Social Change in Central America: Exploring Peace, Justice and Community Engagement

Center for GLOBAL EDUCATION and EXPERIENCE
Welcome from Central America Staff

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April 2016

Dear Students:

Greetings from the Central America staff of the Center for Global Education and Experience (CGEE)! We are excited that you have decided to come to Guatemala, Costa Rica and Nicaragua to participate in the “Social Change in Central America: Exploring Peace, Justice and Community Engagement” program. Throughout the semester we will be exploring the dynamics of socio-economic, political, and cultural change. We will place particular emphasis on listening to the voices of people who are usually under-represented in academia and in the mainstream media. We have been busy planning the program and are looking forward to working with you.

CGEE’s educational philosophy emphasizes critical thinking for personal and social transformation. Hence, our approach is both experiential and rigorously academic. We try to create many opportunities for you to meet with Central Americans who represent different viewpoints and sectors of society. Throughout the program, we encourage you to sharpen your observation skills, as well as your critical thinking skills, and to reflect upon your emotional reactions to concrete experiences in addition to critically analyzing them and the social and economic theories which shed light upon them. The first part of the semester will provide you with an experiential basis to ground your analysis of the more theoretical components that come later in the program. Finally, we challenge you to contemplate ways in which you can act upon and apply what you learn in Central America. This approach is consistent with Paulo Freire’s philosophy of education which promotes social transformation and recognizes students and teachers as co-learners, in contrast to a more traditional “banking” philosophy of education, in which the teacher deposits knowledge into the minds of passive students without ever questioning the status quo.

We encourage you to read the entire manual and the following book before the program begins: *Understanding Central America, 2nd Edition* by John A. Booth and Thomas W. Walker (Boulder, CO: Westview Press, 1993). If time permits, you may also find it helpful to read *I, Rigoberta Menchú; An Indian Woman in Guatemala* by Rigoberta Mechú (NY: Verso, 1984), *One Day of Life/Un Día en la Vida* by Manlio Argüeta (London: Windhus, 1984), and *Upside Down: A Primer for the Looking Glass World* by Eduardo Galeano (Picador, 2001). We trust you will agree that these books provide an excellent introduction to the issues we will be studying throughout the semester. In addition, we ask that you bring a journal in which to record your experiences throughout the semester; you may wish to begin writing before you leave the United States.

Again, let us tell you how delighted we are that you will be learning with us next semester. We look forward to meeting you on August 22, 2016!

Sincerely,

Ruth Garrido                                     Fidel Xinico                                   César Acevedo
Elisa Vanegas                                    Kathy McBride                                   Mark Lester
Faculty and Staff

The Center for Global Education has staff in Guatemala, El Salvador and Nicaragua who coordinate our educational programs and, in the case of Managua, maintain the guest house and vehicles. In addition, Study Abroad Facilitator, Ruth Garrido will accompany you throughout the semester. Fidel Xinico is the Program Director for the Guatemala Program and César Acevedo is the Program Director for El Salvador who will be coordinating the program in Costa Rica. In Nicaragua, Mark Lester and Kathy McBride are the Regional Directors for Central America and the Caribbean. Elisa Vanegas is the instructor for the Political course, and Kathy McBride is the instructor for the History/Women’s Studies course. Support staff in Nicaragua includes Lourdes Tamariz, Ana Maria Canales and Marvin Guerrero.

Ruth Garrido

Ruth Magaly Garrido Gómez is a Guatemalan citizen who received a bilingual degree at the Instituto Guatemalteco Americano (IGA), and then studied business in Stow, Ohio from 1993 to 1995. After working at the Akron Music Center in administrative accounting, Ruth returned to Guatemala where she handled all programming and interpretation for North American student groups as the Associate Director for Central America Study and Service (SEMILLA) from 1996 to 1999. Ruth has also served as the co-coordinator for Sister Parish Linkage, accompanying North American Sister Parish delegations to Guatemala. Currently, Ruth has been coordinator of handicraft projects for the Sharing the Dream Organization, and worked as a Program Coordinator for CGEE in Guatemala from 2005—2009.

Fidel Xinico Tum

Fidel is a Guatemalan citizen of the Cakchiquel Maya ethnic group. He is from a small village called Chipiacul, in the Department of Chimaltenango. He studied at the Catholic High School Seminary in Sololá, and at Francisco Marroquín University in Guatemala City, where he received a B.A. in Secondary Education and Philosophy. In 1984, Fidel received a scholarship from the New Ulm Dioceses of Minnesota to study at St. Paul Seminary at the University of St. Thomas in St. Paul, Minnesota, where he graduated with a M. Div. in 1988.

Since returning to Guatemala in 1988, Fidel worked with the San Lucas Tolimán Parish as director of catechists and delegates of the word, as well as teacher and high school principal in his home village. He also worked closely with Sister Parish since its inception in Guatemala, organizing parish-to-parish linkages, and working with delegations.

Fidel joined the staff of the Center in 1993 working with the Center’s short-term travel seminars, then with semester programs. Fidel feels that this work has taught him about his own society and its problems, and he really enjoys an active exchange of ideas with U.S. citizens and people from other countries who participate in the programs. He currently lives in San Lucas Sacatepéquez, a town near Guatemala City with his wife and three children.
César Augusto Acevedo

César was born in El Salvador and as a youth participated in the Christian Base Community movement and other social movements. In 1982, due to the political repression, César and his family were forced to leave El Salvador. He lived in exile in Canada until returning to El Salvador in 1993. In Canada, he maintained close contact with the situation in El Salvador, primarily through his work with the El Salvador Ethno-cultural and Humanitarian Society and the Salvadoran Base Christian Community in Exile. Prior to working for CGEE, César was youth educator for FUNDASIDA, the Salvadoran National AIDS Foundation. His work entailed training youth promoters in HIV/AIDS issues, including transmission and ways to avoid AIDS, human sexuality, gender roles, and self-esteem. He also has worked with Sister Parish in El Salvador and with organizations in Canada working on refugee resettlement.

While in Canada, César received a Social Work Diploma from Grant MacEwan College and has worked as a social worker. He recently concluded his studies in Latin American Social Work at the Salvadoran Lutheran University and completed a thesis on the process of reinsertion of Salvadoran deportees from the United States. Currently he is doing a Masters in Political Science at the Central American University.

Mark Lester

Mark shares the position of Regional Co-Director of Central America and the Caribbean for the CGEE with Kathy McBride. In addition they share the responsibility for the Center’s program in Nicaragua. Mark began working with the Center in 1987. His responsibilities include designing educational experiences that help participants from the First World explore Third World culture and issues and understand the impact that relationship has on the lives of the local population. In addition, Mark is the representative of the Children’s Haven Foundation, part of a contract with the Center for Global Education in Managua.

In Nicaragua, Mark has also been Material Aids Coordinator for the American Friends Service Committee, and represented the Wisconsin Coordinating Committee on Nicaragua in the Central Credit Committee of CEPAD in their Nicaraguan Community Development Loan Fund. He coordinates the Sub-Committee on Neo-liberalism for the Ecumenical Committee of U.S. Church Personnel in Nicaragua.

Prior to his work with the Center, Mark was a pastor of San Dionisio Parish in San Dionisio, Matagalpa, Nicaragua for two years (1985-87). He received cross-cultural and language school training with the Maryknoll Missioners Associate Priest Program in both New York and Bolivia. He was also a parish priest and high school religion teacher in Ft. Wright, Kentucky. Mark received his B.A. in Philosophy from St. Pius X Seminary in Erlanger, Kentucky and his M.A. in Theology with a concentration in Scripture from Mt. St. Mary Seminary in Emmitsburg, Maryland.

Kathleen McBride

Kathy shares the position of Regional Co-Director of Central America and the Caribbean for the Center for Global Education with Mark Lester. In addition they share the responsibility for the Center’s program in Nicaragua. Her responsibilities include coordinating the Central America semester abroad program, oversight of regional staff and programming, designing cross-cultural educational experiences within Nicaragua for travel seminar participants and university students, as well as teaching the History/Women’s Studies course.
Prior to joining the Center for Global Education in 1988, Kathy worked with the Christian Base Communities for three years in Nicaragua. Before moving to Nicaragua in 1984, she worked for eight years in community development in a squatters’ settlement on the outskirts of the city of Caracas, Venezuela. Her primary work involved literacy training and teaching primary health care to women factory workers. Kathy has received theological and cross-cultural training in the Maryknoll Lay Mission Program. She holds a B.A. in Latin American Studies from George Mason University and Masters Degree in Education from Harvard University with a concentration in International Education.

Elisa Vanegas

Elisa serves as program coordinator and instructor in Nicaragua. She holds a Licentiate in Diplomacy and International Relations and a Master's Degree in Rural Sustainable Development from the National Autonomous University. Elisa worked for over six years (2007-2013) with cooperatives facilitating training processes that included women empowerment, lobbying and marketing strategies for farmers and their families. Subsequently she coordinated projects for promotion and awareness of Fair Trade’s principles and values through the Latin American Coordinator of Small Scale Fair Trade Farmers-CLAC. Most recently she worked for the Nicaraguan Government at the Ministry of Family Economy building marketing strategies for Small and Medium scale business.
Books/Readings

Required Reading
The only book you need to purchase ahead of time and bring with you is the required text for the REL 366 course:


All of your course materials will be provided in reading packet form once you are in Central America

Recommended Pre-Trip Reading
We encourage you to read the following book before the program begins:


You may also find it helpful to read:


General Information on Courses

Registration
You will be registered for classes based on the “Course Selection” questionnaire found in your Global Gateway account. Course syllabi may be found on the For Accepted Students webpage. All students should register for a “Traditional” grading option unless the home school will not accept a traditional grade.

Please keep a record of your course selection for your own records. Any changes to your registration must be made in writing, whether this is before or after the program starts. You are responsible for knowing what classes you signed up for, and submitting any changes in writing to the Minneapolis Office (prior to the start of the program) or the Study Abroad Facilitator (after the program begins).

Some changes in registration may be made after the program has begun. The On-Site Study Abroad Facilitator will provide drop/add forms. Deadlines for drop/adds are as follows:
• for the Spanish course (Guatemala): Friday, September 9
• for the religion course (Costa Rica): Friday, October 7
• for the political science and history/women’s studies courses (Nicaragua): Friday, November 4

No drop/adds or grading option changes will be made after designated deadlines.

Available Courses
Students may choose one of the following Spanish courses (Guatemala)
Spanish 111: Beginning Spanish I
Spanish 112: Beginning Spanish II
Spanish 206: Spanish for Health Care Professionals
Spanish 211: Intermediate Spanish I
Spanish 212: Intermediate Spanish II
Spanish 311: Conversation and Composition
Spanish 316: Conversations in Cultural Context
Spanish 335: Contemporary Latin American Women: Texts and Voices
Spanish 336: Guatemalan Civilization and Culture
Spanish 356: Latin American Literature (open only to non-Augsburg students)
Spanish 411: Advanced Conversation and Composition

All students will take the following course, which takes place in Costa Rica:
Religion 366: Latin American Liberation Theologies

Students may choose 1-2 of the following courses in Nicaragua:
History/Women’s Studies 355: Cultural Conflict and Change
Political Science 310: Citizen Participation in Policy Formulation

Spanish Instruction
This semester program is not a language immersion, but it does include four weeks of intensive language study and one week of orientation (five weeks total), and subsequent opportunities to listen to, speak, and write in Spanish.
Students will study for a total of five weeks in Guatemala. Three of the five weeks will be at Casa Xelaju Spanish School. Their Spanish immersion program with home stay is fully accredited by the Guatemalan Ministry of Education, and the college credit courses follow the cultural and linguistic proficiency guidelines of the ACTFL (American Council on The Teaching of Foreign Languages). The school and its courses have been approved by the chair of the Foreign Languages Department at Augsburg College as well. For more information about the school see their website.

During the fourth week students will continue studying Spanish in the small indigenous community of Cajola assisted by Spanish teachers from Casa Xelaju.

In terms of course selection, students should simply register for whichever course follows the last Spanish course they took, or if they are at the 300-level and above, whichever course most interests them. In the case of SPA 316, students do not need to have taken SPA 311 first; those two courses may be taken in any order.

Spanish 212, 311, 316, and 411 count toward the Spanish major or minor at Augsburg College. SPA 335 fulfills a Culture requirement for the Spanish major. If you are from another school and are majoring or minoring in Spanish, check to see which course will count toward your major or minor.

Check with your Spanish department BEFORE registering for your courses so that you make the appropriate choice in advance.

**Comments on Courses**

A full course-load is 3-4 courses, and most students take four courses. Each course is equivalent to four semester credits. If you are not registered for a particular course, it is often possible to sit in on a session or the entire course. Please consult with course facilitators in advance.

Students will note differences among the courses in the three countries. In Guatemala, the focus is on learning Spanish, adapting to Central American reality and culture, and exploring Mayan spirituality and the influence of Catholicism in Guatemala. There is a great deal of time devoted to experiencing the new surroundings and reflecting on that experience. It is expected that through their family stay experiences and other outside-the-classroom experiences in Guatemala, students will get a feel for how the average Central American family lives and the challenges they face on a daily basis, and therefore the principle motivation for movements for social change.

In Costa Rica, students examine both the theory and practice of liberation theology and observe specifically church-related social movements. The course involves a great deal of participation and observation of organized church sectors and draws from the popular education models of those sectors. In Costa Rica students are exploring how the reality of the impoverished majority has affected one social sector, the Churches, even in the formulation of theology, and how they have organized to respond to that reality.

The political science course in Nicaragua engages students in public policy debates while providing a theoretical framework for discussions of governance and citizen participation. The course aims to help students understand the interplay between global processes and local participation. The history course traces gender, class and racial conflict within different historical periods beginning with the mid-nineteenth century. Students examine the root causes of conflict and the processes of social change in Central America. While these last two courses are participatory, they involve a high level of theoretical analysis.
In their progression the courses move from the concrete to the abstract, from the life experience of a Central American family, to the response of the Churches to these conditions, to an examination of organizing in general, and the economic theories that underlie current and past attempts at economic development. Through the variety of experiences in the four courses, students exercise observation, participation, and analytical skills.

**Grading Policy**

Augsburg College uses a numerical grading system so if you choose a Traditional grading option you will receive a numerical grade on your transcript. Numerical grades are used with these definitions:

<table>
<thead>
<tr>
<th>Numerical Grade</th>
<th>Letter Equivalent</th>
<th># Points</th>
<th>Percentage</th>
<th>Augsburg Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.0</td>
<td>A</td>
<td>372-400</td>
<td>93-100%</td>
<td>Achieves highest standards of excellence</td>
</tr>
<tr>
<td>3.5</td>
<td>A-/B+</td>
<td>352-371</td>
<td>88-92%</td>
<td></td>
</tr>
<tr>
<td>3.0</td>
<td>B</td>
<td>332-351</td>
<td>83-87%</td>
<td>Achieves above basic course standards</td>
</tr>
<tr>
<td>2.5</td>
<td>B-/C+</td>
<td>312-331</td>
<td>78-82%</td>
<td>Meets basic standards for the course</td>
</tr>
<tr>
<td>2.0*</td>
<td>C</td>
<td>292-311</td>
<td>73-77%</td>
<td></td>
</tr>
<tr>
<td>1.5</td>
<td>C-/D+</td>
<td>272-291</td>
<td>68-72%</td>
<td>Performance below basic course standards</td>
</tr>
<tr>
<td>1.0</td>
<td>D</td>
<td>252-271</td>
<td>63-67%</td>
<td></td>
</tr>
<tr>
<td>0.5</td>
<td>D-</td>
<td>240-251</td>
<td>60-62%</td>
<td></td>
</tr>
<tr>
<td>0.0</td>
<td>F</td>
<td>&lt;240</td>
<td>&lt;60%</td>
<td>Unacceptable performance (no course credit)</td>
</tr>
</tbody>
</table>

*A 2.0 or higher is required for a passing grade for courses designated with the “Pass/No Credit” grade option.*

**The Point System**

Each assignment offers a certain maximum number of points to be earned corresponding to a given percentage of the total course grade. In other words, an assignment, which is worth 10% of the total course grade, will offer a maximum of 40 points. For each individual assignment, students will be given a detailed assignment description, which will break down the number of points given for the quality with which specific criteria are met. As a result, once each assignment is returned, to you, students will know exactly how many total points they have and how many more points they need to achieve the grade for which they are striving in the course.

For example, a student who is striving for a “3.0,” must achieve a minimum of 332 points, whereas someone who is striving for a “Pass” or a “2.0,” need only achieve 292 points. Many students have found that this system gives them a great amount of freedom and reduces their stress about grades, allowing them to focus more on accomplishing their learning goals. For example, depending upon the number of total points they are seeking, students may choose to omit certain assignments. (Please note that the church accompaniment project is not optional.) Students who have questions about the point system should be sure to ask the course instructor.

**Grading Philosophy**

While many students are required to take their courses for grades, we believe that grading often hinders rather than helps the learning process. As a result, we would rather spend more time focusing on the honest assessment and evaluation of student’s learning rather than on grading. What we mean by this is that we would like to create an atmosphere in which students are encouraged to reflect upon their learning styles and to honestly assess and evaluate their own academic work and academic progress, while also receiving constructive criticism from instructors and peers.
Grading Criteria

While criteria will vary slightly from assignment to assignment, most work will be graded on the following four criteria: 1.) Form (10%), 2.) Content (30%), 3.) Interpretation and Analysis (30%), and 4.) Connections (30%). The instructor considers superior work to be work which fulfills the following criteria:

1) Form (10%):
- Extremely well organized
- Articulates ideas clearly and concisely
- Correct grammar and spelling
- Legible
- Typed or handwritten on 8 ½ x 11” paper
- Accurate citation of readings and speakers (using footnotes or endnotes and bibliography)

2) Content (30%):
- Demonstrates accurate and profound knowledge of the subject
- Includes an articulate statement of your thesis and/or questions for further exploration
- Scales down information to what is most important
- Exhibits a profound understanding of the main points expressed by guest speakers and in required readings
- Employs solid logic and well-documented data
- Supports arguments with concrete examples from readings, speakers, class sessions, and other experiences

3) Interpretation and Analysis (30%):
- Presents more than just a summary of information
- Analyzes issues from different viewpoints, including views opposite one’s own
- Recognizes interrelationships among issues
- Draws upon assigned texts, class sessions and guest speakers to support own thesis
- Makes logical arguments
- Articulates complexities of the issues
- Generates critical questions not addressed fully by authors or speakers
- Applies principles and generalizations already learned to new information

4) Connections (30%):
- Demonstrates an understanding of the ways in which issues interrelate with each other
- Integrates knowledge from diverse sources, including authors and speakers
- Compares ideas of authors of required readings with each other
- Makes connections between ideas raised in required readings with those of guest speakers
- Takes new information acquired in Central America and effectively integrates it with prior knowledge and experiences
- Synthesizes and integrates information and ideas

Self-Assessment and Peer Assessments

Students will be asked to complete and hand in a self-assessment form with each assignment (except for the exam). Although the instructor makes the final determination of points, and hence grades, students are asked to honestly evaluate their own work in order to have input into the grading process and generate a constructive dialogue regarding the evaluation of specific assignments based on explicitly defined criteria. When there is a strong disagreement between a student and instructor regarding the evaluation of a particular assignment, the student should make an appointment with the instructor to discuss the disagreement.

Students will also be asked to participate in a process of peer evaluation regarding creative projects, oral presentations, and class participation.
Student Rights and Responsibilities
Students with formally diagnosed learning or physical differences have legal rights to course modifications. If you qualify, please identify yourself to the instructors so that we may assist you with your course progress.

Augsburg Honesty Policy
All students are expected to follow the Augsburg Honesty Policy, which is printed in the Appendices of this manual. Except when the assignment expressly encourages group work, it is assumed that all course work will be your own. You are not to copy the work of others. Your name on assignments will be taken as your "pledge" that you have read the honesty policy, understand it, and are following it. The first occurrence of plagiarism will result in the failure of the assignment. A student who commits plagiarism a second time will fail the course.

Late Assignments
In the case of illness, students may request an extension of the deadline for a particular assignment. Requests for extensions, however, must be made to the course instructor BEFORE the assignment is due and a new deadline must be established. Assignments turned in after the time specified on the due date or after the re-negotiated deadline (in cases of illness) will lose 1/2 grade every 48 hours until submitted. (I.E., a 4.0 quality paper turned in one day late without approval will receive a 3.5)

Portfolios
All students will be given a woven bag/portfolio in which they are encouraged to keep copies of all assignments and to which they may add additional samples of work which provide evidence of academic progress.

Revisions
Students who are unsatisfied with their work may re-write or revise assignments. They may choose either to add revised work to their portfolios in order to demonstrate academic progress or to remove the original and replace it with the revised work. All revisions must be submitted within one week of the time the original work is returned by the instructor.

Extra-Credit Assignments
Students who feel the need to try to raise their overall course grades may complete ONE extra-credit assignment worth 10 points. Extra-credit work must be given to the instructor by 6:00pm on the last day of the course.

Incomplete Grades
An incomplete grade may be given only in the case of serious emergency. To receive an incomplete grade, a student must receive permission from the course instructor; must file a form stating the reasons for the request, the work required to complete the course; the plan and date for completing the work, and comments from the instructor; and must gain the approval of the Registrar (at Augsburg and at the home school if applicable). If permission is granted, the necessary work must be completed in time to allow evaluation of the work by the course instructor and filing of a grade before the final day of the following semester. If the work is not completed by that date, the grade for the course becomes a 0.0.
Credit and Transcripts
Each course is worth four credits. Most students will take four courses for a program total of 16. Credit is granted and transcripts issued by Augsburg College.

Transcripts are sent electronically via Parchment Document Exchange (unless your school does not accept electronic transcripts).

Before the end of your semester abroad you should go to Parchment Document Exchange and create an account. (You will also be given this URL during your on-site wrap-up session while abroad.) This is all you need to do. After grades have been reported Augsburg College will access your account have your grades sent to your home school. The first transcript will be sent free of charge.

You can also use Parchment to request your own copy, if you need a one for your scholarship program, or in the future when you are applying for grad school and need a transcript. Subsequent transcript requests will be charged a fee of $7.

If your school does not accept electronic transfer of grades, please contact Margaret Anderson to receive a paper transcript request form.
Related Components of the Academic Program

Orientation
The program begins on Monday, August 22, in Guatemala City. All students must arrive on that date. The first few days of the program will be spent on orientation to the program components, to each other, and to the situation in Guatemala. On Tuesday, August 23, we will travel to Antigua where we will spend the night, and continue on to Quetzaltenango on August 24. You will find that the programming is intense and that the schedule is very full, so do your best to come into the program well rested.

Living/Learning Environment
An essential part of the semester experience will be creating an environment of respect and cooperation which contributes to our lives and learning together. This means that everyone will be expected to share a variety of group chores such as clearing or sometimes washing dishes. It also will mean engaging yourselves in a learning process that involves group discussion and group work. Students will share responsibility for organizing, attending, and facilitating community meetings in addition to group sessions where issues and challenges of the group are discussed.

Family Stays

Guatemala
For four weeks you will live with Guatemalan families. We consider the family stay a requirement for the program. It is not only a time to practice Spanish, but more importantly it is a time to experience how issues raised in the courses impact daily lives of Central American families. You will be placed in a family by the staff of the language school in consultation with our Guatemala staff. Most homes are within a 2-15 minute walk from the language school. There will be an orientation before your family stay begins and regular check-ins during the stay.

Cost Rica
Most of your stay in Costa Rica will be spent with local families. The extended family stays will be at Montes de Oca, which is the 15th Canton in the Province of San Jose, Costa Rica. This Canton covers an area of 15.16 square kilometers and has a population of 54,288. The Capital City of the Canton is San Pedro. The Canton is known for its high level of commercial development, the number of universities and other centers of higher education, and of course for its active life.

Two other visits during our time in the country will take place: one will be in La Carpio Community. This is a poor neighborhood of around 40,000 inhabitants of whom 50% are immigrants from Nicaragua and other Central American countries and the other 50% are Costa Rican. The community is located in the north part of San Jose, in an area of about 296 square kilometers. The community is surrounded by two rivers and a landfill, which receives over 700 tons of waste every single day. The other visit will be outside San Jose, in an ecological area call Longo Mai located in Punta Arena Province.

Longo Mai began in Austria, Germany, Switzerland and France back in the 1960’s. Their main idea is living together, based on self-administration and agricultural self-sufficiency. In the late 1970’s Longo Mai Europe decided to purchase land in Costa Rica in order to provide a place for Nicaraguans who were fleeing the terror of the Somoza regime. When the Sandinista revolution ended, Nicaraguans went back to their homeland. It did not take too long until Salvadoran refugees replaced the Nicaraguans. Longo Mai is now a community made of around 500 people, mostly Costa Ricans, Salvadorans and a few Europeans. An important project at Longo Mai is providing local alternative eco-tourism; it is located about three hours away from San Jose.
Nicaragua
CGEE maintains a house in Managua for its study programs which will be your home base for classes and other program activities. However, for most of the time in Nicaragua you will be living in a poor community with a family that is active in the local cultural center. In most cases there will be two students placed per family, but there may be occasions when more students are housed with one family. A family stay orientation is held within the first week of arrival in Nicaragua. A meeting with the community is held so that students can meet the other members of the community that are hosting their classmates. Regular check-ins are scheduled throughout the length of the family stay. There is also a short rural family stay (four days) at an organic coffee co-op (in Estelí) in the northern part of the country.

Suggested Activities to Help You Feel More at Home during Family Stay
- Walks: with one or more family members. Visit neighbors, go to church or to the market, get acquainted with the neighborhood.
- Homework: help the kids, and then have them help you!
- Work: many families appreciate it when you show interest and assist in their daily tasks.
- Play: with the children in the family and in the neighborhood. Play soccer, shoot marbles, teach them to juggle, fold paper toys or to play simple games.
- Photos: great conversation starters about family, school, work, etc. Families often enjoy when students bring extra photos of yourself, your family, school, etc to leave with them.
- Cook: learn to prepare traditional local dishes.

“I liked the family stay. It was hard at times, but very good for me and my Spanish. I feel much closer to (the country) and the people because of it.”

“Definitely the most important and meaningful experience of the whole program. Many relationships developed and I had opportunities to do things I wouldn’t normally have done.”

Sample Schedules
Although the days might change, the academic schedule for a week when you are in the following countries might look like the one below:

Guatemala
In Quetzaltenango there is generally five hours of one-on-one language instruction in the mornings, and speakers or visits in the afternoon. Orientation week, as well as the rural stay period, are exceptions to this.

Sample week in Guatemala:

<table>
<thead>
<tr>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
<th>Sunday</th>
</tr>
</thead>
<tbody>
<tr>
<td>AM - Spanish Course</td>
<td>AM - Spanish Course</td>
<td>AM - Spanish Course</td>
<td>AM - Spanish Course</td>
<td>AM - Spanish Course</td>
<td>Rural Stay-composed of meetings with community meetings</td>
<td>Hearing testimonies followed by visit to massacre site</td>
</tr>
<tr>
<td>PM - Visit to surrounding community</td>
<td>PM - Speaker</td>
<td>PM - Free</td>
<td>PM - Talk on Mayan Spirituality</td>
<td>PM - Rural Stay Preparation</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Evening-Group Session</td>
<td>Community Night in evening</td>
<td></td>
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</tr>
</tbody>
</table>
**Costa Rica**

Class sessions will be held at the Universidad Biblica Latino Americana (UBL), supplemented with a variety of presentations and excursions both on and off-site.

**Sample week in Costa Rica:**

<table>
<thead>
<tr>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
<th>Sunday</th>
</tr>
</thead>
<tbody>
<tr>
<td>Socio-economic tour of San Jose; debrief tour</td>
<td>Class session at the UBL</td>
<td>Class session at the UBL</td>
<td>Presentation: Liberation Theology</td>
<td>Depart for family stays</td>
<td>Visit Irazu volcano</td>
<td>Free day/Study time</td>
</tr>
<tr>
<td>Visit the National Museum of Costa Rica</td>
<td>Presentation: Costa Rica’s current situation</td>
<td>Presentation: current situation of the Catholic Church</td>
<td>12:00: Lunch</td>
<td>Visit the Basilica in Cartago</td>
<td>Free day/Study time</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Presentation: Costa Rican history</td>
<td>Group session</td>
<td>Class session at the UBL</td>
<td>Visit San Jose de Orosi Church, the Museum of Colonial Art</td>
<td>Free day/Study time</td>
<td></td>
</tr>
</tbody>
</table>

**Nicaragua**

Generally in Nicaragua students have 2-3 hour sessions in the morning and/or afternoon for the two courses (either HIS/WST or POL). Class sessions are composed of lectures, visits, speakers, and student led discussions. During the week there are also group sessions and community nights as well.

**Sample week in Nicaragua:**

<table>
<thead>
<tr>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
<th>Sunday</th>
</tr>
</thead>
<tbody>
<tr>
<td>AM POL Course - Lecture</td>
<td>POL Course - Speaker</td>
<td>AM - HIS/WST Course - Lecture</td>
<td>Rural Stay - meetings with community leaders</td>
<td>Continue Rural Stay - hearing history of community and history of cooperatives</td>
<td>Free</td>
<td>FREE</td>
</tr>
<tr>
<td>HIS/WST Course – Speaker</td>
<td>HIS/WST student led discussion</td>
<td>Visit Community Night</td>
<td></td>
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<td></td>
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<tr>
<td>Group Session</td>
<td>Group Session</td>
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</tbody>
</table>
# Tentative Calendar for Fall 2016

More detailed schedules will be handed out regularly throughout the semester. The following are tentative dates in the three countries:

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday, August 22</td>
<td>Students arrive in Guatemala</td>
</tr>
<tr>
<td><strong>Tuesday, August 23</strong></td>
<td><strong>Travel to Antigua</strong></td>
</tr>
<tr>
<td><strong>Wednesday, August 24</strong></td>
<td><strong>Travel to Quetzaltenango</strong></td>
</tr>
<tr>
<td>August 25-28</td>
<td>Continuing orientation in Quetzaltenango</td>
</tr>
<tr>
<td>August 29 – September 16</td>
<td>Language Study/Family Stay in Quetzaltenango</td>
</tr>
<tr>
<td>September 19-21</td>
<td>Rural homestay and Spanish classes in Cajola</td>
</tr>
<tr>
<td>September 22</td>
<td>Wrap up of Guatemala Experience</td>
</tr>
<tr>
<td>September 23</td>
<td>Travel and stay the night in Antigua Guatemala</td>
</tr>
<tr>
<td><strong>September 24</strong></td>
<td><strong>Fly to San Jose, Costa Rica</strong></td>
</tr>
<tr>
<td>September 26-October 21</td>
<td>Latin American Liberation Theologies (REL 366) in Costa Rica</td>
</tr>
<tr>
<td><strong>October 22-29</strong></td>
<td><strong>Fall Break!</strong></td>
</tr>
<tr>
<td><strong>October 30</strong></td>
<td><strong>Arrive in Managua, Nicaragua</strong></td>
</tr>
<tr>
<td>October 30 – December 9</td>
<td>Citizen Participation in Policy Formation (POL 310)</td>
</tr>
<tr>
<td></td>
<td>Cultural Conflict and Social Change (HIS/WST 355)</td>
</tr>
<tr>
<td>Friday, December 9</td>
<td>Last day of program</td>
</tr>
<tr>
<td><strong>Saturday, December 10</strong></td>
<td><strong>Students travel home</strong></td>
</tr>
</tbody>
</table>

**Changes in Itinerary**

The Center for Global Education reserves the right to change the group’s itinerary or arrangements if it becomes necessary or advisable to do so.
DOCUMENTATION

Passport Requirements
Be sure to obtain a passport if you do not have one. If you have one, be sure that it is valid through at least June 10, 2017. Nicaragua requires that all visitors have a passport that is valid for six months past your scheduled date of departure.

To obtain a new passport, you need the following:
• Original birth certificate with an embossed seal,
  OR
• An old U.S. passport (even if it has expired),
  OR
• A certified copy of your birth certificate with the Health Department seal of the state of birth. This can be obtained from the county clerk in the county in which you were born for a small fee. (Note: A birth registration or hospital certificate is not acceptable.)
  AND
• Valid identification, such as a driver’s license.
• Check payable to the Department of State for $110 (10 year passport) plus a $25 execution fee to the facility processing the passport application.
• Two identical passport photographs

To renew your passport, you will need:
• Your most recent passport
• Two identical passport photos
• A $110 fee, payable to the U.S. Department of State

For complete information and application forms, see http://travel.state.gov/passport/passport_1738.html

Once you receive your passport, make three copies of the photo page. Send one to the Center for Global Education in Minneapolis, and keep two to carry with you when you travel! As a further safeguard, we request that you also bring a certified copy of your birth certificate (see above) in case you need to reapply for a lost passport during the semester.

Guatemala: Entry requires only a valid passport. If Immigration officials may ask how long you plan to remain in country give the departure date of September 24.

Costa Rica: A passport and tourist card/visa are required for entry into Costa Rica. You must also have proof of onward travel to another country, and capacity of at least $100 per month while you are in the country; CGEE will take care of these things when the group travels to Costa Rica.

Nicaragua: Entry into Nicaragua requires only a passport valid until at least June 10, 2017 and purchase of a $5 tourist card. If your passport expires before this date you must request a passport renewal immediately.

2016 Presidential Election
You will undoubtedly want to make sure your vote is cast in this year’s presidential election, so review the information on the U.S. State Department’s website about Absentee Voting.
SAFETY AND SECURITY

General Recommendations

In-Country Health/Safety Orientation. Upon arrival in each country, all participants are given an extensive health and safety orientation by one of CGEE’s staff members. This orientation covers topics from drinking water and insects to how to deal with catcalls on the street, withdrawing money from ATMs and emergency response. At the end of the orientation, students are asked to read and sign a “Health and Safety Agreement” form.

Emergency Contact Cards. In each country you will be given an emergency contact document to carry with you at all times. This will include the phone numbers for the guesthouse or hotel, as well as phone numbers for CGEE staff members and emergency numbers (U.S. Embassy, hospital, etc). Phone numbers for local authorized taxi companies will also be provided.

It is very important that our staff be able to reach you in case of an emergency. Therefore, you are required to complete a Travel Information Form and give it to the CGEE staff before you travel outside the country during the duration of program.

Safes. We do NOT recommend carrying passports with you, except for the visit to the U.S. Embassy. We have a safe in our office or guesthouse where you can keep your passport and other valuables locked away during your time in Central America.

On-Call System. Every evening and weekend there is a designated “on call” staff member who carries with her/him our “on-call cell phone.” This staff member can be reached at any time of the night to assist in any urgent situation. The phone number for the “on call cell phone” is widely distributed (signs around the houses, listed on participants schedule and emergency contact cards, taught at orientation. You also have all staff’s home phone numbers in case the emergency cell phone does not work for some reason or other.

We urge all program participants to follow the following risk reduction measures:

1. Carry the telephone list at all times, so that you or your host family can reach us in case of emergency. It also provides other important contact numbers, such as radio taxis and the U.S. Embassy. Students who don’t have their own cell phone will have access to one when they go out.
2. Taxis - When taking taxis, always take radio taxis as they are much less risky than flagging taxis down off the street. RADIO TAXIS have to report to base every time they pick up and drop off passengers, whereas there is no control of taxis you flag on the street. Telephone numbers for radio taxis in each country are included on the Contacts List (see below). Do not flag down taxis on the street.
3. After dark and before sunlight, do not walk or take buses. Rather, take radio taxis when it is dark out! After calling the radio taxi to pick you up, WAIT INSIDE until the taxi arrives before going out to the street and immediately getting in the taxi. We will reimburse any radio taxi expenses related to the program, while you are obviously responsible for expenses in going out on your own when it’s not program-related. Our Nicaragua staff recommend not using public transportation at all.
4. Ask CGEE faculty and staff and other local people about the safety of places you intend to visit.
5. Avoid going to the bars and night spots unless you have consulted with CGEE personnel.
6. At the guesthouse or hotel, do not leave the front doors open and do not let people in or open the front door without first looking or asking. It would be better to let employees do that task.
7. Do not give out our addresses or phone numbers to people you meet. Get their numbers instead if you want to contact them.
8. Do not buy, sell, or use illegal drugs. If you do so, you not only put yourself and Augsburg College at risk, you will be sent home from the program. If you get caught, you will go to jail and CGEE cannot bail you out.

9. Do not associate with anyone you think may be involved in selling, buying, and/or consuming drugs. Do not go to their homes or businesses. Avoid all contact with them.

10. Do not drink to excess. Excessive drinking puts you at greater risk. While the drinking age in all three countries is 18, if you drink, be very careful about how much you drink. Recent studies have demonstrated that students abroad tend to drink far more than they do at home. For your own safety, please be the exception to that rule!

11. We do not travel after dark, roads conditions and streetlights are poor in rural areas.

12. Walking. During the day you can walk with at least one other person. Make sure that you let CGEE people know where you are going and when you are planning to comeback. Do not walk at night; if you need to leave the guesthouse or hotel you must use taxis.

13. Theft: if someone does try to forcibly take your valuables, do not resist. The potential harm to you is not worth the value of any stolen goods. Exercise caution in taking anything of value with you in public. Keep a low profile with anything of value such as electronics, cash, jewellery. We work as much as possible to minimize the risk of theft, but we can’t guarantee complete safety for any valuables, just as would be the case anywhere in the world.

Despite this long list of “DO NOTs,” please know that students, staff and faculty regularly go out to safe places and have a wonderful time! You are not going to be locked into your houses; you just need to be careful about what you do and where you go so that you can reduce risks as you make friends and explore.

GUATEMALA
Guatemala, as the most populous country in Central America, has its share of street crime like most big cities. Urban crime from pick-pocketing, to armed robbery occurs here like it does in major cities of the U.S. and around the world.

Strikes are often accompanied by street demonstrations and roadblocks, which require close monitoring and occasionally rerouting of activities. In these cases students and participants are kept abreast of such civil disturbances. CGEE staff will advise students to exercise common sense as well as specific precautions as they engage in program and personal activities.

Participants staying with host families in Quetzaltenango have their host families as an extra resource for safety and network. We advise you to follow the recommendations from your host families and the Casa Xelajú language school.

While there has been occasional petty thievery in the neighborhood, students are advised to always walk in groups, never alone or if they are going out at night to take taxis in small groups.

COSTA RICA
Costa Rica is one of the most peaceful countries in Central America. Similarly, San Jose, the capital, is considered one of the safest cities in the region. However petty crime may take place, and as with the other countries we visit, we advise the students to take the same precautions to protect themselves and their property.

NICARAGUA
Nicaragua, while considered to be the safest country in Central America is also among the poorest. Street crime ranging from pick pocketing to armed robbery does occur in Nicaragua, mostly in Managua and other urban areas, just as it does in many large cities in the U.S. and around the world. There are occasional street demonstrations, strikes and road blocks which require close monitoring and occasionally rerouting of activities. Students are kept abreast of civil disturbances and CGEE staff advise and orient students and to exercise common sense and specific precautions as they engage in program and personal activities.
Participants stay either at the CGEE guest house (which enjoys the security benefits of the presidential police, as it located one block from the President’s home), and in a poor community known as Batahola, a community that CGEE has worked with for the last twenty years. Batahola is located a five minute drive west of the CGEE guest house. It is a tightly knit community where neighbors know one another and many families participate in the Batahola Cultural Center which is the organization that hosts CGEE groups. While there has been occasional petty thievery in the neighborhood, the community is among the safer poor communities in Managua. Students are advised to always walk in groups and never alone and families often accompany students and participants in the neighborhood.

Nicaragua’s spectacular landscape includes volcanos, and occasionally there have been volcanic eruptions of ash that require a rerouting of travel. All program participants will be immediately notified of any increased risk to their safety and security.

HEALTH MATTERS

Even if you are in perfect health, the rigors of changes in climate and altitude, long hours of travel, exposure to unfamiliar bacteria, adjustment to new foods, and simply being away from normal support systems can make you susceptible to illness. It is necessary to prepare for that. Please read over this information carefully.

Insurance

Medical Insurance: As a Center for Global Education student, you will be covered by Augsburg College’s Foreign Travel Abroad insurance, underwritten by Educational and Institutional Insurance Administrators. This plan includes travel, accident and sickness coverage. See Benefits Summary and Member Card. See Global Tools through Europ Assist to create a profile, access alerts, country info, recommended providers, etc., using Group ID: C2EII ; Website Activation Code: 150424

If you do incur medical expenses, you may need to pay for the services up-front, and be reimbursed by the insurance company. If so, a claims form is available from one of your program coordinators, and should be returned to them with all receipts related to the injury/illness. Also see note below regarding payment for medical services.

Personal Property Insurance: Please note that you are responsible for the cost of replacing any personal property that is stolen or damaged. Your personal possessions may be covered by your family’s household insurance, but check to make sure (especially if you plan to bring along anything of value, such as your laptop computer). If you want additional accident or life insurance, most companies can help you with this.

Medical/Emergency Expenses

In the event that are hospitalized due to illness or injury, you will need to have a credit card (not debit card) available with at least $1,000 credit available. Hospitals in the region do not take debit cards, and may require a deposit of at least US$1,000. (If your expenses do not total that amount your credit card would be refunded.)

HIV/AIDS

Both HIV and AIDS are underreported in the region although all the ministries of health acknowledge that it is a growing concern. Students need to be aware of the increase in cases in the region and take the necessary precautions during their travels in Central America. Students should consult the Centers for Disease Control webpage (http://www.cdc.gov) for more information.
Inoculations

You should make sure that you are up to date on all of your basic inoculations (i.e. polio, diphtheria, tetanus). No other inoculations are required, but you may find it helpful to call the Centers for Disease Control (CDC) (888/232-3228 or 404/639-2572) to listen to their extensive recorded information about health risks and precautions for international travelers, or visit the CDC Webpage at http://www.cdc.gov. You should also consult with your doctor about health risks and precautions. We recommend that you consider protection against several illnesses that may be present in Central America. These include Hepatitis A and B, typhoid and malaria. Please review the Health Information at https://web.augsburg.edu/global/APA/Pages/health.pdf for more details on each of these. Consult with your doctor about any inoculation taking into account individual health condition(s).

The Centers for Disease Control recommend that travelers to Central America receive an immune globulin (IG) shot or Hepatitis A vaccine for protection against Hepatitis A. According to the CDC, travelers to Central America are at high risk for Hepatitis A, especially if travel plans include visiting rural areas and extensive travel in the countryside, frequent close contact with local persons, or eating in settings of poor sanitation.

A study has shown that many cases of travel-related Hepatitis A occur in travelers to developing countries with “standard” itineraries, accommodations, and food consumption behaviors. Hepatitis A vaccine is preferred for persons who plan to travel repeatedly or reside for long periods of time in intermediate or high-risk areas. Immune globulin is recommended for persons of all ages who desire only short-term protection. The vaccine requires a series of injections, the first of which must take place at least four weeks prior to travel, and the second at least six months after the first. The immune globulin is a single dose shot. Because it offers only short-term protection (3-5 months), it should be administered shortly prior to travel.

Dengue Fever: Dengue is present in all three countries you will visit. No vaccine is available, but travelers can reduce their risk of acquiring dengue by remaining in well-screened or air-conditioned areas when possible, wearing clothing that adequately covers the arms and legs, and applying insect repellent to both skin and clothing. The most effective repellents are those containing N,N-diethylmetatoluamide (DEET).

Malaria: Some travelers to Central America have opted to take a prophylactic medication for malaria. Consult with an international travel clinic or with your doctor about which medicines are prescribed currently. Of the places you are going, the possibility of contracting malaria would be the highest in Nicaragua. You may choose to take this prophylactic for the full semester or just the time you under the greatest risk of exposure. Prophylactic malaria medication can be very expensive and is taken daily a week before, during and after your travel so protecting yourself for the entire semester could be costly. Once again, consult with your doctor. Since no prophylactic will be 100% effective, you should come prepared to avoid mosquito bites with a repellent that includes DEET and with long pants and long-sleeved shirts to wear at dawn and dusk.

Tuberculosis: While Tuberculosis is present in Nicaragua, the CDC does not list it as a significant threat when traveling to Central America. However, exposure to the illness is not uncommon, and several students have tested positive for exposure. Doctors in Nicaragua advise that this is no cause to be alarmed, as the test indicates only exposure and does not mean that the illness has been contracted.

Typhoid: Typhoid fever is transmitted through food and water contaminated with infected human feces, and it is prevented by being careful with what you eat and drink and by proper hygiene. You can get typhoid even though you have been vaccinated though inoculation usually lessens the severity of the disease if contracted.

It is important that you consult with your doctor as soon as possible about the timing for all of the inoculations since some medications are administered months apart. For example, vaccination against Hepatitis B ideally begins six months prior to exposure; tetanus and gamma globulin should not be taken together.
Diarrhea, Cholera, Typhoid and Dysentery Prevention
You will be given more information on this once you arrive in the region, but in general, you should follow certain rules for eating and drinking:

- Drink plenty of bottled, filtered or boiled water (available at the guest houses). Bottled drinks, including soda water, are also safe. Host families have been instructed to provide bottled or boiled water.
- All meat, fish, vegetables should be well cleaned and cooked. Avoid all uncooked vegetables and fruits unless you wash and peel them yourself. If you are served uncooked fruits or vegetables, ask if they have been washed with disinfectant.
- It is not advisable to buy food or beverages from street vendors. Sidewalk cafes should have kitchens that are far off and closed to the street since street dust can contaminate food. Avoid ice unless you are sure it is made from purified water.
- Check to make sure that milk is boiled or pasteurized and that cheese is pasteurized. Brand-name ice cream is generally safe though homemade ice cream sold on the street is not.
- Wash your hands regularly especially when coming in from the street, after using the restroom, and before you eat anything.

Play it safe! You will learn to eat and drink wisely once you’re in Central America. Even exercising caution, at some point during the semester, you may have diarrhea or other intestinal problems. Some students take an antibiotic such as bactrim, a sulfa drug, or doxycycline, a form of tetracycline, to prevent diarrhea.

If symptoms occur, we encourage students to see a doctor and take antibiotics as directed, for the full cycle of treatment, unless severe side-effects occur. Hygiene and precaution remain important even if antibiotics are used. Once again consult with your physician.

You should consider bringing along some Pepto Bismol tablets and herbal teas. Also, you may want to bring acidophilus and take a tablet/capsule before eating or drinking anything. It is available in health stores in the U.S. Note: drugs such as Lomotil, Paragoric, Immodium and Kaopectate are not recommended since they can be dangerous in cases of infectious diarrheas, and they can intensify dehydration. In addition, if your doctor has given you a prescription for any antibiotics or other medication for diarrhea, be sure that you know how it should be taken and always take it as directed.

Other Health Concerns
Since so much travel will be done overland on mountainous roads and in boats, we encourage you to bring Dramamine or some equivalent if you are prone to motion sickness.

For those students who suffer from asthma, please make sure to bring all the necessary medicines with you, especially inhalers, and carry them with you at all times.
TRAVEL TO AND FROM THE PROGRAM

Your program fees do not cover your travel to and from the region. However, recommended flight packages have been arranged with STA Travel, an agency specializing in student travel. The package will include:

- U.S. gateway (Miami or Dallas) to Guatemala City. Our travel can arrange flights from your home city to/from the gateway city as well at extra cost.
- Guatemala City to San Jose, Costa Rica (CGEE will arrange/pay for travel between San Jose and Managua)
- Managua, Nicaragua to U.S. gateway

Because of the regional travel involved in the semester, we strongly recommend that all students plan to book this package. Even if you don’t book the flights to Guatemala and home from Nicaragua, you should book the Guatemala-Costa Rica flight with the travel agency so all students are on the same flight. Please contact Margaret Anderson at CGEEE immediately (612/330-1685 or anderso4@augsburg.edu) if for some reason you do not wish to do so.

If you would like to travel before or after the program, STA may be able to accommodate the deviation in dates.


When you book your travel, please be aware that travelers must have to list their complete name exactly as it is shown in an acceptable government-issued ID, their date of birth and their gender at the time of booking a flight. If travelers do not have a name that matches their ID on their airline e-ticket, they will not be able to secure a boarding pass. See TSA information at: http://www.tsa.gov/what_we_do/layers/secureflight/index.shtm.

Arrival in Guatemala City
You will be met at the airport by CGEE Staff. If you choose to travel beforehand and plan to arrive prior to August 22 you will be responsible for your own transportation, lodging and food. You may reserve a room at the guesthouse where the group will stay, but will have to make the arrangements. If you arrive early and choose to stay at this guesthouse, direct the taxi driver to:

- Casa Emaus
  26 Calle 15-56 Zona 11
  Colonia Las Charcas
  Phone: 2485 7620

If you choose to stay at the Casa Emaus you should be aware of certain security issues, such as not going out on your own, particularly in the evening.
LOCATE AND ACCOMMODATIONS

Guatemala
Guatemala is, according to one guidebook, “Central America in an exaggerated form.” It covers an area of 108,889 km (42,042 square miles). The volcanoes are the highest and the most active; the Mayan ruins are the most impressive; its population is the largest, 11,237,196; and it is home to the largest indigenous population, about 65%.

In Guatemala, the division between Maya and Spanish descent (ladino) is fairly strict and has been the source of conflict since the Conquest. While indigenous populations are concentrated in the highlands, you will see people wearing traditional indigenous clothing in the capital, Guatemala City, as well. In the highland villages, people continue practicing many Mayan traditions with regard to food, religion and family life.

Home to approximately three million people, Guatemala City sprawls across a range of flattened mountains and deep ravines. Guatemala City became the capital of Guatemala in the late 1700s after a powerful earthquake destroyed much of Antigua, the former capital. The city is divided into zones (zonas). Zona 1 is where you’ll find the Plaza Major, the National Palace, the central market.

One of Guatemala’s largest cities, but one that has maintained its provincial charm is Quetzaltenango. This city is better known as Xelajú or just Xela (Shē-la). It is located in the highland department of Quetzaltenango at about 7,500ft/2,300m and enjoys a cool climate year around. The indigenous population of Quetzaltenango is comprised predominantly of Quiché Maya.

Costa Rica
This Central American country lies between Nicaragua to the north and Panama to the south. The country is divided by a backbone of volcanoes and mountains, an extension of the Andes-Sierra Madre chain which runs along the western side of the Americas. Costa Rica has four distinct cordilleras or mountain ranges -- Guanacaste and Tilaran in the north, Central and Talamanca in the south. Costa Rica is part of the Pacific "Rim of Fire" and has seven of the isthmus’ 42 active volcanoes plus dozens of dormant or extinct cones. Earth tremors and small quakes shake the country from time to time.

Costa Rica is home to approximately 4½ million people. Almost 2/3 of the population live in the central valley, where the capital city, San Jose, is located, along with several other major cities. It has both Caribbean and Pacific coasts, lined with white and black sand beaches. It is said to be the safest and most democratic country in Central America, and famous for its biodiversity.

Compared to other Central American countries, Costa Rica had relatively few indigenous cultures, and those that existed at the time of Spanish colonization were diverse and widely scattered. As colonization continued, most fled or were killed by disease or mistreatment; those that remained tended to be integrated into the new social system, and the people are more European in descent rather than mestizo.

San Jose is Costa Rica’s largest city, and center of political, transportation and economic activity. Population is nearly three million people. The architecture of the city, namely theatres, museums and houses in the city centre, is distinctly European in influence.
Nicaragua
Nicaragua has three distinct geographic regions: the Pacific lowlands (where Managua is located), the north-central mountains and the Atlantic Coast. These regions have distinct geographic, cultural, racial, ethnic and religious zones. The population of Nicaragua is approximately five million with 90% of Nicaraguans living on the Pacific Coast and 10% living on the Atlantic Coast. According to the UN Nicaragua is the second poorest country in the hemisphere.

The population of the capital city, Managua, is estimated at 1.5 million. The city is about 70 meters above sea level and is located on the shores of Lake Managua (Xolotlán), which has been an ecological concern for many years given high levels of contamination. In 1972, a massive earthquake destroyed the downtown area, which has not been rebuilt. While millions of dollars of international aid was sent to help Nicaragua rebuild, most of that money went into the bank account of Anastasio Somoza, the president and dictator at that time. Markets, neighborhoods and businesses tend to be decentralized and located on the fringe of the city. Managua is slowly growing towards Masaya (south). Since most streets don’t have names, people describe a location in relation to landmarks. Locations are described in relation to Lake Managua (al lago) and south, east (arriba), west (abajo). This system is challenging for visitors since landmarks are not always obvious and may also refer to places which disappeared in the earthquake.

Climate/Weather
Although the actual distance you will travel from Guatemala to Costa Rica to Nicaragua is not great, you will experience a range of climates throughout the semester depending on the altitude. Average temperatures are provided below:

Guatemala City/Quetzaltenango: Both Guatemala and Quetzaltenango are at high elevations so temperatures are generally cool. The average daily temperature range in August – September is 40°F - 70°F. In both cities, mornings and evenings can be quite cold and raining. During the day it becomes warm but during the night it is cool and often even cold. A heavy sweater or coat is needed in the morning and evening and also a rain jacket. Students should note that buildings in Guatemala are not heated.

San Jose: You will be in Costa Rica during the cold season, which lasts from September to December, when the average daily high and low temperature are an average low of 80°F and high of 65°F. It is a very humid time of year, and it will likely rain three out of four days. However, it rarely rains all day. Usually the mornings are bright and sunny with showers in mid-afternoon.

Managua: In November and December, the temperature averages from 85 to 90°F. This is the start of the dry season and rain is possible but not likely. Humidity is relatively high throughout the year. For trips into the tropical zones rain gear will be needed. In the mountainous areas temperatures can range from 60-85°F.

Accommodations
While in Guatemala City and in San Jose you will stay together for a few days at guest houses or hotels. Bedrooms and bathrooms will be shared between 2-4 students. You will have most of your meals at the guesthouses with an occasional meal in a restaurant. Some speakers will join you at the guest houses, but most class sessions will be out in the community.

Guatemala
In Quetzaltenango, you will live with local families. The families are chosen by the staff of the language school with input from our Guatemala staff. The families would be considered middle class by Guatemalan standards, (which are not the same as those in the U.S.). Conditions will be simple but comfortable. Families live within easy access of the language school, all within walking distance. Each student is placed with a family.
You will have one-on-one Spanish classes at the language school for five hours every weekday for three weeks. In addition, there will be optional excursions through Casa Xelaju. The fourth week, all students will go to a rural indigenous community of Cajola. There the conditions will be simple living with an indigenous family from the Man ethnic group.

Costa Rica
For the first few days you will be staying at Biblical Latinamerican University, On Friday of the first week you will be moving in with a host family, where you will stay for the remainder of your time in Costa Rica. Classes will be held at Biblical Latinamerican University.

Nicaragua
In Nicaragua students will be living with families in an urban community. In most cases there will be two placed per family, but there may be occasions when more students are housed with one family. CGEE maintains a house in Managua for its study programs that will be your home base for classes and other program activities.

CGEE Central America Alcohol Policy
Based on our experience with semester students as well as short-term delegation students, we have in place the following alcohol policy. The reasoning for each is explained following the policy provisions.

1. **No drinking of alcohol before or during community night. Reason:** Community night is intended for community enrichment. If there are students who do not drink, allowing alcohol on community night can lead to a division between those who do and do not want to drink. We've seen an increase in students who drink excessively. Even if all members of the community do drink and are comfortable with drinking, our experience has shown us that allowing alcohol at community night generally does not contribute positively to the community enrichment goal of community night. For these reasons, we have adopted a no alcohol policy – before or during – community night.

2. **No drinking of alcohol at home-stays – with or without family.** Students may only drink with the families during times of celebration (for example, if there is a birthday party at the house, or if the student goes out with the family for dinner). **Reason:** Alcohol is a very serious problem in Central America and the U.S.; urban and rural communities in Central America suffer gravely from alcoholism, as do many U.S. college students.

3. **CGEE house alcohol policy** – students may drink at the CGEE house but they may not get drunk. When at the house, students may drink responsibly. **Reason:** Students are of age and it is legal for them to drink in Nicaragua. We wish to provide a safe space for students to drink – an option they can take if they do not want to go out for drinks and take a taxi home. However, the house is not a space to be used for excessive, harmful drinking. Also, we recognize some students have alcoholism; the “drink but don’t get drunk” policy seeks to make the house a safe space for drinking but not a space that enables alcoholism or abusive, unhealthy drinking habits.

4. **No drinking of alcohol during the day** – students may NOT drink alcohol, at CGEE or outside of CGEE, during the work-day (until 5:00pm) at the Center.
COMMUNICATION

Keeping in touch with family and friends is very important. However, since you will be moving around frequently, especially the first seven weeks of the program, communicating with them will be a bit of a challenge. E-mail is easy to access in cities, and some hotels and cafes have WiFi services. There is a plethora of internet cafes in Xela, San Jose and Managua.

Snail Mail
In general, postal service in Central America is relatively slow and very unpredictable. Allow at least 2-3 weeks for delivery of letters and slightly longer for small packages. Warning: it is often difficult to claim packages at the post office. Import taxes may be charged that are equal to value of package. In many cases, packages don’t arrive or arrive opened with some of the contents missing, so we caution you about having anything valuable sent through the mail. Also, although reliable, special courier services such as Federal Express or DHL are expensive and must be sent to a street address not a post office box. This makes it extremely difficult for students to receive their packages, requiring extra effort and money such as trips to the airport, paying import tax, or having to hire extra services for packages to be delivered to their ultimate destination. For these reasons we don’t advise using Fedex or DHL, and advise using the normal postal service.

Mailing Addresses (Regular mail only. Not for courier or special delivery services)

Guatemala: c/o Casa Xelaju
Callejon 15, D 13-02, Zona 1
Quetzaltenango, Quetzaltenango
Guatemala

Cost Rica: Universidad Biblica Latinoamericana
San Pedro de Montes de Oca, CEDROS 350 al ESTE de los Perimercados, a mano izquierda portón negro y muro terracota

We do not recommend sending mail to this address, as you will only be there for a few days at the start of the program.

Nicaragua: Centro de Educación Mundial
Apartado RP-44
Monseñor Lezcano
Managua, Nicaragua

During your time in Guatemala and Costa Rica, it will be difficult to receive snail mail since you are in each of those countries for a short time. Thus we advise you to let your family and friends know your dates in advance, so as to send letters and packages with sufficient anticipation. Mail that arrives for you after you have continued on to the next country will not be forwarded.

We suggest that you bring U.S. stamps for letters and postcards since friends of CGEE or others you may meet along the way who are traveling to the U.S. often mail items for participants, thus speeding up delivery.
Delivery Service

For courier or special delivery services such as DHL or UPS, the street addresses are:

Quetzaltenango: c/o Casa Xelaju
Callejon 15, D 13-02, Zona 1
Quetzaltenango, Quetzaltenango
Guatemala, C.A.

San Jose: Universidad Biblica Latinoamerica
San Pedro de Montes de Oca, CEDROS 350 al ESTE de los Perimercados, a mano izquierda portón negro y muro terracota

Managua: Casa Jaime Mayer
de Montoya, una c. al sur, una y media c.arriba #1405
Managua, Nicaragua, C.A.

Computers and E-Mail

If you are accustomed to having a laptop with you at all times, and don’t think you manage without one, you may want to consider bringing it with you. Students have found them to be useful for writing papers, wi-fi is available at many cafes in Xela and San Jose, and there is wireless internet service at our house in Managua as well as a computer lab (although not enough computers for every student, and they are not always reliable).

If you do decide to bring your laptop, keep in mind the risks. It will be your responsibility should damage or theft occur while traveling, and you should consider getting some kind of insurance. CGEE cannot reimburse you if your computer is lost, stolen or damaged.

Phones

Cell Phones

Students generally have not used cell phones from home in Central America in the past, as each country the program travels to has a different plan, and rates are extremely overpriced. With that in mind, you should feel free to bring your own phone, but it has been our experience that students who did bring their cell phones ended up not using them because it was too expensive for their plans.

Many students purchase inexpensive cell phones in Guatemala, Costa Rica and Nicaragua ($15-25 for the actual phone) and pre-pay minutes as they go. Many will also use Skype to call home.

In addition, students will be able to receive phone calls during family stays provided that host family has a telephone.

Guatemala

Upon arrival, students can let their families know they have arrived by internet; there is WIFI at the guesthouse. In Quetzaltenango students generally use Skype or other internet calling services to stay in touch with people at home. Often, students buy inexpensive prepaid telephones so that their family can call them easily as well. There are several public fax and e-mail offices in Quetzaltenango.

Costa Rica

As in Guatemala, students can use Skype or other internet calling services to stay in touch with people at home, or buy inexpensive prepaid telephones so that their family can call them easily as well.
Nicaragua
In Nicaragua you can receive calls at Casa Jaime Mayer (CGEE House). Again, using the internet or purchasing a cell phone and loading it with minutes locally are the most common options.

Phone Numbers
While the following dates and/or locations may change slightly before your actual arrival, we provide this information for your family members and friends. In the case of an emergency, you can be reached most easily by phone at the following numbers (direct dial from the US):

<table>
<thead>
<tr>
<th>Date Range</th>
<th>Location</th>
<th>Phone Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday, August 22</td>
<td>Casa Emaus Guest House, Guatemala City</td>
<td>011-502-2485 7620</td>
</tr>
<tr>
<td>August 23</td>
<td>Posada San Vicente Hotel, Antigua</td>
<td>011-502-7832-3311</td>
</tr>
<tr>
<td>August 24</td>
<td>Hotel Los Olivos, Quetzaltenango</td>
<td>011-502-7765-3469</td>
</tr>
<tr>
<td>August 25-September 16</td>
<td>Casa Xelaju Spanish School, Quetzaltenango</td>
<td>011-502-7761-5954</td>
</tr>
<tr>
<td>September 19-21</td>
<td>Rural Language School</td>
<td></td>
</tr>
<tr>
<td>September 22</td>
<td>Hotel Los Olivos, Quetzaltenango</td>
<td>011-502-7765-3469</td>
</tr>
<tr>
<td>September 23</td>
<td>Posada San Vicente Hotel, Antigua</td>
<td>011-502-7832-3311</td>
</tr>
<tr>
<td>September 24</td>
<td>Fly to San Jose, Costa Rica</td>
<td></td>
</tr>
<tr>
<td>September 25-October 21</td>
<td>Universidad Biblica Latinoamericana</td>
<td>During business hours: 011-506-2283-4498 or 011-506-2224-2791</td>
</tr>
<tr>
<td>October 22-29</td>
<td>Fall Break!</td>
<td></td>
</tr>
<tr>
<td>October 30-December 9</td>
<td>Casa Jaime Mayer (CGEE), Managua</td>
<td>011-505-2268-2319</td>
</tr>
</tbody>
</table>

For emergencies only our staff cell phones are available, and numbers will be provided for you once you arrive in each country.

CGEE Communication with Parents
If you indicated your consent on your Post-Acceptance Information form, we will be sending an email and electronic copy of this manual to parents, introducing the Center for Global Education, describing what the semester program is like, extending an invitation for them to visit Managua and the program, and familiarizing them with the staff to contact in Minneapolis with any questions.

Visits by Family and Friends
If your family or friends wish to visit you during the program, the best time would be during Fall Break, as your schedule during regular program weeks is very full.
TRAVEL WITHIN THE REGION

Program Travel
The group will travel together between countries. The recommended travel package will include travel from Guatemala to Costa Rica, and you will travel by bus from Costa Rica to Nicaragua. The bus ticket and entry/exit charges are covered by program fees, or included in your airfare, provided that you travel with the group. In addition, there will be times during the semester when you will take short trips away from your home base. These trips are integrated into your course work and are required components of the program. The cost of these excursions is also included in your semester fees.

Fall Break
Students are free to leave on Fall Break after 6:00pm on Friday, October 21. The last meal provided for students will dinner on Friday, October 21, after which time students assume ALL expenses for Spring Break travel, lodging and meals. If a student is unable to finance the costs during Fall Break they must contact the Study Abroad Facilitator upon arrival in Guatemala in August.

There is a variety of travel options available, including snorkeling off the coast of Honduras, further exploration of Costa Rica, or hiking the volcanoes of Nicaragua. When traveling overland on a careful budget, $30 U.S. per day is sufficient. You may want to allow extra $100 for souvenir purchases, in addition to the $300 for medical emergencies.

Student Responsibilities Regarding Additional Travel
You must inform the Program Study Abroad Facilitator and/or International Resident Assistant in writing of any personal travel plans during the semester and/or over regularly scheduled breaks. Students may not leave the program without informing the Study Abroad Facilitator and/or International Resident Assistant in writing of their itinerary, including mode of transportation, travel companions, expected return date, phone where he/she can be reached etc. It is not enough to simply tell another student in the group. In the case of a student who has left the program without informing staff adequately, parents will be notified.

Safety Concerns
Undoubtedly, many of you and your parents have concerns about traveling to this region. We want to assure you that the Center for Global Education monitors the situation in each country. The CGEE office in Minneapolis is in frequent contact with our permanent resident staff in each country, as well as others in the region. Since 1982 the Center for Global Education has led over 1,000 travel seminars for more than 12,000 participants to Central America, Mexico, the Middle East, South America, Southeast Asia, the Caribbean and the Philippines. We have therefore gained a great deal of expertise in travel to countries in the global south. We would not hesitate to cancel or to revise part of the semester schedule should something occur that made it possibly unsafe to travel there. If you or your parents are concerned, feel free to call the Center for Global Education office in Minneapolis, and we will be glad to respond to any questions or concerns.
MONEY

Your fees cover all living and travel expenses connected to the program, including all entry/exit charges between Central American countries when traveling as a group. (Any individual travel that involves border crossings will require that the student pay the entry/exit fees.) You need to cover the following: the group flight to Guatemala City and home from Managua, and Fall Break travel.

Here are our recommendations:

- You should budget $300 U.S. for possible visits to the doctor. An office call, for instance, costs about $50, and you may have to pay all medical expenses at the time of service then request reimbursement from the insurance company.
- In the event that you require hospitalization due to illness or injury, and, you will need to have a credit card (not debit card) available with at least $1,000 credit available. Hospitals in the region do not take debit cards, and may require a deposit of up to US$1,000. (If your expenses do not total that amount your credit card would be refunded.)
- The amount of personal money you will need depends on how much additional travel you do on your own, gifts you will buy, and extra social activities. Students on similar groups have spent $700 – $1,000. This amount would allow for several trips and purchase of some nice gifts. You may be surprised that some social activities are as expensive in Central America as they are in the U.S. We will meet with artisan groups, women’s economic cooperatives and repatriated communities whom you may want to support. Some past students have found it easy to feel rich and spend freely and quickly. Beware of this tendency! Your money can disappear rapidly!
- Since the banking systems in Central America are always changing, it is wise to bring a combination of cash, credit cards and an ATM card.
- You should bring about $200 in cash with you from the States. Once you arrive in Central America there are ATM’s in all three countries where you can withdraw cash in the local currency as you go along through the program.
- Bring ring small denominations – $10’s, $20’s and $50’s ($100 bills are increasingly difficult to change), since you will be exchanging money in three different countries and may not want to convert local currency back to U.S. dollars or to another Central American currency.
- Try to bring clean bills. Banks will not exchange any bills that are missing pieces, torn or with writing on it in pencil, pen or markers
- In Costa Rica and Nicaragua you can exchange U.S. currency. However, in Guatemala it is getting more and more difficult to exchange U.S. cash in the banks so we strongly recommend that you use only your debit and/or credit card to secure cash while in Guatemala.
- We strongly urge using money belts or body pouches. Obtaining money once you are in Central America is not as easy as bringing it with you, so bring enough to cover anticipated expenses.

Traveler’s Checks
You may bring travelers checks, but only for emergencies, and do not depend upon them for getting cash. In Guatemala and Costa Rica, traveler’s checks can be extremely difficult and time consuming to cash, the exchange rate will be less than if you exchanged cash or used a credit card, and there are fees for cashing them. You will not be able to use Traveler’s Checks at all in Nicaragua. If do you choose to bring traveler’s checks be sure to bring American Express checks, NOT Visa.
Credit and ATM/Debit Cards
Due to the situation with traveler’s checks, we encourage you to bring ATM/Debit cards. A Visa card or MasterCard can be used for cash advances in the local currency at Credomatic offices and some banks. Credit cards may be accepted as well in many of the nicer hotels, restaurants, and shops. ATM machines can be found in all three countries, but access to international networks is still limited. If you bring an ATM card make sure it has the PLUS and/or CIRRUS logo. Also make sure to call your credit card company/bank to let them know you will be using your card(s) abroad.

Currency and Exchange Rates

<table>
<thead>
<tr>
<th>Country</th>
<th>Currency</th>
<th>Exchange Rate (as of March 2016)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guatemala</td>
<td>Quetzal</td>
<td>7.74 to $1 U.S.</td>
</tr>
<tr>
<td>Costa Rica</td>
<td>Colon</td>
<td>533.86 to $1 U.S.</td>
</tr>
<tr>
<td>Nicaragua</td>
<td>Córdoba</td>
<td>28.24 to $1 U.S.</td>
</tr>
</tbody>
</table>

WHAT TO BRING

It is essential that you pack lightly given the nature and amount of travel during the semester. We will often have to walk several blocks to or from bus stations. As a rule, you should be able to carry all of your stuff for the semester four city blocks or up two flights of stairs without collapsing. For this reason many students find it easier to bring a travel/hiking back pack instead of a duffel or moderate-sized suitcase. You may be washing your own clothes by hand, although you can also pay for laundry services, available at most of the guest houses.

With regard to dress, neatness, cleanliness and modesty are generally part of Central American culture. For better or worse, such things as short shorts, patched clothes, unkempt hair or revealing clothes worn by foreigners give some Central Americans the impression that we are culturally insensitive, dirty, or promiscuous. Moreover, since we will spend most of our time among people living in strained economic circumstances, most students will feel more comfortable living and dressing simply but neatly. **It is also common to dress up here when going out.**

Though wearing shorts, particularly bermuda length, is common among urban Central Americans, you will not be allowed to wear them to most program visits. Feel free to bring some shorts or casual clothing to wear around the guest houses. For visits to embassies and government offices, women will need a dress or skirt/dress pants and blouse, and nice shoes (not velcro strap sandals, chacos or birkenstocks). Men should have nice pants and leather shoes (not sandals), and a dress shirt. Avoid bringing clothing that is or looks military, including anything made of camouflage.

It can get cold and rainy at times, especially in the Guatemalan highlands, so bring a few warm articles of clothing and socks. It is best, for example, to have a long-sleeve shirt, heavy sweater, and light to medium-weight jacket that you can layer. Since buildings are not heated, you may want to bring something warm to wear for sleeping. In Quetzaltenango, there are countless second-hand clothing stores where you could buy coats or sweaters that can be left as a donation rather than carrying a coat with you the entire semester.

You will also want to bring a raincoat, umbrella and rubber boots for those times when it gets rainy and muddy in Guatemala and Longo Mai in Costa Rica. Rubber boots can also be purchased once you get to Guatemala.
School supplies and U.S. brand toiletries are easy to find in Central America at reasonable prices, so don’t pack lots of big bottles. The exception to this is contact lens solution, which is expensive, so bring a good supply. Other items available at slightly higher prices than in the United States are film, batteries, and tampons. The electrical current is the same as in the U.S. and Canada, and you do not need special adapters. However, voltage can fluctuate, so if you are bringing sensitive electrical equipment (like a laptop), you will need a good quality surge protector.

If you plan to bring your laptop, please note that you will be responsible for the cost to repair or replace it, whether or not the damage is the result of your action or the action of another student, staff person, or unknown person. It is strongly recommended that you consider property insurance for any theft or damages.

**Check List**

**Essential Things to Pack**
- Passport that will not expire before June 10, 2017
- 2 good photocopies of the title/photo page of your passport
- Water bottle
- Small flashlight
- Back pack/small duffle (to pack for weekend visits)

**Clothing**
- 2-3 pairs jeans/pants (combination for warmer and cooler climates)
- 2-3 pairs shorts (for around the house and sports)
- 4-5 short sleeve shirts/tops/T shirts
- 2-3 long sleeve, warmer shirts/tops
- 2-3 skirts or dresses for women
- Nightshirt or pajama (1 pair of long pajama pants)
- Underwear (always better to pack for at least 1½ weeks)
- 6 pairs of socks
- 1 pair of tennis shoes (for exercise and hiking)
- Another pair of comfortable shoes that are a little dressier (For women: can be flat and simple and not necessarily closed toed)
- Sandals
- Flip-flops/shower shoes
- Rubber boots
- Swimsuit
- Hat/Bandana (sun protection)
- Warm hat
- Warm sweater or light jacket for layering, warm socks, coat or sweatshirt, winter hat, and scarf (weather in Quetzaltenango will be COLD)
- Rain jacket and/or umbrella
- Towel
Other useful items (optional)
- Spanish/English dictionary
- Travel alarm clock
- Camera and film
- Extra camera battery
- Money belt
- Small locks for your luggage: Though the policy says that “Airlines are not responsible for stolen articles unless luggage is locked,” it is also true that airlines will break the lock if they have to. Locks can be useful for in-country travel (public buses)-optional but recommended
- International Student ID card
- Small tape recorder and blank cassettes /digital recorder
- Notebook/book for journal writing
- U.S. postage stamps
- Visa card or Mastercard
- Insect repellent (with DEET/spray for bedbugs or fleas)
- Dramamine or some other motion-sickness medication
- Sunscreen (not optional)
- Pictures of your family/friends/school/neighborhood/work (extra copies to leave with friends you’ll make)
- Contact lens supplies
- Any medications you use (in their original containers)
- Wash-n-Dry moist towelettes or waterless hand cleansing gel (Many places won’t have restrooms with running water and washing hands is key to staying healthy)
- Water purifier tablets/drops (available at most pharmacies) (optional if plan on backpacking on your own)
- Small gift/souvenir (calendar/picture book?) from your home state to give to your family in Guatemala, Costa Rica and Nicaragua
- Ear plugs (recommended for countryside homestays)
- Laxatives
- iPod/mp3 player & headphones
- Any items for hobbies (such as pleasure reading, knitting needles, cards, balls, etc)

Note: NO SLEEPING BAG NEEDED!
GUATEMALA
APPENDICES

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Non-Discrimination Policy

Augsburg College, as affirmed in its mission, prohibits discrimination on the basis of race, color, religious belief, national or ethnic origin, age, disability, gender, sexual orientation, gender identity or expression, marital status, familial status, genetic information, status with regard to public assistance, or citizenship in its educational policies, admissions policies, employment, scholarship and loan programs, athletic and/or school-administered programs, except in those instances where there is a bona fide occupational qualification or to comply with state or federal law. Augsburg College is committed to providing reasonable accommodations to its employees and students with disabilities. (Approved by Board of Regents on January, 2012)

For further information, please contact:

Augsburg College Title IX Officer:
Lisa Stock | Director of Human Resources
Memorial Hall 19 | 612-330-1783 | stockl@augsburg.edu

Deputy Officer for Students:
Sarah Griesse | Dean of Students A
Memorial Hall, Room 118F | 612-330-1489 | griesse@augsburg.edu

Discrimination and Bias Incident Information and Reporting

Augsburg College strives to create a welcoming and inclusive environment for all students, staff, faculty, and guests. However, like any community, there are times when inappropriate, hurtful, and/or harmful incidents take place. Please let us know if you, someone you know, or a group within our campus community, has experienced bias, discrimination, and/or hostility. Augsburg College takes incidents based on race, color, religious belief, national or ethnic origin, age, disability, gender, sexual orientation, gender identity or expression, marital status, familial status, genetic information, status with regard to public assistance, or citizenship in its educational policies, admissions policies, employment, scholarship and loan programs, athletic and/or school-administered programs very seriously and is ready and willing to provide support and address bias and discrimination within our community.

Many Augsburg College offices and staff members are willing to assist you and provide support. In order to report an incident, you may call, email, or stop by an office in person. You may also ask for a referral to be directed to an appropriate support/resource area. If you are unsure of whom to contact, please contact the Human Resources Office at 612-330-1058 or hr@augsburg.edu or the office of Student Affairs at 612-330-1160.

To report discrimination or a bias-incident please use the following link to connect to our online reporting form: http://inside.augsburg.edu/studentaffairs/discrimination-and-bias-incident-reporting/

Please Note: For instances of sexual harassment and/or sexual violence, please refer to the Sexual Misconduct Policy.
Family Educational Rights and Privacy Act

The Family Educational Rights and Privacy Act of 1974 (FERPA), as amended, provides certain rights to students regarding their education records. Each year Augsburg College is required to give notice of the various rights accorded to students pursuant to FERPA. In accordance with FERPA, you are notified of the following:

**Right to inspect and review education records**

You have the right to review and inspect substantially all of your education records maintained by or at Augsburg College. The student must request to review their education records in writing with their signature. The College will respond in a reasonable time, but no later than 45 days after receiving the request.

**Right to request amendment of education records**

You have the right to seek to have corrected any parts of an education record that you believe to be inaccurate, misleading, or otherwise in violation of your right to privacy. This includes the right to a hearing to present evidence that the record should be changed if Augsburg decides not to alter your education records according to your request.

**Right to give permission for disclosure of personally identifiable information**

You have the right to be asked and to give Augsburg your permission to disclose personally identifiable information contained in your education records, except to the extent that FERPA and the regulations regarding FERPA authorize disclosure without your permission. One such exception which permits disclosure without consent is for disclosure to 12 school officials who have legitimate education interests. A school official is a person employed by the College in an administrative, supervisory, academic or research, or support staff position (including law enforcement unit personnel and health staff); person or company with whom the College has contracted (such as an attorney, auditor, or collection agent); a person serving on the board of regents, or a student serving on an official committee, such as a disciplinary or grievance committee, or assisting another school official performing his or her tasks. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility.

**Right to withhold disclosure of “directory information”**

FERPA uses the term “Directory Information” to refer to those categories of personally identifiable information that may be released for any purpose at the discretion of Augsburg College without notification of the request or disclosure to the student. Under FERPA you have the right to withhold the disclosure of the directory information listed below. Please consider very carefully the consequences of any decision by you to withhold directory information. Should you decide to inform Augsburg College not to release Directory Information, any future request for such information from persons or organizations outside of Augsburg College will be refused.
“Directory information” includes the following:
- The student’s name
- The student’s address
- The student’s telephone number
- The student’s e-mail address
- The student’s date and place of birth
- The student’s major and minor field of study
- The student’s academic class level
- The student’s enrollment status (FT/HT/LHT)
- The student’s participation in officially-recognized activities and sports
- The student’s degrees and awards received (including dates)
- The weight and height of members of athletic teams
- The student’s dates of attendance
- Previous educational agencies or institutions attended by the student
- The student’s photograph

Augsburg College will honor your request to withhold all Directory Information but cannot assume responsibility to contact you for subsequent permission to release it. Augsburg assumes no liability for honoring your instructions that such information be withheld. The Registrar’s Office must be notified in writing of your intent to withhold your Directory Information.

Right to complain to FERPA Office
You have the right to file a complaint with the Family Policy Compliance Office, US Department of Education, 400 Maryland Ave. SW, Washington, DC, 20202, concerning Augsburg’s failure to comply with FERPA.

Reporting Educational Information
Letters of reference must be requested in writing and explicitly indicate what information may be reported in the letter.
ACADEMIC HONESTY POLICY

A college is a community of learners whose relationship relies on trust. Honesty is necessary for functioning of the Augsburg College community and dishonesty is, therefore, abhorred and prohibited. One example of how trust is destroyed by a particular form of dishonesty is found in plagiarism and its effects. In its 1990 “Statement of Plagiarism,” the American Association of University Professors (AAUP) Committee B on Professional Ethics notes that one form of academic dishonesty, plagiarism, “is theft of a special kind [in which] a fraud is committed upon the audience that believes those ideas and words originated with the deceiver. Plagiarism is not limited to the academic community but has, perhaps, its most pernicious effect in that setting. It is the antithesis of the honest labor that characterizes true scholarship and without which mutual trust and respect among scholars is impossible.”

It is, of course, necessary that academic dishonesty be defined so that all concerned will know their responsibilities. The following guidelines are intended to help define academic honesty policies and describe the process involved in assuring adherence to these policies.

These policies and definitions are included in the Augsburg College Student Guide and the Augsburg College Faculty Handbook. Faculty members are encouraged to call attention to the policy in their syllabi and introductions to their courses and to note in their syllabi any specific concerns, additions, or penalties particular to their courses. Nevertheless, it remains the responsibility of students to have read and understood these definitions and policies. Students who do not understand these definitions and policies should seek assistance from their professors or the Offices of the Vice President of Academic Affairs and Dean of the College or Vice President of Student Affairs.

Section I: Definitions

1. Plagiarism

Plagiarism is probably the most common and obvious form of academic dishonesty. Plagiarism is defined in the Student’s Book of College English by Squire and Chitwood (Encino, California: Glencoe Publishing Co., 1975) as follows:

Plagiarism is the use of facts, opinions, and language taken from another writer without acknowledgment. In its most sordid form, plagiarism is outright theft or cheating; a person has another person write the paper or simply steal a magazine article or section of a book and pretend to have produced a piece of original [work]. Far more common is plagiarism in dribs and drabs; a sentence here and there, a paragraph here and there. Unfortunately, small–time theft is still theft, and small–time plagiarism is still plagiarism. For your own safety and self–respect, remember the following rules – not guidelines, rules:

A. The language in your paper [or oral presentation] must either be your own or a direct quote from the original author.
B. Changing a few words or phrases from another writer’s work is not enough to make the writing ‘your own.’ Remember Rule 1. The writing is either your own or the other person’s; there are no in–betweens.
C. Footnotes acknowledge that the fact or opinion expressed comes from another writer. If the language comes from another writer, quotation marks are necessary in addition to footnote. Other methods of indicating use of a direct quotation, such as indentation, are acceptable if they are commonly recognized.
D. A writer may not avoid a charge of plagiarism simply because the work from which material has been used is included in a citation somewhere in the writing. Each occurrence of the use of another person’s work must be cited.
2. Other Forms of Academic Dishonesty

Other forms of academic dishonesty include the following:

A. Using external assistance in the completion of course assignments and examinations unless such assistance has been specifically authorized by the instructor. Such activities as the use of “crib sheets” or “cheat sheets,” looking at another student’s answers during a test, and bringing examination books with notes or answers already written in them are forbidden. Assistance requiring authorization might include but is not limited to use of technology (e.g., a calculator), use of books or notes during an examination, using professionally prepared materials, or having another person make specific suggestions for changes and corrections on an assignment. It is, for example, acceptable for a reader to suggest that a paragraph is unclear or needs more detail; it is unacceptable to offer specific rewording or details for inclusion. It is unacceptable to permit a typist or secretary to make changes or corrections in written material as part of the process of typing. Use of official college tutors or the Writing Lab for assistance is not ruled out by this section unless specifically forbidden by the instructor.

B. Handing in material for course assignments that has been, in large part, used to meet requirements in other courses without gaining previous permission by the instructor.

C. Presenting as one’s own work what has been done wholly or in part by another person or a professional service without gaining the previous permission of the instructor. This prohibition includes but is not limited to allowing another person to conduct research or select written materials that will be used to complete an assignment, using a paper or assignment prepared by another student as an assignment in a previous course, or purchasing professionally prepared papers that may be handed in as purchased or used as the basis of a rewritten paper.

D. Failing to acknowledge that work which has not been assigned as collaborative work has been done with the inappropriate help of others. The prohibition is not intended to discourage legitimate cooperative or collaborative work. Nevertheless, legitimate collaboration must be distinguished from illegitimate collaboration. Unless the professor has instructed otherwise, it is dishonest to work with others on a single assignment that will be multiplied and turned in separately as if it were the work of each individual alone. All who cooperated on a project should be identified. Students need not be concerned about work that is assigned to be done collaboratively and follows the specific instructions of the professor.

E. Fabricating research in the completion of assignments. This prohibition includes but is not limited to entirely or partial fabricating scientific research results or inventing information or citations for use in completing assignments.

F. Interfering with the work of another student. It constitutes academic dishonesty to hinder the work of another student by stealing, destroying, changing, or otherwise interfering with their accomplishment of academic assignments. This prohibition involves but is not limited to such things as stealing or mutilating library materials or other academic resources.

G. Knowingly assisting another student to engage in academic dishonesty itself constitutes a form of academic dishonesty. Assisting in academic dishonesty includes but is not limited to such things as permitting another student to complete an assignment where such assistance is not authorized by the instructor, giving another access to a completed assignment which that student will submit as her or his own work, allowing another student to copy during an examination, and/or offering information to another student during an examination.
Section II: Sanctions and Procedures

1. At the beginning of each course, professors will spend some class time explaining any areas of the Augsburg College Academic Honesty Policy which have particular relevance to a specific application in the course. The professor will offer students the opportunity to ask questions about the application of the policy in the course, then will distribute a form for students to sign and return. The form will carry the course title and date and the following statement: “I have read and understand the policies of Augsburg College regarding academic honesty. I understand how they apply to this course, and I pledge myself to abide by the policies and work to create an atmosphere of academic integrity on the campus.”

2. Even the first occurrence of academic dishonesty by a student may result in a severe penalty, but normally a student’s previous record will be considered by the faculty member in determining the appropriate penalty. The definitions above rather than any consideration of the student’s intentions will be the determining factor in a judgment of academic dishonesty. Intention may be considered in determining the penalty.

3. A faculty member who makes a determination of academic dishonesty shall meet privately with the student involved to discuss the charge and the penalty. This meeting is intended to give the student the opportunity to understand the reason for the determination and to learn from the experience. It is also intended to give the professor the opportunity to gain information that may be useful in understanding the student’s behavior and in deciding upon the penalty. In the event that such behavior occurs after the completion of classes (e.g., a term paper handed in near the end of classes), the professor may notify the student in writing.

4. Penalties imposed by the professor may include a “zero” or failing grade on the assignment or examination which involved the dishonesty, other academic penalties as outlined in the syllabus for the course or other statement of policies distributed by the professor, forced withdrawal from the course, or failure in the course.

5. The faculty member shall inform the Vice President of Academic Affairs and Dean of the College in writing of a determination of academic dishonesty. This report shall include the name of the student involved; a brief description of the event, including supporting documentation, such as a research paper with plagiarized passages; and a description of the penalty. This material will be kept on file in the Dean’s Office under the student’s name. Faculty members, in the process of determining a penalty for an occurrence of academic dishonesty, should contact the Dean’s Office for information on previous occurrences.

6. A single serious infringement of academic honesty or recurrent incidents of dishonesty may result in temporary or permanent dismissal from the College or withholding of the degree. Such penalties will be determined by the Vice President of Academic Affairs and Dean of the College in consultation with the faculty member(s) involved and the Vice President of Student Affairs.

Section III: Appeals

A student who thinks that a determination of academic dishonesty has been made incorrectly or that a penalty has been too severe may appeal the decision or the penalty through the regular grievance process described below.

Approved by: Executive Committee of the Board of Regents July 20, 1992 Updated by Augsburg College Faculty, May 1993.
GRIEVANCE PROCEDURE

Part I — Introduction

Preface
Augsburg College is committed to a policy of treating fairly all members of the College community in regard to their personal and professional concerns. However, times do occur in which students think they have been mistreated. This procedure is provided in order to ensure that students are aware of the way in which their problems with faculty members can be resolved informally and to provide a more formal conciliation process when needed. Each student must be given adequate opportunity to bring problems to the attention of the faculty with the assurance that each will be given fair treatment. The faculty member must be fully informed of the allegations and given an opportunity to respond to them in a fair and reasonable manner.

Definition of Grievance
A grievance is defined as dissatisfaction occurring when a student believes that any conduct or condition affecting her/him is unjust or inequitable, or creates unnecessary hardship. Such grievances include, but are not limited to a violation, misinterpretation, or inequitable application of an academic rule, regulation, or policy of the College or prejudicial, capricious, or manifestly unjust academic evaluation. Concerns about the following College policies and procedures should not be addressed using the Grievance Procedure: the Sexual Harassment Policy, the Sexual Violence Policy, Discipline Process, and Academic or Financial Petitions.

Time Limits for Filing a Grievance
Typically time limits will include only business days (M-F) for the program in which the student was enrolled. Augsburg breaks and holidays are not included and the time limits may be extended in the summer months.

Part II - Informal Process
It is always the student’s responsibility to know these procedures and timelines and to follow them.

Any time a student feels that she/he has been mistreated by a faculty member, the student should contact the faculty member to discuss the problem and attempt to resolve it.

If a student wishes to file a grievance, based on the definition above, they should notify the Office of Academic Affairs of the grievance using the Grievance Notification Form and follow the Informal Grievance process outlined on the form. This notification allows the Office of Academic Affairs to track Informal Grievances and to analyze them for patterns.

Informal Grievance Process
A. The student should contact the faculty member to discuss the problem and attempt to resolve it. Rarely, the student prefers not to discuss the grievance directly with the faculty member, and those students should contact the department chair.
B. If no mutually satisfactory solution can be reached with the faculty member the student should discuss the problem with the department chair, for the department in which the faculty member resides, and attempt resolution of the problem.
C. If the problem cannot be resolved in discussions with the faculty member or department chairperson, or if the faculty member and the department chairperson are the same individual, the student may file a formal grievance with the Office of Academic Affairs by completing the Formal Grievance Form (See Part III).
D. Time Limits: The student must complete and submit the Informal Grievance form to the Office of Academic Affairs within 15 business days of the conduct giving rise to the grievance. If the grievance involves a grade appeal, the student must complete and submit the Informal Grievance form within 30 business days from the last published finals date for the relevant term.

E. Extensions: In unusual circumstances, the time limit may be extended by the Assistant Vice President of Academic Affairs. A grievance or respondent must submit a written request for such extension before the end of the time limit. If the Assistant Vice President of Academic Affairs thinks the extension is warranted, the Dean will notify all concerned persons in writing.

F. Records: If the grievance has been resolved, either by agreement or by expiration of the time limits, a copy of the informal grievance form and statements of the resolution will be kept by the Office of Academic Affairs for one year. Neither a copy of nor any reference to the grievance will be placed in the personnel file of the respondent.

Part III - Formal Process

If a student has a grievance with a faculty member that has not been resolved through the Informal Grievance process described in Part II of this document, the student may then seek resolution through the following procedures.

A. The student must have filed a Grievance Notification Form and have completed the Informal Grievance process.

B. If the student wishes to file a Formal Grievance, they need to complete and submit a Formal Grievance form to the Office of Academic Affairs within 5 business days of completing the Informal Grievance process.

C. The Assistant Vice President will appoint a faculty mediator within 5 business days to review the grievance and interview the student and faculty member. The faculty mediator has 10 business days to complete their evaluation of the grievance.

If a resolution is not achieved through the faculty mediator, the Assistant Vice President will engage a faculty committee to conduct a grievance hearing.
Sexual Misconduct Policy & Reporting Procedures and Protocols

I. SEXUAL MISCONDUCT POLICY
   A. Statement of Commitment
   B. Scope – To whom the Policy Applies
   C. Notice of Nondiscrimination
   D. Non-retaliation Policy
   E. Definitions
   F. Consent and Consensual Relationships
   G. Title IX Coordinator and Deputy Coordinators
   H. Assistance and Resources
   I. Educational Programming

II. REPORTING PROCEDURES AND PROTOCOLS
   A. When Sexual Misconduct Occurs
      A. Options of Whom to Tell
      B. Interim and Protective Measures
      C. Student Complaint and Investigation Process
      D. Employee Complaint and Investigation Process
      E. Sanctions that may be Imposed
      F. College Reporting Requirement

I. SEXUAL MISCONDUCT POLICY
   A. COMMITMENT TO ADDRESSING AND PREVENTING SEXUAL MISCONDUCT
      Augsburg College strives to maintain a college community free of sexual misconduct and is committed
to addressing sexual misconduct. The College works to create and maintain a positive learning, working,
and living environment in which community members are aware of and respect the rights of others
and in which community members take responsibility for their actions. To that end, the College pro-
hibits sexual misconduct and will take steps to prevent its recurrence and to correct its effects.

   B. SCOPE OF THE SEXUAL MISCONDUCT POLICY
      Augsburg College will respond to and investigate sexual misconduct complaints occurring in the con-
text of our educational and organizational programs, activities, and relationships including those that
occur on and off campus. In addressing sexual misconduct complaints, Augsburg College will comply
with applicable Federal and State laws.

      A list of prohibited acts is contained in the Definitions section of this policy.
      Augsburg College will investigate any claims and allegations involving sexual misconduct brought for-
ward by a Complainant. The College will follow the wishes of the Complainant unless there is immedi-
ate danger to the Complainant or the community at large. Complainants may be students, employees,
guests, and/or third parties.

      Anyone who becomes aware of any sexual misconduct should report it. Student reports should be
made to the Dean of Students or Department of Public Safety. All other reports should be made to the
Office of Human Resources or Department of Public Safety.
C. NOTICE OF NON-DISCRIMINATION

Augsburg College, as affirmed in its mission, prohibits discrimination on the basis of race, color, religious belief, national or ethnic origin, age, disability, gender, sexual orientation, gender identity or expression, marital status, familial status, genetic information, status with regard to public assistance, or citizenship in its educational policies, admissions policies, employment, scholarship and loan programs, athletic and/or school-administered programs, except in those instances where there is a bona fide occupational qualification or to comply with state or federal law. Augsburg College is committed to providing reasonable accommodations to its employees and students with disabilities.

(Approved by Board of Regents on January, 2012)

For further information, please contact the College’s Title IX Officer who is the Director of Human Resources located on the ground floor of Memorial Hall in room 19, at telephone number 612-330-1783, or garvey@augsburg.edu. More information about the Title IX officer is in Section II (A).

D. NON-RETALIATION POLICY

Retaliation is any adverse action taken against a person for reporting, filing a complaint, or supporting someone else’s complaint. Students and employees may use the complaint process without fear of retaliation from others against whom a complaint may be lodged. Retaliation against any member of the community for good faith participation in the complaint and investigation process is a violation of College policy. Retaliation will not be tolerated and will be subject to College disciplinary procedures up to and including expulsion of a student from the College, dismissal from employment, and/or prohibition from entering the College’s campus(es). Students should report retaliation to the Dean of Students or Department of Public Safety. All other reports should be made to Human Resources or Department of Public Safety.

E. DEFINITIONS

1. Applicable Terms Used in the Policy
   a. Complainant: A person who alleges that sexual misconduct prohibited by this policy has been committed against them or against another individual.
   b. Respondent: A person who is alleged to have engaged in one or more acts of sexual misconduct prohibited by this policy.

2. Prohibited Sexual Misconduct

   Sexual misconduct is an umbrella term that includes, but is not limited to, dating violence, domestic violence, sex-based discrimination, sexual assault, sexual harassment, sexual violence, stalking, and/or other prohibited sexual misconduct. The College understands that definitions may overlap and will examine individual incidents where sexual misconduct is alleged.

   Sexual misconduct may take many forms and is defined by Federal and state laws, and College community standards. Below are specific definitions used by the College.

   a. Dating Violence
      
      Dating violence refers to violence committed by a person who is, or who has been, in a social relationship of a romantic or intimate nature with the Complainant.

      The existence of the relationship is based on: (1) the length of the relationship; (2) the type of relationship; and (3) the frequency of interaction between the persons involved in the relationship.
b. **Domestic Violence**

Domestic violence may also be known as domestic abuse, intimate partner violence, domestic assault, spousal abuse, etc. Domestic violence occurs within different-sex relationships as well as same-sex relationships, between intimate partners who are married, divorced, living together, dating, or who were previously in a relationship. Anyone can be a perpetrator or victim/survivor. It is important to note that “[d]omestic violence not only affects those who are abused, but also has a substantial effect on family members, friends, co-workers, other witnesses, and the community at large” (OVW, 2008).

Generally, domestic violence involves a pattern of coercive, dominant, or isolating behavior that is used by one person to gain power and control over another. It may include:

- Physical and sexual violence including pushing, shoving, slapping, punching, restraining, forced sexual activities, sexual abuse, pressure to have sex, rape, use of weapons, threats and coercion, etc.
- Physical intimidation
- Emotional and verbal abuse including name-calling, yelling, undermining the person’s self-esteem, humiliating the victim
- Isolating the person from family or friends
- Blaming the abuse on the person
- Threatening harm to a person, to pets, or to others
- Economic abuse including making the person economically dependent on the perpetrator
- Controlling the person’s actions including preventing the person from going to work or school, preventing the person from visiting people, preventing the person from going out alone, etc.

In Minnesota, domestic violence occurs when a family/household member physically harms, injures, or assaults someone; inflicts fear of imminent physical harm, injury, or assault; makes terrorist threats; commits criminal sexual conduct; or interferes with a 911 call.

c. **Gender-Based Discrimination**

Sex-Based Discrimination refers to sexual harassment, sexual violence, differential treatment, and gender-based harassment because of a person’s perceived sex. This occurs because someone is or is perceived to be male, female, lesbian, gay, bisexual, transgender, or because of their gender identity or gender expression. This discrimination may include treating someone less favorably because that person does not conform with perceived gender-stereotypes.

d. **Sexual Assault**

Sexual assault refers to both forcible sex offenses and non-forcible sex offenses.

Forcible sex offenses include any sexual act directed at another person that is forcible and/or against that person’s will. Force includes physical force, violence, threat, intimidation, or coercion. This also includes situations where the other person is incapable of giving consent regardless of whether the act was forcible or against the person’s will. A person may be incapable of giving consent due to the person’s temporary or permanent mental or physical incapacity or because of the person’s youth or minor status. Furthermore, a forcible sex offense includes the forcing or otherwise requiring another person to perform one of the acts listed below, using objects, or fondling someone against the person’s will.
• Forcible Rape – forcible carnal knowledge of a person
• Forcible Sodomy – forcible oral or anal sexual intercourse
• Sexual Assault with an Object – forcible use of an object or instrument to unlawfully penetrate – however slightly – the genital or anal opening of the body of another person
• Forcible fondling – the touching of the private body parts of another person for the purpose of sexual gratification

Non-forcible sex offenses include unlawful, non-forcible sexual intercourse. This includes:
• Incest (sexual intercourse between persons who are related to each other within the degrees wherein marriage is prohibited by law)
• Statutory Rape (intercourse with a person who is under the statutory age of consent).

Sexual abuse is a term commonly used when discussing sexual assault, and refers to a series of repeated acts.

e. Sexual Harassment
Sexual harassment is harassing someone because of that person’s perceived gender. It includes but is not limited to unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature when:
• submission to such conduct is made either explicitly or implicitly as a term or condition of an academic status/decision or an individual’s employment; or
• submission to or rejection of such conduct by an individual is used as the basis for academic and/or employment decisions affecting such individuals; or
• such conduct has the purpose or effect of unreasonably interfering with an individual’s academic or work performance or creating an intimidating, hostile, or offensive environment.

Harassment does not have to be of a sexual nature; however, unwelcome conduct may include offensive remarks about a person’s perceived gender. For example, it is inappropriate to harass a woman by making offensive comments about women in general.

Hostile Environment Caused by Sexual Harassment
A hostile environment caused by sexual harassment refers to situation where a person is subject to a pattern of exposure to unwanted sexual behavior from another person(s). Examples of a hostile environment include:
• posting pictures of pornography
• consistently telling sexual jokes or stories where it can be overheard by others
• tolerating people who make sexually suggestive remarks about people within ear shot of others
• allowing others to persist in unwanted attention
• allowing the use of derogatory terms with a sexual connotation
• allowing frequent physical contact, even when not sexual.

Recognizing Sexual Harassment
A person commits sexual harassment when they:
• subject a subordinate or student to unwanted sexual attention, or
• attempt to coerce a co-worker or student into a sexual relationship, or
• threaten to punish a subordinate or student for refusal to comply with sexual demands, or
• make sexual favors conditions of participation in a class or work environment, or
• indicate that sexual favors are a basis for a grade or performance evaluation, or
• engage in conduct of a sexual nature that creates an intimidating, hostile, or offensive working or learning environment.

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Examples of Behavior that may be prohibited by this Policy
(Within the context of academic freedom around teaching and research)

Verbal or Written
- Use of offensive terms with sexual meaning, including mean-spirited jokes and unwelcome repeated teasing
- Referring to a person with sexual connotations (i.e. hunk, sexy, babe, doll, etc.)
- Making sexual comments about a person’s body or clothing
- Sexual jokes, stories, or history told in person or through an electronic device
- Sexual innuendoes, language or images made verbally or sent through texts, instant messages, email, social media posts, or by letter
- A pattern of bullying based on perceived gender, gender identity, gender expression, or sexual orientation

Non-Verbal
- Stalking or blocking a person’s path
- Giving unwanted personal gifts
- Leering, staring, or looking a person up and down in a suggestive fashion
- Displaying sexually suggestive visual materials
- Making expressions such as blowing kisses or licking lips or making hand gestures

Physical
- Giving an unwanted massage to a person or brushing up against them
- Unwanted touching of a person’s clothing, hair, or body
- Touching and/or rubbing oneself sexually against another person

f. Sexual Violence
Sexual violence is any sexual act that is committed against someone’s will. Sexual violence encompasses a range of offenses, including a completed nonconsensual sex act (e.g., rape), an attempted nonconsensual sex act, abusive sexual contact (e.g., unwanted touching), and non-contact sexual abuse (e.g., threatened sexual violence, exhibitionism, verbal sexual harassment). All types involve individuals who do not consent or who are unable to consent.

g. Stalking
Stalking refers to a person engaging in a course of conduct directed at a specific person that would cause a reasonable person to (1) fear for their safety or the safety of others or (2) suffer substantial emotional distress. Stalking requires a pattern of conduct—though any single incident may constitute a separate crime. Stalking may occur regardless of the relationship between the perpetrator and the other person. Stalking is not simply annoying behavior, but repeated behavior (not necessarily the same act each time) that causes fear or emotional distress.

Stalking may include but is not limited to:

Non-Consensual Communication
- Unwanted phone calls
- Unwanted postal mail
- Unwanted electronic communications including electronic mail (e-mail), text messaging, instant messaging (IM), contact through social networking sites, etc.
- Unwanted sending or leaving of gifts or other items
Physical Acts of Stalking
- Following someone
- Tracking an individual by GPS or other means
- Trespassing
- Spying or peeping
- Appearing at a person’s home, business, or favored social location
- Leaving written messages or objects
- Vandalizing property
- Surveillance
- Harming a Pet

h. Other Prohibited Sexual Misconduct

Date Rape Drugs
The use of date rape drugs involves the surreptitious and non-consensual administration of an illegal and/or prescription drug (for example GHB, Rohypnol, etc.) to an individual with the intent to, and for the purpose of, lowering the person’s inhibitions and induce an unconscious or sedated state in order to engage in sexual acts with the person.

Sexual Victimization
Sexual victimization may include:
- Exhibitionism: Exhibitionism refers to the compulsion to reveal a body part, in particular one’s genitals, to an unsuspecting stranger. The compulsion may not be illegal, but the exposure would be.
- Voyeurism: Voyeurism refers to a sexual interest in spying on people who are engaged in private behaviors including, for example, undressing, urinating, bathing, or engaging in sexual activity. The voyeuristic interest may not be illegal, but voyeuristic acts would be.
- Revenge Porn: Revenge porn refers to sexually explicit media that is publicly shared by electronic means without the consent of the individual pictured in the media with the intent to harass, embarrass, or humiliate the pictured individual or to extort that individual. Revenge Porn may be disseminated by ex-partners, hackers, or other individuals. The media may include pictures taken by the pictured individual (e.g. “selfies”). The media may be accompanied by personally identifying information. Consent to engage in sexual activity does not mean consent to be recorded engaging in that activity.
- Sexual Photography and Videography: Sexual photography and videography refers to taking photographs or video of another individual(s) without their consent. This may include public display of images taken in private with the pictured individual’s consent but subsequently displayed publicly without the pictured individual’s consent, and, depending on the circumstances, this may also constitute revenge porn.

Other Inappropriate Misconduct not Defined Herein
Augsburg College has listed specific definitions regarding prohibited sexual conduct. The College will consider violations of any Federal, State, or local law that relate to sexual misconduct. Furthermore, any conduct or action that relates to sexual misconduct, sexual impropriety, or other sexual misdeed will be examined to determine if it falls within the scope of the College’s Sexual Misconduct Policy and if any further action is necessary regardless of whether it is specifically defined herein.
F. CONSENT AND CONSENSUAL RELATIONSHIPS

**Consent**
Consent requires words or overt actions by a person indicating a freely given present agreement to perform a particular sexual act with another person. It is a voluntary agreement to engage in sexual activity between individuals of legal age. Consent means the person is freely giving their present agreement to engage in sexual activity. Consent must be given at every stage of sexual activity. Past consent does not imply future consent. Consent to engage in sexual activity with one person does not imply consent to engage in sexual activity with another.

Parties are encouraged to talk openly with each other to ensure a positive sexual experience.

Consent does not exist in the absence of a clear, affirmative agreement. Consent may be withdrawn at any time. Coercion, force, or threat of either invalidates consent. A person who is incapacitated due to the use of drugs or alcohol, who is asleep or unconscious, or who is incapacitated because of an intellectual or other disability, does not have the capacity to give consent. Corroboration of testimony is not required to show a lack of consent.

**Consensual Relationships**
The College prohibits consensual relationships between individuals where a professional power differential exists. Augsburg faculty and staff do not engage in sexual activities or contact with students, supervisees, trainees, or other colleagues over whom they exercise professional authority.

Faculty can refer to the Faculty Handbook Section 2.5, Professional Relationships.

**2.5.2 Sexual Relationships**
(a) Augsburg faculty “do not engage in sexual activities or contact with supervisees, students, trainees, or other colleagues over whom they exercise professional authority.”[1]
(b) If a faculty member is placed in a position that normally exercises supervisory or evaluative authority over any person with whom they have a sexual relationship then an alternative arrangement must be made. Normally, the division chair will serve in that role, however, where the division chair also has a conflict, the Dean will create an alternative arrangement.

**Consensual relationships between employees**
Consensual relationships between individuals in unequal positions of employment carry special risks and should be avoided. Even when an employee doesn’t have direct supervision over an employee, if they are in a position to influence the career of that person, it can be considered a power relationship. Such relationships may undermine the real or perceived integrity of the employment decisions which are made. The consensual nature of the relationship may be perceived differently by each party and by others who have knowledge of the relationship.

The College will not defend or provide legal representation to a faculty or staff member who is subject to a legal claim arising out of a sexual relationship with another faculty or staff member.
SEXUAL VIOLENCE IMMEDIATE ACTION
In the case of sexual violence,
- Get to a safe place.
- Contact someone you trust.
- Do not: shower, wash, douche, use the rest room, change clothes, comb your hair, clean up the scene, or move items – evidence preservation is essential. Preserving evidence can be key to a legal investigation if you choose to file a police report.
- Contact the CGEE staffperson on-call.

Remember, it is not your fault. Assault can be committed by a stranger, lover, acquaintance, and/or family member.

Go to the Hospital for Medical Care
A Program Coordinator or the International Resident Assistant can assist you.

Additional Action in Cases of Sexual Violence
In most situations, you choose whether to involve CGEE/the College in responding to an incident of sexual violence. You may resolve it on your own through unofficial processes such as an off–campus therapist, pastor, or sexual violence center. If the incident occurred on CGEE or CGEE-contracted facilities, at a CGEE-sponsored event or with a member of the CGEE/Augsburg community, we strongly encourage you to report the assault to a Program Coordinator or International Resident Assistant so that an appropriate investigation and response can be made.

The Unofficial Process
If you feel that you have been sexually assaulted, you may choose to resolve the situation on your own, through off–campus support, and/or legal services. You may also use the confidential services of the Augsburg Center for Counseling and Health Promotions. However, consulting with these persons is not a substitute for officially reporting to a Program Coordinator or International Resident Assistant. We strongly encourage you to report the assault to one of these individuals.

The Official Process
To take official College action you must file a report with a Program Coordinator or International Resident Assistant. All staff and faculty are required to report incidents of sexual violence that are brought to their attention to the College’s Title IX Officer. The Site Director will determine and implement appropriate action to assist in maintaining the safety of both the victim and the program community. She or he will also discuss options with the victim and take any official action which is appropriate.
ALCOHOL AND OTHER DRUGS POLICY

Augsburg College is committed to the prevention of alcohol abuse and the illegal use of alcohol and other drugs. The College prohibits the unlawful possession, use, manufacture, or distribution of alcohol or other drugs by students, faculty, staff, and guests on the College campus or at College-related programs or activities. Other drugs prohibited by this policy include, but are not limited to, marijuana (unless prescribed), cocaine, cocaine derivatives, heroin, amphetamines, barbiturates, hallucinogens, tranquilizers, and inhalants.

Violations of this policy are also violations of the Conduct Code:
- Underage use or possession of alcoholic beverages, excessive consumption of alcoholic beverages, and/or the possession of alcoholic beverages contrary to law or College regulations.
- Illegal or unauthorized possession, use, sale, or distribution of narcotics, drugs, or other controlled substances defined as such by local, state, or federal law. Distribution includes giving personal prescription medications to others, or possessing/using another’s prescription medication.

Augsburg College affirms the basic need for sobriety within responsible personal action, mature interpersonal relationships and the serious academic environment of a Lutheran College. With this understanding, intoxication and intoxication resulting in irresponsible behavior are inappropriate to the Augsburg College environment and are prohibited.

Section I: Philosophy of Legal Alcohol Use
Augsburg College does not condone nor condemn the responsible and legal use of alcoholic beverages. In the context of a Lutheran point of view, the paramount concern is for the interaction of trust and respect between the community and person. Every person has the right and should have the freedom and opportunity to grow as a responsible individual. In this instance, freedom can be construed as the right to use in moderation or not to use alcoholic beverages and vigorous respect for either position.

To drink or not to drink is a personal and legal decision. However, Augsburg College affirms the basic need for sobriety within responsible action, mature personal relationships and serious academic work. With this understanding, intoxication is considered inappropriate. In this regard, the College commits itself to help students become aware of the facts regarding alcohol use and abuse and to assist them in making responsible decisions about alcohol consumption and personal behavior. Campus Activities and Orientation, the Center for Wellness and Counseling (CWC) and the Athletic Department student-athlete policies address this topic throughout the year and are examples of the College’s educational efforts related to alcohol and other drugs. The College also recognizes the value and promotes the goals of chemical dependency treatment and support programs. On the basis of the philosophy of Augsburg College to bring its students “through truth to freedom,” the following provisions are intended to express this point of view within the working and living environment of the College community.

Section II: General Provisions
Please refer to the specific policies at the CGEE study site at which you are studying.
POLICY ON DRUGS/CONTROLLED SUBSTANCES

The use, possession, transport, or purchase of “controlled substances” (i.e., illegal drugs) by a student carries significant risks and penalties for the participant, the entire group, and the reputation and legal status of the Center for Global Education in the countries in which we work.

United States law prohibits the transport of illegal drugs across its borders. Also, U.S. law does not protect U.S. citizens, U.S. residents, or others traveling abroad who violate foreign drug laws. The laws which prevail are those of the country in which the law was broken. Penalties may be severe. The following statement is from a brochure produced by the U.S. Department of State, entitled “Travel Warnings on Drugs Abroad”:

[U.S. citizens] are in jails abroad on charges of using, possessing, or trafficking illegal drugs. In many countries local laws make NO DISTINCTION BETWEEN SOFT AND HARD DRUGS. Penalties are severe in many countries.

United States laws DO NOT protect [U.S. citizens] abroad who violate foreign laws. [U.S. citizens] must understand that once they are [outside the U.S.] they are subject to the same penalties for drug violations as the nationals of the country they are visiting.

U.S. Consular officers can: insure, insofar as possible, that the detainee’s rights under local law are fully observed and humane treatment is accorded under internationally accepted standards; visit the detainee and provide him/her with a list of local attorneys; contact family and/or friends for financial or other aid.

U.S. Consular officers CANNOT contact the detainee’s family or friends unless asked to do so by the detainee; lodge a formal protest about mistreatment of the detainee unless the detainee approves; prevent delays by law enforcement officials; prevent unseemly delays in bringing U.S. citizens to trial. FOREIGN GOVERNMENTS are not more tolerant of drug use, nor are they more permissive in their drug laws.

Penalties for possession or trafficking in any kind of drug ranges from two to twenty-five years and include a heavy fine in many countries. Prosecution of offenders is being intensified abroad.

A student who uses illegal drugs while participating in a Center for Global Education and Experience program will be sent home at his or her own expense. If the participant is detained or arrested, legal officials in the site of the arrest (U.S. or host country) likely will not permit Center for Global Education and Experience staff to contact or assist in any way the detained person. The Center for Global Education’s responsibility for the student ends at the time of detention or arrest for drug violations.
Educational Philosophy of the Center for Global Education

Our Mission: The mission of the Center for Global Education at Augsburg College is to provide cross-cultural educational opportunities in order to foster critical evaluation of local and global conditions so that personal, organizational and systemic change takes place leading to a more just and sustainable world.

Goal of Our Educational Programs: We strive to offer academic semester programs which are:
* Rigorously academic,
* Intercultural,
* Experiential,
* Transformative,
* Holistic,

Basic Assumptions: The goal of all educational programs should be the empowerment of the student to work for personal & social transformation as s/he best sees fit. The purpose of study abroad is to empower & prepare students to become global citizens.

Principles of Liberating & Transformative Experiential Education:

Process: The best kind of learning is learning how to learn.

Community: Learning takes place in the context of community.

Content: Liberating education takes place when the content of the curriculum is made real through experience and includes dialogue with people whose voices are under-represented in higher education.

Critical Analysis: Liberating education requires critical analysis of experiences in order to make the experiences educational.

Action: Liberating education encourages individuals to live as active agents in history, and hence, fosters social transformation rather than the maintenance of the status quo

We Strive To:
1. Create an environment in which instructors and students collaborate together as "co-learners."
2. Build a community of co-learners by fostering an environment in which diversity is respected, everyone feels safe to be who s/he is, to express her or his opinions and beliefs, and to learn.
3. Value all different learning styles.
4. Encourage students to strengthen both affective and cognitive learning skills.
5. Value the knowledge and experience of the students by encouraging them to reflect upon prior experiences and relate them to new experiences and new ideas.
6. Strengthen intercultural communication skills.
7. Create opportunities for students to listen to the experiences and perspectives of those whose voices are not always represented in academia. (We try to expose people to varying perspectives but our emphasis is on exposing under-represented voices in order to broaden the diversity of perspectives.)
8. Work with the "generative themes" of the group as they emerge.
9. Encourage individuals to reflect upon their personal goals, learning styles, and action plans, and to work with instructors to meet these both within and outside the context of the courses.
Pillars of CGEE Pedagogy

What is unique about CGEE program?
They are rooted in community-based learning, which is grounded in the direct dialogue that occurs between participant and members of local communities in both rural and urban settings. These exchanges highlight the differing perspectives of diverse members of local communities and expose learners to multiple worldviews and priorities. This lays the groundwork for subsequent personal and collective reflection and leads to greater intercultural understanding and dialogue. Community-based learning is one of the foundations of transformative education.

Pillars of CGEE Pedagogy

CGEE’s pedagogy is:

⇒ Intercultural
CGEE draws upon the diverse backgrounds of participants, students, faculty, staff, and community members with a goal of raising awareness about one’s own culture(s) and the complexities of diverse cultures within other countries. Because knowledge is culturally constructed, our programs broaden the base of what are commonly considered to be valid sources of information by facilitating encounters with people who have been marginalized. Our programs are not 100% immersion, nor are they devoid of contact with people form the United States.

⇒ Experiential
CGEE believes in reflection upon prior knowledge as we engage in new experiences. Critical analysis of experiences is a must because experiences alone are not truly educational. Our programs intermingle a variety of activities, such as story-telling, dialogue with host families and a range of community members, small group work, excursions, lectures, internships, films, and the use of music and the arts with other hands-on experiences.

⇒ Holistic
CGEE is committed to both intellectual and emotional learning. We encourage people to reflect upon how they learn best and to grow outside of their comfort zone. Our programs are developed with different learning styles in mind.

⇒ Analytical
CGEE encourages participants to critically analyze multiple perspectives and develop their own viewpoints. Our experiential interactions, combined with background reading and research to ascertain the validity of information, provide the basis for critical analysis of multiple sides of an issue.

⇒ Transformative
CGEE believes that the purpose of education is to create a more just and sustainable world. We expose learners to a wide range of perspectives, particularly those held by people who are historically marginalized, because those encounters can be transformative. Our goal is for learners both the engage in their own transformation and to act to bring about the changes they envision for our world. Transformative education leads to greater personal and social responsibility of all involved in the educational process.
Tools for Reflection and Analysis: 
Journal Writing

Keeping a journal during the program will help you reflect upon your experiences on a day-to-day basis, and can serve as your "long term memory" after returning home.

Consider beginning your journal before the program begins. Reflect on how you are feeling about your upcoming journey, on your expectations for the seminar, on the questions that you hope to have answered.

One of the key players in the upcoming program is YOU. It is your eyes that will see, your ears that will hear, your personal history and education that will interpret what you see and hear. As you prepare for the experience, ask yourself some of the following questions. Taking time to jot them in your journal can be a way of charting your journey.

Why am I taking this journey?
What does that experience tell me about preparing for and experiencing the upcoming semester?

What am I anticipating most about this program?
What characteristics about me will help me make the most of this new experience?

What are my fears about the upcoming semester?
What are my hopes for the world?

What are my key questions?
Who are some of the people I wish could accompany me on this program? Have I told them? What are some ways they can accompany me?

When did I have an experience in the past when I took a similar journey?
How can the students with whom I will be traveling be helpful to me during this semester?

What was the effect of that experience on my life?

In a journal, it is helpful to keep track of your observations. Build a detailed picture which recaptures the breadth of the experience. What happened? What happened to you? How did you feel? Include ideas, feelings, intentions, as well as actions you took and your reasons. The point is to get a complete documentation of the facts of your experience.

Reflect on questions such as the following: What has affected you most deeply? Are you hearing what you expected to hear? What new questions are being raised for you? What ideas are most challenging for you? What are you learning about yourself? How do you feel about being in a new country? Is the group as you imagined it to be? What contributions can you make to the group? What can you learn from other students?

Allow a pattern of meaning to emerge. How does this experience fit into your life story? What is its meaning for you? What in this experience can you reasonably expect that others will be able to share? What is the most important learning you want to take home with you? How has this experience affected your beliefs? Your values?
During the semester it is helpful to find quiet time, and to look back on what you wrote. You might choose to add notes in the margins or with another color pen. Reflect on ideas which are challenged, questions answered, hypotheses confirmed. Look for recurring themes, feelings, things that have been valuable, and things that have not been helpful.

The journal is a wonderful help both in processing the experience as it is happens and in aiding you to remember this very powerful experience of people and places from another part of our world.

### Once the program begins, some things to record include:

1. Notes from speakers (time, date, name of speaker, place and some quick visual identifiers with each entry);
2. Specific quotes;
3. Day-to-day agenda;
4. Sounds, sights, smells which you are experiencing;
5. Questions which arise;
6. Experiences which happen outside the formal schedule;
7. Dreams;
8. Stories, poems, sketches;
9. Hopes and visions you have for the people you meet and your loved ones at home;
10. Commitments you make to yourself or others especially as they relate to your life back home.
Analyzing an Issue

Throughout the program, there will be many opportunities to ask questions of resource people. The quality of your learning experience will depend on how well you are able to interact with the learning experience provided to you. The way in which the questions are asked is important. There are open-ended questions which elicit explanations. An example is, "In your opinion, what is the difference between the land reform programs in El Salvador and Nicaragua?" There are also questions which require yes-and-no answers. There is a time for each type of question. Try to think through what the situation is and which type of question is more useful.

Social analysis involves:

- Identifying the issue or situation to be studied.
- Organizing information to clarify the problems, the possible solutions and their implications.
- Tracing the general causes or effects of these issues including historical causes.
- Seeing the connections - between personal problems and larger social forces, between social forces and political-economic forces and between the forces themselves.
- Discovering new questions that need to be asked.

Questions to ask when doing a social analysis:

**The situation**
- What are the facts and figures of the situation? What are the sources of this data? What are their biases? From what or whose perspective do they view the situation?

**The actors or players**
- Who are the key players? Who has the power?
- How do different actors define the problem? What are their different strategies for change?

**Additional questions**
- What is the best possible future scenario? The worst possible scenario?
- What questions remain?
- What are my values and assumptions? How do they influence my perceptions?

Social analysis involves processes by which we try to get to the root causes of a concern or situation.

Social analysis is concerned with issues such as hunger, unemployment or inflation. It looks at these issues by considering the policies which affect these issues. It also considers the economic, social, political and cultural structures of a society, ultimately reaching beyond issues, policies and structures to the system in which all of these are interrelated.
Culture Shock

Going abroad can be one of the most exhilarating learning experiences of a person’s life; it can also include a series of bewildering and frustrating incidents that leave you longing for home and leaves those stateside feeling helpless. Aside from basic preparation for a trip, it is valuable to take some time to investigate what you are likely to encounter, so that you can better understand and enhance your study abroad experience.

While there are common themes in intercultural adjustment, keep in mind that individuals may experience these phases differently depending upon such variables as individual personality, prior experience, and program length.

BEFORE: THE PRE-DEPARTURE EXPERIENCE

During the pre-departure phase, you may experience the following:

• **Application Anxiety:** When waiting for an opportunity to go abroad, you may experience anxiety over your chances of selection and your ability to handle this new opportunity. During this time, you may anticipate cultural differences but have only a superficial awareness of potential adjustment problems.

• **Selection/Planning:** Upon hearing that you will be going abroad, you may experience a tremendous elation coupled with pre-departure frustration in dealing with such items as travel and financial arrangements, or applying for a visa. During this stage expectations are high, and the pre-departure proceedings and arrival introductions may be both overwhelming and exciting.

A Sense of Purpose

It is important for you to identify goals and objectives in order to plan for your experience and mitigate some of your anxiety or apprehension.

Following are some questions that may help you clarify before you leave what you hope to accomplish while away:

1. Who am I? (awareness of personal beliefs and attitudes)
2. Where do I come from? (awareness of U.S. cultural beliefs and customs)
3. Where am I going? (awareness of foreign culture customs, behaviors, and values)
4. Why am I going? (to practice a foreign language, interest in foreign countries, to see famous sights, to leave the U.S., etc.)
5. What am I willing to consider? (How open will I be to different ways of doing things? Will I “try on” some of the behavior and values of the foreign people?)

DURING: THE ON-SITE EXPERIENCE

Cultural Differences: What Are They?

We are surrounded by elements in our own culture that influence who we are and how we relate to the world. Because we have grown up with this culture, we are comfortable in it. Our values and attitudes have been shaped by our experiences in our native culture. What happens when we suddenly lose cues and symbols that orient us to situations of daily life? What happens when facial expressions, gestures and words are no longer familiar? The psychological discomfort that one feels in a foreign situation is commonly known as culture shock. This is a reaction to differences one encounters in a foreign culture and can consist of many phases as described below.
Reactions to Cultural Differences

Most study abroad participants will experience some form of culture shock. However, some might experience it after only two days in the host country, others not until three or more months into the their stay, even others may never experience it. In addition, the concrete indicators of culture shock vary from individual to individual. The following are the most commonly identified phases of culture shock:

- **Initial Fascination:** Upon arrival, you may experience a state of euphoria wherein surroundings seem glamorous and exotic, and you feel that you are the focus of attention and activity.
- **Initial Culture Shock:** The initial fascination and novelty of the new culture often fade as you settle in, and you may enter a decline known as initial culture shock.
- **Surface Adjustment:** After this initial “down,” which may last a few days to a few weeks, adjustment takes place and you settle into your new surroundings. Your language skills begin to improve and it is easier to communicate basic ideas and feelings without fatigue. You also often develop a small group of friends and associates that helps you feel integrated.
- **Feelings of Isolation:** At some point, however, the novelty wears off completely and the difficulties remain. Frustration increases, and a new and more pervasive sense of isolation can set in. Many times this period is accompanied by boredom and a lack of motivation as you feel little stimulus to overcome deeper and more troublesome difficulties. Unresolved personal issues often resurface during this stage.
- **Integration/Acceptance:** When you are finally at ease with professional or academic interests, as well as language, friends, and associates, it is easier to examine more carefully the new society in which you are living. Deeper differences between you and hosts become understandable, and find ways of dealing with them. You may experience a lack of true friendships but nonetheless appreciate all that the host culture has to offer. As you become more integrated into the surroundings, you come to accept both the situation and themselves in it, allowing you to relax and feel at home.
- **Return Anxiety:** Once you are settled in, the thought of leaving new friends and the community raises anxieties similar to those felt before departure. You begin to sense how much internal change has occurred because of the experience, and apprehension may grow at the thought of returning home to people who may not understand these new feelings and insights. You may even feel guilty for wanting to stay, knowing that there are people waiting anxiously at home.

Culture shock may manifest itself in one or many of the following forms:

- changes in sleeping habits
- disorientation about how to work with and relate to others
- language difficulties and mental fatigue from speaking and listening to a foreign language all day
- feelings of helplessness, hopelessness
- loneliness
- unexplainable crying
- placing blame for difficulties on the program or host culture
- homesickness, feeling depressed
- getting angry easily
- decline in inventiveness, spontaneity, or flexibility
- stereotyping of host country/culture
- increase in physical ailments or pain
- compulsive eating or lack of appetite
- inability to work effectively
- boredom

Emotional and physical reactions to these various phases will influence how one relates to local citizens. Excitement and fascination with the host country’s behavior and customs will help to pave the way for positive interaction. Conversely, hostility and aggression towards those “strange and un-[U.S.]American” customs perpetuate the “ugly [U.S.]American” image and cause host nationals to remain at a distance.

Taken from “Study Abroad Guide for Study Abroad in Montpellier.” The Global Campus, Institute of International Studies and Programs, University of Minnesota.
White Privilege: Unpacking the Invisible Knapsack

By Peggy McIntosh

Through work to bring materials from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over-privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials which amount to taboos surround the subject of advantages which men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege which was similarly denied and protected. As a white person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us."

I decided to try to work on myself at least by identifying some of the daily effect of white privilege in my life. I have chosen those conditions which I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American co-workers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.

3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.

4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.

5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.

6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.

7. I can be sure that my children will be given curricular materials that testify to the existence of their race.

8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.

9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.

11. I can arrange to protect my children most of the time from people who might not like them.

12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.

13. I can speak in public to a powerful male group without putting my race on trial.

14. I can do well in a challenging situation without being called a credit to my race.

15. I am never asked to speak for all the people of my racial group.

16. I can remain oblivious to the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.

17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

18. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.

19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.

21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.

22. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.

23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

24. I can be sure that if I need legal or medical help, my race will not work against me.

25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.

26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.
I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant and destructive.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made inconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color.

For this reason, the word "privilege" now seems to me misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically over-empower certain groups. Such privilege simply confers dominance because of one's race or sex.

I want, then, to distinguish between earned strength and unearned power conferred systemically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in unearned advantage and conferred dominance.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the U.S. think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity.

In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.
Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. [But] a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily-awarded power to try to reconstruct power systems on a broader base.

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The Costs of American Privilege
by Michael Schwalbe

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When it comes to knowledge of the U.S. government, foreign students often put American students to shame. Many of the American students in my classes don’t know how Congress is organized, what cabinet members do, or how governmental powers are divided among the executive, judicial, and legislative branches. The foreign students who have shown up in my classrooms over the years tend to know about these matters and more.

The gap is even wider with regard to knowledge of U.S. behavior around the globe. When foreign students refer to exploitive U.S. trade policies, military interventions abroad, and support for repressive dictatorships—as if any educated person would of course know about such things—American students are often stunned. Foreign students are equally amazed when their remarks are greeted with blank stares.

But this level of ignorance is not so amazing, really. It’s a predictable consequence of privilege. Like white privilege and male privilege in our society, American privilege brings with it the luxury of obliviousness.

Privilege comes from membership in a dominant group and is typically invisible to those who have it. Many whites do not see themselves as enjoying “white privilege,” yet as Peggy McIntosh has pointed out, there are dozens of ways that whites are privileged in U.S. society.

For example, whites can live anywhere they can afford to, without being limited by racial segregation; whites can assume that race won’t be used to decide whether they will fit in at work; whites who complain usually end up speaking to the white person in charge; whites can choose to ignore their racial identity and think of themselves as human beings; and, in most situations, whites can expect to be treated as individuals, not as members of a category.

Men likewise enjoy privileges as members of the dominant gender group. For example, men can walk the streets without being sexually harassed; men can make mistakes without those mistakes being attributed to their gender; men can count on their gender to enhance their credibility; men can expect to find powerful sponsors with whom they can bond as men; and, even in female-dominated occupations, men benefit from being seen as better suited to higher-paying, administrative jobs.

Whites and men tend not to see these privileges because they are taken to be normal, unremarkable entitlements. This is how things appear to members of a dominant group. What’s missing is an awareness that life is different for others. Not having to think about the experiences of people in subordinate groups is another form of privilege.

In contrast, women and people of color usually see that those above them in the social hierarchy receive unearned benefits. At the least, they must, for their own protection, pay attention to what members of more powerful groups think and do. This is why women often know more about men than men know about themselves, and why blacks know more about whites than whites know about themselves.

It is no surprise, then, that foreign students, especially those from Third World countries, often know more about the U.S. than most American students do. People in those countries must, as a matter of survival, pay attention to what the U.S. does. There is no equally compelling need for Americans to study what happens in the provinces. And so again the irony: people in Third World countries often know more about the U.S. than many Americans do.
We can thus put these at the top of the list of American privileges: not having to bother, unless one chooses, to learn about other countries; and not having to bother, unless one chooses, to learn about how U.S. foreign policy affects people in other countries. A corollary privilege is to imagine that if people in other countries study us, it’s merely out of admiration for our way of life.

The list of American privileges can be extended. For example, Americans can buy cheap goods made by super-exploited workers in Third World countries; Americans can take a glib attitude toward war, since it’s likely to be a high-tech affair affecting distant strangers; and Americans can enjoy freedom at home, because U.S. capitalists are able to wring extraordinary profits out of Third World workers and therefore don’t need to repress U.S. workers as harshly.

But privileges are not without costs. Most obviously there is the cost of ignorance about others. This carries with it the cost of ignorance about ourselves.

One thing we don’t learn, when we refuse to learn about or from others, is how they see us. We then lose a mirror with which to view ourselves. Combined with power, the result can be worse than innocent ignorance. It can be smug self-delusion, belief in the myth of one’s own superiority, and a presumed right to dictate morality to others.

We also bear the cost of limiting our own humanity. To be human is to be able to extend compassion to others, to empathize with them, and to reflect honestly on how they are affected by our actions. Privilege keeps us from doing these things and thereby stunts our growth as human beings.

The ignorance that stems from privilege makes Americans easy to mislead when it comes to war. Being told that they are “fighting for freedom,” and knowing no better, thousands of American sons and daughters will dutifully kill and die. The ugly truth that they are fighting for the freedom of U.S. capitalists to exploit the natural resources and labor of weaker countries is rarely perceived through the vacuum of knowledge created by American privilege.

But of course it is the people in those weaker countries who bear the greatest costs of American privilege. In war, they will suffer and die in far greater numbers. In peace, or times of less-violent exploitation, their suffering will continue and once again become invisible to citizens living at the core of the empire.

There are positive aspects of American privilege, and from these we can take hope. Most of us enjoy freedom from repression in our daily lives, and we value our rights to associate and to speak out. Perhaps, then, we can appreciate the anger created when U.S. foreign policy denies other people these same rights. Perhaps, too, we can use our freedoms to more fully fight such injustices. If so, then our privileges as Americans will be put to noble and humane use.

If Americans are often afflicted with ignorance and moral blindness when it comes to the rest of the world, this is not a failing of individuals. These problems result from a system of domination that confers privilege. And so we can’t make things right simply by declining privilege. In the long run, we have to dismantle the system that gives it to us.

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Cultural Guidance for Sojourners

I’m a little nervous about going to a place I’ve never been before.” “I don’t speak Spanish very well.” “I’ve never been anywhere in Africa.” “I don’t know what’s right and wrong to do there, and I think I’ll feel out of place.”

These are thoughts were voiced by students considering participating in a semester program sponsored by the Center for Global Education at Augsburg College. In expressing their anxieties about crossing cultural boundaries, they articulate feelings that some program participants are reluctant to acknowledge.

In actuality, many participants find that there is less cross-cultural interaction during the program than they had anticipated. For much of the scheduled time, you will be together with the other students. And at most sites, Center programs are arranged by U.S. Americans for U.S. Americans, so the program takes a very "North American" shape—the scheduling is intense, most activities have a well-defined purpose, and all presentations are either given in or translated into English.

So although the schedule includes some experiences which are explicitly cross-cultural (such as the family stays), many of the intercultural aspects are less readily identifiable, sometimes causing unrecognized strain. There are, however, ways to prepare for adapting to inter-cultural dynamics on the program. Among these are: 1) recognizing common reactions to cultural differences; 2) familiarizing yourself with general cultural themes in host country; and 3) heeding some specific pointers from past program participants and Center for Global Education staff.

Crossing Cultural Boundaries

In our home contexts, we are adept at drawing on cues to make sense of our experience and to figure out appropriate ways of behaving. We generally know what other people mean when they speak our language, when to end a conversation, what hand motions to use to punctuate our speech, what are commonly understood ways to drive in traffic, etc. In fact, we know these things so well that we don’t think about them much. But when one moves into a new cultural context, those old cues are absent. The new context has its own cues which "insiders" know how to use. The term "culture shock" applies to the confusion and discomfort that arise in trying to make sense of the new context and act appropriately.

Much has been written about different manifestations of culture shock. Kalervo Oberg identifies four stages of successfully moving through culture shock to adaptation: 1) Honeymoon; 2) Hostility; 3) Humor; and 4) Home.1

In the honeymoon stage, the cultural sojourner can be enamored with virtually everything the new context has to offer. "The people are so friendly and courteous." "The way people value their families is so beautiful." "The tropical plants are gorgeous." "People seem so relaxed, unrushed; they really have their priorities straight." "Despite their poverty, people are incredibly generous." "People here really know how to enjoy life."

Not everyone passes through the honeymoon stage. Some go directly to experiencing hostility. Hostility can take several forms and can be directed at different objects.

One form of hostility is rejecting the host culture and its people. Some common reactions, particularly from Anglo North Americans, are: "People (systems/traffic/etc.) here are irrational." "Things are so untidy here/people are so dirty." "People here are hypocritical; they say one thing but then do another." "Things are so inefficient/people don't plan ahead/people are lazy." "People here are supposed to be open and warm, but they're actually very cold."

In rejecting the host culture, some people withdraw. They may do this by requiring unusual amounts of sleep, saying they are too sick to participate in the program, or simply being silent.

Others reject the host culture by idealizing things which represent home. For example, some people focus on traffic behavior, concluding that in contrast to drivers in the new context, drivers back home seem highly rational, considerate, and safety-conscious. What the cultural sojourner may not recognize is that traffic behavior has taken on a larger meaning for her; the seemingly chaotic driving patterns symbolize the broader confusion of culture shock. She longs for home, not because traffic seems calmer there, but because most things there make sense to her.

Hostility may also be directed toward one’s home culture. This may be difficult to distinguish from the honeymoon experience. For example, an individual enchanted with her new surroundings may conclude that, in contrast to the people of the new context, North Americans are selfish, materialistic, cold, up-tight, etc.

The difficulty of contending with this form of hostility is that the cultural sojourner may feel she is dealing with her new context in the “correct” way. She believes she is slow to judge things using the values from her home context; she is flexible and open to new things and ready to affirm the value of how things are done in the new context. But this can create hostility toward the other North Americans in the group; she rejects them and, by making generalizations about all people from her home context, rejects herself as well.

This raises the importance of recognizing diversity among participants. Differences in economic class, education, home region, gender, race, ethnic roots, sexual preference, mother tongue and other factors can contribute to a greater diversity than may be apparent at first glance. Without a general atmosphere of acceptance in the group—strengthened by conscious efforts to cultivate openness to different viewpoints and experience—participants who do not identify with the majority of the other participants can find the program an isolating experience.

Other potential objects of hostility are the program coordinator(s) or on-site staff. Natural differences in personality can be exacerbated when a participant projects some of his anxiety onto these leaders. The participant might feel his uneasiness would disappear if only the leader paid more attention to him, handled group dynamics differently, or gave more information. He might conclude that on-site staff should have arranged a less intense schedule, or included more visits of a certain type. Any one of these complaints may be valid, but a participant experiencing culture shock can give these grievances disproportionate weight.

Oberg’s third stage, humor, is reached when one is willing to make light of his or her confusion. Laughter eases the tension of not knowing what is appropriate or how to make sense of something. Easing the tension, in turn, frees one to ask questions and continue learning.

The final “home” phase indicates the cultural sojourner has reached a general level of comfort with her new context. She may still have many questions and awkward moments, but she has also grown comfortable with a certain level of discomfort. She experiments with strategies to learn what she needs to know. She recognizes strengths and weaknesses of the cultures of both her home and new contexts. She accepts her own background while striving to grow more sensitive to how other cultures perceive the U.S.

The most expedient way to move toward the humor and home phases is to develop friendships with "insiders" of the new context. As trust develops with these insiders, they can instruct you in appropriate behavior and unveil some of the "mysteries" of your new context.
Some general principles can be summarized:

- Recognize some signs of culture shock for what they are:
  - over-enthusiasm about people and things in the new context
  - withdrawal
  - obsessiveness (e.g., over traffic, cleanliness, being "neutral," getting a call through to home)
  - complaints about people and things in the new context
  - hostility toward other students or Center for Global Education staff

- Recognize diversity within the group and cultivate an atmosphere of openness to different points of view and experience.

- Keep a sense of humor and adventure.

- Learn as much as possible from cultural "insiders" before and during the program.

**Using the Term "American"**

When traveling in Latin America, remember that people throughout the Americas are Americans. Some people from the U.S. are in the habit of using "Americans" to refer specifically to U.S. citizens. You will find that in some places the term "North American" or "Norteamericano" is used instead, although keep in mind that Canadians and Mexicans are also North Americans. Sometimes the term, "Estadounidense," or literally "United States-an" is used. Other alternatives are "U.S. citizens" or "U.S. Americans."

**A Final Word**

As you prepare to cross cultural borders, remember that no matter how well you prepare, at some point you will be caught off guard and confused. So your best preparation is to cultivate an openness to learning and a sense of humor. The more flexible your attitude, the better prepared you will be to understand and learn from other cultures.
Embracing Diversity: For Multicultural Students

Despite the fact that more and more students from the United States are studying abroad, research shows that the majority of those are white. While the Center has worked hard to recruit more diverse students, our enrollment numbers for students of color are only slightly higher than the national averages (with notable exceptions for certain programs or certain years). Therefore, students of color are still in the minority within most of our groups. As a result, they sometimes feel isolated or alone when facing some challenges that are completely different than those of the white students due to the ways in which issues of race and ethnicity are constructed and dealt with differently in Mexico, Central America, and Southern Africa from in the U.S.

Some former participants have said that their program led them to reassess how they identify themselves with regard to race and ethnicity while others have indicated that it helped them deepen the identities with which they arrived.

Many Latino/a students studying in Central America and Mexico report tremendous educational and personal benefits from exploring countries where their families have roots. Some Latino/a students feel that they are able to blend into the host culture. For many, it is a journey of self discovery and one of exploring their family's heritage. They often go back home with a new perspective of themselves as North Americans and their role as Latinos in the Americas.

While participants' overall experiences were very positive and life-affirming, they have also sometimes been very emotional. This is why it is important to have your support structures in place before traveling abroad. Your need for an external support structure may depend on the length of the program you choose.

The following are suggestions offered by former students who studied in on our semester programs:

1. If you haven’t already done so, be sure to reach out to groups on your campus for students of color and/or campus staff people who can provide space for listening to students of color. Students who were interviewed for this guide emphasized that these support structures are essential for having safe spaces to be able to process their study abroad experience with other people of color.

2. Talk with other students of color who have studied abroad in the location you’re choosing. If you would like to talk with former students who participated in a Center for Global Education semester or short-term program, please contact us at globaled@augsburg.edu so that we can put you in touch with participants who have volunteered to serve as resources to future participants.

3. Be prepared to be identified racially in ways that may completely surprise you. Race is constructed differently and addressed differently in our sites than it is in the U.S.; it is not better or worse, simply handled differently. You may be asked direct questions about your ethnicity and the answer of, “I'm from the U.S.” might not satisfy someone asking you where you’re from. People from the host country may give you nicknames that you feel don’t reflect your reality.

4. Take charge of your education. While it is a tricky line between being a token student spokesperson and educating by example, trust your gut. If you feel moved to speak out, do it in a manner that feels safe and comfortable to you.

Check out some of the resources that have been developed specifically for students of color who plan to study abroad. Please also look at the region in which you are thinking of studying for more country specific information.
Additional Resources

Access International Education:
http://www.ucis.pitt.edu/aie/students/

The Center for Global Education Project for Learning abroad, training and outreach:
http://www.globaled.us/plato/diversity.html

Articles for and by Multicultural students:
http://studyabroad.msu.edu/people/studentsofcolor/index.html

DIVERSE:
hhttp://www.diverseeducation.com/IntDiversity2.asp

Diversity Abroad:
http://www.diversityabroad.com/study_abroad_guide/minority_discrimination_abroad.php
Provincialism in an Age of Interdependence

Introduction
When I was first asked to speak on the experience of being a citizen of another culture in the United States, I accepted the task which seemed rather easy. Afterwards I was told that the purpose is to help you pay more attention to rising complaints from international and minority students about being objects of suspicion, chauvinism, and even hostility from their American colleagues. This task is much more difficult than I had first anticipated. Do you know why? Because to achieve the intended purpose I have to confront you with some of your biases, challenge your perception, or lack of perception, of other peoples and cultures, and be critical of your parochial outlook on the world which perpetuates in many a sense of superiority--a sense which when facing other cultures is usually transformed into a feeling of ethnocentric chauvinism.

The challenge also confronts me. For me, this task presents a challenge to be sincere and to confront you, without being provocative, because my intention is not to provoke you, but rather to arouse in you the curiosity to reexamine some of your beliefs and attitudes, and encourage in you the interest to question some of your assumptions and positions.

The "Global Era"
The profound surge of technological change has heightened almost every aspect of human interaction. News travels momentarily all over the world, and people can travel from one continent to another in a matter of hours.

It is now rather indisputable that there has been an internationalization of social and economic life. In the United States, for example, the economy has become highly sensitive to world markets.

In day-to-day economic life, the difficulties at the supermarket cannot be resolved only by dealing with American farmers. Rather, the price of what we eat, drink, and wear is influenced by a web of global interdependence.

The growing interdependence of the contemporary world is gradually altering the interrelationships of individuals with the international system. Simply put, local issues have increasingly become planetary in implication. It is now difficult to conceive realistically of an individual's environment being bound solely by the local community or even by the territorial state. We are truly living in the "global era."

Cultural Diversity: A Blessing, Not a Curse
The internationalization of human affairs has been accompanied by a growing realization that the world is diverse, containing a variety of peoples, cultures and religions, and that this variety is not a curse, but rather a blessing. In fact it is through diversity, not through uniformity, that the world acquires a dynamic and rich quality. And it is through the variety of experiences, abilities, outlooks, and aspirations of its diverse people that human progress and advancement are attained. Indeed, it is this diversity that makes our world the wonderful world it is.

However, it seems that people of smaller nations, by and large, have come to this realization and appreciation at a more rapid pace than people of larger nations. Living in culturally diverse, mosaically carved, and geographically small nation-states, people are compelled to face a variety of heritages as well as practical beliefs, traditions, and customs. They learn, sometimes the hard way, to accept this diversity, learn from it, and respect it. Of course, in a few cases, they fail to do so and thus face political turmoil.
Being somewhat limited in resources, human and/or natural, smaller nation-states have also come to realize their growing dependency on the outside world. (In tiny Kuwait there are people of 104 nationalities living side by side.) A growing number of people of these countries have come to accept the fact that their own well-being, if not survival, depends to a large extent on the kind of positive relations and cooperation they maintain with other nations.

**U.S. Myth of Self-Sufficiency**

In contrast, larger nations, especially the more advanced and powerful like the United States, seem to be slower and somewhat reluctant in recognizing--let alone accepting--that they are becoming more and more dependent on the outside world. Many people in these nations tend to hold to a misconception, perpetuated by the wealth, power, and size of their countries, that they are not only more advanced and powerful than others, but also that they are still self-sufficient. This misconception has led to the belief that they are not in need of the rest of the world, thus feeling no urgency to learn about and appreciate its diversity. For them, it is the rest of the world that is in need of them, and some go so far as to firmly believe that the rest of the world, at least those areas with which they are most unfamiliar, are envious of them and are aligning themselves in one way or another to strip them of what they have. Therefore, through suspicion and mistrust they try only to know whatever is necessary and sufficient to protect themselves and their national interest. This interest, they think, gives them the absolute right to interfere, whenever they see fit and through whatever means they regard appropriate in the affairs of others, not basically to help those in their quest for a better life, but rather to try and shape the world to their liking.

In essence, the view these people hold about other peoples and cultures is highly influenced by three main characteristics: a sense of superiority, coupled with mere ignorance and double standards. Many Americans, I am afraid, suffer from these characteristics.

Coming from a foreigner, this last remark might disturb some people and put them on the defensive. This, if it happens, would be a mistake for two basic reasons. The first is that the critic is not necessarily an enemy. I believe that only sincere friends are capable of initiating positive criticism. The second and most important is that criticism should not be disregarded if it comes from an "outsider." Criticism from an "outsider"--a foreigner--does not necessarily render it invalid, or relieve listeners from the responsibility of carefully examining it. Disregarding the criticism because it comes from an outside source is an example of ethno-centric chauvinism.

**Sense of Superiority**

The fact that this country is a superpower gives many of its people a sense that they are superior to others. If their country is number one, then it must be true, that they are, as a collective or as individuals, number one. What follows from this conclusion is that anything which contradicts or differs from the "American way of life" is considered not only strange, but also inferior.

From this sense of superiority stems the fact that tolerance of others with a different color, religion, cultural background, language, and even accent, is not always guaranteed. It is indeed ironic that in this nation which prides itself on its great democratic system in which all human beings are to be treated equally regardless of their race, creed, sex, age, national or ethnic origin, we can still find those who believe that they are superior to others.

Within the framework of this perceived superiority, things tend to become more and more inferior if their origin is somewhere in the southern hemisphere of this globe. Though it is a huge area in which the majority of the human race reside, many here in the North do not bother to recognize the diversity and richness it contains, and find it rather convenient to squeeze all this variety under one general and uniform label: "The Third World." Even the label itself is biased and loaded with ethno-centric overtones.
A foreigner in this country, especially one from the so-called "Third World" countries, is usually faced with a culture which considers itself superior. This individual is often faced with difficulties that stem from notions that may be inaccurate. He or she is then constantly put on the defensive in his or her attempts to contradict notions of inferiority about his or her people and culture. In day-to-day life this individual is expected by those who suffer from this sense of superiority to comply with the rigid rules and perform normally according to American standards. Actually, this foreigner, who in most cases struggles with a new environment, a new culture, and a new language, does not, in the eyes of these people, deserve any "special treatment." In fact, there are those who believe that he or she has already been granted enough "special treatment" when he or she was allowed to enter this country. It seems that those Americans have forgotten that this country has been and is being built by a variety of immigrants from all corners of the world.

On the other hand, those same Americans expect when traveling abroad to be granted automatic special treatment from the moment they declare that they are Americans. They expect that all those they meet will speak their language, understand their culture, and cater to their needs. Some of them do not even consider it their own responsibility to try and communicate with others in the native language, and do not take it upon themselves to understand and really appreciate others' styles and outlooks on life. This is why many Americans, while visiting abroad, shy away from experiencing their new surroundings. Instead, they actually prefer to create a small America for themselves wherever they go. Thus, they travel aboard an American airline, stay in an American hotel, carry with them their American Express which they expect to be honored everywhere, and then try to observe the "natives" while traveling in air-conditioned buses from one tourist attraction to another. It is sad to observe that not a small percentage of Americans travel abroad not with the intention of learning about other people and cultures, but basically to visit sites.

**Sense of Superiority Breeds Ignorance**

The sense of superiority breeds ignorance in its bearer. Nowadays, not many Americans know very much about the world which surrounds them, and I mean the rest of the world beside America. This is not good, especially for the country that leads the global civilization of today. How, in the future, can Americans continue to assume the leadership of a world that they do not know much about? But, even worse, a growing number of Americans see this weakness in themselves, but fail to remedy it.

With ignorance evolves the tendency to simplify through stereotyping. Other peoples, cultures, and religions are subjected to a severe and unfair process of standardization through which they are portrayed in stereotypical images that demonstrate a lack of understanding, as well as a lack of sensitivity. Through this process, for example, Islam is often portrayed as a fundamentalist, and somewhat vicious religion.

Muslims--more than 800 million of them--are being projected as fundamentalists, Iranians as zealots, Arabs as oil sheikhs or camel riders, Nicaraguans as communists, Palestinians as terrorists, Africans as lazy, and Russians as satans.

This process of standardizing and stereotyping fails to recognize the inner dynamics and variety within each of these people. Stereotyping is a very dangerous phenomenon, not only because it strips the individual of unique qualities, but also because it serves as a convenient basis for undue discrimination. Individuals, groups, and even cultures may encounter severe discrimination not because of what they really are, but because of the stereotype they have to bear.

Many Americans resent and resist being subjected to this process of stereotyping by outsiders, but they are amazed when "outsiders" resent and resist being stereotyped. Many Americans think that their image in the outside world should always be clean and clear regardless of what they, or their government, do. Americans expect the rest of the world to be most understanding, appreciative, forgiving, and compassionate when it deals with them, while relieving themselves of the same tasks in dealing with others.
It should be apparent that no nation, no matter how strong and powerful, can exist by itself in today's world. Interaction among peoples and cultures has become an immanent fact of this era of human history. No nation should attempt, out of a sense of superiority, to either try to isolate itself from the rest of the world, or feel itself authorized to intervene to structure the world to its own liking. Isolation means negative withdrawal, and intervention means negative presence; both are extremely illusive reactions to reality, and both, I am sure, are not welcomed or desired by others. As a matter of fact, both are damaging to oneself as well as to others. Both of them, I must add, are destined to fail.

**Leadership Based on Cooperation**

The world, at least its southern hemisphere, neither wants an isolationist United States nor an interventionist United States. It is in need of a United States that can exert positive leadership: a leadership that can only be exerted and accepted through policies based on coexistence and cooperation. Of course, coexistence and cooperation cannot be achieved without the understanding of a diverse world, and that requires, on your part, more understanding, tolerance, and compassion. Indeed, nothing can be more desirable than an understanding, tolerant, and compassionate leader.

Out there are peoples who may differ from you in color, race, language, or religion. They differ in their memories, experiences, desires, and aspirations. But it should be recognized that all of them share with you a common characteristic, the most vital one. They share with you the membership in the human race, in this huge and non-exclusive club of humanity. Do not consider them aliens in this world; they share it with you. The fact that you are more fortunate does not make them less human than you are. Like you, they contribute, through their ideas, experiences, and hard work, their share to human endeavor. Like you, they dream of a better future.

We are bound, in spite of our diversity, variety, and even differences, to live together in this world, and it is up to us to envision the world that we would like to live in. I sincerely believe that we should try our best to make it a better world for all. Almost a quarter of a century ago, President Kennedy very wisely said: "If we cannot end now our differences, at least we can help make the world safe for diversity." I hope his words still make echoes today.

*This article is taken from a convocation speech presented by Augsburg College's Fulbright Scholar-in-Residence, Dr. Ali Jarbawi, at Augsburg College in May 1987. Dr. Ali B. Jarbawi is an assistant professor in the political science department at Birzeit University on the West Bank. He received his Ph.D in political science from the University of Cincinnati. His expertise is in Middle East political systems and comparative politics.*
A Code of Ethics for Travelers

◊ Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country

◊ Be sensitive to the feelings of other people, thus preventing what might be offensive behavior on your part. This applies to photography as well.

◊ Cultivate the habit of listening and observing, rather than merely hearing and seeing.

◊ Realize that often the people in the country you visit have time concepts and thought patterns different from your own; this does not make them inferior, only different.

◊ Instead of looking for that beach paradise, discover the enrichment of seeing a different way of life, through other eyes.

◊ Acquaint yourself with local customs—people will help you.

◊ Instead of the Western practice of knowing all the answers, cultivate the habit of asking questions.

◊ Remember that you are only one of thousands of tourists visiting this country and do not expect special privileges.

◊ If you really want your experience to be a home away from home, it is foolish to waste money on traveling.

◊ When you are shopping, remember that bargain you obtained was only possible because of the low wages paid to the maker.

◊ Do not make promises to people in your host country unless you are certain you can carry them through.

◊ Spend time reflecting on your daily experiences in an attempt to deepen your understanding. It has been said that what enriches you may rob and violate others.

First issued in 1975 by the Christian Conference in Asia