Program Manual – Fall 2012

Nation Building, Globalization and Decolonizing the Mind

Center *for* Global Education

Namibia ◈ South Africa

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The Center for Global Education – Namibia

November 2011

Dear Participants:

Greetings from the Namibia staff of the Center for Global Education! We are excited that you have decided to come to Namibia to participate in the program entitled "Nation Building, Globalization and Decolonizing the Mind." Throughout the semester we will study the dynamics of socio-economic, political, and cultural change, and where possible use comparisons from the U.S. both to clarify and to point out the parallels between our nations and regions. All of us on the academic staff have been collaborating in planning the program and will be with you throughout the semester. The rest of the Center for Global Education (CGE) staff in Windhoek will also be working with you and are looking forward to your arrival.

CGE's educational philosophy emphasizes holistic education for personal and social transformation. Hence, our approach is both experiential and academically rigorous. We try to create many opportunities for you to meet with Namibians, South Africans and others who represent different viewpoints and sectors of society. We then encourage you to sharpen your critical thinking skills, analyze your experiences, reflect upon your emotional reactions to them, and contemplate ways in which you can act upon and apply what you have learned. 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 strongly recommend that you read this program manual carefully, as well as do some prior reading about the region. To get a perspective on local current events, you may want to regularly log on to the web site of the local English language newspaper, The Namibian. For more regional coverage, you can log on to the Mail & Guardian from South Africa. *Kaffir Boy* by Mark Mathabane will give you a picture of life under apartheid, and any novel by Bessie Head will give you valuable insights to gender roles in southern Africa. We also encourage you to read *Neither Wolf nor Dog* by Kent Nerburn. While the book focuses on Native Americans, the issues raised in this book are somehow similar to the issues in southern Africa, and will also enable you to make a comparison between southern Africa and the U.S.

Finally, we encourage you to bring a journal in which to record your experiences throughout the semester; you may wish to begin writing before you leave for Namibia.

Again, let us tell you how delighted we are that you will be learning with us. We look forward to meeting you.

Sincerely,

The CGE Namibia Staff

CGE Faculty and Staff Bios

Linda Raven—Program Coordinator

Linda grew up in South Bend, IN where she also earned her B.S degree in Mechanical Engineering at the University of Notre Dame. After a few years working as an engineer in California, she left that profession to become a Peace Corps Volunteer in Namibia. She taught Mathematics in the east of Namibia as well as the far North for two years. Not ready to leave Namibia, she then elected to extend her service by one year in order to work with the Windhoek Regional Office of the Ministry of Basic Education coordinating the HIV/AIDS education in the region.

Upon her return to the United States, Linda got involved in the renewable energy industry, but still longed to return to international work. In 2007, she completed her M.A. in International Development and Social Change at Clark University and began work at CGE as a Program Coordinator immediately thereafter. When not debating politics or development theory, Linda loves practicing yoga. She is a certified Laughter Yoga Leader and Sivananda Yoga Instructor, but is currently exploring Anusara Yoga.

Romanus Shivoro - Program Coordinator and Instructor

Romanus hails from a village Onampira in northern Namibia. He attained his International General Certificate in Secondary Education in Northern Namibia and thereafter he attended the University of Namibia in Windhoek, where he received his Bachelor's degree in Non-formal Education and Community Development. After working with the Ministry of Education in Namibia, he left for India to pursue a Master's degree in Education at Lucknow University, Uttar Pradesh.

Romanus has been a lecturer at the University of Namibia and the Institute of Open Learning in Namibia. He also served as an education technical training coordinator for the U.S. Peace Corps in Namibia, and joined the Center for Global Education in 2008.

Nespect Butty Salom – Internship and Travel Seminar Coordinator

Nespect has a Bachelor of Art, Post Graduate Diploma in Education and a Specialized Post Graduate Diploma in Special Education from the University of Namibia. Nespect has a Master of Philosophy in Special Needs Education from the University of Oslo in Norway and Honour's Degree in Public Administration from the University of Stellenbosch in South Africa. He has recently completed a Master in Public Administration also with Stellenbosch University.

Nespect has been working as a Youth Officer in the Ministry of Youth and Sport, and a Teacher in a secondary school. He has been a tutor at the University of Namibia and Institute of Open Learning (I.O.L). He also worked worked as an Education Officer responsible for HIV and AIDS programs in the education sector. Nespect is married to Frieda Salom.

Sarah Amushila - Food Service Manager / Homestay Coordinator

I was born in a small town Usakos 200 kilometers from Windhoek, in Erongo Region. I grew up with 4 brothers and 6 sisters, 10 children in total.

I have attended my primary school at E#Goeseb Primary School, for high school I went to Cornelius Goreseb High School in Khorixas, an area where part of CGE homestays are taking place. After Independence I pursued a Diploma in Hotel and Restaurant Management. I also obtained a Supervisor Certificate from the Hotel School of the Polytechnic of Namibia. These skills are enabling me to work flexibly and confidently toward CGE mission and vision. I learn by listening to other people everyday.
My duties at CGE are to prepare meals and to help out as a Homestay Coordinator.

I am married to Jonas Amushila and we have 1 boy aged 16. In my free time I enjoy cooking, reading and having fun time with my family. My original language is the click langusge Damara/Nama. In addition to Damara/Nama, I also speak Afrikaans, English, German, and a little of French and Oshiwambo (my husband's native language). My dat to day strength comes from God almighty.

Eveline Muukua—Assistant Chef

Eveline is originally from Tsumeb, a town in northern Namibia. She was raised in Katutura, where she attended primary school at Bethold Himumuine School. Evelyn finished her grade 10 at A-Shipena Secondary School in 1987, after which she began working at the Continental Hotel as a room-service chef in 1990 and a waitress afterwards. Eveline came to CGE – Namibia in 1998 as a cleaner and was hired as a chef/food service assistant in September 2000. She also does stock control and assists with house maintenance. Eveline attended a menu course in 2003 at the Polytechnic of Namibia and still plans to learn more.

Eveline's mother language is Oshiwambo, but was raised by her stepmother andf ather who are both Otjiherero speaking. Besides Otjiherero, she also speaks English, and Afrikaans. In addition to cooking, Evelyn enjoys music, watching TV, and spending time with her children. She is a mother of five children. They are three boys: Radley (22), Uazuvirua (6) and Matunu (3) and two girls: Kajona (16) and Injomoka (12).

Passat Kakuva—Transportation Manager

Passat is originally from Walvis Bay, a port town on Namibia's South Atlantic coast He attended his primary school at Mandune Primary School in Windhoek. In 1989, Passat finished his secondary education at Petrus Ganeb Secondary School in Uis, a town in northeast Namibia. After secondary school, Passat began attending classes for motor mechanics at the Windhoek Vocational Training Center.

Passat joined CGE – Namibia in 2001 as a part-time driver. In December 2002, Passat became a permanent employee with CGE – Namibia as the Transportation Manager. His mother tongue is Oshiwambo, however he also speaks Damara, Herero, Afrikaans, and English. In his spare time, Passat enjoys watching movies, hanging out with friends, and traveling.

Junobe Willemina Duncan- House Maintenance Assistant

Junobe was born in Windhoek. She grew up in Rehoboth (a town an hour south of Windhoek) where she attended her primary and secondary education. She lived her whole life with her parents before she got married in 2001 to Edwin Duncan. He works at Blue Marne (Interfish). They have 3 children. The youngest, Eugenia, is now 4 months old (born June 30, 2008). She has an older sister, Moesha (9) and brother, Etienne (11).

Junobe's mother language is Afrikaans however she also speaks English and Nama. In her spare time, Junobe enjoys reading, watching movies with her family and cooking for her them. Junobe loves her husband and children. She has been married for 7 years. She was cleaning homes for one and a half years before she joined CGE in 2006.

Janessa Schilmoeller - International Resident Advisor

Janessa recently graduated from St. Catherine University in St. Paul, MN with a Bachelor of Arts degree in International Relations. Janessa has studied abroad several times in the Middle East and participated in a J-term course with CGE in Namibia. Her academic research has specialized in the role of cross-cultural programs in the Arab peace process and methods of social change in East African immigrant communities in Minnesota. Janessa is the former assistant camp director of an international scholarship program in New York, and she has previously served as the Director of Alumni Relations for the program's Minnesota Alumni Association.

Janessa enjoys salsa and swing dancing in addition to traveling and eating really delicious foods from around the world. In the future, Janessa hopes to receive a Masters degree in International Policy and coordinate cross-cultural education programs as a US Foreign Service Officer.

Book List & Readings

Much of your assigned course reading will be prepared in a course packet that you will receive in Namibia and will consist of excerpts from many sources.

There are a few required books for you to read. They are listed below, according to whether you need to read them prior to your arrival or during the semester.

Required Readings

To be read prior to arriving in Namibia:
While these books may not be explicitly discussed during the program, they do provide an excellent frame of reference to begin considering many of the issues which will be discussed throughout the semester. They provide a background and a context to allow you to begin thinking about these issues before your departure, and the connections to similar issues in the United States.

Barndt, J. *Dismantling Racism: The Continuing Challenge to White America*. Minneapolis: Augsburg Fortress, 1991.
Nerburn, Kent *Neither Wolf Nor Dog: Unforgotten Road with an Indian Elder* San Raphel, CA: New World Library, 1994.
Mathabane, Mark. *Kaffir Boy*. New York: Penguin Books, 1986.

Students taking the religion course will find it helpful to have read the following materials prior to arrival. They will be read during the course as well, but reading ahead of time will give you some background prior to the beginning of the course.

Mbiti, John S. *African Religion and Philosophy*. 1992.
Nambala, Shekutaamba. *History of the Church in Namibia*. 1994 (This is very hard to find and very expensive, but maybe you can try at a library.)

To be read while in Namibia:
CGE has copies of these books in Namibia for you to consult with. If you want to write in your copy or want to keep it after the semester, you should bring your own or purchase one in Namibia.

Biko, S. *I Write What I Like*. San Francisco: Haper & Row, 1978.
Malan, Rian. *My Traitor's Heart* Great Britain: Vintage Press, 1990.

Recommended Pre-Trip Readings on South Africa

In in preparation for the programming in South Africa, the following articles should be read before you arrive in Johannesburg in August. We will be visiting many of these places:

On Afrikaner nationalism:
http://stmarys.ca/~wmills/course322/13Poor_whites.html

Background on South Africa:
http://www.state.gov/r/pa/ei/bgn/2898.htm and http://www.southafrica-travel.net/pages/e_bevoelk.htm

Soweto:
http://www.joburg.org.za/content/view/920/159/

Kliptown and Freedom Charter:
http://www.southafrica.info/about/history/kliptown-220605.htm

Regina Mundi:
http://www.joburg.org.za/content/view/984/159/

Apartheid Museum:
http://www.joburg.org.za/content/view/249/51/

Hector Pieterson Museum:
http://www.joburg.org.za/content/view/263/51/

Khulumani Support Group:
http://www.khulumani.net/content/view/25/17/

Voortrekker Monument:
http://www.southafrica-travel.net/north/a1pret04.htm

Recommended Readings

We also highly recommend that you do some reading on Namibia before you arrive. If you come knowing nothing about the country you may feel lost during the first few weeks of classes, and will not be able to fully tap into the resources Namibia and the program have to offer.

The following are some recommended readings. Many of them are available in the CGE resource center in Namibia, but most students find that once the program begins, they have little time for additional reading. If you wish to read them, it is best to check them out from a local library or purchase and read them before coming.

These great novels introduce culture and society in Southern Africa:

Coetzee, J.M. *Disgrace.* Great Britain: Vintage, 1999.
Goodman, David. *Fault Lines: Journeys into the New South Africa.* California: University of California Press.
Dangarembga, Tsitsi. *Nervous Conditions*. Zimbabwe: Zimbabwe Publishing House, 1988.
Head, Bessie. *When Rain Clouds Gather*. Oxford: Heinemann, 1969.
Magona, Sindiwe. *Living, Loving, and Lying Awake at Night.* South Africa: David Philips, 1991.

These non-fiction books give a good general background to Southern Africa:

Fanon, Frantz. *Black. Skin White Masks*. New York: Grove Press, 1967. (Reprint of Peau noire, masques blancs. Paris, 1952).
Groth, Siegfried. *Namibia: The Wall of Silence*. Wuppertal, Germany: Peter Hammer Verlag GmbH, 1995.
Gumede, William Mervin. *Thabo Mbeki and the Battle for the Soul of the ANC*: Zebra Press, 2005.
Katjavivi, Peter H. *A History of Resistance in Namibia*. Paris: UNESCO; London: James Currey Ltd.; Addis Ababa: Organization of African Unity, 1988.
Leys C. & Saul, J. *Namibia's Liberation Struggle: The Two-Edged Sword.* Cape Town: James Curry, 1995.
Magesa, Laurenti. *African Religion: The Moral Traditions of Abundant Life.* Maryknoll, New York: Orbis Books, 1997.
Mandela, Nelson. *Long Walk to Freedom*. London: Little Brown and Company, 1994.
Henning M., ed. *Re-examining Liberation in Namibia*. Stockholm, Sweden: Elanders Gotab, 2003.
Minow, Martha. *Between Vengeance and Forgiveness: Facing History After Genocide and Mass Violence*. Boston: Beacon Press, 1998.
World Bank. *Can Africa Claim the 21st Century?* Washington: The World Bank, 2000.

Program Overview

Namibia is a society in transition. Fundamentally, it is in transition from the experience of colonialism to that of independence. Underlying that basic transition, however, are many other transitions—from the legacy of apartheid to the building of a "non-racial society" and democratic rule; from an economy fully dependent on South Africa to multi-lateral economic relationships; from a revolutionary movement with a policy of resistance to a ruling party with a policy of national reconciliation; and many others. The other nations of the region are also in the midst of profound transitions.

This semester explores the processes of the political and social changes occurring in Southern Africa and is organized through the following courses. Students are expected to take four of these courses, but may take only three if you prefer:

Racism and Resistance in Southern African and the U.S.
Political and Social Change in Southern Africa
The Development Process -- Southern Africa
Religion and Social Change in Southern Africa
Internship
Independent Study
Lifetime Fitness: Yoga

All these courses are interrelated and as such their activities are complimentary and interdependent. Usually all students take the first three, and one of either Religion and Social Change or an Internship. It is possible to take any combination of three or four of these classes, however. If you wish to do an internship or independent study, you will have to apply separately for that. A non-credit yoga course is also available.

Course syllabi follow. Please note that all syllabi will be updated (including due dates) prior to the beginning of the semester.

Internship

Students registering for an internship must complete an application form. The internship application can be found on-line at http://web.augsburg.edu/global/spa/spa-checklist.html. Requests for internships will not be processed without this application and a copy of your resume. All requests are subject to the approval of the program directors. The registration deadline for internships is November 15. Completed applications and resumes should be e-mailed to cgenespect@gmail.com. Please include "Internship Application" in the subject line. You may also fax it to 011-264-61-240-920. Possible placements include, but are not limited to:

- Informal or formal education positions
- Work in orphanages, day care centers and kindergartens
- Work with organizations focused on Health and HIV/AIDS education or service provision
- Work in NGOs focusing on human rights, gender issues, democracy building and more

Please note that in addition to working with an organization for 12 hours each week, the internship course includes 1.5 hours of class time per week. This class time provides opportunities for you to demonstrate what you are learning in your internship, developing professional skills, and reflecting on the internship experience.

The internships are arranged in advance of your arrival and the organization has made a commitment to mentoring you and providing you with meaningful work. To this end, students choosing to register for the internship class should also feel a similar commitment to the host organization. The relationship with the organizations where students volunteer is typically more casual.

Volunteering is an opportunity to engage with a local organization and work side by side with Namibians. This may or may not involve learning related to your specific field of study. There is no academic credit given for volunteering.

Some schools do not grant academic credit for an internship. Please check with your Study Abroad Office and/or Registrar before you sign up for an internship to make sure you will get credit for it.

Independent Study

With the permission of the program coordinators, students may also engage in independent study for credit. Examples of independent study topics include:

- African Traditional Religions
- Adolescent and youth issues
- Reproductive health
- Gender in Namibian Society

Students may also propose other independent study topics to the program coordinators. If accepted, credit students may choose to earn credit in: Interdisciplinary Studies, Political Science, or History. **It is the student's responsibility to make sure that your home university will accept independent study credit.**

The Independent Study Proposal form may be found on-line at: http://web.augsburg.edu/global/spa/spa-checklist.html. This form must be e-mailed to rshivoro@gmail.com no later than June 1.

The Academic Week

Although the days might change, the academic schedule for a week when you are in Windhoek might look like the one below. There is generally one 4-hour course each day, during which you will go on outings, visit organizations, hear from community leaders, have lectures and class discussion. Along with this are other program activities such as orientation, preparation, debrief sessions and language classes. Although both Religion and Internship are shown on Wednesday morning, if students would like to register for both, they can do their internship at another time.

Time	Monday	Tuesday	Wednesday	Thursday	Friday
Morning	Internship or Volunteering	Political Science (9-1)	Religion or Internship (9-1)	History (9-1)	Development (9-1)
	Lunch (1-2)	Lunch (1-2)	Lunch (1-2)	Lunch (1-2)	Lunch (1-2)
Afternoon	Internship or Volunteering	Internship Class (2-3:30)	Free	Language (2-3)	Yoga Class (2-4)
	Dinner (6 pm)	Dinner (6 pm)	Dinner (6:00)	Dinner (6 pm)	Dinner (6 pm)

Registration Information and Deadlines

Center for Global Education staff in Minneapolis will register you for the program based on a course registration form that was included in your welcome packet. **Please send your registration form to Margaret Anderson by June 1 at the very latest.**

All courses are offered with two grading options:

- Traditional grading **(T)** on a 4.0 to 0.0 scale
- Pass/No Credit **(P/N)*** P means a grade of 2.0 or better, and N means no credit and a grade of less than 2.0.

***Students may only select the P/N option if it has been approved by the home school. Some schools will not accept Pass/No Credit grades as transfer credit, and grade options cannot be changed after the program is completed.**

Please keep a copy of the registration form 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 one of the on-site Program Coordinators (after the program begins).

The final deadline for adding a course or to drop a course without a "W" (withdrawal) notation for "withdrawn is Monday, September 10. The last day to drop a course (with "W" notation) or change a grading option is Monday, November 5.

Program Participation

This is an experiential education program, and as such, the learning opportunities and learning in which students engage (knowingly and at times unknowingly) will occur in a myriad of settings and ways (formal and informal). Some of these opportunities are part of the program structure (including formal classes, reflections, assignments, family stays, travel seminars, meetings with community members both within and outside the CGE group, interacting in internship and volunteer positions, etc.). Many are created by or presented to students outside these structures.

Clearly each of these types of encounters presents different perspectives, and different ways for students to come to understand or learn more about the society and oneself. All of these are important and needed to enrich the program, but also are related to and complementary of each other. It will be the students' challenge to take advantage of and pursue the breadth of opportunities available, and to discern the types of learning situations that will allow them to learn the most from them.

Critical thinking

When we think critically we become aware of the diversity of values, behaviors, social structure, and artistic forms in the world. Through realizing this diversity, our commitments to our own values, actions, and social structures are informed by a sense of humility; we gain an awareness that others in the world have the same sense of certainty we do—but ideas, values and actions that are completely contrary to our own.

Reflection

Reflection involves looking back, and thinking carefully about one's experience to understand it more thoroughly from a vantage of being to some degree (spatially, temporally, etc.) a bit removed from the situation. The vantage of distance often allows us to consider the situation from multiple perspectives of which we were previously not aware. In addition, through reflection, we can often more clearly and more fully consider the many components involved, as well as the implications. Reflection also involves asking what one's values have to say about, or how they are affected by, the experience.

Social analysis

"Analysis" is "the division of a complex whole into its component parts or constitutional elements [for the purpose of] discovering or uncovering qualities, causes, effects, motives, or possibilities, often as a basis for action or for a judgment." (Webster's New Dictionary of Synonyms). Social analysis is concerned with issues and themes that occur and make up the worlds lived by groups of people. Such themes could include racism, security, violence, peace, or faith, for instance. Social issues would be a bit more specific, possibly elements within themes, including for instance, hunger, unemployment, inflation.

Social analysis looks at these issues by considering the policies that 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 these are interrelated. People are analyzing when they start asking questions like: "Who made the rules influencing this situation?" "Why do those rules and patterns go unquestioned?" "Who would benefit and who would lose if those rules and patters were changed?" "What happens to people who try to change the rules and patterns?" "Who has the resources or claims authority in this situation?"

Assessment and Grades

While grades cannot reflect the full amount of learning student's experience, they are nonetheless a tool by which instructors are able to give students feedback as to their performance. Although we prefer to give only qualitative feedback (written comments and consultations), we are also required to provide students with quantitative assessments, i.e. grades. Therefore, in this program, students are provided both. We would hope that students could focus their attention mostly on the qualitative assessment, as grades reflect only partially how much has been learned.

Grades are determined by the course instructors, however students are expected to provide input into the evaluation and assessment process. At the beginning of the semester, professors will give students the grading rubric they use to assess papers and presentations.

Assessment Criteria

An excellent academic paper/project is one that has taken the following into consideration:

- Analytical approach and critical depth - concisely and penetratingly asking the WHY, HOW, WHAT, WHERE AND WHO questions.
- Incorporation of multiple perspectives and multidisciplinary approaches that show their relations.
- Use of additional references, e.g. books, outside class contacts, newspapers, radio, TV, etc.
- Evidence of effective review of assigned readings.
- Discovery of new ideas, showing initiative in seeking knowledge.
- Creative, concise, articulate presentations, which reflect well thought-out arguments and a clear understanding of the issues under discussion.
- Bibliographies and footnotes, proper spelling, grammar, and punctuation.
- Participate actively in all learning opportunities (in and out of class).
- Incorporation of affective (feeling) aspects in relation to issues and experiences in personal and community life including how the student feels about the issue.

Explanation of Grades

We believe that good evaluation of student work is an art and not a science. The grading system we use attempts to be as explicit as possible regarding the ways in which you are evaluated. Augsburg College uses a numerical grading system. If you choose to take your courses for a letter grade, **you will receive a numerical grade on your transcript.**

Numerical Grade	Letter Equivalent	Percentage	Augsburg Definition
4.0	A	93-100%	Achieves highest standards of excellence
3.5	A-/B+	88-92%	
3.0	B	83-87%	Achieves above basic course standards
2.5	B-/C+	78-82%	
2.0*	C	73-77%	Meets basic standards for the course
1.5	C-/D+	68-72%	
1.0	D	63-67%	Performance below basic course standards
0.5	D-	60-62%	
0.0	F	<60%	Unacceptable performance (no course credit)

*A 2. or higher is required for a passing grade for courses designated with the "Pass/No Credit" grade option.

Class Participation

As CGE depends on collective and participatory learning, class attendance is required, but is not sufficient. As participation accounts for 20% of your course grade, it should be evident that participation is highly valued by the instructors. In this regard, please take note of the following points in relation to class participation:

- It is not the quantity of participation that is most important; rather it is the quality of your participation that will be weighted most heavily in determining your participation grade.
- Diverse views are important and desired as they deepen our understanding of the world and how others view it. We expect that you will both make your unique contribution and also will respect and encourage others to share their views as valid contributions to the learning process.
- Your comments and contributions to class discussion will be more insightful if you come prepared and if you actively and carefully listen to your classmates' contributions.
- A large portion of your participation grade will include the quality of your interaction with guest speakers. This includes showing up on time, showing appropriate respect for the speaker (including dressing appropriately and respectfully), remaining engaged in the presentation (e.g., leaning forward, retaining eye contact, smiling), and, most important, asking timely and thoughtful questions.

Honesty Policy

Students are expected to follow the Augsburg Honesty Policy, which is printed in the Appendices section 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. All students will be given a copy of the policy at the beginning of the semester and each student will be asked to "pledge" that she or he has read it and understands 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.

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 program's Program Coordinators; 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 the Registrar at the home school if applicable). If permission is granted, the necessary work must be completed in enough time to allow evaluation of the work by the Academic Director 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

An official transcript is not automatically sent. Pursuant to the Family Educational Rights and Privacy Act of 1974, your written consent is required for the release of a transcript. (Faxes, e-mails and phone calls are not accepted.) Information about where to send the transcript along with your signature should have been included on the Study Abroad Approval form submitted with your program application. If not, you will be provided a Transcript Request form which you will need to complete and return to our Minneapolis office.

You do not need to include any money if you are requesting only one transcript. Augsburg provides the first transcript free of charge. After that, there is a $6 fee for each transcript sent.

Be sure to check with your home school regarding the proper place to send your transcript to ensure transfer of credit.

History 327:
RACISM AND RESISTANCE IN SOUTHERN AFRICA AND THE U.S.

COURSE INSTRUCTOR: Romanus Shivoro, M.A. Ed.

COURSE DESCRIPTION: This course provides a comparative perspective on the development of and resistance to racism in Namibia, South Africa, and the United States focusing on the history of the anti-Apartheid and democratic movements in southern Africa and the Civil Rights Movement in United States. Prerequisite: at least one course in US history, or permission of instructor.

COURSE RATIONALE: Southern Africa (Namibia and South Africa) and the United States all experienced a history of Apartheid and racism. In southern Africa, this came to an end with Namibian independence in 1990 and the democratization of South Africa in 1994. In United States racist legislation came off the books as a result of the African American Civil Rights movement of the 1960s. Yet, all these societies both in the United States and southern Africa are being haunted by the legacies of this history. This course offers an opportunity to compare and contrast the southern African region with the United States, and explores how these societies are facing challenges posed by rapid and unequal processes of globalization in today's world; the challenges posed by under and unequal development; and the long-term project of decolonizing the mind.

INSTRUCTIONAL GOALS:

1. Students will compare and contrast the history of racism in southern Africa and United States.
2. Students will develop a basic understanding of the contemporary history of resistance to colonialism, Apartheid, and segregation in southern Africa and United States.
3. Students will deepen their understanding of the legacies arising from the history of Apartheid and racism.
4. Students will explore the impact of racism on their own lives and societies.
5. Students will reflect upon their role in perpetuating and confronting racism.

TEACHING METHODOLOGY: The instructors use a student-centered methodology. Teaching strategies include lectures by instructors; small and large group discussions of required readings and experiences; films and videos; journaling exercises; interviews, use of artwork and music which express course themes; and guest lectures by members of parliament, liberation struggle veterans, local historians, and community leaders.

COURSE OUTLINE: This survey course is divided into the following units, each of which is related to at least one specific instructional goal and several different instructional objectives.

Unit I: a) History as a Method of Inquiry, and b) Pre-colonial Namibia
Unit II: Anti-Racism and Diversity
Unit III: German Colonialism and Early Resistance
Unit IV: The Liberation Struggle (Formation of political Parties, Battle and Exile Story)
Unit V: Apartheid and Racial Segregation (Institutionalized Racism)
Unit VI: Legacies of Apartheid and Segregation (Identity, Land, Human Development)
Unit VII: Legacy of Apartheid and Segregation (Autobiography on Race and Racism)
Unit VIII: Wrap-Up

Political Science 353:
POLITICAL AND SOCIAL CHANGE

Instructor: Phanuel Kaapama, M.Sc., Ph.D. Candidate

Course Description

After a period of over 100 years of colonization, repression, apartheid and racial discrimination, the era of white minority domination in Southern Africa came to an end. Namibia (1990) and South Africa (1994) became politically independent. Constitutions were drawn up and implemented. Educational, political and social issues of the previously disadvantaged majorities continue to surface daily. These issues need to be addressed toward finding lasting solutions at political, educational, economic and social levels. During this course, students will have the opportunity to be able to connect the legacies to colonialism and apartheid. Students will participate in a 10-day urban home stay in Windhoek followed by a 9-day rural home stay in the North. Students will participate in a week- long seminar in Cape Town toward the end of the semester.

Instructional Goals

1. Students will delve into the socio-political history of Namibia to gain a better insight into the political past, present and future of Namibia and South Africa.
2. Students will develop thorough understanding of the policy of apartheid and its effects on the lives of the majority non-white peoples of Namibia .
3. Students will deepen their understanding of the constitutional provisions of the Namibian Constitution, especially those aspects dealing with basic fundamental human rights.
4. Students will explore and examine the democratic model adopted in Namibia and compare that to their own model in the United States.
5. Students will analyze and study issues around African politics in general to gain thorough insight into the political culture and practices in Africa in general.
6. Students will actively participate in an agricultural land redistribution panel discussion to gain better understanding of attempts aimed at achieving an amicable solution to this thorny issue.
7. Students will reflect upon their role as change agents to impact on social and economic justice through involvement at different educational, social and political levels.

Teaching Methodology

The instructor will make use of student-centered methodologies and approaches and experiential engagements. Lectures by the course leader, small and large group discussions of required readings, videos, journaling, exercises, interviews, use of artwork and music which express course themes; guest lectures by members of parliament, liberation struggle veterans and local politicians.

Course Design

Unit 1: Democracy and Constitutional Politics in Africa
Unit 2: Politics of Constitutional Making in Namibia
Unit 3: Politics of National Reconciliation and Nation Building in the Southern African Post – Apartheid Contexts
Unit 4: The State of Electoral Democracy and Multiparty Politics in Namibia
Unit 5: Politics of the Land Question
Unit 6: Politics of Gender
Unit 7: Public Participation and Civil Society in Namibia
Unit 8: Politics wrap-up and final project preparation

Interdisciplinary Studies 312:
THE DEVELOPMENT PROCESS

INSTRUCTOR: Linda F. Raven, M.A. International Development and Social Change

COURSE DESCRIPTION: Development is an interdisciplinary topic drawing heavily upon the fields of economics, sociology, anthropology, and political science. This course takes an interdisciplinary look at development in southern Africa, particularly related to Namibia's status as a relatively new nation emerging from colonialism and apartheid. The course seeks to introduce students to the development discourse from the perspectives of those actively participating in the development process (e.g., government officials, aid workers) and those actively critiquing development and development activities. Students will define development, examine prominent theories of development, and explore the special development challenges facing southern Africa. Through a combination of readings, experiential activities, field trips, and lectures, students will examine a few of the key regional development issues.

INSTRUCTIONAL GOALS:

1. Students will examine the benefits and challenges of the development process in Namibia and southern Africa.
2. Students will critically assess the major development theories with regard to the Namibian / southern African context
3. Students will understand the role of key players in the global economy and will analyze the impact of international trade policy on grassroots development in Namibia and southern Africa.
4. Students will analyze the process of international aid, and describe how that process affects the outcomes of aid.
5. Students will examine the role gender has played in development activities historically and articulate ways in which development can impact genders differently.
6. Students will explain how globalization affects the interests of poor nations and poor people; they will articulate strategies for incorporating the needs of the poor in design and implementation of the ongoing and accelerating process of global integration.
7. Students will articulate different definitions of sustainability and why it is a key concept in development.
8. Finally, students will describe and discuss signs of hope for pro-poor growth and development in sub-Saharan Africa.

TEACHING METHODOLOGY: The instructor will use a variety of strategies (discussions, readings, guest speakers, exercises, lectures, homestays, travel seminar to South Africa, and field trips to NGOs and aid organizations) to give students a broad a view of the field of development. This class is not meant to provide answers; it is more interested in exploring interesting questions and themes. There is no one "correct" approach to development. Thus, the instructor will not teach from one paradigm but will incorporate a variety of perspectives with the aim of encouraging students to critically assess different approaches to development and formulate their own views. The instructor will encourage students to draw on their prior experiences and academic work.

COURSE DESIGN: This survey course is divided into the following units:

Unit 1: What is Development?
Unit 2: Poverty and Debt
Unit 3: Globalization and Equality
Unit 4: Foreign Investment and International Aid
Unit 5: Gender and Development
Unit 6: Sustainable Development and Community Based Natural Resource Management
Unit 7: Food Security
Unit 8: Social Action, Signs of Hope, and Course Wrap-Up

Religion 346:
RELIGION AND SOCIAL CHANGE

INSTRUCTOR: Paulus Ndamanomhata, Ph. D. in theology, University of Natal

COURSE DESCRIPTION: The course focuses primarily on the role and theology of Christianity in southern Africa. In South Africa, Christianity, faith of almost three-quarters of the diverse South African population, has long been pushed to the margins of historical writing on South Africa, yet for more than two centuries it has shaped South African society and its diverse subcultures. Perhaps nowhere in the African continent is the study of Christianity as fascinating, complex, or contentious as in South Africa. In the twentieth century South Africans have used Christian doctrine both to justify and to oppose doctrines of racial segregation, and Christian leadership provided much of the impetus for the founding of the African National Congress in 1912 [SWAPO in Namibia]. But the history of the South African Christianity is found for the most part in local, or "micro" narratives, while the highly elaborated "macro" narratives of colonialism, capitalism, and liberation – the backbone of the conventional histories of South Africa – assign Christianity a marginal role, or no role at all…

This course is designed to help students reflect on the role of religion in particular, Christian theology (positive and negative) in the process of change that characterized Namibian and Southern African history. Students will be encouraged to use the interdisciplinary insights gained through the other courses (on history, politics and development studies) to assess for themselves what role religion has played in the changes Namibians had to assimilate in their history, through pre-colonial times, colonial and then apartheid era.

This course meets the Christian Faith (FC-3) general education requirement at Augsburg College, which is another reason why the course focuses particularly on the role of Christianity.

INSTRUCTURAL GOALS

1. To develop an awareness of the important role religions have played historically and currently in southern African cultures and politics.
2. To demonstrate the important role that Christian theologies have played in establishing and maintaining both positive and negative forms of social change in southern African societies.
3. To articulate an understanding of the various uses of the Bible for colonization, liberation, and unity.

TEACHING METHODOLOGY: Through a combination of reading work, lectures, individual and group reflection, experiential learning, visits, guest lectures, summaries, journal entries and assignments the following key units will be focused on:

COURSE DESIGN

Unit 1: Religion, Self and Society
Unit 2: African Traditional Religions
Unit 3: Christian Religion in Namibian History
Unit 4: Religion, Apartheid & Liberation
Unit 5: Religion and Human Rights in Namibia
Unit 6: Churches' advocacy regarding HIV/AIDS
Unit 7: Religion, Reconciliation in Namibia
Unit 8: Wrap-up

History/Interdisciplinary Studies/ Political Science 399: INTERNSHIP

Instructor: Nespect Butty Salom, MPhil (Education)

Course Description

This course provides students with an opportunity to reflect upon the service they are providing to a Namibian organization and to critically analyze the role of this organization while carrying out an internship in an organization that promotes social change and/or development. Students are expected to complete a minimum of 88 hours of hands-on work experience. They will also attend service-learning orientation sessions and periodic seminars in which they will discuss and analyze their experiences with other students and faculty members.

Instructional Objectives

1. Students will gain hands-on work experience while serving a local organization/population.
2. Students will develop their skills in organizational analysis.
3. Students will articulate their personal and professional goals.
4. Students will describe the role and function of the assigned agency in resolving local problems or meeting local needs.
5. Students will define the populations served by the assigned organization and describe how these populations are served.
6. Students will develop interpersonal and intercultural communication skills.
7. Students will apply concepts/theories/ideas from their major or minor to the internship setting.
8. Students will apply or enhance professional work skills, such as writing, speaking, critical thinking, quantitative reasoning, computer technology, interpersonal, teamwork, and leadership.

Teaching Methodology

The instructor is an advocate of inquiry-based learning. As such, she views this course as a means to support and deepen knowledge gained from the internship experience. She is interested in the students dedicating themselves to their host organization, developing skills and synthesizing experiences in order to critically examine information and relate it to learning from other classes and previous perceptions. This class is not meant to solely provide service to an organization; it is also interested in exploring questions and themes that arise from the internships, while focusing on professional development skills. Teaching strategies include 88 hours of service to an organization, discussion sessions, oral presentations, journaling, individual meetings and skill development workshops.

Course Design:

Unit 1: Introduction to internships
Unit 2: Initial Reflections and Adjustments
Unit 3: Portfolio and Oral Presentation Workshop
Unit 4: Oral presentations
Unit 5: Resume Workshop
Unit 6: Grant Writing Workshop
Unit 7: Vocation and Professional Direction
Unit 8: Wrap-Up and Evaluations

Health/Physical Education 003
LIFETIME FITNESS: YOGA

0 Credit – Lifetime Activity Graduation Requirement

Instructor: Linda Raven

Required Equipment: Students will wear comfortable loose fitting exercise clothes which will not restrict their movement in any way.

Catalogue Description: Designed to meet the general education graduation requirement for lifetime fitness.

Course Competencies: Students will be able to:
- Understand and apply the underlying philosophy of yoga
- Demonstrate and name basic hatha yoga postures (asanas)
- Demonstrate breathing techniques, relaxation techniques and kinesthetic awareness
- Demonstrate an awareness of skeletal alignment and body mechanics for a safe and intelligent use of the body.
- Increase strength, flexibility, balance, coordination, range of motion and the ability to relax
- Recognize and apply the benefits of an ongoing yoga practice
- Create a personal ongoing home yoga practice

Schedule: (11 class sessions of 2 hours each)
Each class session will include:
- an introductory discussion on a particular aspect of yoga philosophy as outlined below
- breathing (pranayama)
- meditation
- hatha yoga (asana practice) including a balanced variety of postures with an emphasis on the type of posture specified below

Session	
1	Introduction, policies and course overview; overview of history and philosophy of yoga; introduction to breathing and basic seated, standing and relaxation postures
2	The paths of yoga; more advanced breathing; twisting postures
3	The eight limbs of ashtanga yoga; introduction to meditation; sun salutations
4	Overview of sacred texts informing yoga practice; forward bending
5	Introduction to mantras and chanting; backward bending
6	Applying the eight limbs of ashtanga yoga; review of previous postures
7	Further exploration of karma yoga; arm balances
8	Tantric philosophy; hip openers
9	Yoga as a lifestyle; inversions
10	Creating a home practice
11	Visit a yoga ashram in Cape Town, attend asana class, talk to swami

Related Components to the Academic Program

Orientation

The program officially begins in Johannesburg on Monday, August 13, and we expect your arrival in Johannesburg by that time. Since a lot of the orientation and group-building activities occur during the first days, late arrival can detract from these aspects of the program. The first few weeks of the semester will be orientation to the program, both in Johannesburg and Windhoek. This time has several purposes: 1) to begin developing a living-learning community; 2) to become familiar with some basic information about the two countries; and 3) to become familiar with the coursework and the program's methodology.

You will find that the programming is intense and that the schedule is very full, so rest when you can on the flight to South Africa.

The Living/Learning Community

CGE semester students work together to form a living/learning community. As the group lives together, travels and takes classes together, it is important that students develop a positive and respectful environment amongst themselves. Although each group is different, we hope that a feeling of a community and togetherness will develop. Students will have opportunities to teach and learn from each other as well as share good times together. It is important that community members support each other in rough and confusing times, listen, and be willing to sacrifice individual needs and wants for the sake of the larger whole, so that each person can learn as much as possible.

In order to facilitate a healthy community, the group meets once a week. As a community member, you will share responsibility for organizing and attending these events. These meetings are a time for everyone to touch base with each other, to discuss community issues or topics, and to have fun. Usually, two students are in charge of planning and leading the event each week. As members of the living/learning community, you will also be responsible for participation in house tasks groups and the creation of general house guidelines in order to insure the general maintenance and safety of the CGE - Namibia house.

Homestay Programs

One of the most rewarding and challenging parts of your semester will be the time you spend living with Namibian and South African families during homestays. You will have three homestay families: one in Soweto, South Africa, one in Windhoek, and one in a rural Namibian community.

Our host families go through a close screening process before they are chosen. Some of the families will have hosted CGE students in the past, and some will be new, as we are continually recruiting new families to replace those that move away, that are unable to host, etc. All families, old and new, are required to attend an orientation conducted by the Homestay Program Coordinator before the homestay program. In that session, families are briefed in general about the home-stay program, its objectives, logistical information, health and safety, as well as other general guidelines.

Students are matched by the Homestay Program Coordinator early in the program. Matches are made with a mind to personality and any special needs, whether the student's or the host family's. As with the families, an orientation is also provided for students before the program to similarly brief students in general about the homestay program, its objectives, logistical information, and guidelines. At that session, student will receive other important information as well as have the opportunity to ask further questions about the program.

Objectives of the Homestay Programs

- Develop an understanding of the diverse realities of life in Namibian and South African urban and rural settings.
- Compare and contrast your own family structure with Namibian family systems.
- Understand the nuances of culture, community life, and gender roles and the relationship with the history, politics, economics, and development of the countries.
- Incorporate real life experience with academic work.
- Establish meaningful relationships with members of Namibian and South African society

Soweto Home-stay

Occurring during the first week in South Africa, the homestays with families in Soweto provide an invaluable insight and experience with the history of apartheid in South Africa. Soweto was the former black township outside of Johannesburg, and is almost a city unto itself, with three to four million people. Students spend the weekend with the families, doing whatever the family has planned. This may include visiting a park, shopping, visiting friends, etc. The stay usually lasts one full weekend beginning Friday afternoon and ending Monday morning. Students are placed two students to a household.

Urban Home-Stay

The second family stay will be with a family in Windhoek. It occurs within the first three weeks in Namibia. Referred to as the Urban Homestay, the home-stay generally lasts ten days. During this time students will attend classes during the days, and spend evenings and weekends with their family. Students are placed one student per household. The Urban Homestay Program has proven to facilitate comfort within the greater Windhoek community as well as provide opportunities to learn from and experience the great diversity within the capital city and create lasting friendships.

Rural Home-Stay

The final home-stay program will occur with a family in a rural area, and will occur a week to two weeks after the Urban Home-stay. Referred to as the Rural Home-stay, this home-stay generally last between five and ten days, again depending on the semester program schedule. Students are mainly matched with families on homesteads outside of a rural town. As with the Urban Home-stay, students are generally placed one per household. This experience often proves to be the most challenging, and most rewarding of the whole semester.

Logistical Information

We are providing you with the following information so you can anticipate some of the details for this part of the program:

- Orientation sessions prior to each Home-stay Program will be conducted and will include information on cultural patterns and practices, as well as basic information related to inter-cultural activities and issues in the context of the community in which you will be residing.
- The group will receive basic language training to facilitate communication in the local language for the rural home-stay. (This is not a full language preparation program.) The focus here is more on cultural orientation.
- At least one family member will speak basic English
- Most families will have few of the conveniences common in other parts of the world such as telephones and vehicles, and in the rural areas, running water and electricity.
- Vegetarian and restricted diets can be accommodated. However, we encourage you to be flexible and eat what the families prepare.
- A CGE - Namibia staff member will be in regular contact with each family or student at least once every 2-3 days.

Cultural Adjustment

The cultural context and family structures of the Namibian families you will be staying with during the home-stays will likely be very different from your own. At times you may feel uncomfortable with the accommodations, differences in food, and social interactions. These characteristics may cause you to feel pushed past your comfort zone. They may also cause you to feel isolated and alone. In general, in preparation for this part of the program, we ask that you open yourself up to the experience, accept the good, the bad and the unavoidable awkward moments, remembering that different is not better or worse, just different. Below are some suggestions to help confront such feelings…

Suggestions to help you feel more at home and part of the family:

- Walks – Take walks with one or more family members. Visit neighbors, go to church or to the market, and get acquainted with the area.
- Homework – Help the kids with their homework. Have them help you understand their culture.
- Talk – Ask about neighbors, weddings, funerals, etc. Learn common words in the local language, and practice some English/local language.
- Work - Be willing to help out. Most families appreciate it when you show interest and assist in their daily tasks—tending to fields or livestock, fetching water, pounding grain, food preparation, crafts production, etc.
- Play – Play with the children in the family and in the neighborhood. Play soccer, shoot marbles, share songs, learn traditional dances, juggle, fold paper toys or play games.
- Photos – Photos from home are great conversation starters and means for sharing about family, school, work, etc.
- Cook – Learn to prepare traditional dishes.

South Africa

The program spends two separate weeks in South Africa. During the first week of the program students will be in Johannesburg. The last week of the program students will return to South Africa, to Cape Town. These two travel seminars to South Africa provide students with a chance to fit their educational experiences in Namibia into the larger context of Southern Africa. Students will again have the opportunity to incorporate real life experience with academic work, experiencing how the issues raised in the classroom, as well as in meetings and visits, relate to the lives of South Africans.

The semester program begins with ten days in Johannesburg. In the past, the daily itinerary has included visits with speakers who were active in the liberation struggle, as well as the controversial Voortrekker Monument, and the Apartheid Museum. Students live with families in Soweto to gain some experience with Johannesburg's largest former Black township.

The semester ends with a one week stay in Cape Town. Similarly to Jo'burg, in Cape Town students visit with grassroots projects such as youth economic empowerment, HIV support groups, and women's small businesses. The itinerary also usually includes visits to the historical museums of District 6, Mayibuye Archives, and Robben Island, where leaders of the anti-apartheid struggle were kept as political prisoners.

The schedule in South Africa is very full, which leaves little time for free time. In Jo'burg, students find they have the least amount of free time, as they are living with families as well as going through orientation sessions and academic programming. In Cape Town, students will have at least one free day, during which students usually climb the infamous Table Mountain, visit the Waterfront, or relax on the beautiful Camps Bay beach among other activities.

Accommodations in South Africa

While in South Africa, the group travels by combi (10-22 passenger vans). Your accommodations will include staying at local hotels or guesthouses. Some accommodations will have laundry facilities available for washing by hand, however local laundry services are available in many cities.

The Center for Global Education reserves the right to change the group's itinerary or arrangements in the event that it becomes necessary or advisable to do so (due to weather, strike, illness, or other causes in the region). Any alterations will be made with no additional cost to the student.

Tentative Calendar for Fall 2012

The following calendar maps out the semester in a general way. It is a tentative schedule, as things can and do change at times in the course of the semester. Upon arrival you will receive a detailed day-by-day schedule.

Saturday, August 11	Depart the U.S.	
Sunday, August 12	Arrive Johannesburg, South Africa	
Week 1	August 13-18	Orientation and Johannesburg programming
Week 2	August 19-25	Jo'burg, Travel to Windhoek (August 21), Orientation
Week 3	August 26-September 1	Classes & Start Urban Family Stay
Week 4	September 2-8	Classes & Urban Family Stay
Week 5	September 9-15	Classes
Week 6	September 16-22	Classes and Travel to Coast
Week 7	September 23-29	Classes
Week 8	September 30-October 6	Rural Homestay and Namibia Travel
Week 9	October 7-13	Rural Homestay and Namibia Travel
Week 10	October 14-20	Fall Break (free week for personal travel)
Week 11	October 21-28	Classes
Week 12	October 28-November 3	Classes and Travel to South
Week 13	November 4-10	Classes
Week 14	November 11-17	Classes
Week 15	November 18-24	Final projects and depart for Cape Town (November 24)
Week 16	November 25-31	Cape Town Travel Seminar
Saturday, December 1	Depart Cape Town	

Please note: If you are planning on traveling after the program on your own, you will be free as of the last day of the program. Transportation will be provided by CGE to the airport. If you choose to travel on your own past this date, you will need to arrange your own transportation.

Required Documentation

If you are under the age of 18, or are not a U.S. citizen, please contact our CGE - Minneapolis office as there are special documentation procedures you will need to follow.

Passport

Citizens of all countries must have a passport to travel to Namibia and South Africa. If you have one, be sure that it is valid through at least June 2, 2013, as both Namibia and South Africa require that all visitors have a passport that is valid for six months past the scheduled date of departure. We suggest that you make a copy of the photo page of your passport to carry with you (in a separate place from your passport) when you travel. As a further safeguard, you may want to bring to Namibia a certified copy of your birth certificate in case you need to reapply for a lost or stolen passport during the semester. Bringing this with you is far easier than getting these documents to you once you've left.

VISA

Republic of South Africa: The South African government does not require U.S. citizens to have pre-approved visas before entering South Africa. You need only a valid passport as proof of citizenship. If you are a citizen of another country, please discuss this with the Minneapolis office as soon as you can.

Namibia: The Center will obtain a study visa for you. Instructions and the forms required for your visa requests were included in your acceptance packet. These should have been returned to CGE - Minneapolis for processing by November 1. If you have not yet submitted all of your visa forms, please do so ASAP. Namibia is very strict about documentation and requires foreign students to have a visa before entering the country. The Namibian Ministry of Home Affairs often takes its time processing these visas, so it is particularly vital that you complete the required forms in a timely fashion.

Registration with U.S. State Department. If you are a U.S. citizen you should register with the U.S. State Department so we can better assist you in an emergency. Register your travel plans with the State Department through a free online service at https://travelregistration.state.gov. This will help the government contact you if there is a family emergency in the U.S., or if there is a crisis where you are traveling. In accordance with the Privacy Act, information on your welfare and whereabouts will not be released to others without your express authorization. You will need your passport the address of the CGE study center (5 Simpson Street, Windhoek) to complete the information. Non-U.S. citizens should check with their own country.

CGE faculty will have the group visa for you when you arrive in Johannesburg. You will not receive it prior to departure

Health & Safety

If you have a condition in your medical history that may call for treatment while you are abroad, or something a physician should know if you are being treated/prescribed drugs for any other condition that may arise, it would be very helpful if you could have this written up by your personal physician and bring it with you in a sealed envelope. This way if you do need treatment in Namibia or South Africa, you can give this to the doctor there. This will expedite the best treatment possible

Inoculations

Although no inoculations are required, we strongly recommend that you are up-to-date on a few fundamental inoculations:

- **Hepatitis A** or immune globulin (IG).
- **Hepatitis B** if you might be exposed to blood (for example, health-care workers), have sexual contact with the local population, stay longer than 6 months, or be exposed through medical treatment.
- **Rabies**, if you might be exposed to wild or domestic animals through your work or recreation.
- **Typhoid,** particularly if you are visiting developing countries in this region.
- **Polio,** recommended for adult travelers who have received a primary series with either inactivated poliovirus vaccine (IPV) or oral polio vaccine (OPV). They should receive another dose of IPV before departure. For adults, available data do not indicate the need for more than a single lifetime booster dose with IPV.
- As needed, booster doses for tetanus-diphtheria, measles

The likelihood of being exposed to rabies is small. Namibians do keep dogs, which could have rabies. Like in the U.S., you can avoid this risk by staying away from them, but you can't rule out the possibility.

Yellow fever is not necessary for Namibia, Botswana or South Africa, but is required by some other countries in the region, especially in East Africa. If you plan to travel beyond Namibia, you may want to get this vaccination before you go overseas, though it is available in Windhoek.

Check with your doctor about the timing for all of the inoculations and their side-effects (e.g., typhoid and Hepatitis B inoculations require a series of shots or pills over several weeks or months; Hepatitis A inoculation requires a second inoculation 6-12 months after the first injection). You may find it helpful to call the Centers for Disease Control (CDC) (888/232-3228 or 404/639-2572) and listen to their extensive recorded information about health risks and precautions for international travelers, or visit the CDC web page at http://www.cdc.gov

If traveling out of Namibia before or after the scheduled program, you should check to be sure you receive the appropriate vaccinations.

If you are allergic to sulfa drugs, it is essential that you obtain and wear a Medic Alert bracelet or necklace. Go to http://www.medicalert.org.

Meningitis

Namibia had a severe outbreak of meningitis in June 2001, which it managed to handle quite well by doing a massive local vaccination campaign. For some reason the risk of Meningitis in Namibia has escaped the notice of many health professionals, the CDC, and travel doctors. Your doctor may not recommend a meningitis vaccination, but please insist upon one. Talk to your doctor about the relatively new vaccines effective against Hepatitis B (although exposure to such is less common for most participants on this program) and Hepatitis A.

HIV/AIDS

One great threat that you can not immunize yourself against is HIV/AIDS. The southern African region has the world's highest rate of HIV-AIDS infection. In Namibia, the rate is currently about 23% of the population with the 18-34 year old age group being the most highly infected. Students should be aware that any sexual activity is thus very risky and is discouraged by CGE. If you choose to be sexually active, using protection is imperative, but not entirely effective.

However, in the unlikely event that it is required, The World Health Organization rates the blood supply as secure. There have been no reported cases of HIV infection through infected blood in Namibia. Needles are also safe in Namibia and Southern Africa. All hospitals and clinics have individually-packaged, sterile, disposable needles, so you do not need to worry about bringing your own.

Malaria

There are areas in Namibia, particularly in the north, but also less frequently in Windhoek, where malaria is a concern. You will find confusing, even conflicting information about the risk and prevention of malaria. We suggest you first consult your doctor for his/her recommendation and try to make sure you are able to take the medication you choose.

We encourage you contact the Centers for Disease Control Malaria Hotline at 770-488-7788 for the most current information. We ask that you pay close attention to the following information on Namibia, where health professionals do have substantial experience and expertise.

There is no medication that is proven to be 100% effective as a preventative measure; basically, you can take the medication of choice, hope it works if bitten by mosquitoes, and do your best not to be bitten. We recommend the following while here in Southern Africa:

- Take anti-mosquito precautions:
  - The CDC recommends an insect repellent with DEET (N, N-diethyl-m-toluamide) as the repellent of choice. Many DEET products give long-lasting protection against the mosquitoes that transmit malaria.
  - Wear clothing which covers the body, particularly after dark when mosquitoes are the most active, along with effective mosquito repellant, etc.
  - You may want to bring mosquito netting (or purchase it once you arrive) to cover yourself when sleeping in areas where the risk is highest if you plan on traveling before or after the program. CGE will provide mosquito netting for participants in malaria risk areas.
- Anti-malarial drugs: As an anti-malaria prophylactic the U.S. Centers for Disease Control (CDC) recommend the following:
  - **Atovaquone/proguanil** (brand name Malarone)
  - **Doxycycline** (many brand names and generics are available)
  - **Mefloquine** (brand name Larium and generic). Larium has more side effects and should not be taken by anyone who is also taking anti-depressants or has a history of mental illness, as it tends to exacerbate the symptoms of mental illness and counteract the effectiveness of anti-depressants.
  - All are expensive, but effective. **Doxycycline** and Larium must be taken for one month after leaving the malarial area; Malarone only needs to be taken for one week after leaving the malarial area.
    *Note: Chloroquine is **NOT** an effective antimalarial drug in Southern Africa and should not be taken to prevent malaria in this region.
- Students should disclose all health problems, including mental health issues, to their travel doctors so they will not be prescribed a malaria prophylaxis which is contraindicated for them.
- The CDC also recommend you purchase the medication prior to travel, as drugs purchased overseas may not be manufactured according to U.S. standards and may not be effective; they may also be dangerous.

- The Medical Officer within the Ministry of Health and Social Services and recommend a combination of Paludrine and Chloroquine, but pharmacists in Windhoek disagree on the effectiveness of Paludrine and Chloroquine for the strain of malaria present in Namibia. It is, at best, somewhat effective against malaria. The World Health Organization recommends Chloroquine plus proguanil (Malarone). Discuss the options with a health professional and decide which malaria protection makes most sense for you.
- Generally, you should begin taking the anti-malaria prophylactic two days – two weeks, depending upon the drug, before entering an area at risk for malaria. The city of Windhoek is considered a very low-risk area according the Ministry of Health and Social Services. Whichever of the main anti-malaria prophylactics you choose, they can be fairly expensive.

If the cost of this medication is not covered by your health insurance, you may want to consider buying a one or two week supply in the U.S. and buy the rest in Namibia where prices are much less. Malarone is not currently available in Namibia, but occasionally can be obtained with a special permit from the Ministry of Health.

Be prepared to seek medical attention should symptoms develop. CGE staff in Namibia are experienced, and will let students know how to identify the symptoms. Malaria is commonly treated with a medication called Fanzidar, which is a sulfa drug (a classification of antibiotic).

General Health Care

There are several doctors in Windhoek that the CGE – Namibia staff recommends semester students visit for general health concerns. These doctors are familiar with CGE – Namibia students from past programs and therefore are comfortable and prepared to address general health care needs that may arise during the semester.

During the semester, students should follow certain guidelines for general health care maintenance. General cleanliness of yourself, as well as of your living conditions will decrease the opportunity for the spread of bacteria. Because you will be living with more than 20 housemates, it is that much more important the house members make concerted efforts to keep their personal as well as the common spaces clean (kitchen, living room, dinning room, Resource Room, combis). In order to facilitate this process, house members are divided into groups and assigned household tasks to insure the cleanliness of those areas mentioned above.

Students should also follow guidelines in regards to eating and drinking. In Namibia and South Africa, all piped water is potable, available in all urban and rural towns, and does not entail health risks, as in some other countries. Your health risk in regards to water is related to adequate consumption, not water quality. You will likely find yourself becoming thirsty more often in this hot and dry climate, so you will need to have a water bottle to carry with you daily. Beverages such as soft drinks, fruit juices and beer are readily available, though relying on such as your primary source is not sufficient to protect you from dehydration, and in fact can exacerbate dehydration.

While strenuous walking is not a regular part of the program, there could be an occasion when this is necessary to reach a certain location. Varying road conditions may at times make anticipating this impossible, although our staff will keep you informed whenever possible. If your particular health condition makes this a concern, please be prepared to communicate your limitations to your Program Coordinators.

If you are accustomed to regular rigorous physical activity (e.g. jogging), you may find it difficult to maintain an equally active lifestyle during the semester. Discuss possible options for exercise when you arrive. Students may want to join a local health club.

Safety Concerns

Undoubtedly, many of you (and your parents) have concerns about traveling to southern Africa. We want to assure you that the Center for Global Education keeps a very close watch on the situation in the region. CGE – Namibia and Minneapolis staff are in regular contact with the local U.S. consular service regarding security concerns throughout Namibia and the region. In the past 20 years, the CGE has conducted over 60 trips to the region, more than any other U.S.-based educational organization. In addition, we have conducted more than 900 travel seminars for over 10,000 participants to other countries in the global south in the last 28 years. We will not hesitate to cancel or to re-route any trip should something occur that makes it appear unsafe to travel there. Having said that, you should come on the program prepared to take the kind of personal security precautions you would in any major city, such as using a concealed money belt, not carrying your camera around your neck, etc. More specific guidelines for safety will be discussed in detail during your orientation session.

For most of the semester, you will be together with the rest of the group. As you consider additional travel during the program, we pass along the following information about personal safety. We do this not to alarm you, but to give you a sense of the culture in which you will be living. This is for all participants, and especially women.

Regardless of race or ethnicity, sexism is common in southern Africa. As in many parts of the world, the rights of women, while existing in many legal documents (including Namibia's constitution), are not generally accepted throughout the society. While there is a growing movement to create awareness of the needs and rights of women, and although attitudes may appear more liberal in the cities, statistics for sexual assault are striking and could be seen as an indicator of social attitudes towards women. Women should be prepared for a certain amount of cat-calls, being pressured to date, and sexual advances. Common sense and caution, particularly at night, are essential.

Hitchhiking is not safe, especially for women, or if it appears you might be a foreigner and carrying valuables. It is therefore recommended that travel be conducted through public services during the daytime and in groups. The CGE – Namibia highly recommends that students use public transport (taxis) during the night. CGE – Namibia staff will provide students with phone numbers for reliable taxi services. More information related to particular areas to which you may consider traveling will be available from the CGE – Namibia staff and other Namibians you come to know. If you or your parents are especially concerned, feel free to call the CGE office in Minneapolis, and we will be glad to talk to you or your family members further.

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 (a $250 deductible per incident applies). A Benefits Summary and information card were included in your welcome packet.

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). If you want additional accident or life insurance, most companies can help you with this.

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.

Travel to South Africa

Travel to/from South Africa: We have arranged with our local travel partner, Village Travel, Inc., for the flights to and from South Africa and Namibia. Village Travel can also make connections with your city of origin for an additional fee. **All students should plan to take these reserved flights.** Please contact the Minneapolis office immediately at 800/299-8889 if for some reason you do not wish to do so. You should have already been contacted directly by Village Travel, but if for some reason you have not heard from them you can book on-line at their website: www.villageinc.com or call them at 952/767-2880. If you would like to extend your stay on either end of the program, Village may be able to accommodate the deviation.

When booking your flights, please keep in mind that the only free time you will have for travel during the semester will be the week of Fall Break, and weekends in Namibia. The week in Cape Town at the end of the semester is quite tightly scheduled. If you would like additional time to explore Cape Town on your own, or go to other areas in Southern Africa that you didn't have time to visit during the semester, we highly encourage you to book your final departure from Cape Town later than the group flight. This will allow you time to explore the areas where you would like to spend more time on your own.

Students arriving with the group flight in Johannesburg will be met at the airport by our staff, and transported to the facilities CGE will be using.

The flight is long, and jet lag can drain your energy. We offer these recommendations for avoiding and/or minimizing jet lag, and aiding a smoother transition for you:

Before you come:

- Depending on the time of year and the time zone you live in (see section on time), Namibia is 5-10 hours later than your hometown. If possible, 2-3 weeks before your departure, start to adjust your own internal clock. Go to bed early and get up early. The aim is to aim to have your body adjusted as much as possible to Namibia time by the time you step on the plane.

On the flight:

- The moment you step on the plane in the U.S., adjust your watch to the time in South Africa and start thinking (and acting) in terms of that time. Try to stay awake during the South African daytime, and to sleep during the South African nighttime.
- Dehydration can greatly increase the effects of jet lag. Therefore avoid caffeine and alcohol, and drink massive amounts of water. Drink *at least* 2-3 liters of water. It is best to have a water bottle with you and not rely on the small glasses the flight attendants give out.
- Don't stay in your seat the whole time. Get up and walk up and down the aisle. If you are drinking enough water, this should give you plenty of good excuses!

Once you arrive:

- Do NOT nap during that first day. Stay up until a reasonable bedtime at night.

Locale & Accommodations

Namibia

Namibia is located in southern Africa. Its border countries are Angola to the north, Zambia to the northeast, Botswana to the east, and South Africa to the south. The South Atlantic Ocean borders Namibia to the west. Namibia, slightly more than half the size of Alaska, is also located in and between the Namib Desert along the coast, and the Kalahari Desert in the east.

Namibia's population is estimated to be approximately 1,820,916. It is made up of various ethnic groups, of which the majority live in the rural areas. These ethnic groups include the Herero, Ovambo, Damara, Namas, Caprivian, Ovahimbas, Tswanas, Kavangos, San, Basters, "Coloureds," Afrikaners, English and German. Windhoek, the largest and capitol city in Namibia, is also the most diverse city where you will find representatives of all ethnic groups mentioned above.

Windhoek

The CGE – Namibia semester program is based in Windhoek. Located in the geographical center of the country, Windhoek's estimated population is 250,000. A modern city, the majority of its citizens live in the heavily populated suburbs of Katutura and Khomasdal, near the industrial outskirts of the city. Other parts of the city include Windhoek North, Ludwisgsdorf, Klein Windhoek, Pioneers Park, and the Central Business District (CBD) to name a few.

As do many capitol cities, Windhoek serves as the transportation hub, shopping and entertainment center, and administrative center of Namibia. Here, you will find all the goods, services and amenities of a modern city readily available. Trains, buses, and taxis connect communities within Windhoek as well as towns throughout Namibia. Malls, shopping centers, restaurants and nightclubs provide adequate services for consumers. Finally, government operations occur daily in Windhoek to maintain stability throughout the country.

Housing

CGE – Namibia owns a large house in Windhoek for its semester study programs. This will be your home base during the program. The CGE – Namibia center is located in the residential neighborhood of Windhoek West, just four blocks from the Polytechnic of Namibia and a 10 - 15 minute walk to downtown. The CGE – Namibia house has five bedrooms, all of which have bunk beds, closets, and a table. You will share a room with approximately four other students. There is also a common living space and dinning room for classes, meals, study and leisure time. The center has two bathrooms for student use, as well as a washing machine that can be used during the evening. Finally, the premises include a large yard, a nice patio, a small swimming pool and a veranda adjacent to the lounge.

Library

CGE-Namibia has a small resource room with books and other publications available for student use. Books are fiction and non-fiction, though most material is class or program-related.

Time

Namibia is generally seven (7) hours ahead of Eastern Standard Time (EST), eight (8) hours ahead of Central Standard Time (CST), nine (9) hours ahead of Mountain Standard Time (MST), and ten (10) hours ahead of Pacific Standard Time (PST). Namibia and South Africa are in the same time zone. However, Namibia changes to daylight savings time and South Africa does not. Also, since Namibia is in the southern hemisphere, when the time does change, it goes in the opposite direction from the northern hemisphere, and the dates of the time change are different from the U.S. As an example, depending on whether Namibia and the U.S. are currently on standard or daylight savings time, Namibia can be 6, 7 or 8 hours later than the U.S. Central Time Zone.

Weather

The following are average temperatures, not the extremes. Your time in the region will include the transition from Winter (May-September) to Summer (October-April) so we are providing information on the weather during each season. As in the U.S., the weather can get colder or warmer than the averages, especially during seasonal transitions, which is the majority of your semester.

In September, the average high in Windhoek is 77 °F; the average low is 53°F. Namibia is a very dry country with a "little rains" season between October and December. In northern Namibia, temperatures are likely to be 5-10° higher than in Windhoek; the western coast (Walvis Bay and Swakopmund), where you will be for a few days, will be somewhat cooler than in Windhoek at about 50-70°F year-round.

In November and December, the average high in Windhoek is 85°F; the average low is 60°F. In northern Namibia, temperatures are likely to be 5-10° higher than in Windhoek; the western coast will be somewhat cooler than in Windhoek.

In Johannesburg, the average high temperature in August is 66 °F; the average low is 43°F. It is generally a dry time of the year, with the nights getting quite cool. Many buildings are not heated, so when the mornings are cool, rooms are cold, chillier than in the U.S. and cooler than to what you will be accustomed in Namibia. We suggest bringing along a couple of warm sweaters and/or a jacket to use in South Africa as well as something warm to sleep in.

In Cape Town, the average high in December is 77°F; the average low is about 59°F.

Food

All of your meals will be provided by CGE during the program. While staying at the CGE – Namibia center, breakfast, lunch, and dinner are prepared Monday through Friday by the CGE – Namibia cook staff. On Saturday and Sunday, students may be responsible to prepare some of their own meals. When we are away from Windhoek, we either eat as a group, or each person is given a food stipend to buy their own food or to eat out.

Food prepared by the staff is nutritious and great. At the Center, staff will prepare dishes for vegetarians and vegans (and please be appreciative of their efforts to meet your needs!) However, vegetarians should be aware that since most fruits and vegetables must be imported and most are only available when in season, the range of produce available here is much more limited (and more expensive) than it is in the U.S. While the staff will take pains to make sure that there are vegetarian options available when the group travels, vegetarians should expect that those options may be very limited, and more basic than the sophisticated vegetarian cuisine available in other parts of the world.

Electrical Current

The electrical current is 220/240 volts, the same as in Europe, but different from the U.S. and Canada. Most U.S. appliances run on less voltage (110 volts) so you need a transformer or voltage converter unless the appliance already has a built-in switch to change the voltage (many newer shavers, hair dryers, and computers do). Not only is the voltage different, but so is the outlet plug; in Namibia, the outlet typically has three large rounded prongs, but some have two smaller rounded prongs. Almost all wall sockets in Namibia take the big, round three-pin, 15-amp plug. If you have a continental/European or U.S. adapter plug, you will probably find that it won't work. A cheap solution is to buy a plug that will fit between your appliance and the transformer/voltage adapter. Generally, the necessary adapters are difficult to find in the U.S. but they can be purchased easily in Namibia for about US$7.00. Some travel stores in the US or the international wing of the airport may sell the necessary adapter (ask for a plug for South Africa, which is the 3-prong). You can easily buy adapters here, but many students find it more convenient if they have the necessary plugs when they arrive. If you do buy them in the United States, be very specific to request the three round prongs of South Africa. A universal adaptor set will probably not work.

Many electronics items don't require a voltage adapter at all, just the plug adapter that you can buy in Namibia for about US$7.00. This would include most MP3 players and laptops. If you bring a power strip, you could plug that into one plug adapter and be able to charge all of you and your roommate's electronics simultaneously. Items that use more power - like hair dryers and curling irons - will require a voltage adapter. Many students find it simpler to buy a hair dryer or curling iron in Namibia rather than sort through the complex world of voltage adapters.

Most common sizes of batteries can be purchased for appliances that use them.

COMMUNICATION

Snail Mail

During the program, your mailing address in Namibia is:

c/o Center for Global Education
P.O. Box 21377
Windhoek, NAMIBIA

The street address for DHL or FedEx only is: (Do not use this for regular postal mail!)

5 Simpson Street,
Windhoek, NAMIBIA

However, **regular airmail should always be sent to the post office box**, and not the street address, as there is no regular home mail delivery. The postal service is slow; allow at least three weeks for delivery of letters and small packages. If using US Postal to send a small package, ask for flat-rate packaging, about US$38. Mail these packages to the post office box. (Warning: packages don't always arrive so we caution you about having anything valuable sent through the mail!) Although reliable, express mail services are expensive and must be sent to the street address. If you must have things sent to you by express mail, DHL is generally faster and more reliable than Federal Express. If your school is planning to send you mail during the semester, DO NOT give them the Minneapolis address. Mail delivered to Minneapolis will not be forwarded.

E-Mail and Computers

The CGE – Namibia center has reserved two Laptop computers and a data processing computer with a printer for student use. The house is equipped with wireless internet. Students, however, should be forewarned that the internet is not as fast as at their home and/or university, and can be unreliable. Internet cafes are available in Windhoek and in most South African cities. Though we understand student frustration with the limited computer resources, this is part of the experience of studying in a developing nation.

It is highly recommended that you bring a laptop computer if you already own one, as then you will have the freedom to use it when you wish, and will not have to wait for one of the three computers. If you decide to do so, bring one that runs on 220-240 volts (most do). The plug itself can be adapted to the Namibian style easily for a couple of dollars once you're here. Voltage adapters can be purchased if your laptop can only run on "U.S." current (see the section on Electrical Current). If you can bring your laptop, please bring it in your carry-on instead of packing it in your luggage to prevent theft or damage.

Skype

The best way to communicate would be Skype, although it can get very slow during peak time. There may also be a few times when the internet is down for an hour or two; in that case, students can go to an internet cafe downtown.

Phones

The CGE Namibia phone numbers are:

(011-264-61) 250-737	House phone for students to receive phone calls (parents and friends in the U.S. should call this number.)
(011-264-61) 245-317	Pay phone on premises for outgoing calls.
(011-264-61) 228-773	Office number to contact staff or for emergencies.
(011-264-81) 129-2773	CGE Cell Phone.
(011-264-61) 240-920	Office fax.

I. Phoning within Namibia:

Namibian phones use a card system where you purchase credit, which you then use up as you call. There are two types of cards, flexicall cards and telecards. Flexicall cards use an access code to phone, and you can continually add more credit to your account like many cards in the states. With Telecards, once the credit is used up, you just buy a new card. Both can be used to call any type of phone number, and are easily purchased at many stores and shops around town.

II. Phoning from Namibia to the U.S.:

Calling to the U.S. from Namibia is very expensive—over $1/minute. Almost all U.S. calling cards will not work as you can not dial a 1-800 number from Namibia. The best option is to arrange a time over e-mail for your family and friends to phone you at the house number. We recommend that you visit www.comfi.com to purchase a calling card that is used from the US to Namibia (on the website, type in US to Namibia. The "Jupiter" card usually works well.) Generally, late evenings or early mornings are the best times to reach you. Do not rely on Skype to reach family and friends as the internet connection here will not always support it.

III. Faxes:

Faxes can be received at and sent from the CGE center's administrative office. The average cost of a fax is US$2 - $4 per page.

Cell Phones

In developing countries like Namibia cell phones are now more in use than landlines because they are cheaper and more convenient tools of communication than landlines. It is free to receive phone calls and text messages from anywhere in the world on a Namibian cell-phone. Placing phone calls to the US is very expensive on a cell-phone.

For a cell phone to work here, it must be a GSM dual or tri-band phone and have a removable SIM card. The dual-band GSM cell phone supports (either 850/1900 MHz in the Americas or 900/1800 MHz in Asia, Africa, Europe and the Middle East) for calling capabilities needed in rural areas, or in developing metropolitan areas where phone service is simply not available to all residents.

The most useful cell phone is the GSM tri-band model that comes with 900, 1800, and 1900 MHz. This phone will work in Asia, Africa, Europe, the Middle East, and the Americas. In other words, this tri-band GSM phone is useful for world travel and can be used at home in the United States before and after travel.

If you wish to bring a phone from the States here, make sure it meets the above description. If you don't have the type of phones described above, buying one when you get here, and then selling it when you leave may also be an option. There are simple, no-frills phones available at affordable prices or used phones can also be purchased.

For service, a contract is not required. There are a variety of cell-phone providers which offer pre-paid (pay as you go) service. Upon arrival in Namibia, a pre-paid starter kit that comes with a SIM card must be purchased for about US$3. Then, prepaid airtime can be purchased in various dollar amounts to "recharge" your account.

CGE Communication with Parents

As mentioned earlier, we will be sending a copy of this program manual with a cover letter to your parents before the program beings. This letter will introduce the Center for Global Education, describe what the semester is like, and extend an invitation for them to visit Windhoek while you are here.

EXTRACURRICULAR ACTIVITES

Students in the past have joined soccer teams, rugby teams, and musical groups. There are places to dance, do yoga and hike in and around Windhoek. There is a movie theatre and many restaurants, cafes and bars to visit. Students who don't do internships choose to volunteer with different organizations, such as schools, NGOs, and advocacy groups. There is plenty to do in Windhoek- all it takes is a little initiative.

There are three athletic clubs in Windhoek which students join. Nucleus, the closer and less expensive one has most of the basic equipment one might expect from a gym. Exclusive Health and Fitness is a block away from Nucleus. Virgin Athletic is a bit further and more expensive, but is nicer and includes an indoor pool.

While Windhoek is not known for its variety of culinary cuisine, there are several excellent restaurants to choose from when students feel like a special night out. There are plenty of German restaurants and others specializing in large quantities of meat, including local game. A favorite among tourists is Joe's Beer House which serves zebra, kudu, ostrich, crocodile, springbok and more. The recent opening of the Namibia Institute for Culinary Education (NICE) offers the opportunity to watch the aspiring chefs at work behind a glass window. There are also Chinese, Brazilian, Cameroonian, Italian, Indian and Japanese restaurants.

INDEPENDENT TRAVEL

You will have opportunities to travel on your own during the weekends and the independent travel week during fall break. For travel that requires more time than the semester break allows, you should consider remaining in the region longer, as students are responsible for attending all CGE classes and program functions independent of their personal travel. (Keep in mind that you can possibly stay at the CGE – Namibia house after the last program day for a minimum fee). When doing independent travel, students are responsible for their own accommodation, transportation, food, and other expenses. The information provided below and more can be found in any of the travel guides, or is accessible online from sites such as www.lonelyplanet.com.

While traveling in Namibia can involve long distances, there are a number of places that provide special experiences and can be reached easily for short visits. There are also other places that provide unique experiences that really require at least a 4-day weekend and a little more effort (but effort that's well worth it), and finally others still that can't be done in less than one week.

Possible Weekend Trips from Windhoek:

- Gross Barmen: Located in a hot springs area with indoor thermal pool as well as an outdoor pool and good bird watching.
- Waterberg Plateau: North of Windhoek in a lovely setting with trips to the top available for sighting many kinds of wildlife, especially endangered species which have been re-established there.
- Hardap Dam Lake and Game Reserve: South of Windhoek with a large lake and extensive hiking trails.
- Brandberg (the highest mountain in Namibia) and Spitzkoppe (a renowned granite outcropping): Both provide interesting viewing, hiking, and ancient rock paintings but have only camping accommodations nearby.
- Africat or the Cheetah Conservation Fund – Both organizations are dedicated to the preservation of cheetahs and leopards in Namibia, have overnight accommodation on the premises or nearby, include predator education centers, and offer opportunities to see cats very close up.

Longer breaks (a few days - one week+) allow time for visits to:

- Etosha Pan National Park is not only Namibia's premier wildlife reserve, but also one of Africa's largest with over 100 types of mammals and 300 plus kinds of birds. (Please note that we often include a visit to the park as part of the program schedule.)
- Fish River Canyon, the second largest canyon in the world, is in the extreme southern part of the country. The hiking trails are not considered feasible during the hot summer months of October through April.
- The Namib Desert with many unique and fascinating aspects can be encountered on many drives. Soussesvlei, within the Namib, is an area of outstanding, colorful sand dunes, the highest in the world, and is 60 km. from the nearest campsite.
- The Orange (or Gariep) River divides Namibia from South Africa, and flows through some stunning desert scenery. Several tour companies offer 3-6 day canoe trips along the river for about US$500.
- Victoria Falls is a popular destination, and can be visited from both the Zimbabwe and Zambia side. As well as the renowned falls, there are many options of adventure activities and viewing wildlife. If planning on traveling to Victoria Falls, budget around US$500-800 (of that, bring US$200 in cash for Visa and hostel payment).

Getting to most of these places requires private transportation or taking advantage of one of the many tour groups. In planning personal travel, we remind you to plan a budget according to your travel plans. You may want to travel in small groups by bus or train. When traveling over-land and economizing on food and lodging, a budget of US$30 per day is sufficient (in addition to transportation costs).

You may want to allot extra funds (US$300-1000 recommended) for souvenir purchases, adventure activities (rafting, bungee jumping, etc.) and emergencies.

Visits by Family and Friends

You are welcome to have family and friends visit while you are in Namibia. Visitors are encouraged to stay in nearby hotels and guesthouses, which offer convenient and comfortable accommodations. They are also encouraged to come during fall break or after the program ends, as you will be quite busy the rest of the semester.

In the past families and friends who visited during semester break hired vehicles and did their own tours. By that time you will have an idea of good places to visit and lodge. However, below are some sites you can browse for more information on tours:
www.trulyafricatours.com/
www.infotour-africa.com/index.php

For a few other suggestions of places you may want to consider, see http://www.lonelyplanet.com/namibia

For accommodation in Windhoek our staff recommend the Rivendell Guest House which is located two blocks from the CGE house and within walking distance of downtown. Facilities and contact details are available at www.rivendellnamibia.com. The CGE has used Rivendell to house visiting professors and short term programs. If it is fully booked, there are a few other reasonably priced places in the neighborhood that we could suggest.

Other accommodation establishments in Windhoek can be viewed at www.namibiareservations.com.
The Furstenhoff Hotel is also close to the Center, about five minutes from CGE house and five minutes to downtown, although it is more expensive. Contact details are available on the above website.

With regard to transportation: for a public transportation option, see http://www.namibiashuttle.com/ Otherwise, we recommend a private transport company by the name of Windhoek Airport Transfers and Tours, email tours@namibiatours.com.na. Cell: 011 264 81 257 8601. The rates for car hire is approximately N$750/ day with unlimited miles. and N$350 for a driver.

Another option would be a car hire company www.carhirenamibia.info and Dial-a-Driver at www.namibiasafaris.com.

Student Responsibilities Regarding Additional Travel

You must inform the Program Study Abroad Facilitator and/or Program Intern 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 Intern Program Coordinator 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.

MONEY

A major question you are likely to have is how much money to bring and in what form. Your fees cover all program-related living (food and board) and program travel expenses during the semester. You need to cover your travel to and from Africa directly with CGE's travel agency (see page 28). The amount of money you will need depends on your personal spending habits: how much additional travel (and by what means you are willing to do it), gifts you will buy, personal care items, and social events.

We suggest that you bring a money belt for your own security while traveling about in the city, on the weekends, and to South Africa. Large department stores and specialty travel shops usually carry them for about US$10.

How Much?

- While most of your course reading materials will be provided, you will need general school supplies.
- **Bring US$80 in cash for your deposit. This deposit is for the items that CGE will issue you when you arrive. It will be returned to you if all items are returned in good condition. (The items include, but not limited to: linens, sleeping bags, towels, keys, cell phones etc.)**
- We recommend that you budget at least US$300 – $500 for potential medical expenses. Hospitals and clinics in Namibia will expect you to pay for medical treatment at the time of service, in cash or by credit card. You can then request reimbursement from the insurance company when you return home.
- Students on past programs have spent between $1,000 - $2,000 but you could get by on less or spend a lot more, depending on your habits. This amount allows for some travel during the program, a fairly active social life, occasional calls to home, and the purchase of gifts. If you think you will want to travel more extravagantly or buy more expensive gifts, bring more. In general, your money can be stretched further than in the U.S.

In What Form?

Cash: The only cash you need to bring is what you might need for the trip over, and a little extra to get you through the first few days. (US$50 – $75 should be fine). Remember, if you plan to travel to Victoria Falls, bring an additional US$200 (alternatively, you can exchange here but will incur fees).

Traveler's Checks: If you would like, you can bring some money in traveler's cheques. However, most students find this to be unnecessary. Another "back-up" money source is the travel AAA/Visa Debit card. The money you put on this card is protected like travel's cheques. Visit your AAA branch to find out more (you don't have to be a AAA member).

ATM cards: Plan to get most of your cash from ATM machines. Most major bank ATM cards will allow you to withdraw cash from your U.S. checking or savings account, and will give you the money in local currency. Family members can also deposit money into your U.S. bank account, and you can withdraw it from an ATM. Its good to notify your bank that you will be using your card in Namibia and South Africa ahead of time so that they don't cancel your card.

Credit Cards: Many shops accept major credit cards such as Visa, MasterCard, and (less frequently) American Express, and banks provide cash advance services in the local currency. Again, its good to notify the issuing bank that you will be using the card in Namibia and South Africa so that they do not cancel your card when you use it.

Money Transfers: Members of your family can wire money to you in the form of a Money Gram. A wire through Money Gram can be done entirely on-line using a credit card. The sender will just need to create an account on MoneyGram's website: https://www.emoneygram.com.

Wire transfers can also be done using Thomas Cook or the Bureau de Change. Money should be directed to you in Windhoek, Namibia. Upon completing the wire, the sender should receive an eight digit reference number. In order to collect the money, you will need to bring your passport and the eight digit reference number.

Exchange Rate

Country	**Currency**	**Approximate Exchange** (As of April 2012)
Namibia	Namibian Dollar	N$ 7.62 to $1 US
South Africa	Rand	R 7.5 to $1 US

What to Bring

Dress

The CGE – Namibia staff advises students to dress in a neat, clean, and modest manner. The "Sloppy T-Shirt and Jeans" look is not in style here—you will stand out! Students regularly find that they have brought too many casual, or "summer" or "desert" clothes that aren't appropriate. As a general idea, we recommend bringing *mostly* semi-casual/nice outfits, and then a few things for when you are just relaxing or traveling on your own. Keep in mind that due to the dry climate in Namibia, students can wash clothes out easily at night and wear them the next day. Or you can share clothes with each other and have a huge wardrobe. Also keep in mind that in general clothes are cheaper to purchase here in Namibia, so if you feel the need to buy new things for the trip, it might pay to wait until you arrive.

Semi-Casual or Nice Clothes

Almost every weekday will involve interaction with speakers, language instructors, visits to organizations and institutions, or your internship or volunteering. For all of these occasions students are required to dress neatly and conservatively, in order to express respect for our guests and the professional environment. We advise that students bring at least two or three dressier outfits for such visits. Students find it helpful to bring at least three different "bottom pieces" and three "top pieces" that can be mixed and matched, as well as nice shoes.

- **Appropriate bottom pieces**: Khakis, dress pants (one pair), knee-length or longer skirts, dresses, nice jeans. (Loose long skirts are appropriate for women in all occasions, and many students wish they had brought more).
- **Appropriate tops**: Dress shirts with buttons and/or collars and blouses.
- **Going-out clothes:** If you enjoy dancing, music clubs and other cultural events, you will want to bring outfits along for nightlife. Students find that in general, Namibians are more fashion conscious than the average American college student. This often leaves students feeling out-of-place and sloppy, so keep that in mind as you pack.
- **Warm clothes:** Although it is the desert, it will be cool at times, especially during your time in South Africa and early mornings and evenings at the end of your semester, so bring a few warm clothes such as a fleece jacket and sweatpants.
- **Casual clothes:** For times when you are just hanging out, traveling, or doing athletic activities, you might want to bring a tank-top, t-shirt, shorts, jeans, comfy pants, and the like.
- **Tip:** Think about how you would look if you were going out to dinner at a nice (but not fancy place) back home: nice jeans and cute top or sundress and cardigan for girls, or nice jeans and polo shirt or button down for guys. This is the every-day look you'll want to achieve here! So be your "trendy", not your "sloppy" self!

Computer

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.

Additional Advice

- Toiletry items are easy to find in grocery stores and pharmacies in Windhoek at reasonable prices, so don't pack big bottles of shampoo, deodorant, bug repellant, etc. Bring enough for the first week, and buy the rest later.
- Items such as sunscreen, batteries, tampons, contact lens solution are available here in Namibia at prices somewhat higher than in the United States.

- The selection of camera batteries is limited, so bring what you will need.
- We strongly suggest that you not bring expensive jewelry or accessories as theft, as in any large North American city, is always a concern.
- The CGE office in Minneapolis can give you names of past participants on this program, who you can contact for more advice.

Gifts

You may wish to prepare for your three Home-stays by bringing some gifts with you to Namibia. These should not be expensive but rather a token of your personal appreciation for being invited to spend time with a family. It's best to bring something reflective of you: photos of you, your family, and friends; a photo or something from your hometown (e.g. a regional postcard); a school coffee mug etc. You do not need to bring a gift for each person. Something for the adults and a small toy (e.g. box of crayons) for the children is most appropriate. However, you will not know the ages of the children in your host family until shortly before you meet them. It is best to bring a souvenir from your school or hometown for the adults and buy something for the children in Namibia, once you know them.

Based on past students' experiences we suggest the following:

- Bring photographs of you, your family, friends and your city to leave with your host families. You can always make color copies if you don't want to give up the original.
- Some suggestions for family gifts are:
  - For adults: key chains which reflect your home or region, pens (the multiple-colored inks all-in-one are a big hit), regional t-shirts, coffee mugs, place mats, dish towels, photographic calendars (very popular) or books, world maps, inexpensive solar calculators**,** etc.
  - For kids (including adolescents): school supplies, books, playing cards, balls, frisbees, calendars, art supplies, inexpensive solar watches, picture/story books, kaleidoscopes, slinkies, etc.
- Since resources for your host family are limited, any additional input needed for a gift (such as batteries or developing film) would require further expenses and inconvenience them.
- Except for the items with a home-town/region/school flare, most of the above items are available in Namibia so you don't have to bring these with you if you don't have the space.

Luggage

We cannot over-emphasize enough the matter of packing lightly! Although airlines may have differing requirements, most will allow you two checked pieces, and one carry-on. However, we at CGE (and all the previous students) have different recommendations! As a rule of thumb, you should be able to carry your entire luggage for the semester four city blocks without collapsing.

We recommend:

- One **large** luggage piece (a large backpack, suitcase, or duffel bag). This is the piece that should hold most of your things, and which you should check.
- One **medium** luggage piece (a small duffel bag or carry-on-sized suitcase). This is the piece you will use throughout the semester when we travel outside of Windhoek. Ideally, a fabric bag can be packed inside of the larger luggage piece on your way to Namibia, and then filled with souvenirs on the return trip.
- One **small** luggage piece (a school backpack, or similarly sized bag). In your carry on should be all your valuables (passport, tickets, money, camera, laptop, ipod, etc) plus a spare change of clothes and your toiletries.

Packing Checklist

Clothes

- ☐ 3-4 pairs pants (jeans or khakis, and 1 pair dress)
- ☐ 2 pairs shorts (for around the house and sports)
- ☐ 4-5 short-sleeved shirts/tops/T-shirts
- ☐ 2-3 long-sleeved (sweaters; cardigans are great layering pieces)
- ☐ "Going Out" tops
- ☐ 3-4 skirts or dresses for women/ additional pants for men
- ☐ Nightshirt or pajamas
- ☐ Underwear
- ☐ Socks
- ☐ 1 pair of tennis shoes, 1 pair sandals (not flip-flops), 1 pair rubber shower flipflops
- ☐ Comfortable shoes that are a little more dressy (dressy sandals are good; heels not needed)
- ☐ Hiking boots/sturdy walking shoes (optional)
- ☐ Swimsuit
- ☐ Hat (providing shade to your face as well as the top of your head)
- ☐ Fleece Jacket and sweatshirt/sweatpants

Personal Care Items

- ☐ Travel sheets (like a thin sleeping bag liner—optional)
- ☐ 1 extra towel and a washcloth (one towel is provided)
- ☐ Insect repellant and sunscreen (can be bought here as well)
- ☐ Sunglasses
- ☐ Contact lens supplies
- ☐ Any medications you use (in their original containers) and/or vitamins
- ☐ Travel alarm clock
- ☐ Canteen/water bottle
- ☐ Small flashlight or headlamp
- ☐ Camera (and disposable camera for sand dunes)

Travel Items

- ☐ Passport (which will not expire before June 2, 2013)
- ☐ Photocopy of the title page of your passport and an extra passport photograph
- ☐ Visa or MasterCard, ATM card
- ☐ Small tape recorder (optional, to record lectures)
- ☐ CDs/MP3 Player (optional)
- ☐ A combination lock (for your locker in your room)
- ☐ Notebook/book for journal writing
- ☐ Notebooks, pens, etc. for class notes and projects (easily purchased in Namibia)
- ☐ Pictures of your family/friends/school/neighborhood/work

Note: You do <u>not</u> need to bring a sleeping bag

Namibia

[U.S. State Department Background Notes]

South Africa

[U.S. State Department Background Notes]

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 FOR CGE STUDENTS

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.

College policies and procedures that do not come within the scope of the Grievance Procedures are the Sexual Harassment Policy, the Sexual Violence Policy, the Committee on Financial Petitions, Discipline Process, and Academic Standing.

Time Limits

Time limits will include only business days (M–F) for the program in which the student was enrolled. (Weekends, and vacation days are not included; summer may not be included depending on the student's program.)

Part II - Informal Process

It is always the student's responsibility to know these procedures and timelines and to follow them.

A. 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.

B. If no mutually satisfactory solution can be reached with the faculty member or if, in unusual circumstances, the student prefers not to confer with the faculty member, the student should discuss the problem with the department chairperson of the faculty member 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 contact the Vice President of Academic Affairs and Dean of the College.

D. **Time limits**

1. The student must begin the Informal Grievance process within 15 days of the con duct giving rise to the grievance, by submitting an Informal Grievance Form to the Vice President of Academic Affairs and Dean of the College.
    a. The time limit to begin the Informal Grievance process for a grade appeal will be 30 days from the last published finals date for the relevant term. It is the responsibility of the student to maintain a correct and current address on file with the Registrar.

b. If the student could not reasonably be expected to be aware of the conduct when it occurred, the student will have 15 days to file the grievance from the date on which the student could reasonably be expected to be aware of the conduct or condition that is the basis for the grievance. It is the responsibility of the student to establish the reasonableness of such non–awareness. The Vice President of Academic Affairs and Dean of the College will determine if this paragraph applies to a grievant.

2. The Vice President of Academic Affairs and Dean of the College and the student must ensure the informal process is completed in 20 days. (See Part I for definition of time limits.)
3. Extension — In unusual circumstances, the time limit may be extended by the Vice President of Academic Affairs and Dean of the College. A grievant or respondent must submit a written request for such extension before the end of the time limit. If the Vice President of Academic Affairs and Dean of the College thinks the extension is warranted, the Dean will notify all concerned persons in writing.

E. Records

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

If these informal discussions do not resolve the problem to the satisfaction of the student, a more formal conciliation procedure is available in Part III of this document. Note: A student must file a written grievance, per below, within 5 days after completion of the informal process

Part III - Formal Process

Preface

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

For a complete copy of the Procedures, contact the Vice President of Academic Affairs and Dean of the College's Office, Academic Affairs.

SEXUAL HARASSMENT POLICY

Augsburg College is committed to maintaining a College community free of sexual harassment and all forms of sexual intimidation and exploitation. In its effort to create a work environment for all employees and a learning environment for all students which is fair and free of coercion, the College has adopted the following policy:

A. Unwelcome behavior or actions that emphasize the sexuality or sexual identity of a person in the Augsburg community in a manner which prevents or impairs that person's enjoyment of educational and employment benefits, climate, or opportunities are prohibited. Sexual harassment includes but is not limited to unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when:
   1. submission to such conduct is made either explicitly or implicitly as a term or condition of an individual's employment; or
   2. 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
   3. 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.

B. Consensual Relationships The College does not approve of, and strongly discourages consensual relationships between individuals where a professional power differential exists.
   - Consensual relationships between staff/faculty and students
   - Staff and faculty exercise power over students in different ways. It could be in the classroom setting, as a supervisor for student employment or in other ways in the course of the student's admission, registration, financial assistance process, involvement with activities, or as a resident on campus. Therefore the College does not approve of consensual relationships between students and staff or faculty.
   - Consensual relationships in the instructional context
   - No faculty member shall have an amorous relationship (consensual or otherwise) with a student who is enrolled in a course being taught by the faculty member or whose academic work is being supervised by the faculty member.
   - Consensual relationships outside the instructional context Others may view relationships that the parties view as consensual as exploitative. In these types of situations, the faculty or staff member may face serious conflicts of interest and should be careful to distance himself or herself from any decision regarding the student with whom the staff or faculty member now has or has had a relationship.
   - Consensual relationships between employees
   - Consensual relationships between individuals in inherently unequal positions of employment also carry special risks. Parties in such a relationship assume those risks. Even when an employee doesn't have direct supervision over an employee, if he/she is in a position to influence the career of the person it can be considered a power relationship. Such relationships may undermine the real or perceived integrity of the employment decisions which are made. They may, moreover, be less consensual than the individual whose position confers power believes. The relationship is likely to be perceived in different ways by each of the parties to it, and by others who have knowledge of the relationship, especially in retrospect.

Romantic and sexual relationships between faculty or staff members and students and between supervisors and their employees do not necessarily involve sexual harassment.

However, when a faculty or staff member enters into a sexual relationship with a student (or a supervisor with an employee where a professional power differential exists) it will be exceedingly difficult to prove that the relationship is consensual and is not influenced by a power relationship. Such relationships can lead to legal claims and the risk of individual liability for the faculty member or staff member involved. The College will not defend a faculty or staff member who is subject to a legal claim arising out of a consensual sexual relationship with a student, faculty, or staff member.

Approved by Executive Committee of the Board of Regents October 19, 1999.

Sexual Harassment

The College attempts to create and maintain a positive living, working and learning environment in which community members are aware of and respect the rights of others and where individuals take responsibility for their actions. Sexual harassment violates the rights and dignity of individuals, and the standards of the College community. Sexual harassment will not be tolerated at Augsburg College.

Recognizing Sexual Harassment

Even with a well–defined policy, it is sometimes difficult to recognize behavior that may be considered sexual harassment. When having to make this determination, ask yourself whether the behavior in question is of a sexual nature and:

- is offensive, unwanted, or both
- may interfere with job performance or academic performance
- causes unnecessary discomfort, humiliation or harm to an employee, student, customer, supplier or other guest

A person commits sexual harassment when she/he:

- subjects a subordinate to unwanted sexual attention, or
- attempts to coerce a co-worker or student into a sexual relationship, or
- punishes or threatens to punish a subordinate or student for refusal to comply with demands of a sexual nature, or
- indicates that sexual favors are terms or conditions of participation in a class or work environment, or
- indicates that sexual favors may be a basis for assigning of a grade, or in any way entering into a performance evaluation, or
- engages in conduct of a sexual nature which has the purpose or effect of unreasonably interfering with an individual's performance or creating an intimidating, hostile, or offensive working or learning environment

Examples of Behavior that are Sexually Harassing

Verbal

- Use of any offensive or demeaning terms which have sexual connotations, including those contained in jokes and humor
- Referring to an adult with sexual connotations (i.e. hunk, honey, sweetie, babe, doll, etc.)
- Making sexual comments about a person's body
- Turning work or educational discussions into sexual topics
- Telling sexual jokes or stories
- Asking or telling about sexual fantasies or history
- Making sexual comments about a person's clothing, anatomy or physical appearance

Non–Verbal

- Looking a person up and down in a suggestive fashion
- Blocking a person's path
- Stalking a person
- Giving unwanted personal gifts
- Displaying sexually suggestive visual materials
- Making facial expressions such as winking, throwing kisses or licking lips
- Making sexual gestures with hands or through body movements

Physical

- Giving an unwanted massage to the neck, shoulders or back
- Unwanted touching of a person's clothing, hair or body
- Touching and/or rubbing oneself sexually against another person
- Standing close or brushing up against a person
- Deliberate touching, hugging, patting, pinching or caressing that is unwanted

Options for Resolving Sexual Harassment Situations

Augsburg College strongly encourages you to report promptly every incident of sexual harassment through the complaint process outlined below. The College is committed to maintaining a community free of sexual harassment, but it can only address incidents of which it is aware.

No matter which process you select, your complaint will be taken seriously with appropriate action taken. The College will not tolerate retaliation of any kind towards students, staff, or faculty who make a truthful report of sexual harassment or give truthful testimony in a sexual harassment investigation.

Because of its commitment to take timely and appropriate action, no one at the College can guarantee that they will not discuss or investigate an incident or hold a report in "strict confidence." The College will discuss the incident only with persons who have a legitimate need to know in the course of investigating and responding to the incident.

Following are the options that you might choose to address in an incident of sexual harassment.

ADDRESS THE PROBLEM DIRECTLY

You may choose to first address your concern directly to the offender. This is an option you may choose, but it is not a necessary step before filing a complaint. If you do choose to address your offender:

- Say "no." Make it clear to the offender that the behavior is unacceptable to you; ignoring the situation will not make it go away.
- Speak directly. Say something like, "I'd like to keep our relationship strictly professional," or "I'm not interested in dating you"; "I'd just like to be friends."
- Write a letter to the offender identifying the behavior, explaining your feelings and requesting the behavior to stop. Keep a copy of the letter.

If the behavior does not immediately cease, use the informal or formal complaint process described below.

COMPLAINT PROCESSES

You should immediately report all incidents or situations of sexual harassment to a program coordinator. All reports of sexual harassment will be taken seriously and appropriate investigative action will take place.

INFORMAL COMPLAINT PROCESS

The goal of the informal complaint process is to assist the complainant in addressing the problem, and end the behavior through a process of education and counseling with the harasser. The process does not include disciplining the harasser and therefore the informal process is not available when the College deems the situation to be severe or pervasive. Persons making informal complaints of sexual harassment agree and understand that no formal disciplinary action will be taken against the alleged offender based on an informal complaint. If the complainant chooses, he/she may at any time prior to resolution of the informal complaint amend the informal complaint to a formal complaint.

To make an Informal Complaint:

- Select a Program Coordinator or Program Intern with whom you would be comfortable discussing the situation.
-
- Schedule a meeting and let him/her know you wish this to be an Informal Complaint.
- The Program Coordinator or Intern will ask you about specific information regarding your complaint.
- The Program Coordinator or Intern will take notes regarding your complaint, the fact that you wish this to be resolved in an informal manner, and your suggestions for a resolution, which you will review and sign to ensure their accuracy.
- The College will request that the complainant confirm through written and signed documentation that they have chosen to resolve the situation through the informal process and understand that this does not include disciplinary action.
- Possible resolutions may include:
    1. Sexual Harassment training
    2. Counseling session with the alleged harasser
    3. Mediation between the complainant and the alleged harasser to explain the situation and the College's policy.

If you choose to address a claim of harassment through the informal reporting process, but the Investigating Officer decides that it is an allegation of a serious violation, the College reserves the right to address the situation through the formal complaint process.

FORMAL COMPLAINT PROCESS

In a formal investigation process the complainant and the accused will both be questioned, along with other witnesses who may be able to give information on the situation. It is expected, as a condition of employment, that all staff and faculty from whom testimony is requested, will cooperate with the investigation.

While inquiries can be made without disclosing specific details such as names and places, you should be aware that if the College believes harassment may be occurring, the College will act in accordance with all legal obligations to investigate and resolve the problem, and in doing so, complete confidentiality may become impossible.

All documentation regarding the investigation will be kept in a confidential file within the Human Resources Office. This documentation is not part of the personnel file. The employee who has made the complaint will be kept informed of the status of the investigation.

If a violation of this policy has occurred, the College will take prompt and responsive action, including (but not limited to) counseling, a warning, censure, probation, suspension, termination of employment or expulsion of a student. If either party is not satisfied with the outcome of the investigation, they may request an independent review by their choice of any of the other Investigative Officers.

SEXUAL HARASSMENT REPORTING PROCESS

If you feel you are being sexually harassed, please notify a Program Coordinator or Program Intern. Every complaint of sexual violence and/or sexual harassment will be investigated. They can:

- Assist and advise students, staff, and faculty who are experiencing sexual harassment
- Investigate the complaint
- Take appropriate action to stop the unwelcome behavior

If a violation of this policy has occurred, the College will take prompt and responsive action. "Prompt and responsive" action may include (but is not limited to) counseling, a warning, censure, probation, suspension, or expulsion.

Students, staff and faculty may take advantage of confidential counseling services and referrals, which can be provided by the Campus Pastor and the Center for Counseling and Health Promotion. These offices are not obliged to report incidents of sexual harassment. The College strongly encourages all victims of harassment to file an official complaint with one of the investigating officers listed above.

Confidentiality

The College is sensitive to the desire of complainants for privacy and confidentiality. However, the College's responsibility and obligation is to investigate complaints of harassment and take appropriate action means that the College cannot guarantee anonymity to complainants.

SEXUAL VIOLENCE POLICY

Sexual violence exceeds the bounds of acceptable behavior at Augsburg College and is prohibited. The College is committed to maintaining an academic environment free from any form of sexual coercion or violence. While recognizing the wide diversity of backgrounds, cultures, religious beliefs and experiences of the campus community, the College holds community members responsible for their actions in accordance with this policy.

Under this policy, sexual violence is any unwelcome sexual contact (actual or threatened) or penetration to which there has been no consent at the time of the activity. Lack of consent means that the person who has alleged the occurrence of sexual violence has not said "yes" to the sexual activity, including instances when she/he is unable to give informed consent because of sleep, being under the influence of alcohol, or for any other reason she/he is not able to give consent due to a physical or emotional condition.

Sexual contact can include but is not limited to unwelcome sexual behavior, including kissing and/or intentional touching of another person's intimate parts (breasts, buttocks, genital area, groin or inner thigh, or the clothing covering these intimate parts), and unwelcome sexual penetration. Sexual violence also includes threats of violence with or without weapons.

Sexual penetration includes any sexually intended intrusion, however slight, into any opening of a person's body by parts of another person's body or any object.

Approved by Executive Committee of the Board of Regents July 20, 1992

Taking Action in Cases of Sexual Violence

In most situations, you choose whether to involve CGE/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, police, private attorney, or sexual violence center. If the incident occurred on CGE or CGE-contracted facilities, at a CGE-sponsored event or with a member of the CGE/Augsburg community, we strongly encourage you to report the assault to a Program Coordinator or Program Intern 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 Campus Pastor or the Center for Counseling and Health Promotions. However, consulting with these persons is not a substitute for officially reporting to a Program Coordinator or Program Intern. 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 Program Intern. All staff and faculty are required to report incidents of sexual violence that are brought to their attention to the Site Director. 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.

SEXUAL VIOLENCE IMMEDIATE ACTION

In the case of sexual violence,

1. seek safety
2. go to a safe place
3. Contact the on-call CGE staff immediately, and if you don't reach that person or prefer to call someone else, call another program coordinator or the program director immediately. You will be given emergency contact information upon arrival in country.

Do NOT Disturb the Evidence

Until a report is filed:

- Do not shower
- Do not douche
- Do not change or wash clothes
- Do not comb hair
- Leave the scene untouched

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 Program Intern can assist you.

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, cocaine, cocaine derivatives, heroin, amphetamines, barbiturates, hallucinogens, tranquilizers, and inhalants.

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

Section I: Philosophy

Augsburg College does not condone nor condemn the responsible and legal use of alcoholic beverages. In the context of a Christian 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 this extent the College will attempt to accommodate requests by students to live in residences where alcohol is not consumed.

To drink or not to drink is a personal and legal decision. However, Augsburg College affirms the basic need for sobriety within responsible Christian 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. 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

For the purposes of this policy the term "on-campus residence" means the interior of a student's residence hall room, apartment, or annex house. Additionally, the term “public area” means any College housing, building, or property other than the interior boundaries of the student’s private residence.

A. The possession or consumption of alcoholic beverages is prohibited on Augsburg College property except in accordance with the provisions set forth below.
B. Cases of disturbance, disorderly conduct, destructive behavior, or violent acts which result from drinking alcoholic beverages will be subject to the disciplinary procedures and sanctions of the College and/or legal processes of civil and criminal law.
C. The transportation of uncovered or opened containers of alcohol in public areas is prohibited.
D. Students are reminded that they are obligated to obey all laws relating to the purchasing, providing, possession, and use of alcoholic beverages. Minnesota State Law provides that it is illegal for a person under the age of 21 to consume alcohol, attempt to purchase alcohol, or possess alcohol.
E. Advertising alcoholic beverages and tobacco products is prohibited. The sponsoring of College events or promotions by alcohol or tobacco companies is prohibited.

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 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 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, and * 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.

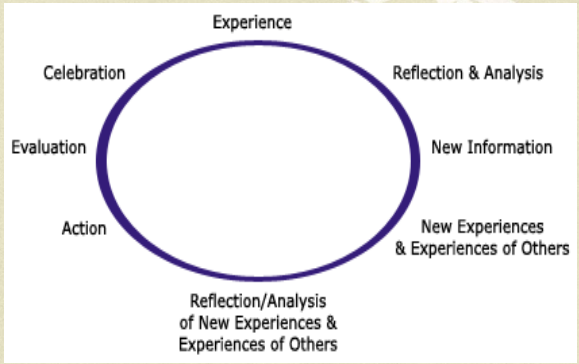
Principles of Liberating & Transformative Experiential Education:

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.



PEDAGOGY OF THE CENTER FOR GLOBAL EDUCATION: WHAT IT IS AND WHAT IT ISN'T

The CGE Mission: To provide cross-cultural educational opportunities in order to foster critical analysis of local & global conditions so that personal, organizational, and systemic change takes place leading to a more just and sustainable world.

CGE Academic Goals: CGE strives to offer academic semester programs which are rigorously academic, experiential, intercultural, transformative, and holistic.

CGE Pedagogy	What It DOES NOT Involve	What It DOES Involve
I. Rigorously Academic	• 100% lectures. • Thousands of pages of reading. • Minimizing the amount of time required for cultural immersion, guest speakers, & field trips. • Grading on a curve; setting up standards that only a few can meet.	• Careful critical analysis of more than one side of an issue. • Background reading & additional research to ascertain validity of information. • Consultation of several sources & different viewpoints. • Occasional lectures & mini-lectures in order to provide background, present differing perspectives, & clarify issues. • Mastery of course content.
II. Experiential	• Experience only. • Constant activity. • Doing things all the time. • No reading. • No lectures. • Lack of content. • Lack of critical analysis. •	• Reflection upon prior experiences, as these influence the way we interpret new experiences. • Listening to other people's experiences. Learning about the experiences of others is experiential, as it broadens our own experience base. • Engaging in dialogue with others. • Engaging in new experiences & critically reflecting upon them. • Critical analysis of experiences. • Testing theories & ideas with experience, both one's own & others' experiences.

CGE Pedagogy	What It DOES NOT Involve	What It DOES Involve
III. Intercultural	100% immersion in host culture.	• The premise that knowledge is culturally construed & therefore tries to broaden the base of what are considered to be valid sources of knowledge. • Raising cultural awareness about one's own culture & other cultures. • Drawing upon diverse backgrounds within the group of students & staff, as well as upon diversity within host culture. • Exposing students to different cultural perspectives, including the voices of under-represented groups. • Teaching intercultural communication skills.
IV. Transformative	• Advocating a particular political, economic, religious, or ideological platform. • Commitment to a specific definition of justice or a particular way of making the world a better place. • Prescription of beliefs &/or behavior that all students should exhibit when the program is completed.	• Engagement in a pursuit of knowledge for the express purpose of creating a more just & sustainable world. • Openness to many different definitions of justice & diverse approaches to creating it. • Focus on praxis – the synthesis of reflection & action. • Discussion of our educational mission. • Emphasis on engaging in dialogue with people whose voices are under-represented in academia.
V. Holistic	• Emphasis of affective learning over cognitive learning or vice versa. • Use of the same teaching and learning methods in all class sessions or all assignments. • •	• A commitment to both cognitive and affective learning. Students are asked what they feel and what they think regarding course content. Instructors try to strike a balance and avoid over-emphasis of either cognitive or affective learning. • Intentional effort to address different learning styles in the teaching methods and assignments. • Effort to help students improve their preferred learning styles, as well as to stretch and grow in areas outside their preferred style.

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 am I anticipating most about this program?

What are my fears about the upcoming semester?

What are my key questions?

When did I have an experience in the past when I took a similar journey?

What was the effect of that experience on my life?

What does that experience tell me about preparing for and experiencing the upcoming semester?

What characteristics about me will help me make the most of this new experience?

What are my hopes for the world?

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?

How can the students with whom I will be traveling be helpful to me during this semester?

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 <u>issues</u> such as hunger, unemployment or inflation. It looks at these issues by considering the <u>policies</u> which affect these issues. It also considers the economic, social, political and cultural <u>structures</u> of a society, ultimately reaching beyond issues, policies and structures to the <u>system</u> in which all of these are interrelated.

Recognizing Stereotypes

Close your eyes and try to visualize the countries your will visit during your program. If you have already visited these countries, draw upon previously held images. Consider the following questions:

- *What two or three images come to mind when you think about each country? (e.g. colors, sounds, smell)*

- *Describe the people What are they doing? What is their attitude about themselves, their country, toward you?*

- *What has shaped your images?*

During and after your program, look at this list. Do these images and impressions still hold true? What has been validated? What needs updating? Which need to be discarded? Have these pre-formed images and impressions affected your perceptions? How? Be sure to write about these ideas and perceptions in your journal and then review your journal to see how your ideas have changed.

Prior to the program, images and impressions probably came to you from readings, movies, television, lectures and conversations. Before they were tested by your experiences during the program, they have been stereotypes. It is important to recognize them, because they will direct your seeing and hearing and they can limit your ability to take in new information. Sometimes stereotypes do not change, even after contradictory personal experiences; these are called prejudices.

Discerning What is "True"

How do you know whom to believe or what to believe? For the experienced as well as the novice prober, discerning the truth is a constant challenge.

During the program, you will be presented with a diversity of information, opinions and situations. You will encounter contradictory points of view. Some resource people will work from organized outlines; others will tell personal stories. This variety may be confusing; there will be no one to tell you what to believe. The final responsibility is on the student to discern what is true.

Read the following quotations. As you try to understand them, think through your process of discernment and the criteria you use. Following the statements are questions that you may find helpful to incorporate into your probing.

The first statement was made by a peasant farmer, Julio, to a group of North Americans in August of 1983 at a farm outside the town of Estelí, Nicaragua. Before the revolution, Julio worked on a farm which was owned by the Somoza family. After the insurrection, Julio and thirteen other peasants were given use of the land. They formed a cooperative farm and now raise cabbage and corn.

"Before the revolution, there was plenty of meat in the shops, but we could not afford to buy it. Now there are meat shortages because everyone is able to buy."

The second statement is an excerpt from an article which appeared in *The New Republic*, October 8, 1984. It was written by Robert S. Leiken, senior associate at the Carnegie Endowment and the editor of *Central America: Anatomy of Conflict.*

"One of the most depressing aspects of our trip [to Nicaragua] was to hear from so many that their lives are worse today than they were at the time of Somoza. Before the revolution Nicaraguans ate well by Central American standards. Thanks to the country's fertile soil and its small population, even poor Nicaraguans were accustomed to beef and chicken. Now consumer goods available to the masses in other Central American countries are no longer obtainable."

- *What is your first reaction to the statements? What makes sense to you? What is confusing?*

- *Who is the author? Where did the author get information? What is the bias of the author? What is at stake for the author?*

- *For whom was it written or said? What is the author's motive?*

- *What do you think is the truth of the statement?*

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.

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.

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[1] *Cultural Shock: Adjustments to New Cultural Environments,* by Kalervo Oberg, Practical Anthropology, Vol. 7, No. 4, 1960.

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.

Provincialism in an Age of Interdependence

The following 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.

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 and 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 co-operation 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.

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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 overempower 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.

Peggy McIntosh is Associate Director of the Wellesley College Center for Research on Women. This essay is excerpted from her working paper, "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies, " copyright 1988 by Peggy McIntosh. Available for $4.00 from address below. The paper includes a longer list of privileges. Write to: Peggy McIntosh, Wellesley College Center for Research on Women, Wellesley, MA 02181; 617/431-1453.

The Costs of American Privilege

by Michael Schwalbe

October 4, 2002

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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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 you 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.*

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