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HIGHER EDUCATION COLLABORATION

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CANADA, AND THE UNITED STATES

WORKING PAPER NO. 11

GLOBALIZATION AND
21ST CENTURY COMPETENCIES:
CHALLENGES FOR NORTH
AMERICAN HIGHER EDUCATION

BY

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Western Interstate Commission for Higher Education

The Western Interstate Commission for Higher Education (WICHE) is a public interstate agency established to promote and to facilitate resource sharing, collaboration, and cooperative planning among the western states and their colleges and universities. Member and affiliate states include Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, North Dakota, Oregon, South Dakota, Utah, Washington, and Wyoming.

In 1993, WICHE, working in partnership with the Mexican Association for International Education (AMPEI), developed the U.S.-Mexico Educational Interchange Project to facilitate educational interchange and the sharing of resources across the western region of the U.S. and with Mexico. In 1995, the project began a trilateral focus which includes Canada, with the goal of fostering educational collaboration across North America. In 1997, the project changed its name to the "Consortium for North American Higher Education Collaboration" (CONAHEC). The "Understanding the Differences" series was developed as a resource for the initiative and was created under the direction of WICHE's Constituent Relations and Communications and Policy and Information Units. CONAHEC's Web site is located at <http://conahec.org>.

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PREFACE

Regional trends in North America are moving rapidly and strongly toward greater integration of the economies of Canada, Mexico, and the United States. However, important issues that need to be addressed in higher education systems have for the most part been overlooked. But are our higher education systems adequately preparing students who are qualified to work in the new regional and international context? CONAHEC (the Consortium for North American Higher Education Collaboration) has attempted to fill some of the gaps in information, analysis, and discussion with a research series comparing various aspects of higher education in Canada, Mexico and the United States.

Increasing globalization presents new opportunities and challenges for institutions of higher education. The need for colleges and universities to prepare students with competencies appropriate for the 21st century has become increasingly clear and urgent. In today's world, everyone needs the abilities that will ensure "effective and appropriate" interactions for dealing with people from other cultures. This is as true for dealing across ethnic groups within the same country as it is for interacting across national boundaries. Today, in addition to academic and professional development, educational institutions also need to prepare students in intercultural competencies.

Globalization and 21st Century Competencies: Challenges for North American Higher Education is the eleventh in a series of reports that analyze educational practice and policy in Canada, the United States, and Mexico. Principal author and editor of the paper is Alvino Fantini of School for International Training, USA; with co-authors Fernando Arias-Galicia of the Universidad Nacional Autónoma de México, Mexico; and Daniel Guay of the Université Laval, Canada. The paper was written to serve as a basis for the discussions at CONAHEC's February 7-10, 2001 Seventh North American Higher Education Conference, hosted by the San Diego Community College District.

The CONAHEC series of reports, entitled *Understanding the Differences*, was initiated in 1994 to highlight both the differences and similarities between the higher education systems of North America. It was undertaken with the encouragement of two officers of The Ford Foundation: Norman Collins, the former Representative for the Office for Mexico and Central America; and Alison Bernstein, Vice President of Education, Arts, and Culture. WICHE and CONAHEC hope that this series will foster improved understanding of significant higher education issues in Canada, Mexico, and the United States, promote meaningful discussions among higher education leaders and policymakers, and lead to new cooperative efforts to increase educational opportunities across North America. CONAHEC's Web site (<http://conahec.org>) posts a complete listing of the series.

Thanks are expressed to Dr. Patrick Moran, a colleague and faculty member of the Department of Language Teacher Education, School for International Training, Brattleboro, Vermont, for his careful reading of the manuscript and helpful comments. We also thank Francisco Marmolejo for managing the project, Margo Stephenson for her coordination of the authors and translators, Candy Allen for graphics support, Laurie Klusman for her assistance in the layout of the final manuscripts, and Mary George for her copy-editing services.

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And, of course, we thank the trinational team of authors of this working paper who freely gave of their time to share their expertise with others. The authors eagerly worked through differences in perspective and logistical obstacles in the spirit of true cross-border cooperation and exchange, as should characterize a project of this nature. We hope their efforts will inspire other researchers to pursue future North American collaboration.

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ABSTRACT

As we enter the next millennium, increasing globalization presents new opportunities and challenges for institutions of higher education. The need for colleges and universities to prepare students with competencies appropriate for the 21st century has become increasingly clear and urgent. These competencies are important for members of the three NAFTA countries—Canada, Mexico, and the United States—and for everyone everywhere. In today's world, everyone needs the abilities that will ensure "effective and appropriate" interactions for dealing with people from other cultures. This is as true for dealing across ethnic groups within the same country as it is for interacting across national boundaries.

This paper explores the effects of globalization and its impact on institutions of higher education in North America. Today, in addition to academic and professional development, educational institutions also need to prepare students in intercultural competencies. For this reason, we focus on the interactional aspects of dealing with people of different backgrounds, captured in a notion of "intercultural competence." Because this is a fairly new term, we suggest a specific construct informed by research in the intercultural field as the basis for discussion. This construct includes domains, dimensions, behavioral manifestations, and several developmental levels, in addition to second-language proficiency - on the assumption that together these comprise the abilities essential for transcending one's native language, culture, and world view for success in another. Finally, we discuss the implications for educators, trainers, policymakers, and others in positions to promote the development of intercultural competence through a variety of efforts that include programs, courses, and activities - both for international sojourners and those who remain at home.

GLOBALIZATION AND 21ST CENTURY COMPETENCIES: CHALLENGES FOR NORTH AMERICAN HIGHER EDUCATION

*How shall I talk of the sea to the frog
if it has never left his pond?
How shall I talk of the frost to the bird of the summerland,
if it has never left the land of its birth?
How shall I talk of life with the sage,
if he is prisoner of his doctrine?*

Chung Tsu, 4th Century B.C.

I. INTRODUCTION AND OVERVIEW

GLOBALIZATION AND 21ST CENTURY COMPETENCIES - We are entering a new age. Some call it an era of globalization in which the links among peoples around the world are increasingly visible and felt, and the term “interdependence” is no longer an abstraction. Intensified contact and interaction among people of diverse cultural backgrounds, however, demands a new paradigm - one that allows us to go beyond participation in only a single ethnic or national group. It calls for nothing less than the development of new abilities - abilities rarely thought about when nations were perceived as more or less homogeneous, whether or not they were in fact.

Some have labeled these abilities “global competence” or “international competence,” (Wilson 2000) recognizing the need to know more about the world. Others stress individual and interactional aspects of intercultural dealings and use the label “intercultural competence,” signaling that knowledge alone is not enough. With this term, attention is focused on how people engage in cross-cultural encounters. In such encounters, individuals face new options, each with a concomitant consequence; but the choices made when entering a new culture are better informed when the players possess cross-cultural skills, positive attitudes, and awareness, in addition to knowledge. When cross-cultural interactions fail, the consequences are all too well known - misunderstanding, conflict, ethnic strife, even genocide, may result.

NAFTA AND OTHER FACTORS - As we enter the 21st century, the need to develop new competencies is increasingly clear and urgent. New circumstances have intensified contact among peoples of every background. The North American Free Trade Agreement (NAFTA) signed by Canada, Mexico, and the United States in 1994, for example, has contributed to increased cross-border economic activity and professional mobility. Marmolejo (2000, p. 1) observed that, despite the fact that NAFTA is a trade agreement, its impact has been felt in other areas, most significantly in higher education. Marmolejo urges a concerted response from higher educational institutions in the three NAFTA countries to meet the need for well-trained professionals working in the emergent trilateral setting. A strategic partnership among higher education institutions, national associations, foundations, government agencies, and corporations is crucial to improving academic cooperation in North American.

Individuals in the NAFTA countries need to be able to interact effectively and appropriately across cultures. This is true for dealing with the rich cultural diversity of ethnic groups at home and it is also true for dealing with neighbors across international boundaries. Whereas NAFTA lends

greater urgency to this need, other circumstances have long prevailed making exchanges among member countries commonplace. First of all, Canada and the United States share a border spanning some 3,000 miles, while Mexico and the United States share a border nearly half that distance. Movements across these extensive borders transpire in both directions. Second, Mexico and the United States constitute an unusual case where a developing country is situated geographically next to one of the world's most developed countries. Third, the cultures of Mexico and the rest of North America are historically and culturally very different. Finally, the attitudes of Mexicans towards the United States and of North Americans towards Mexico are tainted by the fact that the United States possesses territories once constituting more than 50 percent of its neighbor to the south.

In addition, consider several other developments that further interconnect Canada, Mexico, and the United States:

- Legal and illegal immigration to the United States and Canada has led to growing numbers of Latinos in both countries;
- Growing concentrations of Latinos in the United States and Canada have created, among other things, new and specialized markets;
- Large numbers from the United States and Canada retire in Mexico to enjoy both its climate and an inexpensive way of living on their pensions;
- Tourism among the three countries provides important sources of foreign currency in all three areas;
- Mexican laborers are important to the U.S. economy, and many U.S. factories (maquiladoras) located just across the border produce a variety of needed products.

IMPACT ON HIGHER EDUCATION INSTITUTIONS - Increased contact clearly poses a challenge for North American higher education. This is intensified by Article 1.201 of NAFTA that allows professionals from one country to practice in another, provided they obtain appropriate licenses. College and university graduates, government officials, business people, healthcare providers, and others from different cultures and countries, all need to be better prepared to deal with each other in a respectful and successful manner. Community colleges and universities have an important role in developing both the intercultural competence of students as well as their professional preparation.

Yet several researchers point to a gap between the role of colleges and universities and the needs of students and employers (cf. Azuela 1990, Evers and Rush 1996, and Arias-Galicia 2000). Many researchers cite the lack of preparedness of higher education graduates for work in a global context. Those laboring interculturally must be able to adjust to new environments, work in multicultural teams, and speak other languages. In Mexico this lack has reached critical proportions (Arias-Galicia 2000), although the same is also true in the United States. In Canada, an officially bilingual country, good relations between French- and English-speaking populations demand interculturally competent individuals who are able to span ethnic and language groups. Intercultural competence is needed domestically and internationally; and because the competence needed at both levels is similar, abilities gained at one level directly enhance the other.

Today, Canada and the United States are two of the most multilingual, multicultural nations in the world because of their native populations, early colonization, the importation of slaves, and long-standing policies of open immigration. Yet, even without similar levels of immigration. Mexico also

constitutes a multilingual and multicultural society, given its diverse indigenous origins, the importation of slaves under Spanish rule, and migration from Asia and elsewhere.

The President of the United States underscored the need for international preparation in a recent statement supporting International Education Week (Clinton 2000):

“Today we live in a global community, where all countries must partner to promote peace and prosperity and to resolve international problems. One of the surest ways to develop and strengthen such partnerships is through international education programs . . . These programs enable students to learn other languages, experience other cultures, develop a broader understanding of global issues, and lasting friendships with their peers in other countries. . . .”

In Canada, a Joint Ministerial Declaration identified shared priorities regarding future educational needs and directions (1999, p. 3):

“We believe that the future of our society depends on informed and educated citizens who, while fulfilling their own goals of personal and professional development, also contribute to social and economic progress. On the international scene, our activities should reflect these values and our priorities, while contributing to strengthening our role globally.”

Many look to institutions of higher education to assume a central role in preparing individuals for living and working in diverse and global contexts. A report of the Consortium for North American Higher Education Collaboration (CONAHEC) (Marmolejo 2000, p. 2) lists various actions institutions must take:

- increased cooperation among institutions of higher education;
- increased cooperation among academics;
- increased cooperation between colleges and universities and the business sector; and
- long-term planning that integrates professional and intercultural mobility experiences within the curriculum of higher education programs.

In the sections that follow, we explore “cultural” competence, cross-cultural contact and entry options, and the processes involved in transforming and transcending one’s native language-culture. We propose and discuss a specific construct of intercultural competence for further discussion. Finally, we discuss the implications of these findings for policymakers, educators, trainers, and others in positions to promote the development of intercultural competence.

II. CULTURAL COMPETENCE AND BEYOND

ASPECTS OF COMPETENCE - Various terms are used to name the abilities needed for an age of globalization. In addition to intercultural competence, other nomenclature such as global and international competence (stressing knowledge about the world), and multicultural competence (stressing abilities to deal with ethnic diversity), are also employed. All of these expressions use the word “competence.” For this reason, a brief discussion of the notion of competence follows.

The term “competence” is increasingly familiar to academics. Many Canadian, Mexican, and U.S. institutions, for example, have moved toward “competency-based” education that stresses learner outcomes over teacher input. In Canada, the International Profile Program at the Université Laval in Québec stipulates outcomes in competency terms. In the United States, various states now mandate outcome-oriented approaches for student graduation and teacher certification. And in Mexico, the national government requested the Council for Norming and Certifying Work Competencies (CONOCER) to define and certify competencies in various areas of occupational preparation. In addition, Mexico’s Center for Evaluation in Higher Education (CENEVAL) has developed a series of nationally standardized “exit exams” that measure graduating students’ professional competencies. At this time, each institution has the option of whether or not it will administer the exams. It is anticipated that the competency-based exit exams will be expanded across all professions in the future.

Other aspects of competence emerge when the term is considered within other disciplines - anthropology, linguistics, intercultural communication, and education, among others. For example, distinctions are made between “conscious” competence (explicit ability) and “unconscious” competence (implicit); and between “acquired” competence (developed in natural settings) and “learned” competence (developed as a result of teaching or training interventions.) A distinction is made between “professed” competence (what one says one can do) and “expressed” competence (what one actually does.) Another distinction is made between “big C” competence (i.e., knowledge about topics such as history, art, music) and “little c” competence (i.e., the ability to perform in everyday interactions in the target culture). A further distinction is made between “native cultural competence” and “second or foreign cultural competence.” And finally, “general” cultural competence (i.e., generic competence for any intercultural situation) is distinguished from “culture-specific” competence (applied to specific contexts.) In this paper however, our focus will be primarily on contrasts between “cultural” and “intercultural” competence.

EXPLORING CULTURAL COMPETENCE - An understanding of “cultural” competence underlies an understanding of “intercultural” competence. Cultural competence is the language-culture ability individuals develop for use in their native societies. However, because we enter our native language-cultures (or linguacultures) so early in life, we do not normally think about native cultural competence. Yet individuals are “culturally competent” -able to perform in (usually) acceptable and intelligible ways within their societies. This ability, comprised of one’s language and culture, is reflected in the way we view and act in the world - known as a “world view” (or “vision globale du monde” in French and “cosmovisión” in Spanish). Every individual has a world view though most people never think about it explicitly.

How can we understand this notion of a world view that we seldom think about? One way is to characterize it as a model with three components: (1) we, the members of the cultural group and our attendant values, beliefs, etc., (2) the language and other symbol systems we use, and (3) a semantic component, or the meanings we hold and share by exchanging symbols. These components are

dynamically interrelated and a change in any one area produces change in the others. The components are also sensitive to context (i.e., the sociolinguistic dimension) causing us to modify language and behavior (known as styles or registers) as appropriate for each situation. Context includes social factors such as the age, relationship, and gender of the players; the setting; the topic; and the function of the discourse; all affecting changes in how we speak and behave in each situation.

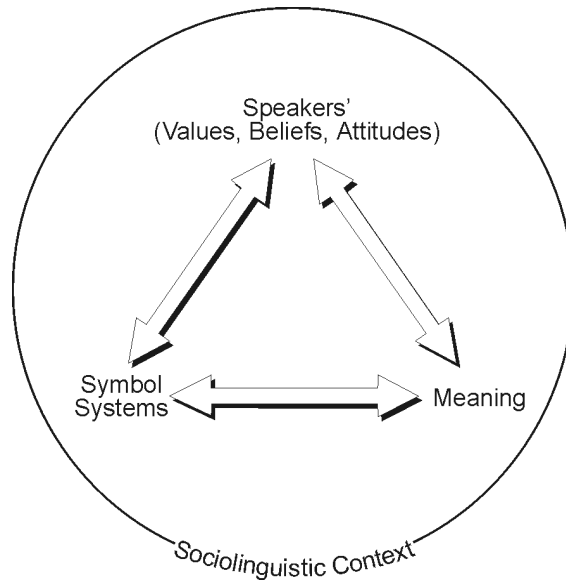


Figure 1
World View and Components

Although these components of world view exist in every society, their details (i.e., the specific values, meanings, and language) naturally vary from culture to culture, resulting in the differing configurations of each society's world view. As a result, individuals from different societies each possess a specific or deterministic way of viewing and acting upon the world. French, English, or Spanish, for example, each represents a particular world view and each also provides a world view relatively different from the others. This is represented in the three overlapping configurations below:

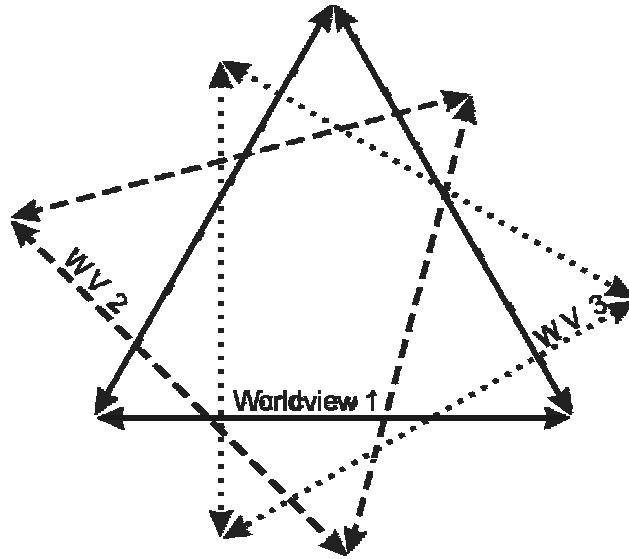


Figure 2
Three World View Configurations

The superimposed triangles reflect both areas of divergence and convergence among cultures. On the particularist level (where they diverge), societies may be compared and contrasted; in the center, are universal human aspects that transcend all societies, despite immense cultural variety. It is in the areas of cultural divergence, of course, where intercultural competence is sorely needed.

INTERCULTURAL PROCESSES: CONTACT AND ENTRY - Contact among people of different cultural backgrounds presents challenges, especially when the parties involved possess only their native competence. Monolingual-monocultural individuals, unaccustomed to dealing with people from other cultures, may be stymied, confused, or even repulsed by the differences they encounter. Interaction will last, of course, only as long as one or both parties are willing and able to accommodate to some degree to the other. Clearly, native competence alone is inadequate for sustained and satisfactory interaction. And although interculturally experienced individuals are able to enjoy more rewarding contact over time, something more is also needed - motivation and positive attitudes.

Cross-cultural psychologists posit two contrasting motivational stances—instrumental and integrative—on opposite poles of a continuum. Instrumental motivation depicts individuals who adapt superficially and only to the degree needed to survive in the host culture. Integrative motivation, on the other hand, suggests people who so admire the host culture, that they wish to gain acceptance as members of the host society. This type of person will continually seek to adapt until perceived as native-like. Most people, of course, represent neither extreme, but fall somewhere along the continuum.

Whatever the case, motivation affects intentionality, or the choices one makes during a cross-cultural encounter. And the choices, in turn, affect the level of acceptance or rejection extended by one's hosts. Yet choices are not always consciously or consistently made because of the effect they produce on one's hosts; indeed, sojourners often have little idea of how they are perceived, especially if unacquainted with the culture. More commonly, one's choices are a reflection of one's own values, identity, and culture.

The nexus between choice and consequence is important. Varying choices include, for example, rejection of the host culture; retreat into one's own culture, leaving the situation and returning home; or limiting contact as much as possible should one stay. In each case, the choice and consequence are clear. Or, one can choose to accommodate superficially or increasingly to host culture behaviors. In the latter case, the choices permit varying degrees of integration into the host culture. However, when hosts force integration (i.e., assimilation) upon sojourners, individuals often feel pressured or dominated. This situation often leads to physiological, psychological, and social stress (i.e., "culture shock" or "culture stress"). Still others may choose to develop the behaviors for each culture and context, learning to modify their behaviors as appropriate. Individuals so inclined may eventually become perceived as native-like by their hosts, yet still retain membership in their native society. This typifies bilingual-bicultural individuals who are competent in dual contexts.

Cross-cultural entry, then, hinges on sojourner choices, but also on the margins of tolerance extended by host culture members towards outsiders. When host culture members discriminate because of race, gender, age, ethnic origin, or any other basis, for example, then motivation and choice may make little difference. No matter what the sojourner does, acceptance may be withheld because of prejudice. Sojourner choices and host culture tolerance are interrelated; but, in the end, cultural acceptance is controlled by one's hosts.

Given this dynamic between sojourner and hosts, intercultural competence must always be examined from dual perspectives - in terms of "effectiveness," representing the sojourner's view (the "etic"), and "appropriateness," representing the host's view (the "emic"). If sojourners consider the interaction effective because they got what was wanted but offended their hosts in the process, the interactions were undoubtedly inappropriate. Although visitor and host perceptions seldom match, both need to be considered during intercultural contact. In most cases, however, the sojourner is usually responsible for trying to grasp the view of the hosts rather than the reverse.

TRANSFORMING AND TRANSCENDING WORLD VIEWS - While cross-cultural contact and entry afford potential access to a second world view (WV2), the process also affects one's native world view (WV1). Learning about another linguaculture provokes learning about one's own and changes the "self." Whereas children everywhere can acquire two or more languages-cultures at the same time, the same is not true for adults, hampered by their established world views. Adult entry is affected by motivation and choice. Adults process the experience, intellectualize about it, and must deal with a range of feelings and emotions; children simply engage.

Many factors mediate WV2 entry: time, length, and type of exposure; the existing WV1; biological, sociological, and psychological factors; and learning strategies and external interventions, among others. For children, the time, length, and type of exposure to the native culture total thousands of hours by age five. The time, length, and type of exposure for adults learning about a WV2, especially in classroom settings, are much shorter. Biologists and neurolinguists cite changes in the brain that occur with age, altering our approach to language learning later in life. For the child, native linguaculture and developing cognition are entwined; for the adult, a fully developed way of understanding the world already exists that moderates all subsequent learning. Within the social realm, the child enters into language-culture as part of daily interaction routines; the adult has already established social circles and defined roles that resist new ways of reconstituting the social world. Psychologically, the child is open and free with identity not quite formed; conversely, the adult has a well-defined sense of self, a self-image, and motivations that aid or constrain interest and enthusiasm for new experiences. The child is guided by caretakers and others who intervene, correct, guide, and set limits. The adult learner is assisted by teachers and trainers whose interventions are more or less effective and sometimes conflict with the learner's learning styles, and sometimes with those of the

target culture as well. Finally, the child learns in a naturalistic setting; the adult often learns in the artificial construct of a classroom or, if in a naturalistic setting, without tutored assistance.

All of these factors either help or hinder acculturation. Whereas WV1 entry requires the development of cultural competence; WV2 entry requires the additional development of intercultural competence.

III. EXPLORING INTERCULTURAL COMPETENCE

Intercultural competence (ICC) is still a fairly new notion. A simple definition of ICC is: the multiple abilities that allow one to interact effectively and appropriately across cultures. But the concept is complex and not well understood even among many interculturalists. A review of the intercultural literature suggests an ICC construct with various components, including: three domains (cf. Martin 1989, Wiseman and Koester 1993), four dimensions (Fantini 2000), multiple manifestations (Kealey 1990, Kohls 1979), various developmental levels (Fantini 2000), and proficiency in a second language (Fantini 2000).

DOMAINS - Characterizations of intercultural competence fall into three domains: 1) the ability to establish and maintain relationships; 2) the ability to communicate with minimal loss or distortion; and 3) the ability to attain compliance among the parties involved to accomplish something together. Lacking any one of these ingredients, the interaction fails. These domains are equally germane to success in one's own culture. What, then, distinguishes "intercultural" from "interpersonal" competence? Individuals from the same background generally share more of the same variables - language, cultural norms, assumptions, etc. Individuals from different backgrounds share fewer of the language-culture variables that affect and mediate their interaction.

Intercultural-interpersonal contrasts can be illustrated by placing them on a continuum of possibilities with fewer differences on the interpersonal (IP1) side and increasing differences on the intercultural (IC1) side:



Along this continuum, two other contrasts emerge - the intrapersonal (IP2) and intracultural (IC2) aspects. In other words, as one engages across cultures, contact stimulates reflection about oneself and one's own culture (the intrapersonal). At the other end of the spectrum, as one enters the host culture more deeply, one becomes acquainted with the diversity that exists within the host culture (the intracultural aspect), moving beyond initial stereotypes. For this reason, the arrow points both ways: moving in one direction provokes learning about otherness; moving in the opposite direction provokes learning about the self. The statement "looking out is looking in," commonly used by interculturalists, captures this notion that learning about others deepens learning about oneself.

DIMENSIONS - Intercultural competence is further characterized by four interrelated dimensions: knowledge, skill, attitude, and awareness. Knowledge is the most widely acknowledged dimension, and the first three dimensions are familiar to those acquainted with Bloom's educational taxonomy proposed more than 30 years ago using the terms "cognition, behavior, and affect" (1969). However, Bloom's construct omits awareness, one of the most frequently cited dimensions in the intercultural

literature. Awareness is, if not equally important, perhaps the most important of the four dimensions. Considered key to ICC development, it is placed at the center of the figure below:



Figure 3
The A+ASK Paradigm

Over the years, various writers have explored the relevance of awareness to educational processes (cf. Stevens 1971, Curles 1972, and Gattegno 1976, among others). Paulo Freire is especially well known for popularizing the notion of “concientização” as a critical aspect of his approach to education (1970, 1973, 1998).

Increased knowledge, skill, and positive attitudes enhance awareness just as increased awareness enhances the others. Awareness is heightened through introspection and reflection, part and parcel of the intercultural experience. Awareness develops from the insights one gains about the self in relation to other things, other people, and to the world. The adage “know thyself” speaks directly to this point, and to say “self” awareness is redundant since awareness always involves the self. Once developed, awareness cannot be put aside; for unlike knowledge, awareness is not forgotten. ICC development, then, goes beyond knowledge; it also requires the skills, attitudes, and awareness that mediate interactions with others.

MANIFESTATIONS - Most intercultural sojourners can readily identify behavioral traits that facilitate or inhibit cross-cultural success. The qualities they most commonly cite are: flexibility, patience, humor, empathy, openness, respect, non-judgmentalness, and tolerance for ambiguity, among others. These empirical findings are substantiated in research about cross-cultural effectiveness (cf. Kealey 1990, p. 5; Kohls 1979, p. 72).

Various questions arise, however, concerning these behavioral manifestations. For example, are these traits genetic, acquired, or can they be fostered? How can we identify whether individuals possess these traits? Can we train or educate people to develop traits they may not already possess, or further develop ones they already have? Do not most individuals possess many of these traits to some degree anyway? And if so, do they not exhibit them situationally?

Clearly, the traits associated with intercultural competence require further examination. For example, some consider the empathy to be more an abstract ideal than a reality. They say that it is theoretically impossible to place ourselves in someone else’s shoes, although we may try. For this

reason, some interculturalists prefer to speak of “relational” empathy, acknowledging that at best, we can attempt to understand from another’s perspective, but never quite succeed. Non-judgmentalness may be another trait impossible to achieve. Human beings are de facto judgment machines. At all times, everywhere, we size up each situation and make judgments that guide our actions. If we understand this, however, it may help us to suspend judgments momentarily when in an unfamiliar cross-cultural situation, at least until we obtain adequate information.

A DEVELOPMENTAL PROCESS - Developing ICC is a lifelong process. One is always in the process of “becoming.” Moreover, each intercultural experience, particularly in yet another new culture, presents new challenges. And no matter how long one works toward developing ICC, in all likelihood adult learners will never attain a level of competence comparable to that of host culture natives.

Given that ICC development is a longitudinal process, various phases or stages can be posited. Although not absolute fixed points, benchmarks suggest increasing levels of ability. World Learning, for example, a private non-profit international educational organization, finds it useful to establish four levels reflecting its program offerings: educational traveler, sojourner, professional, and inter/multicultural specialist. The first level, educational traveler, sets expectations for high-school students living abroad with host families in a 4-6 week summer program. The second level, sojourner, suggests expectations for university students in academic mobility programs or internships of about 4-9 months in another culture. The third level, professional, outlines expectations for faculty working with students in these programs; and the fourth level, intercultural/multicultural specialist, signals the highest level of attainment expected of trainers and educators who conduct intercultural orientation and courses (Fantini 2000). Other institutions may find it useful to establish similar benchmarks.

THE ROLE OF LANGUAGE - Finally, proficiency in a second language constitutes a critical component of intercultural competence. Hall (1961, p. 93) alluded to this when he wrote that “culture is communication”; to this we might add that communication is also culture. It is inconceivable, then, that second-language proficiency be omitted from any intercultural effort. Language permits and enhances interaction on someone else’s terms; however, while intercultural interaction through the sojourner’s own tongue means that important aspects of the host’s world view can never be accessed.

It is possible, of course, to learn a second language and become a “fluent fool” (Bennett in Fantini 1997, pp. 16-21). Bennett characterizes a person with proficiency in a second language but little or no understanding of its culture. Although fluent, this person may misunderstand and even offend his or her hosts because of the lack of cultural ability. While it is easy to imagine a fluent fool, it is more difficult to imagine someone without a second language attaining any significant degree of success in another culture (unless we assume, of course, that all interactions take place in the sojourner’s own tongue). ICC development, therefore, is limited and constrained by an inability in the target tongue; conversely, it is facilitated and accelerated by ability in the host language.

Finally, it is important to stress that the number of hours, courses, and grades, are not reliable indicators of a student’s ability to use a second language. This is because traditional approaches to language teaching are not proficiency-oriented. In recent years, two movements have helped to link foreign language efforts more closely with the development of intercultural competence - widespread dissemination of the American Council on the Teaching of Foreign Languages (ACTFL) Proficiency Scale (Liskin-Gasparro 1982, 1996) and the promulgation of National Foreign Language Standards (Standards 1996, Phillips 1999). Both movements advance language education by orienting the design, implementation, and assessment of courses around proficiency; and secondly, by expanding

the goals of language instruction to include communication, culture, intercultural comparisons, connections with discourse areas of learners, and communities (i.e., building ties with speakers of the target language, whether near or far).

IV. IMPLICATIONS FOR EDUCATORS AND TRAINERS

GENERAL CONCERNS - Institutions committed to developing IC competence commonly face several issues; among them: What differences exist between education and training? Where should intercultural efforts be located within a college or university structure? What approaches are commonly in use in intercultural education?

SIETAR International (The Society for Intercultural Education, Training, and Research), a premiere professional organization, exemplifies the difference between education and training. With its more than 35 affiliates around the world, SIETAR has long maintained a distinction between education and training in its title because its members choose to classify themselves in this manner, although some may span both categories.

Generally, intercultural educators are well acquainted with the theory and concepts of their field but often lack effective methods for transmitting them. Moreover, many educators focus primarily on knowledge and ignore skill, attitude, and awareness in their teaching. Conversely, intercultural trainers are often more adept in techniques of transmission. They pride themselves on many innovative and experiential techniques, and address intercultural skill, attitude, and awareness, in addition to knowledge. Unfortunately, trainers sometimes lack the explicit theoretical bases for their work. Contrasting these approaches highlights major differences between traditional and experiential education, although many educators and trainers do not fall into either extreme (Fantini 1984, p. 72):

Traditional versus Experiential Education

Experiential education stresses:

- getting involved and doing
- learning from classmates and on your own
- learner and teacher sharing responsibility for learning
- sharing decision making
- learning how to learn
- identifying problems and solutions
- recognizing importance of learners' experience and knowledge
- guiding and assisting in learning on one's own
- understanding learners' motivation for what needs to be learned
- applying practical, immediate techniques

Traditional education stresses:

- watching and listening
- expecting teacher to have all the answers
- teacher being responsible for learning
- decision making by teacher
- learning facts (or skills)
- memorizing and acquiring information
- minimizing learners' experience and knowledge
- telling, prescribing, and ordering
- reinforcing others' ideas of what needs to be learned
- building repertoires of information for future reference

Where is responsibility for developing intercultural competence best placed within the university structure? While the answer varies from campus to campus, a multidisciplinary approach is almost always required. Today, many institutions offer programs in intercultural communication, combining traditional avenues of study, foreign languages, and course work in intercultural communication with mobility programs. Developing intercultural competence normally requires a coherent and effective design, one that draws on collaborative efforts across departments, foreign language educators, and personnel responsible for international students and activities. Together, educator-trainers must address both theory and application, content and process; employ interactive and participatory techniques, with a heavy experiential overtone; and conduct debriefing based on introspection and reflection to develop the positive attitudes, awareness, knowledge, and skills that make up ICC.

DESIGNING INTERCULTURAL EDUCATION AND TRAINING - What content and processes are typically addressed in intercultural communication courses? Because these courses are relatively new, instructors responsible for intercultural orientation, training, education, or other activities, will benefit by consulting models in use elsewhere. To learn about these models, one researcher conducted a survey of intercultural communication courses at U.S. colleges and universities. The responses from 50 institutions provide a great range of information (cf. Fantini in *IJIR* 1997, pp. 125-148).

Whether designing an orientation session, a training program, or a course, outcome are enhanced when the effort is viewed as part of a larger and ongoing process. In other words, the effort initiates a process that, when followed by intercultural experiences at home or abroad, will be provocative and productive. A sequence of pre-departure preparation, followed by an intercultural sojourn, plus post-program sessions that process the experience and address re-entry issues, fosters ICC development. Re-entry, or reverse cultural stress - which sometimes occurs when individuals return from an intercultural sojourn - should not be overlooked.

A "gemstone" model and process, can help in the design and implementation of these efforts, while also ensuring quality (Fantini 1995, p. 9). The gemstone configures traditional design components around a circle with intersecting lines connecting each component with all others. The lines symbolize the interconnectedness of all components to ensure a coherent and cohesive infrastructure in which all components reinforce each other:

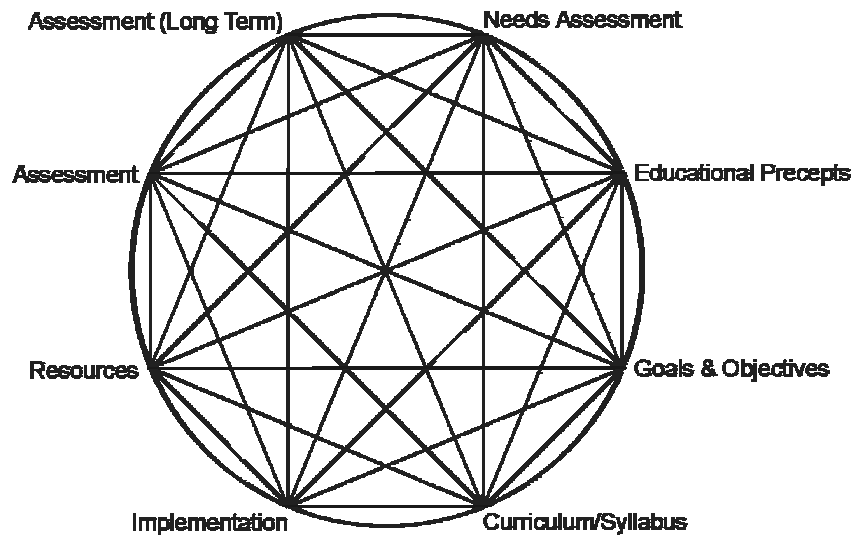


Figure 4
The Gemstone Model and Process

Whether one begins with a needs assessment, or at some other point, working in either direction or across the circle, the result is that the program design reflects the needs, the assessment reflects the goals and objectives, the implementation reflects the educational precepts, and so on. A properly designed and implemented program, properly suited for its context, ensures maximal quality of the education or training effort.

CROSS-CULTURAL ENTRY MODELS AND TECHNIQUES - The field of intercultural communication has advanced significantly over the past quarter century. As a result, many models, frameworks, and schema are now available to help education and training efforts. These models include: "Stages in Developing an Intercultural Perspective" (Hoopes in Pusch 1979); "Seven Concepts in Cross-Cultural Interaction" (Gochenour and Janeway 1993, p. 1); "Six Stages from Ethnocentrism to Ethnorelativism" (Bennett 1993, p. 29); and the "Experiential Learning Cycle" (Lewin in Kolb 1984, p. 21). Each model reflects a particular orientation - a chronological progression, a developmental sequence, psychological adjustments, an approach to learning, or the stages and phases typical of an intercultural sojourn.

Implementation of any model, however, also requires techniques and activities not always familiar to educators accustomed to more traditional approaches. An intercultural approach, for instance, uses experiential techniques and involves students in participatory, interactive, dynamic, and collaborative activities. Problem-solving, constructivist, and team-building methods are also common. A plethora of techniques can be found in cross-cultural publications, such as: activities for intercultural learning (Seelye 1996); 50 cultural and intercultural activities (Fantini 1997); cross-cultural training methods (Fowler and Munford 1995 and 1999), among others.

Most ICC efforts are intended to prepare individuals to live, study, or work abroad. Programs such as summer travel abroad, academic study abroad, international internships, and others, require some candidate preparation before departure. Similar preparation and orientation is also essential for international students arriving from abroad. We should recognize that international students constitute a rich and often underutilized cross-cultural resource for the domestic students on our

campuses. In other words, whether going abroad or staying at home, intercultural competence is important for everyone and it helps to make cross-group contact more effective, more appropriate, and more rewarding.

TEACHER PREPARATION AND RESOURCES - Teachers with intercultural experience and competence are often more enthusiastic and better qualified to foster ICC development in their own students. To bring global and intercultural perspectives onto our campuses and into our classrooms, however, many teachers require further development themselves. Faculty orientation and workshops are helpful, but even better are opportunities to travel abroad, to have immersion experiences in other cultures, to develop international contacts, and to learn other languages. Intercultural contact at home (through international faculty, assistants, and students of diverse ethnic backgrounds) and virtual exchanges via the Internet can also be fruitful (cf. Resources Section at the end of this paper for additional ideas).

ACADEMIC MOBILITY PROGRAMS AND OTHER EFFORTS - One of the most effective means of developing intercultural competence - for teachers and students alike - is through international academic mobility programs. Many colleges offer semester and year-long programs for their students. The Université Laval in Québec, for example, developed its "International Profile" program to internationalize the curriculum and to prepare its students for the global workplace. This program requires Laval students to demonstrate specified competencies in accordance with a developing National Skills Agenda (ACCC 2000) that includes second language skills. Students must also demonstrate the ability to work with diverse cultural communities locally and/or abroad. The anticipated outcome is the "development of global citizenship, cross-cultural awareness, and a cosmopolitan world view." These efforts aside, however, the need is still great when we consider that "... the average Canadian university currently sends less than one percent of their students abroad for any significant period of time" (Knight 2000, p. 41). At Laval, the International Profile program is now organized, integrated, and sanctioned by a network of reciprocating universities. Its initiative is a multimillion dollar project that will eventually target 20 percent of Laval's 35,000 students.

Other universities, too, have integrated academic mobility into the curriculum. The School for International Training in Vermont in the United States provides unusual study-abroad options in more than 40 countries on five continents. These programs attract students matriculated at other institutions that do not provide mobility programs or do not conduct them in countries where students wish to study. Many private, non-profit organizations also offer international exchange opportunities; they include AFS, The Experiment in International Living, Youth for Understanding, CISV International, and others. These institutions provide important experiences that often influence students' educational choices, lifestyles, and careers, and thereby contribute significantly to their global preparation.

Not all students, however, can afford international sojourns; however, it is still possible to provide them with intercultural experiences. Intercultural sojourns can often be arranged within the same region of a country. The University of Calgary in Canada, for example, has established a non-mobile intercultural awareness program. This program creates opportunities for ethnically diverse students to mix and to learn from each other, and this can be as meaningful as mobility programs outside the country. Unfortunately, domestic intercultural opportunities are often undervalued or overlooked. Mobility and stay-at-home efforts both provide important opportunities to further ICC development.

Finally, media and technology also contribute to expanding people's competencies beyond their native linguaculture. While not always part of planned educational activities, both affect teaching and learning and broaden the experiences of many individuals. Young people around the world,

influenced by television, movies, and video, wear jeans, drink Coca-Cola, and eat hamburgers. In Mexico, for example, the tradition of living in an extended family is giving way to younger people looking forward to their own apartments once they gain economic independence. And the influence of English is certainly well known everywhere. English expressions are increasingly absorbed into French or Spanish. In addition to the ubiquitous “OK,” hosts of technological and other terms form part of everyday speech. For example, Mexicans have adopted the word “chatear” (converting the English word “chat” into a Spanish verb), to refer to real-time conversations on the Internet.

IDENTIFYING, MONITORING, AND ASSESSING COMPETENCE - Attempts to develop intercultural competence invariably draws attention to its assessment. Assessment is needed to determine levels of competence before, during, and after intercultural contact. Some institutions conduct pre-assessment to determine appropriate course levels for students, to select candidates for intercultural programs, or to make other determinations. Monitoring sojourner ability during the IC experience helps to ascertain progress, and to identify developing areas as well as others requiring further work. And assessment at the end of the experience measures the level of competence attained. Besides individual assessments, longitudinal impact studies are also informative. Longitudinal assessment helps evaluate the long-term effects of IC experiences on individuals, and on their life, career choices, and successes in global work - one, three, five, or more years down the road.

Whereas considerable existing anecdotal evidence confirms the power of the IC experience, quantitative data are still scant. Compiling both qualitative and quantitative data helps substantiate the progress of individual participants as well as to establish collective profiles as group norms.

Many educators feel challenged by the fact that awareness and attitude, in addition to knowledge and skill, form part of our ICC construct. Many teachers are uncomfortable assessing subjective areas such as attitude and awareness. For this reason, assessing competence in all four areas will require multiple strategies and in varying combinations - self-report as well as external evaluation, direct and indirect indicators, and discrete and global techniques. These are pictured in the quadrant below:

Direct indicators	Indirect indicators
Discrete techniques	Global techniques

Various instruments are designed to assess and monitor intercultural competence; e.g., a Cross-Cultural Adaptability Inventory (CCAI) Scale (Kelley and Meyers 1992), a Developmental Model of Intercultural Sensitivity (DMIS) (Bennett 1993), a Global Awareness Profile (Corbitt 1998), a Cross-Cultural Assessor (Lewis 1995), and a YOGA Form for Assessing Intercultural Competence (Fantini 1995, 1999), among others. These instruments measure competence from differing vantage points - from a developmental perspective, a psychological perspective, an educational perspective, and others. In addition to these, the ACTFL (American Council on the Teaching of Foreign Languages) Language Proficiency Scale assesses varying levels of language proficiency (Liskin-Gasparro 1982).

Of these instruments, the intercultural YOGA Form (“Your Objectives, Guidelines, and Assessment”) is distinctive. It identifies ICC objectives, serves as a guide, and provides assessment indicators at various stages of the intercultural sojourn. It addresses knowledge, skill, attitude, and awareness. As a two-way assessment instrument, it promotes self-assessment by the participant and

also by a teacher, a supervisor, a host native, etc. Although their perspectives usually differ, the differences stimulate discussion and lead to a plan for further interventions and strategies. The Form, with its multiple criteria, may be augmented by other assessment techniques such as diaries or journals and portfolios. In most cases, combined approaches are recommended to measure, foster, and assess ICC development.

V. EDUCATIONAL OPPORTUNITIES AND CHALLENGES

MOVING AHEAD - Although ICC development challenges educators and learners alike, it enables exciting opportunities as well. Intercultural competence offers the possibility of transcending the limitations of a single world view. "If you want to know about water," someone once said, "don't ask a goldfish." Those who have never experienced another culture or struggled to communicate through another language, like the goldfish, are often unaware of the milieu in which they have always existed.

Some educators met recently at the Carnegie Corporation to discuss their role in preparing students for a global environment. They felt their major challenge was to create comprehensive educational models capable of addressing the myriad of subjects and issues appropriate for a global education. The models they considered encompass global issues and challenges, global cultures and world areas, and the relationships of the United States with the rest of the world. Knowledge of culture, geography, history, and language are also needed (Barker 2000, p. 3). While increased knowledge of the world is clearly cited, unfortunately, the skills, attitudes, and awareness that underlie ICC are absent. And although the educators cite the importance of language, the importance of starting instruction early and continuing until significant proficiency is attained needs to be stated explicitly.

In a recent opinion poll, the American Council on Education found a growing interest in international education. But other statistics contradict the poll results (ACE 2000):

- low levels of student global awareness
- a decline in foreign language enrollments from a high of 16 percent in the 1990s to a current average of about 8 percent
- a decrease in foreign language graduation requirements in four-year institutions from 34 percent in 1965 to just over 20 percent in 1995
- a disappointing overall level of international activity in our institutions
- fewer than 114,000 students traveling abroad last year (out of a student population of more than 14 million)
- and fewer than one percent of students studying abroad each year.

A NEED FOR COMPREHENSIVE AND COORDINATED EFFORTS - Intercultural competence requires more than a simple orientation, a single course, or an isolated experience, yet it is addressed piecemeal in our educational systems - and often late in the process. Current efforts are often unrelated and uncoordinated - including multicultural education, bilingual education, global and international education, foreign- and second-language education, and ethnic heritage education.

Barker (2000, p. 10) urges that “. . . international and global perspectives [be] an integral part of twenty-first-century education, from kindergarten to graduate school.” Intercultural competence development requires a unified effort, implemented in a consistent and continuing way, at all levels of education.

The Council of Europe’s model does just that. It acknowledges diversity as a fact of contemporary life. It assumes global and intercultural education is equally important for all of society’s members - mainstream and minority - and envisions its use as a method of social and educational action. Their model is based on principles of free movement of peoples, mutual respect, social change, equal opportunity, eschewing dominance and assimilation. Intercultural education is seen as a weapon for combating intolerance, xenophobia, ethnocentrism, and cultural hierarchies, while preparing citizens to cooperate in a global economy. It recognizes educators as central to this effort, especially if education is to lead students beyond the limited perspectives of their own world view.

Despite the growth in numbers of ethnically diverse students, international students, and international academic mobility programs, current efforts are inadequate. More institutions need to commit to a comprehensive plan such as Université Laval’s (Guay 2000, p. 5). In Mexico, changes are occurring too slowly. English-language requirements are commonplace for obtaining credentials in many professions, and English is a must for graduate work in almost all universities. Yet the focus remains on using English for reading technical and professional papers, not intercultural competence. No courses are designed specifically to prepare students cross-culturally. But many universities now offer courses in Spanish language, history, literature, and Mexican culture, in hopes of attracting foreign students. The Universidad Nacional Autónoma de México has established branches in San Antonio, Texas, and Hull, Québec, to extend these studies to other North Americans.

At the Instituto Tecnológico de Monterrey, educators have created a Virtual University, based on distance learning models to educate students throughout isolated areas of Latin America. A radio news report stated that greatest success is being achieved in technical areas and in the liberal arts, and that student enrollment is growing by an amazing 300 percent per year (WFCR Public Radio, 2000).

Canada’s decision makers have made it a priority to bring together political parties, provincial and federal governments, business, industry, labor, and college-level educators to determine a National Skills Agenda (ACCC). When asked: “what skills does higher education need to transfer to students who will work in a global world?” the initial responses included the following: use of the scientific method, respect for a code of ethics, motivation to renew one’s knowledge of one’s profession, ability to work as a team, ability to communicate ideas, ability to use technology, ability to work and function abroad, and ability to learn a second or third language.

In the United States, a recent presidential directive issued to heads of various government agencies urged them “. . . to work with educational institutions, state and local governments, private organizations, and the business communities to develop a coordinated national policy on international education to reaffirm our national commitment to encouraging students from other countries to study in the United States and to promote study abroad by U.S. students, and support the exchange of teachers, scholars, and citizens at all levels of society (Clinton 2000, pp. 1-2).

As efforts increase to promote fuller participation on a global level, however, some are concerned that we not also devalue local cultures nor exaggerate our appraisal of others. In laboring to overcome ethnocentrism, we must take care to avoid any official positions that promote other cultures over our own, or vice-versa. Delors (1996) speaks of tensions arising between conflicting

local and global perspectives and he admonishes us to become world citizens without losing our own roots, participating actively both in the community's and the nation's affairs.

Finally, it is clear that more staff and students need to have intercultural and international experiences. To this end, the ACE report calls for various actions in its plans to develop mechanisms to help colleges and universities expand and enhance internationalization efforts (ACE 2000). Some institutions have already moved in these directions. For example, some Canadian and U.S. institutions have formed alliances with Mexican educational institutions to offer graduate programs, especially in business. Their focus, however, remains on professional competencies; they now need to pay serious attention to adding intercultural competencies.

A CALL FOR ACTION - North American colleges and universities must take various actions. Some actions will be affected by government policies; others are the responsibility of educational institutions, their administrators and faculty. Following are six recommendations:

- 1) Expand the North American Student Mobility Program (NAMP), supported by the three federal governments, to increase Mexican, Canadian, and U.S. student exchanges. Increased funding to institutions will ensure greater student access to a North American intercultural experience, especially for students of lower socioeconomic backgrounds.
- 2) Institutions participating in NAMP and similar exchanges must address intercultural competence. Institutions should also involve these students (our future alumni) to help spread the word about the significance of an intercultural experience.
- 3) Higher education institutions must become more aggressive about second-language capabilities. Minimum proficiencies must be mandated. Second-language learning must begin in primary school and continue through middle and high school and on into college.
- 4) Flexible and accessible intercultural competencies development must also be provided for faculty and administrators so that they become role models and advocates. A faculty and administrator initiative must include efforts to help instructors design and implement a comprehensive and coordinated approach to IC development.
- 5) International and intercultural internships that integrate explicit cross-cultural training must be required of all students.
- 6) More international and ethnically diverse students must be recruited to our campuses. Care must be taken not to isolate them but to integrate them into the larger community, provide them with IC training, and also tap them as the rich intercultural resource they represent.

Ensuring ICC development in this global age requires nothing less than a profound transformation in the current culture of educational organizations, paralleling the changes occurring in the societies in which they exist. Institutional change, however, also demands changes in our educational approaches, as well as in how we define professional and intercultural competencies for faculty and students. Positive contact with people holding other world views affords opportunities to experience a shift of perspective and an appreciation for both the diversity and the commonalities that exist among all human beings.

This type of paradigm shift is described by one author as “. . . the greatest revolution in the world - one that occurs with the head, within the mind . . . [as] social transformation, resulting from personal transformation - change from the inside out.” (Ferguson 1980, p. 18). But for this to happen, colleges and universities must recognize the opportunities and accept the challenges that globalization presents. We need to educate our students and ourselves to become better global participants - able to understand other people on their own terms while also deepening an appreciation of our own heritages. Intercultural experiences, aided by the development of intercultural competence, offer such a promise.

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RESOURCES ON GLOBAL EDUCATION

American Council on Education - provides information and statistics on approaches to international education. (U.S.) http://www.acenet.edu/programs/international/intl_research.cfm

American Council on the Teaching of Foreign Languages (ACTFL) - a professional society for foreign language educators, representing all languages at all levels of education in U.S. institutions, located at 6 Executive Plaza, Yonkers, NY 10701-6801. Tel: (914) 963-8830. Fax: (914) 963-1275. Email: actflhq@aol.com. <http://www.actfl.org>

American Forum for Global Education - publishes books on curriculum and offers pre-service and in-service workshops. (U.S.)

Association of Universities and Colleges of Canada (AUCC). Publications available at <http://www.aucc.ca/en/publicindex.html>

Center for Evaluation in Higher Education (CENEVAL) - certifies professional competencies in Mexico, <http://www.ceneval.educ.mx>

Council for Norming and Certifying Work Competencies (CONOCER) - certifies work competencies in Mexico, <http://www.conocer.org.mx>

National Endowment for the Humanities - offers summer seminars and institutes for teachers, with nearly half focused on other countries or including a global perspective. (U.S.)

National Peace Corps Association - sponsors Global TeachNet, a professional development network for K-12 classroom teachers promoting a more global perspective within U.S. classrooms, <http://www.rpcv.org/pages/globalteachnet.cfm> (U.S.)

Ressources en "Éducation globale" <http://www.tcm.com/trdev/weech1.htm>

SIETAR International - the Society for Intercultural Education, Training, and Research, a society for professionals engaged in intercultural activities, with more than 35 affiliate chapters around the globe.

SIETAR USA - the U.S. chapter of SIETAR International. SIETAR USA, 8835 S.W. Canyon Lane, Suite 110, Portland, OR 97225, U.S., <http://www.sietarusa.org>

Teachers of English to Speakers of Other Languages (TESOL) - an international professional society for teachers of ESL/EFL, with location at 700 South Washington Street, Suite 200, Alexandria, VA 22314. Tel: (703) 836-0444. Fax: (703) 836-7864, <http://www.tesol.org>

The World Bank Institute - has created "World Links for Development" to provide Internet connectivity and training in the use of technology for the classroom in 15 countries.

World Learning - a non-profit, international, intercultural educational institution and member of a worldwide federation of autonomous national offices, <http://www.sit.edu>

COMMONLY USED ACRONYMS IN NORTH AMERICAN HIGHER EDUCATION

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LISTADO DE SIGLAS

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ABRÉVIATIONS COURAMMENT UTILISÉES DANS
L'ENSEIGNEMENT SUPÉRIEUR NORD-AMÉRICAIN

	English	español	français
ABET	Accreditation Board for Engineering and Technology	Consejo Estadounidense para la Acreditación de Programas de Ingeniería y Tecnología	Conseil pour l'accréditation pour les programmes en génie et en technologie
ACCC	Association of Canadian Community Colleges	Asociación Canadiense de Colegios Comunitarios	Association des collèges communautaires du Canada
ACE	American Council on Education	Consejo Estadounidense de la Educación Superior	Conseil américain pour l'enseignement supérieur
ALENA	North American Free Trade Agreement	Tratado Trilateral de Libre Comercio de América del Norte	Accord de libre-échange nord-américain
ALO	Association Liaison Office	Oficina Estadounidense de Coordinación de las Asociaciones de la Educación Superior	Association pour la Coordination de l'enseignement supérieur
AMPEI	Mexican Association for International Education	Asociación Mexicana para la Educación Internacional	Association mexicaine pour l'éducation internationale
ANUIES	Mexican National Association of Higher Education Institutions	Asociación Nacional de Universidades e Instituciones de Educación Superior	Association nationale des universités et des établissements d'enseignement supérieur
AUCC	Association of Universities and Colleges of Canada	Asociación de Colegios y Universidades de Canadá	Association des Universités et Collèges du Canada
BORDER PACT	Border Partners in Action	Pacto Fronterizo: Red de Universidades de la Frontera México Estados- Unidos	Réseau d'universités de la frontière mexicano-américaine
CACEI	Mexican Commission for Accreditation of Schools of Engineering	Comisión para la Acreditación de Escuelas de Ingeniería	Commission d'agrément des écoles d'ingénieurs
CBIE/BCEI	Canadian Bureau for International Education	Oficina Canadiense para la Educación Internacional	Bureau canadien de l'éducation internationale
CENEVAL	Mexican Center for Evaluation of Higher Education	Centro Nacional para la Evaluación de la Educación Superior	Centre national d'évaluation de l'enseignement supérieur
COMPI	Mexican Committees for the International Practice of Professions	Comité Mexicano para la Práctica Internacional	Comité mexicain de la pratique internationale
CONACYT	Mexican National Council on Science and Technology	Consejo Nacional de Ciencia y Tecnología	Conseil national de la science et de la technologie

	English	español	français
CONAEVA	Mexican National Commission for the Evaluation of Higher Education	Comisión Nacional para la Evaluación de la Educación Superior	Commission nationale pour l'évaluation de l'enseignement supérieur
CONAHEC	Consortium for North American Higher Education Collaboration	Consorcio para la Colaboración de la Educación Superior en América del Norte	Consortium pour la collaboration dans l'enseignement supérieur en Amérique du Nord
CONOCER	Mexican Council for the Normalization and Certification of Work Competencies	Consejo para la Normalización y Certificación de Competencias Laborales	Conseil de normalisation et de certification des compétences professionnelles
CREPUQ	Conference of Rectors and Principals of Quebec Universities	Asociación de Rectores de Universidades de Quebec	Conférence des recteurs et des principaux des universités du Québec
DFAIT/ MAECI	Canadian Department of Foreign Affairs and International Trade	Ministerio Canadiense de Asuntos Exteriores y Comercio Internacional	Ministère des Affaires étrangères et du Commerce international
EUMC	World University Services of Canada	Servicios Universitarios Mundiales de Canadá	Entraide universitaire mondiale du Canada
FIMPES	Mexican Federation of Private Institutions of Higher Education	Federación de Instituciones Mexicanas Particulares de Educación Superior	Fédération des établissements privés mexicains d'enseignement supérieur
ICEED	International Consortium for Educational and Economic Development	Consorcio Internacional para la Educación y el Desarrollo Economico	Consortium international pour l'éducation et le développement économique
IIE	Institute for International Education	Instituto Internacional para la Educación	Institut pour l'éducation internationale
IMHEP	International Mobility in Higher Education Program (Canada)	Programa de Movilidad de Estudiantes de América del Norte	Programme de mobilité internationale en éducation supérieure
NAFTA	North American Free Trade Agreement	Tratado Trilateral de Libre Comercio de América del Norte	Accord de libre-échange nord-américain
NAMP	North American Mobility Program	Programa de Movilidad de Estudiantes de América del Norte	Programme de mobilité nord-américaine en éducation supérieure
PMIES	International Mobility in Higher Education Program (Canada)	Programa de Movilidad de Estudiantes de América del Norte	Programme de mobilité internationale en éducation supérieure
PROMESAN	North American Mobility Program	Programa de Movilidad de Estudiantes de América del Norte	Programme de mobilité nord-américaine en éducation supérieure
SEP	Mexican Ministry of Public Education	Secretaría de Educación Pública	Ministère mexicain de l'Éducation
TLC	North American Free Trade Agreement	Tratado Trilateral de Libre Comercio de América del Norte	Accord de libre-échange nord-américain
WUSC	World University Services of Canada	Servicios Universitarios Mundiales de Canadá	Entraide universitaire mondiale du Canada