UNDERSTANDING HOW ADULT EDUCATORS BECOME INTERCULTURALLY COMPETENT PRACTITIONERS

by

MILLARD TIMOTHY HIXSON

(Under the Direction of Bradley C. Courtenay)

ABSTRACT

The purpose of this study was to understand how adult educators perceived they became interculturally competent practitioners. More specifically the research focused on adult educators from the United States who had become interculturally competent practitioners in Latin America in general and in Peru in particular. The process of becoming interculturally competent has been researched to discover behavioral changes or components of the process, such as skills or characteristics. However, this study is distinct in its examination of intercultural competence within the parameters of adult education practice.

A qualitative, phenomenological research design was used. Fourteen adult educators originally from the United States but with intercultural teaching experience in Peru participated in in-depth interviews. The phenomenological method was appropriate for this study because it provided a means of exploring and understanding the phenomenon of becoming competent to teach adults in a Latin American context.

Three categories demonstrated how an adult educator becomes an interculturally competent practitioner. First, Readiness occurs prior to the intercultural teaching experience and involves the influence of family and friends, personal commitment, training and education, and previous intercultural experiences. Immersion into a host culture is the second category and consists of the adult educator adopting a role of a learner, communicating in the local language, acting in the community, and teaching in the host culture. Teaching in the host culture is distinct to adult educators in which they collect culturally relevant material, adapt their teaching methods, and teach collaboratively with host educators and community members. Reflection on experiences in Immersion is the third category where the adult educators gain knowledge and make changes based on what has been learned about their own performance in relating to and teaching in the host culture. Three factors influence the process: family and organizational support, the sojourner's teaching philosophy, and the reception of the adult educator by the hosts.

This is an interrelated process in which the categories and the factors are not isolated but interactively lead towards intercultural competence as a practitioner.

INDEX WORDS: Adult education practitioner, Adult education, Cross-culture, Intercultural competence, Latin America, Peru, Phenomenology, Qualitative research, Teaching abroad

UNDERSTANDING HOW ADULT EDUCATORS BECOME INTERCULTURALLY COMPETENT PRACTITIONERS

by

MILLARD TIMOTHY HIXSON

B.A., Toccoa Falls College, 1972

M.P.S., Alliance Theological Seminary, 1981

A Dissertation Submitted to the Graduate Faculty of The University of Georgia in Partial Fulfillment of the Requirements for the Degree

DOCTOR OF EDUCATION

ATHENS, GEORGIA

2003

UNDERSTANDING HOW ADULT EDUCATORS BECOME INTERCULTURALLY COMPETENT PRACTITIONERS

by

MILLARD TIMOTHY HIXSON

Major Professor: Bradley C. Courtenay

Committee: Sharan B. Merriam
Talmadge C. Guy
H. James McLaughlin

Electronic Version Approved:

Maureen Grasso
Dean of the Graduate School
The University of Georgia
May 2003

DEDICATION

This dissertation is dedicated to the glory of God and to the loving memory of my parents, the Rev. Cecil E. Hixson and Betty Ruth Hixson, and my wife's parents, Roland Avery Hall and Alma Harllee Hall, for believing in me and encouraging my visions.

ACKNOWLEDGEMENTS

I would like to thank the following for their participation in my learning experience:

The members of my committee for their outstanding support and probing questions—Dr. Bradley C. Courtenay, Dr. Sharan B. Merriam, Dr. Talmadge C. Guy, and Dr. H. James McLaughlin. Dr. Courtenay's untiring readings and questionings guided me through the entire process. Dr. Merriam's insightful suggestions were essential in the development of the process model.

Dr. A. Bernie Moore for serving on my committee until his retirement.

The Center for Latin American and Caribbean Studies (CLACS) of the University of Georgia in Athens for a 2002 Graduate Field Research Travel Award, funded by the Tinker Foundation and the Graduate School of the University of Georgia, that provided the means to conduct research in Peru.

Jean Goodwin for reading the texts and suggesting needed corrections

Family and friends for encouraging me to continue learning and finish the work

My wife, Mary, who shared in my learning and whose confidence, companionship, and conversation assured the completion of this task

The participants, who willingly shared their time, knowledge, and insights from their intercultural experiences

TABLE OF CONTENTS

Page

LIST OF TABLES

Page

LIST OF FIGURES

Page

CHAPTER 1

INTRODUCTION

Since the Second World War, adult education has experienced a growth in international thinking, policy-making, and cooperation (Tight, 1996), forming adult education into a worldwide discipline, which promotes the free exchange of theories and practice in the education of adults. International organizations such as United Nations Educational, Scientific, and Cultural Organization (UNESCO) and the International Council for Adult Education (ICAE) have promoted global contacts among adult educators through conferences, literature, and research (Cunningham, 1991; Hall & Kidd, 1978).

The international exchange of educational ideologies and philosophies, however, can have drawbacks. For example, Fals Borda (1970), a Colombian sociologist, recognized potential difficulties associated with Latin American educators' acceptance of external educational theories without critically evaluating their applicability in a new social context. He stressed that theories originating outside of a culture need to be examined before deciding to adopt, imitate or reject the foreign theories or models. Tirri and Tirri (1994, April) encountered difficulties with cultural issues in using a teacher effectiveness model developed in the United States to evaluate teachers in Finland. Adult educators from one culture who interact with adult learners from another culture through educational experiences (Arratia, 1997; Hammond, 1997; Townsend, 1995) bring with them their philosophies, theories, and models shaped by their particular sociocultural context.

In spite of such drawbacks, in today's society, adult educators from one culture often become adult educators in another culture. Such educators may be instructors in theological education, trainers in business or industry, or military instructors. Adult educators usually have some training in their new culture, which often takes the form of developing cultural sensitivity and awareness and prepares them to integrate intercultural aspects into their courses. Various training programs have been developed that deal with such topics as cultural sensitivity (Bennett, 1993), teaching strategies (Hoopes & Pusch, 1979; Shachar & Amir, 1996; Volet & Ang, 1998), cultural awareness (Cushner & Brislin, 1996, 1996; Gudykunst & Hammer, 1983), and diverse team building (Gardenswartz & Rowe, 1994). Although these programs are helpful for general understanding, they do not address how adult educators are to incorporate the learning styles and needs of the host culture into their teaching. Opportunities have increased for adult educators to learn from and contribute to educational experiences in other cultures. For example, through the National Defense Education Act of 1958, Congress made available to scholars in the United States support for education in foreign languages and area studies. The objective of this Act was to meet national defense needs of the United States. Yet, scholars have used this program to improve proficiency in foreign languages and area studies in order to teach at the university level (Hines, 2001; Richards, 1998). Another boost to overseas programs came in 1961 when Congress passed the Mutual Educational and Cultural Exchange Act (Fulbright-Hays Act) that opened funding for American scholars to study abroad through doctoral dissertation research, faculty research, or group projects (Hines, 2001; Richards, 1998). This Act was based on the assumption that "intellectual and cultural exchange between nations contributes to

increased awareness of intercultural similarities and differences, and thus contributes to mutual understanding and increases the opportunities for peaceful resolution of conflict" (Hines, 2001, p. 7). Through this Act scholars and researchers have occasion to increase intercultural understanding and awareness.

The Peace Corps is another federal program that provides worldwide teaching opportunities for adult educators. Thirty-nine percent of Peace Corps volunteers work in educational projects, which include such areas as vocational education, university English teaching, primary and secondary education, and visual and performing arts (Banerjee, 2000). Other Peace Corps programs such as environment, agriculture, community development, health, and business incorporate teaching and education.

Along with these federal overseas programs, universities have responded to corporate needs for interculturally capable managers who work in transnational assignments. Since 1994, with an increased internationalization of its programs, the University of Southern California has adopted a strategic plan that responds to the managerial needs of international corporations. The University of Southern California's schools that have expanded international activities for teaching, research, and outreach include the schools of business, architecture, engineering, medicine, and urban planning and development (Drobnick, 1998). A symposium at the University of Michigan involving managers and management educators also stressed the need to include intercultural issues, foreign languages and international internships in management education curriculum (Barnett, 1990). These programs respond to the intercultural needs of corporations and businesses. In order for Peace Corps volunteers, managers in

overseas assignments, or adult educators to be effective as they move into a new culture, they need to develop intercultural competence.

Becoming interculturally competent means developing skills and changing attitudes that help individuals negotiate other cultural perspectives and enter into cross-cultural spaces in order to develop relationships with host people. A person learns to negotiate his or her life in the cultural context of a host culture. Taylor (1993) suggests that a lack of longevity in overseas assignments by many overseas managers of corporations from the United States is due to the lack of intercultural competence.

Studies conducted with consultants, advisors, students, and business personnel (Cui & Awa, 1992; Hawes & Kealey, 1979; Kealey, 1989; Parker & McEvoy, 1993; Ward & Kennedy, 1993) have uncovered several components of intercultural competence. These have been identified as competence in communication, which focuses on language ability, cultural empathy, and communication behavior, which has to do with appropriate social behavior (Cui & Van Den Berg, 1991). In a study by Ruben and Kealey (1979), seven interpersonal skills that contributed to successful cultural adaptation were empathy, respect, role behavior, non-judgementalness, openness, tolerance for ambiguity, and interaction management.

Other research on intercultural competence has emphasized a process approach. Research that focuses on the process of intercultural competence provides intercultural adult educators with various strategies for learning to live in a host culture. One perspective (Taylor, 1993) stresses the transformational process of becoming interculturally competent. Taylor's model describes the strategies employed to evolve an intercultural identity and the resultant changes to one's own values, self-confidence, and

worldview. Taylor (1993) claimed that the transformative process of a sojourner's perspective, which resulted in intercultural competence, is applicable to any intercultural experience, but it has not been applied particularly to the intercultural adult educator.

Kim's (1995) cross-cultural adaptation process gives another perspective for the adult educator striving for intercultural competence through effective interpersonal communication. Kim's theory incorporates the previous experience of the sojourner into the learning process of adaptation to a host culture. The value of this theory lies in the adaptation of cognitive, affective, and behavioral responses in order to communicate effectively. Adaptation to a new society increases a sojourner's potential effectiveness in cross-cultural experiences (Hannigan, 1990; Hawes & Kealey, 1979; Kealey, 1989, 1990; Taylor, 1993, 1994; VanBalkom, 1995).

Although there are at least these two theories about the process for becoming interculturally competent, neither of them address specifically how adult educators become interculturally competent in a new culture. Taylor's (1993) sample of participants was not linked to any particular occupation. Kim's (1995) study wass based upon empirical findings using samples selected from immigrants to the United States from various nationalities.

Organizations that support adult educators in moving from their primary environment to a host country in order to teach are aware of their need to become interculturally competent. The literature provides evidence of personnel training programs such as those used by various multinational companies. Digital Equipment Corporation, for example, focuses on individual growth and development as well as attitudinal changes for employees to improve interactions by valuing differences in its

workforce (Waler & Hanson, 1992). Pepsi-Cola International conducts its Executive Leadership Program with executives worldwide and emphasizes the unity in the corporation rather than differences (Fulkerson & Schuler, 1992). The Xerox Corporation develops training for its multicultural society to learn how to sensitively address issues of bias (Sessa, 1992). Intercultural training has been linked to success in overseas assignments in corporations (Hogan & Goodson, 1990; Kealey & Protheroe, 1996; Naumann, 1993; Thomas & Ravlin, 1995; Tung, 1987), and therefore has served as a useful means of contributing to the intercultural competence of managers and employees.

Intercultural training programs are also available for sojourners living and working in a host culture. Training programs can address intercultural issues from the perspective of cultural-general, which is training applicable for multiple cultures (Cushner & Brislin, 1996; Laabs, 1993), cultural-specific for a particular culture (Caudron, 1991; Hogan & Goodson, 1990; McGarvey & Smith, 1994), or a combination of cultural-general and cultural-specific training (Ettorre, 1993; Harrison, 1992). Certificate and graduate programs of intercultural education offer training to prepare sojourners and organizations to work in cultural settings other than their primary culture (www.imi.american.edu/services.html;www.intercultural.org/cert. html; www.sit.edu/). Intercultural training prepares sojourners to interact in different cultural settings (Ettorre, 1993; Harrison, 1992; Kealey & Protheroe, 1996; Naumann, 1993). Adult educators as sojourners can also find training in cultural-general or cultural-specific information.

Four types of intercultural training have been identified (Kealey & Protheroe, 1996). Kealey and Protheroe say that three types are information training and that a fourth is experiential training. Information training includes practical information about a

host country, area studies of a specific country, and cultural awareness that is concerned with understanding a host culture. Experiential training is focused upon acquiring intercultural effectiveness skills for improved communication, relationships, and negotiating. Various programs of intercultural training teach components of intercultural competence but are limited in the aspect of contact with host members. Other components such as residing in a host country, interacting with host members, building relationships with local residents, and learning to communicate in the language of the host culture, have also been identified by researchers as important skills for the development of intercultural competence.

Latin America is one area of the world that has served as host for sojourners, not only from the United States, but from other regions as well. This region figures prominently in international studies in universities in the United States and Canada. Research by adult educators from the United States in this region has included studies on participation in community development (Arratia, 1997; Townsend, 1995) and a description of the use of popular education in El Salvador by host nationals (Hammond, 1997). Even though a comparative study of educators from Mexico, South Korea, and the United States investigated the role of adult religious educators in their own or other countries (Greenway, 1984), research has not addressed the issue of how adult educators can become interculturally competent practitioners.

However, from his personal intercultural teaching experience and the application of concepts from literature, Bradley (2000) suggests four characteristics for educators teaching abroad. Educators need academic competence in their professional development. Operational competence is required in knowing how to function in multiple sociocultural

contexts. Next, intercultural educators focus on the learner's experience in social contexts. Lastly, interculturally competent educators take an ethnographic approach to teaching that would encourage learners to examine their own world views and compare them to the new perspectives being brought by the educator.

Contextual factors have also been found to shape intercultural competence. What cannot be included in training programs is the experience of living and interacting with the people of a host culture. Ideals, values, beliefs, and assumptions about life develop within a sociocultural context. The adult educator who is teaching in a culture other than his or her own would not share the sociocultural context of the learners, at least initially. Cultural factors need to be taken into account as one seeks to answer the question of how an adult educator becomes a competent intercultural practitioner.

In intercultural teaching experiences it is important for the educator to understand the learners' perspective of the role of the teacher as well as to analyze the learner's interpretation of the experience itself. The adult learner brings to the educational experience needs, goals, purposes and points of view that developed during his or her formative years spent in a specific sociocultural context (Guy, 1999a). Adult educators teaching within another culture may need to become well acquainted with the sociocultural context of a host culture. Culturally relevant teaching mandates that educators re-examine their own personal assumptions about the educational environment, such as communication style, instructional strategies, expectations in the classroom, and subject content that might be unfamiliar to the learner. An adult educator's response to the challenge to his or her conceptions of teaching by a new sociocultural context influences the development of intercultural competence.

Contextual factors shape educational experience as well as intercultural competence. However, research on intercultural competence and models of the process of becoming interculturally competent do not deal with the context of practice or a particular cultural context.

Statement of the Problem

For adult educators, developing intercultural competence is an important factor in learning to teach effectively in a culture other than their own. Different researchers have used various terms to describe intercultural competence and they have identified different characteristics, attributes, components or skills to describe what they believe intercultural competence means. In this study I used some of these ideas of intercultural competence but with a different focus. I focused not only on intercultural competence but also on its influence on the practice of adult educators.

Models of intercultural competence are also available but they do not address the issue of how interculturally competent persons integrate that competence with their practice. Various researchers have identified some processes of becoming interculturally competent but have not applied them to occupational settings. For example, what does intercultural competence look like in practice for an engineer, a consultant, a medical professional or an adult educator? This study probed the question of what the interculturally competent practice of an adult educator consists of and by what process is it achieved. For this research the context of intercultural competence was that of adult educators from the United States practicing in a Latin American cultural context. Research has to this point described and defined intercultural competence, but that research has not specifically addressed the process by which a adult educators perceive they become an interculturally competent practitioner.

Purpose

The purpose of this study was to understand how adult educators perceived they became interculturally competent practitioners. These research questions guided the study:

1. How have interculturally competent adult educators learned about the culture of their learners?
2. In what ways do interculturally competent adult educators adjust their teaching practices to accommodate the cultural perspective of the learner?
3. What is the process of becoming an interculturally competent practitioner in adult education?
4. What are the prominent factors that influence the process of becoming an interculturally competent practitioner in adult education?

Significance Statement

This study contributes theoretically and practically to understand the development of interculturally competent adult educators. Theoretically, it associates intercultural competence with the teaching experiences of adult educators. The literature describes available training to develop intercultural competence, but little is known about the process of applying such competence to an educational environment. This study adds to intercultural competence theory by articulating the process of becoming an interculturally competent adult educator and details the learning process of becoming interculturally competent as an adult, thus contributing to adult education theory.

This study contributes to practice by illuminating how interculturally competent adult educators use cultural awareness in an adult educational experience. Understanding the learning process can enable adult educators to plan culturally relevant instruction and

activities for learners in the host culture. Competent trainers and planners of cross-cultural workshops can use the insights from understanding the learning process to prepare materials and activities to simulate and explain the process in the competence training. Educators teaching in their own culture to a culturally diverse student population can benefit by applying the process for developing intercultural sensitivity. Advisors and counselors to international students in academic settings could use the intercultural sensitivity process for developing culture-centered counseling and for learning how to dialogue with students from multiple cultural backgrounds. By being aware of the learning process for acquiring intercultural competence, adult educators in academics, business, NGOs, and religious education can develop strategies for applying intercultural competence to their particular instructional arena.

Definitions

The following definitions were used in this study.

Intercultural: Intercultural is interaction and exchange between cultures. "Intercultural implies a give and take: a multilateral appreciation, understanding, accommodation and ability to interact effectively with people different from oneself" (Cushner, 1998, p. 353).

Intercultural competence: Intercultural competence is defined as "a transformative process whereby the stranger develops an adaptive capacity, altering his or her perspective to effectively understand and accommodate the demands of the host culture" (Taylor, 1994, p. 156). Living competently in another culture means that the sojourner alters previous cultural behaviors in order to live and work effectively in new cultural ways. It requires "learning and practicing a new language, being open to different

values and beliefs, looking at the world through a different lens, and developing new perspectives while in the host culture" (Taylor, 1993, p. 81).

Interculturally competent adult educator: Interculturally competent adult educators teach adults outside of their primary culture, integrate their ability to live competently in the host culture into the educational experience, and teach in the preferred language of the learners.

Intercultural education: Intercultural education refers to an educational experience in which teachers and learners are from different primary cultures. In this study intercultural education means educational experiences in which the adult education teacher leaves his or her primary culture to teach in a host culture.

Primary culture: The culture in which an individual understands acceptable behavior because of exclusive membership in the society.

Sojourner: Individuals who live and work in a culture that is not their primary culture. Other terms could have been used but would not have conveyed the idea of someone who has left the primary culture country to reside in another culture for a sustained period of time. The term "tourist" communicates travel and visiting. The term "expatriate" only indicates that a person is away from a primary culture. "Stranger" has been used to identify people from one culture who resides in another (Gudykunst & Kim, 1997; Kim, 1995); it conveys physical nearness, yet remoteness, because of different values and ways of acting. An individual can be present in a group and not have membership in the group. The term "stranger" emphasizes difference while sojourner focuses on residence and, in this study, involvement with the host community.

CHAPTER 2

REVIEW OF RELATED LITERATURE

The purpose of this study was to understand how adult educators perceived they became interculturally competent practitioners. For an adult educator teaching in a host country, the process toward intercultural competence must include learning to live and function effectively in a new culture. Four areas of literature contribute to understanding the process of becoming an interculturally competent practitioner. Literature that addresses the concerns of adult educators exchanging cultures considers adult education in a global context, and with an emphasis on Latin America. Literature that explores intercultural competence describes some skills and knowledge needed to operate in a new culture. The section on training programs for intercultural competence provides an overview of existing intercultural training. The literature on cultural competence in Latin America examines various educational issues in that region that have to do with conceptions of teaching, popular education, and participatory action research. The literature on adult teaching in alternative cultures provides a framework for exploring learning factors needed by adult educators faced with the question of how to teach in new sociocultural contexts. Searches to find sources for these areas of literature were conducted in the following databases: ERIC, EBSCOhost, ProQuest, Cambridge Scientific Abstracts (in ERIC), electronic journals and texts, ERIC (education) (at First Search), Wilson Web, dissertation abstracts, and academic search premier.

Adult Educators Exchanging Cultures

Adult education exists throughout the world in a variety of contexts. Though the scope, philosophy, and structure may differ, adult education in each nation has similar goals to improve the lives of its citizens (Merriam & Brockett, 1997). Adult educators move freely from one culture to another when they engage in training personnel, teaching students, conducting research, or working with people in community development in various contexts such as business and industry, higher education, government programs, or religious institutions.

Businesses have a need for interculturally competent managers (Black & Gregersen, 1991) and consultants (Meggitt, 1994). For example, Australian consultants from the Queensland Department of Education and the Queensland University of Technology were involved in a three year program (1990 to 1993) to work with the Kingdom of Tonga's Ministry of Education in a Curriculum Development Unit Project (Meggitt, 1994) for primary and secondary school curricula. The consultants for these projects worked as adult educators doing staff development in the Kingdom of Tonga "to improve the skills base of its workforce and provide the necessary middle level/supervisory leadership for that workforce" (p. 178).

University education has also responded to the need for intercultural workers and scholars with international education programs in various disciplines to provide training for overseas assignments. For example, international education for professional training and research at the University of Southern California consists of programs from the schools of business, architecture, engineering, medicine, and urban planning and development. The university selected these schools in cooperation with corporate

business needs for hiring functionally competent and cross-culturally competent managers (Drobnick, 1998).

Opportunities abound for intercultural adult educators to teach in higher education. Adult educators who participate in international scholar exchange acquire first hand experience in the educational environment in host countries and interact with adult education practitioners from these countries. The *International Exchange Locator* (Burton, 1991), published by the Liaison Group for International Educational Exchange, surveyed the 95 organizations in the 1991 listing. The organizations offered over 200 exchange programs, which sent more that 50,000 United States citizens abroad and brought approximately 90,000 participants to the United States. The Fulbright program between 1946 to 1986 supported more than 100,000 American academics in scholar exchange opportunities (Board of Foreign Scholarships, 1987). Faculty teaching in universities abroad has increased due to Fulbright-Hays programs, which provide opportunities for scholars to study and to research abroad (Richards, 1998),. Opportunities for teaching internationally can be found in various publications with suggestions on obtaining appointments (Burton, 1994; Camenson, 1998; Howard & Weeg, 1988).

Moreover, many government programs involve intercultural adult education collaboration for development or technical exchange (Kealey, 1990; Kealey & Protheroe, 1995). For example, every year Canadian technical advisors work overseas in such areas as agriculture, education, forestry, mining, management, accounting, health, and industry. The focus is upon the development of human resources, “the development of people through improved education, literacy training, and the acquisition of knowledge and

skills…primarily through a sharing of technology and the transfer of skills and knowledge" (Kealey, 1990, p. 1).

Religious institutions and organizations are another context in which adult educators move from one culture to another. For example, the International Mission Board of the Southern Baptist Convention in their 1999 annual report (Sutton & Rankin, 1999) anticipated the involvement of intercultural adult educators in training pastors worldwide in 304 seminaries and Bible schools and 1,000 centers for theological education by extension. Religious educational opportunities from various sources in Latin America included professors of theology, coordinators of on-line theological courses, trainers in family counseling, and trainers of leaders and workers (http://opps.1am.org/scripts/frm_opportunities.asp?category+5&category=6&category=7&Submit). Adult educators have been involved in projects as diverse as public health education, drug and alcohol rehabilitation, educational programming for a UHF television station, and rural mobile seminaries for developing indigenous leadership (http://www.sim.org/SIMNOW_Vol_85_5.asp). Religious institutions sought to meet community health needs through basic health care skills and paramedic training (http://www.rca.org/mission/rcim/latin.html). A Latin American theologian stated that expatriate educators needed to be "willing to live among the people, to work with the people and for the people" (Nuñez C. & Taylor, 1996, p. 367). Effectively responding to human needs within the cultural context is especially important for adult educators working in another culture.

Intercultural Competence

The opportunities for teaching in other countries are nearly unlimited but in order to be successful, adult educators need to be interculturally competent. Cookson (1990)

points out that the intercultural dimension of adult education includes educational borrowing and international cooperation that broadens one's own perspective:

> To the extent that adult education practitioners and scholars are knowledgeable about adult education elsewhere and to the extent to which they themselves are engaged in systematic, comparative analysis of their own and others' practice--both within and beyond their own national boundaries--to that same extent they are empowered to (1) continuously develop their overall adult education philosophy; (2) initiate meaningful reforms needed to confront fundamental issues surrounding the practice and study of adult education; and (3) introduce improvements in the ways they conceptualize the process of adult education. (Cookson, 1990, p. 80)

Intercultural competence requires adult educators from one culture to be well-informed about adult education in another culture. Intercultural competence has been described as "a transformative process whereby the stranger develops an adaptive capacity, altering his or her perspective to effectively understand and accommodate the demands of the host culture" (Taylor, 1994, p. 156). Understanding and accommodating the demands of a host culture involves attitudes such as sensitivity to cultural differences and open-mindedness as well as interpersonal and teaching skills (Meggitt, 1994) but literature describing exactly how an individual acquires intercultural competence is limited.

Components of Intercultural Competence

Intercultural competence has to do with one's adaptive ability towards culturally different others who have constructed their understanding of reality during social contexts that are probably distinct from a sojourner's. Scholars have identified several

components of intercultural competence. In a study conducted in Kenya, Ruben and Kealey (1979) found seven interpersonal skills that contributed to successful cultural adaptation: empathy, respect, role behavior, non-judgementalness, openness, tolerance for ambiguity, and interaction management.

Hawes and Kealey (1979) completed another study in 1979 that confirmed the interpersonal and communication skills found in the Kenya research. However, Hawes and Kealey demonstrated that well-adjusted participants who were satisfied with their assignment overseas were not necessarily effective in transfer of job skills. The study found that intercultural effectiveness is a combination of interaction, professional performance, and personal adjustment. Adjustment, as one component, did not necessarily mean that an individual performed well in the other two categories. A conclusion of the study was that "intercultural interaction [was] a prerequisite to transfer of job skills" (p. 190). Intercultural interaction meant interacting with host people, acquiring language competence, understanding non-verbal communication, gaining information about the country, and manifesting concern for training counterparts.

Kealey (1989) took the study of Hawes and Kealey (1979) further by including assessments of the individuals working overseas by peers and researchers. The participants of this study were Canadian technical advisors working in 20 developing countries representing the geographical areas of Asia, Latin America and the Caribbean, Francophone Africa, and Anglophone Africa. Interviews were conducted with 277 Canadian advisors and 120 local counterparts in the host country. At the field sites, peer evaluation was achieved when the Canadians rated each other on interpersonal skills. The results of the study create the profile of a competent overseas worker containing seven

variables: exhibits caring behavior to build relationships, respects others, develops sensitivity and empathy; takes initiative, manifests self-confidence, and is frank with others; shows flexibility to new ideas and belief; de-emphasizes upward mobility; has low security needs; is capable of regulating one's behavior in social situations; and is socially competent in working with others.

Perspective adjustment is another component of intercultural competence found in the literature. In their research of American students studying abroad, Moore and Ortiz (1999) identified various traits in interculturally competent sojourners. These included suspending judgement while gathering evidence and having self-knowledge that recognized personal limitations. The interculturally competent person also demonstrated cognitive flexibility to examine problems or situations from diverse perspectives. With respect to having a variety of perspectives, some scholars advocate that adjustments to one's perspective need to be part of an intercultural experience. Such adjustments have been described as "a social applicability of behavior and an ability to successfully reach outcomes desired in one's dealings and interactions with others" (Hannigan, 1990, p. 91).

Other researchers have discovered similar traits in specific kinds of sojourners, such as managers, consultants, advisors, and business people. Cui and Awa's (1992) study of business people measured intercultural effectiveness in terms of cross-cultural adjustment and job performance. The investigation surveyed 74 business people who had an average of 5.5 years working in China. The survey instrument measured factors of intercultural effectiveness relating to cross-cultural adjustment and job performance overseas. Factors emerged in the analysis that explained the percentage of variance. The study found the following order for cross-cultural adjustment: personality traits,

interpersonal skills, social interaction, managerial ability, and cultural empathy. Job performance required interpersonal skills, cultural empathy, managerial ability, and personality traits. Cui and Awa suggest that the differences of the orders of the factors can be ascribed to the different requirements demanded from sojourners. For example, adjustment to a new culture depends predominantly on personality traits in which "flexibility, patience, and tolerance for ambiguity are crucial" (Cui & Awa, 1992, p. 324). Communication and behavioral adaptation play a dominant role in overseas job performance rather than personal character. According to Cui and Awa, intercultural effectiveness, or competence, means adapting not just "to the new cultural environment but also to foreign working conditions" (p. 325).

Another study of intercultural competence that focused on a specific group was conducted between Australian consultants and their Asian and Pacific clients (Meggitt, 1994). The study used a two round survey in which qualitative information about what makes a successful consultant was gathered on the first round. The second round asked participants to rank the items in importance. The combined results of the three groups identified sensitivity to cultural differences as the most important attitude for an intercultural consultant. Additionally, the most important skills to have were interpersonal skills, which included listening, and teaching skills. Meggitt's profile of a consultant that resulted from the study is appropriate for any sojourner.

> Attitudinally the 'effective' consultant is sensitive to cultural differences, willing to listen and learn, empathic, enthusiastic, willing to take the initiative, tactful and has a positive, confident self-image. He or she perceives the role of 'consultant' as being that of 'facilitator' and 'resource person' rather than 'expert' and is

> committed to client needs with realistic expectations of host country resources and ways of implementing change and willing to consult key local people. (Meggitt, 1994, p. 182)

Intercultural competence has also been examined in adult educators. Interpersonal and teaching skills were identified as essential skills for interculturally competent consultants (Meggitt, 1994). Based upon the application of concepts from literature and his own intercultural experience as a university professor, Bradley (2000) suggests a list of characteristics needed for intercultural competence in teaching. First, academic competence requires educators to be current on their professional development and knowledge of their field. Second, operational competence refers not only to andragogical strategies but also to the additional knowledge of how to operate in different sociocultural contexts (Askew & Carnell, 1998). Third, competent intercultural educators use a transformatory and democratic approach as argued by Askew and Carnell that focuses on the learners' experiences in the social context. Fourth, interculturally competent teachers should take an ethnographic approach to teaching that would "encourage students abroad to examine their own views of the world and to set them alongside and in comparison with those new perspectives brought by visiting teachers" (Bradley, 2000, p. 248).

One of the most commonly occurring components of intercultural competence is cultural sensitivity. The development of intercultural sensitivity, which occurs through change of a sojourner's perception towards cultural differences, contributes to achieving intercultural competence. Sensitivity to differences in social, political, and cultural realities has been identified as a component of intercultural competence (Cui & Awa, 1992; Hannigan, 1990; Hawes & Kealey, 1979; Kappler, 1998; Kealey, 1989, 1990;

Meggitt, 1994; Steglitz, 1993). An interculturally competent person who develops cultural sensitivity is capable of functioning effectively in more than one culture (Gudykunst & Kim, 1997). A universal pattern is that human beings create culture and thus have the capability to produce cultural diversity (Carrithers, 1992). Cultural diversity, which is a factor to be considered in developing cultural sensitivity, needs to be respected and recognized as a part of the changeability and flexibility of human society. Even with cultural differences, societies do not exist together as autonomous entities, but as mutually dependent relationships with one another (Barfield, 1997). Building relationships between members of different cultures and interacting with host members have been identified as indicators of intercultural competence (Hawes & Kealey, 1979). Intercultural sensitivity has also been considered necessary for effectively conducting such intercultural relationships (Steglitz, 1993).

A model for intercultural sensitivity was developed by Bennett (1993) and is based upon the organizational concept of differentiation. This concept of difference can be understood from two aspects. First, people use a variety of ways to differentiate phenomena. Secondly, cultures differentiate from one another in the way they maintain patterns of worldviews. Intercultural sensitivity increases when learners acknowledge these two aspects for accepting and interpreting cultural differences. Development of intercultural sensitivity results ultimately from “the development of consciousness and, through consciousness, developing a new ‘natural’ approach to cultural difference” (Bennett, p. 26). Thus, Bennett considers intercultural sensitivity as a developmental process that achieves competence in intercultural communication through a gradual transformation of oneself affectively, cognitively, and behaviorally.

Intercultural sensitivity has to do with the manner in which individuals construe cultural differences and is best described in terms of development rather than specific behaviors (Bennett, 1993). Intercultural sensitivity is evident when an individual's construction of reality is able to accommodate cultural differences and the recognition of these differences is a major component in successfully acquiring an intercultural perspective (Bennett, 1993; Chen, 1997; Paige, 1993a). Bennett explains that "the reality that we experience is constructed according to variable cultural patterns and that these differences are the crucial factors in our attempts to understand and communicate experience cross-culturally" (p. 24). Intercultural sensitivity enables us to value those cultural systems and patterns that have been used to determine reality within varying sociocultural contexts. This valuing of cultural differences can be used by educators to examine the cultural relevancy of their instructional strategies, educational norms and expectations, and instructional content.

Bennett's (1993) developmental model of intercultural sensitivity consists of six stages that are hierarchical and sequential. The model has three ethnocentric stages (denial, defense, and minimization) and three ethnorelative stages (acceptance, adaptation, and integration). Bennett defines ethnocentric as "assuming that the worldview of one's own culture is central to all reality" (p. 30). Ethnorelativism is "the assumption that cultures can only be understood relative to one another and that particular behavior can only be understood within a cultural context" (p. 46). The six stages (Bennett) of the process include (1) denial—in which one ignores cultural diversity among people; (2) defense—in which one recognizes cultural difference and perceives the differences as a threat to one's own concept of reality and therefore to one's identity;

(3) minimization—in which one admits that differences do exist but that they are less important in comparison to cultural similarities; (4) acceptance—in which one sees cultural diversity as necessary and preferable within human relationships; (5) adaptation—in which one develops appropriate skills for living and functioning within the boundaries of a different worldview; and (6) integration—in which one's worldview is more inclusive than one's own sindigenous culture and difference is seen to be an essential part of everyday life.

Bennett's (1993) integration level corresponds to Taylor's (1993, 1994) stage of evolving intercultural identity in which a sojourner's identity is not linked to only one culture. Integration means more than having sensitivity towards various cultures, as is the case in adaptation. In the integration stage, one's worldview negotiates between one's indigenous culture and other cultures. Self-identity integrates multiple cultural frames of reference since a person is capable of acting outside the constraints of a single culture. The integration stage also attempts to reconcile incongruences of one's identity, due to multiple cultural frames of reference, into a new whole while simultaneously staying culturally marginal—living on the periphery of various cultures.

Three assumptions about this model can help educators develop their intercultural sensitivity. First, acknowledging cultural differences is central to intercultural sensitivity. Educators in intercultural experiences learn to respond to cultural differences in ways that will enhance learner transformation. Second, ethnorelativism is a process, not an achieved position, in which difference among cultures is viewed as a viable and variable perspective of reality. The third assumption is that ethical choices are part of the

development of intercultural sensitivity and these choices are made based on the realization that different selections are viable and feasible.

From the review of literature various characteristics have been used to describe and define intercultural competence. Some concepts across the research strands confirm the importance of intercultural competence in the life of a sojourner. Some concepts are repeatedly identified as vital to the relationship between sojourner and host members, attitudes of sojourner, and the sojourner's knowledge of the host culture and the overseas assignment. The need for interpersonal skills, which build relationships through respect and openness, was often seen in the research. Intercultural competence depends upon the interaction between sojourner and host member on the social level as well as on the professional through communication and information shared from particular cultural perspectives. The sojourner's attitude of self-monitoring towards oneself as well as empathy, respect, and sensitivity towards the host members link the intrapersonal with the interpersonal. Knowledge about the host country, one's professional expertise, and understanding the job assignment also contribute to the intercultural competence of a sojourner. In contrast to such lists of behavioral changes and acquired knowledge, intercultural sensitivity as presented by Bennett (1993) is a developmental process of one's attitude towards cultural difference. Intercultural competence mostly has to do with how individuals adjust to cultural difference.

Becoming interculturally competent, therefore, is not simply about acquiring a set of characteristics. Like Bennett (1993), other researchers have viewed intercultural competence as a process rather than a product. For example, the research of Taylor (1993, 1994) and Kim (1988, 1995) contributes to the understanding of various

components of intercultural competence for the adult educator. Taylor describes the acquisition of intercultural competence as a transformative process. Kim, who also offers a developmental model for intercultural competence, adds the importance of the host culture to the adaptive process.

Process Models of Intercultural Competence

A Transformative Process

Taylor (1993, 1994) offers an approach to intercultural competence from a learning perspective rather than from a listing of requisites. Transformative learning theory provided Taylor the theoretical framework for analyzing intercultural competence as a learning process. Mezirow (1991) defines transformative learning as:

> An enhanced level of awareness of the context of one's beliefs and feelings, a critique of their assumptions and particularly premises, and assessment of alternative perspectives, a decision to negate an old perspective in favor of a new one or to make a synthesis of old and new, an ability to take action based upon the new perspective, and a desire to fit the new perspective into the broader context of one's life. (p. 161)

Taylor (1994), using this concept of transformative learning, defined intercultural competence as "a transformative process whereby the stranger develops an adaptive capacity, altering his or her perspective to effectively understand and accommodate the demands of the host culture" (p. 156). In this definition, the sojourner developed an ability to be inclusive, discriminating, and integrative in forming a worldview. Yet, intercultural competence does not mean passively accepting social realities encountered in a host culture (Taylor, 1993). A competent sojourner "instead is able to actively negotiate purpose and meaning" (p. 16).

Taylor (1993, 1994) conducted in-depth interviews with 12 interculturally competent adults. His sample was drawn from individuals 25 years of age or older who had a minimum of two years of living and working in a host country. The countries included Brazil, Burkina Faso, Ecuador, Gabon, Germany, Honduras, Japan, Indonesia, Mexico, Nicaragua, Spain, and Switzerland. For the purpose of his study, no distinction was given to a particular occupation. The learning model that emerged from his investigation identified important processes, learning strategies, and experiences essential for preparing individuals to live successfully in a different culture. Taylor's transformative learning process of becoming interculturally competent has five components: setting the stage, cultural disequilibrium, cognitive orientation, behavioral learning strategies, and evolving intercultural identity (Taylor, 1993, 1994). Each component in itself is a learning process that interacts with the others. Taylor does not consider the evolving intercultural identity to be the final stage of a linear development process. The resultant perspective change in the stage of evolving intercultural identity loops back to setting the stage, thus identifying intercultural competence as a continual process and not simply a product of completed stages.

First, setting the stage consists of critical events, personal goals, and intercultural experiences. Taylor (1994) explained that "the learning process of becoming interculturally competent" did not begin with the participants' "arrival in the host culture" (p. 161) but rather with their prior experience. Second, cultural disequilibrium is the component of the learning process that explains incongruency between the host culture and the participant's primary culture. Dissonance or imbalance occurs in everyday situations because the skills developed in the primary culture do not correspond to the

cultural expectations in the host culture. Third, cognitive orientations involved nonreflective and reflective response to cultural disequilibrium. Through the reflective orientation, however, the participants consciously related any act of change with "stressful emotions, the events surrounding disequilibrium, [and] the identification of learning strategies" (Taylor, 1994, p. 164). Fourth, behavioral learning strategies were actions used by participants "to balance their cultural disequilibrium" (Taylor, 1993, p. 459). One such strategy allowed individuals to talk, socialize, eat, or shop with the members of the host culture. Development of long-term relationships with members of the host culture was found to be critical in effectively communicating knowledge and skills in an overseas assignment (Hawes & Kealey, 1979; Kealey, 1989, 1990). Fifth, evolving intercultural identity refers to the changes that takes place in the participant's values, self-confidence, and world perspective. Taylor (1994) says that "evolving intercultural identity broadly refers to an ongoing process where the participants' cultural identity is no longer linked to one culture, in that they are able to identify and understand the perspectives of the host culture" (p. 167).

Taylor's (1993, 1994) learning process of becoming interculturally competent identified processes, skills, and experiences that enable people to live and work effectively in a host culture but the motivation for an intercultural experience was not taken into consideration. This process provides keys to identify the evidences of intercultural competence needed for residing in a host culture but does not explain how this competence benefits a sojourner in the performance of an occupation.

Cross-Cultural Adaptation Process

Becoming interculturally competent can be perceived as a transformation but also as an adaptation through interaction with the host members. The cross-cultural adaptation

theory is based upon system-level factors, in which elements in the host environment influence newcomers' adaptation (Ting-Toomey, 1999). Kim's (1995) theory of cross-cultural adaptation considers persons as interacting with and adjusting to the environment. Cross-cultural adaptation is presented as a collaborative venture between newcomers and a host environment. Interacting with individuals from the same culture requires little adjustment because the participants share a common socialization process for communication. Effective interactions between culturally different individuals, however, necessitate adjustment by the newcomer to the new elements.

Kim (1995) based her model upon empirical findings from various investigations conducted with international immigrants to the United States. Her studies included immigrants from Korea (Kim, 1978), Mexico (1978, November), Japan (1978, November), and Southeast Asian refugees (1989). The model might be used to study United States sojourners as immigrants to other countries.

According to Kim (1995), people entering a new environment experience a progression of internal changes through stress-adaptation and growth. Individuals outside their environment experience stress caused by confusing and ineffective communication with the host culture. Whereas this stress moves the newcomer to adapt to the new expectations of the host culture, such adaptations allow the newcomer to learn how to communicate effectively by adjusting their "habitual patterns of cognitive, affective, and behavioral responses" (Kim, 1995, p. 179). This involves unlearning elements from one's own culture. Adler (1998) comments that "the multicultural individual is propelled from identity to identity through a process of both cultural learning and cultural unlearning" (p. 234).

A strength of this theory for the intercultural adult educator is the inclusion of social communication and the social environment as well as the personal communication factor. When a newcomer's communication overlaps with that of the host culture, information is effectively processed and appropriate responses given to messages from the host culture. The social communication element provides the newcomer an opportunity for cultural learning. Kim (1995) says that the "host interpersonal communication….helps strangers to secure vital information and insight into the mind-sets and behaviors of the local people" (p. 182).

The dimension of environment identifies an often-forgotten factor in cross-cultural adaptation—host receptivity and host conformity pressure (Kim, 1995). Although it is always the newcomer who adapts to the host culture, the acceptance or receptivity by the host contributes to the adaptation of the newcomer. Adaptation should not be confused with assimilation, in which one's identity is absorbed into the new culture (Bennett, 1993). Adaptation results from a pluralistic or multicultural view of culture. Adaptation has been described as a process of adjustment and readjustment to a new environment, encompassing cognitive, attitudinal, behavioral, and psychological changes (Hannigan, 1990; Ruben, 1983). Difficulties in defining adaptation result from the multiple factors of the term that include "satisfaction, identification, cognition, linguistic and behavioral acculturation, economic performance and social integration" (Michalowski, 1985, p. 21). Adaptation has also been defined as what a person does by responding to different perspectives, suspending judgment of cultural differences, and solving problems that result from cultural differences (Redmond & Bunyi, 1993).

A distinction needs to be made between the use of adaptation by Kim (1995) and Bennett (1993) as well as the relationship of adaptation to Bennett's integration. Bennett distinguishes between adaptation and integration on the basis of self-identity. For Bennett, during the adaptation stage individuals see their identity "within a collection of various cultural and personal frames of reference" (p. 59). A person develops a bicultural identity. Identity in the integration stage is not "to reaffiliate with one culture, nor is it simply to reestablish comfort with a multiplicity of worldviews" (p. 60). Integration enables one to choose from one or more cultural perspectives so as to analyze and evaluate situations.

Kim (1995) uses adaptation as a response to stress and thus produces growth in the individual. For her, cross-cultural adaptation incorporates intercultural transformation, which includes proficiency in communication and relationship building that contribute to "an emergent intercultural identity" (p. 297), into the adaptive process. Her use of the term adaptation is broader than Bennett's (1993) and encompasses the collaborative interaction between the sojourner and the host culture.

However, Adler (1998) describes the multicultural person as "not simply one who is sensitive to many different cultures. Rather, this person is always in the process of becoming a part of and apart from a given cultural context" (p. 231). Cross-cultural adaptation facilitates this process through development of this intercultural identity (a part of and apart from).

Kim (1995) proposes that stress will eventually lead to adaptation and therefore growth. She says that "defensive (or protective) stress reactions…are generally temporary and counter productive to the stranger's effective functioning in the host environment"

(Kim, 1995, p. 177). Yet, sometimes stress does not result in adaptation. The theory assumes that relief from stress results from adaptation, but that may not always happen.

Kim's (1995) theory does well by including predisposition of the newcomer as part of the process. Differing levels of preparedness, ethnicity, and personal traits influence cross-cultural adaptation of each sojourner. For example, voluntary immigrants would probably "enter the host environment with a greater readiness for making adaptive changes in themselves compared with temporary sojourners who unwillingly relocate for reasons imposed on them" (p. 300). Kim's theory, however, fails to include a means to evaluate the characteristics of the host culture. For instance, how should one go about adapting to a host culture that fosters oppression, prejudice, or racism? In the adaptation process, will we compromise our ability to be part of social reform? Bennett (1993) explains that "other cultures' different valuing is worthy of understanding and respect, but not necessarily agreement" (p. 50). Adaptation to a host culture should be part of one's strategy not only to hear, but also to be heard in culturally appropriate ways.

Summary of Process Models of Intercultural Competence

Becoming interculturally competent is an evolving process. Each theory sees the development of intercultural competence to be a process of forming an intercultural identity that is constantly evolving. Taylor (1994) describes intercultural identity as "an ongoing process where the participant's cultural identity is no longer linked to one culture, in that they are able to identify and understand the perspectives of the host culture" (p. 167). Kim (1995) adds that intercultural identity evolves because of the increased possibility of competence through new intercultural experiences. Interaction through communication is a common means of learning from the host culture in order to accommodate or adapt to new cultural categories.

The processes of becoming interculturally competent emphasize various components. Taylor (1993, 1994) and Kim (1988, 1995) both incorporate experience previous to the intercultural sojourn into their processes. What each person brings to the intercultural experience is seen as "setting the stage" (Taylor, 1994, p. 160) or "predisposition" (Kim, 1995, p. 185). Taylor and Kim describe the sojourner as adapting to new cultural habits through a collaborative effort with host members. Each theory contributes to a sojourner's progress towards intercultural competence. Through the use of behavioral learning strategies (Taylor, 1993, 1994), the sojourner learns to account for cultural disequilibrium. The cross-cultural adaptation theory (Kim, 1988, 1995) emphasizes the role of the host culture in the development of intercultural competence of a sojourner.

These models were developed from research data collected from individuals with intercultural experience who did not identify themselves as adult educators. Taylor (1993, 1994) selected adults with at least two years experience in a host country, without any regard for occupational context. Kim (1988, 1995) selected immigrants to the United States who were experiencing cross-cultural adaptation.

Training Programs for Intercultural Competence

Although the literature about intercultural competence does not address how an individual adult educator becomes interculturally competent, one approach to teaching intercultural competence is through training programs. The purpose of intercultural training has been identified as providing "a functional awareness of the cultural dynamic present in intercultural relations and assist trainees in becoming more effective in cross-cultural situations" (Pusch, Patico, Renwick, & Saltzman, 1981, p. 73). Research indicates that the failure rate of expatriates in multinational corporations is associated

with a lack of cross-cultural training. Estimates of expatriate failures in overseas assignments range from 16% to 40% (Dowling & Schuler, 1990) and 25% to 50% (Bird & Dunbar, 1991). However, given that job satisfaction in overseas assignments has been associated with intercultural training (Naumann, 1993), it is puzzling that it is not used more routinely. Perceived improvement in managerial effectiveness has been attributed to intercultural training that addresses cultural adaptation (Thomas & Ravlin, 1995), demonstrating the importance of intercultural training for gaining intercultural competence.

An overarching aim of intercultural training is the development of intercultural competence skills. Intercultural training usually includes activities for cognitive learning of cultural information and experiential learning that uses a combination of cognitive and behavioral strategies. Kealey and Protheroe, (1996) in their evaluation of the literature on intercultural training, identify three types of information training and one type of experiential training. The level of information training encompasses *practical information* for living in a host country; *area studies* that include facts about the political, economic, and cultural aspects of the specific country; and *cultural awareness*, which addresses "understanding the host culture in a more personally-relevant way than is the case with area studies" (p. 147). According to Kealey and Protheroe, the goal of training through experiential learning is to acquire *intercultural effectiveness skills*, which include managing transition stress, building relationships, intercultural communications, and professional skills for negotiation and institutional analysis.

Goals of intercultural training have been either for an overseas job orientation or for improving a trainee's performance in adjusting to living in a host culture, interacting

effectively with culturally diverse people, or counseling members of a host culture. Training involves change in cognition, affect and/or behavior. Cognitive goals strive to increase knowledge and awareness (Hogan & Goodson, 1990). Affective objectives deal with topics as managing emotional reactions, such as anxiety (Gudykunst, 1995; Gudykunst & Kim, 1997). Behavioral goals develop skills for interaction with host members in such areas as cultural adjustment or intercultural communication. Some training has combined one or more of these focuses of training, such as cognitive and behavioral (Domsch & Lichtenberger, 1991; Harrison, 1992) or cognitive, affective and behavioral (Ettorre, 1993).

Intercultural training has been designed for a diversity of organizations and groups. Multinational corporations such as Digital Equipment Corporation (Waler & Hanson, 1992), Pepsi-Cola International (Fulkerson & Schuler, 1992), and Xerox Corporation (Sessa, 1992) have developed intercultural training for those on overseas assignment or leaders from around the world. Research indicates the design of intercultural training for business people (Beamer, 1992; Black & Gregersen, 1991; Victor, 1992), cross-cultural counselors (Diaz-Lazaro & Cohen, 2001; Merta, Stringham, & Ponterotto, 1988; Mio, 1989), business educators (Scott, 1996), and teachers of elementary and secondary schools (Shachar & Amir, 1996).

From intercultural training we learn that a variety of training methods is effective for developing intercultural competence. The cognitive approach in area studies training provides information about a particular country as factual, conceptual, and attributional knowledge (Bird, Heinbuch, Dunbar, & McNulty, 1993). All three of these components of knowledge contribute to intercultural competence by providing information about a

country's history, politics, social conditions, and organizations; by reflecting on how to understand appropriate "forms of behavior, individual rights, group membership and its associated obligations, and obligations to the state" (Bird, et al, 1993, p. 417); and by providing attributional knowledge concerned with appropriate behavior within a particular context. Bird, et al, found that even with an increase in knowledge with area studies training, little change occurred in the participants' positive assessment and evaluation of experiences in a host culture.

The cognitive approach to intercultural training also uses cultural assimilators, which are designed "to test trainees' knowledge of cultural differences and their understanding of the effects of these differences for functioning in the foreign culture" (Harrison, 1992). Cultural assimilators expose learners to critical incidents involving people from various cultures. Yook and Albert (1999) designed intercultural training for international teaching assistants using cultural assimilators, role playing, and a combination of the two. Their research found that cultural assimilators, which were used alone or in combination with other strategies, resulted in the trainees placing less blame on international teaching assistants for their accent. Such development of cultural awareness and intercultural sensitivity are important components of intercultural competence. Harrison (1992) also found that a combination of cognitive training (cultural assimilators) with experiential training (role playing) resulted in the trainees developing "a broader knowledge base for transferring learned behaviors" and gaining "more experience in applying factual information" (Harrison, 1992, p. 954).

The experiential approach to intercultural training involves learning appropriate behavior through observation and modeling. According to McCaffery (1995)

interculturally competent sojourners are those who have acquired skills to live independently in a new culture. Skill training "allows a sojourner to develop the means to deal with new situations after the program has ended" (McCaffery, 1995, p. 226). McCaffery developed a new training model based upon experiential training methodology and adult education experiences. His experiential approach incorporates experience (activity, specific behavior), process of sharing, comparing and reflecting on the behavior, generalization (identifying principles, reaching conclusions), and application, which includes developing plans to integrate the acquired knowledge in the lives of the participants.

For multicultural counseling training, intercultural contact experiences were used in the training of counselors in three different research studies. Merta, Stringham, and Ponterotto (1988) used two units in a training exercise for graduate students in a seminar course to increase the participants' understanding of cultural awareness, cultural differences, and culture shock. The first unit primarily stressed cognitive learning through writing, discussion, and lecture. In the second unit, direct intercultural contact between trainees and members of an Arab culture involved role playing critical incidents. Mio (1989) incorporated a longer training period for intercultural contact into a multicultural counseling course. Two contact experiences were conducted throughout a semester. The first was a one-to-one contact with an international student. The other consisted of participatory observations of one ethnic group in restaurants, stores and social events. The participants involved with a one-on-one contact reported having a more meaningful experience than those of the participatory observation group. This study suggests that the exchange of ideas with individuals on a personal basis enhances "one's experience with

members of another cultural group above and beyond factual knowledge about the group" (Mio, 1989, p. 43).

Diaz-Lazaro and Cohen (2001) also used a semester-long graduate multicultural counseling course with 15 participants and two data gathering instruments. The Multicultural Awareness, Knowledge, and Skills Survey (MAKSS) measured the development of change in the students' multicultural counseling competencies that resulted from a multicultural counseling course. The Multicultural Experience Inventory (MEI) measured contact with ethnic minorities. The results of both instruments confirmed a positive relation between multicultural counseling competencies and contact with culturally distinct persons. Diaz-Lazaro and Cohen found that an intercultural component in a multicultural counseling course increased the participants' multicultural counseling competencies. The overall results of these three intercultural training approaches using intercultural contacts confirm that interaction with the host members contribute to acquiring sensitivity and awareness for the development of intercultural competence.

From the intercultural training literature, we know that training benefits sojourners preparing for overseas assignments. Informational training provides participants with knowledge about the target region (Bird et al., 1993; McCaffery, 1993) and gives them a better understanding of the host culture. Training programs that are skill-based prepare people to learn from the culture, rather than to depend upon information given by a trainer. Yet, understanding, awareness, and skills do not automatically result in intercultural competence. A challenge facing intercultural training is to help "learners conceptualize and deal with the experience of becoming multicultural,

which is the capacity to integrate alternate cultural frames of reference into one's life and function effectively in two or more cultures" (Paige, 1993b, p. 173).

In a review of training evaluation, Faerman and Ban (1993) found little systematic evaluation that attempted to link training with behavioral changes in work. Intercultural training does not explain how behavioral intentions can be influenced by training (Bird et al., 1993). Kealey and Protheroe (1996), in their evaluation of intercultural training, concluded that "while…training does enhance trainee's immediate knowledge of the host country and culture and that after a training program some interpersonal skills are enhanced, it is impossible to conclude that this training will result in measurably improved performance overseas" (p. 161).

Components of intercultural competence have been addressed by intercultural training, much of which was found to be focusing upon the needs of the business community. Even the training for business did not always focus on a specific profession in a host culture but more towards fostering a global cultural awareness, cultural sensitivity, or skills for interacting with host nationals. What is most lacking is training for intercultural skills needed by adult educators in host cultures.

In considering Latin American cultures for the purpose of this study, Albert (1996) says that "training for interaction with Latin Americans has not received enough attention" (p. 330). She suggests that because of perceived proximity between Latin America and North America a similarity is expected that makes it easier to interact with Latin Americans. Through intercultural training programs a sojourner can gain information about the host country in an overseas assignment and may initiate the development of intercultural effectiveness skills. Yet a weakness in the training programs

is that they do not actually demonstrate how to develop intercultural competence. These programs are not substitutes for actually living in the host country and experiencing the factors that are likely to shape intercultural competence.

The Importance of Contextual Factors

Training programs lay a foundation for intercultural competence. But, as Kim (1988, 1995) demonstrated, host environment also contributes to intercultural competence. Ways that hosts contribute include: culture, cultural factors of Latin America, and conceptions of teachers and learners about education. Adult educators considering the cultural relevancy of their teaching recognize the influence of the sociocultural context of the learners on any learning environment. Guy (1999b) says that "every aspect of adult life is shaped by culture, and education has served as a vehicle for defining the cultural values that people hold or that they view as central to being successful in their society" (p. 5).

Since culture shapes values, beliefs, knowledge, practices and experiences, intercultural competence involves the merging of cultural knowledge needed both to reside and work in a host culture. Culture influences behavior and thinking, and in so doing, one's worldview. Ortiz (2000) explains that "culture defines how we view the world around us because it shapes our values, determines our interactions with the dominant culture, and directs our attention by telling us what is important in the world we inhabit" (Ortiz, 2002, p. 73).

Culture

Defining culture is a difficult proposal because of the complexities involved in living together as social beings. Culture has been viewed as a static entity of accumulated and classifiable facts (Brooks, 1975; Nostrand, 1974) as well as a dynamic process that

recognizes the creation of culture through participation of individuals (Wolcott, 1999). Conceptualizations of culture include artifacts, customs, communication, and common meanings. Culture also deals with "the ideals, values, and assumptions about life that are widely shared and that guide specific behaviors" (Cushner & Brislin, 1996, p. 6). A universal pattern in culture is that human beings create culture, and so have the capability of producing cultural diversity (Carrithers, 1992). Human beings, interacting with individuals in a community, socially construct culture (Cushner & Brislin, 1996; Ting-Toomey, 1998). McLaren (1991) explains that postmodernists believe that defining culture as a social construct fails to take into account the historical and ideological explanation of how such beliefs, values, and customs are formed. According to McLaren, culture develops not as a continuous unified entity, but as a present process that is negotiated within "arenas of power" (p. 238).

Culture determines the frameworks that we use to view our world. When different frameworks collide, conflict and misunderstanding often results. Ricard (1993) says that "the degree to which we understand our own frameworks and the frameworks of others is often the degree to which we achieve unthreatened and successful human interaction" (p. 5). Erickson (1987) express a similar thought when he identifies "cultural boundaries…as behavioral evidence of culturally differing standards of appropriateness" (Erickson, 1987, p. 345). Because of differing boundaries and standards of appropriateness between cultures, adult educators who teach cross-culturally need to understand the cultural frameworks of their learners. This cultural learning is defined as:

> the process of acquiring the culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interaction with

> individuals from other cultures. It is a dynamic, developmental, and ongoing process, which engages the learner cognitively, behaviorally, and affectively. (Paige & Colby, January 25, 2001, p. 3)

One's understanding of culture shapes one's response to cultural differences and thus to intercultural experiences. Culture has been thought of as consisting of artifacts; attitudes, values, and ideas; or behavior (Ferraro, 1992). Up until the 1950's culture was considered to be behavioral customs and patterns. Recent research has focused on internalized aspects of culture such as concepts, knowledge, and beliefs (Bennett, 1990). It is the internalized aspects of culture that challenge the sojourner in achieving intercultural competence. The "internal dynamic" of each cultural world functions according to "its own principles, and its own laws—written and unwritten" (Hall & Hall, 1990, p. 3). Cognitive anthropologists stress that cultural knowledge has to do with knowing how to act and to interpret lived experiences rather than merely artifacts and oral tradition (Goodenough, 1971; Spradley & McCurdy, 1990; Strauss, 1992). This shared cultural knowledge, values, and beliefs shape one's framework for perceiving the world.

The link between culture and intercultural competence is complicated because of culture's internal and external characteristics. Culture is a combination of internal meaning making of experiences with development, interaction, and change in a social context. According to Pedersen and Ivey (1993)

> culture is within the person, [and] develops as a result of accumulated learning from a complexity of sources, depends on interaction with others to define itself, changes to accommodate the experiences in a changing world, provides a basis

> for predicting future behavior of self and others, and becomes the central control point for any and all decisions. (Pedersen & Ivey, p. 2)

Even though Pedersen and Ivey identify culture as being within an individual, the external side of culture is recognized within the concepts of learning from experience, interacting with others, and accommodating to a changing world. Shared values, knowledge, practices and experiences link the internal and external aspects of culture. D'Andrade (1992) says that "both sides of culture are always inked, otherwise we would have on one side external forms without meaning or sense and on the other side internal meaning without any forms to express or communicate them" (p. 230). Cultural knowledge exists both intrapersonally and within the social context of lived experiences, and therefore is a crucial aspect of intercultural competence for a sojourner entering a host culture as an adult who has not shared those lived cultural experiences with the learners.

It is important for adult educators from the United States going to Latin America to value cultural knowledge. Such educators need to "understand knowledge as a social construction and understand how knowledge reflects the experiences, struggles, hopes, and dreams of a people" (Banks, 1997, p. 104). In discussing cultural identity and values, Banks stated that teachers bring their cultural perspectives and values to the educational experience along with their stereotypes, misconceptions, and prejudices. He goes on to explain that "teachers' values and perspectives mediate and interact with what they teach and influence the way that their messages are communicated to and perceived by their students" (Banks, 1997, p. 107).

Sojourners as adult educators need to develop an awareness of the diversity of students in Latin America with the goal to understand how their learning and behavior is affected by these varied cultures. Banks (1997) defines cultural identification as "those attachments…that relate to regional, religious, social-class, ethnic, and racial groups, groups that are primarily ascriptive and involuntary" (p. 125). According to Hart (2001) educators need to value "cultural differences as treasures, some of which can be or should be carried into one's own culture" (Hart, 2001, p. 180). The sociocultural context of the educational experience influences the educators' involvement in the cultural identity of the students.

An experience in the mountains of Honduras illustrates one educator's entrance into the culture of the learners. Ornelas (1997), a Mexican educator, was invited to find a way to encourage the people in the communities to use the health services provided by the regional hospitals. He chose to use participatory action research to help the community discover solutions, therefore, he did not arrive with a ready-made plan for what should be done. Ornelas (1997) reasoned that "a person cannot plan to 'teach' another person, but they can live a process together" (p. 145). He began by taking 10 days to walk and visit with the people in the region. He created a facilitation team made up of local residents and asked them to identify what they felt were the community's needs as it related to health care.

The team traveled to the people in the communities to ask questions and listen to their concerns about health care in the region. The educational experience brought together participants from the hospitals and the communities, but not without resistance from the hospital administration. The initial reaction of the hospital director was that

doctors worked in hospitals and not in communities. So the educator worked with the disparity of power in the hospital system as part of the solution to the problem of convincing the community to accept the services of the hospital. Through the work of the facilitation team comprised of community members, which later was expanded to include hospital personnel, the community itself identified the need to provide assistance to get to the hospital for treatment and invited the nurses and doctors to offer health services in the communities. Ornelas (1997) described the participatory action research in its relation to the learner's culture:

> Our approach began by getting to know the people and their perceptions of reality. The participants came with their experiences. They wanted to learn and listen to others about different topics: popular education, participatory action-research, and community development. Once equal relationships (subject-to-subject) were established, we explored our experiences together, not doing a conceptualization first, but going to people's reality, and then doing a conceptualization. (p. 168)

Contextual Factors Specific to Latin America

Specific factors that influence the intercultural competence of the sojourner in Latin America have to do with language learning and education in the region. For the interculturally competent practitioner, communication in the language of the host members is paramount not only for residing in the region but also for competence in teaching. Knowledge of the educational experience of the learners in the region aids the sojourner in the educational formation and possible expectations of the learners.

Language Learning

Language acquisition is an important component of intercultural competence. Arratia (1997), fluent in Spanish, worked in community development with the Aymara using participatory methods, which incorporated the people's own knowledge into the development of community development projects. She found that her communication with participants that spoke Aymara to be possible only through bilingual participants. In another instance, a teacher of English as a second language working in China (Katchen, 1988, March) recognized the advantages of learning the host language to develop relationships with her students and model her teaching philosophy about second language acquisition through learning the host language.

The models of intercultural development by Taylor (1993, 1994) and Kim (1988, 1995) point to the importance of language. Intercultural competence has been associated with components that depend upon communication, such as interpersonal skills, intercultural interaction, open-mindedness, and cultural adaptation (Dinges, 1983; Erwin & Coleman, 1998; Hawes & Kealey, 1979; Kealey, 1989; Meggitt, 1994). Erwin and Coleman linked cross-cultural adaptability to college students' competence in a host language. Language ability has also been associated with interpersonal skill for cross-cultural adaptation and job performance (Cui & Awa, 1992). Communication competence, which is a factor in intercultural competence, has been linked with language proficiency and the ability to converse (Cui & Van Den Berg, 1991).

Competence in the use of the host language provides a means for developing interpersonal skills. Meggitt (1994), researching Australian consultants in the South Pacific, found that speaking the host language ranked tenth in a comparison of most important skills. Yet, at the same time interpersonal skills, which included listening,

ranked first in most important skill. Knowledge of the host culture's values expectations ranked second in most important items of knowledge. Open-mindedness, which was explained as willingness to listen and learn, was ranked second in most important attitudes and attributes. Indirectly, the study illustrates the importance of language by identifying skills, knowledge, and attitudes that depend upon language. Meggitt (1994) suggests that the low ranking of host language is because "English is the lingua franca in many former colonies of Great Britain and that dialogue in the host country language is a means of excluding 'foreign' consultants from strategic information" (p. 182). Interpersonal skills, knowledge of host country values and expectations, and open-mindedness, all of which require listening to the host members, can be achieved by learning their language.

Education in the Region

To effectively respond to learners in Latin America, the adult educator needs to understand the educational background. Beginning in the second half of the 19th century, the educational philosophy of cultural liberalism guided the founding of the school systems in Latin America. The State was the principal provider of education systems, with the main purpose to "prepare modern citizens, integrating the nation, and homogenizing the population in cultural terms" (Torres & Puiggros, 1997, p. 12). To understand the educational needs of Latin America, scholars from the region have incorporated various concepts to understand the complexities of education.

> [The public schools'] goals were to produce an homogeneous citizenry and highly trained workers in the framework of an unequal and combined development of Latin America. Thus, the Marxist concept of unequal and combined development popularized in the sixties and seventies, the emblematic notion of dependency

> utilized to assess the interconnections between external and domestic factors as a *leit motif* of underdevelopment, and the notion of hybrid cultures—a cultural melange of mestizos, indigenous, and Spanish and /or Portuguese people…—all point to the intersection of modern and traditional cultures. These modern and traditional cultures through constant cultural border crossings, produce and reproduce new identities and the 'asynchronic development of Latin American educational models'. (Torres & Puiggros, 1997, p. 19)

The Latin American university differs from the North American model, which focuses on assimilating knowledge related to a profession. In Latin America, university students not only gain professional knowledge but also engage in national and international politics that affect conditions within the university or influence national events (Stromquist, 1992). Students' active role in national politics and in student-led demonstrations against government rulings distinguishes the Latin American university from the North American. For example, since the 1918 university reforms in Peru, students have participated in the government of the university along with faculty and university workers (Stromquist). From 1918 to 1950 the Peruvian university played a central role in the development of national political parties. Marxist ideology dominated the student movements, emphasizing economic forces as the source of inequality.

Torres and Puiggros (1997) points out that in Latin America today the educational models need to address this hybrid of cultures, such as has been done by Freire (1970/2000). New concepts of education define the evolving roles of teachers and students in the emergent political and cultural formations of Latin America. Regional education needs to address current social problems that include the educational needs of

street children, the effect of drug trafficking on educational systems, and “how private networks of communication and informatics are changing the status, reliability, and accessibility of school knowledge in the region” (Torres & Puiggros, 1997, p. 21).

Knowledge of the educational systems and learning styles in Latin America is essential to the intercultural competence of adult educators. Such an educator teaching in Latin America would do well to realize that educational homogenization might be more prevalent than educational diversity. Since the region is an intersection of traditional and modern cultures with a diverse mixture of educational expectations, it is crucial for an adult educator to be able to identify the social problems that should be addressed in teaching within the local context.

Intercultural interaction has been identified as a primary component of intercultural competence (Hawes & Kealey, 1979; Kealey, 1989). Interaction with local individuals, acquisition of language proficiency, and comprehension of factual knowledge about the host country are dimensions (Hawes & Kealey, 1979) that are pertinent to the incorporation of knowledge about the educational systems into the teaching experience of adult educators. Drawing from situated cognition, learning about the educational models in Latin America means more than thinking about them, but “thinking, talking, and caring about them in new ways that are modeled by members of the community of practice one is in the process of entering” (Jacobson, 1996, p. 22). Meggitt (1994) found that knowledge of the host culture’s learning and thinking styles ranked fourth in important items of knowledge. Bodycott and Walker (2000) say that intercultural teachers can design “strategies to meet, challenge and build on the thinking of students” (Bodycott & Walker, 2000, p. 83).

Conceptions of Teachers and Learners about Education

Just as there are factors within the host country that influence intercultural competence, adult educators are likely to be affected in their competence by their conceptions of teaching, possibly to the extent to which they are willing to flex on their conceptions. Opportunities for faculty to teach abroad have increased (Goodwin & Nacht, 1988), giving rise to a concern for the preparedness of faculty in intercultural teaching assignments (George, 1987; Herman & Bailey, 1991; Mahan & Stachowski, 1990). This section examines research concerned with various facets of intercultural teaching experience of educators, including understanding diversity through teaching abroad (Mahan & Stachowski, 1990), recommendations for teaching abroad (Herman & Bailey, 1991), conceptions of teaching (Pratt, 1992; Pratt & Associates, 1998), cultural relevancy in teaching, and the educational strategies of popular education and participatory action research in Latin American.

Adult educators as sojourners benefit from Mahan and Stachowski's (1990) research because of the identification of sources of learning in a host culture. The participants were elementary and secondary teachers in schools in their primary culture (28) or overseas schools (63), rather than adult educators, but the sources of acquired learning are applicable to intercultural adult educators as well. Overseas student teachers reported 29.2% of their learnings were classified as Classroom Teaching Strategies and Curriculum Content, Selection, and Usage categories, as opposed to the conventional respondents' 37.1%. Overseas respondents had more learnings from the categories of World Human Life and Global Issues; Self-Discoveries; Understanding and Relating with People; Aesthetics; and Facts not Related to Teaching. The overseas participants experienced a broader scope of learning than the conventional teachers did because the

learning included community and world perspectives. Other than the supervising teacher, the overseas teachers identified the host family and the non-school community people as principal sources of a learning. Involvement with the host family and community results in “greater learning, better understanding, and broader knowledge about how citizens of the host community live, what they think, and what they value” (Mahan & Stachowski, 1990, p. 20).

Another source of information for teaching interculturally comes from the reflections of two professors about their overseas teaching experience, one in Taiwan, Republic of China and the other at a university in the People’s Republic of China (Herman & Bailey, 1991). Four themes observed are personality attributes, language barriers, instructional issues, and cultural concerns. The professors considered an outstanding teacher “to have knowledge of his field, excellent teaching skills, cultural sensitivity, an adventurous spirit, and, above all, a flexible personality” (p. 120). Herman and Bailey described these characteristics as they had experienced them, but did not include how they had developed these characteristics, nor did they examine underlying assumptions that affected these characteristics.

One’s perspectives on teaching influence the knowledge of field and teaching skills. Research conducted by Pratt (1992; Pratt & Associates, 1998) examines five perspectives on teaching in adult education. He (1992; Pratt & Associates, 1998) developed a general model of teaching after interviewing 253 people (218 adult educators, 35 told about a memorable teacher) from five different countries in order to understand the conception of teaching. The participants were from The People’s Republic of China, Canada, Hong King, Singapore, and the United States. The teachers were

questioned about learning, motivation, the goals of education, the nature of their learners, and the influence of context on their teaching. The research identified five different perspectives on teaching, which are transmission, apprenticeship, developmental, nurturing, and social reform (Pratt, 1992; 1998c). Perspective on teaching is defined as "an interrelated set of beliefs and intentions which give meaning and justification of our actions" (Pratt, 1998a, p. 33) and should not be confused with teaching techniques. What makes the explanation of these different perspectives unique is the lack of a hierarchical presentation of the teaching styles. An educator chooses a teaching style because of a commitment toward one or more of the components found in the model, which are learners, content, context, teacher, or ideals (Pratt, 1992, 1998c).

Indicators of commitment to teaching are presented as actions, intentions, and beliefs (Pratt, 1998b). Because actions focus on teaching techniques and skills, thus engaging people in content, the desired accomplishment determines the selection of techniques. Intentions indicate an overall agenda or sense of purpose in the teaching experience and therefore are distinct from objectives, which indicate desired behavior as proof of learning. Beliefs, the most abstract and important aspect, grow out of values.

> Our beliefs about knowledge determine what we will teach and what we will accept as evidence that people have learned. Our beliefs about learning determine how we will engage people in that knowledge and what roles and responsibilities we will assume as teachers. (p. 21)

Openness to new beliefs and values is central to intercultural competence (Bennett, 1993; Taylor, 1993). Beliefs, together with actions and intentions, describe commitment in teaching.

The research of Pratt (1998a) found that most teachers had a preferred teaching perspective but would sometimes integrate aspects from other perspectives based upon one's commitments in teaching. The *transmission* perspective emphasizes a credible delivery of content by the teacher. An educator using the *apprenticeship* perspective "embodies the knowledge and values of their community of practice" (Pratt, 1998b, p. 43). In this perspective, teaching results in a student's learning a social role and identity as well as skills or knowledge. The learning experience occurs in an actual social situation, letting the learner apply the knowledge in its context. The learner-centered *developmental* perspective is committed to cultivating ways of thinking and problem solving, using the life experiences of the learners. The educator using this perspective seeks to engage the learner in the content. The *nurturing* perspective, prevalent in andragogy (Knowles, 1980), has as its goal the development of each learner's self-concept and self-efficacy. Finally, the *social reform* perspective seeks a better society through specific ideals based on a system of beliefs originating from an ethnical code, a political or social ideal, or a religious doctrine (Pratt, 1998c). One's ideas of teaching are "mirrors of the cultural, historical, and social structures within which they are enacted" (Pratt, 1999, p. 251).

Pratt's (1992) research challenges adult educators who teach in their primary culture or in a host culture:

> First, we must clarify our own conceptions of teaching and the particular beliefs and intentions that we take for granted but which anchor those conceptions; second, we must place ourselves in the institutional, cultural, political, and/or social contexts of those with whom we are working and try to understand their

> conceptions of teaching and the underlying belief structure; third, we must see our own conceptions as problematic and in potential conflict with the actions, intentions, and beliefs of those with whom we work; and fourth, we must attempt to understand conceptions other than our own, and the ways in which those conceptions of teaching make sense for others and may provide growth for us. (Pratt, 1992, pp. 218-219)

These results from Pratt mirror Meggitt's (1994) findings concerning interculturally competent consultants "who [achieved] both 'cross-cultural adjustment' and 'cross-cultural effectiveness' by possessing certain desirable knowledge, attitudes and skills" (p. 175). Important items of knowledge ranged from subject knowledge, to host values and expectations, project knowledge ("attempt to understand conceptions other than our own, and the ways in which those conceptions of teaching make sense for others and may provide growth for us" (Pratt, 1992, p. 219)), and learning and thinking styles of host nationals ("place ourselves in the institutional, cultural, political, and/or social contexts of those with whom we are working and try to understand their conceptions of teaching and the underlying belief structure" (p. 218)). Cultural sensitivity and open-mindedness ("clarify our own conceptions of teaching and the particular beliefs and intentions that we take for granted but which anchor those conceptions" (p. 218)) were the two most important attributes. Interpersonal skills, collaborative skills, and teaching skills ("see our own conceptions as problematic and in potential conflict with the actions, intentions, and beliefs of those with whom we work" (Pratt, 1992, p. 218)) were the most important skills for successful overseas consulting. The research did not, however, give details about the teaching skills expected by the clients of the consultants.

The studies by Pratt (1992) and Herman and Bailey (1991) coincided on several findings about intercultural teaching. First, the encounter with the teacher was more important than the mechanics of teaching. Pratt found that learners not only experienced the teaching techniques, such as rules and procedures of teaching, but also the teacher's conception of teaching. He said that learning is determined "as much by [the] beliefs and intentions as the activities used" (p. 217). Herman and Bailey noted that "the qualitative nature of the overseas encounter is more important than the specific techniques employed because the foreign hosts and students are more likely than usual to read 'one's heart' first and 'one's behavior' second" (p.118).

Second, cultural context issues of the teaching experience had to do with those of the educator rather than the learner. According to Pratt (1992), conceptions of teaching represented what educators considered teaching to be and contained values and assumptions that determine actions, judgments, and decisions in regards to effectiveness. These judgments and decisions most often were "manifestations of political ideologies, social norms, and/or cultural ways of knowing, whatever one has to know or believe in order to operate in an acceptable manner" (p. 217). From Herman and Bailey's (1991) experience, intercultural educational experience encouraged "introspection and clarification of [the educators'] own cultural beliefs, behaviors, and expectations" (p. 120).

Third, teaching is dynamic rather than static. Conceptions of teaching are "evolving with experience that either confirms or challenges present thinking and beliefs" (Pratt, 1992, p. 218). From the perspective of language difficulties, which can be understood within the cultural context, educators need to frequently "check and recheck

the transmission of knowledge, ideas, and deadlines in the classroom in order to promote understanding" (Herman & Bailey, 1991, p. 118).

One's teaching style is driven by one's conception of teaching. A contextual factor for the interculturally competent adult educator is the development of culturally relevant educational experiences for the learners. Culturally relevant adult educators consider the learners' cultural background in designing learning experiences. Guy (1999a, 1999b) identifies a purpose of culturally relevant adult education to be a means of "addressing the problems of unequality and social injustice in marginalized communities" (Guy, 1999a, p. 98). He positions cultural relevancy in education within the struggles between dominant cultures and marginalized cultures. For this reason, culturally relevant adult education focuses upon "the reconstruction of learners' group-based identity from one that is negative to one that is positive" (Guy, 1999b, p. 13). Guy (1999b) identifies three strategies for achieving culturally relevant adult education as (a) recognizing the biculturalism of learners who function within a dominant culture from their own culture; (b) redefining meaning to include the learners' perspective; and (c) preparing learning environments compatible with the students' culture. Inclusion of the learners' culture into the design of the educational experience necessitates understanding the worldview of the learners (Amstutz, 1999; McAllister & Irvine, 2000; Ortiz, 2000).

Taking the intercultural perspective of learners (Kappler, 1998; Ortiz, 2000; Steglitz, 1993), enables an individual to understand the impact of culture on the interpretation and discernment of an educational experience. Steglitz defines intercultural perspective taking as a cognitive process for understanding intercultural interaction within the cultural framework of the participants. According to Ortiz, (2000) intercultural

perspective is understanding "how behavior and perspectives are shaped by culture, how culture influences individuals, how culturally different people may be influenced by their culture (or cultures), and how culture might influence the interpretation and perception of a situation" (Ortiz, 2000, p. 75). Thus, intercultural perspective taking contributes to the cultural awareness of an educator. Guy (1999a, 1999b) identifies cultural awareness of the adult educator as a key issue in culturally relevant education because it enables the educator to examine personal assumptions about the educational process. He stresses the impossibility of an adult educator "to adequately conceptualize or effectively work with learners from other cultural backgrounds without first challenging [her or his] own assumptions, beliefs, and values about who the learners are" (Guy, 1999a, p. 97). The culturally relevant educator integrates learners' cultural issues into the teaching strategies used.

Pratt's (1992, Pratt & Associates, 1998) model of teaching placed each of the conceptions of teaching (transmission, apprenticeship, developmental, nurturing, social reform) within an educational context. In this model the teacher, learners, and content related to each other within the cultural context of the learning experience. Although the teacher's perspective of teaching was the focus of Pratt's model rather than the cultural context, he recognized the existence of the learner's perspective and its cultural relevancy.

Cultural factors influence one's intercultural competence. The religion, politics, views of men and women, views of education, and educational experiences of the host culture probably are not shared experiences of a sojourner entering the culture for the first time. Intercultural competence involves forging positive relationships, effective

communication, and cooperation with others in the host culture, all of which are shaped by cultural factors from the host culture as well as the sojourner's culture. This research took cultural factors into account in seeking how adult educators acquired intercultural competence.

One cultural factor that is especially relevant to this study is education. In Latin America two widespread teaching strategies are popular education and participatory action research. If they have been exposed to these strategies learners may have expectations about teaching that are important for sojourners to know. Principles common to these strategies include dialogue, mutual respect, and valuing of local knowledge, which contribute to an intercultural educator's opportunity to achieve intercultural competence through building relationships and developing intercultural sensitivity. Popular education and participatory action research provide an arena for integrating intercultural competence into one's educational experiences.

Popular education had its beginnings in Latin America and was influenced by the work of Paulo Freire, a Brazilian literary pioneer. Freire (1970/2000) considered education to be a means of liberating people rather than domesticating them. Central to Freire's educational theory is the concept of the praxis. According to Freire, liberation for the oppressed can only take place through "the praxis: reflection and action upon the world in order to transform it" (Freire, 1970/2000, p. 51). The people participate in the liberating process, which develops through dialogue. For Freire, no true education existed apart from communication with the people. Liberation education involved the educators, together with the people, in the transformation of reality. How the people viewed their reality became generative topics to be discussed, rather than discussing slogans or the

views of the educator. Popular education stresses the importance of trusting in the oppressed, or the students, and their abilities to reason. Trust leads to dialogue that engages the people in reflection on actual situations and dialoguers become critical thinkers who see “reality as process, as transformation, rather than as a static entity” (Freire, 1970/2000, p. 92). This type of education helps people develop power to perceive their world critically and thus recognize reality as a process that can be transformed.

For a sojourner in Latin America, popular education can become a strategy for developing communication competence (Cui & Van Den Berg, 1991) through dialoguing with the community. Popular education began in El Salvador around 1970 through the efforts of church workers influenced by liberation theology (Berryman, 1984; Prendes, 1989). Later it was used during the 12-year civil war in the 1980s in the formation of popular schools in the zones controlled by the government opposition group Farabundo Marti National Liberation Front (FMLN). Hammond (1997) conducted fieldwork in El Salvador from 1988-1993, studying popular education and guerilla war in El Salvador. Based on observations of popular education and interviews of 130 participants, Hammond identified several characteristics of Salvadorian popular education. A basic ideological and methodological concept of popular education is that “education should be an instrument of social change, a means to achieve personal liberation, and to create a new society” (Hammond, 1997, p. 350). A basic assumption of popular education is that systems, policies, and societies can be altered or renewed.

The sojourner who develops cultural empathy, which is the affective dimension of intercultural competence (Cui & Van Den Berg, 1991), can begin to understand the contributions of popular education in training for cooperative learning and building up

self-confidence and self-esteem. During the economic crises of the 1980s in Latin America, educators from the region used popular education to mobilize collective responses in the development of survival strategies by providing for health and nutritional needs (Fink, 1992; Youngman, 2000). Popular education programs act as support groups for women to share common concerns and problems (Fink, 1992). These programs not only develop skills to respond to immediate needs of nutrition, health, and clothing but also help "members better understand the function and structure of their organization and analyze and confront social problems" (p. 182).

Another common teaching strategy in Latin America is participatory action research (PAR), which focuses upon the learners in an educational experience. The educator uses participatory action research to record knowledge from people's experience for the purpose of transforming reality. The researchers, or participants, are part of the researched and benefit directly from the findings, rather than having an outside researcher determine the findings and then inform the participants. The participants share how research is "conceptualized, practiced, and brought to bear on the life-world" (McTaggart, 1997, p. 28). The people are involved in all aspects of the research project, which includes determining the agenda, data collection and analysis, and action over the use of the results (McNicoll, 1999; Tandon, 1988). Research is then accomplished by the people rather than on them. PAR has been linked to counter hegemonic strategies (Hall, 1993), empowerment (Curtis, 1995; Martin, 1996; Townsend, 1995), and knowledge production outside of academia (Fals Borda, 1997; Hall, 1978). Using this strategy in an educational environment opens opportunities for the sojourner to learn from the host members their beliefs, values, and concerns.

The emphasis of participatory action research upon the knowledge of the participants gives the intercultural adult educator certain advantages. By depending on each other for the knowledge gleaned from their own experiences, each adult enters the learning experience at the same level. The participatory action research conducted in Latin America provides the intercultural educator with insights into various educational experiences such as agriculture (Debbink, 1997), community development (Arratia, 1997), community health (Ornelas, 1997), and social intervention in Venezuela (Dinan & Garcia, 1997). A major focus of the early work of participatory action research in Colombia by Fals Borda and colleagues was the validation of popular knowledge (Fals Borda, 1979, 1997).

Arratia's (1997) involvement in participatory research of community development in Chile as an outsider provides valuable insights for intercultural adult education. The time she spent in northern Chile with the Aymara communities taught her to value and respect the culture and she learned that the transformational goal of PAR meant long-term commitment. The participatory process meant coming along side of the people to let them teach her. As a result, she learned more by doing rather than just sitting, watching, and listening. Because Arratia and others on the research team spoke only Spanish, but not Aymara, she recognized that language proficiency in Aymara would have enhanced dialogue in the community. The language skills limited dialogue to Spanish and when necessary, an interpreter was used.

Arratia (1997) found it important to give back, build trust, have respect and love for others, and have a concept of social justice because participatory research is about "strengthening communities, fostering local organizations, and in the process,

transforming realities" (Arratia, 1997, p. 136). Dialogue and adjustment of the teaching strategy to the cultural dynamics were a constant. The leadership training schools helped the participants in addressing issues such as marketing their product, raising consciousness about economic matters, and "uncovering the workings of political control…for people's empowerment" (p. 123).

Participatory action research as a methodology of research does not have a formula to follow, but several characteristics or principles can be drawn from practice (Hall, 1978; McTaggart, 1997). Hall identifies six characteristics of the research process. First, the community benefits immediately and directly from the research process as opposed to being only the subjects of an academic study. Second, the research process involves the participants in every stage from defining the problem to deciding how to find solutions and analyzing the findings. Third, the participatory process is part of the educational experience that establishes community needs and increases awareness within the community. Fourth, the research is not static but a dialectic process of dialogue over time. Fifth, the object of participatory research is "the liberation of human creative potential and the mobilization of human resources for the solution of social problems" (Hall, 1978, p. 162). Sixth, the ideological implications of PAR are the political nature of the research and the fact that a choice may need to be made between various groups in a community. PAR can be conducted with landowners as well as with the landless.

Participatory action research as a group activity could encounter conflict with the membership of the group. McTaggart (1997) mentions a problematic aspect of the research process when people of "different power, status, influence, and facility with language come together to work on a thematic concern" (p. 28). He does not address how

to deal with the potential problem other than explaining that participation means ownership by the participants of the entire process. There is a suggestion that at the micro level of PAR within the research participants one could find the same social and political struggles encountered in the broader society.

For the intercultural adult educator, participatory action research provides an educational strategy that is culturally sensitive, develops relationships with host nationals, and values the knowledge of the people. The members of the host culture are the primary source of knowledge and information in an intercultural educational experience. The research process offers a means for the outsider-educator to be drawn into the community on a subjective level. As with popular education, participatory action research gives the adult educator a means of participating in an educational experience that contributes to intercultural competence because of the opportunities to interact with the host members.

Summary

This chapter reviewed literature from four areas (a) adult educators exchanging cultures, (b) intercultural competence, (c) training programs for intercultural competence, and (d) contextual factors. Based on the literature reviewed, one finds that adult educators have ample opportunity to teach outside of their primary culture. Because they move from one country to another to be teachers of adults they are a ready vehicle for exchanging educational concepts, philosophies, and assumptions of teaching and learning. A variety of settings offer adult educators opportunities for educational experiences in government, higher education, community development, religious education, and non-government organizations. When educators cross cultural boundaries, not only are academic and pedagogical skills required but also required is the ability to navigate within an unfamiliar cultural context.

In order to be successful in their profession, adult educators entering a host culture need to be interculturally competent. The literature suggests that intercultural competence enables a sojourner to alter cultural manners learned throughout his or her lifetime for new cultural ways encountered through intercultural experience. From the literature we see a wide variety of groups researched in order to identify and describe the multiple components of intercultural competence that include interpersonal skills, communication competence, intercultural interaction, and cultural empathy. Research has been conducted with consultants, advisors, managers, business personnel, and university students. What is lacking in the literature on intercultural competence is research that describes how individuals, particularly adult educators, acquired intercultural competence.

Two models were found to explain intercultural competence as a transformative learning process and as cross-cultural adaptation, but they do not demonstrate how a practitioner develops intercultural competence. The relevance of applying intercultural competence to certain professions is evident in studies conducted with technical advisors (Kealey, 1989, 1990) and consultants (Meggitt, 1994). In these studies teaching skills and transfer of knowledge were identified as important components of intercultural competence. Acquiring skills for the performance of a job in an overseas assignment is as important as adapting to new living conditions, both of which are indicators of intercultural competence.

Another indicator of intercultural competence is interaction with the host culture. The learning process for intercultural competence such as found in Taylor's (1993, 1994) and Kim's (1988, 1995) models is applicable for adult educators, but their interaction

with host members would be different. For an adult educator this interaction might involve teaching colleagues and learners in educational organizations of the host culture. The literature suggests that intercultural competence can be achieved through a process that incorporates training and actual experience in a host culture.

The literature asserts that intercultural training before and during an intercultural experience is valuable in providing the sojourner with initial information and consideration of needed intercultural effectiveness skills. Training programs are planned to respond to the cognitive, affective, and behavioral aspects of learning for intercultural competence. The literature reviewed programs developed to prepare sojourners for their overseas assignment, many times without distinction being made for the type of job that would be performed. Although there are a variety of programs for preparing sojourners to be effective in a host country, these programs do not specifically address how intercultural competence is developed in an adult educator.

Intercultural competence profits not only from training but also from the lived experience of sojourners in a host culture. In keeping with Kim's theory (1988, 1995), a sojourner needs to be aware of the potential impact of cultural factors on the development of intercultural competence. Some of the cultural factors from Latin America that have the potential for effecting intercultural competence in adult educators are language learning, education in the region, and educational strategies such as popular education and participatory action research. The literature has also shown how beliefs about teaching affect the strategies that are used. It is important to this study to be aware that educational strategies used in the primary culture may need to merge with and be altered by educational strategies within the host culture.

CHAPTER 3

METHODOLOGY

The purpose of this study was to understand how adult educators perceived they became interculturally competent practitioners.

1. How have interculturally competent adult educators learned about the culture of their learners?
2. In what ways do interculturally competent adult educators adjust their teaching practices to accommodate the cultural perspective of the learner?
3. What is the process of becoming an interculturally competent practitioner in adult education?
4. What are the prominent factors that influence the process of becoming an interculturally competent practitioner in adult education?

The methodology for investigating the experiences of adult educators, who share a common experience of teaching in another country, was best accomplished through a qualitative research method. In particular, the phenomenological approach provided a means of understanding the participants' interpretation of the shared phenomena of an intercultural teaching experience.

Design of the Study

To investigate the process of becoming an interculturally competent adult educator, a research design was needed to give voice to the experiences of the sojourners, letting them tell their story of development. My purpose was not to confirm characteristics or predictors of competence in the educational experience from a

predetermined list; rather, I needed a research method that allowed for rich description of the personal experiences of the sojourners. Qualitative research fit my expectations for the investigation in that qualitative researchers begin with questions in order to make sense of their world. Such questioning leads adult educators to describe the events, feelings, and impressions of their intercultural teaching experience.

Various types of qualitative research have similar characteristics. Bogdan and Biklen (1998) identify five shared traits: (a) naturalistic in which the natural settings are the source of data, (b) descriptive data rather than predictive, (c) concern with process instead of outcomes, (d) inductive analysis of data that rests on abstractions formed "as the particulars that have been gathered are grouped together" (p. 6), and (e) meaning as the principal concern for how people make sense of their experiences. This focus on process rather than outcome made qualitative research particularly appropriate for my study because I did not want to collect a list of characteristics of a competent adult educator in a host culture; conversely, I investigated the process of how these individuals came to be competent practitioners in a host culture.

Qualitative research relies upon an inductive process, which allowed me to consider each intercultural experience in relation to the cultural context. Rossman and Rallis (1998) state that qualitative research moves back and forth between examining the parts and the whole. "The process of category generation involves identifying patterns in the data: recurring ideas, themes, perspectives, and descriptions that depict the social world you are studying" (p. 179). Qualitative research stresses a holistic approach to data gathering. Wolcott (1999) explains that holism encompasses more than completeness, but rather "making *connections* between things, rather than…tearing them into pieces" (p.

79). For this study that meant making connections between the intercultural phenomena of the participants within the social, linguistic, and political factors of the host cultures. By using the concept of holism, I observed intercultural behavior as part of the context of the host culture as essential for understanding the everyday behavior of these adult educators.

I selected a phenomenological approach to research because of its ability to make meaning from people's lived experiences. This essence of shared experiences as perceived by the participants, is the distinctive characteristic of a phenomenological approach. A basic premise is that "human experience makes sense to those who live it, prior to all interpretations and theorizing" (Creswell, 1998, p. 86). According to Kvale (1996), phenomenology seeks to understand social phenomena from the actor's perspective. The actors in this study were intercultural adult educators and the social phenomena were the intercultural teaching experiences. The goal of phenomenology is "to reduce…the meanings of experiences to a brief description that typifies the experiences of all of the participants in a study" (Creswell, 1998, p. 235). Thus, the essences as described by the participants of the intercultural phenomena are constructed from the experiences of the educators. The assumption of the existence of these essences is a distinctive characteristic of a phenomenological study (Patton, 1990).

Phenomenology as Research

While phenomenological research shares common characteristics mentioned by Bogdan and Biklen (1998) with other strategies of qualitative research, some particular features set it apart as to its focus, data collection, and data analysis. The focus of a phenomenological study upon lived experiences was more appropriate to this study than other qualitative methods because I investigated the common phenomenon of

intercultural teaching of adults by the participants. The intercultural educators were selected from the region of Latin American and from a variety of educational settings. The region of Latin America was selected for the following reasons. First, the researcher has had over twenty years of teaching experience of adults in Peru, in formal and informal settings. My personal experience as educator, administrator, and colleague influenced the desire to identify and describe the process of becoming an adult educator in this area.

Secondly, Latin American studies are available in many universities in North America. In 1975, 66 Latin American studies programs were listed in *Directory of Latin American Studies Programs and Faculty in the United States* (Smith, 1975). By 1994 that number had increased to 103 universities offering Latin American studies in the United States, Canada, and Mexico (*Latin American studies*, 1994). As of 2001, the International Studies of the University of Michigan listed 139 Latin American Studies centers at universities in the United States and Canada (*Latin American and Caribbean Studies*, 2001).

Thirdly, Latin American scholars such as Paulo Freire and Fals Borda have contributed to international adult education with their focus on Popular Education. Freire's liberation pedagogy (1970/2000) advocates raising the consciousness of oppressed peoples.

Praxis, a principal concept of liberation pedagogy, encourages learners to reflect upon their sociocultural situation and act to transform it. Perspectives of liberation pedagogy, or popular education, have been incorporated into educational strategies in the United States (hooks, 1994; Vella, 1994; 1995, 1998). Fals Borda, a Colombian

sociologist, developed Participatory Action Research in Colombia (Fals Borda, 1987, 1997) to combine theory and practice to give voice to the knowledge of the people. Participatory action research has also been used worldwide to include participants as co-researchers who then determine how the knowledge is to be used (Hall, 1978, 1993; Hall & Kidd, 1978).

The nature of my study was a description of the process of becoming an interculturally competent adult educator practitioner gathered from multiple perspectives. An in-depth study of the experiences was the object of this study. The phenomenological approach was appropriate for my study because an analysis of the data gleaned from intercultural educational experiences gathered meaning from relevant themes across the interviews of the various participants.

The purpose of the phenomenological approach is "to explain, rather than predict, to understand rather than solve problems" (Mott, 1994, p. 49). This study explained what an interculturally competent adult educator experienced in a host culture in order to understand the process of becoming a competent practitioner in another culture.

Sample Selection

In a phenomenological study the researcher seeks to "describe the meaning of a small number of individuals who have experienced the phenomenon" (Creswell, 1998, p. 122). Detailed information gathered from a small, purposeful sample would provide insight and understanding from the lived experiences of intercultural educators. A difficulty of this study was selecting adult educators who were both interculturally competent and educationally competent in a host culture.

In this study I used purposeful sampling to select 14 adult educators who met the criteria for an interculturally competent practitioner and whom host supervisors or host

colleagues recommended. All 14 participants had teaching experience in Peru. Twelve of the fourteen were interviewed in Peru. This was made possible by a 2002 Graduate Field Research Travel Award given by the Center for Latin American and Caribbean Studies (CLACS) of the University of Georgia in Athens. The award is funded by the Tinker Foundation and the Graduate School of the University of Georgia for conducting research in Latin America.

Criteria for Sample Selection

Each participant was selected according to criteria suggested in the research of intercultural competence (Cui & Awa, 1992; Meggitt, 1994;Taylor, 1993, 1994), which also identifies professional expertise as a factor. Deciding on criteria for intercultural competence and teaching competence was difficult due to the wide variety of indicators found in the literature of intercultural and educational competence. For this study of adult educators in an intercultural setting, the relationship between intercultural competence and teaching competence has to be considered. Kealey (1990) does so in his explanation of overseas effectiveness, which he defines as:

> the ability to live and work effectively in the cross-cultural setting of an overseas assignment. The definition acknowledges a relationship between an individual's personal adjustment and satisfaction overseas and his/her performance in a cross-cultural setting. This distinction is important for it recognizes the influence of factors other than an individual's professional qualifications on overseas effectiveness. (p. 5)

Research has identified indicators of intercultural competence that vary among the investigations. For example, Taylor (1993) identified five criteria: adult, intercultural experience, language competence, positive orientation towards the intercultural

experience, and relationships with host members. He combined all five indicators into one study, something that had not been done up until that time, in order to "strengthen them as valid measures" (Taylor, 1993, p. 99). I used these five criteria selected by Taylor as well as a sixth criterion that required the participants to have experience as an adult educator. What follows is a description of the six criteria I used to select a purposeful sample of adult educators who had become interculturally competent practitioners.

1. Adult. All participants were adults whose primary culture was the United States, and who had intercultural experience in Peru. The participants were 25 years old or older during their intercultural experience in a host culture. Even though 21 years has been used to define an adult (Johnstone & Rivera, 1965), the criterion of 25 years was chosen because of years needed to meet the other criteria of intercultural experience and teaching experience of adults. This criterion was chosen on the assumption that adults are "individuals capable of self-re-examination of their cultural assumptions in the context of how they constrain and influence their world view" (Taylor, 1993, p. 99). The process of becoming interculturally competent involved a perspective change, which had been shaped by one's primary culture. By selecting participants from the United States, I limited variance of cultural perspective of the participants.

2. Experience. All participants had at least three years of residence in the same host culture and lived in neighborhoods populated by members of the host community.

The length of experience in the host culture was based upon consideration of previous studies that used various lengths of time in the investigation of intercultural competence. Participants have been selected with intercultural experience of three

months (Hammer, 1987; Hammer, Gudykunst, & Wiseman, 1978), one year (Kealey, 1989; Ruben & Kealey, 1979), two years (Taylor, 1993), three years (Meggitt, 1994), and five years (Cui & Van Den Berg, 1991). Although length of residence alone is not sufficient to achieve intercultural competence, exposure gives the sojourner more time to accommodate behavior to the demands of the host culture (Bhawuk & Triandis, 1996; Hannigan, 1990; Ward & Kennedy, 1992). Erwin and Coleman (1998) found that sojourners fluent in a second language with a residence of two to five years in a host country scored higher on the Cross-Cultural Adaptability Inventory (Kelley & Meyers, 1995). For this study, length of experience included the time needed to become proficient in the learners' language and the teaching experience in a host culture.

3. Experience as adult educators. All participants had experience teaching adults in Peru in a variety of settings. The teaching experiences were in the following areas: agricultural economy, agriculture with farmer field schools, hotel human resource development (HRD), literacy in Quechua, music association in Peru, national conservatory of music, non-government agency (NGO) for community development, religious, and theological seminary education. Host supervisors or host colleagues recommended the participants. The fact that they had been asked to teach in Peruvian institutions by a host supervisor was considered to be evidence of an acceptably high aptitude for teaching and communicating in the local language.

4. Language competence. All participants reported using the language of the learners as the principal form of communication within the educational experiences. The participants' ability to teach in the learners' language was evidence of their language competence. Also, the recommendations by host supervisors and the fact that they were

teaching in the language of the learners indicated their competence. Language proficiency is a primary means of interaction with host members (Hammer et al., 1978; McGuire & McDermott, 1988; Nishida, 1985; Oberg, 1960). Language acquisition is part of a sociocultural framework and culture learning (Oksaar, 1986; Olshtain, 1993). Language learning is not just linguistic competence (Canale, 1983; Canale & Swain, 1980; Leech, 1983) but occurs when one is familiar with "the sociocultural rules pertaining to that speech community" and in this way minimizes "miscommunication and pragmatic failure due to deviance from the acceptable native behavioral standards" (Olshtain, p. 50). The relationship between adept language acquisition and intercultural competence has been established through research (Cui & Van Den Berg, 1991; Gudykunst, Wiseman, & Hammer, 1977; Hammer, 1989; Hannigan, 1990; Hawes & Kealey, 1979; Ruben & Kealey, 1979). Listening in the language of the learner is the primary means of achieving this intercultural competence.

5. Positive attitude. All participants expressed a positive attitude towards the host culture and the educational experience. This criterion was determined through the preliminary set of questions used in selecting the participants (See Appendix A). Hannigan (1990) describes a positive orientation for the host culture to manifest itself in "respect and interest for the custom, traditions, and peoples of the new environment" (p. 104).

6. Interaction with host members. All participants had developed friendships and relationships with individuals in the host culture due to living among the people. Sojourner literature (Klineberg & Hull, 1979; Taylor, 1993; Torbiorn, 1982) has identified greater levels of satisfaction with increased social interaction. Building

relationships develops support systems through trusting and cooperative association with host individuals (Fontaine, 1996; Hawes & Kealey, 1979). Torbiorn's (1982) research also confirms that sojourners who have high levels of satisfaction in the intercultural experience interact with local people. Interpersonal relationships with host members strengthen adaptation and communication competence (Black & Gregersen, 1991; Kim, 1988, 1995; Ward & Kennedy, 1993).

The last two criteria were confirmed in the first part of the interview. Had a participant not given evidence of having a positive attitude and interacting with the host members, the data from that interview would not have been used. All 14 participants gave evidence of both criteria and thus were included in this research.

Sample Selection Process

The researcher used the criteria, along with recommendations from host members, to identify potential participants. The purposeful selection began with a recommendation from a host supervisor or colleague to interview the participant or a confirmation of the participants' teaching experience based on courses, which they had been invited to teach by a host supervisor. This recommendation or confirmation was followed by an initial contact with the potential participant by telephone or e-mail to ask a list of preliminary screening questions (see Appendix A) to find out if the nominee met the established criteria. If the individual met the criteria, an interview was scheduled.

Of the 14 participants, two were interviewed in the United States, one in person and one by telephone because she lived in another part of the United States from the researcher. The other 12 participants were interviewed in Lima, Peru. Two of these 12 individuals lived in cities outside of Lima but were in the capital on business when they were interviewed. The interviews in Peru were conducted during a 10-day stay in the

country by the researcher. The participants (6 women and 8 men) ranged in age from 32 to 64 with a combined 233 years experience of teaching adults in Latin America. All but one participant is Caucasian and he is Japanese American. All the participants are fluent in Spanish, and two are also fluent in the Quechua language of the Andean region. Of the 14 participants, 7 identified their occupation as missionary educators involved in religious education of adults. While half of the sample was in religious work, the findings did not indicate any substantive differences in the process of becoming an interculturally competent practitioner. The only distinction in the responses of the missionary educators was their personal commitment in which they declared that a call from God influenced their sojourn to Peru.

The primary culture of the participants was that of the United States. Two of the participants had grown up in Peru in expatriate American families that had strong cultural influences from the United States. In both cases the families made periodic work-related visits to the United States of up to one year. The schooling of these two participants through high school was in English although they learned Spanish from their peers. Both attended American colleges and worked in the United States before returning to Peru as adult educators. Although the childhood and teenage experiences of these two participants differed from the other 12 participants, their stories mirrored those of the other 12.

Jim left Peru after high school and returned 11 years later after graduation from college and working in the United States. Upon his return to Peru, Jim chose to teach in the Quechua communities in the Andean region. He had to learn a new culture and language in which he had no previous experience. Jim’s data was similar, however, to

that of the other participants who had come to Latin America as adults. His experiences in cultural adaptation were comparable to those of one of the other participants who lived and taught in Quechua communities.

John left Peru when he was 16 years old and returned when he was 30. All of his adult life, including teaching and business experience had been in the culture of the United States. He commented that even though he felt at ease in a Peruvian social setting because of his early years in Peru, he had to learn how to adapt his teaching and business practices to the Latin American culture when he began to train hotel personnel in Lima. Even though at the time of the interview John had had just over two years teaching experience in Peru, his data were nevertheless closely matched to that of the other participants as an adult educator in an intercultural setting. His case indicates that in certain situations, such as being bilingual early in life, an adult educational practitioner may become interculturally competent in less than the proscribed three years.

The sample consisted of participants from the same country of origin who not only shared the common phenomenon of teaching adults interculturally but also shared the same country of residence overseas. The sociopolitical context of Peru is one of diversity. Peru has three distinct geographical regions, which are the coast, the Andes, and the jungle. The coastal region has “a large white population of European origin”(Ferreira & Dargent-Chamot, 2003, p. 49) inhabiting the major cities, such as Lima and Trujillo, since the arrival of the Spanish in the1500s. Asian and African groups populated coastal cities between the seventeenth and nineteenth century.

Traditionally the coastal inhabitants were separated from the indigenous communities in the Andes. Since the early 1940s a mass migration from the Andean

highlands, following the decline of Andean agriculture, to the cities on the coast have transformed the ethnic composition (Ferreira & Dargent-Chamot, 2003; Schönwälder, 2002) and was "viewed with abhorrence by the urban-based political and economic elites" (p. 61). Lima today, with more than 8 million inhabitants, reflects the ethnic mosaic of the country and the rural exodus from the Andean highlands to the coast and the jungle continue today in Peruvian society (Ferreira & Dargent-Chamot).

Six of the 14 participants resided and taught in the Andean highland and worked in the Quechua communities, and 2 lived in Quechua villages in order to learn the Quechua language. Mayer (2002) identifies the household as "the basic unit [of the Andean region] that organizes production, distribution, and consumption and ensures its own reproduction" (p. 1). He explains the dynamics of the household unit through the three elements of house, field, and money.

> The house is the place for shelter, storage, individual growth, identity, and autonomy. The field, also part of the household, is the place where seed turns into crop. And money comprises the tokens that members of the household incessantly struggle to obtain and love to spend on consumer goods as well as drink, music, and fancy costumes. (p. 1)

David told of times spent in the homes of Andean people, and Anchi accompanied the men to the fields to work alongside of them and listen to their cultural stories.

The participants observed the influence of a succession of different political organizations during their residence in Peru, including military dictatorships, democratically elected presidents, and activities of the armed guerrilla movement Shining Path. The military coup d'état of 1968 by the reformist military regime under General

Juan Velasco Alvarado had an extensive reformist agenda (Schönwälder, 2002). The military regime enacted “fundamental structural reforms that affected almost all spheres of society and dramatically increased the relative weight of the state” (p. 63). The agrarian reform of 1969 was one of the most extensive in Latin America, resulting in the formation of agricultural cooperatives from the expropriated agricultural estates on the coast and in the Andean highlands. The industrial reform in 1970 mandated profit sharing by company workers and representation on the board of directors.

In the mid-1970s deteriorating trade balance and increased levels of public debt foreshadowed the beginnings of an economic crisis. Subsequently in 1975, General Francisco Morales Bermúdez led a bloodless coup against President Velasco and in 1976 “the new government adopted more orthodox economic policies and accepted an IMF-inspired adjustment package” (Schönwälder, 2002, p. 67). Strikes and demonstrations throughout the 1970s contributed to the military regime calling for democratic elections in 1980 and the election of Fernando Belaúnde Terry as president.

In 1980 not only was Belaúnde elected president, but Shining Path, a communist guerilla movement, began guerilla war against the Peruvian state beginning in the Andes but eventually reaching the coastal cities (Ferreira & Dargent-Chamot, 2003). Shining Path focused on the central Andean highlands and used a double strategy “to win over peasant communities in rural areas, concentrating on ideological work and persuasion first and moving on to pressure tactics and more violent methods if propaganda and persuasion failed” (Schönwälder, 2002, p. 81). In the early 1990s Shining Path increased its terrorist activities to subdue urban popular movements.

> Sendero Luminoso [Shining Path] hit squads began to assassinate selected urban popular movement leaders, often in grotesque fashions, mowing them down with machine guns in front of their families or supporters and blowing up their bodies with dynamite afterward….Among Sendero Luminoso's favorite targets were women operating community soup kitchens and other leaders of survival movements, whom the guerrilla group accused of complicity with the system. (Schönwälder, 2002, p. 81-82)

After the capture of the leader of Shining Path, Abimael Guzmán, and other key members of the inner circle in September 1992, the violent campaigns tapered off. Peru has had three elected presidents since the democratic presidential elections of 1980.

Of interest to adult educators is the high percentage of Peruvian adults enrolled in education. Tertiary educational institutions in the second half of the 1990s reported an enrollment of 30% of the 17 to 25 year olds (*Peruvian education at a crossroads: Challenges and opportunities for the 21st century*, 2001). "Few countries in Peru's income range achieve comparable coverage. These accomplishments are particularly impressive given Peru's geographical and ethnic diversity" (p. xvii). Younger (2002) cites the correlation of poverty with levels of education in adults: 66% of illiterate adults are poor in Peru compared with 40% of literate adults. He continues that "64% of adults who have not graduated from primary school are poor, while 36% of primary graduates (or higher) fall below the poverty line. Only 22% of secondary school graduates (or higher) are poor" (p. 86). Through their teaching activities, adult educators in Peru can contribute to the ability of adults to support themselves and their dependents.

Data Collection

The phenomenological approach views human behavior as a product of how people interpret their world (Moustakas, 1994; Patton, 1990). In qualitative research, three principle strategies used to collect data are observation, interviews, and documents (Bogdan & Biklen, 1998; Merriam, 1998; Rossman & Rallis, 1998). For this study, in-depth semi-structured interviews were the principal source of data collection. Personal documents were used and consisted of e-mail correspondence that I had with seven of the participants after the initial interviews were conducted. Observation was not used because the study focused on the development of a process as perceived by the participants, which occurred over time, of becoming an interculturally competent adult educator. The data collected through interviews and correspondence permitted me to focus on the developmental process that occurred enabling the adult educator to become an interculturally competent practitioner over time.

Interviews

Interviews were the principal method for gathering data about the shared phenomena of intercultural educational experiences. The interview provided the opportunity "to enter into the other person's perspective" (Patton, 1990, p. 278). The important reality of the experience was what the intercultural adult educator perceived it to be, how the educator interpreted the experience (Kvale, 1996). Interview approaches differ from structured, to semi-structured, to unstructured. For the purpose of this research a semi-structured format and an in-depth conversational, or unstructured, approach was used. The semi-structured format focused on specific themes yet "without a predetermined sequence and formulation of question" (p. 127).

The semi-structured interviews were conducted as conversations between the researcher and participant. According to Spradley (1979), the interviewee needs to become a teacher of the researcher, enabling her or him to understand, know, feel, and explain the phenomena as the interviewee. The in-depth interview permitted me to concentrate on the experience from the interviewee's point of view.

At the outset of the interviews, the researcher briefed the participant on the purpose of the interview, described the situation for the participant, and gathered biographical information about the participant. This introduction was followed by the semi-structured questions. With the semi-structured format I collected demographic and descriptive data about the intercultural experience (see Appendix B for questions). After the semi-structured questioning I entered into the unstructured or conversational part of the interview, which provided a high degree of flexibility in order to explore the shared phenomenon. This flexibility allowed me to "pursue information in whatever direction appears to be appropriate," (Patton, 1990, p. 281) and to gather information from the participants' lived meaning. The openness of the unstructured interview interaction permitted changes in "sequence and forms of questions in order to follow up the answers given and the stories told by the subjects" (Kvale, 1996, p. 124).

The phenomenological in-depth interview provided the participants with a means for conveying their interpretation of their intercultural teaching experience. The in-depth interviews using open-ended questions provided the participants with the opportunity to explore important issues in the shared phenomenon.

Even with an open, conversational format, an interview guide provided the strategy of the interview process. The interview guide contributed to the thematic and

dynamic dimension of the interview questions. Thematically, the questions produced knowledge relevant to the research questions and dynamically, the interview guide promoted good interaction and kept the conversation flowing to encourage the participants to describe their feelings and experiences (Kvale, 1996). My responsibility to the participants was to conduct an interview that creates "a climate in which the research participant will feel comfortable and will respond honestly and comprehensively" (Moustakas, 1994, p. 114). The use of silence and active listening contributed to creating this climate. Silence allowed pauses so that the participant could reflect on experiences and thus contributed significant information by breaking the silence. (Kvale, 1996; van Mannen, 1990). Through active listening, I endeavored to hear the layers of meaning in the participants' description. Active listening without prejudice encourages participants' "description of their experiences [to] unfold without interruptions from interviewer questions and the presuppositions these involve" (Kvale, 1996, p. 135). A list of interview guide questions is in Appendix C.

For this study the primary source of data was the in-depth interviews. At the beginning of each interview, the purpose of the study was explained to the participants before asking them to sign a consent form (see Appendix D). All interviews were taped and transcribed. One interview was conducted in a southeastern state, before leaving for Lima, Peru, where I interviewed 12 participants. Upon return to the United States I conducted a telephone interview with a participant in a northern state. The interviews were conducted in participants' homes or office, a conference room, and a restaurant.

Personal Documents

Personal documents are another method of data collection in qualitative research. Personal documents refer to diaries, letters, personal journals, photographs, reports,

teaching plans, and academic publications. An advantage of this source of data is that the research process does not influence its formation (Merriam, 1998). Particularly helpful are personal documents written during the intercultural educational experience that expresses feelings and reflection upon occurrences. Documents created “in the course of everyday events” (Marshall & Rossman, 1994, p. 84) are produced in the context of the experience.

I asked the participants about personal documents that could be used as a source of information, such as personal letters, syllabi, or teaching materials. Several mentioned that letters or journals were too personal and did not want to make them available. Three were interviewed in a location that was some distant from their teaching materials and these materials therefore could not be made available. I corresponded with seven by way of e-mail to ask further questions about what they had said in the interviews or to clarify the information that they had given.

Data Analysis

The data analysis of phenomenology distinguishes itself from other qualitative research methods. The principal distinguishing elements are epoche, phenomenological reduction that includes bracketing and horizonalization, imaginative variation, and synthesizing “textural and structural descriptions into a unified statement of the essences of the experience of the phenomenon as a whole” (Moustakas, 1994, p. 100).

The first step is epoche, which means looking at things in a new way. This step required that I articulate my assumptions about intercultural education and not project my meanings and interpretations on the experiences of the participants (Creswell, 1998; Moustakas, 1994). My intercultural teaching experience was similar to the participants on several accounts. I had previous intercultural experience in the Philippines for six weeks

in a short-term internship with a religious organization and one year in Costa Rica studying Spanish. I resided and taught adults for 20 years in Peru in cities in the regions of the coast, the Andes, and the jungle.

Based on these experiences, I envisioned an intercultural adult educator as a learner, a giver, and a negotiator. Learning from the host members within their historical setting precedes effective teaching while language proficiency and correct communication through the language develops over time. I learned that the giving of oneself by an intercultural adult educator is done not only professionally, but also personally, through interaction with the lives of the learners. Because negotiation with organizational expectations or political structures is a key component of education, in intercultural education, cultural ground rules and proper cultural responses must first be learned before they can be used.

Epoche does not mean denying the existence of these experiences nor doubting them, but rather not permitting them to dictate the analysis of the data. Epoche is not only a preparation to discover new knowledge from the intercultural experiences of the participant, but is also a process by which the intercultural phenomenon is observed anew. Through reflection and self-dialogue I identified my personal prejudgments that the participants and I would share common experiences about the phenomenon. This shared knowledge made me aware that during the interviews I would need to probe for information such as concerned language studies before and during the intercultural experience as an adult educator. Nevertheless, I expected the participants to tell their stories as they had experienced them and did not superimpose my intercultural experience upon theirs. I listened to the participants “without coloring the other’s communication

with [my] own habits of thinking, feeling, and seeing, removing the usual ways of labeling or judging, or comparing" (Moustakas, 1994, p. 89).

The second step in data analysis is phenomenological reduction, which includes bracketing and horizonalization. In this step the data are approached with "an openness to whatever meanings [are identified]" (Hycner, 1999, p. 144). The challenge of phenomenological reduction is to see the phenomenon of the intercultural experience with the meaning and structure given it by the participant (Keen, 1975). Bracketing separates the phenomena from everything else by consciously setting aside all preconceived understanding of the experiences. By intentionally setting aside my understanding of intercultural education, I reflected on the nature of the phenomenon by observing it from the vantage point of the participant. The ways in which the participants described their intercultural experiences enabled me to examine them from their perspective (Moustakas, 1994).

The process of horizonalization is another aspect of phenomenological reduction. During this step everything is initially assigned equal value because the researcher is seeking to reveal its particular nature and characteristics. I examined the words, phrases, sentences, and paragraphs looking for the participants' meanings that answered my research questions. I grouped significant statement into units of general meaning using the words of the participants.

I discovered the participants' meanings by listening to the interviews and reading the transcripts in order to identify categories, themes, and patterns. Reducing long interviews to themes and meanings required multiple readings of each participant. I listened to the tapes of the interviews before and during the analysis of each transcript.

The imaginative variation is a reflective phase of examining and explaining possible meaning of the information gathered through horizonalization. While grouping the meanings through horizonalization, I reflected on possible explanations of these clusters of meanings.

I carried out this horizonalization and reflection during the analyzing process that began with marking the text during each reading and looking for how the participant's response provided answers for my research questions. I grouped themes under each research question citing participants' words verbatim for each theme and through this analysis of the interviews, I identified clusters of meanings related to each research question. Then, for the first four interviews I entered the clusters of meaning units as themes on a computerized two-column table for each research question, using the participants' own words. Still using only the first four interviews, I sorted the themes under each research question, identified preliminary categories, and reflected on possible explanations of the increasing amount of data.

After analyzing the four interviews in this fashion, I merged the data from each interview into a table under each research question. In this way I was able to compare the responses of each participant as they related to each research question. At first I identified the themes the origin of the data in the columns by assigning a different color to each participant. Later on it became impossible to color code the data because of the lack of distinctive colors for 14 participants. So I then assigned a numerical code to each participant, which was used in order to support each theme with quotes.

I analyzed another five interviews, recognizing similar themes from the first four and noting distinctive responses that resulted in new themes. The themes from the group

of five were merged with the themes from the first group of four. Then I began to extract categories and properties from the merged themes of the first nine interviews. The data from the final five interviews were analyzed with these categories under each research question as a guide for the analysis. New categories or properties were added according to the responses of the participants. Data analysis from the final five interviews was merged into the results from the first nine interviews.

I synthesized the information about the phenomenon by combining the analyzed data into categories under each research question. What the participants did during their intercultural experience and how they accomplished it was evident finally, in the combination of themes, properties, and categories according to research questions, from all the interviews.

Presentation of findings from a phenomenological study incorporates verbatim examples to illustrate the analysis and synthesis (Healy, 2001; Lee, 1997; Strangway, 1999). The verbatim examples give participants voice to express a synthesis of meanings and essences as perceived by the participants of the phenomena. I included verbatim samples of horizonalization, cluster of themes, the synthesis, and the summarization. I used direct quotes from the participants not only to illustrate the themes or categories of the essence as described by the participants, but also to validate the process of how these particular themes were selected.

I summarized the phenomena by using this combination of categories by research question to describe a process of becoming an interculturally competent practitioner. The resulting model, described in chapter four, from this initial description went through three

revisions as the categories, which were separated by research questions, were collapsed together to form new relationships.

Subjectivity, Validity, and Reliability

In qualitative research, subjectivity is not a bias to be avoided but one to be managed. Peshkin (1988) advocates systematically monitoring oneself in order to avoid "the trap of perceiving just that which my own untamed sentiments have sought out and serve up as data" (p. 20). A researcher's bias has the potential of selectively noticing and interpreting evidence that confirms his or her own conclusions (Kvale, 1996). Peshkin compared the subjectivity of a researcher to a capacity "to filter, skew, shape, block, transform, construe, and misconstrue" (p. 17) what occurs throughout the research process. Eliminating subjectivity is neither possible nor desirable, yet as a researcher I monitored my subjectivity by consciously noting the thought processes that shaped and interpreted what I saw.

As a researcher, I am the primary instrument for gathering data (Bogdan & Biklen, 1998; Merriam, 1998) and needed to be aware of my behavior, assumptions, and bias throughout the research process. I began this investigation with over 20 years experience as an adult educator in Peru. In a sense I had already done extensive fieldwork through my own development as an interculturally competent adult educator practitioner. I shared the phenomenon of those who participated in the investigation; therefore, I needed to give particular attention to epoche and bracketing in the phenomenological analysis of the data. Epoche, looking at things in a new way (Moustakas, 1994), means that I need to revisit the intercultural educational experience through the eyes of the participants. I minimized the influences of the filter of my intercultural experience on the investigation process through bracketing. Bracketing required that I suspend, or set aside,

my meanings and interpretations of intercultural education in order to enter the world view of the participant (Hycner, 1999). I guarded against letting my intercultural experience predict what the participant might say by using several strategies.

I kept a journal to sensitize my cognizance of personal bias and assumptions. By describing and reflecting on my thoughts and reactions during the data collecting and analysis, I was able to distinguish my subjectivity from the matrices of the participants. For example, prior to interviewing, I reflected on my frame of mind, considering assumptions and expectations. Other events and concerns in my life were put on hold during the interview. Expectations of what I might hear from the participant because of similar or distinct intercultural experience were neutralized during the interview by actively listening to the participant. During the 10 days in which I interviewed 12 participants, I concentrated my reflections on the completed interviews and therefore used these reflections to guide the subsequent interviews. During data analysis I communicated by e-mail with the participants for clarification of their comments made during the interviews.

Another strategy was to use open-ended questions to avoid directing responses or seeking confirmation of my own experiences. This method helped achieve phenomenological reduction, which elicits meaning from participants rather than confirms or identifies a particular theory (Hycner, 1999). A third strategy was to allow the participants to check my interpretations of their remarks during the interview process. This meant not filling in the blanks from my experience in order to understand statements. Probing questions encouraged the participants to tell their story and thus interpret their own comments.

The trustworthiness of this research was based on strategies to insure validity and reliability of the findings. Internal validity has to do with the process of the investigation in matching findings with reality (Merriam, 1995). Validity depends to a great degree upon the researcher, who is the primary instrument in qualitative inquiry. Because of this, Patton (1990) says that the researcher's "skill, competence, and rigor" (p. 14) affects the validity of an investigation. Therefore, I used triangulation, member check, and peer examination to compensate for researcher error (Mathison, 1988; Merriam, 1995; Patton, 1990).

Data triangulation was accomplished through the interviews of 14 participants and the use of member checks for verification of my understanding of their reality. In this process, data with tentative interpretation was sent back by e-mail to participants during the process for their evaluation and reflection. Comments received indicated the accuracy of the preliminary interpretations. Near the end of the data analysis, a draft of the findings that appear in chapter four was sent to a sample of nine participants for whom I had e-mail addresses. The responses of three participants confirmed that the findings represented the intercultural experiences of the participants. One commented that the findings "will be a valuable tool for people who are just beginning a cross-cultural teaching experience and for those who are actually teaching to reflect on what they can change." Peer examination involved asking committee members or colleagues to "examine the data and to comment on the plausibility of the emerging findings" (Merriam, 1995, p. 55).

In a phenomenological approach full description provides details to strengthen external validity. Maximizing variation in the sample allowed findings "to be applied to a

greater range of other similar situations" (Merriam, 1995, p. 58). I maximized the variation of participants through the purposeful sample selection process.

In qualitative research, reliability does not mean duplicating findings but rather determining "whether the results are consistent with the data collected" (Merriam, 1998, p. 206). Reliability has to do with the replication of research findings. In this investigation reliability refers to descriptive information about the phenomenon of participants teaching adults outside of their primary culture. I used the strategies of peer debriefing and audit trail. Debriefing with peers was an ongoing process for discussing design, interpretation, and results. Development of an audit trail contributes to the reliability of these findings. The audit trail explains the data analysis process and how I arrived at the findings. A complete description of the audit trail is included in Appendix E.

Researcher Assumptions

A basic presupposition of this study is that intercultural competence enhances the effectiveness of intercultural adult educators. I believe that knowing how to listen, communicate, and interact in the host language and within the cultural boundaries of the host members prepares adult educators to understand learners' expectations. I assumed that teaching strategies could be adjusted based upon the intercultural interaction between educators and host learners.

These conceptions have been developed through experiences as an intercultural adult educator in Peru for over 20 years. I have preconceptions, values, beliefs, and assumptions that functioned as filter in collecting and analyzing data. I believe that intercultural competence can be achieved through interaction with the host members. I do not think that intercultural educators need to disregard teaching strategies learned in one's

primary culture, but rather they should let intercultural interaction skills guide strategy use. By using epoche, bracketing, and dialoguing with myself, I endeavored not to permit my perceptions of intercultural competence and intercultural teaching experiences to manipulate the interviews.

Participants were allowed to give their personal interpretations of their intercultural experiences. The information given in the stories of the participants mirrored my own intercultural experience. Even though these experiences in our shared phenomena did not surprise me, I learned how individual intercultural incidents were interconnected and formed a process of becoming an interculturally competent practitioner. The arrangement of and relationship among the categories, properties, and factors synthesized the entire process into a concise portrait. My expectation is that the study provides understanding about the process of becoming a competent adult educator in a host culture. Throughout the research, participants were encouraged to truthfully articulate their intercultural educational experiences.

As a qualitative study the generalizability of the data will be limited. Also, the culture-specific experiences in teaching and living interculturally do not completely address the experiences of intercultural adult educators throughout Latin America. My point is, that despite this limitation, the study provided specific examples and full descriptions of how adult educators have become interculturally competent practitioners so that the reader can apply the findings to his or her own experiences.

CHAPTER 4

FINDINGS

The purpose of this study was to understand how adult educators perceived they became interculturally competent practitioners using data gathered through interviews. The following questions guided the study:

1. How have interculturally competent adult educators learned about the culture of their learners?
2. In what ways do interculturally competent adult educators adjust their teaching practices to accommodate the cultural perspective of the learner?
3. What is the process of becoming an interculturally competent practitioner in adult education?
4. What are the prominent factors that influence the process of becoming an interculturally competent practitioner in adult education?

This chapter is divided into three sections: the first section describes the participants in the study, the second presents the findings of the study, and the third gives an overview of the process for becoming an interculturally competent practitioner. The findings detail the process by which adult educators become interculturally competent practitioners and the three factors that influence this process.

Participants

The common denominator of the 14 participants is that all of them had intercultural teaching experience in Peru even though they came from various regions of the United States, including the states of Alabama, California, Maryland, New York,

Ohio, Pennsylvania, and Texas. Within the group there were 3 single individuals as well as 11 married persons who were parents of children of differing ages—from school age to adults. All of the participants had lived in Peru during their experience as adult educators, and the married participants had lived in Peru with their spouses and children. Two of the participants had also lived for a time in Peru and one lived in Japan during childhood for six years.

The educational profile of the participants varied across countries, degrees, and disciplines. The participants had completed college or university studies in Canada, Paris, Peru, and the United States. The educational degrees included bachelors, master's, and doctorates. Three of the participants were doctoral candidates in religious ministry or anthropology. The 14 adult educators came from multiple undergraduate and graduate disciplines such as agriculture, anthropology, applied economics, Biblical literature, biology, business administration, church education, church ministries, counseling, English literature, intercultural studies, linguistics, music education, music literature and organization, nursing, political science, psychology, social science, theology, and zoology.

The participants had worked in various arenas before and during their intercultural experience as adult educators. Some had taught at colleges and universities, while others had gained experience in teacher training for church educators or music teachers and human resource development (HRD). A few were educators in Peruvian government-sponsored educational programs such as Quechua literacy, bilingual education, and the national conservatory of music. Some had conducted research in geographical locations such as India, Peru, the Philippines, and the United States. Several

had worked as administrators in seminaries, hotels, non-governmental organizations (NGO), and as organizational representatives. One of the participants had worked as a nurse and another as an emergency medical technician (EMT); some participants had also worked in the areas of counseling and pastoral ministry.

The intercultural experiences of four of the participants began with their study abroad on the undergraduate level. These studies took place either in Argentina, Chile, Ecuador or Peru. One participant served in the Peace Corps in Colombia and then later as an agricultural advisor in El Salvador. Postgraduate research took one participant to the Philippines to conduct research with an international agricultural organization. Over half of the participants studied Spanish at a language school in Costa Rica. Indonesia, India, the Congo, and Paris were all cited as places that some participants had lived and worked prior to their teaching experience in Peru. Thirteen of the participants had a wide range of intercultural experiences before going to Peru and all 14 had a varied range of experiences while residing in Peru. The participants lived and taught in one or more of the following: the coastal, Andean, and jungle regions of Peru in both rural and urban settings.

Table 1 describes each of the participants. Their ages ranged from 32 to 64. There were six females and eight males. The races of the participants were 13 Caucasian and 1 Japanese American. Their degrees included bachelors, master's, and doctorates. Disciplines studied were social science, zoology, intercultural studies, theology, religious anthropology, linguistics, business administration, church ministry, psychology, music organization, and applied economics. Occupations while in Peru included linguist, plant pathologist, missionary educator, NGO facilitator, director of rooms division in a major

Table 1: Profiles of participants in the study

Sojourner	Age	Gender	Race	Education	Occupation	Teaching in Latin America
Anchi	48	male	Caucasian	M.A., Social science	Linguist/ literacy	15 years
Beatrice	41	female	Caucasian	Ph.D., Zoology	Plant pathologist	5 years
David	50	male	Caucasian	D.Miss, Intercultural studies	Missionary/ educator	24 years
Ed	46	male	Japanese/ American	M.P.S., Intercultural studies	Missionary/ educator	14 years
Faye	64	female	Caucasian	B.A., Theology	Missionary/ educator	30 years
Hunter	44	male	Caucasian	D.N.A., Religious anthropology	Facilitator NGO	4 years
Jim	47	male	Caucasian	M.A., Linguistics	Linguist/ translator	16 years
Joel	39	male	Caucasian	M.Div., Intercultural studies	Missionary/ educator	4 years
John	32	male	Caucasian	M.A., Business administration	Director of Rooms Division/ hotel	2 years
Joyce	64	female	Caucasian	M.A., Intercultural studies	Missionary/ educator	36 years
Karen	52	female	Caucasian	M.A., Church ministry	Missionary/ educator	25 years
Linda	50	female	Caucasian	M.A., Psychology	Missionary/ psychologist	23 years
Roberta	56	female	Caucasian	M.A., Music organization	Music teacher	22 years
Tom	54	male	Caucasian	Ph.D., Applied economics	Agricultural economist	13 years

hotel, missionary psychologist, music teacher, and agricultural economist. Years of teaching ranged from 2 to 36 years in Latin America at the time of the interview.

Description of Participants

Anchi

Anchi is a linguist and a literacy worker with an international religious organization whose mission is to promote literacy and Bible translation in minority ethnic populations while researching, preserving, and publishing local legends and folk ways. He is regarded by his peers as a master of the Quechua language and grammar, having spent much of fifteen years living and teaching literacy in a remote Andean village where he and his family learned the language and culture from their interaction with the villagers. He grew up in California where he had an early exposure to Spanish. He has an undergraduate degree in English literature, a master's degree in social science leadership, and is fluent in both Spanish and Quechua.

Beatrice

Beatrice has a Ph.D. in zoology and is associate professor of plant pathology and international agriculture at a university in New York. She did her undergraduate in biology and received a master's bypass before going on to earn her Ph.D. She grew up in Maryland. Beatrice lived in the Philippines for eight years and in Peru for five years. She did post graduate work in the Philippines in the farmer training program and then taught biotech material to researchers. She taught in Spanish in Peru for five years with an international organization, which promotes agricultural research, teaching, and development. While in Peru she assisted in the formation of the farmer field schools for potato farmers and in the preparation of a field guide for disease management,

particularly of the potato late blight. Beatrice and her husband, a journalist, and two sons lived in the capital city of Lima during their time in Peru.

David

David is a minister, missionary educator and field administrator. He studied Biblical literature as an undergraduate, missiology at a theological college in Canada, and earned a D.M. (Doctor of Missiology) at a divinity school in Illinois. He grew up in California and moved to Latin America with his wife and children. He spent ten months in Central America studying Spanish and twenty-four years in Peru and Ecuador as a missionary educator. During this time he taught classes in Spanish for lay leaders in local congregations, in a rural Bible institute, and in an urban seminary for future ministers. He also made periodic visits to rural congregations in the Andean region and high jungle areas of Peru as a teacher and mentor to isolated church groups and their leaders. He and his family have lived in a town in the Andean region and in the capital city on Peru's coast. He has served as field administrator of a North American church-sponsored mission to Peru from 2000 to 2003.

Ed

Ed is a minister and has served as a missionary pastor, seminary administrator and professor for the fourteen years he has lived in Peru. As a Japanese American he lived his first six years in Japan and later grew up in California. Ed did his undergraduate work in intercultural studies, earned an M.A. in international theological education and an M.P.S. in intercultural studies. At the time of the interview he was a doctoral candidate for the D.M. (Doctor of Ministry) degree at a university in the southeastern United States. Prior to going to Peru, he lived both in Indonesia and in Costa Rica for one year each. He has been co-pastor of a Peruvian congregation and director of an affiliated seminary in a city

on the north coast. He was an innovator in offering seminary classes to students in distant towns by extension. This program has involved extensive travel by the professors but has enabled rural students to prepare for the ministry who otherwise would not have had the opportunity to attend seminary. Ed and his wife reared a family of four children in Peru and are well versed in Peruvian culture and the Spanish language. While in Peru, they have lived in the capital city of Lima as well as a prominent city on the north coast.

Faye

Faye at sixty-five is the oldest participant that I interviewed. I have known her for twenty-eight years. She grew up in several different southeastern states in the United States because of her father's occupation as a pastor. She and her husband reared their three children in Peru in various cities in the Andean region and on the Peruvian coast. She and her husband had recently retired from a nearly 40 year career as missionaries but have now accepted a Mexico based position as regional administrators for their mission board. I interviewed Faye in her home in Georgia a few months after she left Peru. She earned a B.A. in theological studies and has availed herself of continuing education in the area of counseling. As a missionary educator, she was a teacher of lay leaders in local congregations, a rural Bible institute teacher, and an urban seminary adjunct professor. Fluent in Spanish, Faye has been a counselor and mentor to Peruvian families in the ministry, neighbors, and friends.

Hunter

Hunter has had a variety of intercultural experiences, beginning at age 15 learning Spanish in his home state of Texas and then living in Chile for a few months at age 18. Later he spent five years in Zaire-Congo and five years in Peru as an educator. He did undergraduate work in Latin American studies, earned a master's degree in cross-cultural

studies, a master's in religious anthropology, and is a Ph.D. doctoral candidate in anthropology at a Peruvian university. He speaks French, an African language, Chiluba, and Spanish. He is the facilitator for an NGO, which networks with 15 institutions in community development projects. Hunter stated that he wanted to return to Peru because he and his wife had adopted a Peruvian child in 1989. As his parents, they wanted to live in Peru as a family in order to give the child a sense of his Peruvian heritage. Hunter and his family live in the capital city of Lima, but he also travels in the Andean region in relation to his work with the NGO.

Jim

Jim is a linguist and a translator and speaks Quechua and Spanish. He was born in Peru to American parents and grew up there. Following high school graduation he went to the United States and did undergraduate work in Biblical studies and anthropology, earned a master's degree from a divinity school in New England, a master's in linguistics from a large state university. He is presently a Ph.D. candidate at a theological seminary in California. He returned to Peru in 1983 after being out of the country for 11 years and is now employed in an organization that promotes linguistics, literacy, and Bible translation. He lived in several Andean towns with his wife and children in order to learn the Quechua language and culture. Although at present he lives in the capital city of Lima, he maintains a residence in the Andean region. He has been an adult educator (bilingual education, English, Quechua literacy) and a Quechua linguist-translator for the past 16 years.

Joel

Joel is a missionary educator originally from Pennsylvania who has been the interim pastor of a Peruvian congregation in the southern coastal region of Peru for the

past two years. He majored in religion at a private college in New York, earned a master's in intercultural studies, studied Spanish in Costa Rica for one year, and has lived in Peru for six years. He has taught in a Peruvian seminary for the past four years. As a college student he participated in a short-term trip to southern Peru. He and his wife and two children have lived in the capital city of Lima and a principal city in southern Peru.

John

John at thirty-two is the youngest person that I interviewed. He is employed by the Lima branch of a large international hotel chain. As Director of Rooms Division he oversees the training of Peruvian hotel room personnel. John was born in Peru and attended a bilingual school until he was 16. He then moved to the United States where he lived for 13 years following high school graduation. His undergraduate degree is in political science and economy; he has a master's in business administration. He was an educator in the United States for four years and then returned to Peru where he has been employed at the hotel for two years. He is fluent in Spanish. John is single and lived in Lima at the time of the interview.

Joyce

Joyce is an R.N., but has been a missionary educator, teaching lay leaders in local congregations, and teaching in a rural Bible institute. Also, she has taught and been on the administrative board of an urban seminary for a total of 36 years. Originally from Ohio, she did her undergraduate and RN studies in the state of New York. She completed a non-degree program in intercultural studies in a seminary before leaving for Latin America. Joyce studied Spanish for a year in Central America, and after 28 years of teaching in Peru she returned to a seminary in Chicago where she earned a master's degree in ministry. She has been a professor and mentor for a large number of ministers-

in-training, especially women, during her years in Peru. Joyce is single and has lived in a principal town in the Andean region and the capital city of Lima. Joyce's parents came to Peru to visit her in the 1960s but both died in a plane crash during their visit. She would have been on the plane with them had she not become very ill with both typhoid fever and hepatitis. In May 2003 she retired from a teaching career of 38 years and returned to the United States that she no longer thinks of as "home".

Karen

Karen is a missionary educator with a North American based church-sponsored mission board. She grew up in New York State and attended a private college in the state, earning a B.S. in intercultural studies. After four years in Peru, she attended a private university in Illinois where she earned a master's in church ministries. Karen spent one year in Costa Rica learning Spanish. She teaches pedagogy for church educators such as Sunday school teachers in local congregations in Peru and has developed children's curriculum with a team of Peruvian educators. She also teaches a series of seminary level education classes, which focus on teaching different age groups. She has spent 27 years in Peru where she has been an educator for the last 25 years. She has also written children's curriculum in coordination with a group of Peruvian church educators. This committee produces and publishes an annual five-day vacation Bible school curriculum, and they organize seminars in order to train several hundred Peruvian teachers on how to teach it. Karen is single and has lived in a principal city on the northern coast of Peru and in the capital city of Lima.

Linda

Linda is a missionary working with a North American church mission board as a psychologist, counselor, and educator. She grew up in an Italian family in California, did

her undergraduate studies in psychology, and earned a master's in counseling and psychology. She then taught in Canada and the United States for five years before moving overseas with her husband and two children. Linda has lived in Peru and Ecuador where she has taught for 23 years. Her master's degree in counseling and psychology qualifies her to counsel parishioners, pastors and their families and she also teaches seminary classes in pastoral counseling. She offers practical seminars and speaks at conferences for church groups on a regular basis.

Roberta

Roberta is a music teacher with an undergraduate degree in music education and a master's degree in music literature and organization from a northern state university. She grew up in Pennsylvania but never dreamed of leaving the United States when she began college since wanted to be a school music teacher. Instead, she married a Peruvian and made a permanent life in an intercultural setting where her purpose was to integrate and share her knowledge with her new community. Roberta learned Spanish by living, teaching, and speaking with family, students, and friends in her adopted homeland. She teaches music at a private bilingual school in Lima. She is a past president of the Peruvian chapter of an international music education association and trains teachers for this organization's yearly workshops and festivals held in Peru, Chile, Brazil and other countries. Roberta has also taught music education classes in a music conservatory in Lima and is the organist and music director at a church for English speakers in Lima. Having resided in Lima, Peru, for 34 years, she has been an adult educator for 22 years.

Tom

Tom was reared in the state of New York on a farm and ultimately chose agriculture as his profession. He is an agricultural economist with undergraduate studies

in general agriculture, a master's in agricultural economy, and a Ph.D. in applied economics from a private university. He lived as a student in Honduras and Argentina and spent two years with the Peace Corps in Colombia and with another relief organization in El Salvador. Following that, he spent 10 years in India and has lived in Peru for the past eleven years. He taught for 2 years in El Salvador in a national agricultural research project and for 11 years in Peru. He is employed by an international organization, which engages in research and development of the potato.

Findings

The purpose of the study was to understand how adult educators become interculturally competent practitioners. The participants described their development to become interculturally competent practitioners as a complex and interconnected process that is influenced by three factors. The process included the following categories: readiness, immersion in the host culture, and reflection (see Table 2). Factors that influenced the process were family and organizational support, the sojourner's teaching philosophy, and reception of the sojourner by the hosts.

Readiness

The first category of the process is Readiness, which occurred prior to the intercultural educational experience. Readiness means all that the sojourner brought to the intercultural experience. Sojourners do not enter into the experience with a blank slate but bring what has propelled them to make the decision to teach in an intercultural setting. The properties of Readiness included influence of family and friends; personal commitment; formal, non-formal, and informal training prior to entering the host culture; and previous intercultural experience in another country as an educator, student, or visitor.

Table 2: Categories and properties for becoming an interculturally competent practitioner

Readiness

- Influence of family and friends
- Personal commitment
- Training and education
- Previous intercultural experience

Immersion in the Host Country

- Adopting the role of a learner
- Communicating in the local language
- Acting in the community
- Teaching in the host culture
  - Collecting culturally relevant material
  - Adapting teaching methods
  - Teaching collaboratively with members of host community

Reflection

Influence of Family and Friends

Influence of family and friends exposed the participants to different cultures or encouraged them in a particular occupation. For example, Tom grew up on a farm. With his agriculture background, he chose the best agricultural university in the state and while there became interested in international agricultural development.

The family into which the sojourners were born, visitors at home, and friends made during youth or while attending university influenced the sojourners' pre-disposition to consider intercultural experiences. Several of the sojourners' families

introduced them to living in multiple cultures. Ed felt that the time that he spent in Japan until he was six years old was “a little bit of an advantage” in being aware of “what you had to face when you went to a different culture.” Also, input from friends who were international students, professors, and people who had lived outside of the United States exposed Ed to a cosmopolitan reality while in college. John and Jim both grew up in Peru in families that had a bicultural home life. They both graduated from high school in Peru and then continued university education in the United States. Jim said that he “was pretty fluent in the [Spanish] language and culture” because of this experience.

Linda, Anchi, and Hunter grew up in the United States and were influenced by living in multicultural communities in California and Texas. Linda grew up in California and stated that she knew “the challenges of needing to adapt.” She also identified her Italian culture as contributing to her Readiness and felt that “the [Italian] culture is somewhat similar to Latin culture as far as priorities.” Hunter considered that stepping out of his bubble in a North Dallas suburb and working cross-culturally as a teenager helped to sensitize him to consider how the Other perceived him:

> I think because of my own upbringing, personality style, etc., I think I’m very sensitive to how the Other perceives me. And I think particularly because I moved into cross-cultural work very early, you know. At age 15 I was working in the Spanish-speaking side of Dallas, east Dallas. At 18 I went to Chile, and so I went as a kid when you’re so moldable, influence-able, shape-able. And so I kind of kept that, I mean, in some part of my mind I’m still that 18 year old going to Chile for the first time.

Family life provided experiences that guided future studies and career choices. Tom's family farm background incubated his interest in agriculture. He grew up on a farm and this influenced his choice of a university and a vocation. While at the university his fascination broadened into "international agricultural development." Joel remembers talking in his home with people who had lived in other cultures. He says that

> on the informal level, ever since my junior high years, there has been a lot of input about—in talking with missionaries, even in my own home, about interest in other cultures….And so, on a very informal level, I think, helped prepare the ground a little bit for the studies that were to come later.

In two cases family members had a particular influence on the sojourners going to Peru. Hunter and his wife had adopted a Peruvian boy in 1989, so they "wanted to come back and connect with Peru as well for him, and for us as parents of a Peruvian child." Roberta, the music teacher, married a Peruvian with the prospect of living in Peru. Family settings and the input from friends were influences shared by the participants that motivated them to cultivate intercultural experiences.

Personal Commitment

Personal commitment was the sojourners' inner drive or desire for fulfillment that they interpreted as a spiritual call to go to Peru and to make a contribution to society. Of the 14 participants, 7 acknowledged a call from God as the principal reason for working in Peru. They expressed this conviction with terms such as "I'm here because God brought me here," "I felt called by God," "the Lord sent me to Peru," and having a willingness "to go where God wanted us to go."

Three others, Anchi, Jim, and Hunter, identified spiritual dimensions of their educational experiences which also contributed to society. For example, Hunter viewed

"education as kind of a central task…the primary calling at least for us in this age and the church" because he sensed "a dearth of trained people—either formally or informally, really—in the church leadership as well as in civil society as a whole." Anchi, a linguist, saw literacy as "getting involved in community, sharing God's Word, getting people to learn, cutting their teeth, you know, reading, using God's Word."

Making a difference through education motivated several participants. For Faye, teaching was "something innate in [her] that desired to transmit information." In teaching music and training teachers, Roberta taught parents and their children not just music, but a way of facing the future. She observed that:

> all parents want their children to have a good future – they want their children to be educated. They want their children to have success in whatever area they go into. But basically they want their children to grow up being healthy and good people. And basically, I think that's typical of all parents and I think the Suzuki method promotes that through music, and so I feel I'm teaching music and yet I'm also hopefully helping the country for the future.

Tom, an agriculturist, from college days desired to be involved in international agriculture. According to him "the hunger problem had been solved a long time ago" in the United States and, as a result, he became interested in international agricultural development.

A commitment to and an enjoyment of teaching motivated others to become involved in intercultural adult education because their job provided an opportunity to teach in another culture. Education was part of a job that they enjoyed. John, the hotel personnel developer, understood teaching to be part of his job because his responsibilities

were “training with specific courses and classes that the company provides us…it’s part of the job that I really do enjoy.” Linda recognized her gifts of teaching as something that she relished. For Beatrice, the micro-biologist, since she was already in the system of the International Rice Research Institute in the Philippines and transferred to the sister center of the International Potato Center, she wanted “to continue in that international agricultural research” and contribute to the development of the farmer’s access to better farm products and knowledge of how to use them.

Training and Education

The participants in this research identified training and education as a key part of Readiness for intercultural adult education. The participants described four principal areas of training as informal and nonformal education, formal education, training in a particular skill, and training to speak the local language.

In the model, Readiness means what occurs in the life of the participant prior to the intercultural experience as an adult educator in Peru. I found that training and education took place before, as well as during, the intercultural experience. Consequently, training will also appear in the Immersion category as an activity that helped the sojourner in adopting the role of a learner, in communicating in the local language and acting in the community. In this category, Readiness, training and education were important for the preparation of the sojourner to enter a host country.

Informal and nonformal education.

Education prior to entering a host country incorporated informal and nonformal learning, which was usually self-directed. Before the intercultural experience the investigation was usually comprised of reading about the prospective country. Ten of the participants mentioned learning about Peru or Latin America through some form of

informal or nonformal education and three examples are cited here. Tom, who was an exchange student in Latin America before returning for involvement in international agricultural development, read about the region as soon as he began thinking about going to Latin America. He read about political economy and Spanish literature in Latin America. He felt that the "literature kind of prepared [him] for that [work in Colombia] or [his] views were conditioned by that literature."

For Joel, studying about the historical issues of the host country helped him "to become a more effective teacher." Linda mentioned how she did "a lot of research before [she] came" to Peru. She enjoyed reading and attending seminars that helped her understand the culture where she planned to work. Reading about the prospective host country was frequently mentioned as an activity that readied a sojourner for an intercultural experience.

Formal education.

Formal education served as part of the Readiness process but also occurred during the intercultural experience. At the beginning of their intercultural experience four participants had undergraduate degrees, eight had master's, and two had doctorates. Academic education before the intercultural experience included courses of intercultural studies. Tom, the agriculturist who first became interested in international agricultural development while still an undergraduate, incorporated studies abroad in Latin America specifically in Honduras and Argentina, as part of his academic studies:

> When I first went to Honduras as a student I had a year's worth of Spanish that I had studied and I had also taken Latin American courses at the university such as—particularly Latin American literature—was important for me….We actually lived in the dormitory and everyone lived in the same situation.

In Argentina, he studied nine months at the School of Agriculture at the University of Buenos Aires, living in the city and having a "typical university experience."

Joel said that his master's work focused "on overseas intercultural preparation" where he was required to prepare an area study on Argentina, which was "a rather lengthy paper, almost like a thesis, on a particular country. So there was that exercise of doing that kind of study of another country, another culture."

Intercultural courses were pointed out to be helpful in the academic process. For Jim, a linguist, intercultural studies were an integral part of his preparation. He found particularly helpful "a leadership training course, which looked at different cultural styles of learning and just to sort of open—not to try to be definitive—that these are the seventeen styles, but rather to open your mind to thinking."

Several participants explained how their pre-sojourner education prepared them for specific intercultural experiences. Hunter, an official in an NGO, credits his attitude about being a learner to a master's course on language and culture learning:

> Taking that course helped me to begin to see a new learning style. They talk a lot about the learner – learning role, I'm sorry. Different mission styles or roles and taking on the role of a learner….And so when you go, one of the first things that I do is to establish myself as a learner with the group.

Anthropological studies were noted by several as providing insights and sensitivity for understanding the people in the host culture. David felt that "a weakness of people starting out" is taking the time to "understand, at least, anthropologically, the people that they're working with…[in order] to connect better but also have a greater appreciation for the significance of some of the things that happen that go right on by a

lot of us." Having grown up in Peru, Jim nevertheless recognized the study of anthropology as a means of thinking about differences:

> I learned some of that growing up, but by doing formal studies in anthropology, of course, that was a very good background for being able to be sensitive to the way in which Quechua culture is different than the mestizo culture….even though I grew up in Peru. It's not that I wouldn't have maybe come to that [anthropological] sensitivity, there are some people that just get it innately. But I was bent less to not only have some innate ideas about the culture, but be able to think consciously about differences and what I had to do as a change agent so that gap between who I was and who they are could lessen then.

However, three participants did not bring to their sojourner experience an educational background in intercultural studies or anthropology courses but they did not feel that they were under-prepared in their educational discipline. None of the three (Beatrice, Faye, and Roberta) mentioned a lack of preparation in their chosen discipline, but they did acknowledge that their formal education did not specifically address preparation for an intercultural experience.

Even without educational training in intercultural disciplines or anthropology courses, the three achieved intercultural competence as a practitioner as a result of their total intercultural experience. When asked if her university training had prepared her to anticipate the experiences of an intercultural teaching experience in the Philippines, Beatrice considered that her postgraduate experience in the country was "a training period in itself." Roberta's undergraduate and master's degrees were in music education. When asked about her university education for entering a host culture Roberta responded,

"I never, ever, ever dreamed that I was going to leave the US when I started my college career. I wanted to be a teacher!" The formal education of these participants contributed directly to their academic competence, which is essential for an educator, but not towards their intercultural competence.

Joel, Joyce, and Karen all had intercultural courses for entering a host culture but specifically mentioned a lack of preparation to teach. Karen stated that she "had no Christian education courses" in her studies in "the missionary track" even though one of her "main ministries, and of many missionaries, is teaching." Joyce "didn't have any specific courses in education" in her studies.

Training in a particular skill.

Training in a particular skill has been separated from formal education because the participants distinguished between university education and courses that they took to develop a particular skill.

The specific skill learned in training was related to the special expertise of each participant. As a linguist involved in translation and literacy, Anchi was trained "for doing those sorts of things" in literacy. John taught hotel employees and thus was trained "in business or teaching or dealing with people" in order "to be able to function in that [business environment] under certain parameters." Before going overseas Joel took "a crash-course" in cross-cultural communication that was practical because of the immediacy of his intercultural experience.

> It was focused on language learning in a very general sort of way, in other words, it wasn't on a particular language, but the general linguistics—that kind of thing, and techniques of language learning, but almost unavoidably, tied in with that, was all kinds of things about cultural learning….You knew it was not just

somehow a theory of how you do this, but that in a few days, you were going to be (laughs) living it, made it all very practical and very real to us, I think.

Some deficiencies in training were mentioned by Beatrice and Jim. When asked what type of training she had received for teaching and living overseas, Beatrice replied that she had "none particularly" before she went to the Philippines. Her training came solely from living in that country a few years before getting involved with "farmer training activities." Jim signaled a faulty teaching method as a weakness in his training. He said "we tended to be like we had been taught in the lecture setting. Really a much more effective form of teaching is to draw on what [learners] already know, and that was one of the weaknesses in my training."

Training to speak the local language.

Training to speak the local language before entering Peru was true for 12 of the 14 participants. Joel said that "for being an adult educator here in Peru, the whole language learning and cultural learning thing have been of the utmost importance" For him "the language issue" was "fairly obvious." He reasoned "if I couldn't communicate I couldn't teach."

Language was considered to be key to learning the culture. After 14 years of teaching in Peru, Ed believed language to be "one of the keys to being able to understand a culture. Some people would say that language is *the* key to opening the doors to a culture." Jim learned Spanish during his childhood in Peru but learned Quechua as an adult. From his unique perspective, he identified language fluency as one of the categories of becoming an adult educator so that he "could really communicate better in Quechua." Yet, "with it [fluency], language is never isolation from culture."

The participants believed that studying the language was the route to language fluency. Joyce had “two years of high school Spanish” and had lived “a year in Ecuador” and said that she already had “the basics of Spanish” before studying Spanish for a year in a language school in Costa Rica.

Studying the language and living in local communities were blended together as part of the learning process, while structured classes were intertwined with conversations with host speakers. Joel got “together once a week” with a young man who volunteered to be his “conversational partner.” David explained this blending when he said

> I think that apart from the language itself, the fact that we studied in a Latin country. Lived in an environment where you couldn’t escape back to English world—TV, the newspaper, everything was done in Spanish. And so it forced us to be more immersed in the language than perhaps we were comfortable, but [we] realized the importance of doing that [being immersed in the language].

According to the participants, living in communities where the language was spoken was an essential part of the language training prior to their sojourner experience as an adult educator. The sojourner’s distinction between studying the language and living in these communities emphasized the value of opportunities to use the language during the learning process. To master a language, Joel was “motivated to do it…because [he] knew [he] would be living in that culture and speaking that language, that made a huge difference for [him].”

Living in a host culture before entering Peru provided the sojourners with opportunities to apply their language studies. Karen “lived with a Costa Rican family who spoke no English from the first day” and she “had to learn Spanish” by speaking it

everyday. During that same time she then went “to language school every day.” Karen “loved language school.…loved being with the people.”

Tom, the agriculturist, found immersion to be the most helpful technique for learning Spanish in Honduras:

> I could read it and I knew the vocabulary, etc. but I couldn’t speak a word of it, and so what I did was immerse myself in Spanish and didn’t speak English for three months and I was in a course environment and there were no other English speakers there….So within two and a half months I was speaking Spanish at FSI [Foreign Service Institute] level of about 3 and that was—I was comfortable in it. I couldn’t write that well, but I was certainly—could talk about almost anything there in three months.

Several participants mentioned that once they arrived in Peru, they realized that their previous training did not go far enough in helping them become competent adult education practitioners. Joyce and Joel expressed some concerns about their training in relation to adult education. Joyce said, “My theological preparation was just that, theological, and well, language school of course prepares you to say something, but doesn’t necessarily prepare you to be a teacher.” Joel felt that his “cross-cultural” preparation was adequate at the seminary and at the language school. He said, “I felt more prepared for that [cross-cultural experience] in one sense, than I felt for actual teaching, because I was not an education major….Sometimes the actual being a teacher was where I struggled more.” Readiness training and education contributed to the preparation of an adult educator, but according to Joyce and Joel that training should include training on how to teach adults in a host culture.

Previous Intercultural Experience

Previous intercultural experience was defined as one's having worked or lived in a country other than the United States before arrival in Peru as an adult educator. The time span for previous intercultural experience ranged from 6 weeks to 17 years.

All but one participant had previous intercultural experience. Roberta did not have previous intercultural experience as the other participants. She did, however, meet her future husband, a Peruvian, while in the United States and upon moving to Peru she taught children in a bilingual school (Spanish and English) in Lima. She learned to speak Spanish before teaching adults in the national music conservatory.

The participants had the following types of intercultural experiences prior to their experience as an adult educator in Peru. The total numbers of the following various experiences exceed 14 because some sojourners had more than one previous intercultural experience. Eight studied Spanish in Costa Rica before going to Peru. Six had some type of short-term experience ranging from six weeks to two years, such as Peace Corps or an educational or religious internship. Three had previous adult teaching experience in the Congo, the Philippines, El Salvador, and India. Two had grown up in Peru, living there until high school graduation. Following their return to the United States for university education and work, they again established residence in Peru for their adult education teaching experiences.

Table 3 shows each sojourner’s previous intercultural experience according to where it took place and its duration. Roberta does not appear in the list of participants because she had no experience in any other culture before going to Peru.

The previous intercultural experience benefited the sojourners in different ways. For example, Karen, who lived with a Costa Rican family during her year of language

Table 3: Previous intercultural experience by country, duration, and type of experience

Name	Country	Duration	Experience
Anchi	Costa Rica	1 year	Language study
Beatrice	Philippines	8 years	Teaching
David	Costa Rica	10 months	Language study
Ed	Indonesia	1 year	Work
	Costa Rica	1 year	Language study
Faye	Costa Rica	1 year	Language study
Hunter	Chile	3 months	Short-term (internship)
	Peru	1 year	Work
	Congo	5 years	Teaching
Jim	Peru	17 years	Living
Joel	Peru	6 weeks	Short-term (internship)
	Costa Rica	1 year	Language study
John	Peru	16 years	Living
Joyce	Ecuador	1 year	Short-term (internship)
	Costa Rica	1 year	Language study
Karen	Peru	6 weeks	Short-term (internship)
	Costa Rica	1 year	Language study
Linda	Costa Rica	10 months	Language study
Tom	Colombia	2 years	Short-term (Peace Corps)
	El Salvador	2 years	Teaching
	India	10 years	Teaching

study, said, “It gave me an appreciation of wanting to make friends and get into the culture from the time I came to Lima, because I’d had such a good experience with…the Costa Ricans.” Joel’s six weeks in Peru “with…the Alliance Youth Corps…had been a very positive experience.”

When asked how her experience in the Philippines aided her work in Peru, Beatrice replied that “It was really pretty much parallel…for instance, teaching, training courses in molecular techniques together with a group of other people.” John had lived 16 years in Peru and then 13 years in the United States before returning to Peru as an educator. His return to Peru was with not without some adaptations. He said, “Although in a social setting I can function extremely comfortably, in an educational environment or a business environment, it’s been an adjustment for me.”

Any contact between people from different cultures has value in the convergence of various points of view. Hunter’s comments on his previous experience explains:

> It’s a totally *different space* when two folks, two people from different sets of lenses come together because not only the content, that is, values and sets of understandings and beliefs and all of that…not only is that different, and so we’re going to have to reach into your knowledge bank and you know, see…then we can talk about that, and you likewise in mine, but the style of how we’re going to go about this exchange is something that has…fascinated me from the start….I was in Chile for a time, in Peru for a year and then went to Congo and so, having the chance to sort of take three takes on this *cross-cultural space* was really helpful to me in doing kind of an in-depth, in a sense almost going native, I think for a time [emphasis added].

Readiness is the category of the preparation process that occurred in anticipation of the intercultural adult educator's sojourn in Peru. The influence of family and friends, personal commitment, training and education, and previous intercultural experience contributed to the preparation of the sojourners for entry into Peru as adult education practitioners.

Immersion in the Host Country

Readiness contributed to preparing the sojourners for immersion in the host culture. The experience of Immersion happens when sojourners enter the host country and are completely engulfed by the host culture where they learn how to act, think, behave, and value diversity in a cultural context other than the one to which they are accustomed. Immersion is what people experience when they are engaged with a culture and for an adult educator, it entails adopting the role of a learner, communicating in the local language, acting in the community, and teaching in the host culture.

Adopting the Role of a Learner

The sojourners described adopting the role of a learner in a host culture as one who assumes the attitude of a learner, acts as an observer in the community, learns how the host people learn, and engages in continued training and education. All the participants believed that this posture was necessary for becoming an interculturally competent practitioner.

Assuming the attitude of a learner.

Having an attitude of a learner included willingness, open mindedness, teachability, and interaction. Joel, an educator of six years, considered an effective teacher to be "willing to learn—one has to be a learner…A learner of culture, of language, of all kinds of things." Ed, a teacher of 14 years, confirmed the idea when he

said, “I’m a learner just as much as [the learners]…I’ve had to learn their language, I’m still learning things about their culture, and I’m learning things about myself.” Open mindedness was an attitude that Roberta and Beatrice expressed to be useful for learning. Roberta tried to be “a person who was open so that I could befriend all of those different people and learn whatever I could learn from them.” Beatrice said, “You’ve got to be open-minded enough to…find your way to what works.”

Presenting oneself as teachable meant having close relationships in which a sojourner can say to a host member, as Linda, “You teach me.” Presenting oneself as a learner allows “people to teach you, because a Peruvian won’t teach you unless asked, generally, [with] you as a North American.” Hunter went on to explain.

> I think it’s my role to open up that space of cross-cultural in my case, as I relate to them—learning and that happens by my declaring myself a learner and happens by my stepping out of that space [between our cultures] so they can step into it, it comes from my doing it on their terms—not insisting that we begin at nine o’clock—well, we said we were going to start at nine o’clock—what were you all doing?…People say, don’t you think we should get started—why don’t you call people together? I don’t know—you want to start? Well, go ahead.

Interacting with the learners meant more than asking questions. David said that interaction began with the students asking him questions and with him responding. He said that it was when “[I] put into practice some of the things that we’ve been talking about, and my willingness to acknowledge to them, ‘Hey, I learned something from you guys,’…that I found that doors opened up.”

Acting as observers.

Sojourners observed as participants in communities. Jim "participated a lot in the culture" by attending "fiestas" and "mass" and was "quite engaged with the culture." Karen learned how to participate in meetings by "sitting in meetings and noticing the things that make them comfortable, the things that they'll respond to,…just experience and observing."

Observations of Peruvians in educational experiences were occasions for learning. Beatrice, in agricultural extension training, "observed a lot of other people leading sessions, and, you know, their response depends on the community and how good the facilitator is." As an official in an NGO, Hunter said, "I watch what works. I watch people….I'd say most of the mentors have been Peruvian. I look for what works."

The sojourners did not describe their experiences in terms of by-standers observing a scene but as participants in the life of the people. David made use of the "informal times, walking with people down to the market, or fixing something, or taking a look at a sick child. All those kinds of things that gave [him] a chance to observe how they approached problem-solving." Joel considered the lives of the Peruvians to be explanations of living which therefore merited observation:

> There were some who went out of their way to explain things; there were others who just simply lived the way Peruvians live and very unselfconsciously, because they're hardly aware that the rest of the world doesn't do it this way or whatever, you know. You just kind of—this is the way we do it, and so you always do it that way. But by *observing* them and being with them, I learned those things, even though they weren't sort of explaining to me, *just by living it*, I was learning, too. [emphasis added]

Learning how hosts learn.

Learning how people learn was an ongoing activity using different approaches. Joel stated that he was "still learning…about how Peruvians learn." Ed, talking about his teaching experiences, said "You have to get to know the people you're teaching, that means dialoguing with them outside class." Joyce went to the streets to analyze "what were their sources for learning?" She "started going to kiosks and looking—What are people buying?…What are they listening to on the radio, and maybe that has helped [her], too, to think less American or react less American-like." Beatrice did not make her most "meaningful diagnosis until three weeks of going every day to the field."

Anchi, who had lived in a Quechua village, talked about the people's "capacity of learning because they already know how to learn."

> These kids that are five and six years old, for example—if I ask them to look at a farm field, they look at it. I ask them, "How long will it take for—how many *yugadas* [yoke of oxen]—how long will it take for a yoke of oxen to plow that land?" They can tell me. They know distance, land, and mass. They know how much, how long it will take. They can tell by looking at that farm field. Why? Because they're used to it. They've been along with their parents, and their families. They have seen it done, they have heard it talked about, they have repeated it in their minds, they've worked it through, they know. There's math for you.

So what Anchi learned from the experience was that the children had worked alongside their parents, had seen how the estimations were calculated, had reflected on the experience, and were thus able to figure it out. The sojourners describe being a learner in

terms of personal attitude, observation through participation, and learning how the people learn.

Training and education as a sojourner.

Being a learner in a host culture meant that the sojourners selected training and education based on their intercultural experiences. Training and education were found to be an important property of Readiness prior to the intercultural experience, but sojourners also furthered their training and education during their immersion experience in a host culture. Because of the experiences in the host culture, the sojourners realized that there were other areas of study or training opportunities that they wanted to complete. Having lived and taught in the country, several had a better focus on what they needed academically.

The reciprocal influence of academic education and intercultural teaching is evident from Jim's experience. His linguistic training before his intercultural teaching and his study of the language of Norconchucos Quechua during his first years of intercultural work were pragmatically linked. Jim began his master's in linguistics before his intercultural experience in Quechua, but completed his linguistic degree after his first term in Peru. Jim said, "It was good that I had waited because by then I had all those details to be able to produce a thesis substitute that was—it wasn't just theoretical—it was totally pragmatic." Jim's academic preparation was tied to his immersion in the host culture.

Educational preparation during his linguistic work while immersed in the Quechua communities influenced Jim's teaching style. He realized that he had to be more "andragogical—than pedagogical." There had to be "a little bit more interaction between the mentoring—less teaching, more mentoring. Like I say, a lot of my work has been

more as a coach than as a teacher. And those notions came out of my…training." Jim completed a master's in linguistics in a state university in a southeastern state and at the time of the interview was working towards a Ph.D. at a private university in California.

Ed describes his education during the 14 years of teaching as "a process…not only here in Peru but going back and being retooled." At the time of the interview Ed was completing his studies for a Doctorate in Ministry (D.Min.) at a university in a southeastern state.

After arriving in Peru, Karen had been asked to revise "a programmed teaching text on Christian education, and [she] had no fundamental philosophy of education or a criteria to know against what…to evaluate this thing." This intercultural teaching experience motivated Karen to "go back and get a basis" in education. She describes her experience.

> And it was just like having a whole new world opened to me—fascinating classes, you know. About all third world culture, everybody in my class—they weren't young North Americans. I had people from Korea, Japan, Philippines, Africa. Some were missionaries and some were leaders in their countries, in their churches. So all our discussions were through world culture education. And it was wonderful. It was one of the best years of education I had.

Karen earned her master's after four years in Peru in which she was involved in teacher training and church education. She selected a program in the United States that focused on church education in an intercultural setting.

Karen and Joyce mentioned modeling by teachers during academic preparation as something that had affected their teaching. Joyce said that her "educational preparation

for teaching was very little, but that [she] had good teachers that probably modeled for [her] what [she] would like to be like." Karen especially appreciated the head of the department where she studied because "he taught us as he wanted us" to teach.

In several instances the sojourner took training in a particular area in response to needs of the learners that they identified while living and working in the communities. In some cases, a specific skill learned in training was related to the sojourner's particular expertise. Roberta, the music teacher, took "specialized music courses" in Peru to improve her teaching.

All of the training in response to needs of learners occurred after having lived interculturally and was sought out by the sojourner. For example, after teaching in communities in the Andean region, David saw the benefit of knowing first aid and how to respond to health emergencies. On an extended visit to the United States he trained as an emergency medical technician (EMT) because during his immersion in the community he found himself in situations where there was no one who could help the people in the community. David also used his training in first aid to conduct instructions in communities in "general hygiene and those kinds of things" in order to "assist the community to be able to face successfully some of the challenges that they encounter on a daily basis."

Faye added courses in counseling, which were offered in Peru, to her training because she "was thrown into so much counseling and felt like [she] needed to hone in on that because of working with adults who had problems that needed to be solved." As a result of her counseling experience, she was asked to teach "eight people…with the idea of preparing them to be counselors to women in the church."

Sojourners sought out means to educate themselves about the country or community in which they lived. Activities ranged from self-directed learning to enrolling in courses at a university. Karen approached a girl and "asked her if she would go and take [her] to museums on Saturdays…and teach [her] the culture and the food." In "an urban context" David "spent time reading the newspaper" but stated that he "learned the most from the time spent in…communities." Jim listened to "a number of taped lectures" from a "resident anthropologist who studied Quechua culture." Visits to museums, newspapers, and taped lecturers were activities that sojourners engaged in to learn about the host country.

Linda mentioned that she did "a lot of research before [she] came" and continued "doing research while…here" in Peru. David recognized the value of researching available material but he also stressed the need of learning by

> sitting down with people in the community and asking the questions. You know, what has happened in this community? You know, how did it get started? Has anything significant ever happened here? What are you proud of as being a member of this community? If I talk to another Peruvian fifty miles away and I mention this town, what would come to mind? What would he say that he understands about that?

David also linked "the significance of many…factors, you know, dates that are being celebrated, why somebody's got a statue out in the park" with "learning about the people" and understanding the things that are significant to them.

Sojourners also pursued formal Peruvian education as a resource. Hunter had come to Peru with a master's degree in religious anthropology. At the time of the

interview, he was working on his Ph.D. in anthropology at a university in Peru. He experienced Peruvian education on the doctoral level in a class of four or five students, in which "the professor sort of sets out a *marco conceptual* [conceptual framework] that we fill in." He team-taught "undergraduate level anthropology" classes with other students from his doctoral classes. Through the doctoral studies Hunter would have an opportunity to research

> how the indigenous community of Huancavelica resolved conflict in the past and how it's doing it now. Because according to what everybody says, we did a lot better before *Sendero* [Shining Path] was through here than we're doing it now. A lot of things had broken down culturally for a variety of internal and external factors.

Communicating in the Local Language

Communication in the local language is a property of Immersion that focuses on the use of the language in order to learn from the host people. Communicating in the host language gives voice to people's ideas in their language. Interpreters were not a normal consideration. Faye felt that learning the local language instead of going "through an interpreter" was a way of "identification with the people." Anchi, a linguist who learned Spanish and then Quechua, spoke of having to use an interpreter from Spanish to Quechua on occasion, but as "we improved in our Quechua, we were able to avoid that and go straight to the source, so that helped."

Each participant spoke of how language learning continues whether after 5 years or 30 years of using another language. All but two of the participants had training to speak the language prior to the intercultural experience as adult educators in Peru. Beatrice and Roberta had their Spanish training while immersed in the host culture.

Beatrice transferred directly from an international agricultural research group in the Philippines to its partner organization in Peru. She had a two-week intensive course upon arrival in Peru that took her "from hopeless to semi-hopeless." Further proficiency was developed through the use of the language during her five years in Peru.

Roberta was the other exception. She married a Peruvian and "came not knowing the language." She committed herself to living in an intercultural setting and therefore learned through the daily use of the language. She had "never studied Spanish formally." As she began to teach at a bilingual school for children, Roberta "began picking up the language." Speaking about her experience, she said, "I just had to find creative ways to learn and to learn fast."

Faye and Joel spoke of "a second year of language study." Joel described the second year language study as "not any longer in a formal setting of language institute, but with a tutor and having to do certain things" that consisted of reading "a certain amount in Spanish each week" and conversing in Spanish. Linda suggested that language training could be given part at the beginning and "after we'd had one term [four years] on the field [in Peru] and had another segment of training before we went home."

The sojourners considered language learning to be continuous throughout their intercultural experiences. Talking about language learning, Hunter said, "it continues…I'm hearing new forms and construction…and continue to polish and to learn." Even after 14 years of teaching in Peru Ed recognized that language learning did not end after "the one year" of study, "I'm still learning the language." After teaching a class for several years, he said, "There certainly was improvement in my communication process, as one continues to learn the language." With two years of language training

followed by 23 years of teaching experience, Linda said, “I’ve been studying on my own ever since, trying to improve.”

Language training was a continuous combination of study and use of the language in the communities. Joel adds another aspect of the process:

> Well, sometimes you feel kind of silly because, you know, I’m not a dumb person. I’ve got a master’s and done all this studying and everything….And even in the beginning in trying to communicate, and realizing that little kids could communicate better than I could, you know. And just feeling—it’s a humbling experience, really, language learning in general and cultural learning. It’s a humbling experience, which, in the long run, isn’t a bad thing, I suppose, to learn a little humility (laughs).

Living in the host culture provided the sojourners with opportunities to apply their language studies. Jim “lived with people in their villages.” This allowed him to “adapt the forms that [he] had learned from Proto-Quechua to the real form in Norconchucos Quechua…comparing the proto-forms with the actual Quechua that was spoken at that point in time in Norconchucos.” Jim said, “the best trainer is just the informal communication with Quechua speakers…in the normal course of walking around town.”

Studying a language included more than conversation for Jim, who worked in literacy as a linguist. He learned Quechua through “oral communication” but also by “the actual exercise of editing, revising, checking in the village Quechua text.” His capacity in Quechua grew over the years not just through using it but “there’s nothing like translation to force a person to learn grammatical structures and vocabulary.” Jim studied Quechua

by taking an “intensive Quechua orientation course” as well as “a course in the writing of reference grammars.”

Communication progressed or improved over time. Jim, a linguist who learned Quechua, grew up in Peru and was “pretty fluent in the [Spanish] language and culture already,” yet learned Quechua by studying, living with the people, and talking while “walking around town.” Joel spoke of his language training during the first year in Peru that required “five hours of conversation” per week and how it was “a lot more of a struggle, not just to get five hours, but to actually communicate was difficult.” Several years later while teaching his first class in the seminary he traveled to a neighboring city to give the class, Joel said, by staying “in a Peruvian home…my Spanish improved due to the fact that I was immersed in it….So the actual doing of those kinds of things…helps you get better.”

The sojourners described their communication in the language from various perspectives. Roberta, the music teacher who had married a Peruvian, learned new words everyday and described herself as “very quiet because I was absorbing, you know, learning the language.” Beatrice came with no Spanish training and took an intensive two-week course while in Peru. She felt “a lot of pressure to learn [Spanish], and you do learn.” Jim had to discipline himself “to speak in Quechua rather than in Spanish, because [he] didn’t have to struggle to learn Spanish—[he] had learned as a child.” He made “lots and lots of mistakes” in the “act of communicating.” Whether communication was described as quiet or pressure or a discipline or full of mistakes, I believe Joel spoke for many when he said, “The reward of being able to communicate was worth it. That to me was very rewarding, to know…that you could communicate.”

Communication opens opportunities to be welcomed by the host people. David spoke Spanish with people from a Quechua culture. He was "interested in finding out" about the people and "interacted" with them in his travels by asking questions about community and family. In his "interaction, everything that [he seemed] to hear from these people always [seemed] to focus on community." David said:

> And so, I began to understand more and more the importance of directing things and doing things that, at least among those people, embraced the whole concept of community and identity. And I have had other expatriates say to me, "Well, how is it that you find that these people welcome you? And they don't try and steal from you. And won't take advantage of you, or whatever." And I think it's primarily because—one—I care about the people. I stay in their homes, I eat their food, sleep in their beds, you know. Try and kill their fleas, too. But I think because I try to do things in a fashion which to them seems to make sense, I have often come to realize that they do things that aren't wrong necessarily, maybe just different.

Communication about matters of interest to the host people can lead to greater involvement with the community.

Learning from the host people occurred by communicating with them in the local language and that exchange improved through constant use of the language. Communicating in the host language opened opportunities of learning directly from the host people without the filter of an interpreter. The sojourner could understand and respond directly to questions or comments posed by the learners. The ability to read in the host language made accessible local media, such as newspapers, television

programming, drama, and literature by national authors. As adult education practitioners, sojourners benefited from direct access to existing materials and information in the language. For example, knowing the local language made possible the collection of teaching materials such as culturally relevant stories, illustrations, and case studies. While experimenting with teaching methods through trial and error, the educator could get feedback directly from the students. A sojourner speaking the host language could teach collaboratively with host educators or contribute to local conferences and workshops related to the shared educational discipline. The ability to communicate in the local language was a bridge to obtaining acceptance and involvement with the community.

Acting in the Community

An ability to communicate in the local language assists in the sojourner's active involvement with the host community. In this property of Immersion the sojourners took the initiative to enter into "cross-cultural spaces" through (a) working and living alongside people in the community, (b) traveling throughout the host country, and (c) developing relationships with members of the host country.

Working and living alongside people in the community.

Working with people generated involvement with the community. Working alongside a host person was described in several contexts. Jim, a linguist, was "always working with co-translators" who were "native Quechua speakers." Karen said, "I taught with Peruvians…they were my models….when I taught classes, I taught with them…. The Peruvians have stretched me….we struggled together…I learned a lot." Tom worked "one on one" with "trained economists who [came] in…for very specialized training."

Working with people also meant going to wherever they were. Anchi, a linguist involved with Quechua literacy, linked working on site with learning from host people when he said,

> If he's always been working in the farm field then we need to be in farm fields working alongside them. And then sitting down and having a chat, relating on a one on one basis, learning from them and working with them.

Hunter, a "facilitator" with an NGO, tried to do his consulting "in context if at all possible." He told of going to the office of an organization in another city that had asked for his help. Rather than a "one on one" meeting in his office in Lima, "there's two or three other people sitting at the next desk in the office…it becomes a lot more interactive and there's a lot more shared than there would be if someone came to this office removed from context."

Sometimes the community would dictate the experience. A community project to repair a road became the classroom when David volunteered himself and his class to work alongside the mayor and a local Andean community.

> And so we spent several hours there, sure, with picks and shovels, and getting dirty maybe—talking a little bit about the subject—but in part, developing skills in relating to people that we didn't necessarily know. But also communicating to them that as human beings, they were worthy of our time and attention, our effort and our assistance.

The work project provided an opportunity for the sojourner to become involved in a community routine and to develop relational skills.

Acting in the community also was accomplished through living with the people; in this fashion, the sojourners learned cultural concepts in navigating through the experience. According to Joel, “you just kind of had to go through” difficulties in a host culture because “by the time you got through it, it was easier than when you’d started.” Karen credited “just living here, and assimilating it in my own life” to explain how she learned the “subtleties of the culture.”

The concept of time was learned by living the experience. Ed acknowledged that people of Peru “are not time-oriented but event-oriented.” He described an occasion when his wife went to a birthday party at the announced time. She “ended up being there for several hours helping to decorate and getting everything ready in the apartment complex.” He learned that in Peru “you never get…on time in those kinds of social events.”

David stressed the importance of living with the people when he contrasted his own limitations of understanding the people with a couple who lived in the village.

> But they [the couple] have helped a great deal because of their understanding of the Quechua…So, the people have known them [the couple] because they [the couple] live in the village, they [the couple] stay in the village, much more so than my just coming in for a week or two at a time, although I’m up there fairly consistently. So, the level I’m able to get at, in their understanding of who they are, of who I am, and my understanding of who they are, reaches a certain level, but these people have got some insights because they live there when the dust settles from my car driving out of the village.

Working and living alongside people in a community enabled the sojourner to become knowledgeable about the cultural context of their learners. Understanding about learners' life styles came through sharing experiences in the work place or where they live.

Traveling throughout the host country.

Traveling in the country provided the sojourners with opportunities to be in communities and to investigate teaching conditions there. Sometimes host people were the traveling companions. Karen "traveled to the mountains" for "teacher training for teachers of children." She said she traveled "with Peruvians and they still talk about it, you know, when we went together." Joyce also traveled with "the girl [students] from Huanuco Bible Institute." She said, "I would be going out several weeks at a time and living with them….I probably learned a lot during that time about how to teach Peruvians."

Traveling was more than seeing tourist sights for David but was a means of getting to where the people lived and getting to know them:

> You know, I don't like to travel. I'm not thrilled with sleeping in a bed that looks like the valley of the shadow of death, you know, that goes down in the middle and you can put your shoes and socks on because your foot's right in front of your face. And the *tocosh* [fermented freeze-dried potatoes] and the guinea pig, and all that kind of stuff's not all that good, but it's more than compensated by just being with the people, getting to know them, and being appreciated.

Travel in the country accelerated learning for Beatrice. She spent a few weeks in the mountains with her family, "no electricity, no running water….it was really nice, rustic conditions." She attended farmer field school sessions for several weeks. That

"intensive experience" was where she said, "I learned the most from the time that I actually spent attending field school sessions everyday for a series of weeks…I learned this is not working like I thought it was…that gave me a real reality dose."

Joel and Ed traveled as part of their teaching commitments. Joel remembered, "I taught my first class in the seminary, and I actually had to go to Tacna to another city to teach the class….I was there staying in a Peruvian home for…ten days, teaching this class." Ed sometimes traveled the same route as his students did who attended classes in the city where he himself lived. Ed said that traveling the same way as his students:

> has inspired me to teach, knowing that my students have done the same thing. You know, if I didn't know that, after traveling for three hours—I've actually had to travel for three hours, teach for two hours, and go back home for three hours. So six hours traveling on a bus, and we're not talking about a nice bus, but an old bus, and only two hours teaching, but it's a joy to be able to make that little sacrifice—and I do that once a week. I've done that a number of times in the last couple of years. It's easy to make that sacrifice when I know my students have done that for years.

Roberta, an educator of music teachers, used her travels in Peru to investigate the working conditions for music teachers in public schools and to "speak to musicians." She wanted to help "other people so they can also teach." By getting to know the realities that they were working under, she was "always listening to them and willing to share and hear what they had to say." Traveling as a means of acting in the community meant visiting with a purpose to share information and build friendships.

Developing relationships with members of the host country.

Acting in the community can be accomplished through working and living alongside people and traveling throughout the country. In a sense, both of these activities develop relationships with the host people. Yet, I separated developing relationships from working and living because the participants stressed that relationships with host members were important for learning specific information about the host culture that could not be learned from casual acquaintances. The descriptions of these relationships illustrate their acting in the community, and thus merit a separate presentation. The participants also talked about various characteristics that were useful for developing relationships.

The participants talked about developing relationships with locals through giving of themselves, and how the host people, therefore, included the sojourners in their lives. David talked about being there with the people, "willing to talk with them…willing to walk down the streets in their community." He sat down and ate with them, insisting on being "served last" even when guest were served first. And thus, he said, "I think that I, in many ways, won a hearing, if I can use that term—merely by my presence." The host community members and learners were more willing to listen to David when he taught because he had been with them in community.

Karen and Joyce interacted on a social level with host friends and learners. Karen spoke of "cultivating friendship" through inviting host co-workers to her house and being invited to theirs and letting them "become my family, or my friends." Thus she had a professional and social level of interaction with the people with whom she taught. Joyce invited host learners to her house to "just sort of expose [her] life to theirs." While at the Bible institute where she taught, Joyce played volleyball, ate in the dining hall, and got to know the learners out of class, and also let them know her outside of the classroom.

Anchi developed relationships by asking questions about the community in order to learn from the host people and to present himself as a learner:

> I was able to give myself to them in terms of asking questions, developing, you know, power questions in Quechua. How do you do this? How do you do that? Could you help me? Could you repeat what you just said? And then to learn how to give praise to them in ways that they understood.

Relationships were developed with the host people's inclusion of the sojourner into their community. Joel told of relating "to the people where we were." One particular family took them in and accepted them even with their "limited Spanish." He said, "those friends invited us into their world." Being a part of the host world helped Joel see things from the host's perspective. Anchi explained that the connection with a family through the relationship of being named a *padrino* or godparent was a source of information about the community. The family "started sharing a little bit with us, but it took a while for them to share as well." This relationship with the family as *padrinos* gave them a place in the community. "We were recognized in the community not because we were necessarily *gringos* [people from the United States] or missionaries, but because we were *padrinos de los Aguirre* [godparents of the Aguirre family]." Host friends were sources of cultural information such as cultural stories and the ways in which the people learned.

Relationships with colleagues resulted from shared experiences as fellow sojourners or as host co-workers. Fellow sojourners were spoken of as good models. Faye stated that they "prepared us in many ways of what could happen and that probably took the shock of the change of culture away." Ed appreciated his mentor colleagues who took the approach to allow them to "make our own mistakes."

Sometimes a sojourner needed to rely on his or her insights gained through relationships with host members and on his or her own perspective rather than on those of a fellow sojourner. Hunter warned of "having to ignore some of the missionary wisdom or NGO wisdom where you've got…[an] European or North American colleague who's worked and from their own perspective is sharing with you—this is what it's like in that culture." At the same time one is trying to understand "what's going on in the particular culture."

Relationships developed with host co-workers through shared work experiences. John had "the opportunity of teaching side by side" with Peruvians and learning to increase his "patience with people." Conducting research together was a means for Tom and colleagues to work together on problems and learn "by doing." Beatrice, an agriculturist, remembered meeting regularly "with the extension team over a period of years to develop and refine" designs of the field experiences. The group went "through some darkness" together but always focused on "making our field guide better" for the farmer field schools. Relationships with colleagues, as host people or sojourners, provided a way for involvement in the community.

Throughout the interviews the participants mentioned various useful characteristics of sojourners for developing relationships. They included trust, flexibility, and sensitivity. Trust was basic for developing relationships. Faye spoke of building "a sense of oneness, so that they felt they could trust me." A test of these relationships was time. Relationships built in the first years in Peru when she "didn't even know the language well,…have cemented over 30 or 40 years." Karen explained how "trust is important because like what the Peruvians say, '*No te tengo confianza*' [I don't trust

you]….I don't think they want to trust a teacher unless the teacher's interested in them." Roberta found that she "gained their trust" by being "willing to share all the information I had…that would help them work with their students."

Flexibility helped the sojourner in dealing with differences in learning and cultural concepts. John acknowledged that "you need to be flexible in a way you do things…ensuring that the people are learning, but being flexible to the ways they learn." David discovered that he had to "readjust [his] expectations for the day according to their [the hosts] perception of time." He had the following experience:

> I started to realize they would show up late sometimes—they didn't know what time it was and they didn't really care. If I had asked them, "Well, don't you have something else that you need to do?" And perhaps they had communicated that to me when we made an appointment. They'd say, "Well, no, that's not important. You know, I'm here now, so let's just go ahead and carry on." And observing things like that I came to realize that time that had been so much a function of how I set up my day, was not nearly that significant to them.

This flexibility in scheduling daily activities allowed David to develop a relationship through spending time with host individuals based on their concept of scheduling.

Sensitivity enabled the sojourner to supercede his or her natural personality. Jim had grown up in the Spanish culture of Peru. As a linguist, he worked with Quechua speaking people in literacy of the Quechua language. Jim was mentored by a woman "who was herself mestizo [Spanish and Quechua], but had learned to become sensitive to the Quechua culture she'd grown up in." He learned from her "to eschew the kind of things we carry into a relationship with Quechuas." Quechuas are "very modest people,

they're very soft spoken." Jim admitted that that meant taking "the more quiet, the more humble side and that was hard for me because I'm an extrovert."

Relationships developed with host members allowed the sojourners to become a part of the community both socially and professionally. Collaborative teaching was enhanced by the relationships developed among sojourners and host educators. Shared social and work experiences enabled the sojourners to gain insight into the world of their learners and thus helped in becoming an interculturally competent practitioner.

Teaching in the Host Culture

The interculturally competent practitioner integrated knowledge gained through adopting the role of a learner, communicating in the local language, and acting in the community into the teaching experience. The findings indicate that the sojourner developed as an interculturally competent practitioner by exploring ways to use cultural knowledge in teaching and by experimenting with ways to adapt teaching skills within the host culture.

Sojourners discovered from the culture what information supplied by the host people could be used in teaching. For example, Anchi found that cultural stories, or fables, told by the orators of the Quechua communities made good texts for his literacy teaching because the people already knew the stories and, thus, this technique facilitated the acquisition of reading skills in Quechua. The sojourner also experimented with teaching programs or ideas outside of the host culture to see how or if they could be adapted to a different cultural context. For example, Beatrice emulated a program for training farmers in Asia in order to train farmers in Peru. Through experimenting with different aspects of the program, she found what the farmers in Peru accepted and what they did not find useful.

Sojourners found the following elements to contribute to their becoming interculturally competent practitioners: collecting culturally relevant material, adapting teaching methods, and teaching collaboratively with members of the host community.

Collecting culturally relevant material.

Culturally relevant material originated in or was adapted to a particular cultural context of the learners. Several sojourners expressed concern that initially in their intercultural teaching experiences the only source that they had for illustrations or examples came from their own cultural context. In this activity the sojourner collected the material directly from the community or responded to host people's input for using culturally relevant educational activities.

Such material used in teaching was drawn from cultural stories, illustrations, and case studies from the host people. Jim linked his involvement in the community with cultural sensitivity that enabled him "to tailor [his] teaching so it was receptor oriented….It meant that our primers were contextual, all based on Quechua story line….Art work that was very contextual, and a style of teaching that they could grasp."

Anchi explained how "cultural stories" provided material for literacy in Quechua. Orators were part of the life in the community. Grandmothers and grandfathers told stories to children at night. Some people were widely recognized for their abilities to tell stories, which had to be told in the way that everyone already knew. Anchi gathered stories by listening to men tell the stories at funerals and "during the coca breaks in the farm fields" where "there's always somebody that is well known in the community that knows how to tell a story."

Anchi taped the stories as they were told in the community. He "listened to these tapes over and over and over again" to learn "the lilt and the movement" of the story. The

storytellers would correct Anchi's attempts at telling the story. They would look over his shoulder and "they're seeing how Quechua is spelled, or at least a way of spelling it." That was the way Anchi "did programming and got people more and more interested."

These "culturally appropriate" stories became the "story line" in the literacy materials. Anchi transcribed the stories from these story tapes made by an orator in the community. The people of the community were encouraged to review what was transcribed and decide if "oral readers would fit the pattern of the orators that are in the culture." They did "fit in" the story patterns that the community members were accustomed to hearing. Anchi told of one "language helper who was also learning to be a teacher" who successfully read an oral story that had been written in the literacy material and was understood by the listeners.

> This girl went up and she started reading aloud to the kids in school. She got permission to go into the schools and would stand and read a booklet and ask comprehension questions. The kids right away understood it. Well, of course, it's their own language, you know.

Anchi listened to the stories in the community and on the recordings, was corrected by the people "who knew the stories," and incorporated the cultural stories into the literacy material.

Culturally appropriate illustrations had to be learned and incorporated into the teaching. Faye recognized the importance to her students of using "illustrations that came from their culture." She looked "at people and customs and things that I could use that would immediately draw a mental picture for them that they could understand." She

strove to use illustrations that "hit on a cultural thing that was an everyday thing to them that would emphasize a certain thing [she] was trying to portray."

Karen also struggled with giving "effective examples" in her first years. She wanted to use "examples from the culture…to illustrate something in the lesson." After 25 years of teaching experience, she is now able to use phrases or "talk about something from history, or from the way they address life, right away they can identify with what you're talking about."

Sojourners valued case studies collected from those involved in an educational experience. Roberta used "videos of [her] own students" that she had filmed during the students' music lessons to illustrate teaching points in workshops for training music teachers. Tom discovered case studies from his agricultural learners that he felt would be useful to him in subsequent teaching experiences. He encouraged the students to:

> bring case study materials to the course and then they would do their own example from their own case study—their own context. And then we go back and we look at that example and we give them feedback on that example, what are the strengths what are the weaknesses of the analysis that they've done.

Culturally relevant material was used to prepare educational experiences based on the input from host people. Joel observed the questions asked in class, "the kind of things that are of concern to them [the students]." He would prepare differently for future classes when there was "something that's more of an issue" for the learners. Real or perceived problems provided input for Beatrice to collect the type of insects studied by the farmers in the field schools. Beatrice selected the samples by zeroing "in on ones for which there's a meaningful misunderstanding" among the farmers. She said, "Working

with something that no one cares about isn't getting me anywhere." One on one training gave Hunter, an NGO representative, the opportunity to accompany and try to help committee members that sought him out. He would "work with them on a specific task that they identify and say, we need help on this."

Collecting information by conversing with the host people was a way of giving voice to the participants' explanations and opinions. When asked, "Where does one get your best feedback?", Karen responded "from your closest friends, right? (laughs) Sometimes they give it to you and you don't even want it, no?" Asking questions was frequently mentioned as a primary source for gathering information. John, as a hotel personnel trainer, would go back to the personnel and ask questions such as "How can we make the learning true for you and make it real?" In agricultural education, Tom asked "open-ended" questions to "see how they react to those." Beatrice in her farmer field schools "built a system that gave us a lot of opportunity to debate and test." Through "monitoring and evaluation" they would find out from the farmers "what was the take-home message—what can you use?" Joel had to ask "a lot" of questions even though he "felt silly sometimes" in order to understand what was taken for granted by those who had been "inculturated…in this [Peruvian] culture."

Adapting teaching methods.

Sojourners adapted teaching methods based on what they learned from their cultural exploration and their experimentation in teaching. Adaptation of teaching methods integrated information gathered from (a) adapting materials, strategies, and activities to a cultural context, (b) relating the learning by the host to knowledge in the community, (c) introducing new teaching methods, and (d) adapting through trial and error.

Adapting materials, strategies, and activities to a cultural context. Sojourners adapted materials, strategies, and activities based upon the cultural context of their learners. John worked for a company that prepared "very good training programs and…manuals" that "apply to the United States." His concern as a teacher was to be able "to change that material and adapt it more to the cultural environment" in which he was teaching. He adapted the material by changing "the pace…add more time to segments that require a lot more of a thought process, and shorten the parts that are just informational."

Teaching experiences involved conscious decisions about strategy. For Anchi, training literacy teachers in Quechua was not a question of "how can we teach them?" but rather "how can we draw out these guys to become the best trainers possible?" He saw teaching as "allowing them to become" because they were the experts in the Quechua language. Beatrice designed field experiments and the training process in the farmer field schools as a result of a survey that identified the disease that was "their number one concern."

Hunter considered that education was more than acquiring tools or increasing knowledge. He saw education as occurring "that moment when the learner sees himself in a new light….suddenly they see themselves as more capable." That is why he would "allow the learners to pick up the pen…to articulate themselves." Hunter decided that asking questions was a way in which he framed " that slice of reality that we want them to describe….But rarely open-answer format and much more rarely do we allow them to formulate the questions." Hunter chose to use a horizontal style of teaching rather than the more culturally common vertical role of teaching, which presented the teacher as "a

person of authority." Through teaching experience in the Congo and Peru, Hunter found that he preferred the horizontal teaching style that involved the learner. He did not know if he "could do the vertical style…it's not so much a quality [of a particular style], but it's just in terms of outlook [on my part]."

David's strategy for testing students and giving assignments incorporated the cultural concept of community. He found that "one of the keys…[for] working among the indigenous groups, is that their whole orientation is really community-based." He was most successful if he could retain the "cultural values or form of learning, studying, interacting, and so on." If he gave a test, David allowed everyone to work together "with their books and in study groups, notebooks, dialoguing out loud, sit together and rework the test so that those questions that they didn't get correct, they could go back and correct them."

David found that retention of the material would be high in these instances of group work because he had taught within the cultural context of learning in community and not as individual students. Even after several months or in one case a year of teaching the lessons, he found high retention of the material studied. He attributed that to the learners studying in community, "having worked together in group, having talked and laughed about things, and come up with answers together." He credited the high retention to his incorporating "their sense of belonging to the group and to the community in everything [he] did." Even in assignments, David encouraged group work and activities outside of class.

Beatrice adapted the activity of a poster format, used so successfully by the Food and Agriculture Organization (FAO) in Asia with the rice farmers, for the potato farmers

in Peru. The rice farmers depicted the insects observed in the rice fields on posters as good and bad insects for the plants. That was “real successful for the rice insect management approach” by the FAO but for “disease and certain other problems in potato, it really wasn’t getting us anywhere.” The potato farmers could not observe the disease, which was underground, “without destroying the crop of potatoes.” Beatrice adapted the poster to work with what they were doing. Later at a field day, she observed the farmers using the “different poster format in a way that really worked well with [their] work.”

Relating the learning by the host to the knowledge in the community. The sojourners experimented with ways to relate learning to the host community. Anchi and Beatrice explained how they linked educational experience to other learning in the community. Anchi linked learning to the agrarian cycles because they were in a village setting and not a large town. “The connectedness to the agrarian cycle made a big difference. You could always refer to that.” The agrarian context allowed Anchi to link the value of the aloe vera plant to a medicinal application, previously not known in the community. The aloe vera plant was hung in stores for “good luck, good wishes.” He demonstrated how to treat burns on a person, by “using their same plant.” He “tried to link” the use of the plant for good luck to its use on burns.

Anchi observed the importance of connecting learning to community by seeing how the members of the host community in the Andes learned. Children learned about farming by working along with their parents, “by repetition and involvement and going out in the field and they see how it is.” In literacy classes with children, Anchi broke the seating arrangements in the classroom to “get them outside, get them practicing, getting them to lay on the grass, where they’re used to it.” On the outside the parents learned as

well. “It’s amazing the people way up on the hillsides—they’re watching what you’re doing….So they go down there and say, ‘What are you doing?’” Anchi explained, “if you do a program beyond just one classroom, you have to do it with the communities and inter-community.” Parents and other adults “go back home…and share it with other family members.”

Beatrice linked learning about plant disease with “the human health side” about germs. The plant disease could be seen with a mini-microscope used in the field schools, but “you can’t actually see the human disease agent.” She made a connection by saying

> there’s something you can’t see which is really alive and it’s like little—and the extension agent explained—they’re like little seeds—if you plant them, if you let them get planted on your plant, your plant will get sick and the same thing with human health, if you let dirt get into your food, the little seeds will grow and make your children sick and make you sick.

The sojourners found the appropriateness of relating to the learning activities as practiced by the host people. On various teaching occasions in a Quechua community, Anchi observed the learning activities of the Quechua people. He observed that when a host teacher presented information to a class of Quechua adults, they would begin to talk among themselves. He found that the Quechua style of learning incorporated the concept of discussing any new ideas among themselves even if it meant discussing during the class. They “get a little bit of information and they talk among themselves about how it is.” He saw that group discussion among the students would break out while the host teacher continued to present material or lecture.

Introducing new teaching methods to host learners. Sojourners spoke of educational experiences in which they successfully introduced teaching methods that may have been unfamiliar to the host learners. The success of the introduced methods hinged on the application of the method by the learners. Karen used "more participation of the student and not just…the rote lesson." She involved the students in answering questions, drama, or small groups. The students of her classes have then gone out and used the same method when they taught classes. Karen said, "they have come back to me and they say that the Peruvians have come up to them after their class and said that they really appreciated the way they were teaching it."

Stepping outside of a cultural box through creativity relied on the student's trust in the sojourner. In her music classes at the conservatory, Roberta tried to get her students "to work out of the boxes…to be brave and to try new things." She started with simple exercises that let them know that they were "good working within the boxes." She explained that the students were eager for the information that she gave them. They were "willing to risk—they could trust me." The risk was to "step out of the boxes and be more creative in what they did." One such exercise was creating music without instruments. She suggested, "Let's create a piece of music from newspaper and all the sounds are going to have to be produced by using paper—by striking the newspaper, by tearing the newspaper, by rubbing it together." Those type of activities "never occurred to them in the past."

When a sojourner values the students' knowledge, the learners are more easily convinced to try a new technique. David encouraged his students in the Quechua villages to share their opinions. David observed that their concept of teaching was sitting in "an

assigned seat" during a designated time. "Their questions were never to be expressed." David explained that they expected him to "talk or write something on the board." Nevertheless, he would ask questions and "involve the students in the learning process." Over time David convinced his students that he really did want to know what they thought. He achieved this by often telling them "I don't really understand your culture. I'm a student of your culture. I appreciate you have a lot to teach me. And please, if at any time, you think there's a situation where I can learn something, please bring it to my attention."

Adapting through trial and error. The sojourner adapted teaching methods by considering the cultural setting, relating the learning by hosts to the their communities, and learning how to introduce new teaching methods. The actual teaching experiences of the sojourner are at the core of adaptation of teaching methods.

All the sojourners referred to trial and error as a part of their teaching experiences. Simply put, sojourners became interculturally competent practitioners by teaching in their chosen cultural context and learning within that same context. Their stories gave various insights into the trial and error aspect of the process.

John, the hotel personnel trainer, consulted with others after teaching experiences. He attempted to teach a class a certain way and realized that "there's resistance or there's not as much learning as there could be and really sitting down with people and trying to find out why." He described the experience as "slowly trying to make that process but it's a trial and error thing and it's a learning experience. It takes a long time."

Hunter modified his communication style. He tried his style, “which was Western, logical, linear, and didn’t work.” The realization that something did not work led to “an openness to looking for some other styles.”

Tom introduced certain instruction for agricultural economists to see if it worked. He admitted that there was no way to simulate errors that learners might make in the execution of what they had been taught in the classes on applied economy in an agricultural context. And, furthermore, Tom felt that the teacher could not imagine all the difficulties or contingencies that the learner might encounter in trying to apply the information learned in class. He said, “There’s no accounting for errors in teaching….so you have to go with something and then see how it rides out.” He considered the test of his teaching to be if the economic concepts were appropriate in the cultural context of the learner.

Ed learned to be flexible with his teaching style. When he first started teaching, he taught in the way that he had been taught. Recently he had learned under a different teaching style. He realized that he learned better in “certain settings and certain ways…I would agree that we all have different learning styles and so we have to be flexible with our teaching style.”

Being uninhibited to try out new ways allowed Joyce to try different approaches to teaching. She admitted that it did not threaten her if the learners did not understand her attempts, that “doesn’t hurt my feelings, and I don’t want to try it again. I just try some other way….It just happened…It seemed to work (laughs), yeah.”

Beatrice worked with others trying many training techniques. “We went through a lot of clunker training techniques and then we’d hit on one that people would really like,

and would really enjoy." She said that was "really gratifying, it was a small group of us fooling around with one thing or another and it was really fun."

Karen summarized her teaching journey of trial and error into six observations. When she first came to Peru, she (a) valued content and taught from a title position as a teacher. She said, "I would be putting more emphasis how I was going to hang up my visual aids, or have my notes in order, worrying about my presentation, my mastery of the content." Later when she moved to another location, she developed (b) a relationship with the learners through listening and observing. She invited each teacher that was going to work with her to come and talk. She asked questions "about their life" and observed what had already been done. "So then I went through the process of trying to observe and always I tried to choose somebody to work with…and we worked together and exchanged ideas."

Karen then began to appreciate (c) the value of modeling in her teacher training courses. At first she presented teaching concepts rather than "specific examples" of how to teach. She did not know "enough examples or something to model it to help" the learners. She was "teaching theory without specifics." Karen admitted to her students that she needed help. The students commented that they did not know how to apply the concepts in class in an actual teaching setting. From those conversations, she decided to teach a class like she wanted the students to teach. She modeled a class, in an apprenticeship teaching technique. She effectively used "model lessons" in seminary courses as well as for teacher training for teachers of church schools, "that's been really effective, because we've never changed that model of vacation Bible school like for fifteen years."

By asking for help, Karen saw that she (d) "could be vulnerable" without losing "respect, or that they [the students] could be frank with [her]." She also tried to (e) find "key people to work with" and "let them develop even beyond [themselves], knowing that they can." Karen identified (f) student feedback as the key source of information about whether these observations were important for teaching. She listened to the students' feedback, and "reading them and taking their observations to heart—the things they really thought should be changed—in trying to change those things."

Teaching collaboratively with members of host community.

Findings indicated that becoming interculturally competent practitioners meant that sojourners collaborated with host educators and with host community members in teaching experiences. The sojourners spoke of collaborating with host teachers in their classrooms. Roberta, as a music teacher in the national conservatory, invited host educators in the conservatory to her classes to present different methods of teaching music, such as the Kodaly, the Orff, or the Dalcroze. In Quechua literacy, Anchi had language helpers review the literacy stories and texts during the preparation of the material. Because of their practice with proofreading the texts, these language helpers were able to assist others in the Quechua literacy classes. Tom and Ed both co-taught classes with host teachers. Hunter collaborated with people from different networks in the NGO by sharing ideas and talking about various strategies. He insisted that the people write the proposals because they "knew their reality" better than he did.

Three sojourners described their experiences of collaborative teaching in teams with fellow educators. Jim selected Quechua men to be co-translators in the preparation of literacy primers and in the translation of the Bible. During her five years in Peru, Beatrice worked with agriculturists in an extension and research team for the preparation

of field guides used in workshops for training potato farmers. Karen, an educator and a teacher trainer, worked with a team of Peruvian teachers in the preparation and writing of curriculum for children. They also worked together in teacher training courses for teachers of children in churches.

By examining the experiences of Jim, Beatrice, and Karen, observations can be made concerning team interaction. Although the observations may not be unique to team building in an intercultural setting, the interaction between sojourners and host educators forms part of the teaching in the host culture of adult educators in the process of becoming interculturally competent practitioners. Of course all interchange within the teams occurred in the language of the host, whether Quechua or Spanish.

The collaborative teaching was based on shared experiences and connectedness to the host people. From an initial Quechua literacy class that dealt with such topics as "articulatory phonetics," Jim saw "a group of very bright guys who [could] catch all that." From that group he selected three to become his co-translators. They were connected to the host culture in that they were completely "homologous with their culture. That means that they, in terms of their culture, their upbringing, they're identical to their peers." Beatrice worked with a research team that was "a squadron of Peruvians" with "complimentary expertise and…a ton of other capacities to draw upon." She described the team as "stakeholders" who were "a self-selected group of people" in which the "most productive people" carried on and the "less productive people" dropped out. Karen wrote curriculum lessons with Peruvians in which they "grew together. All the team members from the outset were involved in Christian education with responsibilities for teacher training and curriculum development."

Sojourners and host educators collaborated together on a common project to benefit host communities. For the farmer field schools, Beatrice and her team of researchers and extension workers went to a workshop format to "work on the curriculum together." They considered "what's missing here?…how should we address 'X'?" They would debate and have a "free-for-all of ideas and then kind of from a group dynamic…this group actually thinks of the better ideas." By the end of her time in Peru, the collaborative teaching team had become:

> a pretty well-oiled machine in terms of people knowing each other. We know what we're doing, and we're well into getting something done….we also have workshops with groups of farmers….That was actually quite a change—to be able to really have meaningful exchange between the researchers, the farmers, and the extensions.

Karen described the activities of "working in a team" as togetherness, evaluating activities, and deciding "what we need to do."

> That has been a valuable experience in writing lessons and letting the Peruvians develop and go beyond me. I am sure that C. E. [Christian education] would have never been as well developed if I wouldn't have gone into a team situation with them…They've started maybe with less knowledge, but they've known how to take advantage of every learning situation and stretch themselves and do it better.

The attitude of the sojourner encouraged participation of host educators. Beatrice talked about respect and responsibilities. She developed "warm relations" with the teaching team members and respected them as "professionals and as people." She "put faith in them" and gave them "a lot of responsibility and a lot of credit…those extension

people are mind-bogglingly heroic in [her] opinion." Karen's openness welcomed evaluation and suggestions. She collaborated with a team of host educators, "letting them evaluate [her], letting them say this is good but we could do this another way and being open to their suggestions, and their standards." When she was asked to conduct teacher training, Karen would invite the team members to help her and she said, "they do it better."

Sojourners collaborated together with host educators but also with host community members. Hunter and Anchi mentioned ways of collaborating with host communities through various activities. Hunter, an NGO official, talked about decision making and intervening between groups in community. Anchi, a linguist active in literacy, collaborated with host readers as the experts in Quechua literacy.

By collaborating in making decisions, a sojourner did not take responsibility for a decision that needed to be made by another. On decision making, Hunter cautioned against "stepping back into the mold….into what's anticipated" in making a decision. For Hunter this meant stepping in to make decisions about a project for host members who would give deference to Hunter as a person in authority even though they were in charge of the project . Hunter told about the head of the network who called to ask if it would be all right to invite another group to a meeting. The head of the network was a lawyer, "a sharp professional guy—very, super-intelligent" but "in that cultural dynamic" it was difficult for him to make the decision. The cultural dynamic was that Hunter worked for the agency that awarded the grant. Hunter finally convinced the man that "It's your deal. You'd better decide how you're going to use it." Decision making for Hunter meant letting the host member responsible for a project make the decisions;

Collaborating as a sojourner also means intervening between groups in a community working on a common project. In a NGO group discussion about the use of specific terms for a project proposal, the discussion was between two groups in the planning of a project. One group was from the indigenous community of Aymara, the other was from Lima, the capital. The Aymara group did not want to use the term “human rights” because it was the term used often by the guerilla groups in the Andean region. The Aymara who had suffered much from the guerilla groups, therefore, thought the term inappropriate. Hunter intervened in the discussion by asking questions of the group about what other terms could be used. “And all of a sudden there was like seven possibilities on the table instead of just a yes-no question. So sometimes the bridge building is opening up the possibilities and getting it off the bi-polar.” Hunter did not make the decision for the group but could “back off” and “get other people in on it.”

Another way of collaborative teaching with host community members was by recognizing host members as experts. This was a principle that Anchi used in his literacy program. He was not the expert but they, the Quechua speakers, were the experts whom he invited to participate in the literacy classes as readers. Anchi invited the community members who had helped with the literacy programming and reviewing of cultural stories “to be one the first people to come” to the literacy classes. “They start reading on their own….They become the experts” to the others in the class because they are “reading before they even enter the course.” The Quechua reader, not the sojourner, was the expert.

The findings demonstrate how sojourners can work together with host community members through the following: (a) decision-making, (b) intervening between groups, and (c) recognizing host members as the experts in the community.

Summary

Immersion describes the experiences of the sojourner as an adult educator engaged with the host culture and involves adopting the role of a learner, communicating in the local language, acting in the community, and teaching in the host culture. Immersion lasts for the duration of the intercultural experience of the adult educator. For the sojourner to be a learner, he or she presented the attitude of a learner, observed as participants in the community, learned how hosts learn, and took training and education as a sojourner. Being a learner proved to be a basic need in learning to use the local language, to be involved with the community, or to teach. Communicating in the local language increased opportunities for learning by enabling the sojourner to hear the host people tell their own stories and ask questions for greater explanations. Acting in the community meant that the sojourner sought contact with the host people.

Teaching in a host culture for an adult educator included (a) collecting culturally relevant materials, (b) adapting teaching methods, and (c) teaching collaboratively. These three elements converged in the adult educators' process toward intercultural competence as practitioners. This property demonstrates how sojourners, even with considerable academic preparation, found that they needed to acquire additional knowledge in order to teach effectively in the sociocultural context of the learners. The sojourners also recognized that they needed input from the learners in order to adapt their teaching methods to the cultural context of the host. Through their involvement in the community, the interculturally competent practitioners were then able to collect materials originating

in the learner's culture and these materials were incorporated into the curriculum. By adapting their teaching methods to the cultural context of the learners, the sojourners acknowledged and validated the learners' actual experiences in their own culture. The sojourners as interculturally competent practitioners participated with host educators in the collaborative teaching experiences. Through conversation, socialization, and cooperation, the sojourners and the host educators joined forces to create a culturally relevant learning experience.

Immersion is a continuous experience of learning from and involvement with host communities and host people in order to teach host members. The attitude of a learner, the skills of communication, knowledge gained from involvement with the community and its members, and teaching in the host culture entwine and interact to aid the sojourner in the process of becoming an interculturally competent practitioner.

Reflection

Sojourners talked about reflection as a means of learning from experiences during Immersion in the process of becoming interculturally competent practitioners in adult education. Through reflection on experiences during Immersion the sojourners learned how to view themselves and the cultural context. Such reflection guided the sojourners in making changes in attitude and behavior or gaining further knowledge. They also experienced change and improvement. Reflection was spoken of not so much as a formal activity but as a "filtering," a "look back," "thinking," or recalling an experience to confirm information.

Reflecting on Behavior

Sojourners reflected on their behavior in a host culture. Part of Linda's means of adapting to a culture was by "constantly, still filtering experiences" concerning what she

believed and was doing in life. She "looked at life as a matter of in the time span that you're in, looking back and saying 'what could I do differently and how will that affect the future?' and in the present saying 'what can I be doing differently', so it's a fluid thing." In order to review an intercultural experience more critically, Hunter expressed the need to take "a step beyond ethnocentricity…and look behind you. Just take one step beyond and look back.…and then begin to see it with more critical eyes."

Karen spoke of changing her perspective of leadership. During her graduate studies, which began after four years of teaching in Peru, her course work required her to reflect on "the way my leadership style was…it was a revelation to me….I was in some ways alienating the people." On her return to Peru, she moved to a north coast city and interviewed the teachers first and "tried to come on very non-threatening to them, to gain their trust." Reflection was part of the process of experiencing change in behavior

Reflecting on Learning of the Sojourner

In an intercultural context, reflection encouraged the sojourners in their learning progress. By reflecting on their own learning, the sojourners could gauge their progress in such activities as studying language or planning future teaching strategies. Joel recalled that a language seminar leader had urged not to compare oneself to other learners or with the Peruvians, but only to oneself. He went on to explain, "in other words, look back on where you started and say I may not be there yet, but I've come a long ways." He had to remind himself of that "from time to time…so that was helpful to feel more encouraged."

While studying for a master's degree in the United States, Karen read about how the people in the Andes enjoyed learning. Since she taught people from the Andes in her classes, she was thinking of how to integrate their enjoyment of learning into her classes. Karen was able to "step back from things and look at what [she] was going to be doing.

And was [she] going to be doing it in the same way." Her reflection enabled her to modify her teaching methods upon her return to Peru. She determined to be more people oriented than task oriented when in position of leadership. In her position as Christian education coordinator in a church on the north coast of Peru, she listened to what the teachers were already doing before developing teacher training programs.

While David helped his students apply abstract information in a practical way, he discovered the application himself. He commented that the discovery by his students of practical application of information "always enriched [his] understanding of the culture" and thus how to help his students in their understanding of abstract information.

Reflecting on Teaching by the Sojourner

A sojourner's reflection on teaching experiences often resulted in adjustments. Beatrice talked about sitting together with host teachers thinking how to put the lesson "across in a way that's going to be fun for them [the students], where they'll feel like they're getting good value for the time they put into" an educational experience.

John reflected on teaching by asking questions about the benefit of taking training manuals prepared in the United State and using them in Latin America. At first he thought that "canned presentations would work, using it, trying it, and realizing that everyone was very polite and everyone listened and took their notes and participated in a limited way, but at the end of it, no one learned anything." He asked the students questions like "Why do you feel this hasn't been beneficial for you." He found that sometimes a change was needed in the environment, the teaching, or the materials, or "most times it's a little bit of everything."

Introspection guided Joyce's reflection on her teaching. She kept a notebook of her reflections after each teaching experience to "do better" or to change something.

> Every time I teach, even now, after all these years—every time I teach, when I come home, I make either a written note or a mental note that I could do better with this part or I could change it to be better. I'm sort of introspective in that sense and I think I can do a pretty good job now of understanding the feedback they give me, and then I go home and I think, well, if you had said it this way, or if you had introduced it this way, or illustrated this way, so all of my notes, I'm always, always going through them.

Reflecting on Observations of Host People

Observation of activities and actions of the host people provided information about the host culture for most of the sojourners. What was observed might not be understood correctly without analysis and reflection. For example, Hunter explained how an observation alone did not indicate an appropriate response. He considered himself to be in learning experiences all day long as he observed what occurred around him. To determine a response in a situation that he had observed, Hunter would ask himself "Is that something that's appropriate for me as male?…How much of what happened is gender and how much of it is personal interaction or what he had for breakfast?" He recognized that "there's all kinds of factors and so you have to see other situations and do a lot of feedback….Interpretation of situations consistently surprises me for how people read situations different from me." Reflecting on feedback helped to understand situations.

Anchi recalled how he would learn the Quechua language by involving himself in the life of the community. He observed the activities of the men at four or five in the morning preparing the animals to go work in the field. By seven or eight they were going out of the village to the farm fields to work.

In order to learn the language, he wanted to be around the men to observe how they used the language in routine activities. He reflected on this dilemma of language learning with all the men gone from the village, “How am I going to do language learning? Sit around in my house all day doing language learning? How do you do language learning with nobody?” He observed that one solution was

> getting up early enough and sitting out there on the main drag going through there, you know, where all the traffic jam of cows and goats and pigs, going through, donkeys and people going off to various things, and they see a friend or so and say, “Hey, where are you going today?”

When asked if he accompanied the men to the fields, Anchi responded, “Well, if they would invite me. They took a while before they even would invite me.”

Summary

Reflection allowed the sojourners to distance themselves from and to carefully consider events that took place during their intercultural experiences. This category also provided information for the sojourners to use in determining what changes to make in teaching strategy or to confirm their learning. The sojourners’ reflection on behavior, learning, teaching, and observations that transpired in the host culture during Immersion inserted a pause in the intercultural experience that permitted them to contemplate the past and anticipate the future. Reflection also enabled the sojourners to think critically about their own culture in relation to the host culture. Interculturally competent practitioners carefully observed the host culture and the learning process of the students and through Reflection analyzed and interpreted their implications. Interculturally competent practitioners valued the knowledge acquired through Reflection in order to

adapt teaching methods or to arrive at solutions to problems that became evident during Immersion.

Factors Influencing the Process

The fourth research question of the study inquired about the prominent factors that influence the process of becoming an interculturally competent practitioner in adult education. Three factors were identified in the data analysis (a) family and organizational support, (b) the sojourner's teaching philosophy, and (c) the reception of the sojourner by the host.

Family and Organizational Support

Family and organizational support affected how the sojourner adjusted to the host community. Family support refers to the assistance of the sojourner's mother, father, siblings, and relatives. It also means the backing of immediate family (husband, wife, children) who lived with the sojourner in the host country. Organizational support came from the organizational sponsor of each sojourner and indirectly from political or civil authorities who governed the society in which the sojourner worked and taught.

Family support.

Family support influenced the sojourners during their involvement with the host community in the category of Immersion. Sojourners talked about being separated from their families in the United States—mother, father, siblings and relatives—and about sharing their personal adjustment in Peru with those family members. Faye, who went to Peru in 1963, described "the separation from family…meaning mom and dad and siblings" during the first five years to be "the most difficult." What helped her through the difficulty was improved communication through regular contacts by amateur radio. For Faye, it was a "real help to be able to talk to the folks once in a while." Later, with

the arrival of the computer age communication was more frequent. Joel equated “missing family” with culture shock. Yet, missing his family encouraged him to develop new friendships in Peru.

The immediate family living with the sojourner in Peru shared and supported the adjustments required to live in Peru. Beatrice identified her family’s “biggest problem” as not speaking Spanish, so together they learned the language. For her, it was hard to see “the kids kind of suffer” during the transition.

Family support was linked to developing relationships by bringing members of the host community into one’s family. Roberta’s family support was unique among the participants in that she had married a Peruvian, so she had “a Peruvian family who supported [her] in [her] first years.” Karen on the other hand was a single woman who, being the oldest of six, had “always lived with a big family.” She lived first of all with a Latin family, next with other single sojourners, and finally by herself. She said, “I was by myself, so I had to have a new adjustment to how was I going to face that one. That forced me, though, to deepen my friendships with the Peruvians.” Hunter’s choice of Peru was related to the fact that he and his wife had adopted a Peruvian boy. They wanted to “come back and connect with Peru as well, for him, and for us as parents of a Peruvian child.”

Organizational support from sponsors.

The influence of organizational sponsors is evident in the categories of Readiness and Immersion. I use the term organizational sponsors to indicate the company in which the sojourner worked or the sojourner’s employer. The sojourners talked about organizational support of their sponsor in terms of language studies, target audience, and infrastructure.

In the Readiness category the sponsors influenced language learning prior to entrance into Peru. The sponsors expected all the teaching to be conducted in the host language, therefore, some organizational sponsors paid the expenses of Spanish or Quechua language study for the sojourner who needed to learn the language.

The organizational sponsor influenced communication in the local language and involvement with the community during Immersion. The target audience of an organizational sponsor determined what language and culture the sojourners would learn and the strategies that they would develop while in the host country. Jim used the term "target audience" when he explained that his sponsor required him to learn the language and culture of the host people where he would be working as a linguist. In his case it was the Quechua language and culture that was learned during the Immersion category of the process. Hunter was a facilitator and trainer in a NGO that belonged to a network of 15 institutions in Peru that provided training for writing "development projects." The sponsors of Tom and Beatrice provided research results concerning potato farming for the training of Peruvian agriculturists.

Findings also indicate how the organizational sponsors influenced the teaching in the host culture in the preparation of culturally relevant materials and in collaboration with host educators and community members. The sponsors provided services that assisted the sojourner in the teaching experience, such as obtaining the services of a travel agency and providing financial resources, office space, computer support personnel, training locations, curriculum development, a communication department, and the expertise of an international organization. Jim and Anchi received support for Quechua programs in the provision of computers that facilitated translation and

preparation of literacy materials. Karen's sponsor published the curriculum that was developed jointly with her by the Peruvian educator colleagues.

At the center where Tom taught he could draw on the support of the training department, computer specialist, and travel agent provided by his sponsor. He could "go to them for tickets for people" that he invited to participate in the educational experience. Tom could concentrate on the actual instruction because the training department in the center coordinated and arranged for the teaching events, its location, and the teaching materials.

Beatrice's sponsor had appointed her to an administrative position for the development of a farmer field school. In order to accomplish this task, Beatrice wrote a "grant that funded this activity [the farmer field schools]." With support from an international organization, she co-organized a training program to receive resources for the "regional training of trainers" of farmers in the region

Roberta, a music teacher, received her organizational support from the music conservatory and music associations that employed her in Peru. The music conservatory supported Roberta, who taught students working towards a music degree, with classroom space and the assistance of other host music educators. An international music association provided a national network for training music teachers in workshops in central locations throughout Peru.

Organizational support from political authorities.

Organizational support of the political authorities affected the sojourners during the category of Immersion. Ed felt that the political setting was an important and a broad background for his teaching. Six of the sojourners referred to the influence of terrorism during Immersion as restricting their involvement in the community. Anchi and Jim had

to move out of the Quechua villages where they were involved in literacy because of the unstable political situation with armed revolutionary groups moving into the areas where they lived. Each one moved into a larger town near their particular village, thus suspending their teaching. Jim said that after a time of "a lot of terrorism, we just almost nearly didn't come back." Being obligated to leave the region where they taught interrupted their immersion in the host community and their teaching opportunities in literacy.

Political unrest restricted the educational experiences in which some sojourners could be involved and thus limited their teaching in host educational settings. Tom would not "go out in the field and do field research" since some agriculturists from other organizations had been killed in the field while conducting research. He said, "I've done less field research than I should have during my tenure here." David decided to limit his trips to the jungle for training sessions, and this inhibited his collaboration with host communities. He made this judgement, however, after his students told him that after he would leave, people would ask questions. "They're assuming that you're a CIA agent or something like that because you don't live in the community."

In some cases the political authorities provided opportunities for teaching in host communities and broadened a sojourner's experience in intercultural teaching. A Peruvian government agency contracted Jim to facilitate bilingual education, which had become "the law of the land." He said that he worked in the Andes in "the area of bilingual education" and had prepared up to 60 bilingual teachers for bilingual education in Quechua and Spanish.

Sojourner's Teaching Philosophy

The teaching philosophy of the sojourner influenced the adult educator's process of becoming an interculturally competent practitioner by affecting how the sojourner functioned in an educational experience. The findings linked the factor of the sojourner's teaching philosophy with the property of teaching in the host culture in the adaptation of their teaching methods. The response of the host learners would either confirm or disprove the effectiveness of the philosophy within the host culture.

Findings in this study showed that the sojourners used a learner-centered teaching philosophy that tended to be more democratic and less authoritarian. However, in some cases sojourners came with a teacher-directed philosophy, but they discovered through residing in Peru, teaching, and further education that a learner-directed philosophy could be more productive. The philosophy was both shaped by, and in turn, formed the sojourner as an interculturally competent practitioner.

Ed came to Peru with a teacher-centered philosophy of education. He started teaching in Peru as he had been taught, which was mainly from lectures. For him, the change in his philosophy came while "going through a different graduate program." He had "the opportunity to retool and think through on the whole issue of learning." He said that the common teaching style in the Peruvian high school or college was teacher-oriented, and he had taught successfully that way in Peru.

But as a result of his graduate studies, Ed shifted to a learner-directed philosophy. He discovered that his teaching experiences were "much better when they [the students] can be involved and where they can participate, where they can bring to the learning experience the opportunity to dialogue." Talking about his change in philosophy, Ed said,

> we have changed our philosophy of teaching where we have more of a participatory classroom setting, I'm able to learn some things from what the students have learned in their studies, not that I don't know the material that I'm teaching, but to bring things out from maybe a different perspective, a different cultural perspective, seeing the creativity that some of these students have in drama and in art, in—kind of like panel discussions—it's been an encouragement to me—and I learn, too, in that kind of setting—and I've always told the students that not only am I teaching them, but in this kind of process I'm learning from them. So that happens in all the classes that I teach…There's always something new that I'm learning.

Ed credited effectiveness in his teaching to learning from the students when he said, we "become better educators ourselves because we're learning from them [the students]." His learner-centered teaching is evidenced by his statement that in order "to be effective in our teaching experience, we're going to have to be more flexible in our teaching because our students are all different." The application of a different philosophy during his intercultural experience has provided Ed with the desire to learn from the host members, which has enabled him to become a more interculturally competent practitioner.

Karen is another example of beginning an intercultural experience with one philosophy of education and then modifying it because of graduate studies. She exchanged the task-oriented philosophy that she had brought to Peru for a learner-directed model. In the process of this modification Karen's teaching philosophy influenced her development as an interculturally competent practitioner.

Karen valued helping people grow rather than getting "something done" in her teaching. She said, "I had to switch the way I was going to do it [teaching] if I wanted to really accomplish what I felt should be done in the country…to help people grow." During her first years in Peru and before she switched to a learner directed approach in teaching, she told about serving as a supervisor and telling a director "everything she'd done wrong" in her direction of the teachers in the program. Without the existence of a close bond of friendship between herself and the director, Karen said, "she [the director] could not handle that" type of intervention. Later the director resigned and Karen knew that she needed to alter her teaching philosophy so she could collaboratively teach with others.

Karen changed her task-oriented philosophy because she realized it was not going to be productive in Peru. This change came about as a result of her intercultural teaching experience and graduate studies. After four years teaching in Peru she did graduate work on a master's level, and during the educational process she diagnosed her approach as excessively task-oriented. Karen realized that if she was "going to survive" in Latin America as a teacher, she would have to concentrate on "what was happening in the people" rather than on the task.

Upon her return to Peru after graduate studies, she told about going to a city on the north coast and listening to the teachers and observing what they had been able to accomplish before beginning to work with them. Karen allowed the educators in her teacher training program to set the parameters of what was needed in their training and this experience was only the beginning of Karen's collaborative teaching.

When she returned to the capital of Lima, Karen continued collaborative teaching with a team of Peruvian educators in the development of curriculum for children's classes in churches. The adjustment of her teaching philosophy was a factor in collaborative teaching in teaching in the host culture.

Hunter, who came to Peru with a learner-centered teaching philosophy, saw himself as a facilitator in the NGO network who could create possibilities for the learners even when they saw the results in a negative light. He had to convince people from a disadvantaged class who were project organizers that they were indeed capable of completing their projects and through their own efforts, obtain the grant they were seeking. What convinced the project personnel of the validity of learner-centered education was their success in being awarded a grant from an international agency. Hunter said that education was not simply adding knowledge but "oftentimes it's that moment when the learner sees himself in a new light and then can possibly think—I can do that."

On one occasion Hunter was facilitator for an association representing miners' and ex-miners' wives in a mining town in the Andes. They had asked Hunter to help them write a project on an environmental issue in their town. Hunter remained in his role of facilitator by insisting that he was not the best one to write up a proposal because he did not know "the community as well as" they who had lived there all of their lives. He said that he struggled not to "pick up that pencil" and write the project. In the end the project was refused, and some association members criticized Hunter for not writing a project that could have been approved.

Later on, through his correspondence with international agencies, Hunter found another opportunity to present the project to the same funding organization but as a short-term project. As a facilitator, he still refused to "pick up the pen" but helped the association members think through the issues. They "stepped forward," wrote the project, and got approval. Hunter thought that significant learning occurred in their ability "to speak cross-culturally, but in the first place…to be able to speak for themselves." Working together in this manner the group experienced fear, skepticism, and criticism, but also found their united voice before an international funding agency.

Hunter's teaching philosophy emphasized the learners' ability to speak for themselves, whether among themselves or before other organizations. Hunter did not change his philosophy but observed that his learner-centered approach found support in the nonformal learning of students. Students discussed things among themselves and would "start talking to each other about it [what had been taught]." Hunter applied the nonformal style, learners talking about things, to his formal teaching experiences, as had occurred with the association of miners' and ex-miners' wives.

The learner, not the teacher, was the center of Roberta's philosophy of teaching music. Her approach was based on an international philosophy that taught children to play instruments before learning to read printed music. This philosophy guided Roberta's teacher training and influenced her teaching in the music conservatory.

I asked her why a philosophy with its origin in Japan had such a positive reception in Peru. She explained that it was a philosophy of "a natural learning style through repetition, through loving, through a lot of love and positive feedback….Peruvians are very warm and very loving, and…it [the international

philosophy] falls into a natural part of their being." She said that another basic principle of the philosophy was not to just teach music, but to teach the students to "grow up to be noble human beings, and I think that's a basic feeling that [Peruvian] parents want, too." Roberta felt that "it's very akin to the…basic nature of Peruvians."

Roberta's philosophy of teaching music resonated with the host culture because of its emphasis on repetition and the interdependence among teacher, parent, and student. Roberta's music philosophy helped her become an interculturally competent practitioner.

While in the process of becoming interculturally competent practitioners the teaching philosophy of sojourners guided their involvement with learners in the host culture and their response confirmed the effectiveness of the educators' philosophies. The learner-centered teaching philosophy was in harmony with the nonformal learning that was observed in the farm fields in Andean communities or student dialogue in a social setting.

Reception of the Sojourner by the Hosts

The reception of the sojourners by the hosts influenced their effectiveness in the teaching experience and acting in the community. This reception by the host, or host receptivity, means the accessibility and openness of the host members to a sojourner. The findings linked host receptivity to the categories of the process of becoming an interculturally competent practitioner.

The reception of the sojourner by the hosts is found in language learning under the property of training and education in the category of Readiness. For most of the sojourners, language learning took place before arrival in Peru. The reception by the host members from the countries in which the sojourners studied influenced their language learning. Karen lived with a host family for a year and felt like "part of the family"

because she was invited to weekend socials with the family and got to know the extended members of the host family. She spoke Spanish every day and “loved being with the people.” She said that such a receptive atmosphere helped her to seek out new Peruvian friends when she moved to that country. Tom’s fellow students in the study abroad program in Honduras encouraged him in his learning of Spanish by including him in social activities and work detail at school.

Host receptivity in the communities influenced the sojourners during their Immersion in the host culture. The host’s reception of the sojourner was linked to an ongoing exchange of responses between host and sojourners throughout their stay in the culture. If the sojourners were seen in a positive light, their access to the community and integration within the community was facilitated, and thus the sojourners opportunities improved to collect illustrations and case studies and adapt teaching based on information gathered from the community

The reception of the sojourner by the host can be linked to acting in the community in the category of Immersion. The following findings illustrate several aspects of linking reception to acting in the community, including the “high status” that was accorded the sojourner, physical differences that produced varied responses by the host, differences that did not necessarily lead to rejection, acceptance and respect by host people that helped the sojourner, and acceptance by the host that could depend on the caring response of the sojourner.

The sojourners acknowledged the “high status” accorded to them because of how they were perceived by the host members and thus were invited to participate in the community that otherwise might not have been possible. Jim explained that “*gringos*

[white people] have a very high status." For this reason he was "always looked upon as a prime candidate to be a *padrino* [godfather] for baptism, confirmation, marriage." Through these invitations to be *padrino*, Jim took part in aspects of community life that enriched his Immersion experience.

David's high status as perceived by the host community gave him an opportunity to interact with them on a personal level and thus learn more about their culture. David, who taught in Quechua villages in the Andes, recognized that from the beginning he was perceived as "a representative of a culture that's even superior in their understanding to the Spanish culture" because of where he came from and his possessions. He came from North America, he drove a "vehicle…into a community." At the same time he said that he enjoyed helping the people on some of their projects such as carpentry work, collecting books for a Bible institute's library or helping to fix a broken water pipe:

> They were very appreciative of that [help with projects] and would interact with me, even people I didn't know. But I found that it was when I began to get to know the people and they began to understand that I didn't just drive a car, I didn't just go down and buy a piece of pipe for somebody, but I would sit and listen to them, and I would help them if I had the time, out in the field doing something. Uh, that I understood they began to ask me a different class of questions, and began to, perhaps, consider seriously my opinion….And I came to understand more of the culture. And I was enriched by that [experience].

Physical differences produced varied responses from the host people of being marginalized and accepted, which also resulted in opportunities to participate in the community. Anchi lived in a Quechua village where he learned from the villagers about

the belief about "the spirits from the mountains that come down and devour [their] children and carry off [their] wives." Even with the mixed responses from the community, Anchi became involved in the life of the community:

> Our kids were marginalized because we were white, because of the beliefs of being these mountain spirits. Because of other parents saying, "You misbehave and I'll give you to the *gringos* [white people]." They didn't—kids didn't want to approach our house….They would look on. When their grandmother or their grandfather or their kids were sick, they would send them to us to get medicine, you know, they would make use of us. We tried to—you know—we had a horse there and tried to work with the horse. Somebody wanted to sell donkeys to us and other things to us to build us up, so we started to fit into their system, and their categories, you know, with a garden plot and doing pasturing—letting our horse out to pasture further down the line. So we worked with that and chatted with them. But the general effect was, "You're white, you're on the top of the food chain." We will make use of you as much as possible to get a ride or to maybe borrow money if we could, and some would invite us as family members or as friends to their family harvest, you know, for their fields, or for an evening. And that was really endearing. That was a beautiful thing, so we got involved with two or three families that way, and that was nice. But over ten years' period of time, everybody knew my name. But we never had that connectedness with the overall community.

Physical differences between the host and the sojourner did not necessarily lead to rejection by the host community but produced curiosity and encouraged accessibility with

the members of the community. When Faye went to a town in the Andes in the early 1960s, there were:

> few white people in that area, and we were just made to seem so strange. And although I'm not considered tall in the U.S., I was considered a giant in Huanuco. And I always felt so different. And children used to run after us going down the street just to be able to touch our children because they were so white. And that bothered me, of course. Yeah, I didn't like being so different. That I found really difficult. And so, but at the same time, they liked us. We were different, but they liked us, and as we continued to live there, they got used to us. And of course we developed friendships, walking down into the city as we did several times a week, then the store owners would get so they knew us on a first name basis, and that was really good.

When Faye moved to a larger city, the difference was not as much of an issue because the people "saw lots of North Americans, so we didn't stand out."

Acceptance and respect by host people helped the sojourners in cultural immersion. Joel felt that the acceptance of him and his family from the beginning helped to develop friendship. "We had people around us who were very affirming.… They affirmed, for example, our language learning." Joyce felt "comfortable with Peruvians in a social setting as well as in a more formal setting" because they accepted her. "I think that the feeling is mutual—they respect me but I respect them."

Findings indicated that acceptance by the host people depended on the caring of the sojourner. David, while teaching theological education in villages in the Andes, said that the host people gave "a greater hearing" if they perceived one not so much as "an

expert in the subject" but as somebody "who cares about them as individual." He lived with them, talked with them, walked their streets, ate their food and "won a hearing, if I can use that term—merely by my presence." Faye "touched their world" by participating in the way that they lived. She "went out into those towns and villages, and slept on the dirt floors." She participated and identified with the host people "in such a way that they obviously felt at home with us."

Jim, a linguist who lived and taught in a Quechua village, experienced that caring for host members can change the reception of the sojourner by the host. This illustrates that accessibility of the host members to a sojourner is not a permanent condition but can be influenced by the actions and behavior of the sojourner:

> There were always some naysayers and a number of communist people that published saying we were the CIA and that we'd come to expropriate their lands. But then, evidence wasn't there. There was a very tragic truck accident, which the Lord used me in a real instrumental way. And, after they saw us actually weeping with them and being the ambulance that carried all the broken bodies up to the hospital, and….then the hearse that took coffins to their homes, and then going to all the wakes. They…may have wondered why, what on earth we were doing way out there, but when they saw that we genuinely cared about them, all of those theories about why we were there just lost credibility—it was like, okay, if he's with the CIA, we don't care. We don't care if he's with the CIA because we know he cares about us.

Host receptivity influenced the adaptation of teaching methods by a sojourner in the property of teaching in the host culture. The learners' perspective of an educational

experience affected the sojourners' response, and they described the motivation of the learners as: "openness to learning," "interested in what they're learning," "deep desire of learning," and "willing to sacrifice to learn." Other sojourners confirmed Tom's explanation for this willingness—"the people we're teaching are actually working in the area [of study]." Ed responded to the students' eagerness to learn new things by striving to be "a more serious learner, to go the extra mile in knowing a little bit more about their culture." He said, "I need to show that same kind of attitude in what I do." Tom credited the high motivation of his students to his teaching effectiveness:

> The people that I'm dealing with are too easy to consider yourself educationally—although I consider myself as a good public speaker—I don't think I'm necessarily—think of myself as a good, as a really, really good educator yet because the people I'm dealing with—it's too good of an audience. Usually they are interested and they are reasonably bright.

Anchi, a linguist working in literacy, admitted his dependence upon the learner's part in the educational process. He said, "The education starts from them. The are pulling me into the education process." Education was not "brain surgery" of pouring ideas into the learner, "you're totally dependent upon them."

The Process for Becoming an Interculturally Competent Practitioner

The categories, properties, and factors previously described portray a process of becoming an interculturally competent practitioner. Figure 1 depicts the interaction among the categories and properties in the process. The figure suggests a fluid movement from the initial preparation (Readiness) through the properties of Immersion and the application of Reflection.

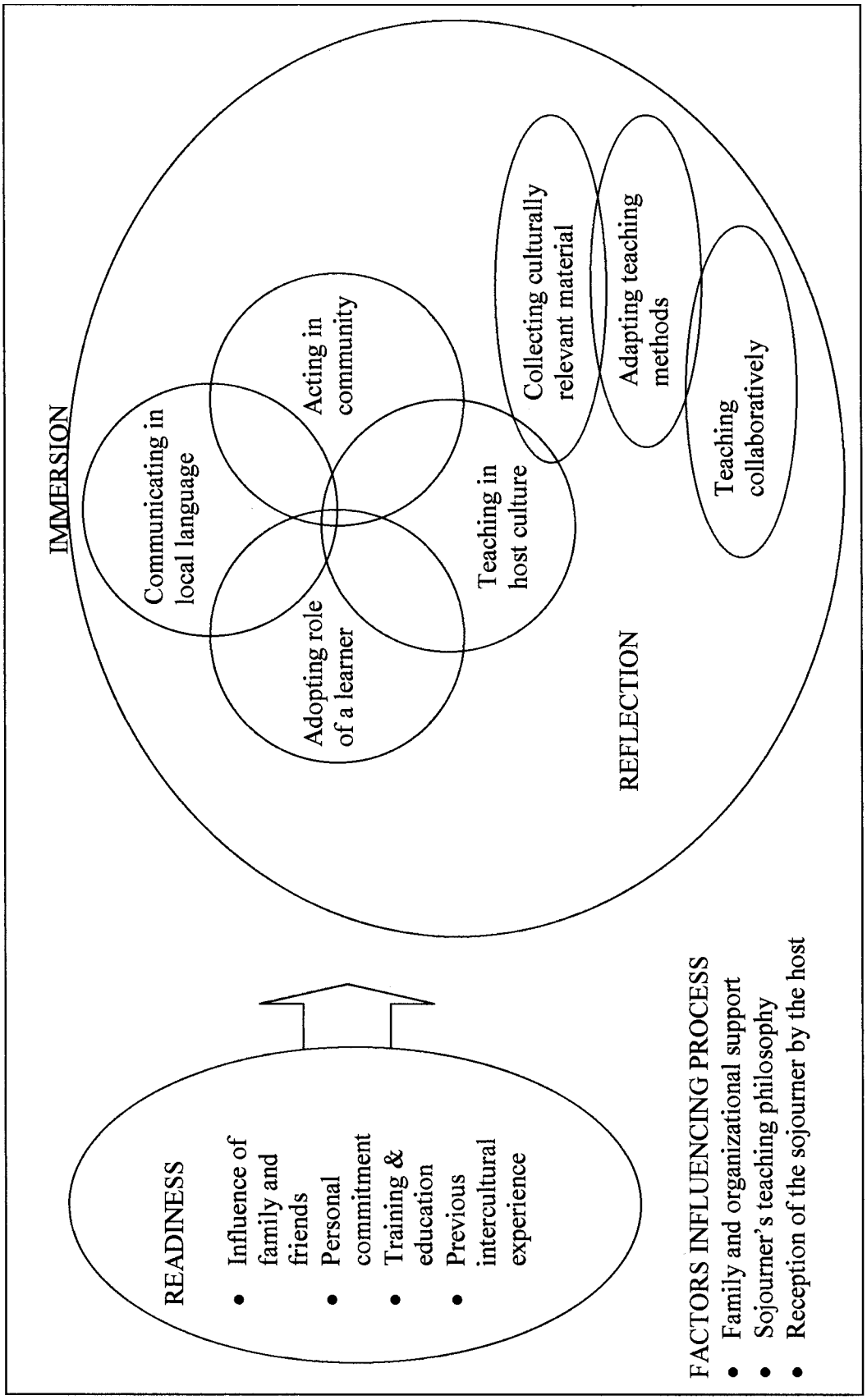

Figure 1 The process of becoming an interculturally competent practitioner

The process begins with the accumulated life experiences of the adult educators before they begin their intercultural teaching experience. This activity is reflected in the Readiness category with its four properties: the influence of family and friends, personal commitment, training and education, and previous intercultural experience. This category and the four properties provide the underpinnings for becoming a sojourner in a host country. The properties of Readiness are activities that the sojourners have been involved with throughout their life span and occur prior to experience as an adult educator in a host culture. Although these properties are related, they are not interconnected as the properties of Immersion. The total combination of these properties prepares an individual to sojourn in a host culture as an adult educator. The one-way arrow from Readiness to Immersion indicates the sojourner's accumulated life experiences before entrance into a specific host culture. Immersion in a particular host cultures does not influence Readiness since these occurrences are prior to such an experiences.

The intersecting circles among the four properties of Immersion show the interconnectedness of each property to the other. For example, adopting the role of a learner prepares the sojourners to learn to speak the local language and to gain understanding from their involvement with the people of the community. Communicating in the local language improves the possibilities for becoming entwined in the community by understanding the conversations generated through working and living alongside the people. Through language fluency the sojourner learns directly from the host people about their culture and their particular concerns, which are then incorporated in teaching materials. Teaching in the host culture incorporates knowledge from the activities in the other three properties into the teaching experiences of the sojourner and also provides

opportunities for acting in the community, conversing with the host people, and learning from the students.

The contingent circles among the elements of teaching in a host culture demonstrate the interrelationship of these elements. The identification of culturally relevant material collected from the cultural context of the learner for use as teaching material was used in the adaptation of teaching methods. Through teaching collaboratively with host educators, the sojourners discovered culturally relevant material, such as case studies or illustrations that the host educators utilized in their teaching that could be subsequently added to the sojourners' educational repertoire.

Reflection occurred when the sojourners carefully considered what had transpired in Immersion and used what they learned from that Reflection to adapt their teaching. Reflection is placed within the parameters of Immersion to indicate the relationship with these properties. Within Immersion, for example, sojourners reflected on their progress in learning the language not by comparing themselves to others who spoke the language but reviewing their own progress. Reflection on observed behavior of the host people led Hunter to consider what other issues might explain the behavior, such as whether age or gender influenced the exchange among individuals and what would be appropriate for him to immolate.

Reflection in teaching in a host culture frequently centered on feedback from students in an informal setting such as in a cafeteria or a course evaluation. By reflecting on such evaluations, the sojourners might make modifications for the next class or the next time that the course is taught.

Reflection among the properties of Immersion contributed to intercultural competence. For example, while involved in the community, Anchi observed how the host people told stories during social occasions such as wakes or during break time in the farm fields. He transcribed these cultural stories and used them as the basis of a literacy program that he helped to develop, thereby connecting what he had observed in the community with his teaching. Reflection provides a means by which the sojourners incorporate what they have observed or experienced into their teaching or daily life.

The entire process containing Readiness, Immersion, and Reflection is influenced by three factors: family and organizational support, the sojourner's teaching philosophy, and reception of the sojourner by the hosts. Family and organizational support influenced the categories of Readiness and Immersion. Family support is evident in family members in the United States communicating with their relatives in Peru or the immediate family in Peru sharing the experiences of Immersion.

Organizational support influenced Immersion in the sense that when the target audience of an organization was the Quechua society, the sojourners had a priority of learning to communicate in the Quechua language and becoming involved in the Quechua communities. Organizational support in teaching in the host culture assisted the sojourners in practical ways, such as providing computer equipment, travel arrangements for learners, teaching materials, and the publication of materials.

The sojourners' teaching philosophy is another factor that influenced the process. This philosophy might be the same with which the sojourners entered their intercultural teaching or it might have undergone changes during the intercultural experience as a result of the teaching experience or additional education. Whatever the case, the teaching

philosophy influenced the teaching experience by predisposing the sojourner to expect or strive for certain results in adapting teaching methods or in teaching collaboratively.

The third factor, reception of the sojourners by the hosts, influences the Readiness and Immersion categories. The sojourners attested to the fact that host interaction was a key in learning to speak the language. In Immersion the hosts' acceptance and respect affirmed the sojourner within the host culture.

CHAPTER 5

SUMMARY, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS FOR FURTHER RESEARCH

Summary

The purpose of this study was to understand how adult educators perceived they became interculturally competent practitioners. Previous research has explored the facets of intercultural competence essential to living in another culture. This research, however, addressed the specific process of how adult educators from the United States become interculturally competent practitioners in Latin America and more specifically, in Peru. The research questions guiding the investigation focused on the sojourners' gathering of information about the culture of the learners and the ways in which interculturally competent adult educators adapted their teaching strategies in response to the cultural perspectives of the host learner. Further questioning searched for a process of becoming an interculturally competent practitioner and the factors influencing such a process.

A qualitative methodology was employed to collect data from interviews with 14 adult educators who shared the phenomenon of teaching in an intercultural setting. Interviews were the principle means of gathering data from the participants who were all adult educators from the United States who had resided and taught in Peru. Two of the 14 participants had spent their childhood and teenage years in Peru as a part of an expatriate American family with strong cultural influences from the United States. As young adults, they lived in the United States as college students and employees before returning to Peru as adult educators. At the time of the study, 12 of the participants were still actively

teaching, and thus were interviewed in Peru. Of the other two, one was interviewed in a southeastern state and the other, who was in the northeastern United States, was interviewed by telephone.

Data were analyzed using a phenomenological approach and that analysis revealed a process of becoming an interculturally competent practitioner composed of the three categories of Readiness, Immersion, and Reflection. Three factors were found that influenced this process: family and organizational support, the sojourner's teaching philosophy, and reception of the sojourner by the hosts.

This chapter contains a discussion of conclusions reached in this study, implications for practice, and recommendations for future research.

Conclusions and Discussion

Two conclusions were reached from the data analysis: (a) the process by which adult educators became interculturally competent practitioners consists of three interrelated categories and (b) the process of becoming an interculturally competent adult educational practitioner is influenced by three factors.

Conclusion One: A Dynamic Process

The first conclusion is that the process that a sojourner experiences in order to become an interculturally competent practitioner includes three categories: Readiness, Immersion, and Reflection (see Figure 1). These categories are interwoven throughout the sojourners' intercultural experience and together contribute to their competence for living in and teaching in a host culture. These three categories do not fall into an orderly sequential progression towards intercultural competence, but rather continually interrelate with each other throughout the process. Readiness initiates the process that leads to

Immersion and Reflection that combine together throughout the duration of the intercultural experience.

The process can not be experienced in its totality if the three categories are isolated or separated from each other. Without Readiness an intercultural experience might never occur. For the adult educator, Immersion includes adopting the role of a learner, communicating in the local language, acting in the community, and teaching in the host culture. Teaching in the host culture is an essential property for becoming an interculturally competent practitioner because the sojourner collects culturally relevant material, adapts teaching methods, and teaches collaboratively with host educators. Reflection interrelates the experiences in Immersion so that they shape and are shaped by each other. Without academic preparation occurring in Readiness and Immersion, teaching in the host culture would lack the background for academic competence. All three categories are necessary in order to become an interculturally competent practitioner.

Kim (1988, 1995) and Taylor (1993, 1994) contributed to an understanding of how a sojourner became interculturally competent. Kim studied the cross-cultural adaptation process of people reared in one culture who settled in another unfamiliar culture by studying immigrants to the United States from Korea, Japan, and Mexico (1978; 1978, November). The components of her communication process included predisposition, environment of the host culture, and intercultural transformation, all in relationship to the ability of the sojourners to communicate with the host society.

Taylor (1993, 1994) contributes to our understanding about intercultural competence based on research with 12 participants, originally from the United States,

with intercultural experience in diverse countries, and from a variety of backgrounds and occupations. He found that despite such diversity in the participants, they all experienced the same learning process for becoming interculturally competent. His process consisted of an initial component of "setting the stage" (Taylor, 1994, p. 162) for the learning process that consisted of critical events, personal goals, and previous intercultural experience and training. He found the process to be evolving and repetitive, "where in response to cultural disequilibrium the cognitive orientations (nonreflective and reflective) and behavioral learning strategies are repeated over and over" (1993, p. 196) resulting in an evolving intercultural identity.

As extensive as these two studies are in detailing a cross-cultural adaptation process and a learning process for becoming interculturally competent, they did not provide information on how one would become competent in one's chosen profession, such as an adult educator. My research differed from Taylor's (1993, 1994) in that instead of sojourners from a diversity of occupations and countries, all of my participants were adult educators who had resided and taught in Peru. My focus was not only on the learning process of intercultural competence but also on how becoming interculturally competent would affect the activity of teaching adults in a host culture. Kim (1988, 1995) related competence in communication to effective cross-cultural adaptation, resulting in intercultural transformation in a general sense, but without specifying a particular profession in her research. Kim's research participants were immigrants to the United States, which differed from my study in that the sojourners, as immigrants from the United States, experienced cross-cultural adaptation in Peru.

In my findings, Readiness is the first category of the process, beginning not with the adult educator's arrival in a host country, but occurring prior to entrance with the influence of family and friends, personal commitment, training and education, and previous intercultural experience as preparatory to the intercultural experience itself. This finding coincides with Kim's (1988, 1995) predisposition and Taylor's (1993, 1994) setting the stage by observing that the sojourner brings personal backgrounds and learning to an intercultural experience. Taylor describes his setting the stage as a "context of learning readiness" (1994, p. 161) with the learning towards intercultural competence beginning with cultural disequilibrium. Kim defines predisposition as "the internal conditions of the stranger themselves prior to resettlement in the host society" (1995, p. 185). Similar to the influence of family and friends in my study is Kim's ethnicity of the sojourners, which includes their linguistic, cultural, and racial backgrounds, although she did not specifically discuss the family as an influential component of her process. The property of personal commitment in Readiness is similar to the Taylor's personal goal in setting the stage because both address the sojourners' motivation for entering an intercultural experience.

My study differs from Kim's (1988, 1995) and Taylor's (1993, 1994) in that Readiness did not merely occur prior to the intercultural teaching experience in a context of learning readiness, but it actually began with the preparation of adult educators for the practice of their profession in a host country. The property of training and education confirms this observation, because all the sojourners in my study pursued academic studies while considering intercultural experiences as part of their occupation or the

teaching profession but in Kim's and Taylor's study, education was not a significant element of readiness.

Both Kim (1988, 1995) and Taylor (1993, 1994) identified intercultural training, which included the study of language and culture, as important aspects of intercultural competence. In my study, however, the sojourners recognized language proficiency to be an integral part of the formation of adult educational practitioners in an intercultural setting. Beatrice had come to Peru from teaching in English for eight years in the Philippines. In order to teach in her new assignment, she had to learn Spanish because "people really don't speak English, so you're under a lot of pressure to learn, and you do learn." All but two participants learned Spanish (eight participants during a one-year study program) prior to entering Peru. The other two learned Spanish after their arrival in Peru. Two participants also learned Quechua upon their arrival in the country while living in Andean communities. These two instances of learning Spanish and Quechua while in Peru are mentioned here in Readiness in order to underline the importance of language proficiency for all of the participants in the study.

This finding confirms studies that have linked language proficiency not only to intercultural competence (Cui & Awa, 1992; Cui & Van Den Berg, 1991, Erwin & Coleman, 1998) but also to job performance (Cui & Awa, 1992; Meggitt, 1994). Meggitt found that it was important for consultants to listen to the host people, to know about host cultural values, and to have an open mind towards learning from them. My findings confirm that these desired outcomes can be achieved by speaking the language of the host people because it provides the means of developing interpersonal relationships and performing a job in the language spoken by the host members.

Earlier research is mixed with respect to the importance of previous intercultural experience. For example, Kim (1988, 1995) and Taylor (1993, 1994) identified previous intercultural experiences as contributing to the process of intercultural competence. On the other hand, at least four other studies (Cui & Awa, 1992; Hawes & Kealey, 1979; Kealey, 1989; Moore & Ortiz, 1999) did not find previous intercultural experience as a component of the process.

Of the participants in my study, 13 out of 14 had previous intercultural experiences ranging in length from 1 to 17 years. The other participant, Roberta, did not begin teaching adults without any intercultural experience, but rather her intercultural experience began in Peru. She had married a Peruvian, came to Peru and taught at a bilingual school for children while learning Spanish before she taught adults. Such experiences of the sojourners confirm the findings of Kim and Taylor, thus strengthening the importance of recognizing previous intercultural experiences as a vital component of intercultural competence as an adult educator.

Immersion in the host culture follows Readiness in the identifiable process of gaining intercultural competence as a practitioner. Kim (1988, 1995) situates competence in communication, which is the principal source of cross-cultural adaptation, *within the experiences of the sojourner in the host society*. Taylor (1993, 1994) places his cultural disequilibrium, cognitive orientation, and behavioral learning strategies all *within the sojourners' experience within the host culture*. In this study, Immersion includes the properties of adopting the role of a learner, communicating in the local language, becoming involved with the community, and teaching in a host culture.

The sojourners identified adopting the role of a learner as an attitude that assisted them in their communication and involvement with the community. Taylor's (1993, 1994) description of the learning process and the behavioral learning strategies imply a learning role for the sojourners, but my study specifically identifies this role, or attitude, as a part of intercultural competence. Although Kim (1995) concludes that a sojourner needs "mental, emotional, and motivational readiness to deal with the new cultural environment" (Kim, 1995, p. 185), she does not refer to the importance of a sojourner adopting the role of a learner.

After becoming acquainted with some members of the American expatriate community living in Peru, Hunter decided that "you can live in Peru and never be in Peru." Adopting the role of a learner, therefore, is a conscious choice that takes the sojourner into the host culture to learn directly from the host members by acting as an observer and learning how the hosts learn. This property of deliberately adopting the role of a learner helps to achieve Ortiz's (2000) intercultural perspective, which is described as achieving understanding of the behavior and perspective shaped by culture and its influence on the interpretation and perception of a situation.

The second property of Immersion is communicating in the local language, which focuses on the use of the language to learn from the host members and to give voice to their ideas and knowledge. Taylor (1993, 1994) did not have a similar element, but the behavioral learning strategies of participant (talking and socializing) and friend (committing and sharing) were nevertheless achieved through communication in the local language. Kim's (1995) central component of her cross-cultural adaptation was the sojourner's competence in communication on the personal level of receiving and

responding to messages from host members as well as on the social level in which the sojourner participates “in the interpersonal and mass communication activities of the host society” (Kim, 1995, p. 181). The findings of this study regarding language and communication confirm the contributions of Kim (1995) and Taylor (1993, 1994).

Acting in the community stresses the interaction with host members through working and living alongside of them, traveling throughout the country, and developing relationships with them. Through this type of immersion in the host culture, the sojourner gained knowledge and understanding about the behavior and perspectives of the people. Involvement with the community confirms Taylor’s (1993, 1994) behavioral learning strategies of the sojourner as an observer, a participant, and a friend. Kim’s (1988, 1995) communication with the host society through personal and social communication involved the sojourner with the community. Kealey (1989) described competent overseas workers as having a caring behavior to build relationships. Karen evidenced this type of behavior when she invited host co-workers to her house and let them “become my family, or my friends.” This study also confirms the social interaction of cross-cultural adaptation as described by Cui and Awa (1992). Anchi could interact socially with the people in the community where he lived by being “recognized in the community…because we were *padrinos de los Aguirr*e [godparents of the Aguirre family].”

Teaching in the host culture is a fourth property of Immersion that emphasized the activities of the adult educator in becoming not only interculturally competent but also an interculturally competent practitioner. For this reason this property is discussed more fully than the other three properties. This property extends our understanding of intercultural competence because neither Kim (1988, 1995) nor Taylor (1993, 1994) had

the objective of investigating intercultural competence within the parameters of a particular profession.

Cui and Awa (1992) investigated job performance in an intercultural setting. As they applied aspects of intercultural competence not only to the process of adapting to a new cultural environment, but also to that of adapting to intercultural working conditions, they found that communication and behavioral adaptation contributed significantly to overseas job performance. This study added to the research by Cui and Awa (1992) by detailing three methods that the sojourners used to enhance their performance as adult educational practitioners, which were collecting culturally relevant materials, adapting teaching methods, and teaching collaboratively with host educators.

Banks (1997) stated that educators need to recognize the social construction of knowledge as it reflects the struggles, experiences, and hopes of a people, and this study confirms that necessity. Through their direct engagement with the host community, sojourners were able to collect culturally relevant materials for their learners. Jim, a linguist, used a “Quechua story line [and] art work that was very contextual” in his literacy primers. Anchi listened to taped stories told in the host community and used these “culturally appropriate” stories in his literacy materials.

This study confirms research on community knowledge and classroom practice (Moll, Velez-Ibanez, & Rivera, 1990) that underscored “the importance of local resources, what we refer to as funds of knowledge, in facilitating the teaching and learning of literacy” (p. 174). Their research found that the funds of knowledge to which the learners have access are “socially distributed” (p. 174) in the context of the learner. This study found that the sojourners collected culturally relevant material or funds of

knowledge from the social context of the learners and later incorporated them in their teaching.

By adapting teaching methods the sojourners applied their awareness of cultural values to the teaching experience. Guy (1999a) named cultural awareness as a principal component in culturally relevant education in which sojourners challenged their "own assumptions, beliefs, and values about who the learners are" (p. 97). As David began to understand the meaning and importance of community to the Quechua learners in his courses, he altered his teaching strategy to allow them to work together in groups and arrive at solutions through discussion.

Pratt (1992) said that adult educators should attempt to understand whether their teaching style made sense to others and determining this would in return, provide growth for the educator. This study confirms the reliability of this statement in the context of intercultural teaching. Karen, for example, related how she trained teachers early in her career by simply explaining the process of child development. But when they told her that this information still did not help them understand how to teach a lesson, Karen heeded their remarks and changed her teaching style from one of transmitting information to that of forming apprenticeships by teaching the children's class to the teachers and then providing time for them to teach it. Teaching her "modeled lessons" proved effective because they "never changed the model of vacation Bible school like for fifteen years."

Guy (199b) considered the nature of culturally relevant adult education in its capacity to redefine meaning to include the learner's perspective. Findings in this study confirm the cultural applicability of the sojourner's teaching. When David asked his students in Quechua villages to share their viewpoints in class, they were hesitant at first

because they assumed from past educational experiences that “their questions were never to be expressed.” David surprised them by valuing their opinions while continuing to involve them in the learning process. He assured his students that “I don’t really understand your culture….I appreciate you have a lot to teach me.”

An element of the adaptation of teaching methods was to relate the learning by the host to the knowledge in the community. The sojourner linked the educational experience to other learning in the host community. Research by Moll, et al (1990) found that the learner’s community provided important resources for social and cognitive knowledge. They held as a central premise “the inseparability of the individual from the social” (p. 174) that emphasized the relationship between the learning in school and the community setting. This study confirms their research and stresses the importance of the adult educator’s efforts to connect learning with the host community.

Teaching collaboratively with host educators illustrates one way that the sojourners developed culturally relevant educational experiences. Guy (1999b) identified the preparation of a learning environment that is compatible with the students’ culture as a strategy for achieving cultural relevancy in education, and this study confirms the effectiveness of this strategy through the collaborative teaching of the sojourners. Observing some individuals in the Quechua communities who showed aptitude for understanding of topics related to Quechua literacy, Jim invited this group to serve as co-translators because “in terms of their culture…they’re identical to their peers.” Beatrice worked with a Peruvian research team to develop culturally appropriate activities for conveying agricultural concepts in the farmer field schools.

Reflection is the third category in an identifiable process of becoming an interculturally competent practitioner. Of the previous research on intercultural competence, only Taylor (1993, 1994) identified reflection as a contributing aspect of his cognitive orientations. He found that reflection was used within the learning process of cognitive orientation as a way to think about the dissonance in the participant's life during cultural disequilibrium. This same cognitive orientation of reflection was also employed by his participants in the behavioral learning strategies of observation, participation, and being a friend that lead to an evolving intercultural identity. My study then, confirms the use of Reflection in the progression of intercultural competency towards an intercultural identity. Linda considered her experiences, both positive and negative, her philosophy, and her overall activities in asking herself "what could I do differently and how will that affect the future?" Hunter learned to take "a step beyond ethnocentricity…look back…and then begin to see it [ethnocentricity] with more critical eyes."

This study adds to the knowledge of the importance of Reflection by expanding the scope of the investigation of intercultural competence to include the actual job performance of adult educators. The sojourners made it their custom to reflect on their teaching experiences in order to make changes beneficial to the learners or to improve their teaching. For example, Joyce, throughout her 36 years of teaching in Peru, kept a notebook of her reflections about each teaching experience. She said, "Every time I teach, even now, after all those years…when I come home, I make either a written note or mental note that…I could do change it to be better."

Conclusion Two: Three Factors Influence the Process

The second conclusion is that three factors influence the process of becoming an interculturally competent practitioner. These factors are family and organizational support, a sojourner's teaching philosophy, and the reception of the sojourner by the hosts. Although there are other studies that examine the process of becoming interculturally competent and include aspects of these three factors, my study provides new information by identifying those factors that are influential in the specific process of becoming an interculturally competent practitioner.

The findings that family and organizational support influenced the process were new contributions to understanding for becoming an interculturally competent practitioner. In Readiness the influence of family support was seen in the decision of the sojourners to consider an intercultural experience and organizational support was evident in providing for the cost of language study.

Kim (1988, 1995) identified the ethnicity of the sojourner, referring to linguistic, cultural and racial background, as part of the predisposition that was situated prior to the cross-cultural adaptive process in the host society. This description of ethnicity can be taken to infer a family background, but does not include the concept of family support as a factor, as found in my study. Kim (1995) further described a support system provided by other coethnic expatriates who supplied information, emotional stability, and material within the host environment. My findings differed from Kim's in that the principal source of the sojourners' support was their immediate or extended family instead of coethnics.

In his component of "setting the stage", Taylor (1993, 1994) gave some instances of family-related critical events and also referred to marital status as an aspect of the

sojourner that intensifies cultural disequilibrium. He did not identify these elements as factors influencing the process of intercultural competence as this study found.

During Immersion, family support sometimes meant help in developing relationships by bringing members of the host community into one's home and family. For example, Roberta married a Peruvian and his family joined her support system. Organizational support from sponsors was shown as the sojourners received assistance in settling in a neighborhood or in Quechua villages in order to learn that language. The influence of political authorities, in some cases, determined where the sojourners lived or traveled based on the political instability of a region. This finding has not been reported in previous literature as affecting intercultural competence. In order to "understand knowledge as a social construction" (Banks, 1997, p. 104), the sojourner must consider the sociopolitical context of the educational experience in the host culture. For example, Tom limited his field research—"I've done less field research than I should have during my tenure here,"—an observation that was related to the fact that some agriculturists from other organizations had been killed in areas of political strife.

The organizational sponsors provided or supported the preparation of culturally relevant materials, arranged for collaborative teaching, or provided administrative services during the teaching experience. My study presents evidence of this family and organizational support in Readiness and Immersion as a new contribution toward understanding the factors that influence the process of becoming an interculturally competent practitioner in adult education.

The factor of the sojourner's teaching philosophy was particular to this study in that the participants were adult educators teaching in a host culture. Banks (1997)

explained that a teacher's values and perspectives "influence the way that their messages are communicated to and perceived by their students" (p. 107). The findings from this study confirm Banks' views about the teacher's influence on the message that is communicated. Hunter's teaching philosophy sought to empower the learners to speak for themselves through participating in writing their own projects. Even though they initially wanted Hunter to write the projects, by allowing the people to take control, he proved to them that they were more capable than they originally assumed because they lived in the context where the need existed.

Pratt (1998a) found that teachers used a preferred teaching style but would also integrate other styles as determined by one's commitment to teaching. The findings of this study demonstrate that not only do sojourners modify their teaching styles but more significantly, they sometimes alter their teaching philosophy which in turn, spawns a new cycle of teaching in the host culture. Ed and Karen told how they went from a teacher-centered authoritarian philosophy to a more learner-centered philosophy. Karen changed her philosophy when she realized that her task-oriented approach would not be as productive in Peru as a relationship-oriented approach.

The third factor is the reception of the sojourner by the hosts. The involvement of the host members in the sojourners' journey towards becoming interculturally competent was described in the literature from the perspective of the sojourner, meaning that the sojourners were portrayed as socially interacting with the host people (Cui & Awa, 1992; Hawes & Kealey, 1979). Meggitt (1994), in his portrait of an overseas consultant, associated the host people with the sojourner's sensitivity to cultural differences and listening and learning from them. Taylor (1993, 1994) indirectly included the host in his

behavioral learning strategies as one with whom the sojourner interacted through observation, participation, and friendship, but did not credit the host as an influential factor in the sojourners' progression towards intercultural competence.

While Kim (1988, 1995) acknowledged that the host environment influences the adaptation process towards competence in communication, the environmental conditions of host receptivity and coethnic support were at once similar to and also dissimilar to the factors in my study. Host receptivity, which Kim explains as a host society's accessibility and openness to sojourners, parallels the factor of reception by the hosts in this study. Whereas Kim applied this factor solely to competence in communication in adapting to a host society, my findings show that host receptivity permeates the entire process of becoming a competent intercultural practitioner.

The findings of my study added to the knowledge of the role of the host people in becoming an interculturally competent practitioner by demonstrating that the hosts were more than spectators in the process. For example, they contributed to the process by the comments of encouragement to the sojourners while they were learning to speak the language. Joel told of Peruvian friends who said to him, "You're doing good and we understood you…Boy, you guys have come a long way since when you first came here." Acceptance by the hosts helped the sojourners to feel comfortable in a social setting as well as a formal educational setting. Tom, for example, recognized that his teaching effectiveness was directly related to the high motivation of his students to learn.

In Readiness, while learning to speak the language, the host people affirmed progress in the sojourners' language learning and expressed acceptance towards them throughout the learning process. In Immersion, the host became the principal source of

knowledge about history, stories, appropriate behavior, community values and beliefs. In one study, student teachers doing internships abroad identified host members as a principal source of their learning (Mahan & Stachowski, 1990). Being accepted into communities and welcomed into homes provided opportunities for the sojourners to be participant observers in the daily routine of the hosts.

In Immersion, as the host people welcomed the newcomers, the sojourners were enabled to develop relationships through community involvement. Kim (1995) said that proficiency in communication and building relationships with host members contributed to intercultural adaptation on the part of the sojourner. There were times when host reception was earned and re-earned through the sojourner's openness to being a cultural learner who cared about the host. Jim told of living in a Quechua village where the people thought they were somehow associated with the CIA. Jim shared the pain of the community after a tragic truck accident by using his car to transport the wounded to the hospital and later as a hearse to carry coffins to the homes. When the members of the community saw Jim's sincere concern for them, the theories about their links with the CIA became irrelevant. The people said, "We don't care if he's with the CIA because we know he cares about us."

The effect of host receptivity in the property of teaching in the host culture was evident in adapting teaching methods and working together with educators and community members. Host reception of the sojourner as an educator confirm the observations of Herman and Bailey (1991) in that "the qualitative nature of the overseas encounter is more important than the specific techniques employed" because the learners usually "read 'one's heart' first and 'one's behavior' second" (p. 118). In this manner the

reception by the host learners to a particular teaching method helped the sojourner in determining its effectiveness, whether it should be used or discarded, and the host educators' acceptance of the sojourner contributed to team building.

Implications for Practice

Understanding how adult educators become interculturally competent practitioners can benefit those anticipating intercultural teaching experience, people who prepare individuals for intercultural experience, and adult educators presently teaching interculturally. Anticipating what might happen in an intercultural teaching experience allows educators and practitioners to prepare themselves and others for such an experience.

The findings from this study indicate academic preparation including course work in history, literature, current events in a target region, and study abroad to be an important part in the Readiness aspect of the process. Undergraduate or graduate students planning on an intercultural educational experience could benefit from the observations of participants in this study, indicating the helpful aspects of courses in anthropology and intercultural studies in assisting them to think critically about their own as well as the host culture. Courses in curriculum development or instructional design would be instrumental in addressing issues related to teaching and courses in international business or politics would add another dimension of information for a potential sojourner. Study abroad can be preparative for returning to a target area or going to another region because it places the student in an intercultural setting for learning. A post graduate assignment abroad can be a source of immersion experience in another culture.

Proficiency in the local language was identified as part of the Readiness process as well as providing the means of communicating during Immersion. This study indicates

that learning to speak a local language before entering another culture facilitates the immersion in the host country. Prospective sojourners would benefit from learning a language found in the region where one might teach. For Latin America the language could be Portuguese or Spanish.

Previous intercultural experience was also found to contribute to Readiness. Those contemplating teaching interculturally would do well to plan an international experience before teaching abroad. Study abroad, as mentioned, would be one way of obtaining intercultural experience. Traveling as a tourist, internships with religious or relief agencies, and research conducted abroad are alternatives for experiencing life in other countries

Instructors or designers of intercultural training can take into account the benefit of living in a host culture in order to learn about it. The training would thus include developing skills for learning from the host people and not just retrieving information from an orientation manual. A prospective sojourner needs skills for getting involved in the community and findings from the study indicate the importance of asking questions of the host people to gather information about the culture directly from them. Some questions used by the participants in the study were: How do you recognize who is a leader in your community? Tell me about the community down the road from here. Art or architecture can prompt questions such as: Why is that person's statue in the park? What did he or she do that is significant for this country? Other participants gathered information about the culture from the host members by using such questions as: How do you do this or that activity? One might ask a host member to demonstrate how to use a

tool, for example, a pitchfork “made from a tree branch of three strands going out” that is used to turn over the weeds in a field.

The preparation of potential interculturally competent practitioners could be patterned on the process model found in the findings. Each category—Readiness, Immersion, and Reflection—can be an area for training. Readiness would focus on the trainees’ current situation by asking them to identify the influences of family and friends, to express personal commitment to an intercultural experience, to evaluate their past training and education in order to plan for future opportunities, and to contemplate intercultural experience.

Immersion would concentrate on providing strategies that would assist trainees in becoming a part of the host community. The four properties of this category—adopting the role of a learner, communicating in the local language, becoming involved with the community, and making adjustments in perspectives and behavior—could all be developed or with time limitations, selected properties could be taught.

As part of Immersion that focused on the teaching experience of the sojourner, teaching in the host culture could deal with learning to teach in another culture and how to collect culturally relevant material, adapt teaching methods, and teach collaboratively. All of these elements of teaching in a host culture can also be practiced first in one’s primary culture in order to become familiar with the concepts.

Reflection is a discipline that can be included in a training session based upon the process model, but a teacher who hopes to become an interculturally competent practitioner should develop and practice the skills of reflection even while in his or her

primary culture. After learning to reflect in the familiar environment of one's own culture, this skill can be applied to any intercultural situation.

The three factors that influence the process suggest areas that potential sojourners might investigate or skills that they might learn. From the findings we know that family and organizational support influences becoming an interculturally competent practitioner, therefore attention should be given to developing communication skills for maintaining contact with the family and friends that are left behind as one moves to another country. Technology skills for using e-mail or video cam, for instance, should be mastered before embarking on the intercultural experience. Regular correspondence can also provide unrehearsed documentation of the intercultural experience. In the case of working for an overseas organization the potential sojourner should secure a written contract from his or her sponsors detailing the kinds of support they will provide throughout the process.

The sojourner's teaching philosophy also influences the process of intercultural competence as a practitioner. Adult educators should articulate their philosophy and how it affects teaching while still in the primary culture. This factor, which emphasizes the importance of a teaching philosophy in becoming an interculturally competent practitioner can encourage a potential sojourner to investigate the prevalent teaching philosophies in the region and country where he or she will teach.

The third factor is reception of the sojourner by the hosts. A prospective interculturally competent practitioner need not wait for experience abroad in order to rehearse this concept, which stresses the importance of honing interpersonal skills and practicing negotiation in order to gain reception from another. The prospective sojourner

should continually develop the ability to negotiate acceptance or rejection, and suspend judgement concerning people with whom they live and work.

A participant in the study commented that those who are actually teaching could use the findings of this study as a tool "to reflect on what they can change" in their teaching, such as how one can go about collecting culturally relevant materials to be incorporated into a teaching experience. Adult educators presently involved in an intercultural teaching experience can benefit from these findings, and the model can guide reflection on one's own intercultural teaching experience. The property of teaching in the host culture suggests productive activities for increased cultural understanding while immersed in an intercultural teaching experience. This property can also be used as a guide to reflect on the unfolding intercultural teaching experience of the adult educator.

Recommendations for Future Research

The results of this study suggest several recommendations for future study. Becoming an interculturally competent practitioner in adult education involves educators and learners from different cultural contexts. This study focused on adult educators from the United States going to Peru. Future studies could include the following:

1. A future study needs to examine adult educators from the United States to other cultural contexts in Latin America or other regions of the world. Findings of my study were based on the sojourners' teaching experience in the cultural context of Peru. Research is needed to investigate if changing the cultural context to another region of the world, another Latin American country or an indigenous group, such as Aymara, Shipibo, or Machaguinga in Peru, would change the teaching methods that a sojourner would use in a different host culture. Even though the study would deal with another country in the Latin American region, it cannot be assumed that the findings would be the same because

there would be important differences in political conditions, language, and cultural and racial origins.

2. Another study could offer insights into the process by which an adult educator from another country gains intercultural competence as a practitioner in the United States. My study was conducted with adult educators from the United States who had taught in Latin America. A new study could be repeated with adult educators from Latin America using English to teach in the United States. Since the adult educators from Latin America would have a cultural perspective different than the host population of the United States, would the process of becoming an interculturally competent practitioner vary?

3. Another study is needed to find out if achieving intercultural competence as a practitioner varies among occupations. For example, the process may or may not be the same for business managers as for adult educators. In my study, the elements of the property of teaching in the host culture grew from the teaching experiences of the sojourners. Business managers, for instance, would have experiences stemming from their business contacts and administrative duties. Research would indicate if the practical application of intercultural competence to different occupations and professions varies.

4. This study did not consider the learners' opinion of the intercultural adult educator. A valuable contribution would show how the host learner evaluated or assessed the interculturally competent practitioner. The host receptivity formed a part of this study, but through the eyes of the sojourner and not from the perspective of the host learner. The evaluation of an interculturally competent practitioner from the viewpoint of the host learner would be enlightening.

5. The sojourners in this study benefited from intercultural studies that helped them anticipate how to live in a different culture. Yet, several sojourners spoke of the lack of training or educational preparation in the area of teaching interculturally. While the participants in my study did eventually become interculturally competent practitioners, there is a possibility that they could have achieved such competence sooner if they had been offered educational experiences specifically focused on the goal of achieving intercultural competence as a practitioner. Future research could investigate the extent to which specialized training for becoming an interculturally competent practitioner might accelerate the process.

REFERENCES

Adler, P. S. (1998). Beyond cultural identity: Reflections on multiculturalism. In M. J. Bennett (Ed.), *Basic concepts of intercultural communication: selected readings* (pp. 225-245). Yarmouth, ME: Intercultural Press.

Albert, R. D. (1996). A framework and model for understanding Latin American and Latino/Hispanic cultural patterns. In D. Landis & R. S. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed., pp. 327-348). Thousand Oaks, CA: Sage.

Amstutz, D. D. (1999). Adult learning: Moving toward more inclusive theories and practices. In T. C. Guy (Ed.), *Providing culturally relevant adult education: A challenge for the twenty-first century* (pp. 19-32). San Francisco: Jossey-Bass.

Arratia, M.-I. (1997). Grounding a long-term ideal: Working with the Aymara for community development. In S. E. Smith & D. G. Willma (Eds.), *Nurtured by knowledge: Learning to do participatory action-research* (pp. 111-137). Ottawa, Canada: International Development Research Centre.

Askew, S., & Carnell, E. (1998). *Transforming learning: Individual and global change*. London: Cassell.

Banerjee, D. (2000). *So, you want to join the Peace Corps...* Berkeley, CA: Ten Speed Press.

Banks, J. A. (1997). *Educating citizens in a multicultural society*. New York: Teachers College Press.

Barfield, T. (Ed.). (1997). *The dictionary of anthropology*. Malden, MA: Blackwell Publishers.

Barnett, C. K. (1990). The Michigan global agenda: Research and teaching in the 1990s. *Human Resource Management, 29,* 5-26.

Beamer, L. (1992). Learning intercultural communication competence. *The Journal of Business Communication, 29*, 285-303.

Bennett, C. (1990). *Comprehensive multicultural education: Theory and practice*. Boston, MA: Allyn and Bacon.

Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-72). Yarmouth, ME: Intercultural Press.

Berryman, P. (1984). *The religious roots of rebellion: Christians in Central American revolutions*. Maryknoll: Orbis Books.

Bhawuk, D. P. S., & Triandis, H. C. (1996). The role of culture theory in the study of culture and intercultural training. In D. Landis & R. S. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed., pp. 17-34). Thousand Oaks, CA: Sage.

Bird, A., & Dunbar, R. (1991). Getting the job done over there: Improving expatriate productivity. *National Productivity Review, 10*, 145-156.

Bird, A., Heinbuch, S., Dunbar, R., & McNulty, M. (1993). A conceptual model of the effects of area studies training programs and a preliminary investigation of the model's hypothesized relationships. *International Journal of Intercultural Relations, 17,* 415-435.

Black, J. S., & Gregersen, H. B. (1991). Antecedents to cross-cultural adjustment for expatriates in Pacific Rim assignments. *Human Relations, 44*, 497-515.

Board of Foreign Scholarships. (1987). *Forty years: The Fulbright Program 1946-1986*. Washington, DC: U.S. Information Agency.

Bodycott, P., & Walker, A. (2000). Teaching abroad: Lessons learned about inter-cultural understanding for teachers in higher education. *Teaching in Higher Education, 5,* 79-94.

Bogdan, R. C., & Biklen, S. K. (1998). *Qualitative research for education: An introduction to theory and methods* (3rd ed.). Boston, MA: Allyn and Bacon.

Bradley, G. (2000). Developing globally-competent university teachers. *Innovations in Education and Training International, 37,* 244-253.

Brooks, N. (1975). The analysis of language and familiar cultures. In R. Lafayette (Ed.), *The cultural revolution in foreign language teaching* (pp. 19-31). Lincolnwood, IL: National Textbook.

Burton, J. (Ed.). (1991). *International exchange locator: A guide to U.S. organizations, federal agencies, and congressional committees active in international educational exchange*. Washington, DC: The Liaison Group for International Educational Exchange.

Burton, J. (Ed.). (1994). *International exchange locator 1994 edition: A guide to U.S. organizations, federal agencies, and congressional committees active in international educational exchange*. Washington, DC: Alliance for International Educational and Cultural Exchange.

Camenson, B. (1998). *Opportunities in overseas careers*. Chicago: VGM Career Horizons.

Canale, M. (1983). From communicative competence to communicative language pedagogy. In J. F. Richards & R. Schmidt (Eds.), *Language and communication*. London: Longman.

Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics, 5*(3), 1-48.

Carrithers, M. (1992). *Why humans have cultures: Explaining anthropology and social diversity*. Oxford, England: Oxford University Press.

Caudron, S. (1991). Training ensures success overseas. *Personnel Journal, 70*(12), 27-30.

Chen, G. M. (1997, January). *A review of the concept of intercultural sensitivity.* Paper presented at the Pacific and Asian Communication Association, Honolulu, HI.

Cookson, P. S. (1990). International and comparative adult education. In S. B. Merriam & P. M. Cunningham (Eds.), *Handbook of adult and continuing education* (pp. 70-83). San Francisco: Jossey-Bass.

Creswell, J. W. (1998). *Qualitative inquiry and research design choosing among five traditions*. Thousand Oaks, CA: Sage.

Cui, G., & Awa, J. E. (1992). Measuring intercultural effectiveness: An integrating approach. *International Journal of Intercultural Relations, 16*, 311-328.

Cui, G., & Van Den Berg, S. (1991). Testing the construct validity of intercultural effectiveness. *International Journal of Intercultural Relations, 15*, 227-241.

Cunningham, P. M. (1991). International influences on the development of knowledge. In J. M. Peters, P. Jarvis & Associates (Eds.), *Adult education: Evolution and achievements in a developing field of study* (pp. 347-383). San Francisco: Jossey-Bass.

Curtis, D. (1995). Power to the people: rethinking community development. In N. Nelson & S. Wright (Eds.), *Power and participatory development* (pp. 115-124). London: Intermediate Technology Publications.

Cushner, K. (1998). Intercultural education from an international perspective: Commonalties and future prospects. In K. Cushner (Ed.), *International perspectives on intercultural education* (pp. 353-370). Mahwah, NJ: Lawrence Erlbaum Associates.

Cushner, K., & Brislin, R. (1996). *Intercultural interactions: A practical guide* (2nd ed.). Thousand Oaks, CA: Sage.

D'Andrade, R. G. (1992). Afterward. In R. G. D'Andrade & C. Strauss (Eds.), *Human motives and cultural models* (pp. 225-232). Cambridge, England: Cambridge University Press.

Debbink, G. (1997). Cows for *Compesinos*. In S. E. Smith & D. G. Willms (Eds.), *Nurtured by knowledge: Learning to do participatory action-research*. Ottawa, Canada: International Development Research Centre.

Diaz-Lazaro, C. M., & Cohen, B. B. (2001). Cross-cultural contact in counseling training. *Journal of Multicultural Counseling and Development, 29*, 41-56.

Dinan, J., & Garcia, Y. (1997). Participatory action research in Venezuela: 1973-1991. In R. McTaggart (Ed.), *Participatory action research: International contexts and consequences* (pp. 151-186). Albany, NY: State University of New York.

Dinges, N. (1983). Intercultural competence: Issues in theory and design. In D. Landes & R. W. Brislin (Eds.), *Handbook of intercultural training* (Vol. 1, pp. 176-202). New York: Pergamon Press.

Domsch, M., & Lichtenberger, B. (1991). Managing the global manager: Predeparture training and development for German expatriates in China and Brazil. *Journal of Management Development, 10*(7), 41-52.

Dowling, P. J., & Schuler, R. S. (1990). *International dimensions of human resource management*. Boston: PWS-Kent.

Drobnick, R. (1998). Professional training and research: The University of Southern California as a case study of internationalization. In J. N. Hawkins, C. M. Haro, M. A. Kazanjian, G. W. Mekx & D. Wiley (Eds.), *International education in the new global era: Proceedings of a national policy conference on the Higher Education Act, Title VI, and Fulbright-Hays Programs* (pp. 87-92). Los Angeles: International Studies and Overseas Programs, University of California.

Erickson, F. (1987). Transformation and school success: The politics and culture of educational achievement. *Anthropology and Education Quarterly, 18*, 335-356.

Erwin, T. D., & Coleman, P. K. (1998). The influence of intercultural experiences and second language proficiency on college students' cross-cultural adaptability. *International Education, 28*, 5-25.

Ettorre, B. (1993). A brave new world: Managing international careers. *Management Review, 82*(4), 10-15.

Faerman, S. R., & Ban, C. (1993). Trainee satisfaction and training impact: Issues in training evaluation. *Public Productivity and Management Review, 16,* 299-314.

Fals Borda, O. (1970). *Ciencia propia y colonialismo intelectual [One's own science and intellectual colonialism]*. Mexico City, Mexico: Editorial Nuestro Tiempo.

Fals Borda, O. (1979). Investigating reality in order to transform it: The Colombian experience. *Dialectical Anthropology, 1*, 33-55.

Fals Borda, O. (1987). The application of participatory action-research in Latin America. *International Sociology, 2*, 329-347.

Fals Borda, O. (1997). Participatory action research in Colombia: Some personal feelings. In R. McTaggart (Ed.), *Participatory action research: International contexts and consequences* (pp. 107-112). Albany, NY: State University of New York Press.

Ferraro, D. (1992). *Cultural anthropology: An applied perspective*. Hillsdale, NJ: Erlbaum.

Ferreira, C. & Dargent-Chamot, E. (2003). *Culture and customs of Peru*. Westport, CT: Greenwood Press.

Fink, M. (1992). Women and popular education in Latin America. In N. P. Stromquist (Ed.), *Women and education in Latin America: Knowledge, power, and change* (pp. 171-193). Boulder, CO: Lynne Rienner.

Fontaine, G. (1996). Social support and the challenges of international assignments: Implications for training. In D. Landis & R. S. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed., pp. 264-281). Thousand Oaks, CA: Sage.

Freire, P. (1970/2000). *Pedagogy of the oppressed: 30th anniversary edition* (Myra Bergman Ramos, Trans.). New York: Continuum International.

Fulkerson, J. R., & Schuler, R. S. (1992). Managing worldwide diversity at the Pepsi-Cola International. In S. E. Jackson & Associates (Eds.), *Diversity in the workplace: Human resources initiatives* (pp. 248-276). New York: Guilford.

Gardenswartz, L., & Rowe, A. (1994). *Diverse teams at work: Capitalizing on the power of diversity*. Chicago: Irwin Professional Publishing.

George, P. (1987). *University teaching across cultures*. Bangkok, Thailand: United States Information Service.

Goodenough, W. H. (1971). Culture, language, and society. *Addison-Wesley Module in Anthropology, 1*, 1-48.

Goodwin, C. D., & Nacht, M. (Eds.). (1988). *Abroad and beyond: Patterns in American overseas education*. New York: Cambridge University Press.

Greenway, E. C. (1984). *Roles and functions of adult religious educators: Case studies in three cultures.* Unpublished doctoral dissertation, Michigan State University.

Gudykunst, W. B. (1995). Anxiety/Uncertainty management (AUM) Theory: Current Status. In R. L. Wiseman (Ed.), *Intercultural communication theory* (pp. 8-58). Thousand Oaks, CA: Sage.

Gudykunst, W. B., Guzley, R. M., & Hammer, M. R. (1996). Designing intercultural training. In D. Landis & R. S. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed., pp. 61-80). Thousand Oaks, CA: Sage.

Gudykunst, W. B., & Hammer, M. R. (1983). Basic training design: Approaches to intercultural training. In D. Landis & R. W. Brislin (Eds.), *Handbook of intercultural training 1*. Elmsford, NY: Pergamon.

Gudykunst, W. B., & Kim, Y. Y. (1997). *Communicating with strangers: An approach to intercultural communication*. Bostons: McGraw Hill.

Gudykunst, W. B., Wiseman, R. L., & Hammer, M. R. (1977). Determinants of the sojourner's attitudinal satisfaction: A path model. In B. Ruben (Ed.),

Communication Yearbook I (pp. 415-425). New Brunswick, NJ: Transaction Press.

Guy, T. C. (1999a). Culturally relevant adult education: Key themes and common purposes. In T. C. Guy (Ed.), *Providing culturally relevant adult education: A challenge for the twenty-first century* (pp. 93-98). San Francisco: Jossey-Bass.

Guy, T. C. (1999b). Culture as context for adult education: The need for culturally relevant adult education. In T. C. Guy (Ed.), *Providing culturally relevant adult education: A challenge for the twenty-first century* (pp. 5-18). San Francisco: Jossey-Bass.

Hall, B. L. (1978). Breaking the monopoly of knowledge: Research methods, participation and development. In B. L. Hall & J. R. Kidd (Eds.), *Adult learning: A design for action a comprehensive international survey* (pp. 155-168). Oxford, England: Pergamon Press.

Hall, B. L. (1993). Introduction. In P. Park, M. Bryden-Miller, B. Hall & T. Jackson (Eds.), *Voices of change: Participatory research in the United States and Canada* (pp. xiii-xxii). Westport, CT: Bergin and Garvey.

Hall, B. L., & Kidd, J. R. (Eds.). (1978). *Adult learning: A design for action a comprehensive international survey*. Oxford, England: Pergamon Press.

Hall, E. T., & Hall, M. R. (1990). *Understanding cultural differences*. Yarmouth, ME: Intercultural Press.

Hammer, M. R. (1987). Behavioral dimensions of intercultural effectiveness. *International Journal of Intercultural Relations, 11*, 65-88.

Hammer, M. R. (1989). Intercultural communication competence. In M. K. Astante & W. B. Gudykunst (Eds.), *Handbook of international and intercultural communication* (pp. 247-260). Newbury Park, CA: Sage.

Hammer, M. R., Gudykunst, W. B., & Wiseman, R. L. (1978). Dimensions of intercultural effectiveness: An exploratory study. *International Journal of Intercultural Relations, 2*, 382-393.

Hammond, J. L. (1997). Popular education and the reconstruction of El Salvador. In C. A. Torres & A. Puigrros (Eds.), *Latin American education: Comparative perspectives* (pp. 349-371). Boulder, CO: Westview Press.

Hannigan, T. P. (1990). Traits, attitudes, and skills that are related to intercultural effectiveness and their implications for cross-cultural training: A review of the literature. *International Journal of Intercultural Relations, 14*, 89-111.

Harrison, J. K. (1992). Individual and combined effects of behavior modeling and the cultural assimilator in cross-cultural management training. *Journal of Applied Psychology, 77*, 952-962.

Hart, M. (2001). Transforming boundaries of power in the classroom: Learning from *La Mestiza*. In R. M. Cervero, A. L. Wilson & Associates (Eds.), *Power in practice: Adult education and the struggle for knowledge and power in society*. San Francisco: Jossey-Bass.

Hawes, F., & Kealey, D. J. (1979). *Canadians in development: An empirical study of adaptation and effectiveness on overseas assignment*. Ottawa, Canada: Canadian International Development Agency, Communication Branch.

Healy, M. F. (2001). *The insight (Vipassana) meditation transformational learning process: A phenomenological study.* Unpublished doctoral dissertation, University of Georgia, Athens, GA.

Herman, W. E., & Bailey, M. P. (1991). Recommendations for teaching overseas. *College Teaching, 39*, 117-121.

Hines, R. (2001). An overview of Title VI. In P. O'Meara, H. D. Mehlinger & R. M. Newman (Eds.), *Changing perspectives on international education* (pp. 6-10). Bloomington, IN: Indiana University Press.

Hogan, G. W., & Goodson, J. R. (1990). The key to expatriate success. *Training and Development Journal, 44*(1), 50-52.

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.

Hoopes, D. S., & Pusch, M. D. (1979). Teaching strategies: The methods and techniques of cross-cultural training. In M. D. Pusch (Ed.), *Multicultural education: A cross-cultural training approach* (pp. 104-204). Chicago: Intercultural Network.

Howard, E. M., & Weeg, C. (Eds.). (1988). *Teaching abroad* (4th ed.). New York: Institute of International Education.

Hycner, R. H. (1999). Some guidelines for the phenomenological analysis of interview data. In A. Bryman & R. G. Burgess (Eds.), *Qualitative research* (Vol. III, pp. 143-164). London: Sage.

Jacobson, W. (1996). Learning, culture, and learning culture. *Adult Education Quarterly, 47*, 15-28.

Johnstone, J. W. C., & Rivera, R. J. (1965). *Volunteers for learning: A study of the educational pursuits of adults*. Hawthorne, NY: Aldine.

Kappler, B. J. (1998). *Refining intercultural perspective-taking.* Unpublished doctoral dissertation, The University of Minnesota.

Katchen, J. E. (1988, March). *Should I learn the local language when teaching abroad?*: Paper presented at the annual meeting of the Teachers of English to Speakers of Other Languages, Chicago, IL

Kealey, D. J. (1989). A study of cross-cultural effectiveness: Theoretical issues, practical applications. *International Journal of Intercultural Relations, 13,* 387-428.

Kealey, D. J. (1990). *Cross-cultural effectiveness: A study of Canadian technical advisors overseas*. Hull, Canada: Canadian International Development Agency Briefing Centre.

Kealey, D. J., & Protheroe, D. R. (1995). *Cross-cultural collaborations: Making North-South cooperation more effective*. Canada: Canadian International Development Agency.

Kealey, D. J., & Protheroe, D. R. (1996). The effectiveness of cross-cultural training for expatriates: An assessment of the literature on the issue. *International Journal of Intercultural Relations, 20,* 141-165.

Keen, E. (1975). *A primer in phenomenological psychology*. New York: Holt, Reinhart and Winston.

Kelley, C. K., & Meyers, J. (1995). *Cross-cultural adaptability manual*. Minneapolis, MN: National Computer Systems, Inc.

Kim, Y. Y. (1978). A communication approach to acculturation processes: Korean immigrants in Chicago. *International Journal of Intercultural Relations, 2,* 197-224.

Kim, Y. Y. (1978, November). *Acculturation and patterns of interpersonal communication relationships: A study of Japanese, Mexican, and Korean communities in the Chicago area*. Paper presented at the Speech Communication Association Conference, Minneapolis, MN.

Kim, Y. Y. (1988). *Communication and cross-cultural adaptation: An integrative theory*. Philadelphia: Multilingual Matters.

Kim, Y. Y. (1989). Personal, social, and economic adaptation: Th case of 1975-1979 arrivals in Illinois. In D. Haines (Ed.), *Refugees as immigrants: Survey research on Cambodians, Laotians, and Vietnamese in America* (pp. 86-104). Totowa, NJ: Rowman & Littlefield.

Kim, Y. Y. (1995). Cross-cultural adaptation: An integrative theory. In R. L. Wiseman (Ed.), *Intercultural communication theory* (pp. 170-193). Thousand Oaks, CA: Sage.

Klineberg, O., & Hull, W. F. (1979). *At a foreign university: An international study of adaptation and coping*. New York: Praeger.

Knowles, M. (1980). *The modern practice of adult education: From pedagogy to andragogy*. New York: Cambridge Books.

Kvale, S. (1996). *Interviews: An introduction to qualitative research interviewing*. Thousand Oaks, CA: Sage.

Laabs, J. J. (1993). How Gillette grooms global talent. *Personnel Journal, 8*, 65-76.

Latin American and Caribbean Studies(2001, May 27, 2001). International Institute, University of Michigan. Available: http://www.umich.edu/~iinet/lacs/resources/centers1.htm.

Latin American studies in the United States, Canada and Mexico (1994). Pittsburgh, PA: Latin American Studies Association.

Lee, M. Y. (1997). *The role of cultural values in the interpretations of significant life experiences: A study of Chinese from Taiwan.* Unpublished doctoral dissertation, University of Georgia, Athens.

Leech, G. N. (1983). *Principles of pragmatics*. London: Longman.

Mahan, J. M., & Stachowski, L. (1990). New horizons: student teaching abroad to enrich understanding of diversity. *Action in Teacher Education, 12*(3), 13-21.

Marshall, C., & Rossman, G. B. (1994). *Designing qualitative research* (2nd ed.). Thousand Oaks, CA: Sage.

Martin, M. (1996). Issues of power in the participatory research process. In K. deKoning & M. Martin (Eds.), *Participatory research in health: Issues and experiences* (pp. 82-93). London: Zed Books.

Mathison, S. (1988). Why triangulate? *Educational Researcher, 17*(2), 13-17.

Mayer, E. (2002). *The articulated peasant: Household economies in the Andes*. Boulder, CO: Westview.

McAllister, G., & Irvine, J. J. (2000). Cross cultural competency and multicultural teacher education. *Review of Educational Research, 70*(1), 3-24.

McCaffery, J. A. (1993). Independent effectiveness and unintended outcomes of cross-cultural orientation and training. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 219-240). Yarmouth, ME: Intercultural Press.

McCaffery, J. A. (1995). The role play: A powerful but difficult training tool. In S. M. Fowler & M. G. Mumford (Eds.), *Intercultural sourcebook: Cross-cultural training methods* (pp. 17-25). Yarmouth, ME: Intercultural Press.

McGarvey, R., & Smith, S. (1994). Speaking in tongues. *Training, 1*, 113-116.

McGuire, M., & McDermott, S. (1988). Communication in assimilation, deviance, and alienation states. In Y. Y. Kim & W. B. Gudykunst (Eds.), *Cross-cultural adaptation: Current approaches* (pp. 90-105). Newbury Park, CA: Sage.

McLaren, P. (1991). Decentering culture: Postmodernism, resistance, and critical pedagogy. In N. B. Wyner (Ed.), *Current perspectives on the culture of schools* (pp. 231-257). USA: Brookline Books.

McNicoll, P. (1999). Issues in teaching participatory action research. *Journal of Social Work Education, 35*, 51-62.

McTaggart, R. (1997). Guiding principles for participatory action research. In R. McTaggart (Ed.), *Participatory action research: International contexts and consequences* (pp. 25-43). Albany, NY: State University of New York.

Meggitt, P. H. (1994). A comparative study of perceptions of overseas consulting 'effectiveness'--Australian providers and Asian and Pacific clients. *Studies in Consulting Education, 16*, 172-190.

Merriam, S. B. (1995). What can you tell from an N of 1?: Issues of validity and reliability in qualitative research. *Journal of Lifelong Learning, 4*, 51-60.

Merriam, S. B. (1998). *Qualitative research and case study application in education*. Thousand Oaks, CA: Sage.

Merriam, S. B., & Brockett, R. G. (1997). *The profession and practice adult education*. San Francisco: Jossey-Bass.

Merta, R. J., Stringham, E. M., & Ponterotto, J. G. (1988). Simulating culture shock in counselor trainees: An experiential exercise. *Journal of Counseling and Development, 66*, 242-245.

Mezirow, J. (1991). *Transformative dimensions of adult learning*. San Francisco: Jossey-Bass.

Michalowski, M. (1985). Adjustment of immigrants in Canada: Methodological possibilities and its implications. *International Migration, 25*(1), 21-39.

Mio, J. S. (1989). Experiential involvement as an adjunct to teaching cultural sensitivity. *Journal of Multicultural Counseling and Development, 17*, 38-46.

Moll, L. C., Velez-Ibanez, C., & Rivera, C. (1990). *Community knowledge and classroom practice: combining resources for literacy instruction (technical report)*. Tucson, AZ: The University of Arizona College of Education. (ERIC Document Reproduction Service No. ED 341 968).

Moore, K. A., & Ortiz, A. M. (1999). *The intercultural competence project: Site visit and focus group report*. MI: Michigan State University, Institute on the International Education of Students.

Mott, V. W. (1994). *A phenomenological inquiry into the role of intuition in reflective adult education practice.* Unpublished doctoral dissertation, University of Georgia, Athens, GA.

Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage.

Naumann, E. (1993). Organizational predictors of expatriate job satisfaction. *Journal of International Business Studies, 24*, 61-80.

Nishida, H. (1985). Japanese intercultural communication competence and cross-cultural adjustment. *International Journal of Intercultural Relations, 9*, 247-269.

Nostrand, H. L. (1974). Empathy for a second culture: Motivations and techniques. In G. A. Jarvis (Ed.), *Responding to new realities* (pp. 263-327). Skokie, IL: National Textbook.

Nuñez C., E. A., & Taylor, W. D. (1996). *Crisis and hope in Latin America: An evangelical perspective* (Rev. ed.). Pasadena, CA: William Carey Library.

Oberg, K. (1960). Culture shock: Adjustment to new cultural environments. *Practical Anthropology, 7*, 177-182.

Oksaar, E. (1986). Creativity and interactional competence in foreign language learning. In R. Freudenstein & C. V. James (Eds.), *Confidence through competence in modern language learning* (pp. 23-35). London: Centre for Informational Language Teaching and Research.

Olshtain, E. (1993). Language in Society. In A. O. Hadley (Ed.), *Research in language learning: Principles, processes, and prospects* (pp. 47-65). Lincolnwood, IL: National Textbook Company.

Ornelas, A. (1997). *Pasantias* and social participation: Participatory action-research as a way of life. In S. E. Smith & D. G. Willma (Eds.), *Nurtured by knowledge: Learning to do participatory action-research*. Ottawa, Canada: International Development Research Centre.

Ortiz, A. M. (2000). Expressing cultural identity in the learning community: Opportunities and challenges. In M. B. B. Magolda (Ed.), *Teaching to promote intellectual and personal maturity: Incorporating student's worldviews and identities into the learning process* (pp. 67-79). San Francisco: Jossey-Bass.

Paige, R. M. (1993a). On the nature of intercultural experiences and intercultural education. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 1-19). Yarmouth, ME: Intercultural Press.

Paige, R. M. (1993b). Trainer competencies for international and intercultural programs. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 169-199). Yarmouth, ME: Intercultural Press.

Paige, R. M., Jorstad, H., Siaya, L., Klein, F., & Colby, J. (January 25, 2001). *Culture learning in language education: A review of the literature*. Available: http://carla.acad.umn.edu/litreview.html.

Parker, B., & McEvoy, G. M. (1993). Initial examination of a model of intercultural adjustment. *International Journal of Intercultural Relations, 17,* 355-379.

Patton, M. Q. (1990). *Qualitative evaluation and research methods* (2nd ed.). London: Sage.

Pedersen, P. B., & Ivey, A. (1993). *Culture-centered counseling and interviewing skills*. Westport, CT: Praeger Publishers.

Peruvian education at a crossroads: Challenges and opportunities for the 21st century. (2001). Washington, DC: The World Bank.s

Peshkin, A. (1988). In search of subjectivity--one's own. *Educational Researcher, 17*(7), 17-22.

Pratt, D. D. (1992). Conceptions of teaching. *Adult Education Quarterly*, *42*, 203-220.

Pratt, D. D. (1998a). Alternative frames of understanding: Introduction to five perspective. In D. D. Pratt & Associates (Eds.), *Five perspectives on teaching in adult and higher education* (pp. 33-53). Malabar, FL: Krieger Publishing Company.

Pratt, D. D. (1998b). Indicators of commitment: Actions, intentions, and beliefs. In D. D. Pratt & Associates (Eds.), *Five perspectives on teaching in adult and higher education* (pp. 15-32). Malabar, FL: Krieger Publishing Company.

Pratt, D. D. (1998c). The Research lens: A general model of teaching. In D. D. Pratt & Associates (Eds.), *Five perspectives on teaching in adult and higher education* (pp. 3-13). Malabar, FL: Krieger Publishing Company.

Pratt, D. D. (1999). Chinese conceptions of 'effective teaching' in Hong Kong: Towards culturally sensitive evaluation of teaching. *International Journal of Lifelong Education*, *18*, 241-258.

Pratt, D. D., & Associates (Eds.). (1998). *Five perspectives on teaching in adult and higher education*. Malabar, FL: Krieger Publishing Company.

Prendes, J. C. (1989). Political radicalization and popular pastoral practices in El Salvador, 1969-1985. In S. Mainwaring & A. Wilde (Eds.), *The progressive church in Latin America* (pp. 103-148). Notre Dame: University of Notre Dame Press.

Pusch, M. D., Patico, A., Renwick, G. W., & Saltzman, C. (1981). Cross-cultural training. In G. Althen (Ed.), *Learning across cultures* (pp. 63-78). Washington, DC: National Association for Foreign Student Affairs.

Redmond, M. V., & Bunyi, J. M. (1993). The relationship of intercultural communication competence with stress and the handling of stress as reported by international students. *International Journal of Intercultural Relations, 17*, 235-254.

Richards, J. F. (1998). Overseas programs: Issues and structures. In J. N. Hawkins, C. M. Haro, M. A. Kazanjian, G. W. Merkx & D. Wiley (Eds.), *International education in the new global era: Proceedings of a national policy conference on the Higher Education Act, Title VI, and Fulbright-Hays Programs* (pp. 190-193). Los Angeles: International Studies and Overseas Programs, University of California.

Rossman, G. B., & Rallis, S. F. (1998). *Learning in the field: An introduction to qualitative research*. Thousand Oaks, CA: Sage.

Ruben, B. D. (1983). A system-theoretic view. In W. Gudykunst (Ed.), *Intercultural communication theory* (pp. 180-192). Newbury Park, CA: Sage.

Ruben, B. D., & Kealey, D. J. (1979). Behavioral assessment of communication competency and the prediction of cross-cultural adaptation. *International Journal of Intercultural Relations, 3*, 15-47.

Schönwälder, G. (2002). *Linking civil society and the state: Urban popular movement, the Left, and local government in Peru, 1980-1992*. University Park, PA: The Pennsylvania State University Press.

Scott, J. C. (1996). *Facilitating international business communication: A global perspective*. Little Rock, AR: Delta Pi Epsilon.

Sessa, V. I. (1992). Managing diversity at the Xerox Corporation: Balanced workforce goals and caucus groups. In S. E. Jackson & Associates (Eds.), *Diversity in the workplace: Human resources initiatives* (pp. 37-64). New York: Guilford.

Shachar, H., & Amir, Y. (1996). Training teachers and students for intercultural cooperation in Israel. In D. Landis & R. S. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed., pp. 400-413). Thousand Oaks, CA: Sage.

Smith, M. L. (1975). *Directory of Latin American studies programs and faculty in the United States*. Gainesville, FL: Consortium of Latin American Studies Programs.

Spradley, J. (1979). *The ethnographic interview*. New York: Holt, Rinehart & Winston.

Spradley, J., & McCurdy, D. W. (Eds.). (1990). *Conformity and conflict: Reading in cultural anthropology* (7th ed.). Glenview, IL: Scott, Foresman.

Steglitz, I. E. (1993). *Intercultural perspective-taking: The impact of study abroad.* Unpublished doctoral dissertation, The University of Minnesota.

Strangway, M. D. (1999). *The development of transformational leadership in pastors of protestant churches.* Unpublished doctoral dissertation, University of Georgia, Athens, GA.

Strauss, C. (1992). Models and motives. In R. G. D'Andrade & C. Strauss (Eds.), *Human motives and cultural models* (pp. 1-22). Cambridge, England: Cambridge University Press.

Stromquist, N. P. (1992). Feminist reflections on the politics of the Peruvian university. In N. P. Stromquist (Ed.), *Women and education in Latin America: Knowledge, power, and change* (pp. 147-167). Boulder, CO: Lynne Rienner.

Sutton, W. B., & Rankin, J. A. (1999). International Mission Board. *Annual of the Southern Baptist Convention: His tears our task,* 194-238.

Tandon, R. (1988). Social transformation and participatory research. *Convergence, 21*(2/3), 5-14.

Taylor, E. W. (1993). *A learning model of becoming interculturally competent: A transformative process.* Unpublished doctoral dissertation, University of Georgia, Athens, GA.

Taylor, E. W. (1994). Intercultural competency: A transformative learning process. *Adult Education Quarterly, 44*(3), 154-174.

Thomas, D. C., & Ravlin, E. C. (1995). Responses of employees to cultural adaptation by a foreign manager. *Journal of Applied Psychology, 80*, 133-146.

Tight, M. (1996). *Key concepts in adult education and training*. London: Routledge.

Ting-Toomey, S. (1998). Intercultural conflict competence. In T. K. N. J. N. Martin & L. A. Flores (Eds.), *Readings in cultural contexts* (pp. 401-414). Mountain View, CA: Mayfield.

Ting-Toomey, S. (1999). *Communicating across cultures*. New York: The Guilford Press.

Tirri, K., & Tirri, H. (1994, April). *Applying teacher effectiveness models in international, cross-cultural contexts: A case study.*, Paper presented at the annual meeting of the American Educational Research Association, New Orleans, LA.

Torbiorn, I. (1982). *Living abroad: Personal adjustment and personnel policy in the overseas setting*. New York: Wiley.

Torres, C. A., & Puiggros, A. (1997). Introduction: The state and public education in Latin America. In C. A. Torres & P. Adriana (Eds.), *Latin American Education: Comparative perspectives* (pp. 1-28). Boulder, CO: Westview Press.

Townsend, J. (1995). Who speaks for whom? Outsiders re-present women pioneers of the forests of Mexico. In N. Nelson & S. Wright (Eds.), *Power and participatory development* (pp. 105-104). London: Intermediate Technology Publications.

Tung, R. L. (1987). Expatriate assignments: Enhancing success and minimizing failure. *Academy of Management Executive, 1*, 117-126.

van Mannen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. New York: State University of New York.

VanBalkom, W. (1995). Cross-cultural adaptation and communication training for international educators. *International Education, 25*(1), 5-14.

Vella, J. (1994). *Learning to listen, learning to teach: The power of dialogue in educating adults*. San Francisco: Jossey-Bass.

Vella, J. (1995). *Training through dialogue: promoting effective learning and change with adults*. San Francisco: Jossey-Bass.

Vella, J., Berardinelli, P., & Burrow, J. (1998). *How do they know they know?* San Francisco: Jossey-Bass.

Victor, D. A. (1992). *International business communication*. New York: Harper Collins.

Volet, S. E., & Ang, G. (1998). Culturally mixed groups on international campuses: an opportunity for inter-cultural learning. *Higher Education Research and Development, 17*(1), 5-23.

Waler, B. A., & Hanson, W. C. (1992). Valuing differences at Digital Equipment Corporation. In S. E. Jackson & Associates (Eds.), *Diversity in the workplace: Human resources initiatives* (pp. 119-137). New York: Guilford.

Ward, C., & Kennedy, A. (1992). Locus of control, mood disturbance, and social difficulty during cross-cultural transitions. *International Journal of Intercultural Relations, 16*, 175-194.

Ward, C., & Kennedy, A. (1993). Where's the "culture" in cross-cultural transitions? *Journal of Cross-Cultural Psychology, 24*, 221-249.

Wolcott, H. F. (1999). *Ethnography: A way of seeing*. Walnut Creek, CA: Altamira.

Yook, E. L., & Albert, R. D. (1999). Perceptions of international teaching assistants: The interrelatedness of intercultural training, cognition, and emotion. *Communication Education, 48*, 1-17.

Younger, S. D. (2002). Public social sector expenditures and poverty in Peru. In C. Morrisson (Ed.), *Education and health expenditure, and development: The cases of Indonesia and Peru* (pp.83-147). Paris: Development Centre of the Organisation for Economic Co-operation and Development.

Youngman, F. (2000). *The political economy of adult education and development.* London: Zed Books.

APPENDICES

APPENDIX A

PRELIMINARY SCREENING QUESTIONS

1. Where and how long did you live in Latin America?
2. Were you at least 25 years of age or older during the experience?
3. Did your intercultural experience require you to live within the host community and shop for basic necessities in the local stores, or did you acquire your lodging and food on a embassy compound or military base?
4. Did you teach adults during your overseas assignment?
5. Did you use the host language as your primary form of communication?
6. How did you feel about the host country you lived in?
7. Did you keep any personal records of your experience, such as a diary or journal (not mandatory)?
8. Do you have photographs of your intercultural experience (not mandatory)?
9. Did you write letters to your family or friends in the United States while in the host country (not mandatory)? If so, do you have access to them?
10. Would you be willing to be interviewed in-depth about your intercultural teaching experience?
11. Would you be willing to share some of your personal documents of your intercultural teaching experience (not mandatory)?

Adapted from (Taylor, 1993).

APPENDIX B

SECONDARY SCREENING QUESTIONS

(asked at the beginning of the interview)

1. Why did you decide to live and teach overseas?
2. What was daily life like for you in the host culture? Describe some typical experiences.
3. What type of teaching experiences were you involved in?
4. Describe the kinds of personal attributes and skills you have that contributed to the experience's success.
5. Describe how do you feel about the learners in the host culture.
6. What kind of relationships did you have with host members? Do you still keep in touch with some of them?
7. How do you think the people who worked with you in the host culture felt about you?

Adapted from (Taylor, 1993).

APPENDIX C

QUESTIONS FOR FOCUSING THE INTERVIEW PROCESS

1. How would you describe your life during the first 3-6 months while living in (name of host country)?
2. Describe some of the most difficult experiences.
    a. What was your life like?
    b. What was most difficult, least difficult?
3. Think of one of your more difficult experiences while in (host country) and describe it.
    a. How were you feeling during this experience?
    b. What were your feelings for the (host country) people, culture, your own culture?
    c. Can you remember what you thought about mostly during these difficult times?
    d. When did you do most of your thinking?
    e. How did you change things, make things less difficult?
    f. What were your reasons for those decisions?
    g. Did you consciously think about doing things to make it easier or did it just happen unconsciously? If so, tell me how you thought through problems?
4. Describe an experience where your own cultural understanding was insufficient for practice as an adult educator in another cultural setting.

5. Describe how your learners viewed teaching.
6. What are some things that you did that made life easier for you while in the host country?
7. During what kind of experiences in the host culture did you think you learned the most?
8. What were you doing or what was going on during those experiences that helped with your learning?
9. When did life become easier for you while living in (name of host country)?
10. What were you doing differently now that made it easier?
11. What were your feelings about the (name of host country) people, culture during this time?
12. Were there significant others of the host culture who were influential in your learning the ways of the (name of host country) culture?
13. If so, how were they helpful?
14. How would you describe your learners?
15. How did you learn about factors, histories, or problems that might influence the learning of students?
16. How do you define your role and responsibility as an adult educator in (name of host country)/
17. Describe how the learner's perspective influenced your teaching.
18. What was your primary responsibility as an educator in (name of host country)?
19. Talk about a time when you feel that you really connected with your learners.
20. What are your reasons for selecting these incidents?

21. How did the experience in (name of host country) influence your teaching?
22. How does the context influence your teaching?
23. Summarize the steps by which you became an effective adult educator in (name of host country).

Adapted from (Taylor, 1993).

APPENDIX D

CONSENT FORM

I give my consent to participate in the research title "The Process of Becoming an Interculturally Competent Adult Educator" which is being conducted by Mr. Timothy Hixson, under the supervision of Dr. Bradley Courtenay, Department of Adult Education, telephone (706) 542-2214. I understand that this participation is completely voluntary: I can withdraw my participation at any time without penalty and can choose to have the results of the participation, to the extent that it can be identified as mine returned to me, removed from the research records or destroyed.

The purpose of this research is to understand issues that are salient to intercultural competence for adult educators in an intercultural educational experience. The project has been explained to me, and I understand the explanation that has been provided, and what my participation will involve. This participation will involve one 30-60 minute taped interview and/or observations of an educational experience that I conduct. I agree to provide any journals or teaching notes that I choose.

My identity will be kept confidential. The results of this participation will be kept confidential and will not be released in any individually identifiable form without my prior consent unless otherwise required by law. A pseudonym will be used for all data. Data will be stored in a secured place in the investigator's office and will be kept indefinitely for future educational research purposes. No risks are foreseen.

I understand that a benefit of participation in this study is that I will have an opportunity to reflect about my educational experiences in various cultural settings. Timothy Hixson will answer any further questions about the research, now or during the course of the project, and can be reached by telephone at 706-880-6061 and by e-mail at thixson@toccoafalls.edu.

Please sign both copies of this form. Keep one and return the other to the investigator.

_____

Signature of the Investigator, Date

_____

Signature of Participant, Date

Research at the University of Georgia that involves human participants is overseen by the Institutional Review Board. Questions or problems regarding your rights as a participant should be addressed to Christina A. Joseph, Ph.D., Institutional Review Board, Office of the Vice President for Research, University of Georgia, 606A Boyd Graduate Studies Research Center, Athens, Georgia 30602-7411; Telephone (706) 542-6514; E-Mail Address IRB@uga.edu.

APPENDIX E

AUDIT TRAIL

My audit trail consists of documents from the analysis of the interviews to the final analysis document of categories and properties, which combined all the participants' responses. I divided the 14 interviews into three groupings in order to be able to manage the data from the participants. Group 1 included participants from four different disciplines: missionary educator, hotel director of personnel development, music teacher, and agricultural economist. I chose four distinct educational disciplines that would demonstrate a range of responses from different educational backgrounds. Group 2 consisted of five interviews of varying lengths and including four disciplines: missionary educator, missionary psychologist, linguist, and agricultural farmer trainer. Group 3 contained the remaining five interviews representing three disciplines: missionary educator, NGO official, and linguist.

The data analysis for Group 1 contained three types of documents: interview analysis, combined analysis of the four interview analyses, and summary of the combined analysis. I analyzed Faye's interview first because I wanted to complete her analysis prior to conducting interviews in Peru. I grouped her comments in themes based upon the text of the interview. Members of my committee reviewed the analysis and suggested grouping the themes found in the data by my research questions. In subsequent analysis of the remaining 13 interviews, the research questions provided the framework for the presentation of the themes from the participant's comments.

After the first four interviews were analyzed I combined the comments from each participant by research questions into a single document and then used that document to summarize the findings. Still using the research questions for organizational structure, I labeled categories and summarized the comments of the participants in my own words. The member check with my major professor emphasized the need to use the verbatim responses of the participants to confirm appropriate placement of the responses in the summaries. Consequently, the subsequent theme summaries included the verbatim comments of the participants.

From my experience of analysis with the first group, I analyzed the interviews in Group 2 and combined the data from the interviews into one theme document, but did not summarize the data. Instead of summarizing the data from Group 1 and 2, I merged the combined themes documents from both groups to make one categories and themes document, still using the organizational structure of the research questions. At that point I noticed that the analysis was reaching a saturation point with the repetition of common themes from the nine interviews.

This categories and themes document guided my analysis of the remaining five interviews in Group 3 and I added new themes from the last five interviews. For Group 3, I followed the same sequence of analyzing each interview, but this time with the aid of the categories and themes document. I merged the individual interviews into one document based upon the categories and themes already established from the first nine interviews.

With the analysis of the last five, I incorporated the themes from Group 5 into the categories and themes document from Groups 1 and 2. My major professor and I began

the analysis of the unified categories and themes document in order to clarify the responses of the participants into what would eventually be the process of becoming an interculturally competent practitioner. After two revisions I changed the name of the document to categories and properties rather than categories and themes because themes were the clusters of meaning units of the analysis. Properties represented what would eventually be the subdivision of the categories of the process.

After the third revision of the categories and properties document, I stepped back from the data in order to summarize and identify the process and the influential factors. The first model of the process mirrored the categories and properties document that was organized by research questions and contained the four divisions of cultural learning, process (readiness, immersion, teaching and learning, and reflection), cultural norms in practice, and four factors influencing the process.

Working with committee members, the model went through two more revisions. I changed the sections in the second revision to the categories of readiness, immersion, teaching and learning, use of cultural norms in practice, and reflection, and also four influential factors. The third revision of the model contained the categories of readiness, immersion, exploration and experimentation, and reflection as well as four factors influencing the process.

My methodologist considered this third revision to depict a process that represented a logical grouping of the findings. I then revised the categories and properties document, which had been organized by research questions to reflect the process by organizing the data according to the four categories and the factors. The revision was done in this manner in order to place the verbatim comments of the participants within

the corresponding categories and properties, or the subcategories, of the process in preparation for writing up the findings.

I struggled with where to group the training and educational experiences of the participants. I originally grouped all of this type of experiences in Readiness within the property of training. The problem was that the participants had training and educational experiences both before entering Peru and during their time as adult educators in the country, yet Readiness was defined as what occurred prior to Peru.

After discussing the problem with my major professor, we decided to maintain the distinction of Readiness as events that only occurred before entering Peru. Any training and education that the participants undertook during their teaching experience in Peru was transferred to Immersion and incorporated into adopting the role of a learner (training and university studies) and communicating in the local language (language studies). This transfer also showed how the participants' immersion in the culture affected their educational experiences during the sojourn in the host culture.

After the third revision of the model, the categories remained the same and any additional changes were made to the properties to accurately describe the findings within them. For example, the four factors influencing the process were reduced to three because after writing up the findings the evidence for time involved with host people was inconclusive. Readiness contained the properties of motivation, training, and previous experience. To better identify the findings in this category the property names were changed to influence of family and friends, personal commitment, training and education, and previous intercultural experience. The term training was too broad for the findings in this property, which included nonformal, informal, and formal training. Adding the term

education identified the participants' university studies as distinct from any self-directed study and continuing education. The experiences described in the property of previous experiences occurred outside of the United States, therefore intercultural was added to designate what type of experiences.

A final revision was made to the model by changing the status of the category of Exploration and Experimentation by giving it the new designation of teaching in the host culture and converting it to a property within Immersion. This was done to clarify the relationship between the activities in Immersion and Exploration and Experimentation that were sometimes occurring simultaneously. The properties of what had previously been the category of Exploration and Experimentation were represented in the new model as sub-properties, or elements, because of their distinctive nature in explaining how interculturally competent practitioners incorporated intercultural competence into their teaching.

The audit trail explained how I collected the data and how I arrived at my findings with the various versions of the analyzed data from the interviews. At the beginning of my data analysis, the research questions guided the organization of the data from the interviews and also the summary of the categories and properties documents. With the clarification of the process of becoming an interculturally competent practitioner, the data were organized according to the categories and properties of the process, thus facilitating the process of writing down the findings.