 continued language study (7 Spanish) upon their return
- 7 pursue a related field of study upon return / 12 no
- 19 developed new intercultural relationships (friends, colleagues, 1 Colombian spouse,
    1 boyfriend)

- 6 now work in a related field / 13 do not
- 19 stated that they continue to use their IC abilities
- 19 maintain contact with their hosts
    (letter, email, telephone, gifts, 4 visits, 2 were visited)

B. Volunteer Data

Volunteers completed survey questionnaire forms twice during their sojourn in Ecuador – at the beginning and again at the end. Three volunteers returned the survey plus consent forms at the beginning of their sojourn (1 British and 2 Swiss). All 5 volunteers returned the survey plus consent forms at the end (1 British and 4 Swiss). Two volunteers were subsequently interviewed. This is the breakdown:

Beginning Evaluations (3)	End Evaluations (5)
BV6	FEBV6
(No form)	FESV1
SV3	FESV3
SV4	FESV4
(No form)	FESV5

About the Volunteers (from Part I):

Following are characteristics of the volunteer respondents:
- 1 was a native English speaker; 2 were native German speakers

- all 3 spoke other languages: French (2), English (2), Spanish (2)
- 1 male / 2 females
- educational levels ranged from high school to a masters degree
- 2 indicated a prior intercultural experience / 1 gave no response
- all 3 had a positive experience
- 1 plans to continue language study (Spanish) upon return home
- all 3 developed new intercultural relationships

Volunteers were engaged in several different service projects that included:
- Aliñambi, an organization working with people living in the jungle
- Albergue la Dolorosa, a shelter for low income kids not able to live with their parents
- Escuela Nuestra Señora de la Paz, a nursery home for for low income kids
- Centro Infantil Miquelito, a nursury home for low income kids

C. Assertions

Assertion No. 1
ICC is a complex of abilities

Discussion

The 15 attributes cited in the survey forms (cf. Part II) were based on 138 selected publications addressing intercultural competence (under various related names). These attributes all proved relevant and appropriate to the respondents' IC experiences based on their responses and comments. They left no item blank nor did they discard or otherwise judge any item as irrelevant. The attributes included: tolerance, flexibility, patience, sense of humor, appreciate differences, suspending judgment, adaptability, curiosity, open-minded, motivated, self-reliant, empathy, clear sense of self, perceptive, and tolerance of ambiguity.

To gain some indication of growth and development among the 5 volunteers with regards to these attributes, their ratings were contrasted at the beginning and end of their sojourn (cf. Part II. Personal Characteristics). Responses were limited in number, however, and are based on only 3 respondents at the beginning and 5 at the end of the program (numbers before the slash are beginning indicators / numbers after the slash are end indicators):

(Perception of Self in Own Culture)	☐0	☐1	☐2	☐3	☐4	☐5
1. intolerant	1/4	2/1				
2. flexible				/1	2/2	1/2
3. patient			/1	/1	3/2	/1
4. lacks sense of humour	2/3	/2	1			
5. tolerates differences				/1	1/1	2/3
6. suspends judgment					3/5	

	0	1	2	3	4	5
7. adaptable					2/3	1/2
8. curious			1		1/3	1/2
9. open-minded				/1	2/3	1/1
10. motivated					1/4	2/1
11. self-reliant				/2	1/2	2/1
12. empathetic		1		1	/3	1/2
13. clear sense of self				/1	/3	3/1
14. perceptive				/2	1/2	2/1
15. tolerates ambiguity		1		/3	2/2	

16. other qualities (none listed)

How Perceived in Ecuador	0	1	2	3	4	5
17. intolerant	2/3	1/2				
18. flexible				/1	2/2	1/2
19. patient			/1		2/3	1/1
20. lacks sense of humour	2/3		1	/1	/1	
21. tolerates differences				/1	1/1	2/3
22. suspends judgment					3/5	
23. adaptable				/1	2/2	1/2
24. curious				2	/4	1/1
25. open-minded				/2	2/2	1/1
26. motivated				1	1/5	1
27. self-reliant				/1	1/3	2/1
28. empathetic			1	1/1	/2	1/2
29. clear sense of self				/1	1/3	2/1

30. perceptive   /2   2/2   1/1

31. tolerates ambiguity   1   1/1   1/4

32. other qualities (none listed)

Note that items 1 and 4 differ in presentation from the others since both are stated in the negative; other items are all stated in the positive. For example, item 1 (intolerance) remains almost the same with most claiming 0 intolerance (1 initially and 4 at the end, but since 0 is still 0, there is no change). On the other hand, 2 individuals rated themselves at the 1 (or low level of intolerance) at the beginning and only 1 did so at the end; hence a minor shift is noted. Item 4 (lack of humor) can be read similarly: 2 volunteers rated themselves at a 0 level at the beginning and 3 did so at the end; again still 0 and therefore no change. Another rated self at the low level of 2, but at the end only 2 rated themselves at 1 so some slight shift occurred in how they saw changes in their own sense of humor.

All remaining items show a general upward shift on the scale suggesting positive changes in the development of each quality. Of course a better comparison could be made between beginning and end of sojourn had all volunteers completed the entrance form. What is clear, however, is that no volunteer indicated reversal in any attribute. [It should be noted that respondents did not have access to their original assessments when completing end-of-program forms.]

Additional evidence of growth and development is revealed through volunteer comments made in open-ended responses in the forms and in interviews conducted at the end of the program:

Open-ended responses in survey forms
- I now have a more open mind. I'm going to appreciate nature even more. (SV4)
- I always develop and get to know myself better (SV3
- I have new perspectives on issues important in Ecuadorian culture (BV6)
- I improved my language skills
- I increased my confidence in dealing with other cultures (BV6)

Comments made during exit interviews
(BV6+I) "Communication, which means not only to speak but also to listen and watch differences and characteristics of different background people without being judgmental. It is also important to be patient and to understand people from other cultures"
    - communication
    - watch differences
    - non-judgmental
    - patience
    - understanding

(SV3+I) "(I learned that) the most important thing towards intercultural success is not to be judgmental since many things at the host culture differ"
    - non-judgmental
    - recognize differences
    - reasoning
    - patience
    - self-development
    - independence

Indeed, volunteers reported that they learned important life skills: open-mindedness, appreciation for others, a deeper level of self knowledge, new perspectives, language skills, confidence, communication, observation skills, a non-judgmental attitude, patience, understanding, reasoning, self-development, and independence. In the end, all respondents indicated some degree of progress in each area.

A Hierarchy of Attributes?

It seems possible that attributes might be arranged hierarchically in terms of descending or ascending importance; that is, some factors may contribute more than others to IC success. It also seems possible that some attributes may overlap and could be consolidated. The survey form, of course, did not list attributes in any particular order of importance nor has the intercultural literature provided any hint of a hierarchy of attributes. On the other hand, it might be interesting to quantify the number of times attributes were cited by respondents – both alumni and volunteers – in open-ended sections of the survey form and in interviews.

Before attempting to organize attributes in terms of frequency of citation, a cluster analysis would be required. Clearly some terms are synonymous or might overlap in their spheres of meaning. An initial cluster, for example, might be: "openminded, positive attitude, acceptance" or "language, communication," in which cases items could be grouped together. Following this line of thought, here are the results in order of frequency (original attributes from the list are cited in bold; additional qualities cited by respondents are not):

- **openminded**, positive attitude, acceptance, **tolerance** (26)
    - people, places, sights, and sounds
    - willing to absorb the culture
    - willingness to learn
    - willingness to try new things (2)
    - willingness to interact with people
    - be prepared not to demand one's own standards
    - not questioning why (acceptance)
    - accept differences
    - don't expect too much of yourself too soon (a gradual process)
    - don't take one's own culture as a yardstick for another
    - other cultures not inferior
    - take a step back
    - can't change things
    - don't be a missionary
    - become like a native to a certain degree
    - don't carry own cultural beliefs abroad
    - getting out of one's own comfort zone
    - have no expectations (remain open)
- **motivation** (5)
    - motivation is the key
    - work hard
    - not always fun or a holiday
    - lots of work and effort
    - take the initiative

- new perspectives, observe differences, understanding, sense of realism (5)
- self-development, independence, **confidence (3)**
- **adaptability** (2)
- communication / language skills (2)
- **non-judgmental** (i.e., suspend judgment) (2)
- **patience** (2)
- **sense of humor** (2)
- **appreciation** (2)
- **self-awareness** (2)
- ability to like people and get on with them (1)
- **curiosity** (1)
- reflective (1)

However, before finalizing any hierarchy, we would also need to add results from items checked in the attribute list itself. Of the 15 attributes, alumni most often stressed **open-mindedness**; one stressed **adaptability, curiosity**, and understanding; several others also emphasized qualities of **tolerance** and **empathy**. In Part I, item 36, some added: awareness, understanding, knowledge, acceptance, **tolerance**, and **empathy**. In Part II, items 16 & 32, the following qualities were cited: cooperativeness, stamina, a desire to learn (**motivation**), and language ability (the last two are explored further below). Not specifically cited in open-ended responses were these items from the original list of 15 were the following 3 items: **flexibility, perceptive, and tolerance of ambiguity.**

Findings

All attributes commonly cited in the literature were confirmed as competencies relevant and important to the intercultural experience. All participants indicated they progressed and developed in each area during their sojourn. From among the 15 attributes cited, they highlighted several items in particular, suggesting a possible hierarchy of importance (further research needed). They also identified additional qualities not on our list (cited below), including host language ability (discussed below under Assertion 2). Hierarchy aside, for the moment we can organize attributes in clusters as follows:

a. attributes cited in the literature (in no particular order):

tolerance, flexibility, patience, sense of humor, appreciation of differences, suspending judgment, adaptability, curiosity, open-mindedness, motivation, self-reliance, empathy, clear sense of self, perceptiveness, and tolerance of ambiguity

b. attributes stressed by respondents (in order of importance):

open-mindedness / positive attitude / acceptance / tolerance
motivation
new perspectives / observe differences / understanding / sense of realism
self-development / independence / confidence
adaptability
communication / language skills
non-judgmental (i.e., suspend judgment)
patience
sense of humor
appreciation
self-awareness

       ability to like people and get on with them
       curiosity
       reflective
       empathy

c. attributes added by respondents:
       awareness, understanding, knowledge, acceptance, operativeness, stamina, and language
       ability, ability to establish relations, sense of realism

Of course, we can also assume that most individuals already possess many of these attributes to varying degrees even before intercultural contact. Psychologists distinguish between attributes such as traits (innate qualities) and characteristics (qualities developed in specific cultural contexts and experiences). Combining the identification of traits and characteristics with attributes ordered hierarchically in terms of IC success might produce an interesting tool for selection, monitoring, and measuring candidates' relative preparedness and development in IC situations (in other words, a normative, formative, and summative assessment approach). Finally, it is surprising that the intercultural literature seldom mentions communication as a criterion for IC success in terms of specific host language abilities. Clearly, the importance of language acquisition did not go unnoticed by alumni and volunteers (more on this below in Assertion 2).

Assertion No. 2

Learning the host language affects ICC development

Discussion

A marked difference emerged between British and Swiss participants in terms of their previous intercultural backgrounds and experience with second languages. All but one British, for example, was monocultural and most had very little Spanish language proficiency at the start of their sojourn (5 respondents had no host language proficiency whatsoever; 3 others listed "extremely low" proficiency, as indicated below:
       - 1 able to communicate in a limited manner
       - 1 able to communicate at a basic survival level
       - 1 with some survival language

In sharp contrast, all Swiss participants were trilingual (German, French, and English), 9 knew no Spanish at the start of their sojourn and 11 listed a range of proficiency levels, as follows:
       - 1 able to satisfy immediate needs
       - 3 able to satisfy basic survival needs
       - 3 able to satisfy some survival needs
       - 1 able to satisfy most survival needs
       - 1 able to satisfy routine social demands
       - 2 able to communicate concretely
       - 1 with sufficient structural accuracy
       - 1 with sufficient structural accuracy and vocabulary

By the conclusion of their sojourn, the 5 British volunteers who began with no language achieved some proficiency, and those who began with "extremely low" attained higher levels of fluency. By the end, all attained abilities ranging from "routine social abilities" to "higher levels" of proficiency, as follows:

- 2 with routine social greetings
- 4 able to communicate concretely
- 1 with sufficient structural accuracy
- 1 with structural accuracy plus professional vocabulary

As might be expected, results for Swiss volunteers were even more dramatic, given their previous language experience and trilingualism. By the end of their sojourn, all indicated an ability to communicate in the host tongue, including the 5 who began with "no Spanish" or "no ability at all." All 20 indicated progress in their proficiency levels in the ranges indicated below:

- 1 able to satisfy routine social demands
- 6 able to communicate concretely
- 6 with sufficient structural accuracy
- 2 with sufficient structural accuracy and vocabulary
- 1 able to speak fluently on all levels
- 3 able to speak sometimes as an educated native speaker
- 1 able to speak as an educated native speaker

Despite greater strides in learning Spanish made by the Swiss, it is interesting to compare their comments with those made by the British volunteers whose remarks were far more elaborate and enthusiastic, revealing they felt a greater sense of accomplishment. Here's what the British volunteers said:

- I have more confidence in speaking to new people and also speaking Spanish (BA1)
- I gained more confidence in speaking with Spanish-speakers
- learning Spanish was extremely fun (BA4)
- I learnt a new language, gained a much greater sense of perspective on all aspects of life, and an understanding of a different culture….I continue to have Spanish lessons…and I continue to be fascinated by Latin American culture…
- I realize I am not the typical volunteer; on the plus side I could bring a great deal of maturity to the experience; on the negative side, language ability reduced my communication skills…. In most instances, I was able to find someone who wanted to practice their English in order to find out more about the culture. I am very curious and asked lots of questions. I look upon Ecuador as my second home
- The language tuition focused on speaking, which was good as this is the part of the language most needed day to day… (BA8)

In contrast, only 4 of the 20 Swiss volunteers commented at all and only 1 expressed any surprise at the progress made (as though it was expected they would indeed learn the language):

- I am still working on my accent (SA1)
- I was surprised at how quickly I learned Spanish (SA4)
- I learned more Spanish with my host family and friends than in the course (SA6)
- I am now pursuing a Masters in Spanish literature and linguistics (SA10)

Aside from the levels of host language proficiency they attained, alumni also gave significant testimonies during interviews which speak to how they viewed the relevance knowing the host language with regards to intercultural adjustments. Key ideas are listed following each narrative below:

(BA1) "Learning the host language was vital to the success of my trip. I had learned Spanish at school so I had some basics before arrival. I was grateful for the 4-week individual language course and felt this really boosted my confidence. The host family did not speak any English so I

had to communicate straight away. This I was able to do by putting simple sentences together but as the weeks went by I became much more confident in talking to my host family and co-workers on the project. Part of my project duties were to guide visitors around the sanctuary, so I also needed the language for that.
- vital to the success of trip
- grateful for the language course
- boosted confidence
- family did not speak English so had to communicate straight away
- able to talk to host family and co-workers on the project
- duties included guiding visitors around in Spanish

(BA3) "Language is definitely important as you are closed to both communication and the culture if you don't speak the language. It is the main medium for everything else. At first, I was hindered by a lack of Spanish but the language did come quickly. I thought the Spanish lessons were excellent."
- definitely important
- otherwise closed to communication and the culture
- the main medium for everything else
- hindered without the language
- language is the key to everything

(BA4)
- if younger, learning the language was vital to success of visit
- also tried English with anyone willing
- also relied on other volunteers to translate
- would have enjoyed the experience even more if spoke more Spanish at every opportunity

(BA6)
- studied more than required from course so I could speak more quickly
- important to have basic language skills
- smiled, laughed, and used hand gestures
- willing to be corrected, wouldn't take offense
- language contributed greatly to the overall success of the program

(BA8) "I really really wanted to learn Spanish well, so I made a real effort to speak Spanish even when the other person spoke or understood English, as I knew that if I reverted to speaking English all the time whenever I could, I would never had made progress so fast. . . Learning the host language is definitely important to success. If you don't speak the host language you miss out on so much. It's all part of the experience and makes the whole thing much more enjoyable. If you can't understand what people are saying to you it gets frustrating and boring for both parties. Language is the key to understanding the culture."
- motivation, really wanted to learn Spanish
- made a real effort
- host language important to success
- otherwise you miss out on so much
- it's part of the experience
- makes the whole thing much more enjoyable
- otherwise, it gets frustrating and boring
- language is the key to understanding the culture
- learning Spanish has opened up a whole new world of opportunities and experiences

- impossible to immerse myself in the local culture with being able to speak
- would probably have been ripped off all the time too

(SA14)
- host language very important
- enables one to take part in conversations
- improved to level of political discussions
- important in order to communicate and to understand people
- otherwise nuances get lost
- in contact with Quechua but didn't learn it
- people who did not speak Spanish were not integrated or were excluded from conversations
- English sometimes used as a means of communication

Summary

For the plurilingual Swiss volunteers, learning the host tongue was assumed. Since all of them had already acquired three languages, learning a fourth was a natural (and perhaps easy) progression, in contrast with the monolingual British volunteers who were amazed that they could indeed learn and indeed communicate in another tongue (their first time). Given this background (and the insights typical of multilingual individuals), learning Spanish was expected and it is interesting that the Swiss volunteers focused their comments more on details of how they learned and of improving accent rather than marvel at their accomplishments. Overall, the Swiss volunteers achieved higher proficiency levels than their British counterparts (of whom only 2 achieved levels of "structural accuracy") while 5 of the Swiss volunteers exceeded this level.

Aside from proficiency, all alumni gained important insights about the significance of being able to speak the host language and its relevance to their experience. Here's what 6 British volunteers and 1 Swiss volunteer said in their own words during interviews (combined and consolidated where possible):

(BV6+I) "Communication, which means not only to speak but also to listen and watch differences and characteristics . . . helped in many ways, especially with my family. At the beginning, I felt as a child because I wouldn't understand most things. This wouldn't let me know how to react before many different situations that changed as I got more experienced in the language and culture. Learning of the host language helped me overcome this ambiguity."
- communication helped in many ways
- helped to know how to react in different situations
- learning host language helped overcome ambiguities

(SV3+I) "(Language) important to have intercultural success. . . . It would have been impossible to perform my duty without Spanish. . . . if I hadn't been capable of communicating with (the kids I worked with), my work would have failed."
- important to intercultural success
- impossible to perform my duty without it
- if not capable of communicating, my work would have failed

-language is the key to everything, to communicating and understanding the local culture, to overall success (7)
-it opened a new world of opportunities and experiences (1)
-language was vital/very important to my success (7)

(things) changed as I got more experienced in the language
it boosted confidence
was the main medium for everything
enabled me to take part in conversations
helped in many ways, helped enjoy the experience (4)
helped overcome ambiguity
allowed integration/not excluded
otherwise, closed to communication and culture
am grateful
able to talk to hosts and co-workers
able to perform job
-hindered without language (1)
felt like a child
wouldn't understand most things
my family did not speak English
impossible to perform without language
otherwise tried English when possible (2)
otherwise work would have failed
relied on others to translate
smiled, laughed, and used gestures
otherwise would miss out on so much, frustrating, boring (2)
would probably have been ripped off
otherwise nuances get lost
-and I studied more than required so I could speak
willing to be corrected
really wanted to learn
made a real effort

Their grasp of the relevance and importance of speaking the host language is eloquent, insightful and this from even those who were initially unsophisticated with foreign languages. Their thoughts derive not from linguistic study but from their own field experiences. They state not only why knowledge of the host language was important to success but they also speak to limitations imposed without it. And, finally, given this realization, they comment on why both the positive and negative aspects motivated them to work even harder to develop proficiency.

The quest to correlate increasing levels of proficiency with potentially increased IC competencies remains an intriguing area of investigation, sorely overlooked by researchers in both language education and the intercultural field. More work needs to be done to establish this relationship and the effects one has on the other. Although at first glance, a correlation may seem intuitive, the connection between both needs to be made explicit (especially given that ironically so many prominent (American) interculturalists – in my own direct experience – are themselves appallingly monolingual; this, despite their years of prominence, research, publications, and international travel. Also, what might be the implications of this clarification toward preparing future intercultural sojourners in terms of both program development and requirements? Can the intercultural sojourner transcend his/her native worldview without also having struggled with the process of entering another tongue? Or, is it adequate for interculturalists only to "know" other worldviews intellectually and vicariously, but not also experientially? The language-culture-worldview nexus raises many important yet fundamental questions.

What does seem clear is that a total lack of any proficiency in the host tongue most certainly constrain one's entry, adaptation, and understanding of the host culture on various levels and in many ways (unless, of course, one assumes all interactions occur through English, even though this is not qualitatively the same); while increased host language proficiency must certainly enhance entry possibilities albeit not an absolute guarantee of success since other factors also come into play (cf. articles in Appendix I: ICC Bibliography by Fantini on *Language, Culture & Worldview*; and Bennett on *Fluent Fool*, both in *New Ways of Teaching Culture*.).

Finally, language proficiency aside, much is yet to be said about the participants' awareness and development of alternative communicative styles (cf. Part V), another important contribution to expanding communicative repertoires, which goes beyond linguistic proficiency to embrace the interactional patterns that form part of all communicative acts.

Assertion No. 3
Intercultural experiences are life-altering

Discussion

British alumni described changes they experienced through their comments in open-ended sections of the survey questionnaire form; for example:

(BA1) "I have more confidence in speaking to new people…."

(BA2) "More open minded and tolerant of other cultures, more politically aware of South American politics and issues."

(BA3) "I do not think it would be an over exaggeration to say that I returned a completely different person. I was more relaxed, more confident, sharper fitter and healthier. I had learnt a new language, gained a much greater sense of perspective on all aspects of life and an understanding of a different culture…."

(BA3) "Empathy towards other countries. More motivated to immerse in other cultures."

(BA4) "It was one of the most important experiences of my life because I went at the age of 60 to a country I had never visited with a language I did not know and whose customs I was unfamiliar with on my own after nearly 40 years of marriage doing most things with my husband."

(BA8) "…I have become more confident and understanding, patient and flexible."

The Swiss participants expressed similar thoughts through comments they also made in open-ended sections of the form; for example:

"we now have many friends from South America and other intercultural couples"

"I've become more adventurous; I have new contacts with people from Latin America"

(SA1) "I have learned to switch between two cultures"

(SA1) "try to act to the degree possible in a less ethnocentric way"

(SA1) "more zest for life and equanimity, new interests and abilities; I have made new friends"

(SA1) "I am coming to grips with living in a country in South America. I learned to behave appropriately"

(SA1) "I'm now planning to carry out my field studies in Ecuador"

(SA2 & SA8) "I've become more spontaneous, calmer, and more even tempered"

(SA3) "now working in a development organization"

(SA4) "The experience means a lot to me – the independence and the new environment as well as the lively and warm people have made me perk up. I can't remember having sensed anything as a constraint. Quite the contrary, I could unfold and enjoy life. I have learned a lot and the stay has done me a lot of good."

(SA5) "learned how to find one's way in a different world; to approach other people"

(SA5 & SA8) "There are many things which I don't take for granted anymore, such as warm water in the shower, heating"

(SA6) "I can better understand their attitude on Switzerland and I can also deal with it better"

(SA6) "My stay in Ecuador has changed me a lot. I'm fascinated about the country, the people, the culture, and the landscape"

(SA6) "After returning to Switzerland, I kept talking about Ecuador and I wanted to go back there as soon as possible. I have learned a lot about myself. This journey has stamped my life in many ways"

(SA8) "I've become more patient"

(SA8 & SA14) "I was shocked about the wealth in Switzerland and about the fact that people are still not happy with it. I have realized that things with material value cannot replace inner contentedness. One can be happy with fewer goods"

(SA9) "now working in Ecuador"

(SA9) "learned to express her feelings better"

(SA9) "I've become more expressive when it comes to my feelings; I've learned to accept things which I don't know"

(SA9) "my situation in life has changed with my boyfriend from Ecuador; I now have a third home country"

(SA9, SA8, & SA14) "to appreciate my own country and also to appreciate others"

(SA12) "I learned a lot about myself during the time in Ecuador; this journey has stamped my life in many ways"

(SA15) "I gained a lot of new experiences, understanding for other ways of living, other cultures"

(SA15) "a sad insight that basically one cannot make the world a better place; one cannot really change things"

(SA16) "I appreciate it much more that I'm so happy and that I have everything I need and want. I try harder not to throw away any food"

(SA19) "I think above all I learned a lot of new things about myself. In the beginning, I thought that I could adapt completely to a totally different way of life and get used to living that way also. With time, I had to admit that that isn't so easy. I did not have enough time for myself while living with the family and I did not like it at all that you cannot move freely all day in the city itself – a luxury that is practically never taken from me at home. I am still just as curious as I was before my stay, and will also take advantage of the next opportunity to get to know other cultures. I think that I also now have very different expectations about countries that I will visit in the future, because I now have an idea how it might be. When I went to Ecuador, I only had a limited idea about the country's politics and history, but otherwise I knew so little that I held no expectations about my visit."

(SA20) "I do not get stressed as quickly now . . . and I don't let myself be bothered by other people . . . . One learns to appreciate the advantages in Switzerland (infrastructure, cleanliness, less poverty)"

Additional insights about the impact of this experience on their lives were derived from comments made during interviews of both alumni and volunteers:

(BA1) "It is no exaggeration to say that this project has impacted on my life totally. In the future, after completion of a university degree, I plan to return to Ecuador and my future career will be based within the environmental sector. I feel that the whole experience in Ecuador has given me so much more confidence in my own abilities."
- impacted on my life totally
- I plan to return
- future career based on experience
- increased confidence in my own abilities

(BA3)
- returned a completely different person
- gained a much a greater perspective on all aspects of life
- gained an understanding of a different culture
- a much greater global outlook
- increased confidence
- a life-changing experience (B4)
- I feel stronger, know I can make it in another country
- more confident

(BA6)
- has broadened my horizons

- gained empathy about how difficult life can be for others
- am mindful to be helpful and courteous with those with disabilities
- gained extra confidence

(BA8)
- it has changed my life
- I went for 3 months and stayed for 1-1/2 years
- also traveled in Latin America and want to go back
- it has changed me as a person
- broadened my horizons
- great on my CV and led to other interesting jobs

(BV6+I)
. . . had many abilities before the project. These were theoretical and I was able to put them into practice . . very different from my previous experiences. I increased my interpersonal skills, which I didn't know much before going to Ecuador. Helped know many aspects of my life on a deeper level."
- put the theoretical into practice
- increased interpersonal skills
- helped in many aspects of my life on a deeper level

(SV3+I)
- became more patient (used to lose his temper)
- less judgmental
- growing as a person
- strengthened his personality
- learned alternative ways

Summary

What is abundantly clear from comments made by all alumni is that the IC sojourn was indeed both a powerful and provocative experience that affected them and their lives in a great variety of ways and on many levels – in behavior, personality, abilities, and characteristics, in addition to KASA aspects (more on this later). They commented in various ways on how the experience "has changed my life." They gained in self-confidence, became more open-minded and tolerant, developed language skills, and even improved in health! They also made new or different life choices upon return home (more on this later too). This item relates to Assertions 4, 5, and 7, and is discussed again in more depth below.

Assertion No. 4
Participant choices during the sojourn produce certain intercultural consequences

Discussion

Participants expressed varying levels of motivation and interest before arriving in Ecuador and most indicated even higher levels upon arrival, with motivation continuing to increase mid-way and at the end of the experience. On a scale from 0-5 (from none to extremely high), the British volunteers ranked their motivation at the end of the experience in the following manner: 1 at 3, 2 at 4, and 5 at 5, while the Swiss volunteers ranked theirs as 1 at 3, 2 at 4, and 17 at 5. Of the total

28, then, 23 ranked their motivation at the highest possible level while only 2 ranked their motivation at a mid-point and 4 ranked their motivation as high.

One might expect participants in a volunteer program (involving a self-selected group who made and pursued a specific choice) to have high motivation and interest before arriving in-country and, in fact, most indicated even higher degrees upon arrival in the host culture. These attitudes continued mid-way and at the end of the experience. One might also expect that these attitudes were important toward sustaining them throughout the experience and helped them through admittedly difficult times (culture bumps). For example, despite the fact that all expressed high motivation and interest, half of the participants also admitted to difficult challenges at times and to occasional low points during their stay, such that they:
- sometimes wanted to return home
- felt not learning very much
- felt forced or obliged to adjust
- tried to survive as best they could

These thoughts were offset by the fact that all participants, from a medium to high degree, also:
- desired to get along well
- desired to adjust as best they could
- admired hosts so that they worked to become as bilingual and bicultural as
  possible

These latter thoughts are reminiscent of contrasts between the so-called instrumental and integrative types of motivations. Clearly, volunteers were mostly inclined toward the latter, resulting in their willingness to learn and adapt, and in positive feelings about their experiences. Here are some of their thoughts in their own words:

(B4)
- feel gratitude for own standard of living back home
- I now make more generous donations to support these efforts

(B6)
- am more appreciative of what I have at home
- gained insight into the less privileged
- grateful for free state care in the UK

 (B8)
- developed friendships, now have friends all over Latin America
- none of this would have happened if I hadn't gone to Ecuador, learned Spanish, and immersed
  myself in the life there

Summary

Civic programs naturally attract volunteers with high degrees of motivation. They seek the experience, undergo selection, pay a sum of money, travel half way around the world, and brave the challenges of participating in another linguaculture. Indeed their motivation must lean more toward the integrative than the instrumental type, which means that sojourners desire to go beyond mere acceptance. As a result, they seek to emulate their hosts and work toward higher degrees of bilingualism and biculturalism than might otherwise be possible by others within the same timeframe. Integrative motivation does more than sustain them through difficult and

challenging moments. It gives them pleasure in "becoming" like their hosts and "becoming" part of their society and culture – certainly not a disposition shared by all who enter other cultures. They undergo voluntary acculturation and welcome efforts by their hosts to "assimilate" them. The result, at whatever their level of attainment, is a satisfying, rewarding, and enriching experience in which the positive aspects far outweigh the negative, as they perceive them. They seek to move beyond the "etic" and into an "emic" posture insofar as possible. They transcend and transform their native paradigm as they seek to grasp another. This is probably the height of that experience one commonly hears about from such individuals returning from an intercultural journey: They learned a lot about their hosts and the host culture, and they learned even more about their own.

These are all reasons successful intercultural sojourners seek to perpetuate and extend this significant, provocative, and "life-altering" experience even after it has ended and they return home. They reflect these sentiments through their own words and actions. After re-entry, 6 of the 8 British volunteers spoke of the positive nature of their experience, 6 continued to study Spanish, 8 developed new intercultural friendships, 3 now work in related fields, 5 continued to use their intercultural abilities, and 7 maintained ongoing contact with hosts in various ways. And, after returning home, all 20 Swiss volunteers spoke of their experience in positive terms, 10 continued to study another language (7 in Spanish), 7 pursued a related field of study, 19 developed new intercultural relationships, 6 now work in a related field, 19 continued to use their intercultural abilities, and 19 maintained contact with hosts in various ways – by letter or email (19), occasional phone conversations (12), exchanging gifts (6), return visits (4), and receiving their hosts as visitors in Switzerland (2).

Assertion No. 5
All parties in intercultural contact are affected to some degree and in various ways

Discussion

From survey responses and comments made in interviews, it became apparent how civic service volunteers were affected by their intercultural experience. They described the experience as life-changing – they learned more about others, about the world, and about themselves. They developed new knowledge, skills, positive attitudes, and awareness (cf. Part VII). This was obvious in the section above and carries over into this area as well. Comments like those below reflect the on-going nature of the experience even after the program has long since ended:

- I will be in touch with my hosts for many years to come
- I returned to Ecuador with husband
- I maintain regular contact with my host family
- I am still in contact with hosts even after 5 years
- host family also visited them in the UK

Summary

How volunteers were affected is abundantly clear from the comments cited here and those above. How mentors (and other hosts) were also affected will become apparent in later sections that deal with responses obtained from the Mentor survey forms.

Assertion No. 6

Service programs offer unique opportunities for sojourners and hosts, beyond traditional educational exchanges

This assertion was not adequately explored in the survey; no specific questions addressed this area. The implications of the assertion are also not entirely clear. Possibly more on this later.

Assertion No. 7

People are changed (presumably in positive ways) as a result of this experience

Discussion

Responses provided in Part I of the survey provide insights in this regard. For example, the following are based on comments made by British and Swiss alumni:

- absolutely all alumni stated that they had had positive IC experiences
- 16 continued language study (13 in Spanish) upon returning from Ecuador
- 7 pursued a related field of study upon return
- 1 remained in Ecuador to work in another capacity
- 27 (i.e., all but 1) developed new intercultural relationships (friends, colleagues, a
  boyfriend, a Colombian spouse, and 2 by hosting visitors from abroad
- 10 now work in a related field or in intercultural or multicultural settings
- and all cited a variety of ways they continue to utilize their newly developed intercultural
  abilities such as a desire and interest to learn more about other cultures, respect for diverse
  perspectives, increased intercultural understanding, enhanced communication skills, and
  continued use of Spanish

Others commented that they:
- developed an ability to make friends quickly and easily
- confidence to go to a country and survive
- learned salsa dancing, a great social activity
- realized how privileged they are in the UK
- learned to make the most of every opportunity
- appreciate more what one has, one's own country
- got to know another part of the world
- can more easily approach people from a different culture
- accept how other cultures function differently
- more open to accept differences (even among the French-Swiss)
- more open to new things
- adapts more easily
- more easy-going (e.g., accepts restructuring at work)

Comments made by volunteers in interviews at the end of their program reinforced many of the same ideas made by alumni who had already returned home:

(BV6+1)
- experience very enjoyable
- now thinks more about her own culture and its components
- knows more about Ecuador and South America

- changed her point of view
- has new perspectives of life
- plans to keep in touch with host family and friends
- plans to help her place of work
- wants to keep the closeness she learned in her host family

(BV6+1)
- developed intercultural abilities important for her future
- overcame ambiguity
- able to adapt to new culture
- helps to understand foreign people in own country

(SV3+I)
- has grown in many ways
- views things differently
- developed a higher level of consciousness and awareness
- learned to live with less materialism and luxury

(SV3+I)
- helped to get to know himself on higher level
- knows his life will change back home
- more aware of the world
- won't be as self-centered
- will appreciate everything back home more

<u>Summary</u>

As the above comments indicate, even when alumni admitted to challenges and difficulties, they expressed no truly negative comments about the experience or its effects upon them. All comments concerned growth, development, expansion, opening, learning, and changing. And, despite occasional comments about what they learned about Ecuador, a preponderant amount of comments was really about themselves and their own societies – not unusual for intercultural sojourners who, while learning about others, are surprised by how much more they also learn about themselves.

In the end, self-awareness is perhaps the most powerful change that takes place and something that continues to serve participants for the rest of their lives. Many believe that self-awareness is the most important aspect of human development. Perhaps for this reason it is at the center of the world's great religions: "know thyself," and at the core of a Freirian approach to education: "conscientização." Interviewees became more self-aware of their own beliefs and limitations. They were now more grateful for what they have at home and they broadened and deepened their perspectives about themselves, others, their government, country, etc.

Assertion No. 8

Some returnees lean toward specific life choices, life partners, life styles, values and jobs as a result of this experience

Discussion

Evidence for this assertion is somewhat limited at the moment. This may be attributable to the fact that, except for one, alumni were all young adults (between the ages of 19-28) and have yet to make such choices. The sole exception, an elderly woman of 63, obviously already made these choices and would be unlikely to change at this point. Nonetheless, numerous indicators suggest that the alumni were (re)oriented as a result of their experience.

All but two returned to their previous home situations. One British alumna remained in Ecuador because she enjoyed the experience so much and is currently employed at the Embassy in Quito as is one Swiss volunteer. Of the returnees, one Swiss alumna stated that she was pursuing courses related to her recent experience, while many others were pursuing further language study (Spanish or another language). Still others were pursuing related fields of study, and several were contemplating intercultural careers. One returnee said she had chosen her career path before Ecuador but that the experience confirmed her choice and made her more excited and prepared for her chosen field in environmental studies.

Other indicators were expressed through comments made in open-ended sections of the survey form and in the interviews that followed:

The British volunteers:

    (B1)
    - retained language ability and plan to revisit Ecuador
    - reinforced decision to pursue a career in the environmental section (as per my project in Ecuador)

    (B3)
    - mentoring, coaching 7 English people and 1 person each from France and Germany at work
    - often encounter people at his/her firm from other countries and goes out of his/her way to welcome them using their own language
    - would like to take a career break so I could volunteer again
    - his/her company offered him/her the chance to travel to another country
    - wants to work in South America

    (B5)
    - psychologist for offending behavior programs, working with about 10 persons per group

    (B8)
    - gave direction to career and life
    - went traveling throughout Latin America on own
    - began teaching English, gave private lessons, worked for a filming company
    - also worked as journalist and editor for a tourism website
    - then worked as assistant in Embassy

And the Swiss volunteers:
- will take advantage of the next possible opportunity to get to know other cultures
- pursuing a Masters degree in Spanish literature and linguistics (S10)
- international relations (S5)
- course on project management in intercultural fields (S6)
- school for health and social work (S15)
- political science, general linguistics (S4)
- cultural anthropology (S3)
- now working for EIL Ecuador (S9)
- international relations, planning to work for an international relief organization (S5)
- development cooperation (S3)
- promotes intercultural programs to people from Ecuador (50 people) (S9)
- teaching language to a woman from Albania (S15)
- husband is Colombian (S6)
- now have many friends, intercultural couples, people from South America (S6)
- new contacts with people from South America (S6)
- want to discover the whole world (that's why I'm working at the airport) (S10)
- recently conducted a fundraiser for scouts (S16)
- have made many new friends (S15)
- now have a third home country (S9)
- planning to carry out my field studies in Ecuador (S1)
- helped to accept a job in the French part of Switzerland

Summary

Although the mostly young adult population under study was still too young to have made many important life choices with regards to career, marriage, and life styles, it is evident that they generally adopted a particular life "orientation" that built on their sojourn in Ecuador. Despite definitive evidence for this assertion at this point due to age, many other important changes of course did occur, as reported above in Assertion 5 above. Other indicators also pointed to their current newfound intercultural dispositions, such as:
- interest in further developing language ability
- plans to return/work/stay in South America (6)
- influenced or confirmed decision about career (17)
- mentoring, coaching, welcoming foreigners/diversity (5)
- interest in travel, getting to know other cultures (5)
- engaged to or married to a South American (2)
- new friends from South America (4)

Clearly, their interests in learning other languages, foreign travel and work abroad, meeting foreigners, getting to know other cultures, marrying someone from abroad, and wanting to make new friends from other cultures, were all consistent with individual who have undergone intercultural experiences and were affected in positive ways. No comments suggested retreat or withdrawal from intercultural contact; all comments pointed in the direction of wanting to expand further what was already experienced.

Assertion No. 9

Alumni often engage in activities that impact on others

Discussion

Of 28 alumni, 2 indicated involvement in an intercultural engagement or marriage, 4 indicated the pursuit of related studies, 10 indicated that they now work (or plan to work) in related fields (3 of whom work or plan to work in Ecuador), and 18 indicated involvement in activities where they utilize their intercultural abilities to advantage. Examples include (the number following in parentheses indicates how many others are being impacted):

- an intercultural marriage and an intercultural fiancé (2)
- pursuing course work or degrees in Spanish literature and linguistics, international relations, and project management in intercultural fields (?)
- teaching or mentoring immigrant co-workers (2)
- providing psychological counseling in a prison (9)
- doing charity work (?)
- working at the British Embassy (15+)
- careers in health and social work, political science, general linguistics, and cultural anthropology, and development cooperation (?)
- plans to work for an international relief organization and another to study in Ecuador (?)
- promoting intercultural programs to people from Ecuador (50 people)

Summary

Although the number of persons they affect or will affect in the future is difficult to calculate, it is clear that all of these alumni are having an impact on others, especially in fields like teaching, counseling, health, social work, development, and service. Although not startling in terms of numbers, several indicated some multiplier effects with 2, 2, 8, 9, 15+ and 50+ persons being affected in the cases cited, totaling 86+ persons presumably benefiting from abilities the alumni developed during their service experience. Several other respondents did not indicate the number of persons they work with in four areas, so there is no way of truly calculating these effects. Despite this, it remains clear that many others are also affected by returnees from intercultural service programs.

Assertion No. 10

These activities further the organizational mission

Discussion

The organization's vision and mission statements read as follows: "From the beginning, our vision has been one of world peace. Our mission is to help build it. Guided by our values and animated by our sense of purpose, we attempt to demonstrate that people of good will and commitment to the fundamental dignity of human life can be a powerful light in a world too often darkened by humankind's failure to recognize its own humanity. The people we serve are forward looking, seeing the world not only as it is, but as it could be: they have chosen to be agents of change. And like those who have worked to develop the organization over the past seven decades, their ideas take no account of, nor are they bound by, political borders or geographical boundaries. Rather, ours is a world bound only by a common humanity."

As an acknowledged leader in international, intercultural education, service, and development, The Experiment maintains both academic and project capabilities dedicated to promoting intercultural understanding, social justice, and world peace. Since its founding in 1932, its values have become ever more relevant in today's world, and its programs have grown in scope and intensity. Through distinctive methods based on experiential approaches to education and training and the integration of theory and practice, the Experiment Federation's diverse programs are designed to provide life-changing experiences that develop intercultural competencies, create leaders, contribute to global development, and effect positive change.

Summary

The approach to developing world peace, one person at a time, follows Ghandi's challenge when he said: "You must be the change that you wish to see in the world." In other words, change occurs from the inside out. FEIL programs help this to occur in the context of providing quality intercultural programs, including some with a service component. All of these experiences include selection, orientation, language study, a homestay, and usually an additional component. In FEIL's VIP Programs, this component involves participation in a service project. Most importantly, each individual intercultural sojourn is done in-country *on that culture's own terms*. This means that participants learn in the way of the culture of the host society, requiring the development of an emic approach.

The findings in this study reinforce numerous anecdotal and statistical reports accumulated over three-quarters of a century. While learning about others, participants also learn about themselves. Because the nature of intercultural encounters is always provocative, it promotes deep introspection and reflection. Rarely does one return with more stereotypes or intolerant attitudes. And learning about others provides new vantage points for learning more about oneself. The returnee typically remarks: "I learned so much about Ecuador, but you know what? I learned even more about myself." Looking out is looking in. Understanding and changes of perspective occur for most and, as a result, they return home deeply changed.

The intercultural experience normally constitutes the most profound educational experience of their lives. And changed participants return to live their lives differently, affecting others in the process. And, in so doing, they are moving in the direction of the institutional vision and mission. This is what one sees consistently throughout all of the reports provided in this study.

D. The Host Perspective

As previously stated, mentors completed two types of survey forms: 1) about their views of volunteer performance (Mentors/Volunteers or MV) and 2) about their own development (Mentors/Self, or MS). In the first case, of 5 supervising mentors, 4 completed questionnaire forms at the beginning of the volunteers' programs, 3 at the end, and 4 gave personal interviews (+I). This summary examines mentor views of volunteer performance.

Assertion No. 1: ICC is a complex of abilities (Important attributes)

<u>Discussion</u>

Mentors described volunteers at the end of programs in the following ways:

(FEMV1+I)
SV1 was initially impatient, became more adaptable, now a more open person. She is now
- respectful
- patient
- reflective
- gentle
- caring

(FEMV3+I)
SV3 was initially very judgmental, criticized a lot, noted many problems, didn't share the way he handled the problems, intelligent. He now
- has his character well defined (set in his ways?)
- learned to be more tolerant with different ideas and situations
- more reflective before taking an action

(FEMV4+I)
SV4 is
- very active
- very helpful

(FEMV5+I)
BV6 was very patient, adaptable, humble, and a hard worker. She now
- continues to have these same abilities
- developed them to a higher level
- especially patient
- does good work
- considers the needs of others before her own

Mentors confirmed several of the attributes cited in the literature (i.e., those with numbers in parentheses):
- tolerance (1)
- flexibility
- patience (3)
- sense of humor
- appreciate differences
- suspending judgment
- adaptability (1)
- curiosity
- open-minded
- motivated (1)
- self-reliant
- empathy (1)
- clear sense of self
- perceptive

- tolerance of ambiguity

In addition, they cited several additional qualities:
- respect (1)
- reflective (2)

They also cited several individual qualities about specific individuals, all positive and one negative (i.e., set in his ways):
- gentle (1)
- caring (1)
- active (1)
- helpful (1)
- humble (1)
- set in his ways (1)

Summary

By completing all items in Part II of the survey form and leaving none blank, mentors acknowledged all 15 attributes listed. In open-ended interviews, they spontaneously confirmed 5 and they identified 2 others not on the list. They also cited several positive and negative individual qualities without generalizing about them. Comparing comments between volunteers and hosts raises intriguing new questions: Are the qualities cited as important to ICC success viewed in the same way by sojourners and hosts? Do they share the same order of importance? Are any qualities which hosts consider important not considered in the same way by sojourners (and interculturalists), and vice-versa?

**Assertion No. 2: Learning the host language affects ICC development
(About learning the host language)**

Discussion

Spontaneous comments made by mentors concerning language and communication were:

(FEMV1+I)
- helps to understand the situation on a deeper level
- allows her to comprehend better
- to be less judgmental

(FEMV3+I)
- this is one of the most important aspects
- necessary, works with kids who speak only Spanish

(FEMV4+I)
- learning the host language is really important
- otherwise would need to find alternate ways to communicate which would be difficult

(FEMV5+I)
- fundamental to success
- admires volunteers who come and learn a new language

Summary

Whereas the question regarding the significance and necessity of learning the host tongue may be discussed by language educators and interculturalists from an etic view, it is interesting to learn about this issue from the hosts' point of view, especially when the hosts are themselves monolingual. From the mentor perspective, it was obvious that they all viewed volunteer knowledge of their language as important – "one of the most important aspects" and "fundamental to success"; "it is necessary to life and work; one cannot function without it." Aside from practical aspects of speaking the host language, the volunteers' ability drew admiration thereby enhancing how hosts viewed volunteers even further.

Assertion No. 5: All parties engaged in intercultural contact are affected to some degree and in various ways (Impact of ICC contact on mentors) Also:

> **Assertion No. 3: Intercultural experiences are life-altering**
> **Assertion No. 4: Participant choices during the sojourn produce certain intercultural consequences**
> **Assertion No. 6: Service programs offer unique opportunities for sojourners and hosts, beyond traditional educational exchanges**
> **Assertion No. 7: People are changed as a result of this experience**
> **Assertion No. 8: Some returnees lean toward specific life choices, life partners, life styles, values and jobs as a result of this experience**
> **(Use of ICC Abilities in My Own Life and Work)**

Discussion

Here's what mentors said during interviews (Is) regarding the impact of this experience upon volunteers, as they saw it:

(FEMV1+I)
- the volunteer faced many difficult situations and overcame them
- has been very helpful
- strengthened her vocation
- now sure about direction chosen for her life
- she's more aware of problems in the world
- will help her in her future job
- learned new aspects of health care systems
- learned to deal with bureaucratic issues

(FEMV3+I)
- has become more open
- will help his personal development
- now has more expectations about life
- more open
- got to know new people
- experienced new things
- life changed without a doubt

(FEMV4+I)
- more awareness of differences
- more open-minded

- helped her on many different levels
- changed attitude
- will be a helpful person throughout life

(FEMV5+I)
- will try to help poor people in her own country
- a changed person
- will want more different experiences
- more aware of own values

Summary

It is clear that mentors felt that volunteers were impacted in many positive ways – in areas of knowledge, attitudes, skills, and awareness – and they noted how volunteers had changed, expected volunteers to pursue their life choices more effectively, and to be helpful to others.

The mentors also appreciated the contributions of volunteer to their projects:
- the volunteers stay for short periods of time
- experience with volunteers is excellent
- have low budget and can't hire adequate staff
- volunteers are a great help

Given low budgets and inadequate staff, volunteers provided much needed assistance. The mentors' only complaint was the short duration; but, all in all, they were "a great help."

E. The Mentors

Finally, what about the host mentors involved in this study? Did interaction with foreigners also affect their lives and work in any way? The impact of intercultural contact on those who never leave home is seldom part of research and it is examined here. Of 5 supervising mentors, 3 completed survey forms about themselves at the beginning of contact with the volunteers, 4 completed forms at the end, and 4 were interviewed in person at program end. This summary explores the impact of this experience upon the Ecuadorian counterparts.

About the Mentors/Self (MS)

The following information was summarized from Part I of the survey form:

- all 4 mentors were female
- their ages were 35, 43, 55; 1 did not answer this question
- all were Ecuadorian monolingual Spanish-speakers
- 3 were college graduates and 1 held a doctoral degree
- they worked in civic service for 3, 12, 15, and 25 years
- 3 had never been outside of Ecuador, 1 in Bolivia

Summary

In summary, all mentors were well educated and dedicated to civic service. All were also monocultural and monolingual in Spanish notwithstanding their experience with indigenous peoples who were often Quechua speakers. Only 1 traveled outside of Ecuador to neighboring Bolivia.

Assumption No. 1: ICC is a complex of abilities

Discussion

In discussing their own attributes required for their work, mentors cited the following qualities:

(FEMS1+I)
- respect
- willingness to adapt
- understanding differences
- patience
- reflection
- problem solving
- to see our reality

(FEMS3+I)
- know the host language
- without it, communication impossible
- willingness to help
- sharing

(FEMS4+I)
- be active
- willingness
- attitude
- creativity
- communication
- developing relationships

(FEMS5+I)
- openness
- interest
- relationships
- knowledge of local culture
- knowledge of host language

Mentors confirmed nearly half of the attributes commonly cited in the literature (i.e., those with numbers in parentheses):
- tolerance
- flexibility
- patience (1)
- sense of humor

- appreciate differences (2)
- suspending judgment
- adaptability (3)
- curiosity (1)
- open-minded (1)
- motivated (1)
- self-reliant
- empathy (1)
- clear sense of self
- perceptive
- tolerance of ambiguity

They also cited several additional qualities they considered important:
- respect (1)
- reflective (1)
- problem solving (1)
- host language / communication (4)
- attitude (1)
- creativity (1)
- relationships (2)
- knowledge of local culture (1)

Summary

By completing all items in Part II of the survey form and leaving no item blank, mentors acknowledged all 15 attributes. In open-ended interviews, they spontaneously confirmed 7 of them without prompts and they identified 8 additional qualities not on the original list. Among this last group, all 4 cited host language / communication as important to IC success.

Assertion No. 2: Learning the host language affects ICC development
(About learning the host language)

Discussion

Spontaneous comments made by mentors concerning the role of language and communication were:

(FEMS1+I)
- "It is important that volunteers learn Spanish since it makes them more self-confident and helps them communicate in a better way. Working in this environment allows them to learn the language on a deeper level. For mentors, it is very important that the volunteers learn Spanish because with this knowledge they can exchange ideas with each other and this makes their experience richer."

(FEMS3+I)
- "Volunteers tend to communicate in many different ways when they aren't able to express something. When it comes to the working with kids, (language) is fundamental since kids tend to be very curious and volunteers have to find a way to communicate with them."

(FEMS4+I)
- "…learning the language is basic to having a fluid relationship since we (the hosts) don't speak other languages."

(FEMS5+I)
- "…without learning the host language, there would have been a barrier which would have made this more difficult, especially when it comes to this type of work."

Summary

First of all, it is worth noting that both communication and learning the host language were cited by all mentors as important for IC success. This being so, they clearly affect and contribute to ICC development as well. Additional spontaneous comments made by mentors in this regard were:

With language …	*Without language …*
- important	- kids are curious
- helps them gain confidence	- hosts don't speak other languages
- improves communication	- without language, a barrier
- allows a deeper level	- would be more difficult
- allows exchange of ideas	
- makes the experience richer	
- it's fundamental	
- basic to relationships	

These comments not only substantiate why they thought knowledge of the host language was important in terms of what they contribute, but they also point to how any lack of host language ability would seriously constrain relationships and interaction, especially since most hosts and mentors don't speak other languages. Oddly, with the exception of only 1 mentor, the others did not reverse this thought to consider their own need or desire to learn another language. However, since only one had traveled to nearby Bolivia and most do not imagine the possibility of international travel, this may explain why they did not see the need to speak other languages (Quechua notwithstanding).

Assertion No. 5: All parties engaged in intercultural contact are affected to some degree and in various ways (Impact of ICC contact on mentors) Also:
> **- Assumption No. 3: Intercultural experiences are life-altering**
> **- Assumption No. 4: Participant choices during the sojourn produce certain intercultural consequences**
> **- Assumption No. 6: Service programs offer unique opportunities for sojourners and hosts, beyond traditional educational exchanges**

Discussion

Here's what mentors said in open-ended questions of the survey forms (SFs) and in interviews (Is) regarding the impact of their work with the foreign volunteers:

(FEMS1+SFs)
- noted two sides of life (unstructured life of street children/structured life of volunteers)
- respect
- tolerate differences as got to know foreign volunteers

 (FEMS1+I)
- "Contact with people from other cultures . . . is an opportunity to meet new people, develop myself, and learn from the volunteers who have different points of view."

(FEMS3+I)
- learned about communication
- strengthened relationships I had due to contact with Vs

(FEMS3+I)
- "Sharing a new culture is important. While working with volunteers, I constantly learn to collaborate with them and this helps me to work better. This also helps me to know them (foreigners) better and be more open to them. There are some (customs) that volunteers don't share (with us since) they haven't lived our reality. As they get to know this reality better (through language), they tend to adapt better to this situation."

(FEMS4+I)
- "This experience has helped me to recognize many differences between our cultures and theirs: the way they live, the way they dress, and the things they eat. I find (the volunteer) also very curious about other cultures. She told me this experience has made her want to travel and get to know other cultures on a deeper level."

(FEMS5+I)
- "This contact has allowed me to understand volunteers better and to become friends with them. Outside the work environment, I have become more open."

(FEMS5)
- learned from contact with Vs
- became more understanding
- more open
- more tolerant
- has helped me with my daily tasks

Summary

Intercultural research generally focuses on the sojourner – on those traveling to a new environment. However, their presence among their hosts most certainly must also have some effect on people they interact with. It is clear in this case that the monolingual-monocultural mentors have been challenged through this IC contact even while remaining at home. As a result, they too have grown although perhaps not in all the same ways (e.g., language) nor to the same degree.

Mentors specifically cite the following effects on themselves:
        - derived insights by comparing
        - developed respect
        - opportunity to meet new people / develop relationships (2)

- learned about communication
- opportunity to develop myself
- constantly learn from them (3)
- this helps me to work better (2)
- became more open (3)
- helps me to recognize differences among cultures (2)
- learned of the impact this experience has on them
- helps me to understand (2)
- to become friends
- to become more tolerant

It is clear that host mentors were impacted in various ways through interactions with the volunteers – in areas of knowledge, attitudes, skills, and awareness. ICC contact has the potential to affect both/all parties in the interaction – volunteers and hosts alike – whether at home or abroad. The phrase, "looking out is looking in," acquires more meaning when we also include the hosts who through contact with foreigners also began processes of reflection and introspection that might not otherwise have occurred. Hence, the provocative two-way nature of IC contact is clear, no matter the setting.

Assertion No. 7: People are changed as a result of this experience
Assertion No. 8: Some returnees lean toward specific life choices, life partners, life styles, values and jobs as a result of this experience
(Use of ICC Abilities in Life and Work)

Discussion

Mentors speak to these points during interviews in the following ways:

(FEMS1+I)
- "I've been applying these abilities in my work day by day because my job demands this. Respect and openness are the basis of this job since it allows people to respect and care about themselves and these are the values we also try to share with the people who live in extreme poverty. This experience (with the volunteers) helps me to understand many differences among people of diverse cultures and even inside the same culture. On the personal side, this experience has turned me into a more respectful person."

(FEMS3+I)
- "My job involves interpersonal skills, therefore the experience (with volunteers) helps me to know how to get along with people from other cultures. (My experience with volunteers) has helped me to improve these skills."

(FEMS4+I)
- " I use these abilities all the time since I have constant contact with volunteers at work. In my own life, I find that I miss this contact later because we become so close to each other. During this experience, I learned to respect people from other countries on a higher level, avoiding the use of terms such as 'gringo' which offends foreigners and explaining this to those around me."

(FEMS5+I)

- "This experience has helped me a lot and due to this contact, I am now more open-minded when it comes to relationships with people from other countries. I am always hoping to have more volunteers because they have prove to be very responsible individuals."

Summary

It is interesting to note the connections mentors make between their experience with foreign volunteers and what they learned from them, with their own lives and work. They commented on these correlations in various ways:

- I apply this to my work every day
- respect and openness are the values we try to share with the people we work with in
  extreme poverty
- this experience (with the volunteers) helps me to understand many differences among
  people of diverse cultures and even inside the same culture.
- on the personal side, this experience has turned me into a more respectful person
- helps me to know how to get along with people from other cultures
- (my experience with volunteers) has helped me to improve these skills
- I use these abilities all the time
- during this experience, I learned to respect people from other countries on a higher level
- this experience has helped me a lot
- due to this contact, I am now more open-minded when it comes to relationships with
  people from other countries.

Both parties were mutually enriched through contact. Without always realizing it, they had much to offer each other. They both grew and developed and the growth experienced by mentor had direct application to their lives and work.

Assertion No. 9: Alumni (and mentors) often engage in activities that impact on others

As persons involved in civic service, this is the chosen life course for all the mentors.

Assertion No. 10: These activities further FEIL's organizational mission

Mentors, as well as volunteers, contribute to the mission since the service projects fit within the vision and mission of the umbrella organization.

11. Summary and Conclusions

A. Lessons Learned

Numerous insights were gleaned about *process* aspects of this study. These lessons learned will be useful in conducting a follow-on international research project. These were:

- the challenges of collaborative international research efforts on several levels, especially
  administratively, cross-culturally, and linguistically; despite this, the promises are quite

attractive

- working through untrained, non-professional research assistants presents additional
  challenges in guiding them to ensure their efforts will result in producing reliable results

- contracting and supervising RAs as project employees emerged as a very important factor
  (as opposed to contracting them through their local MOs) to avoid the difficulties experienced
  with one MO which actually impeded the RA from performing her tasks

- the need to ensure that the MOs involved have updated alumni files with current contact
  information (especially email, where possible)

- the challenges, benefits, and necessity of working through local languages (and the native
  tongues of the research subjects involved) and ensuring that surveys and other documents
  are properly translated

- the intercultural challenge of designing questionnaires for respondents from a variety of
  cultural backgrounds who are inexperienced with surveys or hold differing attitudes about
  participating in them

- the importance of using item analysis to reduce an acknowledged lengthy questionnaire
  into the briefest possible instrument, yet one that will yield the desired results

- the importance of follow-on interviews toward producing a rich corpus of qualitative data

- the value of combining both quantitative and qualitative data to get complete and accurate
  results as possible

- ways to use/apply the areas and items identified in the survey towards designing and
  implementing quality cross-cultural orientation processes for program participants

- helping MOs to fully understand and use implications and applications from research
  results to enhance program promotion, selection, program design and implementation, and
  assessment of outcomes

- the significance of academic research toward establishing FEIL's visibility and reputation as
  "an acknowledged leader in international, intercultural education"

B. Areas for Further Work

Because the data are extremely rich, they have the potential to yield many more insights.
Following are questions and areas for possible further analysis:

1) General correlations across and within sub-groups:
   - how do different sub-groups compare in a number of areas; e.g., the British volunteers
     vs. the Swiss?
   - what do they share?
   - what comparisons can be made by gender?
   - by age?

- what comparisons can be made based on length of sojourn?
- based on previous cross-cultural experiences?
- based on monolingual vs. bilingual or multilinguals?
- specific development in each area of KASA?
- what other etic-emic comparisons can be made?
- what specific changes occurred in world view?

3) General correlations among mentors (self)
- comparisons by gender?
- by age group?
- development in each specific area of KASA?
- what etic-emic comparisons can be made?
- what changes occurred in world view?

Additional questions and areas of interest to explore are:

1) Assertions
- which assertions might coalesce (e.g., 3, 4, 5 & 7)?
- how should assertions be reframed or restated?
- what new assertions might be added?

2) ICC attributes
- which attributes might cluster or coalesce?
- is there a hierarchy or order of importance?
- are attributes viewed the same from etic and emic points of view?

3) Language/communication
- how does language/communication transcend/affect other attributes?
- what is the role of language to ICC development in general?
- how to use and relate communicative styles to this area (Part V)?

4) Etic-emic
- how do volunteer and mentor assessments compare?

5) Assertion 6 (Service programs offer unique opportunities for sojourners and hosts, beyond traditional educational exchanges)
- needs more information? or eliminate?

6) The AIC instrument
- perform an item analysis to determine which items to keep, eliminate, or combine
- revise and shorten the instrument accordingly

Finally, several more charts and graphs may be helpful to further illustrate some of the information above; for example, charts of:
- selected assertions
- correlations of attainment of host language proficiency levels with ICC development
- correlations of length of stay with the attainment of ICC abilities
- comparisons and contrasts between British volunteers and Swiss volunteers
- impacts on alumni life choices
- impact of alumni on others (the multiplier effect)

- contributions participants make towards the FEIL vision and mission

C. Questions To Explore with MOs

At the next FEIL GA in Berlin in May 2007, the following questions will be discussed with Member Offices:
- what interest do members have in this effort and its findings?
- how might MOs utilize and distribute these findings?
- what are differences/similarities between academic and marketing research?
- how best to disseminate results to the field ("FEIL as acknowledged leader")?
- other implications and applications for individual MOs?
- what interest do MOs have in an expanded follow-on study?
- what other areas might be incorporated into a future study?
- implications for further work?

D. Dissemination Plan

It is anticipated that these Initial Project findings will be of value not only to FEIL, but to others in the fields of language education and intercultural communication as well as those engaged in student exchange, study abroad, education, business, and government. For this reason, dissemination of these findings is an important aspect of this effort. Several dissemination stages are planned, as follows:

1) Within FEIL

- distribute final report in electronic and hard copy formats
- review findings with FEIL Executive Committee members to explore implications and applications for Mos for marketing, publicity, program development, participant selection, etc. (Winter 2007)
- post on FEIL and VIP websites with links to the World Learning website (Winter 2007)
- conduct a workshop re findings at the FEIL General Assembly in Germany (Spring 2007)

2) Beyond FEIL
- prepare briefs, reports, professional articles, and conference presentations
- identify and disseminate to relevant constituent groups, professional conferences, etc., worldwide
- publish findings and implications in professional journals
- conduct presentations and workshops at various conference presentations (over ensuing 1-2 years, e.g., at TESOL, ACTFL, NAFSA, SIETAR, and others. present findings at the Youth Service Research Roundtable and at two conferences co-sponsored by the Global Service Institute: the Center for Social Development and the Civic Service Research Fellows Seminar.

Dissemination, in fact, has already begun and is in progress. The following activities have already taken place:
- 5 Quarterly (interim) Reports already submitted to GSI and others
- presentation at GA Poland, October 2005

- presentation at GA Brazil, April 2006
- presentation and workshop at GA Germany, May 2007
- poster session (& 500 fliers distributed) at ACTFL, Nashville, Tennessee, Nov 15-19, 2006
- presentation at PACE, SIT, December 4, 2006

Other activities that are already confirmed are:
- AAPLAC , Yale University, New Haven, CT, February 2007
- Research Brown Bag Luncheon, SIT, February 2007
- Global Service Institute Conferences, Feb 2007
- JALT, no date yet

And finally, other activities that are currently under exploration:
- SIETAR/Japan, no date yet

Articles are under preparation and are being considered for publication in the following professional journals:
- Foreign Language Annals
- TESOL Quarterly
- International Journal of Intercultural Relations (IJIR)
- Frontiers

Finally, this report is posted on the FEIL and the World Learning Websites (with links to each other). See:

- for the Federation EIL: <http://www.experiment.org>
- for the VIP Program: <www.partnershipvolunteers.org>
- for World Learning: <http://www.worldlearning.org/>

Appendix A: FEIL's Vision and Mission Statements

Federation EIL's Mission Statement

Whereas members aim to bring together people of different cultures, ages, and backgrounds for distinctive intercultural educational opportunities that encourage a more diverse participation; and whereas members seek to reduce the likelihood of intercultural conflicts; and whereas members commit to maintain and assure the highest principles and standards in all their activities; and whereas members seek to respond to a constantly changing world . . .

The mission of Federation EIL is to facilitate its member organizations in the lifelong involvement of individuals in intercultural learning experiences. This process helps develop understanding of and respect for people throughout the world.

The Experiment in International Living/USA Statements

From the beginning, our VISION has been one of world peace. Our MISSION is to help build it. Guided by our values and animated by our sense of purpose, we attempt to demonstrate that people of good will and commitment to the fundamental dignity of human life can be a powerful light in a world too often darkened by humankind's failure to recognize its own humanity.

The people we serve are forward looking, seeing the world not only as it is, but as it could be: they have chosen to be agents of change. And like those who have worked to develop the organization over the past seven decades, their ideas take no account of, nor are they limited by political borders or geographical boundaries. Rather, ours is a world bound only by a common humanity.

Appendix B: FEIL and Its Member Organizations

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MISSION

Whereas members aim to bring together people of different cultures, ages, and backgrounds for distinctive educational opportunities that encourage a more diverse participation; and whereas members seek to reduce the likelihood of intercultural conflicts; and whereas members commit to maintain and assure the highest principles and standards in all their activities; and whereas members seek to respond to a constantly changing world…

…the mission of Federation EIL is to facilitate its member organizations in the lifelong involvement of individuals in intercultural learning experiences. This process helps develop understanding of and respect for people throughout the world.

THE EXPERIMENT LOGO

is described as a figure of interlaced loops. Thought to be one of the oldest symbols in the world, it has been found decorating monuments at least 5,000 years old in India, Iraq, and Iran. It appeared in Egypt in the first decade of the Christian era, and in Ireland, France, Scandinavia, and northern Italy from the fourth to the 10th centuries. By the 14th century, it was being carved in marble by the Turks.

In different ages, the unbroken loops have served as good luck charms and, it is believed, have symbolized the unbroken flow of the elements, life, family, generations, and cultures. The Experiment in International Living adopted it as its logo in 1951. To us, it represents the unity of humankind — moving, meeting, passing, and returning again to the central intersections where people and cultures share deep human values. The double nature of the logo reflects a spirit of cooperation and harmony.

FEDERATION EIL

Worldwide Network of The Experiment in International Living

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http://www.experiment.org

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THE WORLDWIDE NETWORK OF THE EXPERIMENT IN INTERNATIONAL LIVING

WORLDWIDE NETWORK OF THE EXPERIMENT IN INTERNATIONAL LIVING • FEDERATION EIL •

HISTORY

The Experiment in International Living, founded in 1932, was one of the first organizations of its kind to engage individuals in intercultural living and learning. Originating in the United States, The Experiment introduced the homestay concept to the world by carefully preparing and placing "Experimenters" in the homes of host families to study other languages and cultures firsthand.

Over the years, the organization has expanded into many countries around the globe, adding new programs along the way. Nevertheless, the original concept has remained steadfast: enabling individuals of all ages to share experiences, languages, and customs with those from different traditions, with the goals of broadening horizons, gaining lifelong friends, and advancing peace.

In 1954, Experiment national offices worldwide joined together to form Federation EIL, a Swiss-registered association, to coordinate their network of educational exchange programs. By coming together as Federation EIL, these organizations have developed — and continue to maintain — high standards of quality in the programs they conduct, and have achieved many benefits, such as greater recognition, access to partners, and the power of pooled resources for information, training, and development.

"For me, the week was all about meeting people, sharing experiences, working through issues, reaching consensus, making friends for life, and gaining a global perspective. There was always a sense of being a part of an international community."

— *Andrew, an Experimenter from Ireland on a multinational program*

PROGRAMS

Federation EIL's member organizations conduct diverse programs, including:

~ Hosting International Visitors
~ Group Travel Programs
~ Foreign Language Training
~ Academic Study Abroad
~ Au Pair Homestays
~ Voluntary Community Service
~ Individual Homestays

In any given week, you might find a group of Japanese women participating in a homestay and cultural orientation program in New Zealand, Swiss students involved in community service projects in Ecuador, Italians studying English in Ireland, and Americans learning about the history and culture of Ghana.

All programs are not available in each country. Details and application forms can be obtained from the nearest office of The Experiment and at www.experiment.org.

AFFILIATIONS

Governed by a General Assembly that convenes annually, Federation EIL and all of its member organizations are nonprofit, nonpolitical, and nondenominational. Each member has met the standards for acceptance into the Federation and operates with autonomy. Federation EIL holds consultative status with the United Nations Economic and Social Council (ECOSOC) as a nongovernmental organization in Category II, and with The Council of Europe. It is recognized as a Peace Messenger organization by the United Nations Secretary General. Federation EIL and its member organizations collaborate with a broad range of partners — such as schools, universities, government agencies, corporations, and fellow nongovernmental organizations — on a diverse array of projects. Please contact us to discuss how we might jointly carry out programs of intercultural learning.

People of all ages are discovering The Experiment in International Living by participating in a wide variety of educational exchange programs that are available.

Appendix D: A List of Alternative Terms for ICC

What's in a Name?

Transcultural communication

Cross-cultural communication

Cross-cultural awareness

Global competitive intelligence

Global Competence

Cross-cultural adaptation

International Competence

International communication

Intercultural interaction

Intercultural sensitivity

Effective Inter-group Communications

Cultural Sensitivity

Cultural Competence

Communicative Competence

Intecultural Cooperation

Ethnorelativity

Biculturalism

Multiculturalism

Plurilingualism

Metaphoric Competence

****

Communicative Competence$_1$ + Communicative Competence$_2$ + CC$_3$ =>

Intercultural (Communicative) Competence
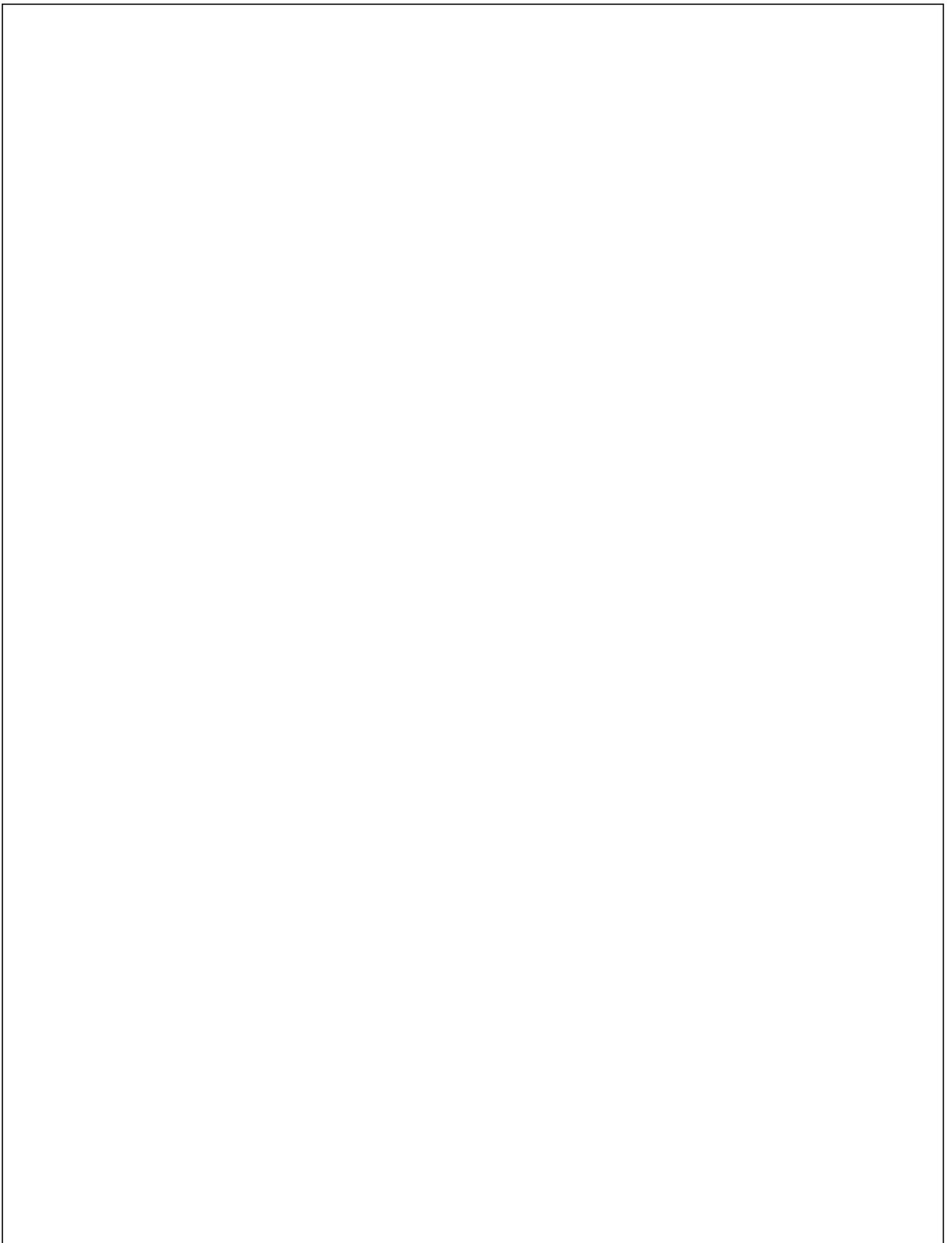
**"About Intercultural Communicative Competence:
A Construct"**

Alvino E. Fantini, Ph.D.
School for International Training, Brattleboro, Vermont, USA

About Intercultural Communicative Competence
Contact with other languages and cultures provides an excellent opportunity to foster the development of intercultural communicative competence (ICC, or intercultural competence, for short). Once intercultural contact has begun, ICC development generally evolves as an on-going and lengthy process, occasionally with periods of regression or stagnation, but more commonly with positive results and no end point. Different individuals bring differing goals and motivations to the intercultural experience that result in varying levels of competence. Some wish to achieve native-like behavior in the host culture; others may be content simply to gain acceptance; and for still others, mere survival may be adequate.

Generally, the more deeply one enters into a second language-culture (LC2), or "linguaculture", the greater the effects on one's native linguaculture (LC1). As a result, individuals often modify their initial perspectives of the world (or "worldview"). A willingness to truly engage in the new culture during a cross-cultural sojourn, promotes both transcendence and transformation of one's original mode of perceiving, knowing, and expressing about the world and interacting within it. Developing intercultural competencies aids this process.

But what exactly is intercultural competence? Although this term is in wide use today, there is no clear consensus about what it is. Some researchers stress global knowledge, others emphasize sensitivity, and still others point to certain skills. The characterization of ICC presented below, based on a survey of the literature, suggests that it is more complex that any one of these views.

A Brief Definition
One definition of ICC is that it is the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself. Whereas "effective" usually reflects one's own view of one's performance in the LC2 (i.e., an "etic" or outsider's view of the host culture); "appropriate" relates to how one's performance is perceived by one's hosts (i.e., an "emic" or insider's view). These perceptions often differ, yet they are instructive when compared and contrasted because they arise from differing cultural approaches to the same situation.

The Components of ICC
As a complex phenomenon, ICC encompasses multiple components. These include:
- a variety of traits and characteristics
- three areas or domains
- four dimensions
- proficiency in the host language
- varying levels of attainment throughout a longitudinal and developmental process.

<u>Traits and Characteristics</u> – It is useful to distinguish traits (i.e., innate personal qualities) from acquired characteristics developed later in life that are related to one's cultural and situational context – a sort of "nature vs. nurture" distinction. This distinction is particularly important in training and educational programs because it poses the question: which abilities form part of an individual's intrinsic personality and

which can be developed or modified through training and educational efforts? Commonly cited traits and/or characteristics of ICC include: flexibility, humor, patience, openness, interest, curiosity, empathy, tolerance for ambiguity, and suspending judgment, among others.

Three Areas or Domains – ICC involves ability in three areas or domains (which, curiously, are just as important in one's own native LC1 as well). These are:
- the ability to establish and maintain relationships
- the ability to communicate with minimal loss or distortion
- the ability to collaborate in order to accomplish something of mutual interest or need.

Four Dimensions – ICC also has four dimensions:
- knowledge
- (positive) attitudes/affect
- skills, and
- awareness.

Of these, awareness is central and especially critical to cross-cultural development. It is enhanced through reflection and introspection in which both the individual's LC1 and the LC2 are contrasted and compared. Awareness differs from knowledge in that it is always about the "self" vis-à-vis all else in the world (other things, other people, other thoughts, etc.) and ultimately helps to clarify what is deepest and most relevant to one's identity. Awareness is furthered through developments in knowledge, positive attitudes, and skills, and in turn also furthers their development.

Proficiency in the Host Language – The ability to communicate in the host language greatly enhances ICC development in both quantitative and qualitative ways. Grappling with another language confronts how one perceives, conceptualizes, and expresses oneself; and, in the process, fosters the development of alternative communication strategies *on someone else's terms*. This humbling and challenging process often facilitates transcending and transforming how one understands the world. Lack of a second language – even at a minimal level – constrains one to continue to think about the world and act within it, only in one's native system, and deprives the individual of one of the most valuable aspects of the intercultural experience.

Developmental Levels – ICC normally evolves over a lengthy and continuing process, occasionally with moments of stagnation and even regression. Much of what happens depends on the strength of one's individual motivation (instrumental vs. integrative) vis-à-vis the host culture. For this reason, establishing benchmarks can help to monitor and measure one's progress. Several levels (related to FEIL programs) are posited that help mark one's journey along the way. These are:
- Level I: Educational Traveler – e.g., participants in short-term exchange programs (1-2 months)
- Level II: Sojourner – participants engaged in extended cultural immersion, e.g., internships of longer duration, including service programs (3-9 months)
- Level III: Professional – appropriate for individuals working in intercultural or multicultural contexts; e.g., staff employed in international institutions or organizations like FEIL and its MOs
- Level IV: Intercultural/Multicultural Specialist – appropriate for trainers and educators engaged in training, educating, consulting, or advising multinational students

Other levels may be added or substituted as useful, as well as other terms such as: basic, intermediate, advanced, native-like.

Assessing Intercultural Competence
Because ICC is a fairly recent notion, the term is sometimes used with varying meanings; or, it may be referred to by other labels such as: global competence, international competence, multicultural competence, and so forth. The term and definition used here, however, purposely employ the words "competence" and "performance." In one view, "competence" is abstract and cannot be witnessed directly; consequently, it must be inferred by observing how one performs. Hence, competence and performance are interrelated – one being abstract and the other observable. In this view, then, one infers competence by observing and monitoring performance, rather than by talking about it only in abstraction.

Moreover, the criteria on which intercultural competence is sometimes identified, monitored, and assessed, are not always clear or consistent. To increase clarity and consistency, a pilot assessment tool was developed. It is known as the Assessment of Intercultural Competence (AIC), presented in a "YOGA" format, an acronym that stands for "Your Objectives, Guidelines, and Assessment." The form is designed for use as a guide before, during, and after an intercultural sojourn by helping to track multiple aspects of one's developing intercultural competence. It helps in three ways: 1) first, to establish and then critically examine intercultural objectives, 2) to serve as a guide during the intercultural sojourn, and 3) to provide a tool for assessment at various stages of the process as well as at the end. As such, this assessment approach is normative, formative, as well as summative.

Background and Rationale
Foreign language and intercultural training and education programs normally prescribe some manner of assessing participant performance/competence in a variety of academic and professional areas. However, educators often overlook or undervalue this area of intercultural competence. Valuing and evaluating ICC development is consistent with recent trends in higher education to address the competencies necessary for our global age that go beyond academic and professional ones. The AIC form helps to do just that by shifting the focus from teaching to learning, from input to outcome, and from evaluation to development. Moreover, it engages learners as partners in the teaching-learning process, it stresses outcomes, and it is consistent with co-constructive educational thinking.

The AIC Form evolved in various stages over a number of years. First, a Task Force at the School for International Training collected empirical observations. These were then checked against a review of the intercultural literature. And, finally, the items were crosschecked against various other approaches to ICC assessment and piloted.

To date, the AIC form has been used primarily as a tool to enhance the educational process. Additional piloting in field situations, however, will continue to strengthen the instrument's validity, allow users to consider their own individual profiles, and permit establishment of group norms as more results are compiled from significant numbers of participants. This approach is used to learn first what we consider important outcomes, before finalizing and validating the instrument's statistical reliability. The instrument will eventually reflect widely agreed-upon outcomes rather than one that tests only part of ICC or leads down a different path (the "tail wagging the dog" syndrome). Eventually, the accumulated data may result establishing norms for ICC attainment by participants in future programs.

Finally, a few additional thoughts about the construct of this tool: Although this form is about assessing developmental levels of ICC, its completion is based on both observations and performance. It is not about what participants *think* they might do in a given situation, but *what is actually done and observed* – by the participants themselves and by others. This corresponds to the differences between *professed intentions* (what one thinks or says one might do in a given situation) and *expressed behaviors* (what one actually does). Abstract notions about competence are substantiated by observed behaviors.

Secondly, it is unlikely that most sojourners will attain "native-like" behaviors, nor might they desire to do so. (This is especially true of adults; less so of younger individuals). The intercultural experience allows but does not demand native-like competence, recognizing that individual choices are both complex and personal. Nonetheless, it will help each person to clarify how far he or she is willing to go and why, and the consequences of their decisions. Often, the result is a clarification of those values most central to each person and their own identity. Yet, it would seem that a minimal expectation for all who embark on an intercultural sojourn must be understanding and tolerance of the host culture (and that, at the very least, allows the participant to stay), whereas not everyone may also develop similar levels of respect and appreciation.

For More Information
For more information about ICC, consult these websites:
- http://www.pucp.edu.pe/cmp/docs/nafta_hs.pdf
- www.sit.edu/publications (see SIT Occasional Papers Series, Inaugural Issue, pps 25-42)
- www.wiche.edu (click on publications and see Working Paper No. 11, "Globalization and . . . "

Assessment Tools of
Intercultural Communicative Competence

American Council on the Teaching of Foreign Languages (ACTFL) Proficiency Scale This scale assesses the level of language attainment achieved. (Liskin-Gasparro, 1982)
Assessment of Intercultural Competence (AIC) This self–assessment tool, designed in a YOGA Format (self- and other assessment) charts the development of intercultural sojourners over time, and provides normative, formative, and summative indicators. (See preliminary version at <www.sit.edu/publications> in the SIT Occasional Papers Series, Inaugural Issue, Spring 2000, scroll down to pp.25-42, "A Central Concern: Developing Intercultural Competence) For a more complete and updated version, 2005, contact: alvino.Fantini@sit.edu.
Australian Second Language Proficiency Ratings (ASLPR) This scale, developed by Ingram and Wylie in 1982, groups various components of language use together in a single band descriptor to assess second language proficiency.
Behavioral Assessment Scale for Intercultural Communication (BASIC) Olebe, M., & Koester, J. (1989). Exploring the cross-cultural equivalence of the Behavioral Assessment Scale for Intercultural Communication. *International Journal of Intercultural Relations,* 13(3), 333-347. Eight scales; validated with 263 university students.
Beliefs, Events, and Values Inventory (BEVI) Craig N. Shealy, PhD. James Madison University shealycn@jmu.edu Designed to identify and predict a variety of developmental, affective, and attributional processes and outcomes that are integral to Equilintegration Theory (ET), which seeks to explain the processes by which beliefs, values, and 'worldviews' are acquired and maintained, why their alteration is typically resisted, and how and under what circumstances their modification occurs. In context of EI theory, the BEVI would appear to be highly suitable for the assessment of international learning. Ultimately the BEVI is designed to determine whether, how and to what degree people are (or are likely to be) "open" to various transformational experiences such as international education. http://www.acenet.edu/programs/international/fipse/PDF/BEVI_Abstract.pdf
Counseling Inventory: A self-report measure of multicultural competencies *Journal of Counseling Psychology,* 41(2), 137-148. Developed for the counseling milieu. Emphasizes behaviors. Four factors. Large sample.
Cross-Cultural Adaptability Inventory (CCAI) Dr. Colleen Kelley & Dr. Judith E. Meyers. CCAI is designed to help participants understand the qualities that enhance cross-cultural effectiveness, whether or not to work in a culturally diverse company, whether or not to live abroad, and how to prepare to enter another culture. Measurement: The CCAI measures 4 variables: Emotional Resilience, Flexibility and Openness, Perceptual Acuity, and Personal Autonomy. Intercultural Press 1.800.370.2665
The Cross-Cultural Assessor A personal navigator for successful communication across cultures. This multimedia program measures, builds and manages cross-cultural skills and characteristics, through the use of exercises and questionnaires. http://www.promentor.fi/cca/
Cross-Cultural Counseling Inventory LaFromboise, T. D., Coleman, H. L., & Hernandez, A. (1991). "Development and factor structure of the Cross-Cultural Counseling Inventory--Revised." *Professional Psychology: Research and Practice,* 22(5), 380-388. Developed for the counseling milieu.
Cross-Cultural Sensitivity Scale (CCSS) Pruegger, V. J., & Rogers, T. B. (1993). "Development of a scale to measure cross- cultural sensitivity in the Canadian context." *Canadian Journal of Behavioural Science,* 25(4), 615-621. Normed on undergraduate students.

Cultural Competence Self-Assessment Instrument
This instrument helps identify, improve and enhance cultural competence in staff relations and client service delivery. (Washington, D.C., Child Welfare League of America Publications; 1993; Catalogue number 5065)
Cultural Competence Self-Assessment Questionnaire (CCSAQ)
Mason, J. L. (1995). Portland State University. Instrument designed to assist service agencies working with children with disabilities and their families in self- evaluation of their cross-cultural competence. Intended for US domestic use.
Culture-free Scale
This instrument, developed by Chen and Starosta, measures intercultural sensitivity.
The Cultural Orientations Indicator® (COI®)
TMC's COI® is a web-based cross-cultural assessment tool that allows individuals to assess their personal cultural preferences and compare them with generalized profiles of other cultures. The COI® provides respondents with a personal cultural profile based on ten dimensions that have particular application in the business world. The understanding gained from the personal profile, which is based on TMC's Cultural Orientations Model™ (COM™), can be applied to the development of specific business, management, sales, marketing, negotiation and leadership skills, among others, when applied in multicultural situations. A validated report is available upon request.   http://www.tmcorp.com
Cultural Self-Awareness Test
This simple three-question test helps identify high and low-context characteristics in those who take it. (The Management Center, Graduate School of Business, University of St. Thomas, Minneapolis, MN).
The Culture in the Workplace Questionnaire™ is derived from the work of G.Hofstede, and enables you to learn your own cultural profile and how that might compare to others. http://www.itapintl.com/ITAPCWQuestionnaire.htm
Development Communication Index
(Developed from Kealy study) This field instrument was used to assess the quality of communication and the accuracy of perception between Canadian advisors and their national counterparts working on a development project. This index represents 30 scenarios related to such issues as project progress and adaptation skills. Instrument also designed as a problem-solving tool. http://www.tamas.com/samples/source-docs/ROI-Briefings.pdf
Dogmatism Scale
Milton Rokeach, 1960
Educoas, Editorial February 2002
Maintains the premise that the Internet holds great promise as a tool to foster intercultural communication to create responses to development needs in the Hemisphere.   http://www.educoas.org/eng/editorial_feb.asp
European Language Portfolio
This tool, developed by the Council of Europe in collaboration with the Common European Framework, uses three parts (a passport, a language biography and a dossier) to self-assess intercultural competence (Karen-Margrete Frederiksen, "Foreword: Intercultural Competence").
Expatriate Profile (EP) - Park Li Group. (1996). Expatriate profile workbook. (Second ed.). New York: Author. Expatriate Profile is a computer-based cross-cultural competence self-assessment instrument for international professionals.
Foreign Assignment Success Test (FAST)
Black, J. S. (1988). Work role transitions: A study of American expatriate managers in Japan. *Journal of International Business Studies,* 19(2), 277-294. Six scales. Validated on 67 American managers in Japan.
Fuld & Company, Inc.
Competitive Intelligence (CI)CI Learning Center &Tools   http://www.fuld.com/ciStrategiesResources.html
GAP Test: Global Awareness Profile
J. Nathan Corbitt. The GAP measures how much world knowledge a person has concerning selected items about international politics, economics, geography, culture, etc.   Intercultural Press, ISBN 1-877-864-55-2 P.O. Box 700 Yarmouth, ME 04096 USA

(866)-372-2665   http://www.interculturalpress.com/shop/gaptext.html
Global Behavior Checklist Hett, 1991
Global Interface Licensed to administer and interpret the following assessment tools: --Overseas Assignment Inventory (OAI) A self-response questionnaire that examines 14 attitudes and attributes correlated with successful cross-cultural adjustment and performance. Used together with a behavioral interview, the OAI provides essential input to the expatriate selection process and helps expatriates raise their awareness of a number of important adaptation issues. --Intercultural Development Inventory (IDI) Designed to provide useful and valid information regarding respondents' orientation toward cultural differences and their readiness for intercultural training and development. Used in conjunction with training, the IDI is a highly reliable, valid, cross-cultural measure of intercultural sensitivity applicable to a variety of groups of people from different cultural backgrounds. --Trompenaar's Seven Dimensions of Culture and Corporate Culture Profiles: By means of a questionnaire developed by Dr Alfons Trompenaars, individuals receive their own cultural profile on each of seven dimensions of culture that then can be compared with the cultural profile of any other group or individual in an expanding database of over 35,000 managers. --Objective Job Quotient System (OJQ) A computer-assisted tool that provides cross-culturally appropriate 360° feedback to evaluate and rank employee performance. The OJQ uses multiple raters and ""scaled direct comparisons"", providing greater reliability and validity. http://www.globalinterface.com.au/how_we_do_it.html
Global Literacy Survey National Geographic Survey
Global Mindedness Scale Hett, 1991
The Global Team Process Questionnaire™ (GTPQ), a proprietary instrument developed by ITAP International, helps global teams improve their effectiveness and productivity. http://www.itapintl.com/gtpq.htm
Grove and Associates Cross Cultural Adaptability Inventory (CCAI) A self-assessment questionnaire that measures an individual's adaptability in four dimensions that may affect his or her ability to have a successful experience in another culture. These are Emotional Resilience, Flexibility/Openness, Perceptual Acuity, and Personal Autonomy. http://www.grovewell.com
Hogan Assessment System Hogan Personality Inventory (HPI) Personality analysis http://www.hoganassessments.com
Individual-Collectivism Scale
Insights Discovery System There are 72 types positioned on the Insights Wheel, which at its simplest divides into four quadrants: Fiery Red©, Sunshine Yellow©, Earth Green© and Cool Blue©. The wheel is divided further into the eight Primary Insights Types. Search for both your color and type, and learn how different personalities can interact with each other. http://www.insightsworld.com/
The Intercultural Competence Assessment (INCA) Project A 3 year Leonardo da Vinci Project which aims to develop a framework, diagnostic tool and record of achievement for the assessment of intercultural competence linked to language competence and subject knowledge competence. Mag. Gabriela Dorn & Mag. Alexandra Cavalieri Kochlbcnet@aon.at www.lbcnet.at
Intercultural Competence Questionnaire Test your intercultural competence with this questionnaire (www.7d-culture.nl/Content/cont053b.htm).
Intercultural Competency Scale Elmer, M. I. (1987). Intercultural effectiveness: "Development of an intercultural competency scale." Unpublished Doctoral Dissertation, Michigan State University, MI. Designed with missionaries and foreign students.

The Intercultural CONFLICT Style Inventory
Mitchell R. Hammer, Ph.D. Hammer Consulting Group**,** 267 Kentlands Blvd. PMB # 705 North Potomac, MD 20878 USA
Phone: 301-330-5589 Fax: 301-926-7450. dihammer@msn.com
Intercultural Development Inventory (IDI)
Uses a 44-item inventory based on the Developmental Model of Intercultural Sensitivity (DMIS) to assess the extent of an individual's intercultural development along a continuum that ranges from extreme ethnocentrism to what Bennett calls "ethnorelativism." Ethnorelativism is the ability to function at a high level of relational and social involvement in a non-native culture. Developed by Drs. M.J. Bennett & M. Hammer. The IDI is a statistically reliable, valid measure of intercultural sensitivity. The IDI was constructed and tested over a 3-year time period by Mitch Hammer at American University and was piloted successfully by Milton Bennett in both corporate and educational settings. The IDI instrument and IDI analysis services are available through ICI only to those people who have completed a qualifying seminar. The 3-day seminars prepare people to explain and implement the IDI in corporate, academic, and other organizational settings.
+1 (503) 297-4622 8835 SW Canyon Lane, Portland, OR 97225
http://www.intercultural.org
Intercultural Orientation Resources (IOR)
Predictive Index (PI), Personality analysis, Voluntary checklist
http:/www.iorworld.com
Intercultural Perspective Taking instrument
Steglitz, 1993 Michigan State University
Intercultural Living and Working Inventory
Living and Working Overseas Predeparture Questionnaire: Keasley, D.J. (1998).
Intended as a Professional development tool to help individuals identify the intercultural skills that needs improvement prior to undertaking an international assignment. The ILWI can also be used in the personnel selection process to help interviewers do a more targeted selection interview by focusing on the areas of weakness and risk identified in the ILWI test results.
http://www.dfait-maeci.gc.ca/cfsi-icse/cil-cai/ilwi-ici-en.asp
The Intercultural Project
Module: Acquiring Intercultural Competence. The Interculture Project is a three-year study (1997-2000), which, within the context of students in higher education in the UK, is looking at periods of residence spent abroad. It aims to map the obstacles which hinder students' intercultural competence while there and to define how they might best be prepared and supported. http://www.lancs.ac.uk/users/interculture/mod.htm
Intercultural Readiness Check (IRC, © Intercultural Business Improvement)
The IRC is an ideal tool for assessing participants' intercultural skills in the areas of intercultural sensitivity, communication, leadership and management of uncertainty. Clients can fill in the IRC online to prepare for an assignment, a project or training. IRC licensees have full online support and client management tools. Visit our site for more information about the IRC and the next licensing course.
http://www.ibinet.nl
Intercultural Sensitivity Inventory (ICSI)
Bhawuk, D. P. S., & Brislin, R. W. (1992). "The measurement of intercultural sensitivity using the concepts of individualism and collectivism." *International Journal of Intercultural Relations,* 16(4), 413-436. Validated with 46 undergraduate and 93 graduate students. Focuses on sensitivity to individualism versus collectivism differences.
Interultural Sensitivity Index
Olsen & Kroeger, 2001
Intercultural Sensitivity Survey
Towers, K. L. (1991). *Intercultural sensitivity survey: Construction and initial validation.* Unpublished Doctoral Dissertation, University of Iowa. Validated with students.
Intercultural Specialists' Ranking
Table taken from Training for the Multicultural Manager by Pierre Casse; copyright ©1982 published by Intercultural Press. Table ranks self-understanding, understanding others, interacting with others and general skills.
International Assignment Profile. Tel. (713) 539-0669

Internationalism Scale   Lutzker, 1960
ITIM: Culture and Management Consultants   ITIM has developed a number of tools, which are unique in their precision and accuracy. They are all based on the research results of Hofstede and others, which we have translated and adapted to be of practical assistance in your real life work situation. The research results of Hofstede are used as the framework in which all other information can be neatly analyzed, stored and retrieved.   http://www.itim.org/4ab.html
Living and Working Overseas Predeparture Questionnaire   Kealey, D. J. (1988). Explaining and predicting cross-cultural adjustment and effectiveness: A study of Canadian technical advisors overseas. Hull, Quebec, Canada: Canadian International Development Agency. Developed for the Canadian International Development Agency.
Meridian Resources Associates   GlobeSmart, Meridian's leading edge, web-based tool that provides detailed knowledge on how to conduct business with people from around the world.   http://www.meridianglobal.com/demoregistration.html-   **Model of Intercultural Communication Competence**. "Further Testing", Arasaratnam, L.A. Spring 2006, in *Communication Resource Reports*. 23(2), pg.93-99. A new model of intercultural communication was proposed and empirically tested (Arasaratnam, 2004; Arasaratnam & Doerfel, 2005). The present study further tested the model and addressed limitations of the previous test. Survey data were collected from 400 participants and analyzed using regression analyses. The results mostly supported the previous model. These results plus some new findings in the relationship between empathy and intercultural communication competence are discussed.
Multicultural Counseling Awareness Scale (MCAS)   J. G. Ponterotto et al. (1991) Developed for the counseling milieu. Emphasizes beliefs.
Multicultural Counseling Inventory (MCI)   Sodowsky, G. R., Taffe, R. C., Gutkin, T. B., &Wise, S. L. (1994).
New Left Scale   Christie, Friedman, and Ross, 1969
Nipporica Associates   Use: Models (Communicating Across Difference, Four Phase Model for Leveraging Difference, Diverge/Converge Method of Decision Making), Tools (Common Ground, Group Norms, Assessment and Diagnostic Tools, Cultural Pinwheels), Skills (Paraphrasing, Remaining Objective and Involved, Red Flags, Calling Behavior), and Simulation (Ecotonos, Redundancia, Barnga) to develop their abilities to make decisions and solve problems using the expertise and insight of all concerned with the issue at hand.   http://www.nipporica.com/services.htm   **Overseas Assignment Inventory (OAI)**   A self-response questionnaire that examines 14 attitudes and attributes correlated with successful cross-cultural adjustment and performance. Used together with a behavioral interview, the OAI provides essential input to the expatriate selection process and helps expatriates raise their awareness of a number of important adaptation issues.   http://www.performanceprograms.com/pdf/oai/PDF
Objective Job Quotient System   Computer-assisted tool that provides cross culturally appropriate 360-degree feedback to evaluate and rank employee performance.
PARTNERS Program   Model program in Philadelphia, which builds on the elements of both contact theory and intercultural competence theory. Helps students to engage in positive cross-cultural experiences with same age peers across city-suburban, racial and cultural boundaries.
Perceptions of US Scale   Marion, 1980
Perceptions of Host Country Scale   Marion, 1980

| **Personal Orientation Inventory (POI)** |
| Uhes, M. J., & Shybut, J. (1971). "Personal orientation inventory as a predictor of success in Peace Corps training." *Journal of Applied Psychology*, 55(5), 498-499. Validated with 92 Peace Corps trainees. |
| Personal Cultural Perspective Profile (PCPP) - Ramsey, M. (1994). Use of a Personal Cultural Perspective Profile (PCPP) in developing counselor multicultural competence. International Journal for the Advancement of Counseling, 17(4), 283-290. Developed for the counseling milieu. 14 scales. |

| **PCAT: Peterson Cultural Awareness Test** |
| **PCSI: Peterson Cultural Style Indicator** |
| Dr. Brooks Peterson, Owner/President of Across Cultures, Inc. |
| Both of these assessment tools are accessible on-line with a password from Across Cultures, Inc. and are highly reliable and valid instruments for measuring cross-cultural effectiveness and awareness of cultural differences (i.e. individualism versus group oriented cultures). These tools are educational and relevant pre- and post- indicators of intercultural learning before/after training and also promote global business success. |

| **Prospector** |
| Spreitzer, G. M., McCall, M. W., & Mahoney, J. D. (1997). Early identification of international executive potential. *Journal of Applied Psychology,* 82(1), 6-29. |

| **Prudential Intercultural** |
| Overseas Assignment Inventory (OAI), Self-assessment tool, Behavioral analysis, Long Track Record. +1-800-257-4092 |
| www.oaionline.com |
| www.prudential.com/prm |

| **Questions, Comments, Concerns (QCC's)** This student tool monitors and evaluates progress for the day or for a current task |
| (www.netc.org/classrooms@work/classrooms/peter/assessing). |

| **Radicalism-Conservatism Scale** |
| Nettler and Huffman, 1957 |

| **SAGE** |
| Paula Caligiuri, tel: +732-828-8250, paula@caligiuri.com |

| **Schwartz Value Survey (SVS)** |
| This survey will provide information concerning the compatibility of a candidate's cultural orientations and the expected dominant cultural orientations of the target region or country of the assignment. The SVS profile may also provide information about the different value orientations with a multicultural team and their effects on the team's work. |
| http://www.imo-international.de/englisch/html/svs_info_en.htm |

| **School For International Training (SIT) YOGA form** |
| A self-assessment tool that aids students in charting their own development. It was developed by Alvino Fantini for SIT graduate students. |
| http://www.sit.edu/news/features/feature_08.html |

| **Selection Research Int'l (SRI)** |
| International Assignment Exercise (IAE), Self-assessment tool, Analysis of situational readiness. +1 (314) 567-6900 |
| www.sri-2000.com |

| **Social Distance Scale** |
| |

| **Social Interaction Scale** |
| Bogardus, 1928 |

| **Sociocultural Checklist** |
| Developed as an initial screening tool for educators in American Public schools who are concerned about the learning and behavior of a specific student from a culturally or linguistically diverse background. |

| **Success Factors Chart** |
| This chart can be a valuable tool in the selection process when evaluating candidates for intercultural assignments. |
| www.highcontext.com/Articles/srp/Chapter5EffectivenessofCr.php |

Survey of Opinion of International Competencies
Designed to elicit opinion from senior persons in selected Canadian private and public sector corporations and institutions.

Team Management Systems- TCO International
Australia. TMS categories are oriented to the work place and use non-psychological, non-hierarchical categories. They also have a lot of cross-cultural data to support their model.
A set of 10 international competencies which describe in a clear professional context what is required by highly effective operators to transfer skills from a domestic to an international context: openness, flexibility, personal autonomy, emotional resilience, perceptiveness, listening, orientation, transparency, cultural knowledge, influencing synergy.
http://www.tco-international.com/competencies.asp

Teaching Tolerance bias test and tips.
http://www.tolerance.org/hidden_bias/index.html

Test of Intercultural Sensitivity (TICS)
David E. Weldon, D. E. Carlston, A. K. Rissman, L. Slobodin, Harry C. Triandis (1975)

Tucker International www.tuckerintl.com

- **International Candidate Evaluation (ICE).** Personality analysis. Optional 360° feedback.

- **The OAI (Overseas Assignment Inventory)**- a validated assessment that predicts expatriate candidates' potential for success if sent on an international assignment. Dr. Michael Tucker is the author of the OAI. Available on-line.

- **The ICE (International Candidate Evaluation)** - a validated assessment that takes the expatriate selection process to a higher level by involving the candidates' supervisor. Available on-line.

- **The IMA (International Mobility Assessment)** - an interactive, on-line, self-assessment tool designed to help employees assess their readiness and mobility for an international assignment. Available on-line.

- **The EED (Evaluation of Expatriate Development) and the SEED (Supervisory Evaluation of Expatriate Development)** - A safety net for existing expatriates. The EED and SEED are used to evaluate expatriate adjustment to living and working in the country of assignment. Their results are incorporated into an Expatriate Evaluation and Development Guide, which is given to the expatriate to provide feedback and use as a tool to enhance their ongoing international experience.

Windham International
Windham International Cultural Model Self-assessment tool Counselor analysis
+1 (212) 647-0555
www.windhamworld.com

Window on the World
Expatriate Profile Inventory (EPS) Self-selection tool; Personality analysis
+1 (612) 338-3690
www.windowontheworldinc.com

Workstyle Patterns ™ (WSP ™) Inventory
The McFletcher Corporation. 1999.

Worldmindedness Scale
Sampson and Smith, 1957

Assessing Intercultural Competence
A Research Project of the Federation EIL

Survey Questionnaire Form
Alumni

About This Survey

This questionnaire form is part of a research project conducted by the Federation of The Experiment in International Living (FEIL), with funding provided by the Center for Social Development at Washington University in St. Louis, Missouri. This initial phase focuses on British and Swiss volunteers in service programs in Ecuador.

This survey seeks to learn about various outcomes of intercultural service experiences – the level of intercultural competence developed by volunteers, effects on their lifestyle choices, and their impact, in turn, on communities and other individuals after returning home. This information will help us better understand how participants contribute to EIL's vision and mission. Hopefully, this initial survey will eventually be expanded to include all EIL alumni worldwide.

Survey Components

There are seven parts to this form that take about 30 minutes to complete:

Part I.	About the Respondent	[37 questions]
Part II.	Personal Characteristics	[28 questions]
Part III.	Motivation and Options	(18 questions)
Part IV.	Language Proficiency	(15 questions)
Part V.	Communication Styles	(47 questions)
Part VI.	Intercultural Areas	[12 questions]
Part VII.	Intercultural Abilities	[54 questions]

Completing and Returning This Form

Fill out all Parts of this form to the best of your ability. You may fill out these Parts in any order and at different moments, but please complete all seven Parts, following the directions given for each. When complete, return the form promptly, preferably by email; otherwise, by fax or regular mail to the Research Assistant in your country.

Finally, we need your permission to use the information you provide. Be sure to read the "Informed Consent" Form that follows. This must be signed and returned along with the completed questionnaire if we are to include your data in our study.

Thank you for your help in this important effort.

Instructions: Before filling out the survey questionnaire, please first read carefully and sign this "Informed Consent" Form. This form must be returned with the questionnaire in order for us to include your comments in our study. All information will be kept confidential and no names will be used. Also print this form and keep a copy for yourself.

Title of Research Project: **Assessing Intercultural Competence**

1. You are invited to participate in a research study conducted by the Federation EIL. Your participation is strictly voluntary. Before agreeing to participate, you should know enough about it to make an informed decision. If you have any questions, please ask and be sure you are satisfied with the answers before participating.

2. The purpose of the study is to learn how international civic service programs impact the intercultural learning of participants and others. We are contacting you to learn about your experience as part of The Experiment in International Living's VIP program in Ecuador.

3. Participation in this study involves the following:

- Alumni will complete a confidential questionnaire form after program completion. Current volunteers and mentors will complete a questionnaire form at the beginning, during, and at the end of their program. Your use of the form(s) will contribute data for this study and be of eventual use by future participants worldwide.

- The **Assessing Intercultural Competence (AIC)** questionnaire form is a self-evaluation that asks about the development of your intercultural competence and communication skills. It takes approximately 30 minutes to complete.

- Interview – A percentage of those who complete the questionnaire form will be invited, if they consent, to a 1-hour interview. During the interview you will be asked questions based on the **AIC** form and your experiences in Ecuador.

- Host country mentors/supervisors will also be asked to complete this form, both on themselves and on current volunteers. This will provide an external perspective on volunteer development. Copies will be coded to preserve individual privacy.

4. There are no known risks associated with this research project other than possible discomfort with the following:

- You will be asked to be completely honest about yourself when completing the form.

- You will be asked questions about personal experiences as a volunteer or mentor in Ecuador.

5. Possible benefits from participation in this project are:

- You will have an opportunity to reflect on your experiences.

- You will contribute to knowledge about the impact of civic service programs.

- You will help to improve the program for future participants.

6. Remember, participation is voluntary. You may choose not to participate, and you may withdraw at anytime during the research project. In addition, you may choose not to answer any questions with which you are not comfortable. You will NOT be penalized in any way should you choose not to participate or to withdraw.

7. We will do everything we can to protect your privacy. As part of this effort, your identity will not be revealed in any publications that result from this study. The information in the study records will be kept strictly confidential. Individual data will be stored securely and will be made available only to persons conducting the study. No reference will be made in oral or written reports that could link you to the study.

8. If you have questions or concerns at any time about the study or the procedures, you may contact the researcher in your country, the Federation EIL office (telephone: 1 802-258-3467), or email: alvino.fantini@sit.edu..

===

A. I have read this consent form and have been given the opportunity to ask questions. I hereby grant permission to use the information I provide as data in FEIL's research project, knowing that it will be kept confidential and without use of my name. I will also retain a signed copy of this consent form for my own personal records.

B. Participant's Signature   Date

C. I am willing to be contacted for an interview (of about one hour) to discuss my experience further:

☐**Yes**   ☐**No**

D. I prefer to be interviewed

☐**in person**   ☐**by telephone**

E. I am also interested in receiving a summary of the research report when available:

☐**Yes**   ☐**No**

Please complete all questions below:

1. First name, last name

2. Email address

3. Address (street, number, city, zip code, country)

4. Telephone   Fax

5. My nationality is

6. My native language is

7. I also speak

8. I participated in a service program during (list dates and year

9. The project I participated in was (please name or describe)

10. Gender ☐Male ☐Female

11. What is your current age in years?

12. Education level (check highest level that applies)

☐No formal education ☐Elementary School ☐Secondary School

☐2-year college ☐College/University (4 years) ☐Masters ☐Doctorate

13. Occupation or Field(s) (check any that apply)

☐Student ☐Worker ☐Clerk

☐Social worker ☐Technician ☐Educator

☐Executive ☐Health Practitioner ☐Administrator

☐Other (specify)

14. My current company or organization (check any that apply)

☐Business ☐Government ☐Development ☐International Organisation

☐Health   ☐Public Service   ☐Education   ☐NGO (Non-governmental organisation)

☐Other (Specify)

15. The number of years I have been in this field/these fields is

16. Prior to your intercultural experience in Ecuador, did you have any significant intercultural experience
     outside of your country?

☐Yes   ☐No

17. If yes, where and for how long? (please specify)

18. Prior to your intercultural experience in Ecuador, did you develop any significant intercultural
     relationships?

☐Yes   ☐No

19. If yes, what type of intercultural relationships did you have?

.   ☐Friends   ☐Work colleagues   ☐Spouse   ☐Other (specify)

20. Were those relationships developed through contact at home or abroad?

21. On the whole, would you say this was a positive experience?

☐Yes   ☐No

22. Did these intercultural relationships influence in any way your decision to become a service
volunteer in Ecuador?

☐Yes   ☐No

23. If you had prior intercultural experience before going to Ecuador, had you developed any
intercultural abilities that were useful in your service experience abroad?

☐Yes   ☐No

24. If yes, list which specific intercultural abilities

25. As a result of your intercultural experience in Ecuador, did you go on to study/learn any
languages?

☐Yes   ☐No

26. If yes, list which languages

27. As a result of your intercultural experience, did you go on to pursue any related field(s) of
     study?

☐Yes ☐No

28. If yes, state which

29. As a result of your intercultural experience in Ecuador, did you develop any new intercultural relationships?

☐Yes ☐No

30. If yes, list which type:

☐Friends ☐Work colleagues ☐Spouse ☐Other (specify)

31. As a result of your intercultural experience in Ecuador, did you choose to work in any related field(s)?

☐Yes ☐No

32. If yes, state which

33. Do you currently work in an intercultural or multicultural situation where you provide education, services, or training to others?

☐Yes ☐No

34. If yes, answer the following:

(Type of work or project)

(For approximately how many people?)

(For how many years?)

35. Do you currently use any of the intercultural abilities in your life or work that were developed as a result of your service experience abroad?

☐Yes ☐No

36. If yes, list which specific intercultural abilities

37. Any other relevant information you wish to add?

(Please go on to AIC Part II)

Please answer all of the following questions. Using a scale of 0 to 5 (highest), rate yourself on each characteristic listed below by checking the number that best represents how you perceive yourself <u>in your own culture</u>. Then also rate yourself, as you believe your hosts perceived you <u>during your stay in Ecuador</u>.

<u>Perception of Self in Your Own Culture</u>

1. intolerant   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

2. flexible   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

3. patient   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

4. lacks sense of humour   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

5. tolerates differences   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

6. suspends judgment   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

7. adaptable   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

8. curious   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

9. open-minded   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

10. motivated   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

11. self-reliant   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

12. empathetic   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

13. clear sense of self   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

14. perceptive   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

15. tolerates ambiguity   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

16. other qualities you possess that are relevant to your performance in your own culture?
    (list and then rate with a number from 0 to 5)

   ☐0   ☐1   ☐2   ☐3   ☐4   ☐5

$\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

<u>How You Were Perceived in Ecuador</u>

17. intolerant $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

18. flexible $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

19. patient $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

20. lacks sense of humour $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

21. tolerates differences $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

22. suspends judgment $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

23. adaptable $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

24. curious $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

25. open-minded $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

26. motivated $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

27. self-reliant $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

28. empathetic $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

29. clear sense of self $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

30. perceptive $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

31. tolerates ambiguity $\qquad$ $\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

32. other qualities you possess that were relevant to your performance in Ecuador?
    (list and then rate with a number from 0 to 5)

$\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

$\square$0 $\square$1 $\square$2 $\square$3 $\square$4 $\square$5

(Please go on to AIC Part III)

None < - - - - > Extremely high

What was your level of interest and motivation towards the host culture?

1. before arriving in Ecuador ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

2. upon first entering the host culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

3. mid-way through the experience ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

4. at the end of the experience ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

5. after returning home ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

6. today ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

How would you characterize your motivation toward the host culture while in Ecuador?

7. sometimes wanted to return home ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

8. felt not learning very much ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

9. felt forced or obliged to adjust ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

10. to survive as best you could ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

11. desired to get along well ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

12. desired to adjust as best you could ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

13. admired hosts so much that you worked to become
as bicultural as possible ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

14. admired hosts so much that you worked to become
as bilingual as possible ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

15. After returning home, did you maintain contact with people from the host culture?

☐Yes ☐No

16. If yes, for how many years? (state number)

17. What type of contact do you now have? (check as many apply):

☐ Correspond by letter or email

☐ Speak occasionally on the telephone

☐ Exchange gifts

☐ I visit them

☐ They visit me

18. As a result of your experience, how do you feel you changed? (please comment):

(Please go on to AIC Part IV)

Mark with an (X) the one item below that best describes your Spanish language ability at the BEGINNING and at the END of your stay in Ecuador.

	BEGINNING	END
1. no ability at all	☐	☐
2. unable to function in the spoken language	☐	☐
3. able to communicate only in a very limited capacity	☐	☐
4. able to satisfy immediate needs with memorized phrases	☐	☐
5. able to satisfy basic survival needs and minimum courtesy requirements	☐	☐
6. able to satisfy some survival needs and some limited social demands	☐	☐
7. able to satisfy most survival needs and limited social demands	☐	☐
8. able to satisfy routine social demands and limited work requirements	☐	☐
9. able to communicate on some concrete topics and to satisfy most work needs	☐	☐
10. able to speak with sufficient structural accuracy and vocabulary to participate effectively in most formal and informal situations	☐	☐
11. able to speak with sufficient structural accuracy and vocabulary to discuss relevant professional areas	☐	☐
12. able to speak Spanish fluently and accurately on all levels	☐	☐
13. speaking proficiency sometimes equivalent to that of an educated native speaker, but not always able to sustain performance	☐	☐
14. proficiency equivalent to that of an educated native speaker	☐	☐

15. anything else you want to add?

(Please go on to AIC Part V)

What have you learned about styles of communicating in your own culture as contrasted with those in Ecuador? Check off your responses to the following questions in terms of how you would most likely respond in the situations cited:

1. In my own culture, I consider courtesy conventions and protocols
    a. ☐ unimportant
    b. ☐ important

2. In the host culture, I believe they consider courtesy conventions and protocols
    a. ☐ unimportant
    b. ☐ important
    c. ☐ not sure

3. When meeting people in my own culture, I think it is important to
    a. ☐ get to know each other well before getting down to business
    b. ☐ get down to business as soon as possible

4. When meeting people in the host culture, I think they consider it important to
    a. ☐ get to know each other well before getting down to business
    b. ☐ get down to business as soon as possible
    c. ☐ not sure

5. When in a conflict situation in my own culture, I prefer exchanges that are
    a. ☐ dispassionate
    b. ☐ reveal people's true feelings and emotions

6. When in a conflict situation in the host culture, I believe they prefer exchanges that are
    a. ☐ dispassionate
    b. ☐ reveal people's true feelings and emotions
    c. ☐ not sure

7. In work situations in my own culture, I prefer that information be
    a. ☐ presented by first clearly stating a purpose followed by logical and sequenced points
    b. ☐ presenting a lot of information that allows me to draw my own conclusions

8. In work situations in the host culture, I believe they prefer that information be
    a. ☐ presented first by clearly stating a purpose followed by logical and sequenced points
    b. ☐ presenting a lot of information that allows one to draw one's own conclusions
    c. ☐ not sure

9. When involved in a group task in my culture, I consider it important to
  a. ☐ first get to know all those involved
  b. ☐ first clarify the task and get to work as soon as possible

10. When involved in a group task in the host culture, I believe they consider it important to
  a. ☐ first get to know all those involved
  b. ☐ first clarify the task and get to work as soon as possible
  c. ☐ not sure

11. When faced with a task in my own culture, I prefer
  a. ☐ first to understand the big picture before working on my part
  b. ☐ to work on my part of the task without needing to know its relation to the whole

12. When faced with a task in the host culture, I believe they prefer
  a. ☐ first to understand the big picture before working on individual parts
  b. ☐ to work on parts of the task without needing to know its relation to the whole
  c. ☐ not sure

13. In my culture, I generally prefer
  a. ☐ a quiet working environment
  b. ☐ one in which there is a lot of verbal and other interaction

14. In the host culture, I believe they generally prefer
  a. ☐ a quiet working environment
  b. ☐ one in which there is a lot of verbal and other interaction
  c. ☐ not sure

15. When disagreeing in my culture, I prefer
  a. ☐ to be told directly and openly about the problem no matter the consequences
  b. ☐ not to speak openly so as not to offend anyone

16. When disagreeing in the host culture, I believe they prefer
  a. ☐ to be told directly and openly about the problem no matter the consequences
  b. ☐ not to speak openly so as not to offend anyone
  c. ☐ not sure

17. In a difficult or embarrassing situation in my culture, I prefer to
  a. ☐ avoid saying anything that will embarrass either party
  b. ☐ discuss the issue in hopes of resolving it

18. In a difficult or embarrassing situation in the host culture, I believe they prefer to
  a. ☐ avoid saying anything that will embarrass either party
  b. ☐ discuss the issue in hopes of resolving it
  c. ☐ not sure

19. When speaking to superiors about a concern in my culture, I prefer to
  a. ☐ speak directly on my own behalf
  b. ☐ express my concern through an intermediary

20. When speaking to superiors about a concern in the host culture, I believe they prefer to
  a. ☐ speak directly on one's own behalf

b. ☐ express one's concern through an intermediary
c. ☐ not sure

21. When negating someone's comment or request in my culture, I usually
    a. ☐ say so directly and unambiguously
    b. ☐ try to convey this without saying so directly

22. When negating someone's comment or request in the host culture, I believe they usually
    a. ☐ say so directly and unambiguously
    b. ☐ try to convey this without saying so directly
    c. ☐ not sure

23. When things are not right in my culture, I generally
    a. ☐ refrain from giving feedback or criticism
    b. ☐ speak my mind openly

24. When things are not right in the host culture, I believe they generally
    a. ☐ refrain from giving feedback or criticism
    b. ☐ speak their mind openly
    c. ☐ not sure

25. When discussing an issue with others in my culture, I like to
    a. ☐ be sure they understand the background and general context
    b. ☐ feel they only need to know the part that concerns them directly

26. When discussing an issue with others in the host culture, I believe they like to
    a. ☐ be sure they understand the background and general context
    b. ☐ feel they only need to know the part that concerns them directly
    c. ☐ not sure

27. When working with those in my charge in my culture, I prefer to
    a. ☐ be direct and tell them exactly what they need to do
    b. ☐ present things in a way to gain their support for the task at hand

28. When working with those in someone's charge in the host culture, I believe they prefer to
    a. ☐ be direct and tell them exactly what they need to do
    b. ☐ present things in a way to gain their support for the task at hand
    c. ☐ not sure

29. When engaged in conversation in my culture, I like to
    a. ☐ make it interesting by using nuance or innuendo
    b. ☐ tell it straight and plain

30. When engaged in conversation in the host culture, I believe they like to
    a. ☐ make it interesting by using nuance or innuendo
    b. ☐ tell it straight and plain
    c. ☐ not sure

31. When speaking with others with a "foreign" accent in my culture, I
    a. ☐ sometimes treat them differently
    b. ☐ generally treat them the same

32. When speaking with others with a "foreign" accent in the host culture, I believe they
   a. ☐ sometimes treat them differently
   b. ☐ generally treat them the same
   c. ☐ not sure

33. When foreigners speak my language, I
   a. ☐ sometimes treat them differently
   b. ☐ generally treat them the same as other native-speakers

34. When foreigners speak the host language, I believe they are
   a. ☐ sometimes treated differently
   b. ☐ generally treated the same as other native-speakers
   c. ☐ not sure

35. When speaking with people of other cultural backgrounds, I generally
   a. ☐ adjust the distance between us accordingly
   b. ☐ stand at the same distance from them as I do with people of my own culture

36. When Ecuadorians speak with others of different cultural backgrounds, I believe they generally
   a. ☐ adjust the distance between them accordingly
   b. ☐ stand at the same distance from them as they do with others of their culture
   c. ☐ not sure

37. When speaking with people of other cultural backgrounds, I generally
   a. ☐ adjust the type of physical contact I have with them accordingly
   b. ☐ make the same type of physical contact I do with people of my own culture

38. When Ecuadorians speak with people of other cultural backgrounds, I believe they generally
   a. ☐ adjust the type of physical contact they have with them accordingly
   b. ☐ make the same type of physical contact they do with people of their own culture
   c. ☐ not sure

39. When speaking with people of other cultural backgrounds, I generally
   a. ☐ adjust the type of eye contact I make with them accordingly
   b. ☐ make the same type of eye contact I do with people of my own culture

40. When Ecuadorians speak with people of other cultural backgrounds, I believe they generally
   a. ☐ adjust the type of eye contact they make with them accordingly
   b. ☐ make the same type of eye contact they do with others of their own culture
   c. ☐ not sure

41. When speaking with people of other cultural backgrounds, I am generally
   a. ☐ concerned about smells or aromas they may consider offensive
   b. ☐ don't consider smells or aromas a sensitive issue

42. When Ecuadorians speak with people of other cultural backgrounds, I believe they are generally
    a. ☐ concerned about smells or aromas others may consider offensive
    b. ☐ don't consider smells or aromas a sensitive issue
    c. ☐ not sure

43. When speaking with people of other cultural backgrounds, I generally
    a. ☐ adjust the type of gestures I use with them accordingly
    b. ☐ use the same gestures I do with people of my own culture

44. When Ecuadorians speak with people of other cultural backgrounds, I believe they generally
    a. ☐ adjust the type of gestures they use with them accordingly
    b. ☐ use the same gestures they do with others of their own culture
    c. ☐ not sure

45. When speaking with people of other cultural backgrounds, I generally
    a. ☐ adjust the pauses and overlap between our comments accordingly
    b. ☐ use the same conversational patterns I use with people of my own culture

46. When Ecuadorians speak with people of other cultural backgrounds, I believe they generally
    a. ☐ adjust the pauses and overlap between their comments accordingly
    b. ☐ use the same conversational patterns they use with others of their own culture
    c. ☐ not sure

47. Please add other comments here, if you wish

Check the number below (from 0 = Not at all to 5 = Extremely well) that best describes your situation:

During my stay in Ecuador, I established and maintained good relationships with

    1. my host family   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

    2. my host colleagues   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

    3. other host natives   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

I was able to communicate in Spanish with

    4. my host family   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

    5. my host colleagues   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

    6. other host natives   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

I was also able to communicate in English with

    7. my host family   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

    8. my host colleagues   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

    9. other host natives   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

I cooperated with others, as needed, to accomplish tasks of mutual interest with

    10. my host family   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

    11. my host colleagues   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

    12. other host natives   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

(Please go on to AIC Part VII)

Please respond to the questions in each of the four categories below, using the scale from 0 (=Not at all) to 5 (= Extremely High). <u>Mark each item TWICE</u>: First, mark with an (X) to indicate your ability at the BEGINNING of your stay in Ecuador. Then, mark the <u>same</u> item with an (X) to indicate your ability at the END of your stay. This will provide a basis for comparison BEFORE and AFTER.

Knowledge

---

1. I could cite a definition of culture and describe its components and complexities ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

2. I knew the essential norms and taboos of the host culture (e.g., greetings, dress, behaviours, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

3. I could contrast important aspects of the host language and culture with my own ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

4. I recognized signs of culture stress and some strategies for overcoming it ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

5. I knew some techniques to aid my learning of the host language and culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

6. I could contrast my own behaviours with those of my hosts in important areas (e.g., social interactions, basic routines, time orientation, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

7. I could cite important historical and socio-political factors that shape my own culture and the host culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

8. I could describe a model of cross-cultural adjustment stages ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

9. I could cite various learning processes and strategies for learning about and adjusting to the host culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

10. I could describe interactional behaviours common among Ecuadorians in social and professional areas (e.g., family roles, team work, problem solving, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

11. I could discuss and contrast various behavioural
patterns in my own culture with those in Ecuador $\quad$ □0 □1 □2 □3 □4 □5

Attitude

While in Ecuador, I demonstrated willingness to

12. interact with host culture members (I didn't avoid
them or primarily seek out my compatriots) $\quad$ □0 □1 □2 □3 □4 □5

13. learn from my hosts, their language, and their culture $\quad$ □0 □1 □2 □3 □4 □5

14. try to communicate in Spanish and behave in
"appropriate" ways, as judged by my hosts $\quad$ □0 □1 □2 □3 □4 □5

15. deal with my emotions and frustrations with the host
culture (in addition to the pleasures it offered) $\quad$ □0 □1 □2 □3 □4 □5

16. take on various roles appropriate to different
situations (e.g., in the family, as a volunteer, etc.) $\quad$ □0 □1 □2 □3 □4 □5

17. show interest in new cultural aspects (e.g., to
understand the values, history, traditions, etc.) $\quad$ □0 □1 □2 □3 □4 □5

18. try to understand differences in the behaviours,
values, attitudes, and styles of host members $\quad$ □0 □1 □2 □3 □4 □5

19. adapt my behaviour to communicate appropriately in
Ecuador (e.g., in non-verbal and other behavioural
areas, as needed for different situations $\quad$ □0 □1 □2 □3 □4 □5

20. reflect on the impact and consequences of my
decisions and choices on my hosts $\quad$ □0 □1 □2 □3 □4 □5

21. deal with different ways of perceiving, expressing,
interacting, and behaving $\quad$ □0 □1 □2 □3 □4 □5

22. interact in alternative ways, even when quite different
from those to which I was accustomed and preferred $\quad$ □0 □1 □2 □3 □4 □5

23. deal with the ethical implications of my choices (in
terms of decisions, consequences, results, etc.) $\quad$ □0 □1 □2 □3 □4 □5

24. suspend judgment and appreciate the complexities
of communicating and interacting interculturally $\quad$ □0 □1 □2 □3 □4 □5

Skills

---

25. I demonstrated flexibility when interacting with
persons from the host culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

26. I adjusted my behaviour, dress, etc., as appropriate,
to avoid offending my hosts ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

27. I was able to contrast the host culture with my own ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

28. I used strategies for learning the host language and
about the host culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

29. I demonstrated a capacity to interact appropriately in a
variety of different social situations in the host culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

30. I used appropriate strategies for adapting to the host
host culture and reducing stress ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

31. I used models, strategies, and techniques that aided
my learning of the host language and culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

32. I monitored my behaviour and its impact on my
learning, my growth, and especially on my hosts ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

33. I used culture-specific information to improve my
style and professional interaction with my hosts ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

34. I helped to resolve cross-cultural conflicts and
misunderstandings when they arose ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

35. I employed appropriate strategies for adapting to
my own culture after returning home ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

Awareness

While in Ecuador, I realized the importance of

36. differences and similarities across my own and
the host language and culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

37. my negative reactions to these differences (e.g.,
fear, ridicule, disgust, superiority, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

38. how varied situations in the host culture required

modifying my interactions with others	☐0	☐1	☐2	☐3	☐4	☐5

39. how host culture members viewed me and why   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

40. myself as a "culturally conditioned" person with personal habits and preferences   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

41. responses by host culture members to my own social identity (e.g., race, class, gender, age, etc.)   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

42. diversity in the host culture (such as differences in race, class, gender, age, ability, etc.)   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

43. dangers of generalizing individual behaviours as representative of the whole culture   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

44. my choices and their consequences (which made me either more, or less, acceptable to my hosts)   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

45. my personal values that affected my approach to ethical dilemmas and their resolution   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

46. my hosts' reactions to me that reflected their cultural values   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

47. how my values and ethics were reflected in specific situations   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

48. varying cultural styles and language use, and their effect in social and working situations   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

49. my own level of intercultural development   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

50. the level of intercultural development of those I worked with (other program participants, hosts, co-workers, etc.)   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

51. factors that helped or hindered my intercultural development and ways to overcome them   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

52. how I perceived myself as communicator, facilitator, mediator, in an intercultural situation   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

53. how others perceived me as communicator, facilitator, mediator, in an intercultural situation   ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

54. Is there anything else you would like to add?

(End of survey questionnaire. If working by email, be sure to copy this document and save before closing. Then return it as an attachment. Otherwise, you may wish to make a photocopy for yourself and fax or mail the original to the Research Assistant in your country. Thank you.)

Instructions: Before filling out the survey questionnaire, please first read carefully and sign this "Informed Consent" Form. This form must be returned with the questionnaire in order for us to include your comments in our study. All information will be kept confidential and no names will be used. Also print this form and keep a copy for yourself.

Title of Research Project: **Assessing Intercultural Competence**

1. You are invited to participate in a research study conducted by the Federation EIL. Your participation is strictly voluntary. Before agreeing to participate, you should know enough about it to make an informed decision. If you have any questions, please ask and be sure you are satisfied with the answers before participating.

2. The purpose of the study is to learn how international civic service programs impact the intercultural learning of participants and others. We are contacting you to learn about your experience as part of The Experiment in International Living's VIP program in Ecuador.

3. Participation in this study involves the following:

- Alumni will complete a confidential questionnaire form after program completion. Current volunteers and mentors will complete a questionnaire form at the beginning, during, and at the end of their program. Your use of the form(s) will contribute data for this study and be of eventual use by future participants worldwide.

- The **Assessing Intercultural Competence (AIC)** questionnaire form is a self-evaluation that asks about the development of your intercultural competence and communication skills. It takes approximately 30 minutes to complete.

- Interview – A percentage of those who complete the questionnaire form will be invited, if they consent, to a 1-hour interview. During the interview you will be asked questions based on the **AIC** form and your experiences in Ecuador.

- Host country mentors/supervisors will also be asked to complete this form, both on themselves and on current volunteers. This will provide an external perspective on volunteer development. Copies will be coded to preserve individual privacy.

4. There are no known risks associated with this research project other than possible discomfort with the following:

- You will be asked to be completely honest about yourself when completing the form.

- You will be asked questions about personal experiences as a volunteer or mentor in Ecuador.

5. Possible benefits from participation in this project are:

- You will have an opportunity to reflect on your experiences.

- You will contribute to knowledge about the impact of civic service programs.

- You will help to improve the program for future participants.

6. Remember, participation is voluntary. You may choose not to participate, and you may withdraw at anytime during the research project. In addition, you may choose not to answer any questions with which you are not comfortable. You will NOT be penalized in any way should you choose not to participate or to withdraw.

7. We will do everything we can to protect your privacy. As part of this effort, your identity will not be revealed in any publications that result from this study. The information in the study records will be kept strictly confidential. Individual data will be stored securely and will be made available only to persons conducting the study. No reference will be made in oral or written reports that could link you to the study.

8. If you have questions or concerns at any time about the study or the procedures, you may contact the researcher in your country, the Federation EIL office (telephone: 1 802-258-3467), or email: alvino.fantini@sit.edu..

==

A. I have read this consent form and have been given the opportunity to ask questions. I hereby grant permission to use the information I provide as data in FEIL's research project, knowing that it will be kept confidential and without use of my name. I will also retain a signed copy of this consent form for my own personal records.

B. Participant's Signature   Date

C. I am willing to be contacted for an interview (of about one hour) to discuss my experience further:

☐**Yes**   ☐**No**

D. I prefer to be interviewed

☐**in person**   ☐**by telephone**

E. I am also interested in receiving a summary of the research report when available:

☐**Yes**   ☐**No**

Appendix I: Bibliographies

A. On Intercultural Communicative Competence

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Language: Its Cultural and Intercultural Dimensions*

Alvino E. Fantini

The Goal of This Special Volume

If educators in the language and intercultural fields had a shared goal, it would certainly be the development of intercultural communicative competence (ICC, or intercultural competence for short). A special issue of the *International Journal of Intercultural Relations (IJIR)* (Martin, 1989) and a more recent endeavor (Wiseman & Koester, 1993) attempted to gather studies on just this topic. Although many aspects of ICC competence are presented, three principal themes emerge:

1. the ability to establish relations
2. the ability to communicate with minimal loss or distortion
3. the ability to achieve or attain a level of compliance among those involved

Stated this way, these abilities are desirable, if not altogether necessary, for everyone everywhere. Not only are these aspects part of "intercultural relations," they are also germane to "interpersonal relations." What complicates matters at the intercultural level, however, is that when interacting with individuals across cultures, we share fewer and fewer commonalities while other variables increase:
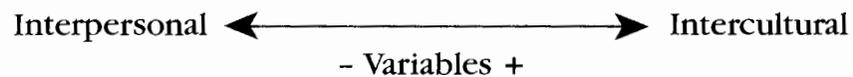
Interpersonal ⟵————————⟶ Intercultural
\- Variables +

Most notable are the variables that are presented by differences in languages, cultures, and world views that mediate our interaction. For this reason, both language educators and interculturalists share a role in expanding and developing native competence into intercultural competence for use in a wider arena.

A goal of intercultural competence, then, requires insights drawn from both language and intercultural areas. With rare exception (see Ting-Toomey & Korzenny, 1989), however, interculturalists often overlook (or leave to language teachers) the task of developing language competence, just as language teachers overlook (or leave to interculturalists) the task of developing intercultural abilities. This, despite wide acknowledgment that language and culture are dimensions of each other, interrelated and inseparable. Language, in fact, both reflects and affects one's world view, serving as a sort of road map to how one perceives, interprets and thinks about, and expresses one's views of the world. This intertwining invites a fresh look at how we conceptualize what is meant by world view, its components, and their interrelationships; and how language and culture mediate (inter)cultural processes.

Stated this way, ICC is clearly also a goal of several other kindred groups. It is the ardent concern of those laboring in bilingual education, multicultural education, ethnic heritage and ethnic revival education, foreign and second language education, and international and global education. All strive to develop the awareness, attitudes, skills, and knowledge (A+ASK) that take one beyond one's native paradigm while grappling with another that is intrinsically and provocatively different.

Linguistics and the Intercultural Field

Because linguistics predates the intercultural field, it has had many more years to develop concepts about language and language use, concepts that can be helpful in informing language educators and interculturalists about their own work. Surprisingly, too few interculturalists have linguistics as part of their formation; more surprising still is to find interculturalists—and some ESOL language educators—without proficiency in a second language. More than the actual attainment of proficiency is the fact that without a second language experience, they have not grappled with the most fundamental paradigm of all—language, and the benefits that derive from this process. For all of the research and concepts *about* other cultures and

world views, the monolingual ESOL teacher or interculturalist engages mostly in intellectualized endeavors when concepts are not also accompanied by *direct* experiences of other cultures and languages. Without an alternative form of communication, we are constrained to continue perception, conceptualization, formulation, and expression of our thoughts from a single vantage point. Despite our ability to discuss ad infinitum intercultural concepts in our own tongue, our experiences remain vicarious and intellectualized, lacking multiple perspectives, which Fishman (1976) characterized as ". . . monocular vision . . . which can lead to narrow smugness and a smug narrowness."

Because language is considerably more tangible and easier to document than culture, linguists are often better able to analyze and understand their data. Yet, much of what is gleaned from a linguistic perspective about languages informs our understanding of culture. Because language reflects and affects culture, and because both languages and cultures are human inventions, it is not surprising this should be so. A linguistic concept illustrating this point and widely used in the intercultural field (cf., Gudykunst & Nishida, 1989) is the notion of *etic* and *emic* perspectives (seeing from the outside as a foreigner vs. seeing from the inside as a native). The utility of linguistic insight to intercultural thought is perhaps best supported in the works of Edward Hall and may account for his proposition that "culture *is* communication" (Hall, 1973, p. 97) just as we might add that, "communication *is* culture."

When analyzed further, the depth of this simple comment is even more apparent. It is often said that the anthropoid is transformed into a human being through language acquisition. Language, that is, our total communicative ability, allows us to develop "human" qualities by learning from vicarious and symbolic (as well as direct) experiences, to help formulate our thoughts, and to convey them to someone else. Without language, none of this is possible. Put another way, communicative ability allows culture development through interaction and communication with other individuals. Language serves as the construct that aids cultural development.

Studies of wolf and feral children, as well as those of older adults raised in isolation, attest to the incredible constraints that lack of any communication system exerts on their development as human beings (e.g., Brown, 1958; Curtiss, 1977; Lane, 1976; Rymer, 1993; Schaller, 1991). But for those

undergoing "normal" development, language affects and reflects culture just as culture affects and reflects what is encoded in language. Although language and culture do not perfectly mirror each other, a dynamic tension nonetheless exists between the two. Whorf and Piaget observed such influences, although each emphasized a different starting point (Piaget in Spencer Pulaski, 1971; Steinfatt, 1989; Whorf, 1956).

A Language-Culture Paradigm

A linguistic construct that depicts how language exteriorizes one's perceptions of the world (as it helps in turn to develop one's internalized view) is the following input-output framework:

How Language Exteriorizes Perceptions

Interlocutor 1	(external world)	Interlocutor 2
INPUT	selective perception	**OUTPUT**
	formulation of concepts/thoughts	↑
	semantic clusters	
	morphology and syntax	
↓	phonology/graphemes/signs/etc.	
OUTPUT ————————————————→		**INPUT**
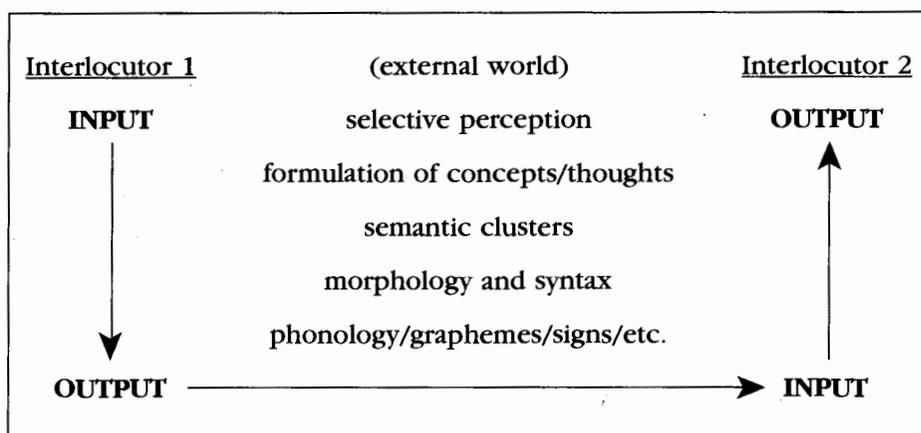
To elaborate further on this model, we find ourselves in a given context (external world). However, each individual (in accordance with one's language, culture, and experiences) selectively attends to (i.e., perceives) certain aspects of that context. Perceptions (apprehended through the various senses) are formulated into concepts or thoughts, essentially a mental process. However, communication of one's thoughts to another person requires reformulation of thought into tangible manifestations (in accordance with one's available language systems). Thoughts are "reinterpreted" while grouped by semantic features (which eventually become

words or signs) when shaped (i.e., given morphological form) and ordered sequentially (because language can only be conveyed linearly; that is, one word placed after another in accordance with the available syntactic system), couched within existing symbols (sounds, script, gestures, and so forth), and then expressed physically. The mental aspect of this process is what Noam Chomsky termed *competence*, while the physical expression is one's *performance* (corresponding to deep and surface structures).

Whereas one gathers input through perception, one's expression through tangible symbols provides the output. Input and output are interconnected within each speaker through mental processes that are mediated at both deep and surface levels by the particular language of the speaker. Language symbols, however, provide the "substance" that allows thought to be exteriorized.

Assuming two interlocutors share a similar language-culture background, output from the first provides comprehensible input for the second. In this way, they can alternately reverse the process during dialogue, at times moving from perception to thought to expression (from input to output); and at others, receiving someone else's symbolic output as input. The process is then reversed to create a facsimile of the other's mental representations (providing another way of experiencing and "knowing"). However, this process of converting perception to thought, and thought to language, necessarily requires breaking down and fragmenting holistic experience in accordance with the word categories available in one's own tongue because each language system consists of discrete units, conveyed one symbol at a time.

In this way, language serves as a primary classificatory system, segmenting and fragmenting our notions about the world while also grouping and combining word categories, ranging from wider classifications to narrower specifications based on semantic criteria that are clustered and form their meaning. Moreover, words cohere in hierarchies (from general to specific) with other words sharing many of the same semantic features (Anglin, 1970, 1995), whereas hierarchies mesh into hetararchies (a hierarchy of hierarchies). As we learn our native tongue, we learn to generalize and specify about the things of the world as we encode concepts into the words of language, just as the words of language in turn lead us to concepts.

More intriguing still is to recognize that each language-culture establishes its own hetararchy. Hall (1973) says as much when he points out that "there is no necessary connection between these symbolizations and what occurred. Talking is a highly selective process . . . highlighting some things at the expense of some other things" (pp. 97–98). He alludes, of course, to language-thought connections as arbitrary convention or conventionalized arbitrariness, a concept advanced a century ago by Saussure (1961). Yet, once the relationship is established, it remains rather fixed. This relationship between experience, thought, and expression, then, speaks to how language and culture mediate world view, serving as our most fundamental paradigm.

Language Unawareness

Why is it then that we take language for granted, unaware that our native tongue is not merely a "neutral" communication system, but a pervasive medium that directly influences every aspect of our lives? It may be because we seldom need to reflect on our use of language; it has been there for as long as we can remember. And therein lies the power of a different cultural experience. While providing a chance to learn about another way of life, it provokes even more questions about one's own language, culture, and world view.

By 5 years of age, children have already become effective members of their culture, displaying amazing language ability. They use this ability to explore, to learn, to communicate, and to formulate simple and sometimes very profound questions. Unaware of their own accomplishments—mastery of complex patterns of sounds (or signs), forms, and syntax—children acquire their native tongue unthinkingly, its acquisition incidental to their need to perform all that they do with language (Fantini, 1985).

Moreover, language is species-specific. Animals do not acquire language; only humans do. All human children everywhere develop speech—with ease, untutored, and in similar stages. Yet, the language paradigm is our most basic metaphor because word creations substitute for the thing signified. As we master words, we often fail to distinguish between verbal symbols and the reality for which they stand. But words can only evoke conceptually what is meant, thereby providing vicarious mental experiences for speaker and hearer. Once acquired, words have the power to

mediate what we think, say, and do. Through language, we have the power to recreate events experienced, but also to talk of things we "know" only indirectly through symbols. Language aids (and sometimes limits) imagination, fantasy, the make-believe. Real or imagined, language can bring into existence even that which may not exist at all. And once experienced, directly or indirectly, language becomes a repository for our collective human memory—or at least for the memory of those who share the same tongue—generation after generation.

Language—A Two-Edged Sword

Language is a double-edged sword: Language communicates, but it also excommunicates. That is, it includes only those who share the system; others are excluded. Likewise, language both liberates and constrains. Our ability to symbolize, for example, allows us to move freely, albeit conceptually, through time and space. We can recall and tell of things past, or project into the future, merely by uttering words. So great is our faith in words that we can viscerally experience the "reality" of something we never experienced directly at all, whether in the past or the future. Yet, there is no way to retrieve the past nor ensure the future; we can only symbolize about them while we remain always only in the present moment and space.

Just as language conveys thoughts and experiences, it can also constrain and contradict them. Through language we learn, for example, that things are not always what they seem. In fact, much of what we learn and "know" we really do not "know" at all—that is, directly. Knowledge is tremendously augmented through language use. Much of schooling and other learning in life is accomplished through language, expanding the limits of what we can know through direct experience alone. Language permits contemplating the impossible and exploring the unfathomable. We talk about concepts as difficult and as abstract as "death," for example, which we can never know directly, at least not in life. It is difficult to imagine what life might be like without our human ability to symbolize, just as it is difficult to imagine how we might think or know differently if we spoke a language other than our native tongue, or in addition to it.

Language as Communicative Competence

By giving tangible expression to thought, language enables communication with others. Although speech signals are often part of communicative ability, there are other forms as well—written symbols, signed language, and other means. Whichever we use, these are usually combined, forming several interrelated systems:

- a linguistic component (sounds, signs and/or graphemes, forms, and grammar of language)
- a paralinguistic component (tone, pitch, volume, speed, and affective aspects)
- an extralinguistic component (nonverbal aspects such as gestures, movements, grimaces)
- when context is considered, a sociolinguistic dimension (a repertoire of styles, each appropriate for different situations)

All are mastered in overlapping stages as part of one's native competence. Understanding these multiple dimensions and their interrelatedness elucidates what is involved when developing competence in a second or third system.

During the past quarter of a century, the notion of *communicative competence* has increasingly commanded the attention of language teachers and interculturalists alike. For language teachers, it suggests that teaching "language" means more than the linguistic (i.e., grammar) component alone. In practice, however, linguistic considerations often continue to preempt the major portion of time in classroom teaching. For interculturalists, on the other hand, a common approach to communicative competence includes culture-specific ethnographic studies based on the work of Hymes' (1972) framework (cf. Carbaugh, 1990); as well as attempts to extend this sociolinguistic framework to intercultural interaction (cf. Collier, 1989). In these endeavors, however, the language component is often superseded by a focus on the communicative rules of interaction.

The term, nonetheless, signifies the whole and helps remind us about all aspects of the communication process. In a similar vein, language and culture may also require a broader label, a superordinate term that connotes and ensures their inseparability. The term *linguaculture* has served this purpose in my own work; and recently, another writer proposed the word *languaculture* (Agar, 1994). Both reflect attempts to link the

inextricable phenomena of language and culture conceptually and operationally.

Language and World View

Language, that is, communicative competence (our expanded definition of language), reflects and reinforces a particular view we hold of the world. In linguistic terms, the influence of language on culture and world view is called *language determinism and relativity*; that is, the language we acquire influences the way we construct our model of the world (hence, determinism). And if this is so, other languages convey differing visions of that same world (relativity). This long debated theory, known as the Sapir-Whorfian hypothesis, raises intriguing issues related to cross-cultural effectiveness (Steinfatt, 1989; Whorf, 1956). To this, Hall (1976) adds: "Man is the model-making organism par excellence .... grammars and writing systems are models of language," while cautioning that "all models are incomplete. By definition, they are abstractions and leave things out" (pp. 10–11).

How effectively and appropriately can an individual behave in an intercultural context with—or without—ability in the target language? Notions of "effectiveness" and "appropriateness" suggest two views of the issue. Whereas effectiveness is often a judgment from one's own perspective, appropriateness is based on judgments made from the host's perspective. Although communication across cultures may occur in one's own language (especially where English or another dominant language is involved), there is a qualitative difference between communicating in one's own language and in the language of one's hosts. Whichever the case, second language (L2) proficiency is critical to functioning effectively and appropriately in cross-cultural situations, plus the added benefit that exposure to a second linguaculture (LC2) affords an opportunity to develop a different or, at least, an expanded vision of the world. Needless to say, developing a LC3 or LC4 is even better in that it demands reconfiguring polarizations that sometimes occur in the mind of bilingual-bicultural individuals.

The following illustration delineates how components of each linguaculture form a cohesive world view and how world views differ from each other:

Use/Pragmatics
Speakers and their
sociocultural context

WV2

WORLD
(Cosm

WV3

Form/Symbol Systems ←————→ **Meaning/Semantics**
- linguistic component
- paralinguistic component
- extralinguistic component (nonverbal)
- sociolinguistic component
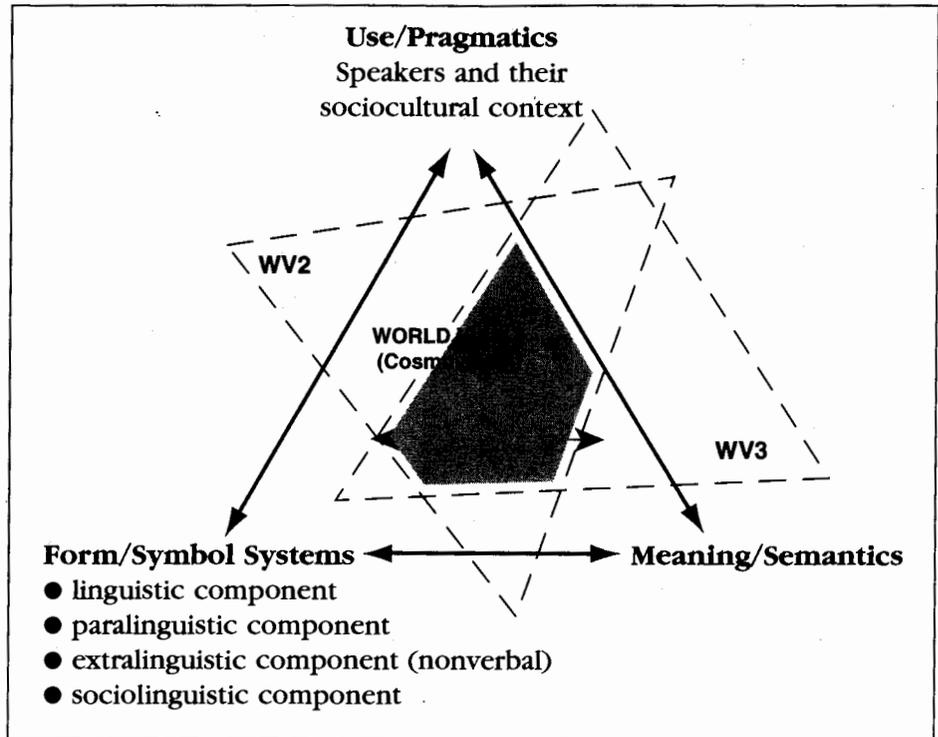
These interrelated components form the basis for each world view construct, but because they vary in detail from culture to culture, they result in a differing realization of the world for each group of speakers. This explains why developing a LC2 (i.e., becoming bilingual and bicultural) involves more than mastery of language as tool (the surface features), but grasping how the components themselves are reconfigured. The result is a transformation that affects one's view of the world, changing and expanding it. Although each world view differs (in particular aspects), the shaded areas where triangles overlap suggest aspects shared by all human beings (universals). Despite the marvelous diversity and creativity across the linguacultures of the world, the overlap hints at the existence of universals across all, an aspect that researchers have begun to investigate more

seriously in recent years. These universals may result from our common humanity, ensured by similar biological and physical possibilities and constraints.

Success with our native linguaculture (LC1), unfortunately, does not always ensure equal success with a LC2. In fact, an individual's LC1 is often the biggest impediment to acquiring a second. Establishment of one paradigm, especially in adult learners, commonly prevents developing a second, at least not without serious question, deep scrutiny, and reflection, unlike in young children raised bilingually and biculturally (Fantini, 1985). For older individuals, developing intercultural competence comes with a cost, with challenges, shocks, and reservations; and as anyone who has undergone an intercultural experience knows, the choices we make bear consequences, for ourselves and for those with whom we interact (Adler, 1976).

The Potential— Transcending

Developing intercultural competence for ourselves and for others is a shared challenge—for language educators and interculturalists alike—but its attainment promises rewards. Intercultural competence offers the possibility of transcending the limitations of one's singular world view. "If you want to know about water, don't ask a goldfish" is a frequent quote heard among interculturalists. Those who have never experienced another culture nor labored to communicate through a second language, like the goldfish, are often unaware of the milieu in which they have always existed.

Contact with other world views can result in a shift of perspective, along with a concomitant appreciation for the diversity and richness of human beings. This paradigm shift is the kind that one writer portrayed as an historic revolution, one that occurs in the head and the mind, as personal transformation and "change from the inside out" (Ferguson, 1980, pp. 17–20).

As language educators, we may indeed have a significant role in that revolution. A concern with cross-cultural effectiveness and appropriateness—coupled with second or foreign language development—will, I hope, lead beyond tolerance and understanding to a genuine appreciation of others. For this to happen, we need to develop the awareness, attitudes, skills, and knowledge that will make us better participants on a local and

global level, able to understand and to empathize with others in new ways. Exposure to more than one language, culture, and world view, in a positive context, offers such a promise.

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How Not to Be a Fluent Fool: Understanding the Cultural Dimension of Language*

Milton J. Bennett

Many students (and some teachers) view language only as a communication tool—a method humans use to indicate the objects and ideas of their physical and social world. In this view, languages are sets of words tied together by rules, and learning a foreign or second language is the simple (but tedious) process of substituting words and rules to get the same meaning with a different tool.

This kind of thinking can lead to becoming a "fluent fool." A fluent fool is someone who speaks a foreign language well but doesn't understand the social or philosophical content of that language. Such people are likely to get into all sorts of trouble because both they themselves and others overestimate their ability. They may be invited into complicated social situations where they cannot understand the events deeply enough to avoid giving or taking offense. Eventually, fluent fools may develop negative opinions of the native speakers whose language they understand but whose basic beliefs and values continue to elude them.

To avoid becoming a fluent fool, we need to understand more completely the cultural dimension of language. Language does serve as a tool for communication, but in addition it is a "system of representation" for perception and thinking. This function of language provides us with verbal categories and prototypes that guide our formation of concepts and categorization of objects; it directs how we experience reality.

Language and Experience

A memorable statement of language representing experience was made by Whorf (1956):

> We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is represented in a kaleidoscopic flux of impressions which has been organized in our minds—and this means largely by the linguistic systems in our minds. (p. 213)

In this statement, Whorf advances what has come to be called the "strong form" of the Whorf hypothesis: Language largely determines the way in which we understand our reality. In other writings, Whorf takes the position that language, thought, and perception are interrelated, a position called the "weak hypothesis."

In either case of the Whorf hypothesis, the implication for language teachers is clear: Language teaching is also reality teaching. The instruction that foreign and second language teachers provide in linguistic construction necessarily includes guidelines on how to experience reality in a different way.

I was an ESOL instructor in the Micronesian islands of Truk when I first noticed this other dimension of language teaching. My primary school class was doing well in substituting color names in the sentence: "I see a _____ ball" in response to pictures of different colored balls. But when I showed them the blue ball, the pattern became garbled. The same thing happened when I showed the green ball. The students could pronounce the words, but they couldn't recognize the difference between these two colors. Further investigation revealed that native speakers of Trukese have only one word, *araw*, to refer to both blue and green colors. *Araw* is the response to either question, "What color is the sea?" or "What color is the grass?" While teaching these students English, I was also teaching them how to experience something (the difference between blue and green) that they did not experience using their own language. (For research on the topic of naming colors, see Kay & Kempton, 1984.)

Language and the Classification of Objects

Another example of how various languages direct different experiences of reality is found in how objects and space are represented. American English has only one way to count things (one, two, three, etc.), whereas Japanese and Trukese each have many different counting systems. In part, these systems classify the physical appearance of objects. For instance, in Trukese one (long) thing is counted with different words from one (flat) thing or one (round) thing. We could imagine that the experience of objects in general is much richer in cultures where language devotes attention to subtle differences in shape. Indeed, Japanese aesthetic appreciation of objects also seems more elaborate than that of Americans, whose English language lacks linguistic structures to represent shapes in its counting system.

In addition, both Japanese and Trukese count people with a set of words different from all others used for objects. We might speculate that research on human beings that quantifies behavior "objectively," so common in Western cultures, would not arise as easily in cultures where people were counted distinctly.

In American English, things can be either *here* or *there*, with a colloquial attempt to place them further out *over there.* In the Trukese language, references to objects and people must be accompanied by a location marker that specifies their position relative to both the speaker and the listener. A pen, for instance, must be called *this* (close to me but away from you) pen, *this* (midway between us) pen, *that* (far away from both of us but in sight (pen), or *that* (out of sight of both of us) pen. Again, we may assume that Trukese people experience "richer" space than do Americans, whose language does not provide as many spatial boundary markers and for whom space is therefore more abstract.

Language in Social Relations

The experimental evidence available clearly supports a Whorf effect in social perception. People's percepts of social events and situations, social relations, roles, and even their own behavior are distinctively in keeping with the different conceptual structures of their languages (Fisher, 1972, p. 99).

Perhaps the simplest and best known examples are linguistic differences in status markers. Thai, Japanese, and various other Asian languages have elaborate systems of second person singular (*you*) words that indicate the

status of the speaker relative to the listener. In Thai, there are also variable forms of *I* to indicate relative status. Thus, *I* (relatively lower in status) may be speaking to *you* (somewhat higher in status) or to *you* (much higher in status), using a different form of *I* and *you* in each case. It seems apparent that cultures with languages that demand recognition of relative status in every direct address will encourage more acute experience of status difference than does American culture, where English provides only one form of *you*. European cultures, most of whose languages have two forms of *you*, indicating both status distinctions and familiarity, may represent the middle range of this dimension. Europeans are more overtly attentive to status than are Americans, but Europeans are no match for Asians in this regard.

Language Structure as a Model for Thinking

Thus far we have used semantic examples to examine the influence of language on thought. To complete the case for the Whorf effect, we should briefly consider the impact of the syntactic structure of language on thinking. Two aspects of linguistics, forms of verb tense and subject/predicate structure, yield evidence of cultural representation in thought.

The Trukese language lacks an elaborate future tense, and Trukese people may be observed living more in the present than planning for the future. For instance, arrangements for future events such as meetings or boat trips are always tentative, when they are made at all. It may be an overstatement to say that the lack of a future tense dictates present-orientation, but Whorf (1956) made a similar observation about the Hopis, whose language also lacks a future tense. The Hopi people use statements of intentions to refer to future events; and Hopi behavior, like Trukese, displays qualities of present-orientation. Americans, using English with its far more developed future tense, aim toward the near future, stress planning, and project the future in making decisions.

Speakers of English are also forced by the subect-verb-object syntactic form to constantly represent causality. When there is a predicate in the language but no subject, the structure of English requires that the speaker assume one. The word *it* often suffices for the missing subject, as in, *It happened one night*. The implication is that "happenings" do not simply occur on their own (as they can in Japanese, for instance); there is something (*it*) behind them.

In its conception of action and events, English is an actor-action-result model, and tends to suggest that perception of this universe and what happens in it. The actor-action-result pattern is very useful for conceptualizing mechanics, business and much of science. It suggests the question "What caused that?" or "What effect will this have on the end result?" (Fisher, 1972, p. 120)

We can conclude that an imposing array of assumptions, values, and linguistic features of English predispose Americans to interpret events in the world as lineal chains of causes and effects. In contrast, other languages (such as Chinese) predispose their speakers toward perceiving complementary relationships.

Fluency Without Foolishness

To avoid turning out fluent fools, language teachers can be more deliberate in helping students learn to experience reality in a new way. Using a "culture-contrast" approach may be useful in this regard, including the following steps:

1. Inform students about how their native language is related to basic values, beliefs, thought patterns, and social action in their own cultures. This may be easier to do with Japanese students than with others because descriptions of Japanese culture already are couched in terms of linguistic concepts (e.g., *tatemai* or *wa*).
2. Compare native language-culture patterns to those of the new language-culture. Look especially for concepts and structures in the new language that do not exist in the native language because they provide keys to shifting experience along lines provided by the acquired language.

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