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ABSTRACT

Written for use by Peace Corps training staff, these guidelines are designed to support the planning, designing, and conducting of training programs oriented toward the preparation of Peace Corps Volunteers to live and work in another culture. Basic objectives and assumptions of the experiential training approach are discussed in Chapter One. Objectives include: understanding and acceptance of and effective interaction within a foreign culture. Assumptions of the training program regarding the facilitation of learning include: trainee's responsibility for his own learning, active involvement of trainee's emotions and intelligence, emphasis on learning how to learn, and evaluation based on performance objectives. Chapter Two, Experiential Training/Learning focuses on staff and trainee roles. Chapter Three, Use of Small Groups, includes discussion of unstructured training and specific sections on a non-directive approach and a modified T-group. Chapter Four, Planning, Designing, and Conducting Experiential Training, presents a general system design for a total program; activities, outcomes, and a time sequence are specified. Special problems, e.g., trainee attitudes, peer pressure, are discussed in Chapter Five. A discussion of the integration of language training is appended. Related documents are: SO 002 457, SO 002 458, and SO 002 459. (DJB)

GUIDELINES FOR PEACE CORPS CROSS-CULTURAL TRAINING

Part I

Philosophy and Methodology

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PEACE CORPS, WASHINGTON, D.C.

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SEE ALSO:

Part II Specific Methods and Techniques (Wight & Hammons)

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Part IV. Annotated Bibliography: Selected books, articles, etc., with annotations describing their relevance and relation to specific training needs. Categories are:

A. Interpersonal and Intercultural Involvement, Communication, and Learning

B. General Readings

C. American Studies

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PART I

Preface

These Guidelines for Peace Corps Cross-Cultural Training have been prepared to replace the Cross-Cultural Training Draft Handbook developed in 1969 by the Center for Research and Education (CRE) for the Peace Corps. This project was undertaken in the fall of 1968 as a result of discussions surrounding Peace Corps' growing concern over the lack of systematic efforts to document and improve Peace Corps training. Several projects were begun to identify, assemble, and develop methods and materials that would appear to be most effective for various aspects of training. The contract for cross-cultural training was assigned to the Center for Research and Education. Phillips Ruopp, Director of Institutional Relations, and Norman Gray, Office of Training Support have served as coordinators for the project.

As part of a joint attempt on the part of Washington and CRE to define the nature and scope of the project it was decided that one thing most if not all Peace Corps Volunteers have in common is that they have to enter, live, and work in a culture quite different from their own. It was proposed that one thing all Peace Corps Volunteers perhaps should have in common is active and effective involvement in the community to which they are assigned, regardless of what their technical assignment might be.

It is difficult enough to enter and gain acceptance in any community, but the problems are compounded when it is a community of another culture. Effective community involvement is still another problem. Some Volunteers "go native," blend into the culture, and thus lose their effectiveness. Others withdraw from the community and involve themselves only in their technical jobs. Some retain their American ways, standards, and values, and appear to be oblivious and inconsiderate of the local customs. Others are an abrasive influence in the community, stimulating and supporting rebellion against traditional ways and mores. Many become bitter, disillusioned, cynical, and hostile because of their failure to make any inroads into the community. Too few demonstrate understanding, acceptance of, and respect for the local culture and the ability to support growth, development, creativity, and expansion of interests on the part of the people of the community.

But the objectives of successful community involvement have never been clearly outlined. As a process, it has never been clearly defined. In most training programs it is little more than mentioned; it is treated only peripherally, whereas it may well be the most central, universal, and important aspect of Peace Corps service. The relationship of the individual Peace Corps Volunteer's involvement in his community to Peace Corps' involvement in the country needs to be explored, and provided for in training.

A discussion of community involvement raises many questions. Should the main purpose be to effect communication between two cultures, to allow the community to get to know a real American "in the flesh"? or is it primarily to educate the Volunteer, to make him a more tolerant and better person, so that he can bring his increased understanding back to the United States? Or is it to effect change in the host community? Or is it all of these things or some combination of these?

If his purpose is to effect change, the PCV must ask himself many additional questions. Is he morally justified in making the people more aware of the differences between their community and more advanced communities? Should he make them aware of their situation and encourage them to "improve" their lot? What are the consequences of this kind of involvement? Will he succeed only in making happy people unhappy, or unhappy people unhappier? Will he create forces for change in the country that will lead to more problems than the people have already? To what extent will he be and should he be imposing his own values, standards, beliefs, aspirations, goals, on the people of the community with whom he is working? Will he be creating unrest, dissatisfaction, and are these necessary for progress? Is progress, as defined by him as an individual, by the Peace Corps, or by the so-called more advanced societies, necessary? Or is change inevitable, and is he merely an agent of that change, assisting in making it a more orderly, less painful, and more constructive process? Can he make the people aware of the opportunities for change, of their own potential for growth and development, without making them dissatisfied, unhappy, bitter, and disillusioned? Can he help others learn to promote change without suffering the consequences of becoming outcasts of their own society?

These and many more questions need to be answered. The Volunteer often does a lot of soul-searching, trying to find answers to these questions himself, but in training he undoubtedly can be assisted a great deal in the process of finding purpose and direction. He can be helped to develop or discover effective methods and techniques of entering and becoming involved in another culture. He can be assisted in identifying the objectives of community involvement and in developing ways of more effectively achieving these objectives. He can be helped to develop an understanding of the culture and the community, of the reasons for the lack of development, of the forces for and against change, of the implications of change, of the kinds of change processes that are occurring at the present time in the community, of ways of mobilizing forces for constructive change, if he sees this as his responsibility.

Trainees need to develop an understanding and tolerance of differences between values, beliefs, assumptions, needs, attitudes, and behavior, particularly of individuals from different social and cultural backgrounds, and an awareness of the conflicts and problems that can arise from these differences. They need to learn to adapt their own values, needs, etc., to those of the culture within which they wish to work, without losing

their identity as Americans. They need to develop the "openness to experience," the flexibility, and the adaptability that are necessary to learn about and work effectively in the other culture.

The trainee must develop an understanding not only of cultures but of communities in general, of the structure and organization of communities, power and control, patterns of communication, rules, standards, economics, resources, etc. He should acquire the techniques and skills and develop the awareness and sensitivity necessary to learn about and understand the community in which he will be working and living.

All of this is necessary for effective community involvement, yet very little is done in most training programs to provide for this kind of learning. In part this is because materials for this kind of training are not readily accessible, the techniques are not generally known, and very few skilled trainers are available. In fact it may be because it is sometimes assumed, somewhat naively, that if Volunteers are provided with the language, a technical skill, and some information about the country, they will be able to use their own initiative, to bring their own individual resources to bear on these very nebulous, intangible, and to a large extent, unpredictable problems.

We assume, however, that a great deal can be done to prepare the Volunteer for his encounter with another culture and for effective involvement in his community. Toward this end, we have attempted to identify various methods and materials that have proven most effective for cross-cultural and community involvement training.

With these questions in mind and these assumptions, we began a project to provide the Peace Corps with a systematic means of conducting its training in the most relevant and effective way. The task was to assemble the existing approaches and methodologies which would be applicable to Peace Corps training, investigate training and approaches being used in Peace Corps, develop and test new and modified approaches, and to concurrently review and refine the project goals as the work progressed. The Guidelines were to be produced as a composite product of these many efforts.

CRE staff members were able to bring to the formulation and adaptation of methodology many years of experience with Job Corps, Teacher Corps, juvenile delinquents, college students, etc., and a development of the experiential learning model that had grown out of their experiences and their research.

In October and November of 1968 we attempted to identify those persons largely from outside Peace Corps, who have made some of the most significant contributions to the development of cross-cultural or community involvement training methodology. In December, we were most fortunate in being able to bring many of these persons together for our first conference at Estes Park, Colorado. This proved to be a very stimulating

conference that further identified existing methodologies that could be adapted to Peace Corps use.

A number of quite diverse approaches to training were presented at the conference, which provided the basis for the development of the draft handbook and for these Guidelines, but the philosophy, rationale, and objectives underlying the various approaches proved to be remarkably similar. It was interesting, too, that there was very little overlap in approaches; they proved to be quite complementary. If a person had sufficient time in training, he could develop a program that would incorporate all or nearly all of the approaches represented. Most of the approaches, methods, and techniques in the handbook were represented by participants at this first conference. Subsequent research has revealed nothing of major importance that was not presented and discussed, other than the work of Jerry Leach and Jane Coe, although imaginative and creative modifications have been developed as the Scenarios and the Upper Volta Role Plays.

A second conference was held in late February at Capahosic, Virginia, to examine and evaluate the various approaches that had been identified, with a view toward their applicability to Peace Corps training and toward their implementation in future training programs. This conference consisted primarily of persons from Peace Corps Washington and Peace Corps training centers, those persons who would make the decisions regarding the use of the Handbook. All four regions were represented (Africa, Latin America, East Asia, and Pacific and North Africa, Near East, and South Asia). Three persons from the first conference aside from Al Wight and Pauline Birky, attended the conference to help establish continuity from one to the other--these were David Kolb, Harry Triandis, and Glendon Casto.

This too proved to be a stimulating conference. There was less discussion about theoretical issues, and more analysis of the relevance and applicability of various methods, approaches, and techniques to Peace Corps training. Many useful suggestions were obtained regarding the content and organization of the draft Handbook, and plans were made for testing of the material in the handbook in several summer programs.

Assembling these materials into a coherent and meaningful handbook proved to be an immensely difficult and complex undertaking. The project staff worked night and day in an attempt to complete the handbook in time for spring planning of summer programs. This was not a task merely of assembling diverse materials, but required the formulation and articulation of experiential learning theory and methodology and the evaluative comparison of various experiential approaches to training. Cross-cultural training itself has been difficult to define, partly because of the lack of a common definition of what is required for the Volunteer. The task involved, then, the identification and description of highly complex training methods suitable and adaptable to an immensely complex area.

A Workshop was held at Estes Park, Colorado in June, 1969 to introduce the Handbook to training staff who would be working as cross-cultural coordinators in summer and early fall programs. The Handbook was then used in numerous training programs from Puerto Rico to Hawaii and in several in-country training programs. CRE staff then visited, observed and consulted with these trainers as they began, with considerable success to implement the ideas and exercises described in the Handbook (many of course had been using variations on these techniques for some time.)

In November of 1969 another conference was held at Estes Park to review and evaluate the use of the Handbook. We were fortunate to be able to gather many of the non-Peace Corps training innovators from the original workshop, notably T. R. Batten, Glen Casto and Edward Stewart, as well as trainers who had experimented with the day-to-day use of the Handbook, and those Peace Corps Washington staff most concerned with and knowledgeable about the world-wide picture of Peace Corps training. In addition many of the trainers who had developed exacting and effective new adaptations of the training model were able to attend. These experts worked diligently and creatively to develop suggestions and recommendations for the final form of the draft Handbook to make it both more useful and useable.

It was pointed out at this conference that while experienced trainers had found the draft very useful, trainers with little or no experience either did not or could not use it effectively. It was further agreed that it would be impossible to write a handbook on experiential learning that could, or should, be used by an inexperienced staff who had not been trained (at least in staff training) in the experiential method. It was felt, however, that the material could be better organized, indexed and simplified so that it would be more easily understood by novice trainers and more easily used by the experienced. Many very explicit and useful recommendations were developed by the conference for accomplishing this.

These Guidelines are now divided into four parts. Part I is more general, including descriptions and explanations to provide the staff with the fundamental understanding necessary to make decisions regarding the particular approach, methods, or techniques to use and with guidelines for planning, preparing and conducting cross-cultural training using a systems approach. Part II is more specific, and attempts to provide detailed instructions for adapting the various methods, techniques, and exercises to the trainer's particular program. Examples are given where it is felt they are necessary to clarify the descriptions. Part III is composed of Selected Readings that have proven particularly useful, in provoking thought and providing concepts or new attitudes that are considered important both for trainers and trainees. Part IV is an Annotated Bibliography of selected books and articles, describing their relevance and relation to specific training needs.

Parts II, III, IV of these Guidelines have been designed as workbooks, to be used, modified, adapted and added to by working trainers. It is assumed and suggested that trainers will use the materials in a loose-leaf binder so that specific materials, handouts, forms, etc. can be discussed, adapted or circulated. Unused page numbers have been left after each exercise so that trainers may revise or add to exercises and insert examples they have found effective. The Bibliography is unnumbered and arranged alphabetically so the staff can easily add their own materials.

We would urge, once again, however, that all parts of the Guidelines be considered inter-related and inter-dependent. A staff should not attempt to use exercises or Handouts from Part II, in particular, without a thorough grounding in the philosophies and approaches discussed in Part I. We have divided the material into several parts for ease of use. We hope that the parts will continue, however, to be used as a whole. To use them otherwise could, we fear, be extremely hazardous and unproductive.

In our preface to the draft handbook we were able to express our appreciation to the many people who had contributed so generously of their time and thinking to the work we were doing. Over the past year, however, so many others have proven helpful that we find it impossible to include a list that would do justice to the many concerned and dedicated people who have aided us. In general, then, let us thank those trainers, from Peace Corps and outside, who have been part of and have given encouragement to the project since its inception; the many trainers who developed, attempted and have been faithful in reporting the results of the Handbook's methods; to those at Peace Corps Washington, who have made this project's success their particular concern; and to the CRE staff, all of whom have done more than anyone could expect to ensure the completion of these Guidelines.

We would also like to recognize the importance of the large body of theory, methodology and experience which has served as a major source in developing and adapting training approaches specifically designed for Peace Corps' needs.

In particular we would like to thank Eve Lee, for handling the many administrative and logistic problems with tact and patience, and Priscilla King, Phyllis Perney and the rest of the office staff for the many long and tedious hours they have spent typing rough drafts, final drafts, and final copy for reproduction.

The many people cited throughout these Guidelines, and the authors, have granted permission to the Center for Research and Education to make use of and reproduce much of their earlier produced work and publications.

We would specifically like to extend our appreciation to T. R. Batten and to the Oxford University Press for permission to quote extensively from The Non-Directive Approach in Group and Community Work and Training for Community Work; and to Edward Stewart and HumRRO for permission to quote extensively from Simulating Intercultural Communication through Role Playing and Aspects of American Culture: Assumptions and Values That Affect Cross-Cultural Effectiveness.

Albert R. Wight
Mary Anne Hammons

Estes Park, Colorado

March 1970

Chapter 1

INTRODUCTION

The Guidelines presented in these four volumes represent essentially two trends in training. One is the trend in Peace Corps away from treating cross-cultural training as a separate component and toward considering it the integrating, central theme of training. All training is to prepare the Volunteer to live and work in another culture, or should be. Any aspect of training not based on a constant recognition of this fact will provide the Volunteer with less than adequate preparation.

Language, for example, should be considered one of the many tools essential for effective cross-cultural communication, not as an end in itself. The Volunteer does not "talk the language," he "communicates with people." It has been found that at least in some cases Americans trained intensively for a year in the host language (but not in the host culture) have made a poorer adjustment than those who went directly to their overseas assignment. They were expected by their hosts to be as conversant with the customs as they were with the language, which created problems when they did not meet these expectations.

Peace Corps is well acquainted with the problems of persons who assume that they need nothing more than their technical skills to be effective. They are often overwhelmed by the problems they encounter when they attempt to apply these skills, and the results are sometimes disastrous. Technical training should be considered and conducted within the cross-cultural context, with a constant aim toward helping the Volunteer learn to be sensitive to and to understand the cross-cultural dynamics within which the technical service will be performed, and the people whose lives will be affected.

The second, and related trend is the growing concern in Peace Corps as well as in other agencies over the lack of adequate preparation of persons to live and work in another culture. Too often, aside from language or technical training, the trainee has received a briefing on the Peace Corps and/or the host organization with which he would be working; information on housing, transportation, health, medical care and facilities; basic do's and don'ts in the new culture; and occasionally some general information about the history, politics, economics, geography, educational and social institutions, and perhaps a little about the art, music, customs, traditions, and peculiarities of the culture.

Such a traditional approach ignores the person supposedly being trained, however: his own cultural biases, values, beliefs, attitudes, behavior, and expectations (which he too often assumes are logical and

universal), and the problems these might create for him in another culture. He has no way of anticipating how persons from the other culture might react to him or how he might react to them (and their alien ways and values). He has no way of knowing what modifications or adjustments he might have to make or how painful these might be. He has no way of anticipating how he might react when all the familiar supports of his own culture are removed, and no way of anticipating his reactions to the loneliness, isolation, frustration, and ambiguity.

In some traditional programs, attempts are made to prepare the person to cope with these kinds of problems. But even then the method of presentation far too often consists of information-transmission, through lectures, reading assignments, films, slides, and, occasionally, discussions. The traditional assumption is that if the trainee is told what it will be like, he will be able to make the necessary adjustments. But this has not proven to be so. The traditional information-transmission approach to cross-cultural training is little better than no training at all. In fact, very often the person might have been better off if he had been given no preparation but had been left to learn on his own after arriving in the host culture. Too often, stereotyping and false expectations result from the transmission of so-called factual information. The information quite probably was irrelevant. (The observer role of most scholars, historians, or anthropologists is quite unlike that of the acting role of the Volunteer.) But even with reference to information from RPCVs, little personal understanding is achieved from hearing about someone else's experiences. The learning that does occur is intellectual and academic, and does not prepare the trainee for his own very personal experience.

We do not mean to imply that information about the country or culture is an unimportant aspect of training. But in a traditional training program the information is too often incorporated within the trainee's own cultural frame of reference. There is little if any change or modification in his world view or in his approach to dealing with people or problems. He is likely to achieve little empathic understanding of the people with whom he will have to live and work, or understanding of the extent to which they are a product of their culture and he a product of his. Such training does not:

- prepare the Volunteer to accept and to be tolerant of values, beliefs, attitudes, standards, behaviors, and a style of life that might be quite different from his own.
- provide him with the skills to communicate this acceptance to another person.
- provide him with the sensitivity and understanding necessary to interact effectively with a person from another culture.

- provide him with appropriate behavioral responses in situations where characteristics of the other culture prevail.

- prepare him to understand, anticipate, and cope effectively with the possible reactions to him as a stranger or as a stereotype of his own culture.

- provide him with an understanding of his own culture and the problems his cultural bias might create.

- provide him with the adaptive skills to cope with his own emotional reactions in the new and strange situation and to modify his own culturally-conditioned behavior.

- provide him with the skills needed for continued learning and adjustment in the other culture.

- help him develop an orientation toward his sojourn in the other culture as a potentially interesting, enjoyable, and broadening experience.

It is the daily interactions with persons and institutions of the host culture on the job and in the community that account for the frustrations, annoyances, uncertainties, and misunderstandings, and very often, the disillusionment, despair, bitterness, and hostility. The little unpredictable things, the many differences and frequent irritations, the ambiguity, absence of familiar cues, strange and annoying behaviors, inability to communicate, different standards and values, unexpected reactions, cultural amplification of normal interpersonal difficulties, add up to the major frustrations. It is virtually impossible, with the traditional information-transmission approach, to train for tolerance of these "little things."

If Peace Corps is to achieve its objectives, we cannot ignore the problems encountered or created when a person enters another culture. We have to provide the best training feasible in the time available. It is, in a sense, a Peace Corps failure when a Volunteer is unable to make the adjustment and returns home; or when he stays but is miserable, unhappy, and ineffective, or when his meeting with the host culture is characterized by arrogance, lack of sensitivity and understanding, intolerance, lack of respect, hostility, resentment or bitterness.

What is Needed in Training

Peace Corps service is difficult and demanding. It sometimes seems that we are undertaking an impossible task by trying in a brief period of twelve weeks to provide the trainee with the necessary command of a difficult language to communicate effectively; the technical skills to gain respect and render a meaningful and worthwhile service; the inter-

personal skills and sensitivities to live and work effectively with persons whose ways he may find difficult to accept and understand; the necessary and desirable knowledge and understanding of the country, culture, and people; and the opportunity to examine his own interests, motivations, expectations, objectives, and ability to cope with the demands and rigors of Peace Corps service.

We agree, also, with the following objectives stated by Deborah Jones in The Making of á Volunteer (1968, p. 7 and 8):

> Trainees have to become aware of themselves and how they affect others; of how they have been shaped by American culture; of how they react in unfamiliar situations. Trainees must become sensitive to other people; to how they behave differently from Americans and why; to what in their culture will aid or hinder a Volunteer's work; to what kinds of pressures affect their work. Trainees must come to understand the Peace Corps approach to change and development.
>
> This kind of training. . .does not attempt to "change attitudes" . . .What it does is encourage trainees to become aware of their attitudes, of how they got them, of how they affect their actions, and of how they are perceived by others. Then it's up to a trainee to change if he wants and needs to. Understanding oneself is a first step toward understanding others, and therefore is the basis for skill in interpersonal relations.

We would hasten to add, however, that attitudes can and do change, and it is the responsibility of the staff and other trainees to support the individual in his attempts to change, once he recognizes the need. As Dave Vandevert* said, "In 90% of cases, he needs to change--he has 20 to 25 years of 'Americanization' indoctrinated into him, and will always need attitude change."

It is our position that most of the learnings mentioned in the last few paragraphs cannot be provided by the staff. The trainee has to do the learning. The most the staff can do is function as facilitators and encouragers, serving as resources to the trainees for content and providing structure, guidance, and support through the training methodology. Training should provide a structure that will allow the trainee to assume much of the responsibility for his own learning, just as he will have to assume virtually complete responsibility for his performance as a Volunteer. If students or trainees are to learn to assume responsibility, they must be given responsibility. If they are to learn to think for themselves and to solve problems, they must be given op-

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*Returned Peace Corps Volunteer with staff experience in several training programs.

portunities to participate in the identification and solution of problems. If they are to learn to regulate their lives in accordance with realistic aims and goals, they must be allowed to participate in reality-testing and goal-setting. If they are to become aware of themselves and how they affect others, they must receive maximum feedback from others in a responsive and responsible environment.

It would be impossible to teach a trainee everything he should know about the country in which he will be serving. It would be impossible to anticipate all of the conditions under which each Volunteer will live and work, or the precise situations and problems he will encounter, and to prepare him with appropriate responses. It is more important to help him "learn how to learn" on his own, without the direction of a trainer. The trainee must learn to be self-sufficient, to determine his own goals and direction, to seek his own opportunities, to assess and respond to the given situation, to solve his own problems, and if possible, to progress beyond the achievements and understanding of his trainers.

He not only must have sufficient command of the language to communicate with the people, and the technical skills to perform his assignment adequately, but he must be prepared emotionally and psychologically to live and work in a culture very different from his own. It is important that he learn as much as possible about the culture and conditions, his motivations and expectations relative to Peace Corps service, and his ability to cope with the frustrations, disappointments, cultural and physical deprivation, loneliness, and isolation he is certain to encounter. Only then will he be able to experience the intrinsic rewards and satisfactions that can be obtained from Peace Corps service.

Peace Corps service demands sensitivity, abilities, and skills that are seldom required in the trainee's own society. They may be the antithesis of those that are taught and rewarded here. A person should not, for example, compete with those he is trying to help. He cannot and should not seek or expect recognition for his contributions or achievements from those who themselves need the reward and recognition. He cannot make himself indispensable to those who need to learn to rely on their own resources. He cannot impose his own beliefs, values, standards, and goals on those who are seeking their own purpose and direction.

Emphasis should be placed in training on the hope that the Peace Corps Volunteer will not just perform a service in his particular technical or professional area, applying his knowledge and skills to fill a need for technical assistance. A major part of his responsibility should be cultural and community involvement, becoming an accepted member of the community, letting the people of the community know something about America through an American, while at the same time achieving understand-

ing of another culture and another people that he can bring back to his own country. We should remember that the goals as stated in the Peace Corps Act are to promote world peace and friendship" and "to help promote better understanding of American people on the part of the peoples served and a better understanding of other peoples on the part of the American people."

In his technical assignment, it is the Volunteer's responsibility to avoid creating dependency on himself as the American expert and to develop the potential that exists within the system for creative independence. This he would do in his day-to-day interactions with those with whom he works, in very subtle ways encouraging and supporting experimentation, innovation, resourcefulness, self-reliance, and self-confidence. This is not easy, particulary for Americans whose rewards have come from competition and recognition. It requires considerable human relations skill, maturity, and self-acceptance on the part of the Volunteer.

Learning to work effectively and sensitively with others is perhaps the most important learning Peace Corps training can provide. In all of his activities, the Volunteer will be working with people. His goals and the goals of the Peace Corps will only be realized through and with the people of the host country. The more capable he is of working with others, the more effective he will be in achieving these goals. It is important, therefore, that he develop some understanding of the dynamics of interpersonal and group interaction and the personal sensitivities and skills that will allow him and those around him to be maximally effective.

As a primary objective of training, a program should provide experiences that will allow the trainee to achieve these understandings, sensitivities, and skills. Much of this can be and probably is best achieved in the analysis by the trainees of planned and unplanned interactions among themselves and between the trainees and staff--particularly the host national staff. Situations must be created, or allowed to develop, that will force the trainees into meaningful and involving interactions, with time and a structure for examining the actions and reactions and their consequences.

Deborah Jones (1968) proposes that "if a training staff does not believe in and live the Peace Corps way of doing things, the trainees won't believe in it or live it either." She then lists the following general guidelines (pp. 3-4):

> We tell Volunteers that Peace Corps' work depends on the one-to-one relationships developed between individuals. Let us then work with trainees as individuals.

We tell Volunteers that Peace Corps is concerned for others. Let us then be concerned for our trainees.

We tell Volunteers that Peace Corps is a flexible, "human" organization. Let us then develop flexible, "human" training programs.

We tell Volunteers that Peace Corps is based on respect for the abilities of the individual. Let us then respect the individual abilities of our trainees.

We tell Volunteers that the Peace Corps believes in involving local people in decision-making. Let us then involve our trainees in decision-making.

We tell Volunteers that Peace Corps depends on the constant exercise of responsibility by each one of them. Let us then give each trainee the opportunity to exercise responsibility.

We tell Volunteers that Peace Corps will call upon inner resources they didn't know they had. Let us then begin to show them in training what these resources are.

We tell Volunteers that the Peace Corps approach to change is unique because it starts from an understanding of and respect for traditonal customs and beliefs. Let us then accustom our trainees to search for the reasons behind what they are told and what they observe.

Assumptions of Training

We assume that training would be more effective if these conditions were established in training. But we seldom examine our assumptions, even though they greatly influence the objectives we establish, the decisions we make, the training strategies we use, and our interactions with trainees. Arthur W. Combs (1962, p. 1), pointed out how important it is to be aware of our assumptions:

> Whatever we do in teaching depends upon what we think people are like. The goals we seek, the things we do, the judgments we make, even the experiments we are willing to try, are determined by our beliefs about the nature of man and his capacities.....The beliefs we hold about people can serve as prison walls limiting us at every turn. They can also set us free from our shackles to confront great new possibilities never dreamed of before. No beliefs will be more important to education than those we hold about the nature of man and the limits of his potentials. Whenever our ideas about human capacities change, the goals of teaching must change too. Whatever we decide is the best that man can become must necessarily set the goal of education.

Any training program must of necessity be based on certain assumptions about the nature of the trainee--his capabilities and potentialities; his attitudes, values, needs, beliefs, goals, and expectations; the way he learns and the way he behaves. It is important that these assumptions be made explicit, or as explicit as possible, in planning, developing, and conducting any course of instruction.

We are suggesting that any educational system designed to achieve the objectives listed in the preceding pages should be based on the premise that the student is able to assume the major responsibility for his own learning, that given the opportunity he can and will establish realistic learning goals, and that as he learns from experience in such a system he will incorporate the learning process as a way of life and continue to use it beyond and outside the educational setting.

The following assumptions would be made in such an educational system:

Learning is facilitated:

- by assumption of responsibility for one's own learning.
- by trust in the trainee as a responsible person, with a natural propensity for learning, and aims of personal growth, development, and achievement.
- when the trainee perceives material he is studying as relevant to his needs and the needs of the Peace Corps.
- when the trainee is involved in the discovery of knowledge and not relegated to the position of dutifully memorizing what someone has discovered.
- by independent thinking, when the trainee identifies his own meanings rather than memorizing meanings assigned by others. (In fact, there is very likely no meaning other than meaning assigned by the individual.)
- when material studied can be related to personal experience.
- when the trainee learns by doing--active involvement is far more effective than passive involvement in the learning process--and when it involves feelings, emotions, and personal involvement, and not just intellectual, impersonal activities.
- when the trainee is attempting to solve a problem that is meaningful to him or to satisfy his own curiosity.

- when the trainee is allowed to make his own judgments, choices, and decisions, when he is not given advice but is helped to explore alternatives, and when the trainer is not perceived as the final authority.

- when creative problem-solving is encouraged--open-ended questions and problems, exploration of alternatives, and search for new ideas and solutions, anticipation of consequences, and responsibility for decisions.

- by "learning how to learn," instead of continuing to learn in a way that inhibits learning for the needs of today's world, and particularly of the Peace Corps.

- when the emphasis is on the process of learning more than on transmission of factual information.

- when self-evaluation is primary, and evaluation by others is to provide support to the trainee in his own self-evaluation--when evaluation is measured by achievement of specified objectives and not relative standing in the class.

- when feedback regarding evaluations is descriptive, not judgmental, and is communicated with genuine concern for the person's learning and growth.

- when punishment is missing, and the individual must assume the responsibility for the consequences of his own actions or for correcting or learning from his own mistakes.

- by interaction with peers in problem-solving, information-seeking, assessment and evaluation activities.

- by becoming involved as a facilitator in others' learning activities.

- by development of concern for the learning of others.

- by open communication, exchange of ideas, challenging, confronting, and asking questions, instead of the one-way communication of traditional training.

- when students' ideas, opinions, suggestions, criticisms, and feelings are valued by the training staff.

Learning under the foregoing conditions not only will result in more effective and efficient learning, but will result in personal growth, development, self-confidence, and self-esteem on the part of the learner. These in turn will greatly facilitate learning.

Most of the assumptions listed above are antithetical to the practices and assumptions of Traditional Education and training. Some traditional teachers and trainers openly admit that these are not their assumptions. Others communicate the same message by their actions. As Carl Rogers (1969) has said, most of the assumptions of traditional teachers are implicit rather than explicit, drawn from what they do rather than from what they say. But the student gets the message. He is lazy, and cannot be trusted to assume the responsibility for his own learning, to think for himself, to make his own decisions, or to evaluate his own performance or progress. The teacher is the expert and the authority, and knows better than the student what is best for him. The student must be given a solid foundation in the fundamentals through lectures and reading assignments and tests for recall before he can be expected to use these fundamentals in self-initiated learning or problem-solving activities. Creativity, independent thinking, and initiative are not valued. Conformity and passive acceptance of the system are.

What Carl Rogers said for teachers and students is also true for trainees and trainers. The traditional training program is not based on the 20 assumptions listed and cannot be as effective, therefore, in achieving many if not most of the really important objectives of training mentioned early in this chapter.

Scope and Purpose of the Guidelines

In these Guidelines we will attempt to describe an approach to training based on the foregoing assumptions and designed to achieve the objectives listed earlier. The Guidelines are written for use by Peace Corps' training staff, to support planning, designing, and conducting of training programs oriented toward preparation of Volunteers to live and work in another culture. It is not meant to be a cookbook, but does provide instructions in sufficient detail to give a new trainer the guidance and security he needs. It has been demonstrated in the past that with the experience of only one program, he should be prepared to begin developing innovations of his own.

In these Guidelines, the focus will be on all aspects of cross-cultural training, although few examples will be given for cross-cultural language and technical training. They will also be concerned with personal and interpersonal growth and development, development of skill in group problem-solving, the development of sensitivity and awareness, development of self-confidence, understanding of communities, understanding of change and change processes, area studies, American studies, and understanding of one's role as a Volunteer. A methodology will be presented which allows all of these to be included in a consistent, integrated, sequentially designed program. The methods and techniques presented could and should be incorporated into the language and technical training as well. In an effective program, the distinctions among language, technical, and other aspects of training would not be clear cut, except when concerned with the most technical considerations in language and technical training.

Chapter 2

EXPERIENTIAL TRAINING/LEARNING

A survey of the literature on cross-cultural training very quickly reveals a growing conviction that innovative, experience-based training models are needed to provide adequate preparation to live and work in another culture.* In the extensive research conducted for the Cross Cultural Training Draft Handbook (Wight, Hammons, and Bing, 1969) it becomes evident that training programs could be separated into two major, opposing philosophical and methodological approaches--traditional and experience-based, or experiential. Among the experiential methods reviewed, there proved to be far more similarities than differences. For that reason, we are attempting to describe experiential training as a general methodology, in contrast to traditonal training.

Experiential training represents a significant departure from the traditional area studies, information-transmission approach. It focuses more on information seeking, on the process of learning and on preparation for continued learning, than on transmission of information (although relevant content is certainly considered important). It is trainee-centered rather than subject-centered, and is structured to achieve active rather than passive trainee responsibility and involvement in the learning process.

In contrast to lecture and reading-based learning, experiential learning requires that the individual learn to cope with his feelings and reactions in the kinds of frustrating, ambiguous, and perplexing situations he is likely to encounter in his assignment. He is involved in decision-making under pressure, risk-taking, and learning from his own experience. The training situation is structured to place the participant under the stresses of insufficient knowledge, to confront him with the necessity to make and act upon decisions with inadequate time, to judge the expectations and evaluations of others by their behavior and unspoken cues, to assess his own behavior in the light of these unspoken evaluations, and to modify his behavior accordingly. Requiring the trainee to cope with these predictable uncertainties and pressures helps him develop the skills, understanding, and confidence necessary to be successful as a Volunteer.

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*Harrison and Hopkins, 1966; Batten, 1967; Hoehn, 1967; Ruopp and Wrobel, 1967; Guild, 1968; Foster, 1968; Jones, 1968; Teter, 1968; Wedge, 1968; Wight and Casto, 1969.

Experiential learning is thus emotional as well as intellectual, and involves behavior analysis and skill practice. It involves the trainee actively (working alone and with others) in:

- o experiencing situations similar or analogous to those he might encounter as a Volunteer;
- o identifying and analyzing carefully chosen problems, particularly those of critical interest, conflict, or difference between the two cultures;
- o exploring alternative solutions to these problems and the probable consequences;
- o examining his own feelings and reactions in the various problems and situations presented;
- o examining his own values, beliefs, attitudes, assumptions and expectations and the problems these might create in another culture;
- o attempting to integrate and conceptualize the learning that results from these experiences and analyses;
- o generalizing from the training experience to the anticipated living and working situation in the host country;
- o identifying the kinds of information he needs to solve new problems, or skills he needs to be effective;
- o identifying and learning to make use of available resources to meet these informational needs, particularly for continued learning on his own following training;
- o developing or taking advantage of opportunities for skill practice.

Experiential training is designed to shift the focus of attention from the trainer to the trainee, to learning rather than training, creative-thinking and problem-solving rather than memorization, and responsibility for initiative and exploration rather than conformity.

A brief comparison of some aspects of the experiential and traditional approaches might help to clarify some of the differences between the two:

Experiential	Traditional
1. Trainees and trainers decide on objectives, using provisional objectives established by the staff as a base.	1. Training staff decide on objectives. These may be more implicit than explicit and may or may not be communicated to the trainees.
2. Trainees and trainers attempt to identify the most significant problems facing the Volunteer.	2. Trainer lectures to trainees on those things he thinks they should know, or assigns reading.
3. Trainees identify and make use of available resources (including other trainees) to obtain information they need to solve problems.	3. Trainer conducts demonstration. Trainees observe.
4. Trainees explore alternative solutions to problems.	4. Trainer assigns practical exercises or problems. Trainees complete the assignment.
5. Trainees and trainer examine possible consequences and evaluate relative effectiveness of various solutions.	5. Trainer prepares test for knowledge and understanding. Trainees take the test.
6. Trainees reflect on, evaluate, and conceptualize the total experience.	6. Trainer evaluates trainee's performance.

As can be seen the experiential approach makes primary use of inductive, discovery, and critical thinking modes of learning rather than the classical modes of presenting rules or principles, giving examples or illustrations, assigning one-right-answer-type exercises or problems, and testing for retention, the modes typical of the traditional system.

The Experiential Learning Model

The trainees are provided with a model of the experiential learning process, which it is hoped they will follow in all of their activities (see Figure 1). The model is designed not only to facilitate learning, but to facilitate learning how to learn.

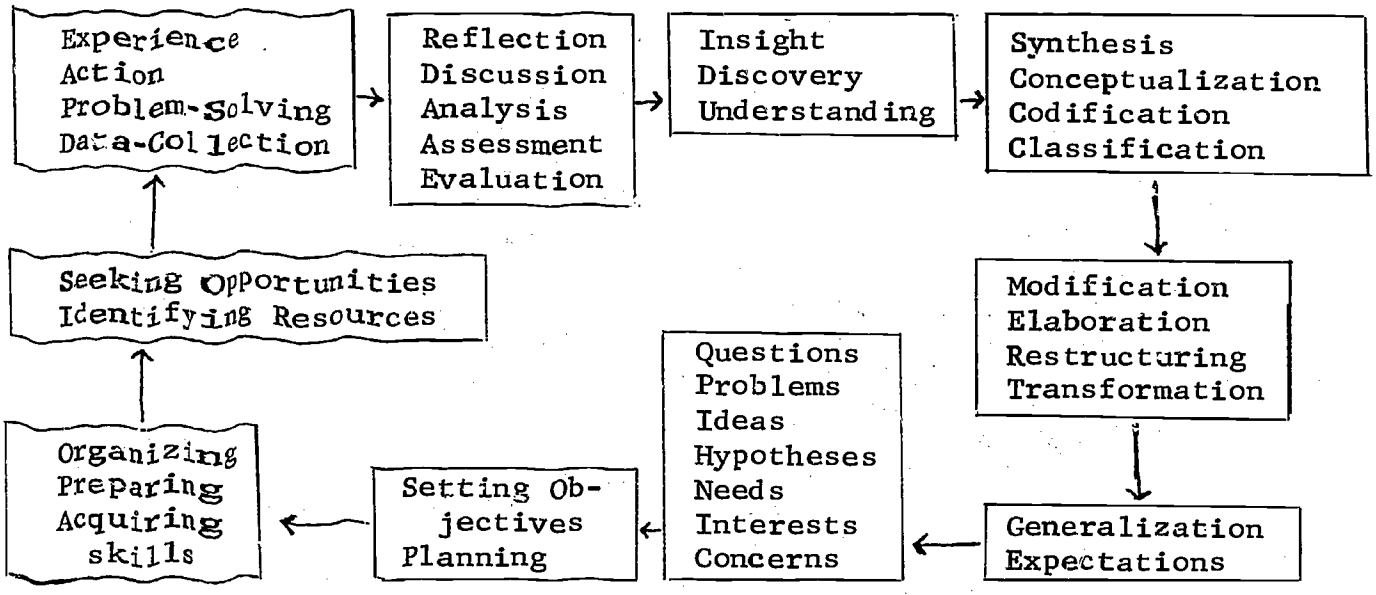

Figure 1. The Experiential Learning Model

The process of experiential training usually begins with the experiences of a person, the action he takes, the process of problem-solving, the data or information he collects, and the process of collecting the data. These are treated in a very similar fashion. The model represents not only the proposed educational process to be followed in the training, but a continuing process to be internalized by the trainee as he "learns how to learn." The rewards for this kind of learning are not in grades, recognition, and so on, but rather the internal rewards of achievement and satisfaction inherent in the process.

Creative problem-solving is not an event but a process itself, involving steps or phases such as the following:

1. Problem identification or recognition.
2. Identification of persons who should be involved in the solution.
3. Definition and redefinition of the problem.
4. Exploration of possible approaches, perceptions or interpretations.
5. Collection of data about the problem in preparation for solution.
6. Development of criteria for evaluation of solutions.
7. Generation of possible alternative solutions.
8. Analysis and evaluation of alternatives.

9. Decision and implementation of solution.

10. Testing, Verification, Feedback.

At the end of the problem-solving process, or at any point in the process, the trainee then proceeds into reflection, discussion, assessment, evaluation, and on through the Experiential Model, as he would with any other experience.

Looking at the process in the Experiential Model:

1. Experience is defined rather broadly. It includes anything that happens that has any impact on the trainee, anything he experiences--participating in a new or different educational methodology, living in the training camp, interacting intensively with staff and peers, participating in training exercises presented by the staff, problems that develop, dilemmas, making or not making decisions, responsibility or lack of responsibility for learning, etc.

2. Experiential Learning begins with the experience, followed by reflection, discussion, analysis, and evaluation of the experience. The assumption is that we seldom learn from experience unless we assess the experience, assigning our own meaning in terms of our own goals, aims, ambitions, and expectations (which become progressively more clear as a result of the process). Preferably this is done with others who might not share our particular biases or perceptions. If we do not share our experience with others, the process can lead to reinforcement and freezing of existing biases and assumptions. The experience and discussion take on added meaning when they can be related to objections that are meaningful to the trainee, and evaluated against criteria he has helped to develop.

3. From these processes come the insights, the discoveries, and understanding. The pieces fall into place, and the experience takes on added meaning in relation to other experiences.

4. All of this is then conceptualized, synthesized, and integrated into the individual's system of constructs which he imposes on the world, through which he views, perceives, categorizes, evaluates, and seeks experience.

5. The introduction of the new information or understanding may allow or require the individual to modify, elaborate, restructure, or even to completely transform the particular concept or construct into which it is assimilated.

6. The new concept or construct is now viewed in relation to the total system of constructs, generalized to past and future experiences. He faces the world with a new, different, or modified set of expectations.

7. During these activities, however, a clearer picture is obtained of what is missing or what is not yet clear--questions yet unanswered, problems that need to be solved; hypotheses are formulated; ideas develop; and needs, concerns, and interests are identified.

8. Objectives are then established, and plans are made to achieve these objectives.

9. The necessary organizing and preparing is done to set the plans in action. Measures are taken to acquire any additional skills needed.

10. Resources are identified and opportunities are watched for to gain additional experience, take action, solve problems, or obtain necessary information or data.

Data Collection, or information gathering, logically follows the perception of need, a need to answer certain questions, fill in gaps in understanding, or to find facts or principles needed to solve problems. It would include any of the traditional ways of collecting data--lectures, reading, demonstrations, feedback, etc. But used within the experiential model, these processes become more interesting and the data more meaningful and relevant. The purpose of data collection is to obtain information that the trainee needs or feels he might need sometime in the future. The trainee is not being spoon-fed information or facts he sees no particular need for or does not understand, but instead is actively seeking information he himself has decided he needs or would like to have, either in preparation for solution of problems he can anticipate, to develop a better understanding of the situation he will be in, or because of a genuine interest and curiosity.

Staff and Trainee Roles in Experiential Training

Even if anyone had the information it would be impossible, in a three-month training program, to provide the trainees with all of the information they would need to understand the culture and their role as Volunteers. It is part of the trainer's responsibility to structure the training so that the trainees can internalize this process and use it for continued learning during their service as Volunteers. Learning how to learn is probably the most valuable experience of training.

The staff must design experiences for the trainees that simulate in-country situations or that will elicit responses, attitudes, and behaviors that are of significance to the Volunteer role. These situations should require skill in interpersonal relations, sensitivity to the needs of others, and an understanding of cross-cultural differences and expectations of the host nationals in the situation. The trainee is then able to assess his effectiveness in the situation on the basis of this assessment to determine learning needs.

The staff are responsible for identifying problems that are relevant to the future situations the trainee will face as a Volunteer, problems that are difficult, complex, and open-ended. The trainees should be required to solve these problems with little or no assistance from the staff (just as they will as Volunteers) and then to evaluate the effectiveness of their solutions, particularly in respect to the cross-cultural consequences.

Significant content material and appropriate methods of presentation must be identified by the staff. All of the experiences and problems mentioned previously would contain content, which should be relevant and meaningful as well as appropriate to the method of presentation. Lectures, panel discussions, films, reading materials, etc., will be more effective if presented in a way that is consistent with the experiential methodology. Also, if they are not consistent with the methodology, trainees will very likely react negatively, having experienced the freedom of the experiential program. Within the experiential methodology, a lecture is not given to meet the need of the trainer to pass on information or to entertain the trainees. It is given to meet an expressed or apparent need of the trainees, at a time when they are ready and receptive. Even the method of presentation should be different, to allow for maximum participation of the trainees--prescribing content or information they want, questioning, interpreting, and evaluating. It puts the trainer on the spot, but we feel this is where he should be.

The assumption is made that the staff in a program have a great deal of information and experience that would be of value to the prospective Volunteer. But if the trainee is not receptive to information or does not see its relevance to his needs, he will hear very little that is said, understand very little of what he hears, and retain little of what he understands.

The content of the lecture is most effective if it is meaningful to the trainee in terms of his own perceived needs or goals. If the trainee has not defined his goals, or if his goals are not consistent with the goals of the training program, this is a problem that can be handled within the experiential model, by exploring the conflict as a significant experience, and a problem to be solved. Some conflict will always exist. The trainers, particularly RPCVs, will have information they consider important for which at least some of the trainees will not recognize a need. It is the responsibility of the staff then to attempt to create the conditions or a situation that will help the trainees recognize the need, rather than to force it on the trainees whether they are ready for it or not.

At various times during the training, however, the trainer may feel that it is time for a particular conceptual or methodological input of which the trainees are unaware and for which they thus could not

see a need. Such an input should be presented as something they can use immediately, with provisions for its use, or it will be relatively meaningless to the trainees and very likely rejected.

The staff are responsible for designing a program of sequential learning experiences, with one experience building on and complementing another, so that the trainee is required to make use of the learnings of previous experiences in subsequent situations or in problem-solving. The staff must remain flexibly and sensitively responsive to the mood and needs of the trainees and be prepared to modify the training program if it appears that something other than what had been scheduled would be more expedient. Staff should be ready to listen to the trainees when they criticize or offer suggestions, and should be ready to modify the training if the trainees suggest something that would appear to be as effective or more effective than what was planned.

An attempt is made in experiential training to create a total learning community, one in which the trainees and staff work together to identify and achieve the objectives of the program. The primary purpose of the community is to promote and facilitate assumption of responsibility by the trainees to take full advantage of the opportunities that exist for learning in the training program, to work together in making use of all available resources, including each other, to learn to be effective Volunteers. The community itself allows the trainees to study the formation of a new culture and a community and all the attendant problems, a community and culture in which they are intimately and emotionally involved.

Role of the Experiential Trainer Versus That of the Traditional Trainer

In experiential training, the trainer serves primarily as facilitator, catalyst, and resource. Much as a coach, in the beginning he provides the rules and structure, he helps each person develop the skills and understanding to play the game or to perform effectively, and he works with each individual to help him continuously improve his performance. He emphasizes cooperation and team work, so that the team can assist in the development of each team member and each individual can contribute as much as possible to the effectiveness of the total team.

But it is the person coached who plays the game, and in experiential training the game is learning. Each trainee is learning to be an effective learner; and for most trainees, experiential learning is a whole new ball game.

The role of the trainer in experiential training is quite different from his role in traditional training. The differences are sometimes subtle, but nevertheless important. A comparison might help clarify the differences between the two:

The Experiential Trainer:	The Traditional Trainer:
1. Focuses on the process of learning--learning how to learn.	1. Focuses on the presentation of content, facts, and information.
2. Involves the trainee actively in assuming the responsibility for his own learning.	2. Assumes the responsibility for deciding what the trainee needs and motivating him to learn.
3. Helps the trainee learn to be an active information seeker, identifying and making effective use of available resources.	3. Decides what the trainee needs and provides it through lectures, reading assignments, films, etc.
4. Expects the trainee to find and use information as needed to solve problems	4. Expects the trainee to learn the material presented, for recall on examinations.
5. Expects the trainee to learn by exploration and discovery, asking questions, formulating and testing hypotheses, solving problems.	5. Expects the trainee to learn primarily by memorization and formulation of responses to questions.
6. Focuses on the creative process of identifying and solving open-ended, real-life problems with many possible solutions. There is no expert.	6. Focuses on the completion of textbook-type exercises or problems, with "one right answer." The trainer is the expert.
7. Formulates clearly defined objectives based on the needs of the trainee.	7. Formulates objectives, but usually based on "covering" a specified amount of material.
8. Involves the trainee in the identification of his own learning needs and objectives.	8. Expects the trainee to accept the objectives specified for the course.
9. Involves the trainee in assessment and evaluation of the training experience, information obtained, and progress toward objectives.	9. Assesses and evaluates the material he presents, effectiveness of presentation, and performance and progress of each trainee.
10. Focuses on individual achievement in relation to the student's own needs and objectives.	10. Focuses on performance in relation to the group, with grading on the normal curve.
11. Focuses on helping the trainee learn to work effectively with others in cooperative, problem-solving activities.	11. Focuses on competition with peers, for achievement, recognition, grades, and other rewards.

12. Focuses on group discussions and activities conducted and evaluated by the trainees themselves.	12. Focuses on lectures, group discussions, and other activities led and evaluated by the trainer.
13. Works toward open communication between trainees and the staff, among the staff, and among the trainees.	13. Focuses on one-way communication from the trainer to the trainees, with little communication from the trainees, among trainees, or even among staff.
14. Invites ideas, suggestions, and criticism from the trainees; involves the trainees in decision-making.	14. Makes the decisions or carries out decisions made by the staff; discourages suggestions or criticism from the trainees.
15. Encourages informality and spontaneity in the classroom; establishes informal relationships with the trainees.	15. Establishes formal procedures and control in the classroom, and formal relationships with the trainees.
16. Promotes a questioning attitude, constructive discontent, reliance on the student's own judgment.	16. Requires respect for the trainer as the authority, distrust of the student's own judgment.
17. Attempts to develop a climate of openness, trust, and concern for others, with maximum feedback to each person of information he needs to evaluate his performance and progress.	17. Promotes competition among trainees, creating a climate of distrust and lack of concern for others; provides feedback to trainees regarding performance on examinations.
18. Structures the training so that unplanned and unexpected problems will be treated as learning opportunities.	18. Follows the schedule closely; avoids problems or dispenses with them quickly so they will not interfere with the schedule.

Difficulties in the Role

The role of the experiential trainer is not an easy role for the traditional trainer to assume. It represents an entirely new system of attitudes and behaviors. Trainers trying the experiential approach have found that even if they can accept this approach and their new role intellectually, it is difficult for them to adapt emotionally and behaviorally. Over a period of many years as students and instructors in the traditional education system, they have developed a pattern of conditioned responses to the stimuli of the classroom. This pattern is very difficult to change, particularly when many of the trainees will resist the change and try to force the trainer back into the familiar, traditional role.

Most trainees need to relearn how to learn, in a way that was probably quite natural to them as young children, but which was stamped out as they learned to accept the authority of their teachers and to discount their own judgment and experience. They have had very little practice with the use of the inductive, discovery, and critical-thinking modes of learning required in experiential training. In many ways, learning in the experiential way is more difficult, however. It requires more effort, investment, and responsibility. Trainees will criticize the trainer, sometimes with considerable hostility, for not assuming what they believe to be his responsibility and for trying to force them to assume responsibilities they never had to assume before. They will bait him with questions they themselves could or should answer, and will ask for direction or decisions when they themselves should be deciding. They will try to force him to give them the solution to a problem when they would learn far more by struggling with the solution themselves. It is too easy for the traditional trainer to pick up the bait and do all the things he should not do if he wants to achieve active and responsible participation of his trainees.

The trainer also has to be aware of his own needs in the traditional system--the power he has over trainees who have to conform to his ways or leave, the satisfactions he gains from well-organized courses and well-delivered lectures, the security he feels when he is in control of the classroom situation. It is easy for the trainer to fall into the trap of enjoying and perpetuating his position of power, authority, and influence. It is also less threatening to him if he keeps the trainees at a distance, under control, and thinking and talking about issues with which he is comfortable.

But power is shared in experiential training. As a result, the training may appear to be chaotic and disorganized, and it may not follow the schedule. There may be few lectures (unless the trainees perceive a need for them) and the trainer cannot hide behind a set of lecture notes (he has to cope with questions as they are formulated by the students and must be willing to admit it if he doesn't have an answer).

It is expected that the trainer does have information and understanding that should be shared with the trainees. What he often does not realize, however, is that he may be denying them the same joy of discovery or achievement and the resulting increased understanding and self-esteem that he has experienced, by asking them to perform the relatively dull task of learning or memorizing what he has discovered through a long and difficult process. He sometimes forgets too that his own learning has been slow and incremental. He often cannot understand why his very clear and logical explanations are not readily understood and appreciated by the trainees.

It should be obvious that the trainer's role in experiential training would require a major re-education and reorientation of most trainers. But the trainee's role changes drastically also, and a major responsibility of the trainer is to help the trainee learn how to learn in the new system. The trainee who is accustomed to traditional education has difficulty understanding what is expected of him in experiential training, and is highly suspicious that the trainer does not really mean what he says--"no staff member with power is going to share that power with the trainee"; "the trainee is really being evaluated against the performance of his peers, not against his own needs and objectives"; and "attempts to involve the trainee are really not so subtle forms of manipulation." These are assumptions many trainees make, assumptions that it will be very difficult for the staff to disprove.

But the trainer has to examine his own assumptions, too, aga those discussed in Chapter One. The traditional trainer makes th sumption that deficiencies in sensitivity to others, tolerance and open-mindedness, patience and understanding, and effective interpersonal behavior are personality characteristics that cannot be corrected in a short training program. He is correct, in that these represent attitudes and behaviors that are unlikely to change in a traditional training program, but which can be changed or modified in experiential training. These deficiencies very often must be corrected if the individual is to live and work effectively in a culture different from his own. This is a humanizing process that is very necessary for persons who for so many years have been subjected to the dehumanizing experience of traditional education.

General Guidelines for Experiential Training

Based on the foregoing, we can begin to spell out some general guidelines for experiential training:

1. A learning community should be created that will enable the trainee to learn how to learn in the way outlined in the experiential model. In addition to becoming more effective in problem-solving and data-gathering, he will become more aware of and sensitive to his environment (interpersonal, cross-cultural and otherwise). This will lead to improved knowledge of self, which in turn will allow new, more appropriate responses to his environment.

2. This learning should occur for the most part through the experience of interaction with others, with a certain amount of ambiguity and lack of traditional structure, and under pressure similar to that he will experience overseas.

3. The learning should be role-oriented, focusing on the requirements and responsibility of the Volunteer role on the job and in the community.

4. The learning should grow out of the trainee's own felt needs and difficulties and his own personal reactions to problems he faces and situations he experiences. Trainees must experience the emotional impact to achieve a genuine and useful understanding of the phenomena with which they are dealing. They should learn to translate ideas and values into direct but considered action, daring all attendant risks and difficulties.

5. The trainee should develop problem-solving processes and new patterns of behavior, reinforced by an internalized sensitivity to and awareness of himself, his own culture, and the host culture that will enable him to correctly assess the intricacies and nuances of the situation and respond spontaneously but appropriately.

6. Problem-solving and decision-making should be learned in a milieu of value and need conflicts, not only the conflict of the American with the host culture, but conflicts among Americans from the same culture (such as the aggressive, task-oriented trainee with the accepting, non-directive, human-oriented trainee; or trainees refusing to accept responsibility for their own learning with staff who keep passing this responsibility back to them).

7. The trainee's experience should be translated into generalized learning (through use of the experiential model), for maximum transfer to the Volunteer role and situation in the host country.

Some guidelines are useful in structuring the training, but the philosophy and objectives, the attitudes and orientation of the staff, provide the basis for the most important structure--creative, spontaneous, and sensitive interaction with the trainees. Staff behavior that elicits and supports involvement and responsibility on the part of the trainee is the most important structure that can be provided in a training program. If this is not achieved, no amount of program structure will result in an effective program.

Exercises and Instruments

In experiential training, structure and direction are often provided by carefully devised and applied "instruments"--written instructions for exercises, group activities, individual and group problem-solving tasks, and evaluation. The instruments are designed to help the trainees assume an active responsibility for their own learning, with continuous assessment of progress and learning needs, and an orientation toward the realities of the future. Individuals and groups are brought face-to-face with the conditions, situations, and problems they might face in their assignment, through instrumented exercises such as case studies, critical problems exercises, and situational exercises.

When the equipment is available, some of the exercises, particularly the situational exercises, are video-taped for playback and discussion. Each person is thus able to assess the appropriateness of

his behavior in difficult or ambiguous intercultural situations and to participate in role-playing or other skill practice (which may also be video-taped) to develop personal confidence and effectiveness in these situations.

Most of these instruments and exercises include considerable information about the country, the culture, and the people, as well as information about the cross-cultural aspects of the job. Procedures and techniques have been developed for collecting the most relevant information about the living and working conditions, job requirements, and specific situations and problems an individual may encounter in his assignment. This information is then used to develop an integrated, consistent program based on the needs of the individual, with each exercise, experience, or content input building on those preceding. The experiences themselves tend to stimulate an interest in learning more about the people and their culture.

As each participant learns more about the demands and requirements of his particular situation, he obtains a clearer picture of his learning needs and begins to define his own learning objectives. The training staff and the participants then work together to develop individualized training programs designed to meet these needs and objectives.

Use of Small Groups

In experiential training, many of the activities involve working together in small, task-centered, problem-solving groups of 8 to 10 persons, in which each person can share ideas, opinions, observations, feelings, and reactions with the other participants. Much of the learning results from this group interaction, problem-solving and analysis and evaluation of experiences (those in the training program as well as outside). The participants learn to use one another as well as the staff as valuable learning resources. They learn to communicate with each other and the training staff, to work with others effectively and harmoniously, and in the process of doing so, develop a better understanding of what will be required to achieve similar effectiveness in their relations with persons from another culture, on the job and in the community.

In addition to structured experiences (assigned problems, tasks, etc.), the group itself is a learning experience, and perhaps the most valuable experience of the training. Built into the concept of responsibility for one's own learning is the notion of working together, as peers, to establish individual and group learning objectives and needs and ways of evaluating performance and progress toward these objectives on a continuous basis.

With continuous feedback and support from others in the group, the individual learns to experiment with alternative modes of behavior which

may be more effective than his usual or customary behavior. He learns also to support others in their attempts to experiment and to provide them with feedback. In so doing he becomes more sensitive to verbal and nonverbal feedback cues in his environment, and learns how to learn from experience so that he can continue to learn and to modify his behavior after he leaves the training program.

Chapter Three will discuss small groups in more detail, focusing on the different approaches to using the small group in an experiential laboratory.

Chapter 3

USE OF SMALL GROUPS

A separate chapter is being devoted to the use of small groups in training because of their central importance as the chief vehicle for structuring trainee responsibility for the learning process. Experiential training would be virtually impossible to conduct without small groups. It is essential, therefore, that training staff be well versed in small group methodology, and experienced in their use.

Five types of groups will be described in this chapter. The first is not used with experiential training, but is often used in traditional training. The other four are used to facilitate the experiential process, but are based on somewhat different structure and methods. The different groups are presented not only to acquaint the training staff with different kinds of groups they might use in their programs, but to provide a better understanding of experiential training. Different approaches to experiential training have developed around the particular type of small group used. Yet, the different approaches have much in common. The experiential training represented in these Guidelines, as the reader will soon recognize, combines elements and aspects of all the approaches described here. For this reason, a careful reading of this chapter will contribute to an understanding of the rationale underlying much of what will be presented later.

The distinction among the five types will not always be as pronounced as depicted here, but for purposes of clarification, contrasts rather than similarities among the groups will be emphasized. For brevity, the five groups will be referred to as L-Groups, N-Groups, T-Groups, Modified T-Groups, and D-Groups.

L-Groups, or Discussion Leader Groups. These are the most common type, similar to the conventional seminar, and are often used in traditional training. A staff member is assigned to be the discussion leader, to guide the discussion, serve as an expert resource, instruct or teach the participants, and to keep the discussion on target. RPCVs are frequently used as discussion leaders, because they can convey information about the role and assignment of the Volunteer and about the host country, in addition to assuming the other responsibilities of the group leader.

As usually conducted, we do not consider this to be a very effective group for the kind of training presented in these guidelines. We would suggest that any traditional program that decides to use groups should consider training its group leaders in non-directive techniques as de-

scribed by T. R. Batten (see N-Groups).

N-Groups, or Non-Directive Leader Groups. The non-directive group and role of the leader are perhaps best described by T.R. Batten in his books, The Non-Directive Approach in Group and Community Work and Training for Community Development. The non-directive leader does not enter into the discussion of content, as does the L-Group leader, but instead provides structure, encourages objectivity, supports problem-solving, and allows the trainees to arrive at their own conclusions. The non-directive method will be discussed in greater detail as one of the major experiential approaches.

T-Groups, or Trainer-Led Groups. T-Groups are usually defined quite specifically in relation to sensitivity training, and are thus limited in scope. The content of the discussion is the process of the group (what is happening in the group). Anything outside the group is very often ruled out as a legitimate topic of discussion. The role of the trainer in the group is to facilitate the observation and reporting of feelings and reactions regarding other persons in the group and what is happening in the group. As such, it is usually limited to the development of personal and interpersonal sensitivity and awareness.

Modified T-Groups have proven to be successful in certain specific situations. In the "unstructured" training conducted by Harrison and Hopkins (1965), in the Multi-Cultural Staff Training Workshop, developed by Stephen Rhinesmith, and in the Self-Assessment Workshop (SAW), developed by Development Research Associates, Inc., for example, the trainer in the group performs quite a different role from that of the conventional T-Group trainer. In Harrison and Hopkins' unstructured training, the trainer in the group guided the trainees in conceptualizing and generalizing their experience and becoming aware of the social forces with which they were dealing in the "here-and-now." In the Multi-Cultural Staff Training, the trainer focuses on cross-cultural communication. In the SAW, the trainer facilitates discussion following the experiential process, with constant focus on self-assessment. These approaches will be discussed later in this chapter.

D-Groups, or Development Groups. Although the term D-Group is used quite loosely at times to represent any type of discussion group, it has a more precise meaning in training literature. D-Groups do not have a trainer in the group, nor is anyone designated as the group leader. They differ from leaderless groups (in the strict sense of the term), however, in that control and structure are provided, primarily through verbal or written instructions, questionnaires, rating forms, etc., collectively called "instruments." Thus, D-Group training is also called "instrumented training." The topic of the discussions is both process (what is happening in the group) and content (the purpose and subject matter of training). The group itself is involved in problem-solving, completion of tasks, and constant evaluation of the effectiveness of

the group and assessment of the purpose, objectives, needs, methods, and any other considerations of training. The trainer and group leader are replaced by the instruments, the primary purpose of which is to assist the trainees in assuming the responsibility for doing much of their own training.

A lack of understanding of what happens in the groups, the learning and benefits to be derived, and the relationship and relevance of the group experience to service as a Volunteer results in many questions, some anxiety, and occasional opposition to the use of groups. The trainer should be able to answer these questions for himself before he attempts to make use of any of the groups, particularly the modified T-Group or D-Group, both of which focus on the growth experience in the group and on the relationship of this experience to future service as a Volunteer.

The relationship between the experiential learning model of the training laboratory and learning by experience in the host country is usually not too difficult to grasp and to accept. The oft-stated relationship between the growth experience provided by the group and the development of cultural sensitivity and understanding is not quite so easy to see. Perhaps this relationship can be clarified by exploring a set of postulates underlying experiential group training (particularly Modified T-Group and D-Group training):

1. Before anything can be fully understood, it must be compared and contrasted with something else.

2. We evaluate another person in relation to others and ourselves.

3. We develop much of our self-concept and understanding of ourselves from comparisons with others and from the incorporation of evaluations of us made by significant persons in our lives.

4. No one can become truly an individual except in relation to society or a group. We develop an understanding of our own individuality through comparison of ourselves with others (based largely on feedback from others), and gain our freedom to be individuals as we make our peace with the group.

5. We begin to understand or describe our own culture when we are able to compare and contrast it with other cultures. We can never understand how much of what we are has come from our culture until we have achieved a comparative understanding of our own and other cultures.

6. Each of us has translated a myriad of experiences with other persons into a system of abstractions--constructs consisting of attitudes, sentiments, beliefs, values, expectations, and goal orientations. We view and evaluate the world, including ourselves, through this system of constructs.

7. Since most of the significant persons in our lives have been from our own culture, much of our construct system has been culturally determined. Our construct system is thus very similar to that used by other persons with a similar cultural background. We impose a very similar construct system on the world of experience and thus see things in much the same way.

8. One construct system is probably about as effective as another for interpreting experience, but since we have experience with only one system, and it works, we become convinced it is the only correct system. Few of us consider or accept the fact that each system is probably internally consistent and logical, at least to the person who has developed it.

9. We tend to assume that other persons will see things much as we do; so we tend to focus on similarities and ignore differences. We often assume that things are similar when in fact they are not.

10. When differences cannot be ignored, they are magnified, and a state of tension develops that must somehow be relieved--by forcing the other person to conform, or by rejecting or denouncing the other person. When the focus is on differences, we ignore similarities and look for additional differences. When we perceive attributes we don't like or approve of, we search for additional attributes to justify our disapproval.

11. We seek identity with others, and their acceptance, support, approval, respect, admiration, love, etc. The best way to achieve identity and acceptance is to identify similarities between us and others (and thus differences between our group and another group). People are more likely to accept us if we are like them. If we identify similarities, we assume the underlying construct systems are similar and that we will thus be understood, accepted, etc.

12. To reinforce and support similarities within our own group and thus to strengthen group cohesion, we seek to identify other groups or individuals who are different and thus unacceptable, disapproved of, or disliked. The contrast helps to identify similarities and to minimize differences within the group. Thus, particularly as the group is forming, the group members focus on similarities within their own group and differences between it and the other groups.

13. When the participants have defined their own group in terms of similarities within the group, standards of performance, criteria for membership, differences between it and other groups, etc., and have found through testing that it is safe to discuss differences, they can begin identifying differences within the group. It is only through this process of identification with a group and acceptance of differences that the person can become truly an individual. Otherwise,

his attempts to prove or demonstrate his individuality result from counterdependency, attempts to deny or reject his dependence, rather than true independence from the group.

14. The freedom to be an individual and yet accepted by others (as opposed to acceptance through conformity) provides much of the basis for self-understanding and self-acceptance. The person who is secure in his knowledge that he is accepted by others is not forced to suppress or repress aspects of his own personality or belief and value system that he fears might not be totally acceptable to the group. He thus is able to be more authentic in his own self-understanding and in his relations with others, which in turn results in increased acceptance by others.

15. The person who has achieved self-acceptance and self-understanding has done so through healthy, creative interactions with others and has thus developed increased understanding of others and acceptance of differences in others. He is less concerned with protecting himself from others or keeping others from finding out what he is really like and is able to feel and communicate more interest in, acceptance of, and warmth toward the other person.

16. This acceptance of differences in others and by others allows a person to be less rigid in his classification of people and to use a much larger and more flexible set of categories. His security in acceptance by his own group makes him less dependent on the group (and thus more independent). He does not have to identify and focus on differences in other groups. He recognizes a wide range of differences among persons he can accept and who accept him and thus is able to expect and accept a wide range of individual differences among persons from other groups (including other cultures).

If this set of postulates is accepted, it follows that the best way for a person to become aware of his own construct system and to develop increased understanding and acceptance of himself and others would be to participate in a small group designed to achieve these objectives. It provides the interaction with other persons (<u>who become significant others</u>) required for this kind of learning and growth.

If the participants can become aware of the learning and growth process and generalize to explore its implications for their role and situation as Volunteers in the host culture, they should develop an openness to experience that would allow them to make a quick and sensitive adjustment. The understanding of their own systems of beliefs, values, attitudes, expectations, goals, etc., and of the variations in their own culture provide the basis for the development of awareness, understanding, and acceptance of differences in the host culture. As they explore the host culture and contrast it with their own, they will be learning more about their own culture and thus about themselves.

With preparation for this kind of experience, the Volunteer's overseas service could not help but be one of the most enriching periods of his life.

Choosing the Type of Group To Use in a Program

The choice of type of group is a critical one, because the small group is usually the major vehicle for involving the trainees in the experiential process. This choice depends largely on the competency of the staff and the objectives of the program. Hopefully, the comparisons made here will assist in making this choice.

The processes and understanding outlined in the foregoing postulates do not ordinarily occur in the L-Groups. The chief difference between the L-Group and the others is that the L-Group leader usually assumes a more directive role, becoming involved in the content of the discussion and responsible for the content. The N-Groups are primarily task oriented, but with some emphasis on group process. The non-directive leader in the N-Group does not become involved in content but structures the activities and serves as a process facilitator. The Classical T-Groups focus on interpersonal sensitivity and growth, but are not designed to achieve the transfer of learning to the cross-cultural role of the Volunteer. In the T-Group, the trainer becomes involved in process analysis and helps the participants focus on process. The content of the discussion is what is happening in the group, and the trainer is very much involved. The D-Groups and Modified T-Groups are specifically designed to facilitate and focus on personal and interpersonal growth processes as they relate to the objectives of training. In the modified T-Group, the trainer helps the group focus on what is happening in the group, but relates what is happening to experiences, issues, problems, and objectives outside the group (with a pre-established objective such as generalization to the situation in the host country, cross-cultural communication, or self-assessment). In the D-Group, the trainer structures the training so that the responsibility for all of these activities will be shared by the trainees, with the purpose of all activities clearly related to preparation for the specific needs, requirements, and conditions of the Volunteer's role in a particular assignment and country.

Some persons would argue that sensitivity training would generalize to cross-cultural sensitivity without a specific focus on cross-cultural situations. This is debatable, and yet to be proven. Over the years, however, Peace Corps has voiced reservations about the use of T-Groups, or sensitivity training, listing, among other problems, "the major problem of invasion of privacy of the trainee as an individual," and the concern that "such procedures constitute therapy in a non-clinical setting" (D'Andrea, 1967). In reference to the D-Group methodology, D'Andrea stated that "on the whole as we indicated, we see no reason to

be concerned about invasions of privacy, manipulation of trainees, or forced indoctrination into some system of thought or interpersonal relations which doesn't make sense in terms of Peace Corps goals."* There should be little danger of invasion of privacy in the N-Group, if the trainer follows Batten's instructions. The Modified T-Group trainer should be aware of Peace Corps' concerns and guide the group toward legitimate objectives.

Aside from the fact that it is not designed as a vehicle for cross-cultural training, the T-Group probably involves the greatest risk to the program and the trainee, for reasons mentioned by D'Andrea (to be elaborated in the following paragraphs). The modified T-Group could be quite effective as a vehicle, but it shares, to some extent, the risks of the classical T-Group. An experienced, mature, psychologically healthy trainer is essential, and such trainers are in short supply. The L-Group, as mentioned previously, is not effective for experiential training. The N-Group presents very few risks and much gain, but does not offer the same potential for learning, growth, and development that is possible in a group that focuses more on group process and its relationship to the tasks and objectives of training.

The D-Group does not present the risks of the T-Group or modified T-Group, but it requires a highly skilled and confident trainer, one who can allow the group to flounder as it learns to accept responsibility and to function effectively. The D-Group is often rejected unconditionally, by persons who assume that nothing significant could be accomplished and nothing other than superficial understanding achieved in a group without a leader. This reflects the lack of trust and confidence in people of our traditional educational system. The assumption made by advocates of the D-Group, is that the trainees can discover, without the guidance of a group leader, most of what would be taught in lectures about the role and responsibilities of the Volunteer, and probably more. And, in doing so, they are much more involved, develop a much deeper understanding, have greater retention of what is learned, actually experience the learning (it is not just an intellectual exercise), and are much more committed to their findings and conclusions. It is assumed that the trainee who learns to think for himself and solve his own problems in training will be better prepared to think for himself and solve problems as a Volunteer.

Advocates of the D-Group argue that with a leader in the discussion group or seminar, and to some extent in the N-Group, the implied if not stated assumption is that someone needs to keep the group involved, active, and on target--that the group itself is not responsible enough to do so, or that the particular knowledge or understanding of the leader is necessary if the group is to learn anything. Admittedly,

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*Letter to Al Wight, June 1, 1967.

L-Group sessions are probably more effective than a lecture, because the trainees can ask questions, seek clarification, and discuss implications of the information received. For the most part, however, the discussions in L-Groups are intellectual, academic, abstract, and impersonal.

In the L-Group, the leader remains the authority. The stated or unstated assumption is that the trainees' opinions are of relatively less value, because they supposedly have not had the experience. They seek advice from the trainer, or it may be and usually is, given without being solicited. This, of course, is not true of the N-Group. The L-Group does not examine its own effectiveness or its own process of interaction, perhaps the most valuable learning data available. It cannot, therefore, relate what is happening in the group. The group is studying itself, analyzing the group process, the interactions among the participants, and the effect one person is having on another. The content of the discussion seldom concerns subject matter outside the group, such as the culture the trainees will enter and their job and responsibilities as Volunteers.

Here, again, in the modified T-Group, the trainer is the group leader. He keeps the group on target, shares his observations with the group, tells the group what it is doing, supports individual members in their attempts to provide feedback to each other, etc. But each trainer has his own style. One trainer might be quite actively involved in directing and controlling. Another might be passive, act more as an observer. Another might try to become just one of the participants. Or another might enter the conversation only to analyze, evaluate, and lecture to the participants. But regardless of the role the trainer tries to play, his presence is always felt, and he is responsible for what happens to the group.

With a leader or trainer in a group, the tendency of the participants is to avoid the assumption of responsibility for the group's activities and for their own individual involvement or development. This remains the trainer's responsibility. The group looks to him for guidance, direction, support, and approval, and expects him to make observations and report these to the group. It is possible that the more responsibility the trainer assumes in a group, the less responsibility the participants feel. And there may be a direct relationship between the amount of learning and the amount of responsibility assumed by the trainee for his own learning.

Without the trainer in the group, however, the participants have no one but themselves to lean on, no one to make the decisions or tell them what to do, no one to observe their behavior and tell them what they are doing. They have to assume this responsibility themselves. They may resist for a while and may berate the staff for lack of leadership, direction, responsibility, etc., but ultimately they have to assume the

responsibility for their own activities.

Conflicts develop in D-Groups, just as they do in trainer-led groups, but it is easier for the other members of the group to maintain some objectivity and to enter into the interaction in a constructive manner. One person does not have most of the power. Tools are provided to help all participants understand problems that develop and contribute to their solution. The solution of problems or resolution of conflict is not so dependent on the skill of the trainer. The trainees, with the help of the tools provided, develop these skills themselves.

A modified D-Group approach has been used by Mike Tucker at the Puerto Rico Training Center, in which monitors were assigned to the groups for an intensive three to four day human relations/cross-cultural laboratory (see Part II of the Guidelines). The monitor's role was to provide the instruments to the group when the group needed them to evaluate one activity or begin something new, and to provide process observations at the group's request. Otherwise, he was not to enter into the group's content or process discussions, and for some activities he absented himself from the group altogether.

In the T-Group and modified T-Group, the trainer cannot help but be the most powerful person in the group. In the minds of the trainees, he represents not only the power of the total training and assessment staff, but brings with him all of the unconscious identification they might have with other authority figures--parents, teachers, employers, police, etc. His presence cannot help but be felt. The trainees are always acutely aware of his reactions and are looking to him for guidance, direction, support, recognition, approval, acceptance, and affection, while fearing or resenting his disapproval, punishment, or lack of recognition, attention, and affection. Many see him as analyzing them, and are afraid of what he might find out, or fear that they might not make a good impression.

It is impossible for a trainer in the group to be completely non-directive. Participants look for non-verbal cues to his reactions, if they are not provided verbally. A nod of the head, a frown, indication of impatience, or apparent display of interest is all that is necessary to channel the group in a given direction. If he sits poker-faced in the group, he creates other problems. He may be seen as disinterested, non-supportive, a spy in the group, or as analyzing and evaluating, and emotional reactions of the group may become quite intense. It is impossible for the trainer to become just another participant.

If the world were well supplied with mature, healthy, effective trainers, the advantages of having a trainer in the group might offset the disadvantages. A skilled trainer might make astute observations at the appropriate time, support effective behavior, serve as a model, etc., and in doing so, facilitate the development of the group. But

perhaps the more skilled he is, the more the participants will depend on him, and the less willing they might be to risk assuming some of the responsibilities of the trainer. The trainer might also interrupt the group's activities (even a silent period) with a "trainer intervention" (an exercise, new topic, task, etc.) which he feels will benefit the group at that particular time. It may or may not. Something might have been developing that would benefit the group more. But in any event, he has taken the responsibility away from the group.

If the staff decide to use the T-Group or modified T-Group, it is imperative that they identify competent, experienced trainers. As mentioned, a major problem with T-Group or modified T-Group training is the lack of skilled trainers. An incompetent, inept trainer can subvert the objectives of the training program. He can use the group setting to bolster his own ego, his feelings of power and authority, or he might use the group to work on his own problems (feelings of inadequacy, inferiority, anxiety, guilt, etc.), or he might even (unconsciously) find sadistic pleasure in manipulating people, in making them uncomfortable, probing their innermost fears or personal problems, humiliating and embarrasing them, and possibly destroying their self-confidence, lowering their self-esteem, and stripping them of their defenses.

An inept trainer might not be able to handle the hostility he inevitably will encounter with some trainees. He may get caught up in a conflict that cannot be resolved. Rather than attempt to work the problem through, a defensive, insecure trainer might subject a trainee to all sorts of pressures, subtle or direct, to force him into submission. His experience in groups, articulateness, and power as the trainer (of which he might be unaware) give him a considerable advantage over virtually any trainee.

With instrumented groups, these problems do not develop. No one is able to assert his right to leadership of the group. If he assumes the leadership, it is because the group allows him to do so, and his leadership is conditional. If the group becomes dissatisfied with him as a leader, he is replaced. More often, the group decides it does not need a leader, that leadership functions will be shared. Regardless of their position outside the group, the participants have essentially equal status in the group. A person can disregard or discount the opinions of another participant or even of the entire group, if he needs to do so, much more easily than he can protect himself against one trainer in a T-Group.

If the staff decide to use the D-Group, however, it is essential that a trainer or trained psychologist who is committed to and comfortable with the instrumented methodology be assigned the responsibility for the D-Groups. The remainder of the staff must undergo a period of staff training in which they become thoroughly familiar with the rationale and methodology of instrumented, experiential training and must agree to accept and support the approach. This is the only way it will work.

A group that cannot achieve confidence in or commitment to the D-Group methodology, or cannot obtain the necessary experienced trainers for the modified T-Group, might be well advised to decide on Batten's N-Group. While we feel that greater gain could come from the D-Group or modified T-Group approach, we recognize the difficulties and attendant risks in each. Batten's method is relatively easier to accept by those who have had little or no exposure to experiential training, and yet is potentially much more productive than the traditional approach.

These various types of groups will be discussed in more detail in the following sections, in which the major experiential methodologies will be presented and compared. The two approaches that have received the most exetensive treatment and complete development are the Non-Directive Training of T.R. Batten and the Instrumented D-Group Training developed by A.R. Wight (with the assistance of Michael F. Tucker and others). Another approach that is not as well-documented, is the so-called Unstructured Training, represented best in the writings of Roger Harrison and Richard Hopkins. This approach will be discussed largely for its historical interest, as it was one of the major steps in Peace Corps history toward acceptance of the experiential model. The modified T-Group has not yet been used extensively but appears to offer considerable potential as a useful vehicle in experiential training. The classical T-Group or sensitivity training will not be discussed. It is not considered useful in cross-cultural training because of its narrower focus.

These various approaches have much in common. The goals are very similar, there are many similarities in the roles of the staff members (as indicated in preceding sections), trainees have to assume a new kind of responsibility, and the structure of the program is very different from that of a traditional program. Much of what will be said in the description of one approach would apply to another. Training staffs should, therefore, read each section of the manual carefully. Regardless of which approach they decide to use, they could incorporate many of the ideas, methods, and techniques from the other approaches. The best training program might result from an eclectic approach, combining appropriate elements of the various methods presented here to meet the specific needs of their particular program.

In the discussion of the general methodologies, we will begin with a discussion of Unstructured Training, because much of what we say about it could be repeated for the others. The similarities should become clear as we discuss the different approaches and identify the differences.

Unstructured Training

The particular training we will be referring to in our discussion of unstructured training is the training conducted at the Puerto Rico Training Center by Richard Hopkins and Roger Harrison and the "heuristic" training conducted a few years ago in Hawaii. Very little, if any,

unstructured training of this type is now in use, although elements of the unstructured approach have been or could be incorporated in many programs. The approach is of interest historically and because many of its objectives and procedures are now exemplified in the experiential method.

It has been difficult to arrive at a suitable definition of an unstructured program. This is in large part because a program that rejects structure and hands over a large part of the responsibility for program content and design to the participants is by its very nature difficult to define. It is also difficult to describe or predict. Some past training staffs have complained, therefore, that they have used the ideas and principles of unstructured training only to find that they had the list of ingredients, but not the recipe for their use. There is obviously a need to collect the information and the guidelines that were developed, and to try to determine how these might work together to produce a program that has value and meaning.

What then is an unstructured program? Most simply, it is a program where large areas of (in some cases most, but never all) responsibility for program design and content are delegated to the trainees. The trainees are given, as a training staff normally is, a description of the role they will play overseas (perhaps merely the Program Document), and asked to develop questions on the areas of understanding they feel they will require and to decide how they are going to make use of the staff and other resources in the program, to prepare themselves for their service as Volunteers. The staff operate as available resources, on which the trainees can call, either to contribute information themselves or to arrange for more material or other resources when the trainees so request.

A result of this assignment of responsiblity is that in beginning to grapple with the uncertainty and ambiguity of the task, the disputes with other trainees over priorities and directions, the anxiety over making a mistake, and the anguish of making important choices that will have immediate effect upon his future, the trainee begins to learn in a special way. He learns how to deal with ambiguity as he is forced to solve ambiguous problems and learns to work with others by working with others.

So-called unstructured programs vary, of course, in the amount of responsibility for program design that they hand over to the trainees. The extreme is probably represented by the "heuristic" training conducted in Hawaii (to be described later), whereas many programs that would not be termed unstructured allow the trainees to structure a portion of the program as they wish.

Probably the most well thought through and conceptually consistent unstructured program to date in Peace Corps was that designed and con-

ducted by Harrison and Hopkins in Puerto Rico. (See Harrison and Hopkins, The Design of Cross-Cultural Training: An Alternative to the University Model, 1967, in Part III, Supplemental Readings. We would recommend that anyone planning to conduct experiential cross-cultural training of any variety read and re-read this article.) Harrison and Hopkins reported in the above article that the training program as designed was to have the following characteristics:

1. From their arrival, the trainees would be encouraged to participate actively in the planning of their program. In fact, in a sense there would be no program unless they planned it by determining what kind of training program was needed to reach the objectives they had formulated.

2. Formal classroom lectures would be played down; small-group interaction would be played up, as would informal interaction of all kinds.

3. Except for Spanish (four hours a day) and weekly evaluation sessions. . .attendance at the "happenings" of the program would not be compulsory.

4. An effort would be made to do away with component labels and thus to "integrate" the elements of the program.

5. The program would be "experience-based." There would be ample opportunities furnished for "doing things," such as organizing and operating co-ops, raising chickens and pigs, planting and tending gardens, approaching "academic" subjects through research projects, and so on. Trainees with needed skills would be urged to teach them to others, formally or informally. The emphasis, in short, was to be on trainee activity, not passivity.

6. Emphasis would be placed throughout on awareness of the environment of the training program--of what was going on and how the trainees were reacting to it (and to one another). This was to be achieved through weekly small-group "evaluation sessions." The personnel of these core groups, including the leaders, would remain fairly constant throughout the program.

Using excerpts from Harrison's original paper, which led to the 1967 Harrison and Hopkins article of the same title, it is possible to outline some of the elements of an unstructured program of the type conducted in Puerto Rico:

> Orientation to Training: At the opening of the program the staff makes a clear statement to the trainees of the differences between their training and the traditional classroom settings to which they are accustomed. In particular, it is important to specify how the

> roles of the staff differ from that of a college professor in the classroom (the teacher role the trainees are accustomed to). The trainee is told how the staff will and will not use its authority; what information, direction, and help the staff members will and will not give; and against what criteria trainees will be evaluated.

In the orientation, that is, the staff attempts to be entirely clear about the areas of the program for which the trainees will be responsible.

As part of the orientation, an overview of the training is presented, and reasons are given for the inclusion of any specific activities. It is made clear that general direction and objectives, as well as specific elements are open to discussion, improvement, and change. Any ideas and materials presented by the staff may be seen as guidelines for the trainees to react to, to enable them to pattern and organize their responses. The final development of these objectives and directions is the responsibility of the trainee.

Following is Harrison's description of projects that might be undertaken in an unstructured approach:

> Projects. The projects used in this (the unstructured) approach are situations in which an individual is required to take action, either by himself or with the cooperation of others centering on a problem to be solved or a task to be accomplished.
>
> Such projects are the heart of the unstructured training program. They may be as varied as the inventiveness of the training staff. They may be of short or long duration, and they can overlap or not with other training activities. A project may involve going out into the larger culture beyond the training situation. It may be completely contained within the training setting.

Examples will be given here of projects which are completely contained within the program, since they are usually the most difficult and challenging to create.

Harrison continues:

> One project would require the trainees to organize themselves into a community. They are informed that certain functions, such as cleanliness and order, recreation, rules and discipline must be performed by any community, and this is the chance for them to learn something about how a community operates by organizing and running from the ground up. The staff gives no more directions as to specific procedures, but provides information when asked about available resources and facilities.
>
> Another project sequence could focus on the diagnosis of social systems and induction of social change. Trainees learn skills of

surveying and diagnosing communication systems, community power structures, and forces for and against change. They begin by examining the social system in which they themselves live. They select problems on which they will try to induce change.

Sample problems of a community development nature can be as homely as getting the dining hall to serve a wider variety of food; bringing other trainees to a higher level of sanitation and neatness in their living quarters; developing recreational activities; and influencing the training staff to provide needed resources for learning. In this project, any social problem in the training situation is a community development problem.

The trainees can best approach these projects through their small groups, with a staff member whose function is to help trainees to see and diagnose the problems, to work out their own approaches and to conceptualize and generalize what they learn about the functioning and change of social systems. Each group takes one or two community development problems which exist in the training situation. They diagnose the problem by interviewing, observing, and analyzing. They make decisions between alternate approaches to implement change; and they carry out the change attempt, revising their diagnosis and plans according to the results.

These projects can be used to illustrate crucial differences in the elaboration of experience-based projects. At one extreme the project is presented to the trainees; they solve it as best they can; and each person attains from it whatever learning naturally follows from his own involvement in the diagnosis of the problem, the development of plans, and the taking of action steps. No special effort is made to organize the comparing of experiences, the examination of value issues and conflicts, or the conceptualization of the influence styles and patterns which are used by different individuals in planning and executing action.

At the other extreme of elaboration, an effort is made to force learning from each part of the experience. Trainees can be introduced to methodologies for gathering, organizing, and feeding back observations to the other trainees. Data about the problem-solving process can be collected by interview observation or by simple questionnaires. The small groups are used to explore what is happening, to attempt to formulate clearly the problems...Important processes to focus on would be: finding out the values which people in a community (in this case their own) hold toward some issue or problem with which the community development worker is attempting to help them; discovering who the opinion leaders and decision makers in the community are; diagnosing resistance which insiders put up against influence by an outsider; and learning what inducements, incentive, rewards and punishments are available to a change agent in attempting to influence others to take action.

This elaboration of the process requires the trainee to take account of his training experience. Instead of floating on the surface of the experience, he is encouraged to dig into it, to formulate questions and hypotheses and generalizations about the things that are happening to him and others. Without some such elaboration, much of the experience may be lost as learning. The trainee may learn how to organize a group of trainees into a community, but he may not discover what this implies about diagnosing and influencing the social system of a community in an alien culture.

Unfortunately, it is the elaboration of an experience-based training design which requires the most planning and skill on the part of the training staff. It is relatively easy to provide trainees with experiences, problems to solve, and so on. The difficult part comes when one has to think through the learning and adaptation processes that must take place in this experience, devise means of collecting data about them, and aid trainees in conceptualizing the processes so that they may be applied in situations which are on the surface radically different. (These points are elaborated in Harrison and Hopkins, 1967)

Hopkins* stresses that emphasis should be on the formulation of efficient tasks--that is, tasks which force consideration and resolution of as many critical issues as possible. For example:

Trainees might be assigned concrete tasks to perform, such as constructing simple farm structures, with specific time limits set on the task, given inadequate tools with which to do the job, and forced onto their own resources in organizing their work and in dealing with the problem of inadequate tools. At the conclusion of this exercise, the processes that occurred during the exercise should be carefully analyzed and evaluated by the trainees.

A more ambitious project might go something like this: Early in the training program, the trainees are notified that at a stated date some weeks in advance, they are to undertake an extended and elaborate role-playing exercise in which they are to play out, in detail as authentic as possible, specified roles of host country nationals. The entire period intervening shall be used for preparing for this exercise and all of the activities of the program in that interval, including perhaps language learning,** area

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*The quotations in the following paragraphs are from a paper prepared by Richard Hopkins for the Cross-Cultural Handbook.

**Editor's Note: The value of using the language should be weighed against the communication problems it will create for the role player. Certainly the traditional greetings should be utilized to set the scene, but probably little real content can be handled by the trainee at this point.

studies, cross-cultural studies--everything--should be assimilated for successful implementation of the prescribed task.

The role of the trainers in this kind of an exercise would be to keep the trainees "fenced in" to the task, to assist them in managing resources, such as outside experts, to assemble and feed in to the trainees assistance to solve their problems, to help them in formulating milestones along the way and defining sub-tasks which feed into the major task.

The "efficiency" inherent in this kind of exercise rises out of the wealth of critical issues which it forces the trainees to consider and grapple with experientially. For example, they must learn (to use the traditional exchanges in) the language being taught in the program if they are to conduct themselves as host country nationals; they must explore the behavior patterns of the country in which they are going to work and even of the sub-groups with whom they will be involved in their jobs overseas; they must do action research in order to develop internalized behaviors appropriate to the roles they're preparing to play (thus "connecting head and guts"); and they must learn to use the resources that are immediately available to them and not to rely on traditional academic authority in order to solve the problems inherent in the "project."

An entire program could be structured around such projects as this or even, indeed, around one major project. Extrapolating, one could then impress upon trainees with relative ease that the purpose of the entire program is to enable them to play the role of the Peace Corps Volunteers successfully overseas and that <u>everything</u> that happens to them in the program should be screened, internalized and thus "learned" with this paramount objective in mind. Perhaps the best model for such a program would be the presentation to the trainees of a graduated set of projects, in an increasing scale of complexity and difficulty.

<u>Risks and Rewards</u>

Hopkins has emphsized that the kind of program we are describing cannot be conducted without the assumption of certain risks on the part of the training program managers. The trainer must be willing to forego the "high degree of control common in traditional learning settings." In other words, he feels that to overstructure or overdesign such a program would be to violate the very concept of the program itself, which is to delegate to the learner the responsibility for making choices and commitments to action, as well as the independence and autonomy which he must learn to utilize if he is to function effectively in a cross-cultural setting.

"It is not too much," he warns, "to say that a staff that requires a fully articulated program model (that is, a detailed schedule of ac-

tivities to which trainees and staff are expected to conform) prior to the beginning of training should not attempt the kind of program we are discussing."

Heuristic Training

An extreme example of this approach is the "heuristic" training that took place at the University of Hawaii several years ago. Incoming trainees were given copies of their job descriptions, introduced to the staff specialist in the required language, native speakers from the host country, a number of RPCVs with experience in several relevant technical fields, other staff who knew the area, or who had worked there in similar enterprises, and still others with special knowledge in our American culture, its customs and social demands. The trainees were then told to plan a program utilizing such of these staff as they wished when and how they wished. Nothing at all was to happen unless the trainees planned and organized it. The result was an enormous explosion of anxiety, frustration, and enthusiasm. The trainees did not, of course, take this seriously at first, and both they and the staff almost went out of their minds waiting for something to happen. Trainees sometimes split into groups, one group demanding to learn about cooperatives, the next about pig raising. Language began slowly and haltingly, then in many cases reached an exciting pitch of intensity.

In an evaluation of the "heuristic" training, Vincent J. D'Andrea (1967), former Chief Psychiatrist for Peace Corps, indicated that "one of the problems at Hawaii was the difficulty that the trainees had in getting enough substantive learning...Their frantic efforts to catch up got snarled with their simultaneous attempt to make decisions through group decision-making. In effect, so much time was spent in learning to make decisions in a group that the trainees found themselves horrified by the amount of learning they had outlined for themselves and rapidly ran out of time."

There are probably few spokesmen left in Hawaii or Washington for this completely unstructured approach--but some of the Volunteers who lived through it are among its greatest exponents. They assert that there were elements of responsibility, of trust, of excitement that they were able to transfer from training to their overseas experience that they could not imagine finding in any other program.

Authority and Structure

It is worth noting again that authority is used in the so-called unstructured model. "The program is not 'unstructured' at all," Hopkins insists. "The source of the structure, however, grows out of the trainees' focus on the tasks which the training staff have designed." The unstructured design then has developed in many ways since the Hawaiian "heuristic" beginning.

The responsibilities of the training staff and the sensitivities required of them in the model are extraordinary. A common self-criticism made by training staff who have tried the unstructured approach is that they were not able to refine their teaching techniques or think through their actions and could therefore not follow through to a point that would have rendered area studies or cross-cultural studies more forceful and meaningful. This follow-through is felt to be a critical part of the learning experience. Much obviously can be learned through interaction with other trainees, with the host country nationals, with the authority figures in the program, or indeed from any experience. Little of this is digested, conceptualized, or learned, however, unless the staff can help the trainees to do so--to analyze the components of the experience, to see how they relate to what is assumed to be effective behavior (in training and overseas), and to work out what would be a better or alternative behavior.

Another problem pointed out by Hopkins is that new trainers, particularly RPCVs, will object to "fencing in" the trainee with any authoritarian structure at all. He warns that it often took several cycles of training in Puerto Rico before trainers felt and were able to act comfortably within this approach. A period of staff training is essential before any experiential training begins, to reach a genuine agreement on, understanding of, and commitment to the particular approach that the training program will adopt.

A risk one takes, particularly with an untrained or inexperienced staff, is that the trainees may actively choose a course which the staff feels is wrong, as in one project (designed after the Harrison-Hopkins model) where the evaluation of the trainees, with the agreement of Peace Corps field staff and host-country supervisors, was that cross-cultural studies ran at best a poor third behind technical training and language. The staff in that program, trapped by their own ideology of allowing the trainees full freedom of decision, and caught out in their few attempts to set up manipulative situations, were reduced to what they termed "guerilla warfare," the necessity to create environmental situation that hopefully might create in some of the trainees an awareness of the need for fuller understanding of the host culture. Their efforts, however, were not successful, and the trainees rejected cross-cultural studies as of any importance to them as future Volunteers.

Further Considerations

We cannot recommend that a training staff choose this approach, although we feel that it was one of the most exciting steps toward relevance in recent (and important) training history. The results on occasion were exciting, more often chaotic. The approach is demanding and difficult with many pitfalls and little predictable success. Let us, for example, consider the following possible (or probable) difficulties taken from a list drawn up by Athos Revelle, formerly of the Peace

Corp Office, and one of the first real spokesmen for the method. His list describes the experience of several programs, covering almost the entire range of unstructured training:

1. It (the unstructured, or inductive approach, as he terms it) requires a very high degree of skill, emotional maturity, and commitment on the part of the training staff and project director.

2. It is an unfamiliar and somewhat threatening role for most academic faculty and for untrained RPCV staff. Therefore it requires a period of serious training and adjustment.

3. It requires a high proportion of staff with relevant overseas experience.

4. It requires much more intensive planning and preparation than a traditional program.

5. It can result in a divergence of expectations between staff and trainees when the staff wants to raise questions and broaden horizons while the trainee wants the security of concrete information, definite answers, and lists of do's and don'ts.

6. Trainees may feel that the staff is playing games with them since they feel the staff should know more about training and the experience overseas than the trainees themselves.

7. It is confusing to trainees accustomed to an authoritarian teacher/passive student relationship. It can be as confusing for the trainers. Real problems of role definition can arise.

8. It can waste time and prevent full subject-matter coverage by the trainees.

9. Trainees can get so bogged down with achieving consensus, organizing themselves and seeing to administrative details that nothing gets done.

10. It favors the more aggressive, individualistic trainee over the less assertive, dependent one.

11. It is more vulnerable to outside criticism especially during the period before the unstructured method is understood and accepted by the trainees.

12. It can degenerate into permissive chaos if either the staff or the trainees react irresponsibly.

13. It may encourage an anti-intellectual, "gut-reaction" atmosphere.

14. It creates administrative problems for the training institution and Peace Corps Washington.

15. It demands an unusually high degree of rapport and communication between the training staff, the trainees and the overseas staff. The overseas staff must fully understand the process and its goal or their visits could be disastrous.

16. It could lead to lowering or losing sight of achievement standards.

We, and Peace Corps experience, would agree with Revelle's conclusion: "Not every institution can reasonably be expected to conduct unstructured training successfully. On the other hand, the introduction of a few inductive (unstructured) elements into an otherwise traditional program where the project director is receptive may encourage further experimentation and improve training." It is doubtful whether there is justification for further use of the approach, when experiential training has been refined to its present state of development in an attempt to capitalize on the strengths and to eliminate the weaknesses of unstructured training.

Any training staff interested in this approach or indeed any of the experiential approaches should read carefully the Harrison and Hopkins article on Cross-Cultural Studies and the section on Staff Training and Selection. Elements of the unstructured approach can be incorporated in any program, although the freedom and responsibility given to the trainees might result in resistance to traditionally structured elements of the program. Many, if not all the various methods and techniques described in the following chapters can be used in "unstructured" portions of a program. These methods can provide much of the "focusing" required to maximize the learning experience.

The Non-Directive Approach

The non-directive approach to training is defined primarily in the relationship between the training staff and the trainees. These roles are quite clearly defined by Batten so that the staff structure the program to enable the trainees to do most of the problem-solving and analysis, and arrive at their own conclusions.

The description of the approach we are presenting here is found primarily in T.R. Batten's books, The Non-Directive Approach in Groups and Community Work, and Training for Community Development. Batten's approach, per se, has not been used in Peace Corps training, but could be adapted quite easily for Peace Corps use, and could be modified for use in training for any skill area. Trainers would probably need considerable training and practice, however, to work effectively in the non-directive way described by Batten. It is strongly suggested that

anyone who would like to consider using this approach should read and discuss one or more of Batten's books before making a final decision, one that will affect the total training design.

Once a person has understood the differences between directive and non-directive training as Batten defines them, it would not be difficult to incorporate much of Batten's approach within either the experiential or the traditional, directive program. Group leaders would have to be carefully trained in the non-directive approach, but Batten gives quite explicit instructions for their training, and describes the trainer role in clear, coherent terms.

Perhaps the best way to understand the non-directive approach would be through discussion of the role of a non-directive worker in a community, since understanding and acceptance of the approach to human relationships is an important factor in the training method. There is a direct relationship between the role of the non-directive Volunteer in the community and the non-directive trainer in a training program. In the following description, for example, for "worker" read also "trainer," and for "people," "trainees."

Batten begins his book The Non-Directive Approach in Group and Community Work by first defining what he means by the Directive Approach and the Non-Directive Approach. A community worker, he says, "will choose a directive approach if he feels that he must be the ultimate judge for people of what is good for them; or a non-directive approach if he feels that he ought to help them judge this for themselves."

The directive approach, according to Batten "means that the agency which adopts it itself decides, more or less specifically, whatever it thinks people need or ought to value or ought to do for their own good, and sometimes even how they ought to behave...It is the essence of this approach that the agency and its workers think, decide, plan, organize, administer, and provide for people. Always the main initiative, and the final say, remains with them (the outside agency)."

Although this approach might be justified in some cases, it does not appear to be in keeping with the philosophy of the Peace Corps. The non-directive approach, as defined by Batten, does, however, appear well in keeping with both the philosophy and practice of Peace Corps Volunteer work. It will be summarized here, but the reader is referred to Batten's books for a more extensive treatment.

The worker using the non-directive approach would not attempt to decide for people, or to lead, guide, or persuade them to accept any of his own conclusions about what is good for them. Instead, he would provide a structure through which people decide what their needs and wants are, what they are willing to do (if anything) to meet them, how best to organize and plan, and how to carry out their solutions to a satisfactory

conclusion. The worker thus shows that he values the process of self-determination, self-help, and all the potential learning and growth this approach provides beyond the accomplishment of any particular goal.

The worker can best use this approach in small groups to create conditions sufficiently favorable for the group to act successfully in defining their purpose and carrying it through. The worker does not infringe on group autonomy by making decisions for the group, or by doing anything which the group is capable of or capable of learning to do for themselves. The worker will try to:

1. Stimulate the incentive to act and stimulate the group to discuss their needs in the hope that they will come to see them more specifically.

2. Serve as a resource by providing needed information about how other groups have organized for action.

3. Help people systematically think through and analyze the nature and causes of any problem they may encounter during the project, and explore the pros and cons of all suggestions for solving the problems.

4. Help by suggesting sources from which the group may be able to obtain any material help or technical advice in addition to what they can provide for themselves.

5. Help resolve any inter-personal difficulties between members. Being an outsider the worker is very often placed in a position to do this, by never committing himself in supporting any one member's viewpoint and by asking questions which encourage group members to objectively analyze the pros and cons of every viewpoint which in turn will lead to a decision in the best interest of the total group. This process is clearly applicable to the non-directive role in training.

The worker (trainer) helps the group move through a passive state of vague dissatisfaction with their circumstances to a positive action designed to meet some specific want. The stages of this process and what the non-directive worker (trainer) does to help the group move from one stage to the next are summarized in Figure 2.

Advantages of the non-directive approach, according to Batten, include:

1. It allows an outside agency or worker to accomplish more with limited resources, since the people provide more and the outside agency less in any endeavor.

2. It helps develop the potential of people--by encouraging decision-making and independent thinking within the group.

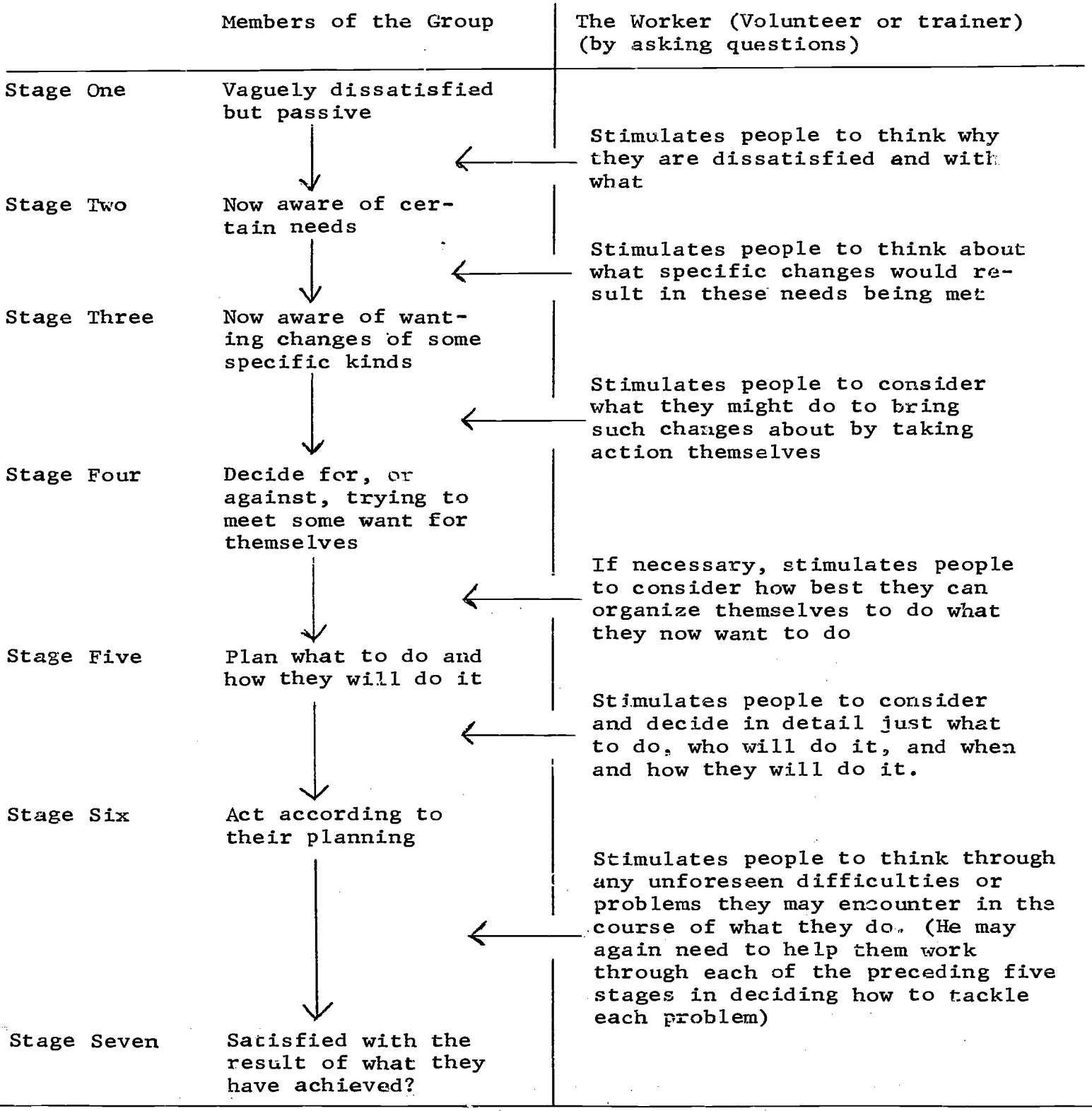

Figure 2. Stages in the Thinking Process Leading to Action by a Group.

3. It creates a "we-feeling," a sense of pride in their own accomplishment and individual involvement with the group and its goals.

4. It provides unlimited opportunities for educating and influencing people in a lasting way.

Limitations and drawbacks of the non-directive approach are:

1. The worker is never in control and can only hope that through using his skills, he can help people to arrive at decisions that are really good for them.

2. People may sometimes dislike and reject the worker's non-directive approach because it forces them to think and decide for themselves and makes them responsible for their acts.

3. The use of a non-directive approach in positions where the group members are not experienced or old enough to handle the responsibility (such as in youth groups) may not produce the desired results. In these situations, according to Batten, it may be best to use a more directive approach, although he has rarely found it necessary.

4. The learning of a skill or body of knowledge where definite rules are applied (such as photography) is best learned by the directive approach. Attitudes, ideas, ways of working with people are best learned through the non-directive. The worker (trainer) must be flexible enough to choose the approach that best meets the requirments of each situation.

5. To use the non-directive approach, the worker should go through a training course conducted by an experienced trainer so as to fully understand and appreciate the value of the method. If the values of the approach are not accepted, the attempt to implement it can easily fail.

The Non-directive approach should be used, when:

1. The needs of the people (trainees) are greater than the ability of the outside agency (trainers) to meet them from its own unaided resources.

2. The people's (trainee's) greatest needs are the building of confidence and competence in thinking, deciding, and implementing their own decisions for themselves. This development depends on the opportunities provided for inter-action and self-learning. Use of a directive approach has an opposite and opposing effect.

The Scope of Non-Directive Training

Batten would agree that direct training methods are preferable when certain conditions are met.

1. The first of these conditions, he says, is that the ideas, information and skills the trainer offers are relevant to the job the trainees will be doing and that the trainer assumes that because of his greater experience he knows what the trainees will need to know to do their job efficiently.

2. Secondly, the trainer must ensure that the trainees want the training he offers because they see its relevance to the jobs they have to do. Batten states that even if the trainer knows (or thinks he knows) exactly what kind of training the trainees need most, he still has the problem of getting them to see its relevance. New ideas, goals and attitudes are particularly difficult to teach in these circumstances. Attitudes toward people and one's interaction with them are especially difficult to change.

Batten stresses,

"These attitudes and these ways of behaving towards other people may be somewhat different from what the trainer thinks they ought to be, but the workers will not necessarily discard them just because the trainer thinks they should. They are only likely to do so when they have somehow first convinced themselves; and they are more likely to convince themselves if the trainer leaves them free to think for themselves by adopting a non-directive approach in this particular field of training."

3. Third, and perhaps most important the trainer must ensure that the training objectives are such that they can be achieved by instructional methods.

If the first two conditions are met, Batten says, then the trainer can teach certain skills by purely directive (instructional) methods. Technical skills in which there exists a close and predictable relationship between cause and effect are an example. A trainer who wanted to teach how to process photographic film, he suggests, can do it easily with instructional techniques.

This is not, however, Batten feels, the kind of training needed by most Peace Corps Volunteers.

"Unfortunately," he says,* "the skill in working with people which is the primary skill of the community worker is not a skill of this kind (technical and predictable). This is partly because the skill is so complex, and partly because every situation with which a worker may have to deal is in some way different from every other, so that no precise hard and fast rules can ever be said always to apply. Much, therefore, must always be left to the judgment of the man on the spot. What the trainer has to try to do is to develop in each of his trainees aware-

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* Batten, 1967, p. 70.

ness of, and sensitivity to, as many as possible of the factors which may or may not be present in each of the situations in which he works; ability to make sound judgments about what to do in the light of whatever factors he realizes are present; and skill in putting these judgments into effect. The trainer cannot teach these things by purely instructional methods. They are qualities and skills he has to try to help his trainees develop for themselves, and he can do this most effectively by using non-directive methods which stimulate them to think for themselves. This is all the more necessary because his trainees may come for training with quite strongly held attitudes toward people, and ideas about how best to work with people, which they are not willing to discard merely because the trainer's ideas do not coincide with theirs.

"Thus the non-directive approach to training provides an alternative to the directive approach at just those points at which the latter is least effective; and by using it in the training situations for which it is appropriate, the trainer incidentally helps the members of his training group to understand how they too can effectively use it in the work they do.

"Trainers who use this approach recognize that they can operate most effectively by involving the members of their training groups in their own training of themselves. All this involves discussion, which is time-consuming, but it is not time-wasting if it results in a training agenda with which the members of the training group all agree because it is their agenda based on conclusions they have reached for themselves, and not merely on conclusions that the trainer has reached on the basis of his thinking.

"This indicates the key difference between the two approaches. The trainer works directly when he decides for his trainees what values, attitudes, ideas, knowledge, and skills they ought to have, and just how he can best lead, guide, persuade, or instruct them to apply in their work the conclusions he has already reached for them. He works non-directively when his primary aim is to get them to think freely, yet systematically and objectively, about their purposes, with people in the work they do and how they can do it better."

The Role of the Non-Directive Trainer

Thus, the trainer, if he wishes to teach people to work with people in a non-directive way, uses a non-directive approach in training. His role in training is very similar to the role of the worker in the community. He uses non-directive methods to stimulate the trainees to think for themselves. His major functions are to provide structure and to encourage objectivity.

The trainer has two ideas in mind when working non-directively, one negative, the other positive. "His negative idea is not in any way to try to direct, guide, or persuade the members of his training group towards accepting his own ideas, but to remain unbiased and neutral throughout. His positive idea is to do whatever he can to promote systematic and realistic thinking and discussion among the members of the training group with a view to getting them to:

1. clarify and define their purposes and appropriate roles and functions in the work they do;

2. identify the major difficulties they encounter in achieving these purposes (with what kinds of people in what kinds of situations);

3. investigate systematically the nature of these difficulties, how they have tried to deal with them, and why they are not satisfied with the results they have got; and

4. pool their ideas and experience, and seek any relevant ideas and experience from others.* as to how best these difficulties can in the future be more effectively overcome.

It is at this stage, when the members of a training group are aware of their need for knowledge or skills that they cannot adequately meet among themselves, that the trainer should operate in an instructional role. Nothing is more futile than for a trainer to persist in using discussion methods under such circumstances. When the members of a training group realize that they need some knowledge or skill they do not have, it is the trainer's job to help them get it.

Although most non-directive training is conducted in small groups, Batten does not rule out lectures. Lectures can be used directly, he says, as a means of persuading people to accept the lecturer's conclusions, or non-directively to stimulate people to think out their own solutions for themselves.

Batten does say that in pre-service training for inexperienced persons it may be necessary for the trainer to use a more directive approach

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*Editor's Note: In Peace Corps training the necessary experience would be provided by situational exercises, case studies, critical incidents, community descriptions, etc., by RPCVs and HCNs who have worked in-country with PCVs. (See Section C in Part II).

and decide what ideas, knowledge, and skills his trainees need to do their jobs efficiently. Although he does not discuss the possibility of using a modified approach in a program, it seems plausible to do so depending on the experience and understanding of the trainees and the ability of the trainers.

He states, however, that one can structure a program and its materials, using case studies, etc., to present inexperienced trainees with a challenge that they can react to in a learning way. Their lack of field experience does not, he says, prevent them from useful discussion of these cases, or reaching valid conclusions about them. He cautions the trainer, in fact, against underestimating the value of the experience that even young trainees will have.

"Even if they have had no previous field experience, they will have all had experience of living with people, and they are people themselves. Thus once they are stimulated by a case-study to think concretely about why people reacted to a worker in the way they did and begin to think of themselves as people in the same situation, between them they can usually contribute a flood of sound suggestions. They learn from discussion of the case study, not from the case study itself. With the help of the trainer they teach each other, each using the knowledge and experience he already has."

In preparing for the training program, Batten says that the trainer needs to define precisely what purpose (training needs) the course will meet and that he needs to brief the trainees as adequately as possible about the purpose and nature of the training before it starts. With this briefing, the trainer will have begun to provide structure, but he cannot assume that everyone accepts and understands it. This he needs to explore with the trainees.

Batten would not allow the trainee the choice of the kind of training they want. He would probably allow the trainee to help choose an agenda, after giving them the purpose of the training, but the process of reaching an agenda is highly structured. (See discussion in Developing a Role Model, Section C, Part II.) Within this structure, however, everything the trainer does is designed to promote free, independent, and systematic thinking on the part of the trainees. The trainees are asked, in deciding on their agenda, to identify the kind of problems and difficulties often encountered (or that they would expect to encounter.) and feel least able to solve.*

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*This would require, for Peace Corps trainees, presentation of PCV past experience through case studies, critical incidents, role plays, etc. The trainees could perhaps react to these 'challenges' to arrive at valid conclusions about their needs, as Batten has suggested.

The trainer aims to get the participants to discuss each problem in four stages:

1. to establish agreement and common understanding about the scope and nature of the problem;

2. to diagnose just why it occurs;

3. in the light of this diagnosis to consider what they can most effectively do to overcome it; and

4. to draw out any general conclusions relating to the future conduct of their work.

At each stage the trainer may also structure the discussion in other ways as the need arises:

1. when a problem is being diagnosed, or its implications worked out, he may suggest that the participants should start by listing all the major points (causes or implications) they would like to discuss before starting on any one of them in depth;

2. when discussion has strayed from the point, he may indicate what has happened while leaving it to the members of the group to decide whether to go back to the original point or continue with the new;

3. if the members of the group are discussing something they find they know too little about he may suggest how they can get the information they need;

4. he may summarize the course of discussion from time to time, tentatively suggesting what areas of agreement, if any, seem to have been established and what areas of disagreement seem still to remain.

Batten makes extensive use of cases in his training. A case, he says, "is an actual example of a worker encountering a problem in the field. It describes the purpose of the worker, the situation with which he had to deal, the way he tried to deal with it, the result of what he did, and why he was dissatisfied with this result." (See discussion of his case use in Case Studies, Section C, Part II.)

The trainer structures the case discussion in much the same way he does a problem discussion. The case discussion is conducted in three stages:

Stage 1. Testing a case for relevance and acceptability.
- a. Are we clear about the course of events?
- b. Was this result a failure, and if so, why?
- c. Does the case illustrate the kind of a problem we find difficult to deal with ourselves?

Stage 2. Discussing the causes of the worker's failure.

Stage 3. Investigating implications.

Batten also makes use of role playing, usually toward the end of a case discussion, using problems identified by the trainees themselves. He gives rather detailed instruction in his book for the trainer in conducting role playing. (See discussion in Part II, Section C, Role Plays.)

In the appendix to his chapter 11,* he describes the trainer's role in discussion as follows:

He must remain neutral throughout. His job is to get the different viewpoints of members discussed in the group by the members and not for himself to argue for or against any viewpoint. His job is primarily to facilitate systematic discussion between members. He does this by:

1. Not expressing his own opinions, or asking loaded questions (Don't you think that...?") or taking sides when members disagree.

2. Helping members to reach agreement on what to discuss and not assuming agreement without testing to ensure that it is genuine.

3. Helping members to keep to the point they have decided to discuss, e.g. when discussion wanders, to say so and ask whether members want to return to their original line or consciously choose the new one.

4. Helping each and every member to participate in discussion. (This involves finding acceptable ways of bringing in silent members when they appear to wish to speak, and of preventing the most eager speaking from unduly dominating the discussion.)

5. Clarifying what is being discussed by:
   a. ensuring that members are agreed about just what precisely they are discussing;
   b. helping a member to clarify his contribution if, for any reason, it seems unclear;
   c. indicating any major difficulties of viewpoint that exist within the group (as these become apparent) and encouraing members to investigate why they differ rather than argue against each other in favor of their respective viewpoint.

6. Summarizing briefly at appropriate times to indicate whatever progress has been made in discussion so far and what areas of disagreement still remain.

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*Batten, 1967

7. Providing relevant information (not opinion), if he has it, when members lack all the relevant information they need.

In Part Three of his book, Batten discusses the training of trainers, or staff training. The problem, as he sees it, is how to get trainers who have always used a directive approach to seriously consider working, at least sometimes, non-directively; and second, how best to develop this skill if they come to value it.

Batten says that it is illogical and inconsistent to use a directive approach in an attempt to sell others on the non-directive approach. The best hope of influencing them is to attempt to do so non-directively.

One way of achieving this is through a non-directive lecture, explaining the two approaches but allowing the audience to arrive at their own conclusions. Another is by putting the trainers through a demonstration of non-directive training. "This involves getting the trainers to clarify their overall training purposes; briefing them before they break up into agenda groups to define and list the major problems they encounter in trying to achieve these purposes; getting them to pool, edit, and list these problems in order of priority when they reassemble into the full group; and then structuring their discussion of each of these problems in the manner already described..."

If the trainers then decide they want to learn the non-directive approach, the trainer's job is to instruct them in the method, through lectures and demonstrations, followed by sessions of supervised skill practice, and to be certain that they can accept the method and precepts.

Batten has pointed out that the role of a trainer is closely analogous with that of a worker in any community, and that whether he realized it or not, everything the trainer does with his trainees reflects his attitude toward people, and his grasp of skills in working with them. It is exceedingly important therefore, Batten stresses, that the trainer's example support rather than weaken and undermine the precepts he is teaching.

If the trainees are to show respect and acceptance for the host nationals' personal development, the trainer should show respect and acceptance for the personal development of the trainee. If the trainee is to strengthen the host nationals' sense of mission, then the trainer must demonstrate his sense of mission in the way he trains. If the trainees are to work as catalysts--stimulating, helping and guiding the people without directing them--then the trainer must work in this way with the trainees.

"Trainers who treat their trainees as subordinates deprive them of an intensely practical demonstration of community development principles

applied to training: they also deprive them of a valuable opportunity of learning how to work with people within the training group. While the trainer maintains complete control, the trainees have very little meaningful interaction with each other, for all activity is directed by the trainer. To the extent that he relaxes control, so he provides opportunities for more spontaneous action by the trainees. They may then compete for leadership and disagree among themselves, and by so doing frustrate their own purpose. They then have to adjust to each other, and in order to do so they have to learn and practice skill in understanding and working with others."

Use for Peace Corps Training

This approach, as presented here, provides only a skeleton of a program and a brief description of the role of the trainer. For a Peace Corps training program, it would be necessary for the trainer to provide the trainees with a fairly complete description of the program they had been selected to work in in the host country, the expectations and requirements of the job, conditions of work, etc., so that they could begin to make reasonably accurate forecasts of the kinds of problems they might encounter and intelligent decisions regarding the appropriate action they should take in regard to these problems. It would be necessary for him to provide them with case studies (or critical incidents) from actual experiences of Volunteers in the host country, because the trainees would not be able to (as Batten's trainees can) provide these from their own experience. For role playing, he would have to supply host nationals or RPCVs who could play the role of the host national or make sufficient information available regarding the attitudes, values, beliefs, characteristics, behaviors, etc., of the host national for the trainees to play the role themselves.

We would urge any trainer attempting experiential learning for the first time to read at least The Non-Directive Approach to Group and Community Work, and Training for Community Development, a Critical Study of Method, as these books will answer many of their philosophical and practical questions. T-group trainers who are learning to conduct modified T-group training should become familiar with the non-directive approach as defined by Batten. (This is not the Carl Rogers non-directive approach although it is similar in many respects.) Any traditional program that plans to make use of groups is advised to use the non-directive rather than the leader group. Instrumented training could be improved if trainers and trainees incorporated many of the ideas and attitudes put forth by Batten. The trainee who could, for example, learn to use non-directive techniques in group interaction would gain valuable skill for his role as a Volunteer.

Use of the Modified T-Group

Many trainers who are experienced in the classical T-Group methodology may find it somewhat difficult to modify their role and the pur-

pose of the group to go beyond the focus on group process and interpersonal dynamics. The modified T-Group requires the additional skills of a non-directive group leader, who supports the task group in activities that are seldom included in T-Group sensitivity sessions--problem-solving tasks directly or indirectly related to the future role of the trainers as Volunteers in a specific host culture. It requires, also, much more attention to the analysis of what is happening in the group and the training program as a whole for the purpose of generalizing to the Volunteer's situation in the host country.

Many experienced and capable T-Group trainers could learn these skills with minimal training, once they had overcome their orientation toward pure sensitivity training. The fact that a person is a skilled T-Group trainer, however, does not automatically qualify him for a modified T-Group role. Training in the technique is necessary.

Harrison and Hopkins attempted to use RPCVs in the role of modified T-Group trainers in their unstructured training in Puerto Rico, with varying degrees of success. A period of intensive staff training was conducted before the RPCVs were placed in the trainee groups, and staff training continued throughout the regular program. A sensitive person, attuned to the process of human interaction, can, through a period of intensive training, learn to function reasonably well as a modified T-Group trainer, but some persons just do not seem to be able to develop the necessary sensitivities.

The role of the modified T-Group trainer can perhaps be clarified with excerpts from Harrison and Hopkins (1967):

> The purpose of experienced-based cross-cultural training is to inculcate somehow in the learner the ability to see and know what he is learning and has learned, so that he can articulate it afterwards and act on his learning consciously. The role prescribed for the teacher, the educator in such a learning system is one of aiding in an inductive rather than the traditional deductive learning process. He helps the learner to verbalize his feelings, perceptions, and experiences, and to draw conclusions and generalizations from them.
>
> Since small-group activities were a critical design characteristic in this model, the staff needed well-developed skills in managing group discussions. The need for skill was especially acute where trainees were being asked to reflect on their own performance and experience in the more stressful parts of the program.
>
> . . .an effort may be made to force learning from each part of the experience. Trainees may be convened in small groups and urged to formulate the problems of diagnosis, conflicts, influence, and organization implicit in their project. Staff members participate in

work and planning sessions as process consultants whose role is to help participants to observe and become aware of the social forces with which they are dealing in the here-and-now.

It is the elaboration of an experience-based training design which requires a high order of staff skills. It is much easier to provide trainees with problems to solve than it is to think through the social and individual processes which will be going on, devise means of bringing them to light, and aid trainees in conceptualizing the experience so that their learning may be applied in later overseas situations which are on the surface quite different. It is here that the discussion leadership skills of the staff become critical, for they must be used to draw out of the trainee the principles and generalizations which are latent in the experience. If this does not occur, much of the potential learning will be lost.

Most of the staff worked hard at performing this function although they found it among the most difficult of the responsibilities they had accepted in designing an experienced-based program. Many of the trainees were adept at avoiding examination of the implications of this experience, particularly when the experience was stressful and anxiety-provoking. The staff were understandably reluctant to push such confrontation. Considerable learning was undoubtedly lost through caution and lack of skill, but during the course of the program the staff's effectiveness as inductive teachers increased steadily with practice.

Two examples of the use of the Modified T-Group will be given to illustrate how the basic T-Group techniques might be adapted to somewhat different or expanded objectives. The chief difference between the Modified T-Group and the Non-Directive Group is that in the Modified T-Group, the trainer focuses more on assisting the trainees in the analysis of group process and interpersonal feelings and interactions. The two types of groups are similar in that both have a task orientation; that is, the one purpose of the group is to complete tasks and explore issues other than those involving what is happening in the group.

Neither of the two examples of the Modified T-Group was designed for a regular Peace Corps training program. The Self-Assessment Workshop was designed as a one-week training session to precede regular training, for the purpose, primarily, of helping the individual take a realistic look at his own abilities, interests, and aims in relation to Peace Corps Service. The Multi-Cultural Staff Training was designed as a five-day workshop to help a training staff made up of persons from two different cultures learn to work together effectively. The technique, however, could be used just as well for regular training of Volunteers.

We will give a brief description of both workshops in this section. For more complete discussion, the reader is referred to the source documents.

Self-Assessment Workshop (SAW)*

According to Richard Katz, the SAW has three main purposes: (1) assisting trainees (PCTs) in the process of self-assessment and self-selection; (2) helping PCTs develop a realistic commitment to Peace Corps and to learning how to become an effective Volunteer; and (3) encouraging PCTs' personal growth and imparting skills with which they can continue such growth.

An objective of SAW is that assessment be seen as a positive and productive force. The focus is on "assessment" rather than "evaluation." Evaluation is defined as "judgments arising from a person's subjective impressions, and offered as if they dealt with a person's essence." Assessments, according to Katz, are usually validated by more than one person, and deal with what a person thinks, feels, and does. "Assessment implies stating issues realistically, and communicating them effectively."

Self-assessment itself, according to Katz, stimulates personal growth, and is considered important for the individual's learning and growth. The PCTs will learn about themselves (develop self-understanding), and will learn about Peace Corps as an organization and the particular characteristics of Peace Corps in the country they are training for. This will, according to Katz, enable the PCTs to make a realistic decision about Peace Corps.

The aim is for PCTs to develop and practice this self-assessment process, which involves assessment of Peace Corps as well as self. Feedback of assessment data is an important element of the process. PCTs are required to make "a series of decisions at various points" during the SAW, based on the assessments, "with each decision leading to more questions and the need for further decisions." The PCTs cannot be expected to make a final decision about remaining in Peace Corps at the end of the SAW, but what is hoped for is that it will serve as "an initiator or stimulus for decisions made throughout training and field performance, including whether to become a Volunteer."

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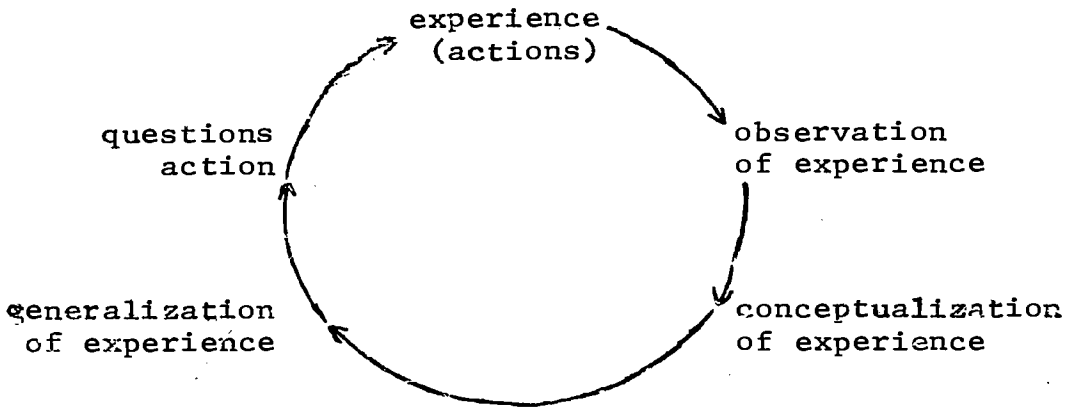
*Developed by Richard Katz, David Kolb, and others, Development Research Associates, Cambridge, Massachusetts. For a more complete description, see Self Assessment Workshop Preliminary Instructor's Manual, prepared for the Peace Corps by Development Research Associates, Inc., PC Contract No. 25-1705.

To generate "a commitment to training and an excitement about learning," "the SAW attempts to raise with PCTs issues involved in joining an organization, and becoming an effective member of that organization." The emphasis is on "self-directed learning" and an attitude of "active questioning." "Towards the end of the SAW, the schedule becomes flexible and open, demanding PCTS' initiative and responsibility in undertaking self-directed education."

The learning model of the SAW (a simplified version of the experiential learning model presented in Chapter Two) is diagrammed as follows:



The model, according to Katz, is easy to understand but hard to work with. "The approach emphasizes the need to integrate actions and conceptualizatons, and the need for an accurate assessment of past and current behavior if future behavior is to change in positive directions."

The SAW is thus based on experiential (situational) self-assessment procedures. It is a "form or model whose content is made appropriate to a particular training situation or Peace Corps country. PCTs learn how to engage in self-assessment and apply these self-assessment procedures to a particular decision, for example, teaching in Ethiopia and trying to decide whether to go to Ethiopia as a teacher."

The primary technique of the SAW is the experiential exercises, which focus on critical issues of self-understanding and understanding of the Peace Corps. According to Katz, the exercises "are realistic, personally relevant and involving, and integrate thought and action. They emphasize trainees becoming involved in actual situations, such as improving aspects of the training program, and simulated situations, which deal with realistic practical problems." The exercises are followed by discussions, in which PCTs talk about their actions in the exercises.

For the exercises and discussions, the PCTs are assigned to "core groups" of about ten participants each, led by a staff member. These groups function as a unit throughout the workshop. "An atmosphere of trust is established so that issues of real concern about Peace Corps

can be raised and considered." Confidentiality is a ground rule, and the staff are "oriented toward avoiding an intense consideration of depth psychological problems." Katz emphasizes that "orientation in the groups is not towards examining deep psychological problems; they are not T-groups." The use of experiential exercises, which orient the group toward something outside itself, helps avoid certain dilemmas of T-groups."

The SAW makes use of the "free university" (see Part II, Section B) and case materials to supply the specific content. The purpose of the "free university," a free period of about two hours each morning, is to provide a structure within which PCTs and staff can discuss issues of mutual concern dealing with the training program, the country, Peace Corps, and anything else that is relevant. The time is provided for the trainee to seek answers to such questions as the following, as well as to any other questions they might have:

1. What resources does each staff member have which might be helpful to you during your training? During your tour in Ethiopia?

2. What is the staff's perception of an "ideal" PCV?

3. What does the staff and/or Peace Corps expect you will get from the training process? From your two years in Ethiopia?

4. What contributions does the staff and/or Peace Corps expect you to make to the training program? To Ethiopia?

5. What is the staff's and/or Peace Corps' perception of what your relationship ought to be with respect to the VITC staff, Peace Corps, Ethiopia?

The "free university" provides PCTs access to various resource groups that are available to answer these questions; such resources as "OVS, language (staff), PC selection (staff)." The emphasis is on the PCTs taking the responsibility to learn about their environment. The expectation is that they will ask questions that really concern them.

It is expected that "learning which occurs during the SAW will enhance subsequent training and field performance," but "to increase the likelihood of such carry-over, the SAW is integrated into subsequent training and field performance." Katz says that "without such integration and coordination with other parts of Peace Corps, the effects of the SAW could easily be dissipated or lead to confusion and frustration. If training or field staff is not capable of self-assessment, or at least favorably disposed towards that process, PCTs will find it extremely difficult to continue self-assessment in any significant way."

Selection of staff for the SAW is also critical, according to Katz, and "staff training must be emphasized." He suggests that RPCVs and host country nationals should be sought. They should be mature and sensitive and "must themselves go through a training period in which they themselves learn how to engage in self-assessment." "There need be no more than one staff member professionally trained in an area like psychology and group processes, to serve as consultant for any major psychological problems."

Integrating a Multicultural Staff*

In his paper on Integrating a Multicultural Staff, Rhinesmith describes a five-day training program for the staff of the Kenya Agriculture/Land Settlement Peace Corps Training Program (16 Africans and 14 Americans). Objectives of the workshop were:

1. To create a sense of rapport, openmindedness, and trust in which communications flow freely across cultural and hierarchial boundaries.

2. To help the staff examine cultural differences and similarities and their implications for working together.

3. To increase staff awareness of organizational and group dynamics as they would pertain to their specified program.

4. To develop organizational mechanisms which would provide a basis for decision-making and future staff integration during the months of the training program.

5. To increase through intercultural staff training, the effectiveness of a multicultural staff and the effectiveness of the program on which they worked.

The basic working units for the week were what Rhinesmith called New Culture Groups, in which the participants studied their own experiences in developing from a collection of separate individuals into a group which had its own history, norms, beliefs and methods of operation--i.e., its own "culture." Group members were encouraged to become more sensitive to their own behavior and the behavior of others, within the context of differing cultural backgrounds. (The groups were divided equally with 7 Americans, 8 Africans and an American trainer in each.)

A second grouping, called a Community Group, was used for a short period each morning (four groups of 6 or 7 persons) to mix members of the two New Culture Groups and to allow them to share impressions and

*Developed by Stephen H. Rhinesmith, Graduate School of Public and International Affairs, University of Pittsburgh, Pittsburgh, Pennsylvania.

feelings about the development of their separate "new cultures."

The third grouping was the Community as a Whole, to discuss questions and issues of interest to the entire training staff. The trainers gave occasional theory sessions, concepts which were relevant to the feelings and interests of the participants. Group exercises were used to emphasize specific aspects of staff cooperation and development.

The New Culture Groups were analyzed as newly-developed social systems. The characteristics of these systems at this point in time appeared to be the following:

1. No clearly defined purpose other than maintenance.

2. No clear prestige system, although a formal organizational structure existed for the staff as a whole.

3. Misunderstandings regarding the power structure.

4. Lack of shared perceptions regarding the purpose of the new cultures led to struggles for power and influence within the new social system.

5. Lack of commitment by some of the members to the concerns of the other members in the cultures, resulting in sub-groupings and factions within each group.

The lack of established norms of behavior and lines of authority created considerable frustration and anxiety for many members of the community, and the roles each individual was to play in the new cultures became a subject of prime concern for the participants.

Early in the program, the participants appeared to be struggling with five major issues:

1. Identity: "Who am I in this new culture?" "Where do I fit in?"

2. Goals and Needs: "What do I want from this new culture?" "Can the group goals and norms be consistent with my goals and beliefs?" "What do I have to offer the group?"

3. Power, Control and Influence: "Who shall control what we do?" "How much power and influence will I have?"

4. Intimacy: "How close will we be to one another?" "How much can we trust one another?" "What distance is best for a close working relationship?"

5. Acceptance: "Will I be accepted for what I am?" "Am I willing to accept myself and others for what they are?"

During the second day of training, frustration was expressed about the process as well as the discoveries which persons were making about themselves and their group. Group meetings were experiencing difficulty expressing feelings and openly communicating with one another. One of the trainers then discussed the process of giving and receiving feedback.

As these problems were worked through, the focus was shifted to implications for the functioning of the staff during the next three months, considering the obstacles to staff effectiveness and ways of overcoming these obstacles.

Cultural differences between the African and Americans and between Americans and "Contrast-Americans" (See Section C in Part II) were discussed and analyzed. Cultural differences in interpersonal relations, differing views of the world, forms of activity and thinking, and social groupings and norms of behavior were openly discussed. The question of how individual differences would affect the staff's working relationships in the future was one of the major considerations.

The last day was spent on the application of what had been learned during the week. Participants were divided into trios to help one another consider what they had gained from the week and how these learnings might be used during the three months ahead.

According to Rhinesmith, by the week's end there were no illusions that complete openness had been established or that all problems had been solved, but there was a belief that the groundwork has been laid and the mechanisms created whereby a constructive working relationship would be built for the benefit of the entire community--staff and trainees alike.

Rhinesmith states that the emphasis upon the process of integration, rather than upon the specifics of the Kenya program, provides a potential model which can be used in other staff integration efforts. He warns, however, that if the pattern of social relationships is very much in contrast to those of the American culture, care must be taken not to move too rapidly. Persons from some cultures have difficulty becoming involved in this type of interpersonal confrontation.

He indicates also that the background, experience, and orientation of the staff consultants is an important consideration. Although the basic technique is very heavily patterned after standard human relations training designs, there are considerable modifications in its emphasis upon cultural dynamics rather than personal growth and development of individuals concerned. It is highly probable, therefore, that a "training of trainers" program would need to be established before such a training could be established on a large scale.

He suggests, in conclusion, that such a design could also hold some potential benefit for the integration of country staffs overseas. The same issues and dynamics would be taken into account and an attempt would be made to interweave the staff with local nationals. One or two pilot projects in this area could prove extremely beneficial.

Instrumented Development Group Training

The Instrumented D-Group approach to training was adapted to Peace Corps use in 1964 and 1965 by A.R. Wight, incorporating a number of situational exercises developed at the University of Utah as part of a Peace Corps research project.* It has been used in programs for a number of countries since that time and has undergone continuous development. The most complete treatment of this approach is contained in the Training and Assessment Manual for a Peace Corps Instrumented Experiential Laboratory developed by Wight and Glendon Casto (1969). If a trainer should decide to use the D-Group approach, it is imperative that he become thoroughly familiar with this manual. Of all the experiential approaches, this is probably the most completely articulated and documented (for Peace Corps use) at the present time.

In the instrumented laboratory as in the other experiential approaches, the trainees are expected to become actively involved in the learning process. Unlike some unstructured approaches they are not expected to invent the learning process itself. Instead they are given a model which provides guidelines but which stresses individual responsibility for learning. It is felt that time is too precious in a Peace Corps training program to allow the trainees to spend a good part of the program trying to agree on a learning methodology.

The central activity of the instrumented laboratory, in which most of the interaction and learning takes place, is the D-Group, which if used effectively is a powerful learning/teaching device. Each D-Group usually consists of eight to ten trainees and is heterogeneously comprised, for maximum involvement and effectiveness. The D-Group can remain intact throughout the training as the principle integrating mechanism, or can be reconstituted during training to afford the experience of forming and adjusting to a new group. Mixed D-Groups (new groups consisting of members from different D-Groups) can be used for some activities.

The chief difference between the D-and other groups is there is no trainer in this group. Also, no leader is designated, no organizational structure or procedures provided, and the group must develop many of its own goals and decide on many of its own tasks. This is part of the structure provided to help the trainee begin assuming the responsibility

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*Calvin W. Taylor, Principle Investigator, with Gary de Mik, Michael F. Tucker, Kan Yagi, and Albert R. Wight, research associates.

for his own learning.

Instruments (questionnaires, rating forms, and other tools) are constructed by the staff or trainees to assist in evaluating what is occurring within the group and to provide structure, direction, and support. These instruments also provide the trainee with useful concepts and help him supply the role functions that would normally be expected of the trainer in the group.

The D-Group attempts to combine aspects of the Discussion Group, Non-Directive Group, and the Modified T-Group. The group becomes involved in the discussion of outside topics, primarily in relation to assigned tasks or problem analysis and solution, most of which are directed toward the Volunteer's service in another culture. But at the same time, the group studies its own process, its effectiveness as a working group, the problems that arise, hindrances or blocks to effective problem-solving, the effect of each member on the group, etc. It relates what is happening in the group to the problems it is attempting to solve and generalizes to the forthcoming activities of each participant as a Volunteer in the host country. In the Modified T-Group it is the responsibility of the trainer to insure that these activities take place. In the D-Group, this responsibility is given to the trainees, but with tools (instruments) to help him conduct and evaluate his activities.

The training is structured to achieve maximum involvement of the participants and to encourage the individual to assume a major share of the responsibility for his own and his peers' learning and development. The conditions for effective learning are explored with the groups and in the groups--trust, openness, genuine concern for one another, responsible feedback of feelings and responses, etc. The groups are charged with the responsibility of creating a climate that will allow maximum individuality of its members and respect for individual differences. Individuals are charged with the responsibility of contributing to the effectiveness of the group.

The experiential learning model (Chapter Two) is presented as the basis for the instrumented methodology which will be used in the training program, including the D-Group, and to provide a model for continuing learning overseas. The training is structured to achieve trainee involvement in and responsibility for the experiential process and for their own learning in the program. This means, specifically, involvement in the identification and definition of goals, definition of the role of the Volunteer, identification of the kinds of problems the Volunteer can expect to encounter, exploration of alternative approaches to the solution of these problems, analysis and evaluation of solutions, identification and definition of the characteristics of the effective Volunteer, determination of individual training needs, development of individual and group training and development plans, making use of the resources avail-

able in the training program in carrying out those plans, and continuous assessment of the total process. In all of these activities, the trainer serves more as a facilitator and catalyst, one who establishes the conditions for effective learning and serves as a resource, along with all other resources available to the trainee.

Much of this learning takes place in exercises simulating conditions or situations in the host country, or in assigned tasks dealing with analysis of conditions and problems which the volunteer will face, the role of the Volunteer, and what the trainees must learn or what skills they must acquire to be effective Volunteers. Maximum use is made of experienced-based learning techniques, rather than the lecture, demonstrations, reading assignments, etc., of the conventional classroom or training situation.

An overriding and unifying objective of the instrumented laboratory is to prepare the Volunteer to live and work in another culture. Focus on the culture is the common thread woven through all aspects of the training to integrate the various components and give purpose, meaning, and direction to the training.

The focus from the beginning of training is on preparation for service as a Volunteer. The D-Groups are based on a number of assumptions: As trainees develop increased understanding of themselves and each other, they achieve better understanding of people in general; but most important, they have acquired observation and learning skills that will allow them to get to know and understand the people most quickly and easily as they live and work with them in the host country. As the trainees learn to work with each other, as they develop the trust, confidence, and support needed for effective learning, they will be able to assist each other more effectively in learning about themselves as products of their own culture in preparing for their role as Volunteers. As the trainees learn to recognize and solve the problems of working together in the laboratory, they will be developing a sound basis for learning to recognize and solve the problems of working with others in the host country. As they experience and learn about human development, problems of perception and communication, resistance to change, conditions that create conformity versus those that promote growth and individuality, they will be developing the understanding and skills to cope with these problems in the host country.

In all of these activities, the important opinions are those held by the group members. These are compared and analyzed against criteria developed by the group. Each person learns a great deal about every person in the group, not only what he believes, his values, attitudes, expectations, opinions, etc., but the role he plays in the group, the contributions he makes, and how effectively he works with others. When the group reaches a stage of development where this information can be shared by the members, each person has an opportunity to learn more

about himself than he possibly could in any other situation, and what he learns is directly relevant to his service as a Peace Corps Volunteer.

In addition to structured experiences (assigned problems, tasks, etc.), therefore, the group itself is an experience, and perhaps the most valuable experience of the training. The emphasis is on assessment of experience and behavior in relation to the anticipated service as Volunteers. Built into the concept of responsibility for one's own learning, is the notion of working together, as peers, to establish learning objectives and needs (individual and group), and ways of evaluating, on a continuous basis, performance and progress toward these objectives. An atmosphere of cooperation rather than competition is stressed, to develop the necessary openness and trust and interest in helping each other.

Helping one another does not mean making it easy for each other or protecting each other. Helping involves confronting one another with the impact each is having on those around him, helping him understand what it is he is doing that affects others, both positively and negatively, and supporting him as he struggles with these problems and experiments with alternative solutions. It involves forcing him to test his beliefs, attitudes, expectations, and abilities, and helping him adapt to the requirements of the Peace Corps situation.

With this continuous feedback from others, the individual learns to experiment with alternative modes of behavior which may be more effective than his usual or customary behavior. He learns also to support others in their attempts to experiment and to provide them with feedback. In so doing he becomes more sensitive to the feedback, verbal and nonverbal, cues in his environment, and learns how to learn from experience so that he can continue to learn and to modify his behavior after he leaves the training.

The concept of feedback is introduced as an important aspect of the training and assessment methodology. But emphasis is placed on "responsible feedback," providing information to help, not to hurt, with the purpose of providing information to the individual which will help him learn something about the effectiveness of his behavior. The trainee learns to give meaningful, helpful feedback, in a way that it can be accepted and used, and to accept and use feedback from others. Through the use of feedback, the individual is able to test the effect his behavior and attitudes have on others, something he quite possibly has never been able to do in the past.

An assumption of instrumented training is that if one of the objectives of training is to encourage and teach trainees to think about the problems and issues, to share and test their opinions and ideas with those of others, and to critically evaluate the information they are receiving, discussions with peers is more effective than discussions with the trainer or anyone else playing the expert role. Trainees

are less willing to voice their opinions or to explore and examine alternatives if they are talking to the trainer. With the trainer leading the discussion, or sometimes even with the trainer present in the room, the trainees are looking to him for the expert opinion or for the correct answers.

For these reasons, staff stay out of the D-Groups in the beginning until the trainees discover that they really do not need a staff member or a leader. The trainees learn to assume all the roles more traditional training or even Non-Directive and Modified T-Group training ascribe to the leader. If the group strays from its discussion, some member of the group will point this out. If the objectives of the group meeting are not clear, some member will suggest that they be clarified. If someone is not being listened to, some member will suggest that they hear him out. If what has been discussed needs to be clarified or summarized, some member will assume this responsibility. The group does not wait for a group leader to assume these responsibilities for them. The trainees can be provided instruments giving them all the tools or techniques a trainer in the group might use, such as the problem-solving and case study steps and the guidelines for the trainer of the Non-Directive approach.

Later in the training, staff members may be invited into the group as resources, or staff members may ask to observe or participate. Usually, a group will not allow an outsider to observe but will insist that he participate. In some cases, when particularly sensitive issues are being discussed, the group may refuse to allow an outsider in. In such a case, the staff should honor the wishes of the group.

This does not mean all of the information about the culture is obtained from the group discussions. The trainees discover a need for information when they find they are unable to understand or solve problems assigned by the staff or when they are uncertain of the effectiveness or appropriateness of their decisions or solutions. The information they receive (from lectures, handouts, critical incidents, community descriptions, etc.), however, is discussed and evaluated in the groups.

The fact that there is no trainer in the D-Group to direct, control, evaluate, solve problems, or give advice forces the group to rely on its own resources, to assume the responsibility for its own learning, growth, and development. The apparent lack of structure or direction often creates feelings of frustration, anxiety, and sometimes resentment and hostility, but considerable learning occurs as these feelings are dealt with. Most trainees very quickly recognize the similarity between this situation and the situation they will find themselves in as Volunteers, with little direction or control, where they will have to rely on their own resources.

The instruments constitute one of the primary means of transferring responsibility for the learning and the learning process from the staff to the trainees. They give the trainees some of the tools they need to learn how to assume the role and responsibilities usually

ascribed to the trainer in the group. Without these tools for analysis and communication, it is very difficult for the trainees, who are accustomed to depending on someone else to assume this responsibility (and for whom assessment and evaluation have usually been threatening or punishing), to learn to assume it themselves.

Trainees cannot be expected to understand or accept the requirement that they continually assess the program and their own performance until they have begun to see the purpose and usefulness of the data. They have always been evaluated by someone else. This holds for new training staff as well, but staff should agree to work with the system until they have seen it tested. The effectiveness is greatly reduced if the staff do not agree to support the method and system and to withhold judgment until they have observed the entire process.

The staff must gently insist that the questionnaires and ratings be completed, constantly re-emphasizing the importance of assessment and feedback, and recognizing that the greater the fear, anxiety, or lack of trust the more hostile the reactions are likely to be. This should be discussed openly with the trainees at every opportunity. They need the contact and personal reassurance from the staff.

It is not too difficult on a cognitive level to accept the concept that assessment of performance in relation to standards or goals is important if one is to learn or progress, but it is difficult to accept on an emotional and behavioral level. Fear, anger, and hostility are sometimes aroused that might appear to be irrational to those who are less emotionally involved. It requires patience and understanding on the part of the staff to work these problems through. Yet, the arousal and recognition of these emotional reactions, and effectively coming to grips with them, can result in some of the most important learning and growth in the program. If feelings are buried or suppressed, not dealt with, they can interfere with individual learning and with the program as a whole.

When the trainees have had some experience with the ratings and begin to recognize their usefulness, resistence often virtually disappears. The trainees themselves then begin suggesting ideas for rating forms they feel might be more meaningful, and sometimes begin developing their own rating and feedback forms. Discussions become more meaningful in the group, and individuals begin to recognize the personal benefit they are deriving. The entire training experience begins falling into place, and trainees begin seeing the relationships between the assessments, evaluation, the rest of the training program, and Peace Corps service.

Some lectures and handouts are provided to help the trainee develop an understanding of group process. These and other instruments also serve as built-in safeguards against "invasion of privacy," "personality assassination," or attempts to turn the resource group into a therapy session, as sometimes happens with conventional T-Group

training. Even without the instruments, it is more difficult to turn a leaderless group into a therapy group, because the group will not allow one of its members to assume the control over the group that it is willing to hand over to the trainer.

One of the safeguards provided through the instruments is the emphasis on the "here and now" and its relations to the future. The discussion that is sanctioned is that which deals with what is happening here in this group or this training situation, not what happened to me back home or in college or when I was a child. Discussion of personal fears, anxieties, or traumatic experiences that have little or nothing to do with the interaction presently taking place in the group is not considered as contributing to the group task, or achievement of the group's goals.

Another concern expressed by D'Andrea in his 1967 article in the Peace Corps Volunteer was "the problem of balance between reinforcing dependence of the individual on a group and peer relationships, and the apparent realities of isolation in the field and its demands for autonomy. We are all familiar with the phenomenon of fracturing of strong training groups in the field and the devastating effect this has on some individuals whose dependence needs were met largely by a group."

This is a concern in D-Group training, as well, and a problem that should be handed over to the trainees. Although the groups work toward interdependence, cohesiveness, and solidarity, the focus on respect for individuality allows an ultimate goal of independence. The group is urged to bear in mind the fact that each member of the group may be completely separated not only from the group but from other Americans, and thus will have to develop the strength and the inner resources to function alone. Helping each member of the group achieve independence, through emphasis on individuality rather than conformity, becomes one of the main purposes and objectives of the group.

Much of the training involves action or problem-solving-oriented situational exercises designed to stimulate or to present information about the Volunteer's role in the host country.* Most of these exercises will involve area and cross-cultural studies as well, or the technical job of the Volunteer, thus serving to integrate these various aspects of the training.

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*See Part II, Section C of these Guidelines and the Training and Assessment Manual for a Peace Corps Instrumented Experiential Laboratory, by Wight and Casto for a complete description of the situational exercises.

The information for the development of these exercises is obtained from many sources--Volunteers reporting their own experiences, in-country staff reporting their observations, language informants, area and culture experts, technical experts, and where possible, first-hand observation by the training staff. A number of basic exercises have been developed which can be used in any Peace Corps program, with minor modifications in situation or content, based on specific needs of the new program. Others can and should be developed before and during each new program.

Situational exercises are used very early in the program to provide information about the country, the culture, and the people; to create an "urgency for learning"; and to involve the trainee in defining the goals of the Peace Corps, the role of the Volunteer, and training needs and objectives. Some exercises are designed to face the trainee with the stark reality of Peace Corps service at the outset of the program and to see how he deals with this reality. The exercises often have a sobering effect on the trainees. They begin to realize how difficult it will be to be a Volunteer and how much they have to learn, but they face the task with new determination.

Other situational exercises follow, each building on the experience and learning of those that preceded. Video tape recording and playback is used with some, often resulting in striking changes in attitudes and behavior.

Through the experience of these situational exercises and interaction with the returned PCVs, the language instructors, and other staff members, the trainees gain considerable understanding of the culture, the country, the goals of the Peace Corps, and the role and responsibilities of the Volunteer.

It would be difficult to combine the trainer-led techniques with the D-Group approach--that is, to put a trainer in the group, once the trainees find they can function effectively without a group leader. It is unlikely that he would be accepted unless he agreed to come in as just another participant or a resource to the group. Putting a trainer in the group too early would serve only to reinforce the feelings of insecurity, lack of confidence, and dependence the trainers have to overcome in the early stages of D-Group development. They would see this action as proof that the staff had been wrong in forcing them to try to function without a staff leader or that the staff did not have enough confidence in them to leave them alone.

Combining instrumented techniques with the trainer-led approaches, however, can be very effective. The trainer can make excellent use of the instruments to take himself out of the center of the stage and achieve increased involvement and responsibility on the part of the trainees. If instrumented techniques are combined with the trainer or group leader approach, however, some tasks should still be completed

without the trainer present (as Batten and the SAW do to some extent).

Group monitors have been used in D-Groups at the Puerto Rico Training Center, as mentioned earlier. They were not to assume the role of a Non-Directive or Modified T-Group trainer, however, other than to make process observations at the request of the group. Their primary role was to introduce the exercises and instruments at appropriate times, that is when the group was ready.

Many of the exercises developed for the instrumented laboratory have been included in Part II of these uidelines. Although they were developed for use with D-Groups, they could be used also with Non-Directive or Modified T-Groups. Many of the exercises would be more effective if the trainer were not in the group and the trainees were left to assume full responsibility for their activities, but a skilled trainer should be able to determine when his presence would facilitate or inhibit the group's activity.

Chapter 4

PLANNING, DESIGNING, AND CONDUCTING EXPERIENTIAL TRAINING

Because of the complexity of Peace Corps training and the importance of making effective use of the short time available for training, it is imperative that the staff use a systematic approach to planning and preparing for a training program. One approach to systems analysis is probably as effective as another. The important thing is that some such approach be used. The problem of planning, organization, support, and control is greatly simplified, and everyone's job is made easier.

Defining Objectives

Most important is the establishment of objectives. Many trainers become enamored with the process of training and forget the objectives. They see good things happening in training and assume that the process is automatically good for people, and that if people benefit from training, they should be better Volunteers. Up to a point this might be true, but if no one can identify the particular learnings being achieved, then other equally important areas might be neglected or overlooked.

Trainees are selected to work in a particular program in a particular country, under specific conditions, and with definite requirements and expectations. This is the reason for training and should, therefore, serve as the basis for training design, staff selection, etc. This information is required before terminal objectives can be established for training, which must be done before the training itself can be planned and designed.

The objectives themselves must be meaningful to the training staff and to the trainees. General, global objectives that cannot be translated into training strategies, demonstrable changes in attitudes or behavior, or aims of the trainee, serve little purpose in the training program. The most useful objectives are those that specify observable and measurable performance directly related to the Volunteer's role in the host country. However, these may not be the most important or meaningful.

Defining of objectives must be an on-going process, a participative interaction between staff and trainees. This is not always true in traditional training, where the assumption is that the trainer knows what is best for the trainee, but it has to be true in experiential learning. Unless the trainer fully understands and subscribes to this condition, he may find himself pulled by the necessary emphasis on behavioral objectives toward a too-directive specification of objectives for the trainees.

Mager, in his book Preparing Instructional Objectives (1962), states that instructional objectives should specify what the person will be doing, under what conditions, and criteria of acceptable performance. This, however, implies that measurement and determination of acceptable performance are the responsibility of someone other than the trainee. Too many trainers tend to use only objectives which they define in terms of behavior they can observe, measure, and evaluate. The trainee finds himself in a highly efficient system that allows him little opportunity to identify or pursue objectives of his own. He has little freedom to follow his own inclinations, interests, or curiosity, because the outcome is unknown and cannot be defined in terms of behavior observable to the trainer.

But he should have this freedom. It is not necessary that all learning have immediate, definable utility. The learner's objectives do not have to be observable to someone else. They can be stated: "I would like to learn more about . .," or "I would like to pursue an interest in . . ." In fact, these are preferable to any objective defined by anyone other than the learner. They indicate that he is in fact assuming the responsibility for his own learning. His responsibility to the program, however, requires that he also accept and pursue objectives considered essential or important by the training staff.

Under these conditions, behavioral objectives can be of assistance to the trainee, to support, not to control, his learning activities. If the trainer can specify those behaviors considered important or essential for effective performance as a Volunteer in the host country, translate these into terminal objectives for the training program, and define methods of measurement against criteria of minimal acceptable performance, the trainee will know what is expected of him and what preparation he must make to be an effective Volunteer. The objectives specified by the trainer should be provisional, however, except in cases where Peace Corps staff or host nationals in-country have insisted that a particular objective must be achieved (e.g., an FSI 2 in the language). Other objectives should be open to negotiation and modification, based on additional information or understanding, and trainees should participate in evaluation of performance against these objectives.

Other objectives, which cannot be defined in terms of minimum acceptable performance, considered important by the staff and trainee should also be included, however. These might be such objectives as "a continuing interest in learning about myself as a product of my own culture," or "a continuing awareness of the need to increase my sensitivity and responsiveness to others' needs and reactions," or "learning more about my own culture and culture in general through a studied comparison with the host culture." The trainee should be encouraged to identify such objectives and to achieve whatever level of proficiency he wishes or is able to achieve. Under these conditions, he is more likely to strive for higher levels than when measured, controlled, and evaluated by the staff.

It should be noted here, also, that many educators and trainers erroneously assume that Mager advocated only the use of descriptions of observable performance in relation to the content of instruction or a task to be performed. He used a much broader definition of behavior, however, to include any intended outcome of instruction, using as examples, "confidence" and "critical attitudes." But he added that you should "decide what you will accept as evidence of 'confidence' or of 'critical attitudes' and describe these behaviors in separate objectives [p. 52]." In experiential learning, this evidence could be found in self-evaluations.

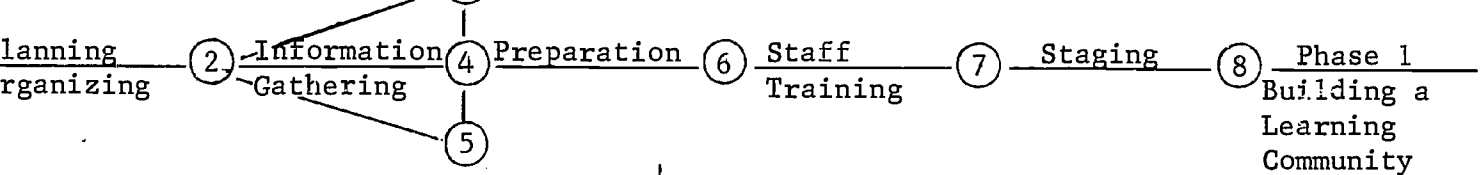
Objectives will be discussed more extensively later, as they relate to planning, designing, and conducting specific aspects of a training program. These guidelines should be kept in mind, however, as we discuss objectives more specifically.

A General Systems Design for a Total Program

A modified PERT (Program Evaluation and Review Technique) diagram (Figure 3) will be used to present a simplified plan for a total training program--planning, preparation, conducting the training, and follow-up evaluation. It is designed to show activities, outcomes of activities, and time sequence of activities. Activities are shown as lines, and Outcomes as numbers. The activities shown as "1/2," would be the activity starting with 1 and leading to Outcome 2. Activity 2/3 then begins with 2 and leads to Outcome 3, and so on through the diagram.

A diagram such as the one presented here can serve as a general overall guide, but each activity should then be broken down similarly to show sub-activities and outcomes. This will not be attempted in these Guidelines, but should be done for any training program.

The remainder of this chapter will be organized to follow the PERT diagram, as an example of what should be done by any program staff and to systematically present suggestions and guidelines for planning and conducting an experiential training program. Specific materials used and exercises will be found in Part II of these Guidelines, and will be references as necessary in this chapter. No attempt will be made to provide a comprehensive, detailed description of each activity, but suggestions, recommendations, and examples will be given.



OUTCOMES

Program Document (104).
Plans and preparations for collecting data. Key staff hired. Systems plan developed.
Information on potential trainees, staff, language materials, technical materials, cross-cultural materials, evaluations of past programs, any pertinent research data, special training workshops, consultants, assessment guidelines, etc.
Program description, PCV job analysis, performance requirements and expectations, role models, special conditions and considerations, special language requirements, special technical requirements, special cultural and area studies information, provisional terminal training objectives, minimal performance requirements, tentative plans for in-country training.
Information on sites, 3rd culture, resources, materials, equipment, staff, etc.
Staff hired, design finalized, site selected, 3rd culture selected, materials and equipment ordered, staff training plan and preparation completed.
Staff training completed, training designed and planned.
Staging completed.
Phase 1 completed. Trainees move to 3rd culture site.
Phase 2 completed. Trainees return to training site.
Phase 3 completed. Trainees go in-country.
Phase 4 completed. PCVs assigned.
Data collected from follow-up.
Data analyzed and disseminated.
Program Document (104).

1/2 Evaluating 104, determining what more information is needed. Identify sources of information. What information from Washington? What other sources? What information from in-country? Criteria for key staff. Identify key staff. Hire if allowed. Preparation of instruments needed to collect data (interview guides, questionnaires). Preparation for collecting data. Decision regarding training approach. Develop systematic plan. Design overall training plan. Prepare proposal and negotiate budget.

2/3 Obtain additional data from Washington (i.e. from Selection, OTO, RTC, OTS, Psychological Service.)

2/4 Obtain data in-country (from HCNs, PC Staff, PCVs).

2/5 Obtain additional data (information on training sites, on 3rd culture, on local consultant/staff resources, local technical/physical resources, available materials, equipment, available staff, logistics, costs.

4/6 Process and organize data. Develop criteria for selection and select staff, training site, materials, etc. Hire additional staff. Finalize general training design. Make arrangements for site, 3rd culture experience. Order materials, equipment, etc. Develop objectives, plan and arrange for staff training with training consultant.

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Figure 3. Modified PERT (Program Evaluation and Review Technique) Diagram.

(9) Phase 2 3rd Culture Experience	(10) Phase 3 Focus on Host Culture	(11) Phase 4 In-Country Training	(12) Follow-Up and Evaluation	(13) Analysis and Feedback	(14) Preparation of 104 (15)

ACTIVITY

6/7 Staff Training and Training Program Design.

A. Refine provisional terminal objectives. Conditions under which will be demonstrated. Minimal performance requirements. How proficiency will be demonstrated.
B. Develop Interim Objectives. Conditions. Minimal performance requirements. How demonstrated.
C. Select training/learning strategies to achieve objectives.
D. Procedure for evaluation and feedback of trainee performance.
E. Develop sequentially-designed, integrated program.
F. Anticipating problems.
G. Identify program support objectives.
H. Establish roles, responsibilities and working relationships.
I. Develop plan and procedures for continuous program evaluation and feedback.

7/8 Processing, shots, medical, assessment interviews, introduction to experiential training and learning community, orientation to Volunteer Role. Prepare for Phase 1.

8/9 Focus on building a learning community and learning how to learn. Learning about oneself as a product of one's culture. Learning to be aware of your own feelings and reactions (in stress-producing situations). Developing awareness of verbal and non-verbal feedback. Develop understanding of group process and group dynamics. Prepare for Phase 2.

9/10 Experience in 3rd Culture. Learn how to learn from inter-culture interaction, learn skills and systems for analyzing and understanding a country. Learn about one's feelings and reactions in a different culture. Learn coping and adjusting behaviors, learning to apply skills in 3rd culture. Develop independence. Prepare for Phase 3.

10/11 Focus on host culture, generalizing to PCV role in host culture; anticipating problems, asking questions; seeking and obtaining information, identifying and acquiring needed skills. Prepare for Phase 4.

11/12 In-country training. Experience in host culture. Obtain job-specific and culture-specific information and experience.

12/13 Follow-up and evaluation to determine how effectively the training program met its objectives and to collect more complete data for future programs.

13/14 Analysis of data collected, feedback to staff in-country for planning and support; to PC/W; and to training institutions.

14/15 Preparation for 104 for new program based on more complete data, better analysis and preparation.

Activity 1/2 - Planning

Outcome 1 on the PERT chart represents the Program Document (104) prepared by the in-country staff to describe the program for which they are requesting trainees and to communicate information necessary for selection and training. The 104 outlines in general what will be required, but cannot provide all information needed for training.

Decisions Needed

The training organization selected to conduct the training must make a number of decisions after studying the 104, such as:

1. Who in the organization will assume the responsibility for planning and organizing the project?
2. What general training methodology should be used?
3. What criteria should be used in selection of key staff?
4. What additional information is needed?

General Training Methodology

The decision regarding general training methodology (experiential or traditional) will depend on a number of factors, but we will assume here that the organization is considering the experiential approach. The primary criterion, then, in making this decision is whether staff are available who have experience with the approach.

Selection of Key Staff

Selection of key staff will be dependent on the training approach selected, just as the approach is dependent on the availability of staff. It is essential that at least one member of the key staff be experienced in experiential training, or that he attend a workshop to be trained in the approach. A person who fundamentally opposes or distrusts the approach should not be selected for a key position, and particularly should not be responsible for coordinating experiential aspects of the program. If he is not convinced that the approach is effective, he will communicate this lack of faith to the trainees and other staff, which is all that would be needed to guarantee failure.

If more than one person has experience with the approach, the responsibility can be shared. When a number of the staff have experience in experiential programs, it is not necessary to have anyone assigned to coordinate experiential training. All staff share this responsibility. Until the other staff have the experience, however, it is important that someone with background in the approach coordinate the training. This

means essentially that he should be assigned a position such as Training Coordinator, with responsibility for supervising design and conducting training, and training of other staff in the approach.

The ability to work with other staff in this way is another essential criterion to consider in selection. The person responsible for coordinating the experiential approach should not be the Project Director. A Project Director with this added responsibility is wearing too many hats. In addition to the double work load and responsibility, which no one should be required (or is able) to assume, the dual role creates conflicting and confusing relationships between the Project Director and both staff and trainees.

The Project Director should be fully committed to the approach, however, and fully supportive of the Training Coordinator. If either person should, for instance, feel that he is a good lecturer and has a lot of useful information he would like to pass on to the trainees, his tendency will be to revert to a traditional program when the trainees begin asking for structure, which they will. If either person cannot cope with hostility, his tendency will be to give in to the demands of the trainees when they become hostile, which they will.

Additional Information Needed

Other information a training organization needs will be identified through analysis of the 104, beginning conceptualization of the training program, and writing of the proposal. A systematic analysis should be conducted to determine what information is needed. Potential sources should be identified who can supply this information (i.e., Peace Corps/Washington, in-country, other sources outside Peace Corps). Tentative decisions should be made regarding collection of the information (who, what, when, where, how, why). Questionnaires, interview forms, and any other materials necessary should be prepared. A tape recorder that will operate reliably on batteries should be obtained.

Information needed to prepare the proposal should be obtained immediately; alternative sites, cost of housing and food, whether a third culture experience would be approved, alternative third culture placements, cost of third culture experience, cost of transportation, number of staff needed, identification of possible key staff, any special trips, special equipment needed, etc.

Overall Training Plan and Proposal

Based on this information and the decisions made thus far, a proposal should be prepared. The design should be clear enough to satisfy Washington and the in-country staff that it provides the preparation necessary, yet provides wide parameters for considerable deviation and creativity on the part of the staff when designing the detailed training program and specific activities. The proposal should make use of a systems approach with PERT charts or other diagrams to show graphically

and logically how the program would be planned, designed, and conducted, allowing for the various contingencies and conditions which should be taken into consideration. The proposal should then be submitted and the budget negotiated. Key staff should be hired, and arrangements made to collect additional data.

Activity 2/3 - Additional Data from Washington

Several offices in Washington can provide information that is necessary or useful in the program (i.e., Selection, the Operations Training Officer (OTO), Regional Training Coordinator (RTC), Office of Training Support (OTS), and Psychological Services). Selection can provide information on the trainees being invited to training--number, age, sex, background, education, training, experience, etc. Information regarding potential or suggested staff, additional information about the program beyond that provided in the 104, concerns and preferences of the region can be obtained from the OTO and the RTC. Information regarding general learning guidelines, language, technical, or cross-cultural materials, evaluations of past programs, pertinent research data, special training workshops, and consultants can be obtained from the Office of Training Support. Information regarding assessment policy and suggestions regarding possible training psychologists or assessment officers can be obtained from Psychological Services.

The person or persons who make the trip to Washington to obtain this information should have been involved in the analysis and decisions regarding information needed. If not, they should be thoroughly briefed before making the trip.

Activity 2/4 - Additional Information from In-Country

The task of selecting relevant and meaningful content from a vast amount of information from various sources is a major problem in Peace Corps training, and few guidelines have been provided for doing so. The limited time available for training requires that the staff be highly selective, and make available to the trainee that information most meaningful and useful to him in his role as a Volunteer (PCV).

Another problem has to do with identifying sources of information and developing methods of obtaining the necessary information from these sources. Very often the most meaningful information is not available from any of the conventional sources--books, journal articles, etc. Each training program is preparing trainees for a different set of conditions, depending on the in-country program to which they will be assigned. Aside from the normal changes constantly occurring in the country, the impact of one Volunteer on a community affects its relationship with the next Volunteer. It is sometimes more difficult to follow another Volunteer than it is to be the first Volunteer in a community, and almost always is a different experience.

Information about current and changing conditions in the host country or community and the immediate situation facing the Volunteer has to be obtained, therefore, from persons who are there or who have been there recently. This in itself is a problem, as unfortunately those persons who have this information usually are not trained observers or reporters, and have difficulty sorting out from their experience those items of information that would be most meaningful to the trainee. Also, they usually are not able to determine the most effective ways of presenting the information they do have. RPCVs, for example, very often end up telling "war stories" which are interesting to the trainees up to a point, but which do not contribute a lot to the trainee's preparation to face these experiences himself. RPCVs often become somewhat resentful toward the trainees who are not interested in or apparently do not understand the information they have to give them. Trainees often do not see any relevance in information that RPCVs or other staff feel is very important. Staff find it interesting and more than a little frustrating when a Volunteer, toward the end of his service, is asking why he did not receive certain interesting and more than a little frustrating when a Volunteer, toward the end of his service, is asking why he did not receive certain information in training which the staff remember he would not accept, could not understand, and was not interested in during training.

Some in-country staff with long experience in the host country and who themselves find the culture interesting, charming, and necessary to understand to be effective in their jobs, criticize the training programs for not instilling in the trainees the same excitement, love of learning and fascination with the culture that they enjoy. They feel that the trainees should be given many more lectures and reading assignments about the culture. What they do not understand is that lectures and reading assignments have failed to excite and inspire Peace Corps trainees, many of whom have come into the Peace Corps partly to put behind them the memory of lectures and reading assignments of college.

Without an actual experience in the culture, perhaps only a small percentage of the trainees would find it an interesting study in itself, even if they could overcome their resistance to the lecture and reading assignments as techniques of instruction. Trainees are impatient with lectures, and movies, and slides. They want to learn about the culture first hand, from their own experience. We should attempt to develop a program, therefore, that will appeal to the interests of as many persons as possible, but focusing on the specific needs of each person. This can only be achieved by selecting information that is or can be made relevant, meaningful, and interesting to the trainee--by providing experiences that will help the trainees see or discover a need for the information, by proper sequencing of presentation of information, and by selection of methods of presentation most appropriate for the particular type of content.

The Role Model

A technique that has proven to be very useful for collecting content information, selecting relevant information, and presenting it in a way that will be meaningful to the trainee is found in the use of the role model (see Figure 4). It focuses on the Peace Corps Volunteer as the center of his own universe of understanding and role relationships, and thus is immediately of interest to the PCV or trainee. It can be used to obtain information from PCVs, HCNs, or PC staff in the field, or from RPCVs and staff, including host nationals, in the training program. (See examples of forms used in Part II, Section A.)

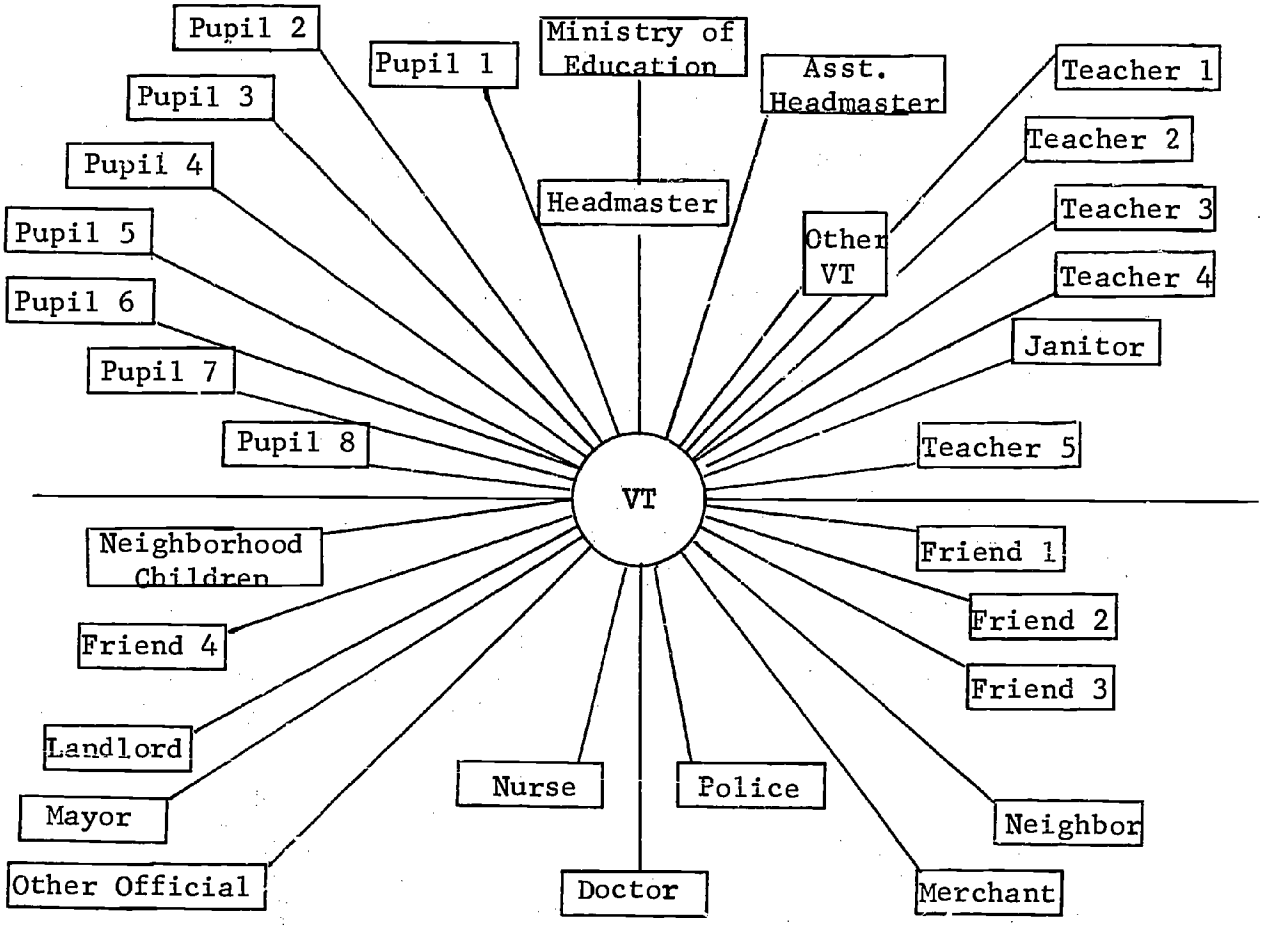

Figure 4. Role Model for a Volunteer Teacher (VT). Relationships above the horizontal line are associated with the job roles, those below the line with the community role. Length of line represents feeling of closeness or distance.

Using the role model as a guide, the PCV or RPCV can sort through his experience to recall and report those relationships and specific incidents that reflect significant aspects of the confrontation of two cultures, or his role either on the job or in the community. A logical extension of these analyses of the relationships between the PCV and other persons is the seeking of understanding of the cultural background each person brings into the relationship with him. To understand the relationship, it may be necessary to understand the cultural and social milieu within which the other person works and lives, the cultural, social, political, economic, and religious forces, and the influence they have on his beliefs, values, attitudes, expectations, goals, ambitions, etc. It may be necessary to understand how he perceives his role in society, his position and status, the power he has, opportunities available to him, how he perceives the PCV, and what he expects of the PCV in relation to all this.

Building on the role model, the only restriction on the amount of information a PCV, HCN, or PC staff member can provide is time available. The PCV can go into detail regarding the relationship between himself and other persons in the role model, the extent to which their respective cultural backgrounds affect their relationship, what he knows about the other person, what he feels about the other person, how the relationship differs from a similar relationship in the American United States, etc. The HCN, once he sees the usefulness of the role model, can shed light on the reactions of HCNs in the model to the PCV, their attitudes toward him, what he does that annoys, offends, embarrasses, outrages, amuses, insults, pleases them and their friends. He can discuss the background of the HCN in the model--his family life, social life, religious life, interests, ambitions, fears, values, expectations of others, etc.

A logical extension then is an analysis of customs, social graces, folklore, superstitions, beliefs, and traditions of the HCNs, a comparison of these with those of the PCV, and an analysis of the problems that are created because of the differences, or lack of understanding or sensitivity on the part of the PCV.

A large amount of data can be collected in this way, limited only by the time available. It then must be processed, edited, consolidated, and developed into exercises or content input for the program. (See Activity 4/6). Over a period of time, enough data could probably be accumulated that the task of collecting data for a given program would be much easier. With the role model used in training, PCVs find it a useful tool for helping them conceptualize and organize their experience. They could, over a period of time, develop role models and extensions of role models that would be very useful in training. Collecting this data could become a standard procedure as a part of follow-up evaluation in the field.

Collecting Data and Coordinating with In-Country Training

If one person is to be primarily responsible for coordinating the experiential training, that person should make the trip in-country to collect additional information. He should be able to explain the training design and rationale to orient anyone who will be working on the training in-country, to allay any anxieties of the field staff, to enlist their support in obtaining the kind of information needed for this kind of a program, and to coordinate the development of an in-country phase of training that will be consistent with the design. He should, of course, be thoroughly briefed on questions regarding language and technical requirements, conditions, special materials, equipment, consideration, etc.

He should collect data from staff, host nationals, and Volunteers who are in the best position to supply this information. Host nationals and Volunteers assigned to the program in-country and the Peace Corps Staff supervisor can provide the best information. Information should be obtained regarding:

1. The Program. A complete program description should be obtained, showing place in the governmental structure, its organization, function, problems within the program, people in the program, objectives, policies, and any other pertinent information.

2. The job and role of the Volunteer in the program or community--job analysis, performance requirements, expectations of HCNs, of Peace Corps staff, role in the community, role models completed, special conditions and considerations (physical conditions and requirements; i.e., rugged living conditions, has to be able to ride horseback, hot desert area, high mountainous area, etc., sex, age, hostile community, assume all single girls are prostitutes, previous PCVs difficult to follow, etc.), and any other information that would help clarify the role, requirements, and preparation necessary.

3. Special language requirements--to what extent is language necessary in the job--what FSI level will be required--what dialect is spoken--is knowledge of a third language required?

4. Special cultural and area studies information--history, geography, economics, education, religion, folklore, architecture, art, music, dances, handicrafts, literature, poetry, proverbs, industry, agriculture, transportation, communications, customs, dress, ethnic groups, etc., anything determined to be important or of interest in the program.

5. Peace Corps restrictions or requirements, policies, procedures, recommendations regarding clothing or other personal goods to bring to the country, availability and cost of housing, restrictions on travel, vacations, etc.

6. Establish provisional terminal objectives for training, specifying conditions under which these activities would be performed, and expected or required standards of performance.

7. Make decisions regarding in-country phase of training, emphasizing importance of continuity from U. S. phase. What should be emphasized or completed in U. S. phase? What should be emphasized in in-country phase? What responsibilities, if any, would the training organization have for the in-country phase? What persons from the U. S. phase should also be involved in the in-country phase? How can trainees be best prepared for in-country phase?

8. Establish procedures for follow-up evaluation. How can data be obtained on performance of PCVs who complete the training program? How can effectiveness of training be best evaluated? What kind of feedback information would be most useful in planning for future programs? What could field staff provide in 104s that would be more useful to the training organization?

A distinction should be made between providing information to the training organization regarding the expected outcomes of training and specifying what should be done in training. This distinction is not always clear. The Peace Corps field staff should not dictate how the training is to be conducted, or the number of hours that should be devoted to a given segment of training; i.e., 400 hours of language training. The field should instead specify minimal performance requirements; i.e., FSI 2 in the language. It is then up to the training organization to determine what kind of training and how many hours are needed to produce an FSI 2, drawing on the experience of previous programs, language consultants, and the language coordinator hired for the program. The advice or opinion of the field should certainly be welcome, of course.

Activity 2/5 - Information from Other Sources

Someone has to determine which site will be used for training, what community will be used for a third culture experience, what transportation, medical, dental and other services will be required and available. Some of this will have been done when the proposal was being prepared, but more specific information has to be obtained now, so that final decisions can be made.

Information should be obtained on local consultant and staff resources, opportunities for technical or cultural experiences, and technical resources (i.e., a College of Agriculture with an experimental farm, or a Community Action Program, Model Cities Program, etc.). Information should be obtained on materials that might be used in the program, how they should be used, their appropriateness, cost, and availability. Someone should investigate alternative brands of equipment that might be used in the program--quality, cost, service, etc. Contacts should be made with prospective staff, to determine their availability, qualifications for the positions, and interest in working in an experiential program.

These are only examples of what must be done. A check list should be developed, to insure that nothing is overlooked, and here again, to avoid misunderstanding, duplication of effort, and failure to follow through the what, who, when, where, how, and why formula should be applied.

Activity 4/6 - Preparation for Staff Training

This is a very busy period. All data collected must be analyzed and consolidated. Decisions regarding use of data must be made, and decisions regarding site, third culture, equipment, materials, and staff. Final arrangements must be made for the site, maintenance, utilities, janitorial work, etc. If any modification or rehabilitation is necessary, the work must be started. Planning should begin for the third culture experience. Arrangements must be made for a site, materials, equipment, supplies, etc., for staff training. Staff training should be designed, with the consultant who will conduct the training. Arrangements must be made for rental of vehicles, if necessary, and other equipment, both office and instructional. Orders for supplies, materials, books, newspapers, or magazines for the library should be ordered if they haven't already. (Some of this might have been arranged while the training coordinator was in-country.) Staff have to be hired, and consulted regarding equipment and materials needs and preferences before these decisions are made.

Systematic organization of efforts becomes even more important during this period, with more persons involved. If something is overlooked, arrangements are not made for equipment, or material is not ordered, the staff may be caught short when training begins.

Choosing a Training Staff

Ideally, training staff for experiential programs should have the following characteristics:

1. A thorough understanding and acceptance of and commitment to the experiential methodology. It is not advisable to hire persons who are traditionally oriented, convinced that traditional methods of education and training are adequate to prepare a Volunteer to live in another culture.

2. Relevant experience in and an understanding of both the American and the host culture. An academic familiarity with the host culture is not sufficient. The staff should have lived in the culture for a sufficient period of time to become intimately familiar with its structure and components, and the main points of differentiation between it and the American culture. This experience should have been recent, not ten years previous to the training program. The second choice would be staff who are equally competent and familiar with cultures other than their own, if there is a lack of available staff who are familiar with the host area.

3. It is generally not advisable to employ as staff in experiential training programs people who tend to assume authoritarian roles. Experiential methodology is not likely to suit those who have a need to assert their own authority.

4. Other qualities, such as confidence, ability to absorb hostility, patience, and perseverance, are also important, and should be looked for. The lack of these qualities very probably would result in an inability to cope with an actively hostile and rebellious group of trainees.

John Bing, of the Center for Research and Education, suggests that there are at least four types of staff members with which certain problems may be expected in an experiential program. (It should be stressed that there are many exceptions to these generalizations.) The first, he says, might be called the technical type, a person primarily concerned with "getting the job done," and who has generally been associated with task-oriented organizations in business, industry, or even the university. He is, to begin with, impatient with experiential techniques because of his fear that the training objectives will not be achieved if he has a lack of close control over the trainees. He does have a lot of information that would be very useful to the trainee, and is often quite impatient when he sees "time being wasted in group discussion about human relations or cross-cultural problems." The technical type is very often not concerned about cross-cultural learning. He assumes these problems will take care of themselves, and puts his emphasis on technical and language areas of the program.

This split has caused real problems in training programs. In one program, for example, in which the cross-cultural coordinator was attempting to conduct experiential cross-cultural training in an otherwise rigidly traditional program, some of his materials were sent back to him by the technical staff with "bullshit" written on the front. These kinds of attitudes and lack of cooperation cannot help but make an already very difficult program impossible. Trainees will not cooperate if staff won't. In an experiential program, the technical staff must be selected not only because of their technical expertise but because of their sensitivity to the other culture and their acceptance of experiential training as a method of helping others achieve this sensitivity.

The second type might be called Dr. Academician. Fresh from university teaching and research, he finds that the experiential approach does not square with the way he has been teaching his classes over the years. He is difficult to convince because of his Ph.D., and his obvious success. He is generally concerned that the trainees have a reading list, lecture series, bibliography, and ethnography by the second day of the program.

The third type is the recently returned PCV. With memories of his own training program, particularly assessment and selection, and more recently of clashes with his Peace Corps Director, and with problems of readjustment to the United States, he is initially suspicious of both his fellow staff and the methodology to be used in the training program. After rejecting his staff role and being rejected by the trainees, his primary concern is to resolve the ambiguities of his position. Volunteers who have been back for at least six months are more likely to have resolved these role problems and to be of greater worth in the program.

A fourth type is Mr. Niceguy, who is very uncomfortable with conflict. If conflict develops, he tries to play it down, or ignore it, and if this is not possible he withdraws from the situation. He avoids confrontation. He loves everybody and wants everybody to love him. He chooses safe topics to talk about, and avoids anything that might be contradictory or emotion-laden. But this staff member cannot make it in an experiential program, which by its very nature arouses strong emotions, produces turmoil and conflict, and where confrontation is the name of the game. He will not support the other staff, for fear of the reaction of the trainees, and when he fails to side with the trainees who try to enlist his support, he is rejected as a nonentity in the program. His impact is minimal, if felt at all, and he suffers the pain of loss of the affection and acceptance which he needs so much.

The development of a staff that is itself a learning community and a smoothly functioning team must begin with staff selection. Staff should whenever possible have relevant overseas experience as well as specific knowledges or skills. The qualification "relevant" is important. Twenty years spent in a given country can and often does merely harden preconceptions of what a westerner can (or should) do in that

culture, and what relationships are possible (or appropriate) between "natives" and westerners.

There are, on the other hand, many men from related fields, county extension agents, C.D. workers, ministers and even missionaries, who have been doing it Peace Corps' way all along, and who have provided the kind of leadership and direction that can bring a program through almost singlehandedly.

The Project Director, or anyone else choosing staff, should know the people he selects very well, and query the field on the attitudes of the people they recommend. Often the field has other considerations for their recommendations; e.g., ministry pressure or personal friendships. Field staff, with no relevant training experience, sometimes do not understand what characteristics and attitudes are most important.

The Training Psychologist or Assessment Officer is a key person in an experiential program. It is very important, therefore, that a psychologist with an orientation toward this approach be selected. A psychologist oriented toward secretive, clinical evaluations of the trainee or one who does not understand or believe in group work but is oriented toward individual counseling or therapy may be more of a hindrance than a help in an experiential program. By background and training he is probably best equipped to help the staff and trainees work through the conflict, anxiety, and hostility, but he has to be prepared to do this in group and community meetings. It cannot be done in individual counseling sessions alone. If the psychologist opposes or does not believe in the experiential approach, he can make it very difficult for the other staff to gain the trainees' acceptance.

One last comment. As new as experiential training is, it probably would not be possible to find a staff all of whom were familiar with experiential training. What is essential, however, is that the approach be explained thoroughly and a commitment obtained from the prospective staff member to being open to learning how to train experientially. If he cannot make this commitment, he should not be hired for the program. He more than likely will be a thorn in the side of the other staff throughout the program, and a disruptive influence in training, regardless of his qualifications and experience. This is not in violation of the philosophy of experiential training, as some persons might claim. The success of training depends on the commitment and cooperation of the staff. It is essential that they be together on the approach. The staff member is not being asked to change his life style. He is only being asked to use this approach to training through this one program. Having given it a fair trial, he is free to make his own determination regarding what he wants to do with it in the future. This attitude must be shared by <u>every member</u> of the training staff. Serious problems have arisen because PCVs or host nationals working in-country or language instructors having a brief role in split-hairing, have not understood or shared a commitment to the training design.

Deciding Upon a Third Culture Experience

We are defining as third culture any culture different from the American middle class (which is the original culture of most Peace Corps Volunteers) and from the culture of the country the trainees will enter as a Volunteer. Indian Reservations, motorcycle gangs, French Canada or ghetto areas are examples. Most training sites will have, then, several communities to which they have or may arrange access and where useful experiences could be provided.

Deciding upon and planning a third culture is a complex and difficult process, but there are guidelines that can aid in the decisions that must be made.

1. The third culture experience should be meaningful--designed in accordance with specific objectives and the overall training design. A plan should be made for maximizing and conceptualizing the learning. Simply arranging an "experience" is haphazard and wasteful, and probably not justifiable in the short training time available. The kind of community chosen, and the kind of experience planned should reflect the learning desired, whether in performing the technical skill in a new culture, learning how to analyze and interpret community organizations, "learning how to learn" from intercultural interaction, a combination of all three, or of other goals. Read Section D in Part II for several possible variations in design and goals. Often choosing one or another is a combination of the ideal and the possible, but we will stress again that the objective and the experience be consistent, and that both be consistent with the general design.

2. The choice of the community and the extent of involvement should reflect the possible learning to be gained. Similarities and relevance of the host country should be considered. A community where the host language is spoken, or that offers a project that approximates the actual job the trainees will be doing in country, or uses an academic or technical system like that the Volunteers will be working with, would be obvious choices. Examples would be placing African-bound TEFLers in French-Canadian schools, or engineers and lab techs bound for North Africa in the European oriented laboratories and offices of the Caribbean, or assigning social workers bound for Latin America to the neighborhood organizations of Puerto Rico.

When these more obvious similarities are not available, staff should consider those cultural variations that correspond to particular program needs. If rigidity and conformity are important factors in the host country, then these could be looked for; similarly qualities such as a slower pace of life, a strong family system, a traditional role for women, rigidity and conformity, or a strong mystic tradition might be looked for in the communities considered.

3. The feelings, attitudes and expectations of the host community must be considered. The experience should be planned, the trainees oriented, and the objectives set in much the same way that the Volunteers will be expected to deal with communities in-country. For this reason, for example, any long experience should include trainee involvement in projects that will be seen both by trainees and community as of benefit. Projects should be undertaken, however, only if (a) they can be completed within the stay in the community (both trainees and community will suffer if projects are begun that cannot be completed), and (b) the project does not obscure the original reason for entering the community (as to learn from the experience and from one's reactions).

Examples of possible projects might be such simple tasks as painting school rooms, assisting in health surveys, teaching in summer workshops, assisting in kindergartens and play yards, etc. Trainees may assume observer's roles as accompanying social workers, extension agents, etc. on their rounds, but only if this is seen as having a benefit by the people and agencies involved.

4. Logistical requirements must be satisfied. It is often inconvenient, difficult and expensive to move trainees long distances for long periods of time. Language, when it is not spoken in the host community, must often be arranged for on a regular basis. The experience must be timed so that it does not interfere with other planned sequences or portions of the program. Housing must be arranged or planned for in a way that will not cause problems for the host community.

5. Housing. As accommodations may effect site choice we will discuss possibilities here. Housing can be arranged in advance by training staff or by the trainees themselves at the beginning of the "live-in." Staff may find it more convenient to arrange housing with community contacts. Often, however, local people will insist on placing trainees only with the wealthier and more middle-class families. Trainees can often obtain more interesting accommodations on their own, and find the experience a part of learning. Allowances should, of course, be provided to repay host families (perhaps in the form of gifts) or for rent.

Jim Downs, writing of the extensive Hawaiian experience speaks for most trainers in describing housing possibilities.

I suggest for consideration two live-in styles:

a. Nuclear housing live-ins: In this style several (not more than five) trainees are housed in a community in a separate house [or in rooming houses] . Their responsibilities would be to make entree into the community, learn its culture and style and draw on it for help and support. This disbursion of living would not necessarily mean disbursion of training. Because most communities are working communities it would be realistic and reasonable for the trainees to come to a training site daily for language, tech studies, etc.

b. Family live-in. This style would, of necessity be a shorter period in which individual trainees would live in the homes of community members. This is an extremely complex situation and one I do not personally favor. The home and family is the core of any cultural system and one in which a relatively inexperienced person would find real difficulty in gaining useful insights because of his concern with establishing some kind of modis vivendi with the family. In addition the strains of bearing the weight of a stranger in the family structure may force an entirely artificial situation to develop in the host family. Moreover the degree of achievement would be most difficult to assess because the primary source of information would be the family which in all probability would not like to be put in the position of informer on the guest. In addition the the family might well prove to be a wall between the trainee and the community. It is very easy in this situation to become a pet rather than a person.

6. Personnel and institutional relationships should help determine the choices available. The training institution must be able to establish relationships with the leaders of the community, the directors of the projects involved, religious organizations, etc. that will enable full and open communication. When possible, these people should be involved in the learning process, both in helping the trainees assess their experience and in assessing trainee performance and behavior. Establishing this kind of trust will take time and effort and often only develops over the experience of several programs as both training and community people learn what the other expects, and can provide.

More detailed description will be found in Activity 9/10, Third Culture Training, and in Section D, Part II.

Activity 6/7 - Staff Training and Training Design

Staff training and training design are included as one activity on the chart, because they are overlapping in actuality. Staff training should gradually evolve into planning and designing the program, with the design phase being a continuation of staff training in which the staff are learning to work together in a way that will be necessary throughout the training program.

Staff Training

It is assumed that the staff, if not experienced in Experiential Training, are committed to learning how to conduct an experiential program. In a short staff training program, it should not be necessary to use valuable time to overcome staff resistance and hostility toward experiential training (as often found, particularly among RPCVs who want to do their own thing, or experienced, competent, but traditionally oriented trainers). If they cannot commit themselves to learning the experiential approach, they should not be in the program. Too much is at stake.

Hopefully, the staff will become thoroughly familiar with and committed to the experiential methodology as a result of staff training. A sense of commitment cannot be forced on either staff or trainees, of course. If staff training fails to develop a sense of commitment to experiential training, this lack of commitment and attitude of suspicion will immediately be transferred to the trainees. By the same token, the staff's sense of excitement and belief in the learning methodology will also very quickly be transferred to the trainees.

It is best that the staff training be conducted by someone who is not a member of the training staff. It is difficult if not impossible for a member of the staff to play the role of both participant and trainer. His relationship to the rest of the staff is not clear. He is quite likely to be set apart from the rest of the staff and remain so throughout the training program. One of the objectives is to develop an integrated, close-knit, effective staff group. This is difficult if any staff member is set apart from the beginning as the staff trainer. The staff will be closer and will work together more effectively if they go through the experience together as participants.

The contractor's (or in-house) staff can conduct staff training if they are experienced with the experiential methodology. If they are not, it is suggested that an outside consultant who is familiar with the methodology be brought in to conduct staff training. The model of staff training that we suggest posits a relationship between the training staff and their trainers which is analogous to the relationship between the trainees and the training staff. If this model functions correctly, then many of the problems that will come up during the

training program can be anticipated in the staff training program. Staff who experience these problems themselves will understand them better when they appear among their trainees.

The same methodology that is to be used in the training program should be used in the staff training program. It is important that this methodology be applied in almost exactly the same way that it is intended to be used in the training program as a whole. In this way, the trainers become familiar with the advantages and the drawbacks of the methodology, with potential problems, and with potential trainee feelings, reactions, and questions concerning the methodology. In short, the staff is given an opportunity to look at the methodology from the inside.

There are bound to be questions by staff concerning the efficacy of the methodology. This is quite natural and to be expected. For the program to have any chance of being successful, however, the staff must agree to put their faith in the methodology for the duration of the program. As in all experiments, a certain amount of faith on the part of the experimenters is an absolute prerequisite for any chance of success. It would be a tragedy if an experimental methodology were to go down in defeat because the staff had too little faith in it to give it a fair chance.

Staff conflict and lack of coordination

All who have had experience in Peace Corps training are agreed that complete staff understanding and participation is necessary, and a prerequisite to any successful program. Staff acceptance of the training methodology is, as we have stated, essential for any experiential approach and even for the traditional approach, as a disgruntled RPCV who feels the staff are wasting his and the trainees' time can tear down the structure of the most structured program.

There are endless examples of programs, traditional and experiential, that ran aground on the failure of one or two members to give their full participation and commitment to the technique being tried. In the worst cases this disagreement was confided directly to the trainees, resulting in programs that literally split down the middle. More often the trainees merely sensed division in the ranks (they have learned over the years to read authority, and to look for advantage in its divisions. They are also confused and alarmed at signs of doubts among the staff.)

Often failure to agree on a methodology results in a training program fragmented into two or even three conflicting approaches. The technical staff may feel, for example, that the unstructured approach, or any of the experiential methodologies, could be useful in the cross-cultural segment, but that they have too much information and skills to teach, and cannot afford to lose any time. They may want to set up

the experience honestly benefit the trainees and the community they work in, will need to organize it well in advance. The language staff may share these feelings, and insist that their large and often unwieldy portion of the program be left intact, and under their separate control. Both of these positions can have validity and allowances may have to be made for them. It is necessary, however, that agreement be reached by all on what the program priorities are, what guidelines the staff can universally accept, and what relationship these have to the actual needs of the Volunteer overseas. It is vital that there is a clear understanding with the trainees as to what areas are to be structured and how, and once this has been made clear, changes must involve the consent of the entire training community.

Trainers with experience on the firing line have stressed the importance of defining to the trainees exactly what their areas of authority are and the importance of being open and fully honest with them. This is equally true in dealing with fellow staff members. The pitfalls for a program that fails in developing this open and cooperative atmosphere are many, destructive, and time-consuming. (Endless wrangles over one segment cutting into another's hours, about field trips interrupting language labs, about who has to take the hour after lunch when the trainees are half asleep, between two segments that assign time-consuming projects the same week, etc.) The permutations are many, and all can occur in a program that cannot achieve a cooperative atmosphere.

Returned Peace Corps Volunteers (RPCVs)

RPCVs are another unknown quantity. A too-recently returned Volunteer has enormous personal readjustment problems of his own, and watching him go through the entire re-entry crisis in full view of the trainees is a harrowing and damaging experience. Whenever possible, RPCVs should be chosen who have been home for at least six months, preferably in an academic environment. An RPCV sometimes comes into a program saying, "Look, I've been there; I know what it's like; I know what the trainees need; I've after all been through training and know what it's all about. Just leave me alone and let me do things my way." With such an attitude, he cannot fit into the program. Problems develop between him and other staff, and sometimes between him and the trainees.

The RPCV should also be able to attend all staff training sessions. This is often impossible. The most successful RPCV in the needed program skill is too often still in-country or is tied up at school until too late, or is getting married, etc., and can only come in a week after the program begins or even mid-way through. The training staff should look long and hard at these RPCVs, and either choose a less qualified Volunteer or make arrangements to (1) have the

latecomer trained on the site before he begins to participate, or (2) treat him like any other visiting expert, with specific guidelines, discussion of his role with the trainees, and familiarization with the methods of training being used. This latter approach will be required for other necessary people, ministry officials, for example, from the host country, or academic sources who have information and disciplines that the training program must have. The program and its restrictions can be explained to these people, and theirs in turn can be explained to the trainees.

There are many other possible problem areas with RPCVs. Some of these, surprisingly enough, will result in conflict between the RPCV and the trainee--not the least of which is the surprising "generation gap" between them. Another tension has been described by Nathaniel Bowditch, a Peace Corps Fellow, who pointed out that the RPCV often feels protective about "his" country of service, "his" village, "his" projects, and "his" students, and is nervous about what seems at times a heavy-handed and exploitive successor. As Bowditch has phrased it, the trainee's usual response is to say, "Look, buddy, I know it was beautiful and real and that it was your Thailand. But now it's my turn, so don't tell me what to do, what not to do, and how not to spoil your Thailand. It was you and your thing yesterday; today it's me and my thing."

On the other hand, RPCVs and other taining staff will often try to behave like overly protective and overly concerned parents. They want to make it easier for the trainee than it was for them, give him all the answers they had to learn, and tell him how to avoid the hurt they had. This accounts for much of the compulsive spoon-feeding, the cramming of information and facts into the trainee's head, and war stories. The staff, particularly the RPCVs, feel they know what the trainee needs to know, and ask him to listen, to profit from their mistakes rather than make his own--"do it like this, never like that." There is a real love and sense of responsibility in this, and the RPCVs and the rest of the staff do honestly care. It is, however, as dangerous and as unfair as the same well-meaning mistakes by sheltering parents. The trainees would rather do it themselves.

Part of all these problems is that for everyone the training program will be an emotionally charged experience, even for the staff, particularly perhaps for the RPCVs and the HCNs because they are the closest and the most recently and intensely involved with the two cultures (Volunteer and host country). Issues and attitudes and depths of feeling that have never interfered with or worked into an academic program are going to be raised and have to be dealt with--an amazing amount of energy, dedication, and good will can be dissipated in these emotional blowups, and effective working relationships damaged forever. These problems can be handled--but must be prepared for, by frank discussion and exploration of all objectives and aims of the programs early and often, and by maintenance of open communication among staff at every stage.

Host Country Nationals

Rhinesmith's plan for "Integrating a Multinational Staff" (see Chapter Three) is useful for uninational programs as well, encompassing as it does the principles of team building, participation, and discussion we have mentioned, but serves specifically to achieve another goal, the effective integration of the host country staff. This rich resource has too often been neglected, or at best assigned to minor non-responsible tasks.

A part of this problem is the natural and often culturally-based reluctance of a host country staff to speak openly and frankly, even if critically, for the junior members to contradict or even raise issues with senior or higher status members of the staff. There is also a natural and almost inevitable defensiveness if discussing their own country. (Thailand is all very beautiful; the people are poor, but very happy; everyone loves the Volunteers; everyone speaks English; dating is possible just like here.)

Once the host nationals see that the Americans on the staff and the trainees are sincerely interested and are not critical, some of this defensiveness disappears and more realistic discussions follow.* HCNs often find themselves strongly motivated to help the trainees of whom, given a chance, they usually grow very fond and committed to, and will often enter into the frankest of discussions to provide information about aspects of their society they see as necessary for the Volunteer.

An awareness to their sensitivities is necessary--as often the most well-meaning trainee, visiting expert, or RPCV can wound and anger the host country staff. There are at least several sides to all the incidents reported, as, for example, in RPCV "war stories." If the HCN staff can see that their explanations are valued and wanted and that the trainees and staff are searching for just these explanations, then they will be more likely to share this information in the program. Often, for example, books critical or negative toward a society or a portion of it are all that is available to the program. These should be discussed with the HCN, the value of the material compared to the problems it will give them, and a clear system of reply and explication to the offensive passages offered them. Above all, the atmosphere must

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*Americans abroad have suffered this same problem of defensiveness about American race problems, violence, etc., and find themselves glossing over the more unpleasant facts to critical friends abroad until, for example, a dark-skinned friend asks advice about attending a southern college. Suddenly it matters a great deal that one level, and one does so, knowing that this question is honest, uncritical and vital. HCNs will usually react in the same way.

be supportive. HCNs should be encouraged to discuss what they found difficult to understand, or offensive, in American culture. They should be encouraged to dwell on the advantage of their own.

It is a mistake to hire HCNs just to work as language teachers, as so often is done. They offer a rich source of information impossible to obtain from any other source. They should be included in the design of every exercise, to help sharpen the contrast between the American culture and the host culture, or to identify important similarities. They can provide "the other side" that is too often missing, to give both the other staff and the trainees deeper insight into the feelings, reactions, and possible needs of the HCN in the situation being discussed.

Contrary to the doubts expressed by some American staff, many HCNs are receptive to learning the experiential approach. In a program this last summer, Afghan staff members who held key positions in training (Cross-cultural Coordinator and Technical Coordinators of two different tracks) were not only using the experiential approach as well as American staff in other programs, but were able to articulate the philosophy and rationale as well as any American staff we have encountered. In such a program, where the host nationals are able to reveal feelings they would ordinarily keep hidden, and provide direct meaningful feedback to trainees regarding the reactions a host national would have (is having) to them, the opportunity for learning is greater than in any other program.

It should be made very clear when the HCNs are hired (just as it should with any staff), however, just what will be expected of them, what their responsibilities will be. Host nationals have threatened to go on strike, and in some cases have, when they felt they were being required to do more in the program than they were hired to do. Staff should not be hired just to teach language. It should rather be made very clear that they are expected to work in every aspect of training, assisting with cross-cultural training in particular, and technical training wherever possible. When this is made clear from the beginning, there usually is no problem. Of course, unreasonable expectations in terms of time should not be made of them or anyone else.

The Transition from Traditional to Experiential

It is not easy to make the adjustment from the more traditional approaches to the experiential learning laboratory. If a person is able to understand and accept the approach conceptually and intellectually, it still will be difficult to respond appropriately, emotionally and behaviorally. The tendency will be to revert to the more familiar and comfortable trainer role when the going gets rough, as it will, because trainees will usually resist any new approach at first, particularly one that places a great deal of the responsibility on them for their learning and behavior.

It may appear to the staff that the trainees will never learn, accept the approach, or begin behaving responsibly. As a result, the tendency may be for the staff to revert to a more traditional structure, establish tighter control, and assume full responsibility themselves. This, of course, would be disastrous. If they were able to make the change, relatively little would be learned compared to what might have been learned in the laboratory.

It is essential, therefore, that the staff develop the understanding, skill, and confidence during staff training to cope with problems in training and resist reverting to the traditional role. The staff member has to learn that the experience and learning of the trainee is the objective of training, and that at times the going may be rough. The objective is not to have a smooth, quiet, efficient, orderly program with no problems--this is often an indication that little learning is taking place (a proposition that traditional trainers find very difficult to accept).

Objectives of Staff Training

The purpose of Staff Training is to help each staff member achieve:

1. A thorough understanding of experiential training philosophy and methodology (achieved through experienced learning).

2. An understanding of the objectives of Peace Corps training.

3. An understanding of the role of the trainees and role of the staff in achieving these objectives.

4. Familiarity with the various learning strategies available for use in the training program.

5. A sound rationale for selecting learning strategies to achieve given objectives.

6. Skill in planning and designing interrelated learning experiences following the experiential model, combined into a sequentially designed total training program with one experience building on another and all components perceived as important and interrelated.

7. Skill in helping the trainees learn how to learn from experience by following the experiential model.

8. Skill and confidence in conducting the training exercises.

9. Skill in handling (constructively) trainee confrontation and hostility, conflict, anxiety and frustration, and other problems in the program as learning experiences.

10. Skill in helping trainees learn how to work together in effective, problem-solving groups.

11. Skill in developing the training community into a learning community, with active trainee involvement and participation, assuming the responsibility for their own learning, taking advantage of all available resources, in a supportive climate.

12. Skill in developing open communications, among staff, among trainees, and between staff and trainees, based on trust, common objectives, and genuine concern for the learning development, and growth of each person in the program.

13. Skill in helping each trainee assess and evaluate his own progress and performance in the program, identify his own needs and objectives (particularly as they relate to specified criterion performance in relation to interim and terminal training objectives), and make action plans to achieve these objectives. Skill in supporting the trainee as he carries out his plans.

14. Skill in team building, working effectively with other staff members in planning, designing, conducting and evaluating an experiential training program, and in working together to solve problems that develop in training.

These, of course, are general objectives, actually objective areas within which specific objectives should be developed and defined by the staff and staff trainer during staff training.

Insofar as possible, these general objectives should be broken down into specific behavioral objectives (see Mager, 1962). The understanding, awareness, or skill should be demonstrated in behavior that is observable. Minimal standards of performance should be agreed upon for each area, and methods should be developed for determining whether these minimal standards are achieved. This should all be done by staff and staff trainer working together. The emphasis should be on self assessment, and working together as a staff member to share evaluations of the program and staff performance, nondefensive and constructive utilization of feedback for improvement of performance, identification and solving of problems, continuous clarification of objectives and roles, and constructive resolution of conflict.

This does not mean that the staff member should aim only at achieving the minimal levels of performance considered necessary to function effectively in a training program. This should be only the beginning and should provide a sound basis for continual learning and experimentation. His objective should be his own continuous growth and development as a trainer and continuous improvement of training.

Assumptions Made by Staff

It is important that each staff member examine the assumptions he makes about training and learning. The assumptions he makes will determine the extent to which he can accept the objectives of the program. Many staff members are certain that behavioral change cannot be achieved in a three-month program--thatthe most one can do is give the trainees as much information as possible and hope they will be able to apply it. It is unlikely that these staff members will achieve behavioral change in their trainees.

The staff member's assumptions will also determine the training/learning strategies he will select and will affect his skill in using them. If he assumes that the trainee is basically lazy and will not assume the responsibility for his learning, or that the trainee needs all of the information and wisdom the staff member can give him before he can understand or benefit from experience, it is quite likely that the staff member's expectations will be met.

The staff members should become thoroughly familiar with the assumptions underlying experiential training (see Chapter One) and should learn how to make these assumptions operational in their own planned and spontaneous interactions with trainees.

Potential Problems Anticipated in Staff Training

Experience in many training programs has identified problems that frequently arise. These can be anticipated and prevented or at least tempered through effective staff training. Some of these problems have been described by Mike Tucker and Richard Rocchio in their staff training at the Puerto Rico Training Center as follows:

1. Components at War. This problem can be overcome almost automatically if each participant becomes thoroughly versed in the experiential training methodology, which tends to integrate the various components. Group training experiences in inter-component communication can also aid in overcoming this problem by providing the opportunity to anticipate this occurrence and consequences of conflict and working out mechanisms for dealing with difficulties as they arise.

2. Personal Antagonisms. If these exist, as they usually do to some extent, they can be identified and dealt with intelligently and objectively in an atmosphere of trust and collaboration. Such an atmosphere is much more easily established during a staff training program than within the priorities and pressures of the training program itself. Interpersonal skills and commitment to a problem-solving approach to conflict resolution can be developed during staff training, to prepare for later conflicts that are quite likely to develop under the pressure of the program.

3. Inadequate Integration of Staff. In Peace Corps training programs, it is essential that the training staff be integrated into an effective working team. Where multi-cultural staffs are involved, staff training can provide opportunities for each participant to become aware of himself as a product of his own culture and to appreciate and work effectively with those from other cultural backgrounds.

4. Inadequate Understanding of the Training Techniques to be Used. A training staff must participate in many of the same exercises that their trainees will experience if they are to fully understand the learning that takes place in experiential education. Staff training can provide the only opportunity for this experience, which is also important for improving educational skills through experience and practice.

5. Insufficient Commitment on the Part of the Training Staff to the Training Philosophy and Plan. An important part of staff training is the involvement of the entire staff in the formulation of the training philosophy, the establishment of learning objectives, and the mechanics of program implementation. Such involvement results in a very effective program, one which all members of the staff are committed to because their resources have been fully utilized.

6. Lack of Systematic Evaluation and Feedback during the Training Program. In most cases training programs do not make adequate provision for on-going evaluation and feedback to the responsible parties. Discussing and formulating a specific plan for the establishment of behavioral objectives, techniques for the measurement of this achievement, and methods of feeding this information back into the program during staff training will result in effective programs which are measurable and repeatable.

Development of Staff Attitude

As a part of the team building during staff training, the staff should come to realize that only in an atmosphere where the staff practice the kind of approach to training that they hope to institute in the training program itself can they hope to be successful in the approach. This suggests that staff members not retreat into their own offices and communicate with each other only at staff meetings, but rather that staff themselves practice the open and intense kind of communication that they expect the trainees to practice in the training program.

In any training program there is bound to be some uncertainty on the part of the staff and some conflict among staff. In this kind of training program (probably in any kind of program) this uncertainty and conflict cannot help but be communicated to the trainees. But only by modeling an open, accepting, problem-solving relationship with one another can staff hope to convince the trainees that they should adopt this kind of behavior.

The Staff Trainer

The person or persons conducting staff training should be completely conversant with and experienced in the experiential approach, ideally with considerable experience on the firing line with trainees. He should also have read at least Part I and Part II of these Guidelines. He should be prepared to make all presentations and should have handouts and all forms ready for use. This is not the kind of experiential training which uses T-Groups, in which the trainer makes no preparation beforehand but works only with his small group and makes trainer interventions as he deems necessary. Some T-Groups might be used as a part of staff training, if the organization wants the staff to have this experience. The staff training should be similar to the training the staff will be doing, however, which will not be conducting T-Groups.

The staff trainer should be available throughout the staff training and training design phase, to assist the staff in planning an integrated program, adapting the training exercises given in Part II of these Guidelines to the needs of their program, and developing new exercises wherever appropriate. He should encourage innovation, the design of new exercises and experiences, but should help the staff make certain these are consistent with the experiential methodology and designed to maximize learning.

Staff Training Designs

See Part II, Section A for more detailed objectives of staff training, more specific instructions for staff training, exercises, and materials.

Design of the Training Program

Although the methodology used in staff training should be the same as that used in the general training program, the objectives of staff training are quite different. The objectives of the general training program are all directly related to helping the trainee become an effective Volunteer; the objectives of staff training are both to create staff effectiveness and to design the training program, defining and deciding on many of the concepts, time sequences, materials, and training strategies necessary to achieve the objectives of the training program.

During the design of the training program, however, the staff should continue to use the experiential model in evaluating their experience of working together and its relation to the general training program. They should also evaluate the results of their efforts, the suitability of the plans, materials, methods, and objectives developed, against criteria that they develop.

Harrison and Hopkins (p. 449) have discussed the major elements that they feel were present in preparing for their most successful training experiences.

"First was the degree and intensity of planning that occurred before the trainees arrived. The kind of design we advocate here cannot be conducted by an unprepared staff or by a staff that has not confronted, grappled with, and in some measure dealt beforehand with most of the issues such training raises. When using traditional classroom models, one can assume that the other educators are using roughly similar designs. Much more communication among the training staff is needed to develop commitment to a new model, to test whether proposed training designs do in fact exemplify the model, and to resolve inconsistencies among different parts of the program.

"It is not necessary to build a seamless united front in the planning phase; but in a program designed to shift the orientation of the trainees away from a dependence on authority to reliance on their own abilities to diagnose, gather data, and develop independent solutions, it is important that all the learning activities work toward this meta-goal. While there is room for the application of a number of personal teaching styles among staff members in such a program, it is important that there be basic consensus on the importance of giving trainees as much responsibility as they can manage, on the desirability of trainee activity-initiation as opposed to passivity-receptivity in all learning settings, and on the responsibility of staff members continually to help trainees build connections and bridges between their training experiences and the situations for which they are preparing in the field.

"It is easy to provide trainees with experiences and problems to solve. It is more difficult to think through the learning and adaptation processes that must take place in these experiences, to help trainees devise ways of collecting data on them, and to aid trainees in conceptualizing the processes so that they may be applied in overseas situations which on the surface may seem to be radically different from the projects assigned during training. This form of elaboration requires the trainee to take account of the training experience, to dig into it rather than float on its surface, to formulate hypotheses and questions. Without such elaboration, experiences are not converted into learning. Trainees should receive assistance in conceptualizing and generalizing their experience. It is impossible to reproduce or simulate or even to know precisely what conditions will be faced by trainees in an overseas situation. Crude simulations may be the best available. The processes of diagnosing and taking action on a problem are similar in the training and application situations, but the content of the problems is different. Unless the trainee has help in abstracting the process from the particular events he experiences, he will face difficulty in translating what he has learned into usable form.

"He will not receive this help from staff members who have not been deeply involved in planning the program and who do not manifest the commitment that can result only from involvement. Involvement of this depth and intensity cannot be developed in a traditional administrative situation. The teacher must write his own job description, through interaction with his colleagues. The planning phase must constitute a training phase for the staff.

"It is important, too, that much of the planning bear on process issues--that is, the interpersonal and behavioral patterns that can be expected to develop in the course of training. There is a very real sense in which the planning phase can be a kind of mockup of the training program that is to come, with the staff members experiencing similar conflicts and anxieties which they must work through before they are ready for the innumerable interpersonal transactions that will make up the actual training program. In planning for this program much of the focus of the work of the consultant was on staff process issues and their relevance to training. By the time the participants arrived, staff members could empathize with the confusion, hostility, and anxiety which this program would create for the trainees simply because the staff had experienced and examined similar feelings as they sought to relinquish the security of traditional classroom models and plan a venture into the ambiguous and unstable world of experience-based training.

"Since small-group activities were a critical design characteristic in this model, the staff needed well-developed skills in managing group discussions. The need for skill was especially acute where trainees were being asked to reflect on their own performance and experiences in the more stressful parts of the program. Trainees understandably resisted connecting their behavior in the training situation with how they were likely to function in the overseas situation. When trainees sought to withdraw from the ambiguity and stress of being responsible for their own learning they had to be confronted with this avoidance pattern. All of these problems in learning require sensitivity, skill, and compassion on the part of the staff. The consultant spent considerable time with the staff working on these skills of discussion leadership. This involved both theory and practice during the planning phase and observation and consultation with individual staff members after the program was under way.

"The teacher in an experience-based program is involved with people, not books; with real situations, not abstractions. He must collaborate closely with his colleagues. In his work with students, he will do little presenting and much listening. Instead of organizing content material, he will seek patterns, principles, and generalizations in the reactions of trainees. Subject matter competence is useful of course, but it will not get the job done without true competence in the facilitation of learning through focus on process. The traditional systems in which most of us were formed do not value the subtle and sophisticated teaching skills described here.

"For the overseas agencies, such as the Peace Corps and the Agency for International Development, a ready source of potential educators exists in those returning from the field. The Peace Corps program discussed here was conducted largely by former Volunteers, few of whom had previous teaching experience. As our strictures about staff planning and preparation imply, though, it cannot be assumed that persons with practical experience are necessarily qualified to teach and communicate it. This is a particularly unjustified assumption when the proposed training is highly inductive. The practical man has at his disposal a fund of war stories which purport to illustrate how to handle various concrete and specific situations abroad. But concrete and often-undigested experiences such as these are of limited value. The practical man, if he is to become an effective trainer, must learn to conceptualize the cross-cultural learning experience in terms applicable to experience-based learning. For example, if a practical community developer can come to see working with trainees as another kind of community development, then he is well on his way to translating his cross-cultural experience into training design. He will have begun to understand the learning process in which he participated overseas and to consider how such experiences might be simulated for trainees in process, if not in content.

"Many cross-cultural workers, however, are so practical and concrete in their thinking that they learn only those aspects of a culture which they directly encounter. They find it difficult to generalize beyond their own experiences. They may have learned, but they have not learned how they learned.

"Then there are those who have taken part in cross-cultural experiences, who have learned how to learn, and who can, with further training, build experiences which will transmit what they know to others. To do this requires a clear understanding of such principles of learning as those described in this paper. The conceptual framework for experience-based training is not implicit in our educational background. We operate comfortably within a traditional learning system as either pupils or teachers or both, but this does not mean that we understand the conditions which facilitate learning and the transfer of learning to an application situation.

"When, therefore, an individual is asked to participate in the design and conduct of training radically different in form from traditional models, he needs a basic education himself in the teaching and learning process. He needs supervised and assisted experience in designing training, conducting it, and evaluating the results. He needs to work with others who are also struggling with the tasks of putting together and operating experience-based training designs."

Role of Lectures and Outside Experts

Complaints about boring and irrelevant lectures--particularly about those given by visiting experts who have only the vaguest idea of what is going on in training, who cannot relate their material to the trainees' needs, and who therefore speak of "colonialism" or "Islam" in terms that trainees say are so broad as to be useless--are still widespread.

"The most effective presentations* of information last summer were made in programs where area studies, as a formal component, were not a major part of training. In such programs trainees got their information through cross-cultural case studies and role-playing, through community involvement, through informal conversations with host nationals and RPCVs, through slide shows and the like, through technical studies and specially developed language materials. As the trainees accumulated information, the staff might prepare a lecture specifically designed to pull it together and to fill in gaps--a lecture tailored to what they needed to know and what they had already learned. This approach served the needs of both in-country and stateside projects."

A good description of an effective way to use a visiting expert is found in Batten's Training for Community Development.** We quote his entire description because it is well conceived, and as a further introduction to Batten's handling of training.

"There is one very important field over which neither the staff nor the members of the Course have complete control. Each year we need to invite some specialists to lecture to the group to whom we attach a great deal of importance. . . . All this takes up a great deal of time, and we very much want to ensure that this will be well spent.

"We have found that this is by no means easy, for, although we do not invite anyone to talk unless we are convinced that he has something really relevant and useful to say, we have often found either that he does not say it or, more often, says it in such a way that our group members do not grasp its full relevance and interest to themselves. And, after all, is this so very surprising? The speaker will have had no previous contact with them or they with him, and since his background and their backgrounds are so very different, it will obviously be very hard for him to know just what aspects of his special knowledge he should talk about, and harder still for him to know how to express it in the most relevant and meaningful way. Thus, however useful his knowledge may be, unless something is done to help him, much of the potential

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*Quoted from The Making of a Volunteer (p. 71), by Deborah Jones, an evaluation of Peace Corps training through the summer of 1968.

**Page 121.

value of his talk may be lost. That this was actually happening was very forcibly brought home to us in discussion with the Course members. In their opinion some potentially useful talks had been largely a waste of time.

"It was to deal with this problem that we gradually worked out a procedure which we now consistently follow in all the arrangements we make for visiting lecturers and for speakers at the places we visit. The first need, we find, is to get quite clear in our own minds just what, in each instance, we want the outside person for, and then in relation to each of these quite specific wants to look for the person or organization most likely to be able to provide whatever is needed to satisfy it.

"The second need when making the initial approach, is to explain our purpose, and what we want from him, clearly and fully to the person concerned; brief him about the Course in general, the composition of the group, and the background interest of its members; and discuss with him the desirability of allowing plenty of time during or after his talk for the members of the group to ask questions. Always, if possible, this is done by visiting the speaker beforehand; but if this is not possible, then we write at some length, enclosing also a Course prospectus, a list of the Course members, their jobs, and countries of origin, and sometimes also an annual report on the work of a previous Course.

"The third need is to brief the members of the group about the speaker--his background, his special aptitude and knowledge, why we have invited him, and the relevance we hope his talk will have in relation to the work already done, or still to be done, on the Course.

"Most speakers welcome our attempt to 'put them in the picture' before they give their talk. They are glad to meet the staff, get interested in the Course, look forward to meeting the Course members, and learn enough about their interests to be able to prepare their talks in a relevant way.

"I have already mentioned that the trainers are present at every talk. We find that by being present we can often help the speaker or the group. During a talk, and more especially if it is given at the beginning of the Course, the lecturer may sometimes assume that members know much more about a subject than they actually do; or at a talk given at a late stage that they are totally ignorant of something they already know quite well. When this happens we can often break in with a word or two to put such misconceptions right. We can also help when questions are being asked: sometimes by helping the speaker to grasp the point of a question not clearly put, but which we can understand because we know what prompted it; sometimes to clarify an answer that some member of the group still does not clearly understand; and sometimes to ask questions to draw the speaker out on points that might otherwise be missed. In all this, while keeping generally in the

background and speaking only when there is a real need, we are able to ease communication between the speaker and the group.

"Nor is our function ended even at this stage, for the members will only get the full meaning and relevance of a talk as points made by a speaker are clearly related to members' own problems at later meetings of the Course. Thus a good talk will subsequently be referred to several times and in several different contexts. It is this that finally integrates a talk into the Course and gives it its full training value, and unless the staff have heard it themselves they cannot help to integrate it."

General Considerations

There are several factors which are particularly important in planning, preparing for, and conducting an experiential training program. First, a competent and dedicated staff. An experiential program demands that the staff be ready and willing to live with the frustrations, the ambiguities, and the sometimes emotionally-charged atmosphere that are inherent in such a program. This requires an unusual amount of faith in the methodology itself.

Second, the program must be flexible, with a climate of openness and responsible participation. Trainers must provide for change. It should be obvious that it would be impossible to completely prestructure any part of a training program unless the trainers intend to ignore any meaningful input from the trainees and disregard their mood and reactions. In an experiential program, in which both trainees and staff are planners, designers, doers, and resources, it is essential that an attitude of sensitive response to the needs and suggestions of the trainees and a mechanism for modification and change be built into the program from the very beginning.

The third area of general concern is that of evaluation. A reasonably objective evaluation of training is the best way to guarantee improvements in future programs. Objective evaluation, in turn, can best be implemented when the goals of the training program are clearly stated in behavioral and measurable terms before, or at the very beginning, of the training program. This is an extremely difficult task, but it is worth the effort.

These general considerations should be kept in mind as the staff plan and design the program, and should be used as guiding principles while the training is being conducted. This requires the careful formulation of objectives, for use in planning the program as well as in evaluation. The objectives have to be specific enough to allow for design of a comprehensive, consistent, integrated program to meet the needs specified by the host country and Peace Corps staff, and yet flexible enough to allow participation of the trainees in further definition, modification and elaboration. There are no hard and fast

rules for achieving this delicate balance. Many examples will be given of objectives in the various sections, with the reader's understanding that these are not being presented as examples of the way they should be defined or stated, but merely as samples for study.

General Guidelines for Design of Training

A model (see Fig. 5) has been developed to help conceptualize the growth and development process in a training program and as a guide in selecting and sequencing of learning strategies. It should be presented along with the overview of training when the staff begin to work on the specific design. It helps staff and trainees see the relationships among the various activities, parallel and sequential.

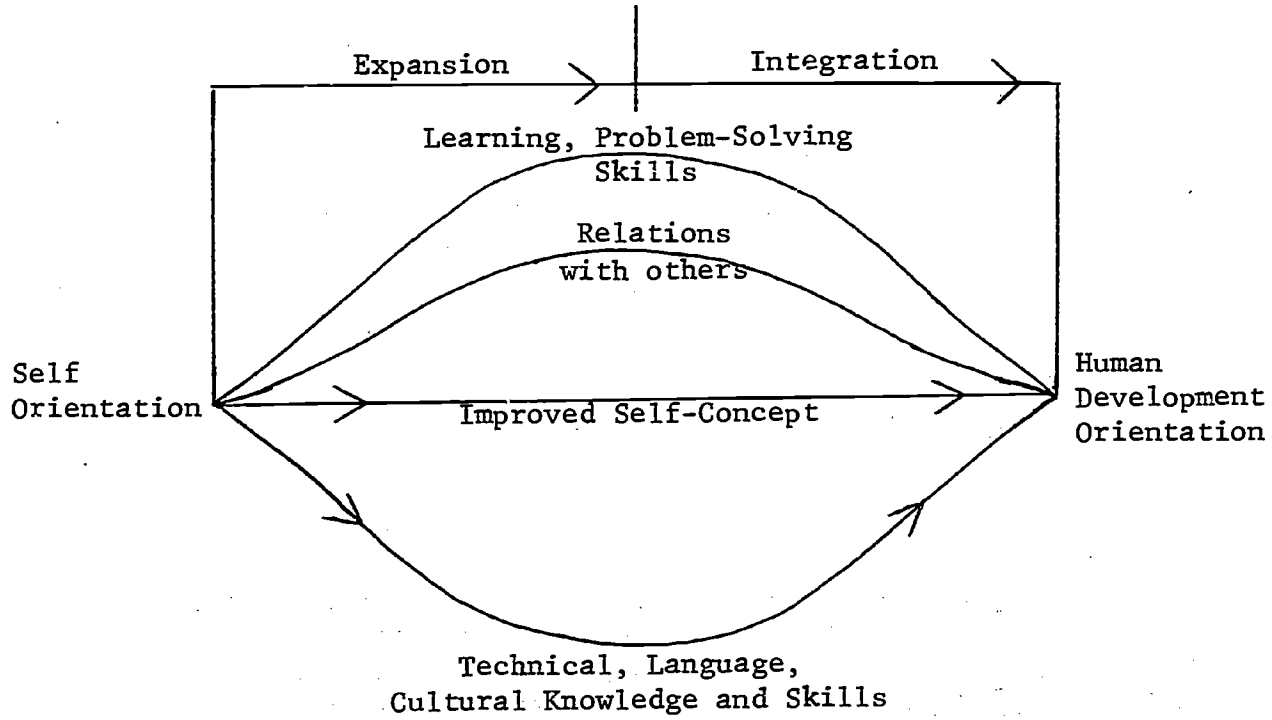

Figure 5. Learning, Growth, and Development Model.

It is assumed that any person is more self-oriented when he enters training than is desirable for either effective performance in training or as a Volunteer in the host country. One of the primary tasks of the training staff is to help the trainee expand his knowledge, understanding, and skills along the four continua in the above model and then to integrate these into effective service, human development oriented attitudes, behaviors, and skills (all of this aimed toward and within the context of service as a Volunteer in the host country). If this can be pictured as a three-dimensional model, the three outside continua center around the self concept growth continuum, which is central to, but is dependent upon, learning, growth, and development along the other continua.

In attempting to achieve the foregoing development, the staff can anticipate and should be prepared to cope with certain attitudes and reactions on the part of the trainees. These can be classified generally as dependence, counterdependence, interdependence, and independence, and are found in every program.

Most trainees when they first arrive will be quite dependent on the staff to help them get settled, tell them what is expected of them, tell them what they can expect, etc. Some will bring counterdependent attitudes with them--reactions against authority, the establishment, structure, etc. Others will develop counterdependency as they are breaking away from dependency. This often takes the form of hostility, cynicism, sarcasm, withdrawal, etc., and is very difficult, particularly for an unseasoned staff, to handle. An understanding of the phenomenon of counterdependency will help the staff member accept and tolerate the verbal and nonverbal abuse he can expect to receive.

If the staff persist and do not revert to the traditional staff role, the training will move into a phase of interdependence, with staff and trainees working together toward common objectives. This is a very rewarding and comfortable period of mutual respect, acceptance, and cooperation. This same sequence will quite likely have developed in the small Discussion Groups, where many of these same problems are worked through, and the groups will now be cohesive, effective working groups.

The staff is obligated to move the training beyond this stage to a stage of independence, however, because the trainee will not have his group or the staff with him in the host country. Once the trainees have learned to work effectively with others, the staff and Discussion Groups can begin developing and supporting independence. The trainee should learn to think for himself, establish his own objectives (but integrated with those of the group), make his own decisions, develop his own plans, and prepare for his two years' service as a Volunteer, perhaps separated from his group, isolated, and alone. The Development Group and staff can help him develop the strength and self-confidence to face this experience.

Staff Program Responsibility

The role of the staff is one of helping the trainee learn to experience his own reactions to and interactions with his environment, and beyond this to expose him to the kinds of situations he very likely will encounter as a Volunteer; to provide an opportunity for him to identify, analyze, and solve problems, and to live with his own solutions; to identify and anticipate consequences; and to learn from his own mistakes. It is the responsibility of the staff to place the trainee in situations that will require him to experience the need for certain information, and then to provide the information at the trainee's request, or to help and support the trainee in making use of other resources in obtaining the information.

It is the responsibility of the staff to create a climate for learning. Undoubtedly, a training program that is too disorganized or too hectic will interfere with learning; but at the same time, a program can be too smooth, too well organized. Meeting the demands of the trainees to the extent that the trainees encounter very little hardship or very few frustrations or problems similar to those he will have to face eventually, he, his peers, and the staff can examine his reactions. It becomes very difficult, however, to plan a training program that will have a healthy balance of disorganization and organization, structure and lack of structure, and a sufficient amount of stress to force the trainee to examine his reaction to stress but not so much that it tends to interfere with learning.

The training situation should allow the trainee to encounter stress experiences that will enable him to assess his ability to withstand and deal with pressure overseas. A single stress situation may or may not be predictive of a Volunteer's behavior overseas. His behavior over a series of these incidents, however, may be predictive, or may provide him with the information and opportunity he needs to work on modification of his attitudes and behavior. A series of situations in training may give him the opportunity to become aware of his usual behavior pattern and its effectiveness or appropriateness.

This can become a real problem in training, too, because if the staff is asking the trainees to look at these problems that develop in training as learning situations, the trainees, then, can perceive the staff as using this as an excuse for its own inadequacies or disorganization. The staff has to be careful that it is not, in fact, an excuse. This is where the difficulty lies, allowing a certain amount of disorganization but not so much that it begins to interfere. Planned disorganization or stress probably is not as effective as unplanned. The accidental occurrences or problems are probably more effective as far as learning is concerned, as long as they are not too frequent, too disruptive, or indicative of actual inadequacies of the staff.

Assessment and an Open Environment

All experiential training programs are based on the premise that trainees learn by doing and that problems that come up during the training program should be exploited as learning experiences rather than shoved under an administrative rug. This type of philosophy demands an honesty and openness on the part of the staff and trainees. The reality of selection, however, the ultimate evaluation by someone other than the trainee, militates against openness and trust. Explicit procedures must be adopted to foster the development of a climate that will support openness and honesty, and to demonstrate to the trainees that they will benefit.

There are certain procedures that can be adopted to encourage openness. The open staff meeting is one of these. Trainees (or representatives of trainees) should be encouraged to attend staff meetings and to participate in decisions and the implementation of decisions. Another simple

procedure is to make staff available to trainees at all times, or at least at certain times during the day. Trainees should be encouraged to discuss ideas and problems with the staff whenever they feel like it. This prevents the explosive build-up of tension that sometimes occurs during training programs.

A third and highly important procedure to encourage openness is the conscious avoidance of cliques by everyone in the program. In many programs there are three formations which develop rapidly and which can be observed in most training program dining halls. There an observer will see the language staff, the American staff, and the trainees seated apart, in separate groups. This type of cliquishness develops the "we-they" syndrome which is destructive to any spirit of openness. This is often rationalized by the pressures of the program, the necessity to conduct business at meal times because the staff are too busy to get together at other times. But the effect on staff-trainee relationships should be taken into consideration and another time found for staff meetings. Language tables, too, often interfere with staff and trainee interaction. Perhaps the advantages of both should be weighed and some sort of compromise reached.

Traditional training programs actually encourage a "we-they" syndrome by the use of the classroom model of instruction. Experiential programs use various strategies to break down these barriers and to mold both staff and trainees into a unified whole for the purpose of attaining the objectives of the program.

The experiential approach of necessity calls for the training psychologist, if he is responsible for coordinating assessment, to become very visible in the program. His visibility to both staff and trainees will help strip much of the mystery away from the assessment process and will probably result in improved input into selection from both staff and trainees. He should approach his interaction with other staff and the trainees from the standpoint of being a member of a "participative endeavor" team and not as a "shrink" who is feared and therefore suspect. This calls for a person who can depart from psychological jargon and communicate openly and honestly with staff and trainees. From the staff orientation period to final selection, he should be able to describe his function in simple, direct language and should always stress that the data he is collecting is available for feedback to individual trainees at all times. Stripping away the mystery from the assessment process is essentially a healthy endeavor which frees everyone. The staff are able to feel their importance and responsibilities in the process and they tend to become more responsible for meaningful feedback to trainees. The trainees are able to confront the trainer and training psychologist concerning any aspects of the process and they get a much clearer picture of how assessment data is utilized. They are able to determine from this feedback how they stand in the program at any given moment. The openness of the assessment process supports experiential learning and gives credibility to the staff. The trainees begin to see the importance of responsible feedback in training and their responsibilities in the assessment/selection process.

This feedback is doubly important, because it is important that the Peace Corps trainee learn to be sensitive to others' reactions to and perceptions of him in preparation for his service as a Volunteer. Most of his problems as a Volunteer will be people problems, problems largely resulting from his perceptions of others and their perceptions of him. If the trainee accepts the fact that he might learn something about these kinds of problems, he very likely will demand (in the beginning) the answers from the experts.

But there are no experts when it comes to relating to people. A person may know a great deal about human behavior and still be quite ineffective in his own relations with others. Relating to people is a very personal kind of learning, and more an art than a science. It is not learned from a textbook or a lecture. It depends on sensitivity to and accurate perception of feedback cues from other persons, and flexibility in reacting to these cues. It requires a sincere desire to anticipate or identify problems and work them through, a willingness to risk making a mistake and to ask the other person's help in correcting and learning from mistakes.

Host National Role in Assessment

The value of using host nationals in assessment and selection has been questioned by many people. This view is becoming more and more a minority one as these people become exponents of experiential learning. If host nationals are given voice to express opinions concerning the training program and are given responsibilities and authority in proportion to their capabilities (often unrealized, overlooked, or ignored by other staff members), a valid cross section of relevant host cultural opinions, judgments, and decisions, in program planning can result.

The opinion of a trainee formed by host nationals may have more relevance than that formed by other members of the staff. It should at least be taken into consideration when planning the program to improve the behavior of that trainee, and should carry weight during selection. Who, after all, can give or show the reactions a host national will have toward the behavior of a trainee better than the host national himself? Other staff members may be better able to articulate these reactions and the reasons for them, but the reactions overseas will come from host nationals.

Creating a Supportive Climate

The proper climate must be created in training if these attitudes and learnings are to develop. Increasing sensitivity and accuracy of perception is a slow, difficult, and sometimes painful process. A person is not aware of the extent to which his own needs, biases, preconceptions, and expectations interfere with sensitivity and accuracy of perception. They have to be exposed somewhat if he is to become aware of the extent to which they do. Willingness to be open with others requires a great deal of

support from those around him, and a genuine interest on their part in his learning, growth, and development.

The most effective way to achieve a climate of support, experimentation, problem-solving, and assessment of experience is through the use of small groups, where a level of trust can develop that is difficult to achieve in a larger community. Once such a climate is achieved in the small groups, it can be generalized to the entire community.

This cannot happen, however, unless the trainees actively share the responsibility for making it happen. With the emphasis on individualism and competition in our society, people do not have an opportunity to learn to work well with a group or even to relate well to others. There is a great deal of suspicion, distrust, and fear of others in our own culture, which many persons would undoubtedly deny. It is important that we become aware of these attitudes in training, however, so that we can anticipate the problems they can and will create.

Much of this feedback can be accepted more easily by the trainee if it is couched in terms of the individual as a product of the American culture and not as a reflection of his particular personality. If characteristic attitudes and ways of behaving can be identified and related to and discussed in terms of possible problems that these might create in a host culture, it will be much easier for the trainee to accept this feedback and modify his behavior than if he feels he is being criticized for his own personality characteristics.

The New Learning Experience

Each person comes into training with different expectations and different ideas about the role and responsibility of the trainer and trainees. Since each person is also an expert on learning (he has been learning all his life), he has a tendency to evaluate the new approach on the basis of his past experience, which more than likely is quite irrelevant. Some are not ready to admit that there might be something in the field of learning they have not experienced. Some will be willing to go along with the experiment, conditionally. Others will be ready and anxious to cooperate and will see the training as an interesting, challenging, freeing, and potentially fruitful experience. A large number will do as they are instructed, at least in the beginning, and will not trust the staff enough or be confident enough to voice their opinions.

Some trainees will pick up on the new approach very quickly and will be able to see how effective it could be. These trainees need support, however, because the dissidents will put pressure on them to join those against the staff. These differences among the trainees should be made evident through the structure of the program (in a non-punishing way), and capitalized on in helping the trainees learn to attempt to determine the meaning of their experience.

The staff should be aware too that some trainees will object to or find something wrong with any kind of training. It would probably be impossible to develop a training program that would be equally effective with everyone or that would make everyone happy. It is very important that the staff recognize that their objective should be maximum learning on the part of the trainees, not necessarily happy trainees or trainees who love the staff and the program. Many trainees will not understand what has happened to them or what they have learned from the training experience until they have been on the job as Volunteers for some time. This is particularly true with the emphasis on experiential learning.

Design and Integration of Training

A great many exercises have been developed for use in preparing Volunteers to live and work in another culture. The particular exercises used in a given training program depend on the objectives of the program, time, people, facilties, etc. Decisions regarding the particular exercises and experiences used and their sequence in training should be made with and by the training staff while planning and designing the program. Exercises and training strategies are presented and discussed in detail in Part II, with suggestions regarding sequencing and continuity, to assit the training staff in making these decisions. A number of exercises that have proven to be effective will be described briefly here, with some clarification of their purpose, use, and relationships to other exercises or experiences. The Role Model will be discussed first because of its usefulness as an integrating device throughout the entire program, from collecting data in the field through training and in support of the Volunteer's adaptation to and understanding of his new situation in the host country.

The Role Model

The Role Model is one of the most effective analytical devices yet developed for collecting and selecting relevant content and for providing the trainee with an integrating mechanism for conceptualizing his total experience in training and following training (see Figure 4, p. 86). It focuses on the trainee as the center of his own universe of understanding and role relationships, which is reality, whether we approve or not, and thus is immediately relevant.

Using the role model as a guide, he can examine his experiences to identify those relationships and specific incidents that reflect significant aspects of the confrontation of two cultures or his role either on the job or in the community. The trainee can use the role model as a guide in seeking information or asking meaningful questions of consultants, staff, and any representatives of the host culture in the training program.

When looking at his relationship to another person in the role model, the trainee is forced to examine himself, the other person, and their interactions in the light of their respective cultural backgrounds. To what extent has each party been formed or influenced by his particular cultural upbringing? What are the differences between the two cultures, where are potential areas of conflict, and what problems might result? He begins to examine his role and others' roles in the community. How does he perceive his role and how does it differ from that of other persons? How does it differ in different situations? How do other persons in the community perceive his role and their own roles?

To see how the role model might be used in training, we might follow a possible development of the hypothetical role model given in Figure 4, p. 86. We note that above the horizontal line are the relationships associated with the Volunteer's role in the school, and below the line his role of involvement in the community.

As the trainee explored the nature of his relationships with those with whom he works, he would see the many differences in role expectations, and the interplay of cultural and technical aspects of the job. He would become aware, too, that there are personal, impersonal, formal, informal, professional, and social relationships, all of which require a different set of attitudes and behaviors. He would begin to discover what situations require a particular type of relationship and would realize that he will have to learn the appropriate way to respond in the various situations.

As the trainee explored the relationships between himself and the people of the community, he might well become interested in the relationships among the people of the community and the way these relationships differ from their relationship with him. He might find it interesting to study the kinds of relationships that exist within the family and their relationships to outsiders. He would begin to identify sub-groups, and their relationships to the dominant society. He would become aware of the distribution of power, wealth, and ownership and of family status and position within the community and the effect of all this on various relationships, including those with him.

As the trainee became aware of existing conditions and relationships, he should develop an interest in their determinants--in the immediate history; and then perhaps in the more remote history; in political, economic, and social forces on the individual; in the religion and folklore; in customs and traditions. As the need became evident, experts could be called in to provide this information to the trainees, or reading material could be made available. Pertinent material could be culled from many sources and condensed to give the trainees the most useful information with the least amount of reading.

If the role model were used extensively in training, the trainee would be able to use the same concept and technique in performing a similar and continuous analysis of his own situation when he arrived at his

assignment. This should allow him to achieve a quicker and deeper understanding of his own relationships on the job and in the community. He would thus be more inclined to react in a manner appropriate to the various situations he would encounter which his training staff coult not have been expected to anticipate. The role model combined with the experiential learning process would provide him with two related and very useful tools for learning about the culture from his own experience.

It is important that the training staff have a good understanding of all exercises used in the training program, but it is particularly useful if he can relate as many as possible, if not all, to the Role Model. If the trainee can see the relationship of each exercise to his Role Model, it immediately becomes meaningful and relevant. (These are described in detail in Part II, Section C.)

1. Community Description.

The community description is usually a general description of an entire community, one that should be quite typical of the kinds of communities in which the Volunteers will be working. Trainees are asked to make decisions, plan actions, and predict consequences on the basis of the information given in the description. The primary purpose of the community description is to provide the trainees with a general orientation to the country, the people, and the culture through the eyes of a hypothetical individual, preferably one who is in a position similar to that they will assume. A secondary purpose is to allow the trainee an opportunity to see how his perceptions, values, judgments, and expectations of another culture compare with those of the other trainees. A third purpose is to provide the setting for intensive interpersonal involvement over issues that are significant in terms of the participants' future roles.

2. Critical Incidents.

Critical incidents logically follow the community description, and consist of brief descriptions of perplexing or difficult situations that occur between the Volunteer and one or more of the persons represented in the role model (or between other persons in the role model). These are, of course, more specific than the community description, which provides a general background and framework for understanding of the critical incidents. Trainees are usually asked to decide how appropriate the behavior is in each instance. The primary purpose of this exercise is to introduce the trainees to typical situations in which they might find themselves and to allow them to explore their possible reactions to these situations. Another purpose is to allow the trainees to discover how little they know about the culture, and how much and what kinds of things they need to learn. The other purposes mentioned for the community description exercise would apply here as well.

3. Case Studies.

Case studies should also be taken from the role model, and are really extended critical incidents, giving more information about the situation so that the trainee will have a better understanding of the various factors that should be taken into consideration. Trainees are asked to choose appropriate behavior or to assess an action already taken. A case study can be very effective as an extension of a critical incident that was particularly puzzling to the trainees. Brief critical incidents can, of course, cover many more situations of different types in a short period of time, whereas the case study covers a particular situation in greater depth. Both should be used, and should be seen by the trainees as complementary.

4. The Scenario.

An extended and constantly developing case study has been used as an integrating focus for long portions of a program. The Scenario, a vivid colorful description of a community and its people as a Volunteer would first view them, is developed over a several week period by new inputs, material, insights, and information while trainees attempt to analyze and reinterpret the situation in the light of each new piece of the puzzle. One purpose is to develop analytical skills and behavior, another to learn to conceptualize large amounts of relevant information, and use it to develop a personal plan of action.

5. Situational Exercises.

Situational exercises are very similar to critical incidents, except that the trainee actually assumes the role in the situation and behaves or reacts as he thinks he should. Staff (preferably persons from the other culture) usually play the roles of the other persons in the situation. The trainee is given minimal information and is told nothing about the way he should perform his role. He is thus totally responsible for his behavior in the situation, and, as a result, intensely involved with staff and peers in assessing the effectiveness or appropriateness of his behavior. The primary purpose of this exercise is to go beyond what the trainee says he would do in the critical incidents exercise to what he actually does in the situational exercise. These exercises are usually video-taped to allow the participant to criticize his own performance.

6. Role Playing.

Role playing differs from situational exercises in that the trainee is playing the role of another person (a person from the host culture, for example) or is attempting to play his own role in a certain prescribed way. It is most effective if it is an extension of a critical incident, a case study, or a situational exercise, to test someone's (preferably a trainee's) suggestion as to how a situation should or might be handled, or to attempt to experience the situation through empathic identification with another person.

7. Biographical Descriptions.

Biographical descriptions are logical extensions of any of the foregoing exercises, and can be very effective if they describe a person who has been perceived as being particularly antagonistic, puzzling, irrational, or difficult to deal with. The biographical description then provides some insight into the character, personality, beliefs, values, aims, ambitions, etc., of the person, much of which may have developed from his particular cultural background. The effect of religion, family traditions, social status, etc., on the person are revealed and provide the trainee with some understanding and acceptance of his behavior and attitudes.

8. Cross-Cultural Comparison Exercises.

Various exercises and methods are available for the analysis and comparison of cultures. These are useful when the trainees have enough data and understanding to begin making meaningful comparisons. They are most useful in providing the trainees with a model that can be used for learning about the host culture after they arrive in-country. If used correctly, such a model will help the trainee avoid stereotyped reactions or viewing the culture from his own cultural point of view.

Use of a Third Culture Experience in Training

Excellent use can be made of a third culture (a culture different from the trainee's own and from the culture he is preparing to enter) to promote cultural awareness, apply some of the analytical skills developed, and test some of the assumptions and conclusions the trainees might have made. An experience in the third culture helps the trainee become more aware of his own feelings and reactions and more analytical, objective, and sensitive in his approach to another culture. The cross-cultural comparison allows him to achieve an understanding of his own culture that would be impossible without contrasting it to another culture. It also allows a later three-way comparison, comparing the third culture, his own culture, and the host culture, to develop a better understanding of all three.

The Learning Community and the New Culture

The importance of a focus on the learning community as a new culture, and exercises and techniques designed to help the trainees see its importance have been discussed briefly. It is easy for the staff to become so involved in technical, language, and cross-cultural activities that they forget the importance of this aspect of training. They should realize that far more will be gained from these other aspects if the trainee learns how to learn from his experience in the learning community. This learning generalizes to language, technical, and cross-cultural training, making the trainee much more receptive to what is offered there.

It is essential that the staff become thoroughly familiar with the contents of Part II, Section B, before they begin to design the training. Phase I of training in the PERT chart focuses on this aspect of learning. Some of the other exercises presented with the role model are introduced during this phase, but primarily to orient the trainee toward ultimate role as a Volunteer, so that he will be able to generalize more readily from his experience in the learning community to his anticipated experience in the host country. The trainee role model is presented in this phase to help the trainee understand his role relationships in the learning community. It is related to the Volunteer role model to help him generalize this learning to his role relationships in the host community.

Human Relations Exercises*

Most of the exercises discussed in the preceding sections, other than those related only to the learning community, have been concerned with cross-cultural human relations in one respect or another. There are many aspects of human relations that very probably are universal, however, and affect relations between and among people whether from the same culture or from two different cultures. Human relations training through the years has produced an abundance of exercises that the trainer can draw on and adapt for any training program designed to improve relations, working or otherwise, between people. Many of these are useful in Peace Corps training, where it is assumed that an understanding of problems that exist between people in the trainee's own culture and any improvement in ability to relate to others in his own culture will provide a sounder basis for learning to relate across cultures.

Trainers should avoid a "bag of tricks" approach, however. An exercise should be selected that is consistent with the overall rationale and methodology of the training program and to meet specific objectives. These objectives should be clearly defined for the trainees, as well (after the exercise if it would interfere with the exercise to disclose the objectives first). An exercise should not be used just because it is a "grabby" exercise, as is too often the case with some trainers. Three human relations exercises that have proven to be effective and relevant in Peace Corps training are discussed in detail in Part II, Section B.

Phases and Objectives

The training design should be planned to take into consideration the abilities, skills, and attitudes of the trainees as they enter training, the learning sequence they will be expected to go through, and the terminal objectives that should be reached by the end of the program. Examples of

*See the Self Assessment Workshop handbook, Development Research Associates, publications of the National Training Laboratories, National Education Association, Washington, D. C.

specific objectives are given in Section A of Part II, but it might be important to explore objectives in general as they relate to phases of training.

In the first phase, including staging if it is held, the emphasis is on helping the trainee learn how to learn in the new, experiential way, to become aware of his feelings and reactions in this kind of new situation, to use this opportunity to build a learning community, in which he can study his reactions to the new culture being formed. Through doing so, he begins to learn about himself as a product of his own culture and as a unique individual with strengths and weaknesses that can be built on and corrected. He begins to see how he can learn how to make more effective use of the potential cues in his environment for feedback regarding the effectiveness or appropriateness of his behavior. He begins to test his attitudes and expectations, to determine whether they are valid or appropriate. He begins to develop an understanding of the extent to which his behavior is determined by attitudes and expectations, and the reactions of others to his behavior. He begins to develop a better understanding of conflict that can occur because of different values, expectations, attitudes, goals, etc., and to develop the problem-solving skills for resolution of such conflict. He begins to understand group process and how to work effectively in a group to solve these and other problems.

At the same time, he is beginning to learn about the culture and country to which he will be assigned, the role and requirements of Volunteer service in the particular program in which he will be working, and some of the problems he can expect to encounter. He is beginning to develop sensitivities needed to learn about the culture from experience and the skills needed to make a creative adjustment to the culture. That is, he learns all these things if these have been the objectives (interim objectives) of this phase of training and appropriate strategies have been selected to achieve these objectives. Section B of Part II, with some experiences and exercises from Section C, provides the detailed discussions and instructions for achieving these objectives.

Phase two in the PERT chart is a third culture experience, in which the objectives are to apply and sharpen some of the skills the trainee has begun to develop in the first phase. He develops skills for analyzing a community--its structure and organization, forces for and against change, attitudes toward outsiders, rules, sanctions, standards, etc. He develops his sensitivities to culturally different people, and to their reactions to him as a member of his culture and as an individual. He improves his skill in developing effective relationships with other persons, particularly persons from another culture. He examines his own feelings and reactions in the third culture, just as he did in the new culture, in an attempt to anticipate how he would react in the still different host culture. He begins to develop independence and to understand how he will feel when he is isolated from his own kind and the familiar supports of his own culture, and having to operate alone in the

ambiguous and frustrating situations he can be fairly certain to encounter. During all this time he is continuing the learnings that began in the first phase. Each learning experience is designed to build on preceding learning experiences and to provide the basis for future learning. The trainee is learning how to learn in a way that will continue to serve him on the job and in his host community.

In phase three the trainee focuses on the host country, preparing for either the in-country phase of training or for beginning service as a Volunteer, if there is no in-country phase. He has a good idea now what he needs to know about the country, the culture, and his role as a Volunteer, and can assume a much more active responsibility for making use of available resources to obtain this information. The staff plays a less active role in structuring the training and a more active role in responding as a resource person to the questions and needs of the trainees, helping them find other resources when answers cannot be found among the staff.

Phase four, the in-country phase, focuses more directly on learning about the culture from actual experience, learning about the job firsthand, and identifying any last preparation that is necessary before going to work as a Volunteer.

In general, we agree very much with the following comment on training from the 1968 Peace Corps Factbook and Directory:

> Ideally, it should begin a process of inquiry, learning and self-discovery that will continue throughout your assignment. In addition, it is intended to give you a sense of competence in the work you are expected to do, a sense of the reality of your forthcoming experience, and a sense of the resources you have both within yourself and available to you from the Peace Corps to make your two years of service a productive and enriching time in your life.

We agree, too, with the statement of an Africa Region task force (Jane Coe, Jack McPhee, Mike Frey, and Chuck Meyer) that learning to "cross cultures" should be the purpose of training. They define crossing cultures as

> the continual process whereby a person from one culture learns to work effectively and live harmoniously in another culture. The purpose of training is to assist the individual in beginning this process.

Another goal, inherent in the Learning, Growth, and Development Model (Figure 5, p. 114) presented earlier, is the goal of learning the attitudes and skills of human development. These are described in detail in the "Volunteer Orientation" exercise given in Part II, Section C, but in general involve a dedication to the learning, growth, and development of the people with whom the Volunteer will be working, as opposed to doing things

for the people or meeting his own needs. Training attempts to give him the understanding and skill to do this.

This means that in his technical assignment, it is the Volunteer's responsibility to avoid creating dependency on himself as the American expert and to develop the potential that exists within the system for creative independence. This he would do in his day-to-day interactions with those with whom he works, in very subtle ways encouraging and supporting experimentation, innovation, initiative, resourcefulness, self-reliance, and self-confidence. This is not easy, particularly for Americans whose rewards have come from competition and recognition. It requires considerable human relations skill, maturity, self-acceptance, and self-confidence on the part of the Volunteer.

But when the Volunteer supports innovation, initiative, and resourcefulness, he very often is supporting change. To what extent is he an agent of change? And what change should he support? Until he can free himself from the tyranny of his own culture, can he truly support change that his cultural bias does not allow him to see as beneficial? It is probably generally agreed that it is the Volunteer's responsibility to "assist people in bringing about changes they want, to achieve goals of their own," but Arthur Niehoff* made the point that even when we support people in achieving their own goals we are influencing their lives; we begin to tamper with social systems, religious structures, value systems, vested interests, etc. In training we should help the prospective Volunteer become aware of the possible implications and consequences of his influence on his host national friends. He should recognize that when he supports experimentation and innovation, he is very often encouraging the individual to enter into conflict with his society, and perhaps with his family and his own internalized cultural norms, beliefs, and values. A culture that has been established and relatively stable for hundreds of years does not usually welcome change. (But then neither does the Volunteer's own culture. If he can recognize the dynamics of resistance to change in his own society, he can achieve a better understanding of the problems of change in his host country.) In supporting experimentation and innovation, the Volunteer does become an agent of change, but he must be aware of the amount and direction of change that can be tolerated and must be sensitive to the reactions of society to the individual he is "supporting." He must remember that his friend or co-worker cannot leave the situation as he will at the end of two years' service. After his departure, his friend may find himself utterly and completely alone, facing the problem of rejection by his own society.**

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*Cross-Cultural Conference, Estes Park, Colorado, December, 1968.

**Park Teter (ex-Peace Corps evaluator, now at Princeton University), in particular, has articulated this concern.

The Volunteer would probably be performing a real service if he could help make change less painful for the people of the community. This would require the ability to identify change processes and directions of change and to help the people see the changes they were experiencing as potentially beneficial rather than threatening or undesirable.

Integration of Language and Technical Training

There is a very real need to integrate language and technical training into the experiential approach, not only because the trainees will be presented with a more consistent, integrated, and unified training program, but because they will learn more. Language should not be taught apart from culture, as we mentioned in an earlier chapter; taught together, both can be more effective, particularly if taught with the participative, experiential methodology. The methodology helps the trainee see the need he will have for the language, in situations he can readily understand. The language will take on meaning as a means of communicating with a significant person in another culture about topics that are important in their relationship.

Robert Plitzer stated a similar position in the Georgetown University Report,of the Fifth Annual Round Table Meeting on Linguistics and Language Teaching, pages 100-101 (quoted in Brooks, 1964, p. 89):

> If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning; for unless he is warned, unless he receives cultural instruction, he will associate American concepts or objects with the foreign symbols.

Integration of the various components of training, through the cross-cultural, experiential vehicle, should be one of the primary goals of training. Each staff member should be committed to preparation of the total Volunteer, not to a Volunteer who is proficient only in language or in technical skills. In respect to integration of components, Robert Maston, in his "Holistic Preparation of Volunteers," said that training is

> in the best sense . . . a community of learners working together in a hospitable, stimulating environment, one conducive to learning about oneself, one's strengths and weaknesses, about the tasks he will perform as a member of the community. To separate the VIP's [Volunteer in Preparation] tasks from the people whom he will serve will leave him but a technician; to separate the language from area studies and task orientation will desiccate his motivation, render lifeless and meaningless the medium of interpersonal communication, the language.
>
> After all, how can one really learn about his new culture, home and people without knowing the cultural context which

gives meaning to the forms and arrangements of the language elements? So many of the best programs might fail in this one respect--the language presentation being divorced from the reality of the culture, leaving lifeless dry bones.

Technical training is relatively easy to conduct experientially. It has been done this way for years. A person cannot learn how to shear a sheep without shearing a sheep or how to drive a tractor without driving one. All that is required, usually, is less emphasis on long, dull lectures and detailed instructions. Trust the trainees a little more to learn from their own experience and to ask the right questions.

Where technical training usually fails is in preparing the Volunteer to apply his skills in another culture. Things cannot be done "the American way" outside the American culture. This the technical person has to learn.

Integration of technical and cross-cultural training can be achieved very easily through many of the exercises mentioned earlier--the role model, simulations in which the trainee must attempt to apply his technical skills in the cross-cultural situation, role playing, critical incidents, etc. What remains, then, is integration of language. Appendix A contains an excerpt from a rough draft of a forthcoming article by Earl Stevik* and A. R. Wight, representing their recent efforts to bring the latest developments in language training and experiential cross-cultural training together. Hopefully it will be of some assistance to training staff in achieving this integration.

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*Of the Foreign Service Institute; language consultant with the Peace Corps.

Activity 7/8 - Staging

Staging is the practice of devoting several days at the beginning of a training program to completion of medical, eye and dental examinations, the standard administrative forms, and, often, the separation (after psychological and psychiatric interviews) of trainees with clear emotional problems. The concentration of all of these activities in a central, usually urban area has obvious advantages for isolated training sites, and is of course a requirement for trainees bound for full in-country training. The program can then begin on-site without the annoying necessity of calling trainees out of classes and other scheduled activities to deal with minor administrative or medical problems. Dealing creatively with this period, usually four to five days, however, can be a challenge.

There are several inherent problems. Trainees are often disoriented, sore and apprehensive during this period, a reaction to the unpleasant medical necessities, (shots, dental work, blood tests), the impermanence of the situation, and the discomfort and anxiety created by the psychological interviews and prospect of deselection. Some programs have, therefore, contented themselves with providing a maximum amount of information on the country and job assignment, drawing as clear a picture as possible so that anyone who felt out of place could identify their feelings and, particularly when the remainder of the training program is to be overseas, transfer immediately to another program. It is difficult, of course, to make any realistic decision on the basis of a few discussions and presentations, and it would therefore seem preferable, if the staging is the stateside component of an overseas program, to expand that portion to include at least two weeks of serious, intensive, cross-cultural training and review.

In general, however, we would urge that staging be conducted and considered as a consistent part of the overall design. Often staging staff, overcome by logistical demands on the time alloted, have established a highly-structured, authoritarian schedule that hurled trainees arbitrarily from appointment to appointment. These trainees arrive on-site already hostile and suspicious of staff's disavowels of authoritarianism.

We urge that staging, instead, be seen as a part of the total training design, and that experiences and activities be planned to introduce the experiential model and begin to define the Volunteer job-role, very much as would otherwise occur in the first days of on-site training. When the logistical demands are explained (in a Fishbowl, for example) trainees prove ready to assume much of the responsibility for completing their own processing. The exercises described in Section B, under Pre-Training Preparation, Introduction to Experiential Training, and Staff Fishbowl, would be logical exercises for this time. Section A, Part II, includes a detailed schedule for one ambitious (and tested) approach to staging.

Activity 8/9 - Phase 1

Building a Learning Community

The purpose of this phase has been discussed already, under Design of a Training Program in Activity 6/7. The procedures are given in Part II, Section B. As mentioned earlier, some activities from Section C are also useful to provide experiences that will orient trainees toward their role as Volunteers in another culture, provide them with some cultural and role information, and introduce them to the experiential methodology.

The particular sequence used will depend on the time available and preferences of the staff. Suggested sequences are given in Part II, however, with the rationale of having one particular exercise follow another. One sequence is probably as good as another, however, if the staff have sound reasons for the sequence used and the relationship of one experience to another will become obvious to the trainees.

If the initial exposure to the Volunteer role in a simulated host country situation (a situational exercise) was not presented in staging, it should be one of the first if not the first experience of this phase. Learning should build from this experience, then, as suggested in Section B. It is strongly recommended that a three to four day human relations/ cross-cultural laboratory similar to the one designed by Mike Tucker for the Puerto Rico Training Center be used if at all possible, for the reasons given in Section B, Part II.

The end of Phase 1 should consist of preparation for the third culture experience, if a third culture experience is used. The trainees should be anticipating the experience and preparing for it, developing conceptual schemes for analyzing a community or a culture, and otherwise preparing themselves to learn as much as possible from the experience.

This is a very difficult period of training, as has been said many times, and as will be explained in more detail in Chapter Five. It is very difficult to get the trainees to see the usefulness of the focus on the learning community or to use the experiential process. Once they have made the discovery, however, it is well worth the pain and effort. A few guidelines would probably be worth mentioning here.

If this has not already been done in staging, the staff should identify the provisional objectives of training and attempt to make the areas of trainee reponsibility quite clear, and define the role of the staff. A general overview of the training program should be presented, bearing in mind that many of the details would not be understood by the trainees until they had experienced more of the program. The experiential model and rationale should also be presented quite early in training, if not during the orientation. Trainees should not be given the option of rejecting the experiential model, but should be asked to withhold judgment and give it a fair test. They should be told that the staff are

open to suggestions, however, and that these will be taken into consideration and discussed with the trainees. If the suggestions are not accepted, reasons will be given for their rejection.

It is essential that the staff present a solid front, that they all be committed to the approach. Any uncertainty or lack of support on the part of a staff member will be detected immediately by an uneasy and anxious group of trainees. This might be all they need to reject the approach themselves. Trainees cannot be expected to understand or accept the approach if it is not accepted and understood by the staff.

It is important that the staff demonstrate confidence in the approach, and, more importantly, in the trainees' ability to handle the new and unfamiliar responsibility. This "act of faith" is an essential element of the approach, and the trainees will continue to test the staff to determine whether they really mean it. Many programs that have begun in what the staff thought was good faith have found that pressures of trainee hostility and resistance; inactive, unrewarding periods; and the sense of time slipping away when trainees have failed to pick up the responsibility have exposed hidden reservations on the part of the staff, who have then turned with relief to a more traditional model. The expressions of faith made in the orientation will probably have to be made again and again, as the trainees often find it difficult to accept the validity of the process.

If part of the staff, or one component, splinters off, their part of the training will be less effective if the trainees have accepted the program as an experiential program. Trainees in general resent traditional sections of the program if they have discovered the freedom and rewards of the experiential methodology. Lectures by outside consultants can be handled quite effectively within the experiential program, but it is difficult to justify and obtain trainee acceptance of traditional activities conducted by the staff.

If the trainees have not yet accepted the experiential methodology, however, or if a number of them have not, the split between the staff can create a similar split between the trainees. Unfortunately, traditional staff are seldom able to work effectively in an experiential program, because the two approaches are diametrically opposed. They resent an approach that claims to be more effective than their own in achieving the objectives of Peace Corps training, and they make these resentments known. Trainees who prefer or feel more secure with the traditional approach side with the traditional staff, and considerable friction develops in the program.

Some of the problems of experiential training seem predictable and a part of the process itself. The first, and often the most dismaying and unsettling to staff, are the problems encountered in forcing the trainees to take a more active and responsible role in their training. The trainees will often rebel as they start to break out of a dependency role

that has been internalized over their entire educational experience. They may refuse to accept the responsibility or to act on it. They may start blasting out against the staff, accusing them first of being lazy, then of being incompetent. They may well demand easy, quick, authority-based answers, e.g. "We need to be given information," "I want cross-cultural facts." "We need short do-don't forms on culture."* The staff need to be supported by a strong director, who is committed to the trainee-oriented method, and must be secure enough to accept this criticism. The instant a devision appears among the staff the trainees will sense it ("Who is really running this program?" "I get the impression that there is a difference of opinion on how this program is to be run, and this is causing a problem.")*

There are, however, several ways of preventing problems of this type from developing to their full, destructive potential.

The first question to handle is that of authority. Few of the exponents of experiential training would claim, or even feel it advisable, that the program be actually permissive, that is that no efforts be made to direct the trainees toward certain areas of information and experience. To function effectively, a program must create situations that stimulate the trainees to ask relevant questions, providing them thereby with internalized motivation to learn what the training staff believes they must learn. Should the staff fail in this, the trainees may choose not to learn something because they lack the experience to see the significance of it.

This could be considered manipulation, and might be, if manipulation is the objective of the staff. But it would be a recognition of the lack of experience of the trainees and the necessity to provide experiences that will help them become more aware of the situation, conditions, considerations, consequences, etc. This is not then manipulation but rather exposing the individual to a wider range of alternatives and understanding so that he can make a more intelligent decision--a decision that is still left up to him. Several ways of developing these situational exercises to center the trainee's activity and enthusiasm on the relevant issues are presented in Section C of Part II.

The process of relinquishing part of the trainer's traditional authority is difficult, both for the staff and for the trainees. Neither knows exactly how to behave in the new situation and both are anxious and feel threatened. Several guidelines have emerged, however. First, the staff must be in agreement on the use and restriction of authority and responsibility. Certain segments of the program, the language component, for

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*All comments made by trainees.

example, may insist on complete authority, required class attendance, punctuality, preparation, etc. It would be better if the trainees themselves developed these rules, of course, and left to themselves they probably would. An area of training cannot be left to the trainees, however, if the staff have already decided how it should be conducted.

A major factor in making this system work is complete honesty with the trainees. They should be told exactly where they have responsibility and where the staff will act as the authority. A training program that offers the trainees authority and then rescinds it if they don't choose the right alternative, will lose the trainees' trust. If the staff decide on certain rules, they should state them. If a staff member who dates a trainee is automatically out, the staff should say so at the beginning of training, and live by it. Pot smoking is not allowed, for example, but the question of punctuality may be decided by staff or by trainees. If it is left to the trainees, however, then any solution they propose must be lived with, unless they themselves decide to change it. All of this obviously presupposes very careful staff preparation beforehand, exploring as many dimensions of decisions as possible, because there is no safe and honorable way back. Once freedom has been offered to the trainees it cannot be withdrawn without losing (and deservedly) their trust and cooperation.

There is another dimension to this problem of authority. The Volunteers will usually be working overseas in a highly authoritarian situation. They need then some understanding of the problems authority poses for them, as individuals, and how they relate or can best relate to it. It has been wondered, uneasily, whether exposing the trainees to an open, creative atmosphere in training prepares them properly for the often excessive authoritarian control of their job role overseas. It appears to be generally felt, however, that any training program offers enough authority to serve as a model:

1. The program itself offers multifaceted authority pressures, no matter how carefully the staff seek to avoid them (schedule, lesson plans, transportation, etc.).

2. The authority of the staff in replacing the familiar traditional model with an experiential model.

3. The language drills and requirements, particularly the classroom situation, are extremely authoritarian.

4. Program bureaucracy exercises an unreasoning authority--baggage, travel allowances and schedules, physical exams, etc.

5. Any third-culture or in-country training will certainly present authority that has to be dealt with.

6. And, of course, selection, the ultimate authority of all.

For these relationships with authority to become learning experiences, however, they must be seen and evaluated as such, and be related to the Volunteers' experience overseas. There are still a few PC programs overseas where Volunteers live far from their supervisors and can operate to a certain extent on their own, but even here they usually have to cope with a host national authority. It can be very useful to study, relate, and evaluate authority problems in terms of the Volunteees' role overseas. A Volunteer that does not know how to handle his relationships with authority will encounter countless hardships, with a resulting diminution of productivity.

The training program should be flexible enough to allow the trainees to examine and seek solutions to the authority problems which they invariably encounter, as well as other problems which develop in any training program. A multitude of problems can be anticipated in such training, but their resolution, through the joint efforts of the trainees and staff, contributes to the formation of the learning community and is responsible for much of the learning that will be achieved. Learning results from the dilemmas, the conflicts, the solving of problems, the comparison of solutions, and the analysis of the problem-solving process.

When problems are not anticipated, planned for, and treated as learning opportunities (which is the case in more conventional training programs), they constitute a constant interference with training. When capitalized on, however, they contribute in large measure to the trainee's involvement and assumption of responsibility. Learning which results from being able to cope with and solve the kinds of problems one encounters in the training program is, perhaps, the best preparation a trainee can receive for the problems he will face as a Volunteer. His ability to do so may be the best indication of his potential effectiveness as a Volunteer.

The importance of a major emphasis on problem-solving cannot be overemphasized. According to Hopkins:*

> Many of the problems which the trainees should deal with in a program of this type are generated out of the processes of the program itself, out of the very ambiguity. The processes are to an extent, unpredictable, they can throw the trainees on their own resources, create anxiety, and in some cases even hostility among trainees. The trainers' task is to keep the trainees zeroed in on the problems, encourage them to diagnose what is going on, define the problem, devise a solution, and take action on it. In cases like these the

*Richard L. Hopkins, in a paper prepared for this Handbook.

trainer is acting as an internal consultant to the trainees, keeping them attuned to the task and assisting in the sensitive work of analyzing and diagnosis which leads to learning.

Attempts to generalize from the training situation to the host country situation also creates problems, problems that must be solved, or valuable learning opportunities will be lost. Again according to Hopkins:*

> Trainees will understandably resist identifying their behavior in the training situation with the way they are likely to function in the overseas situation. When trainees try to withdraw from the ambiguity and stress of being responsible for their own learning they will have to be confronted with this avoidance pattern. All of these problems in learning require sensitivity, skill and compassion on the part of the staff (and, we might add, a whole lot of patience, perseverance, and frustration tolerance).

*Richard L. Hopkins, in a paper prepared for this Handbook.

Activity 9/10 - Phase 2

Third Culture Experience

A third culture experience is an excellent method of continuing the kind of learning already begun in the new learning community and the new culture. Through intensive, and preferably, immersion interaction with a culture unlike their own, a trainee can:

1) "learn how to learn" from daily intercultural experience.

2) learn to be aware of and to deal with his own feelings and reactions in a different culture.

3) learn coping and adjusting behaviors, begin to develop the emotional resiliency necessary.

4) begin to develop and practice some of the skills needed to understand, conceptualize and analyze a community, or a group of people. Develop accuracy in assessing the prospects for cooperation and change and the forces mitigating against these prospects. Begin to learn how to discover or formulate a community's needs and possibilities, often serving as a facilitator for that community in defining these needs.

5) learn to use the technical skills and accomplish tasks in an unfamiliar cultural setting.

6) feel the reality of cultural differences and the existence of coherent other ways of life.

7) begin to understand the force of his own culture upon him, the extent to which he is a product of that culture, and some of the kinds of problems his cultural formations may create for him.

8) Compare his own culture with that of the third culture; become more analytical, objective, and sensitive to his approach to another culture; begin to learn how to learn from interaction with another culture.

Beyond these general objectives a staff might want to include others more specific to their program needs. We have discussed earlier (Activity 4/6) the value of choosing a community which offers similarities to the host culture--the same language, general cultural heritage, academic or professional systems, or community organization, etc.; for example, trainees who will be teaching English in French-speaking Africa train in Quebec, teaching English in a French school system; community developers bound for Latin America work in the community organizations of Puerto Rico.

Some programs will want to concentrate on actual systems of community analysis to prepare Volunteers for a role as community organizers, for example, or neighborhood developers. Others will want to concentrate on "learning how to learn" from daily contacts with another culture, and the emotional problems caused in the interaction. Still others will find the performance of a technical role in a third culture setting the most important objective.

Staff should, however, analyze the desired skills and behaviors carefully in choosing an emphasis for a program. Often the more obvicus similarities are not the most important, for example, the staff described in Section D who placed Vaccinators for Afghanistan on an Indian Reservation in a project designed to enlist support and participation in a diabetes survey. Trainees learned nothing about vaccinating technique, but learned a great deal about a more difficult and important skill--that of persuading suspicious and neglected people to accept preventive health programs.

To use the experience most effectively staff should define the particular needs of their program, decide on an objective mirroring of this need, then, as in any other exercise, plan the community experience to meet that objective. A good program would probably include at least some of each of the kinds of learning already described. The emphasis would depend on the program needs and orientation.

A wide range of community experiences are possible, ranging from a short two or three day exposure to a strange community, to a program in which trainees live throughout the training experience among the people of the third culture. We have described each of these in Section D; a brief summary of the general possibilities include (1) community exposure: a two or three day experience in a strange community--usually seen as opening up areas of discussion, of possible content, and possibly the first recognition of the complex skills and learning necessary to enter a new community with any success; (2) community exploration: usually an attempt to develop and use an analytical system to further comprehend and understand a community; (3) SEXTET: a system of entering, opening a dialogue with, and disengaging from any definable community (these have included a state-police unit, Mission priests, a John Birch Society cell, a suburban neighborhood, etc.); (4) use of the community surrounding the training site as a possible third culture. Attempts to improve communication, to assess local reactions and their reasons, to choose appropriate behaviors, etc., could extend throughout the training program. (5) Involvement: usually a several week participation in an on-going or simple community project. Trainees attempt to become an accepted part of a community (a street, church, group, etc.) to learn some of the skills of accomplishing tasks in a new culture, and to learn more about their personal reactions to the demands of the situation. (6) Field training: a longer period in which trainees usually live with local families and perform a task similar to that of their future assignment. The experience is seen as simulating the eventual job role, perfecting skills of communication, enabling the trainee to develop appropriate behaviors and

adjustments on his own and away from the encouragement of supportive staff or fellow trainees. (7) Nonresidential third culture training: trainees live within host third culture communities throughout the training program. Much of the learning is based on their experiences, their reactions, and the opportunity to put into practice and test the new behaviors, concepts and values they learn at the training center. (All of these longer community experiences offer a laboratory in which the trainees can experiment with and test the behaviors they have learned in training.)

Each of these variations is described in some detail in Section D of Part II, which is devoted to exercises and techniques used in Third Culture Training. We would urge staffs planning any community experience to read Preparation for Encounter* and Preparation for Action,** two well-written and detailed Peace Corps handbooks on third culture training. Many of the exercises we describe were drawn from these handbooks.

Maximizing the Learning

Despite Peace Corps' widespread confidence in and acceptance of third culture training over the past years, few training staffs have been entirely happy or successful in efforts to conceptualize and maximize the learning from the experience. Too often training staffs have simply arranged an experience, hoping that the trainees would somehow make a transfer of learning to the host country. Fortunately, several carefully thought out and designed approaches have been developed recently. An excellent example would be the approach developed by Mike Tucker and the Puerto Rico staff described in Section D under Non-Residential Third Culture Training, describing in detail how this learning is achieved. Tucker has stated the problem and discussed one successful approach to solution in a recent paper describing the Puerto Rican experience. An excerpt follows:

The Third Culture Community

> Probably the mistake most often made in the inclusion of a third culture experience in training, or in the general implementation of Experiential Learning for that matter, is that the experience is considered an end in itself and is not developed and supported adequately to aid the learner in understanding what he has learned. Daily third culture experiences can serve

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*Ruopp, Phillips; and Wrobel, Paul, Preparation for Encounter. St. Thomas/St. Croix, Virgin Islands; Caribbean Research Institute, College of the Virgin Islands Training Center, Peace Corps, June 1967.

**Steve Guild, Preparation for Action, a statement of training at the Virgin Islands Training Center (available from Division of Planning, Programming and Training, Africa Region, Peace Corps, Washington, D. C.)

both as a major source of problem situations and data for learning, and also as a testing ground for those concepts learned at the Training Center. Exercises and activities are carefully designed to help the learners seek relevant problem situations and gather important data from the cultural environment. At the same time, the learner is aided in assessing, conceptualizing, and generalizing the learnings gained from his experiences, and building them into his conceptual scheme of things according to the Experiential Model. [Just how this is done is described in detail in Non-Residential Third Culture Training, Section D.]

The third culture community then naturally serves as a testing ground for the learner. He can daily test for himself those concepts and behaviors that are learned at the Training Center, and as his experiences enable personal interpretation of these learnings, he can modify his behavior to fit his individual situation.

Learning How to Learn

Immersion in a third culture for the duration of a training program affords maximum opportunity to study a culture on a first-hand basis. The focus for study, however, must be on the process an individual discovers in learning how to learn about a culture,* because it makes no sense to acquire a comprehensive knowledge of the specifics of the third culture. Regardless of the similarity of the third culture to the target culture, there will always be important differences. Trainees are often mislead and confused when they arrive in their host country expecting to find things the same as they were in the training environment. This danger is lessened and the cultural transition is more easily achieved when the trainer carefully structures the learning experiences to focus on how the individual learns about cultures, not on what he is learning.

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*Ed. note: The trainee is not only learning "how to learn about cultures," he is learning a great deal about his own culture, himself as a product of his culture, and his reactions to another culture. This is excellent preparation for continuing the process in still another culture. The approach Tucker describes, particularly the focus on the process of learning and adaptation could, of course, be of equal value in in-country training, for even a three months' program in-country cannot begin to duplicate the variety within a culture or within any Volunteer's two-year experience. There again he must learn how to adjust, how to learn and how to continue the process.

The Process of Intercultural Adjustment

The primary emphasis in this kind of training is the identification, practice, and full development of a personal process of individual adjustment to a new cultural environment. One of the important concepts involved in the process of cross-cultural adjustment is the phenomenon of "culture shock," usually precipitated by the anxiety which results from a sudden loss of familiar surroundings. In entering a new culture, a person experiences frustration and irritation as he constantly finds his natural way of behaving to be in conflict with the life style of those around him. In addition, continual uncertainty and ambiguity about how he should act and react causes a certain amount of discomfort and uneasiness.

We are now beginning to understand the general parameters of human reaction to this kind of unfamiliar cultural stimuli, although it is important to remember that these parameters occur as a variety of individual behavior patterns.

Three distinct patterns of response to unfamiliar cultural stimuli have been identified. These methods of identifying with the new and unfamiliar have been described as "flight," "fight," and "adaptation."* When a person responds to a new situation through flight, he rejects those people and things around him which cause his discomfort and withdraws from any opportunity to interact with them. In each instance, the individual places "blame" either on the local population for a lack of "understanding," or on himself for inadequacy in handling the new experience. The result is that the individual takes some defensive measure such as flight to fellow nationals in a foreign enclave or some other regressive action as a means to remove the threatening atmosphere and reinstate the security of the familiar.

Flight may also be identified by extreme behavior in the opposite direction. In such cases, the individual does not flee from his host culture by joining a foreign enclave, but instead flees from his own national identity by joining the host culture. Such behavior, known to some as "going native," is also a means of reducing tension. The ultimate effects of giving up one's own viewpoint or of denying one's own cultural identity, however, may in the long run be more harmful than beneficial.

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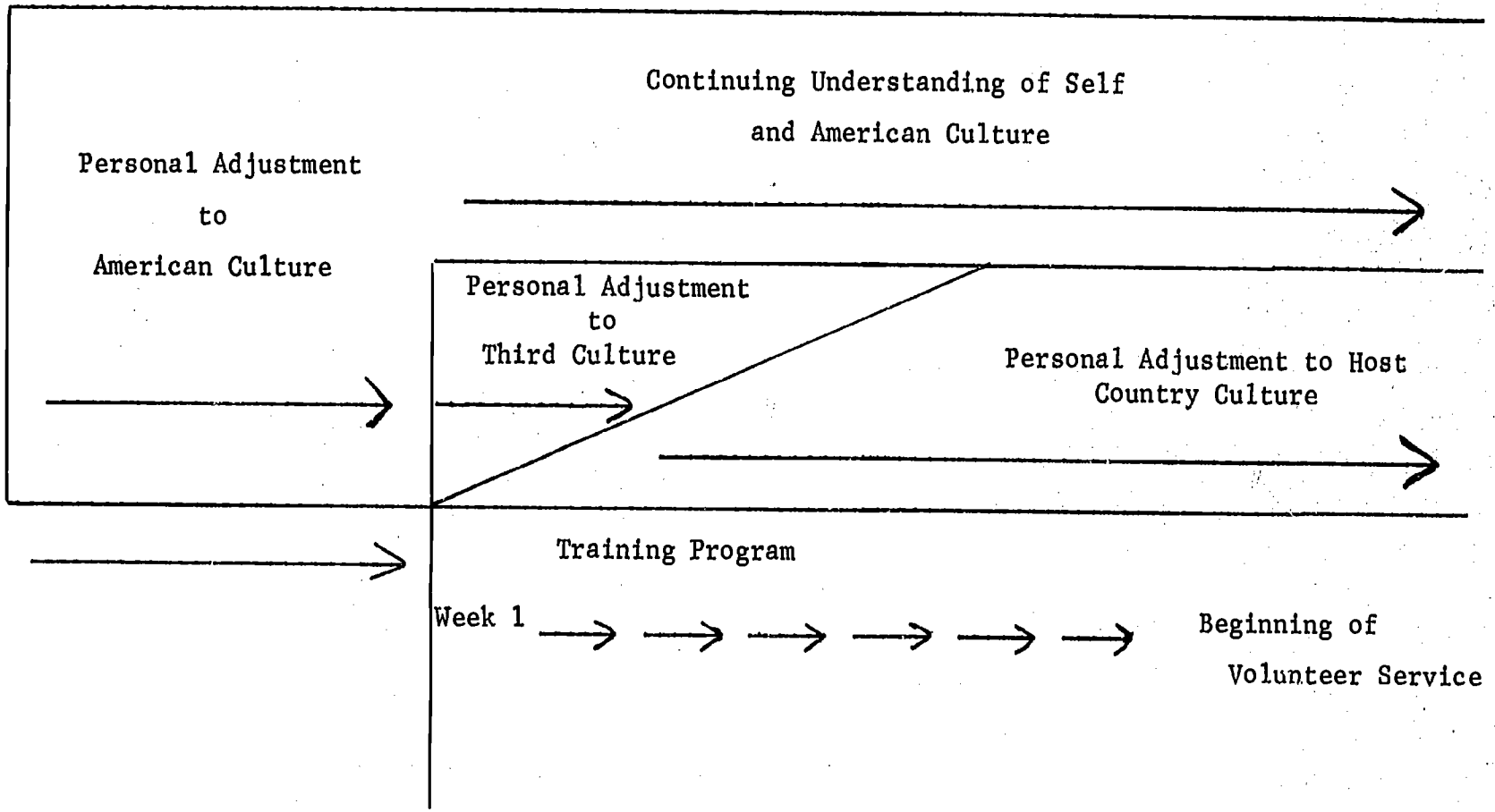
*(For elaboration, see "The Learning Process in an Intercultural Setting," in Selected Readings.)

Other persons respond to a new culture with hostility and aggression. They become aggravated with those around them in the new culture for making them feel ill at ease and, as a result, become determined to "show the natives how we do it at home." Such individuals fight the new environment, trying to change the culture to which they have come, rather than attempting to understand it and respond to it.

Finally, there are those who begin the slow and painstaking process of creative adaptation and adjustment. The individual deciding to take this approach neither rejects himself nor others, but rather tries to adapt to the new situation through constant openness to learning and behavioral growth. This requires an ability and desire to listen for the responses, verbal and non-verbal, of those around him. At the same time, he must gain an awareness of the messages which he sends out and the possible interpretation which others might have of them. In essence, he must develop the skill of intercultural sensitivity and communication. In succeeding, one becomes better prepared to be able to meet personal, social, and emotional needs within the immediate environment, thus increasing one's effectiveness.



Conceptual Scheme of the Third Culture
Non-Residential Training Sequence

Problems in Third Culture Encounters

Two excellent evaluations of Peace Corps training were prepared the summer of 1968. Both have highly relevant comments on third-culture training and some of the summer's experience with the approach that are included here. The first is from Making of a Volunteer, by Deborah Jones, an overview of all training; the other, an evaluation of cross-cultural training by Park Teter.

Miss Jones has surveyed Peace Corps experience in community involvement, and writes of the principal problems and concerns that have grown out of the experience.

"Generally, on-the-job training took place in conjunction with some kind of community involvement," she reports, "whether in a ghetto, or on an Indian reservation, or in-country." The connection between such involvement and future service as a Volunteer is obvious enough in in-country programs; it is less easily perceptible in stateside programs. The health problems of American Indians may not be the same as those of the host country. The classes available for practice teaching may differ widely in age, size, experience and behavior from those the Volunteers will have overseas. Since the trainees have neither the experience nor the knowledge of the host country to make the connection for themselves, it is up to the training staff to demonstrate clearly how such stateside on-the-job/community involvement experiences are conceptually relevant to overseas service.

A further complication of the ghetto-reservation training technique is that the Peace Corps must not use a community as a laboratory unless it plans to contribute to meeting that community's needs in return; to do otherwise is exploitation. Again, though our data are not explicit on this point, we know that in at least one reservation live-in trainees contributed nothing to meeting the Indians' needs, and we have reason to suspect that Peace Corps contributions were at best minimal in other instances. We must not teach our Volunteers to see people as resources.

No stateside program really built effectively on a community involvement component, simply because, as we shall see later, not enough thought had been given to what was to be learned from such an experience and how it related to the Volunteer's overseas service.

One in-country program managed to combine all three environments:

> TESL/ [Teaching English as a Second Language] trainees live with local families, come to the main site for language and cross-cultural studies, go to the local schools for supervised practice teaching, and return to their families for the evening meal and individual family involvement. . . Based on my findings, Peace Corps/X will receive good TESL teachers; more importantly, good Peace Corps Volunteers.

This site met all the contradictory demands of training--it could be isolated for language training (though it was weakest in that area), it offered classroom space when necessary, and it forced the trainees from the beginning to test themselves, alone, in an unfamiliar situation with unfamiliar people.

A number of programs, unable to meet all these demands in one place, trained by phases in several sites: language in one place; technical studies perhaps in the same place, perhaps in-country; cross-cultural studies/community involvement in a third. The danger here is one of discontinuity, or not keeping clear the priorities and inter-relationships among quite distinct parts of a program. Often, too, split programs treated community involvement perfunctorily, or else put it at the end entirely. That may be too late. In at least two such programs, the trainees, deadened by the standard routine of the preceding weeks, were not prepared to take advantage of the experience. Moreover, by then they knew what Peace Corps meant to them. "Look, I came here wanting to go to X, and I'm going in spite of the Peace Corps [thereby rejecting the possibilities for self-assessment and decision making about Peace Corps service that should be an important aspect of the third culture experience]."

The following is quoted from the Peace Corps Evaluation of Cross-Cultural Training written by Park Teter.

> Middle Easterners often resent the use of American ghettos or migrant camps or Indian Reservations as training grounds for their own culture. It is easy to explain this resentment as ignorance of the educational principle involved, or as the defensiveness of citizens of economically backward nations. In fact, there is a good deal of realism behind their resentment.* As a trainee who had studied Islamic history pointed out, American sub-cultures lack a cherished higher culture.**
>
> What the people in our ghettos and in North Africa or the Middle East [or developing world] have in common is that they are both different from middle class American college graduates. Unfortunately they also have in common a degree of

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*Editors' note: This has proven equally true of Africans and Asians. Language instructor resentment of what they saw as the equation of ghetto areas with their own culture has disrupted programs. Trainees prove sympathetic audiences to these complaints. Members of the third culture also may resent the implication that they are less "American" or "modern" than the trainees. All of these delicate points must be made clear to all parties in advance of the experience.

**This is not, of course, always true.

poverty and squalor and misfortune not commonly found in American suburbs. The highly visible similarities among cultures of poverty may obscure the profound differences between a sub-culture and a civilization justly proud of its distinctive religion, art, literature, language and long history of world prominence. The common tendency in Peace Corps to equate sub-cultures and civilizations may well contribute to the failure of many Volunteers to appreciate the mentality they encounter in the Moslem World.

The model American Volunteer may deal with his hosts more as individuals than as representatives of a civilization, but that is not how the hosts usually identify themselves when confronted by Americans. They are forced to look to their higher culture precisely because they fear that modernization will reduce them to an American sub-culture.*

Training staff may say, ad nauseum, that the ghetto or migrant camp is not intended as a model of anything in the host country. Trainees may verbalize agreement with this principle. But their unconscious, "gut" reaction probably will not be very different from that of the language instructors. Although their behavior in the host country may reflect sensitivity learned in the ghetto, it may also reflect the ghetto-nourished assumption that people without education or fine clothes have no higher culture to cherish.

Nevertheless, exposure to a third culture is too valuable to be dismissed as a training device. The trainee's opportunity to confront his own ignorance, insensitivity, or intolerance may actually be intensified by the fact that he confronts cultural differences in his own country. As long as the inherent, fundamental differences between a sub-culture and a civilization are recognized, and specific steps are taken to prevent transfer of inappropriate assumptions from the slum or reservation to the Middle East, third culture training should be continued.

It is not enough to tell trainees that North America and Middle Easterners possess a higher culture. They must get concrete evidence in the form of religious and artistic works and some account of the Middle East's past achievements. The difference between the Islamic peoples and those in America who never had (or lost, or are only beginning to discover or create) a distinct civilization must be brought home to the

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*Editors' Note: Or perhaps fearing an invidious comparison with the more powerful and successful American culture.

trainee so that he will understand the difference between a man who proudly identifies with a civilization and a man whose problem has been the absence of a proud identity. By inviting the host nationals on the staff to show this distinction between a civilization and a sub-culture, the staff may both demonstrate such pride and avoid offending that pride.

The sensibilities of members of the third culture should receive no less consideration. A training staff member long familiar with the Navajos protested against the way Volunteers from her training project were being dumped on the reservation for three weeks. She felt that the Indians had been used too often as guinea pigs, and that the elementary school teachers in whose classes Volunteers would practice English teaching were already overburdened. Nurses training for another country were instructed to set up a project in a migrant labor camp. "It's against all the principles of community development to slam in here and do something," one of the trainees protested. Another observed that visiting Peace Corps Director, Jack Vaughn, had urged them above all, when they arrive in their new country, to wait, but during their few weeks in the migrant camp the training staff was impatient for them to show initiative.

No training program should include a third culture experience unless it is as thoroughly programmed as any Peace Corps program in the field.* Staff should have articulated goals, evidence of site surveying, good relations with the people, and a plan for relating the experience to the overseas situation. To avoid raising false hopes of assistance or reinforcing latent hostility toward middle class intruders, the training staff has to be cautious about the scale of the operation and the expectations it creates among both the trainees and members of the third culture. Lawrence O'Brien [Director of PC/Evaluation] described the appropriate attitude in a recent evaluation: 'The approach to the people we want to use should be the frank one that Peace Corps needs their help in maturing the attitudes of its recruits in the ways of meeting and being with people whose experience has been somewhat different than their own.'

Reliance on the trainees to discern for themselves the truth about their experiences may be a deliberate effort to encourage their self-reliance. This implied faith in the trainees' powers of judgment may end by making them more sure of themselves, when an original purpose of the exercise was to make them less sure of themselves. The Volunteer will then have been prepared by his training to make hasty and sweeping generalizations about the

*Emphasis the Editors'.

host country. Nothing less than searching analysis of the impressions a trainee derives from third culture exposure should be tolerated in a training program.

If that analysis is conducted by a group all of whose members are ignorant of the third culture, superficial judgment may be sanctified by consensus. If, on the other hand, the group is endowed with an expert on the culture, trainees may defer entirely to his judgment, exercising little of their own powers of observation and overlooking or obscuring their emotional responses to the culture.

This same dilemma confronts us at every stage of training. One solution gaining in popularity is to provide the group with a trainer who, without knowing the specific sub-culture, can detect and challenge judgments that are superficial. By forcing the trainee to examine more deliberately his own response to the third culture, the trainer may not only demolish superficial impressions; he may also open the way for the trainee to derive genuine insights into the sub-culture [and in the process learn something of the values of suspended judgment that can be used in-country].

Specific exercises, experiences, and materials used successfully in third culture training will be described in detail in Section D, Part II. The question of housing and of involvement in community projects is discussed in Activity 4/6, p. 94.

Activity 10/11 - Phase 3

Focus on the Host Culture

Upon returning from the third culture experience, some time must be spent processing the experience, if maximum benefit is to be derived. Suggestions for doing this are included in Section D of Part II. The transition must then be made to preparation to enter the host culture. Trainees are usually anxious to begin this preparation, and a little concerned now about their lack of preparation, because in the last few weeks they have learned so much about how much they do not know.

After a brief period of time in which they re-establish relations with friends from whom they were separated during the third culture experience (this usually takes place when they first return), they are ready to direct their efforts toward preparing to enter the host culture. They first have to go through a period of uncertainty and floundering, because this is the time when most of the responsibility for learning should be transferred to the trainees. They should begin specifying what they need and should be making some hard self-assessments, making use of peers, staff, and their recent experience in another culture. Staff should be able to offer alternatives from which they can choose--reading materials, consultants, area and culture studies experts, staff from in-country (this is an excellent time for in-country staff to visit the program), RPCVs, and any other resource that can offer the trainees what they need at this time.

Trainees may decide that they need some intensive language training, because they did not get as much language training as they needed while in the third culture. Or they might decide they need some specific technical instruction in an area in which they feel they are lacking. Or, as they usually are by this time, they might be seeking specific information about their sites and jobs in-country. If this information is available, it should be given to the trainees.

Activity 11/12 - Phase 4

In-Country Training

We hope we have made it clear to our readers that we see the training process as a continuing developmental process--one in which each exercise and experience capitalizes on the learning that has been achieved before and provides a basis (or a tool) for what is to come. We have tried, in each section of Part II, to discuss the various methods and techniques of content and experience presentation in this sequence, so that each step demands increasingly complex skills, understanding and, eventually, individual and independent adaptation. In-country training (ICT) is another, and uniquely valuable, step in the learning process, and should build upon and show consistency with the learning achieved in earlier phases. The advantages of in-country training are obvious and need no discussion. We will focus instead on ways of avoiding those errors most common to ICT in the past years.

The first of these has been a failure to unite, or even coordinate, the two segments of the training (stateside and in-country). There usually have been two different staffs and philosophies as well as different sites. At most, an effort was made to use the same language materials and technical manuals. The staff saw no connection between the two halves of the training program--it was not surprising that trainees didn't either. It will be obvious that using the various exercises and methodologies in the way we suggest demands a much closer coordination of the U. S. and ICT staff. Ideally (this should be required) the Project Director should follow the program in-country. The entire training program should be planned and designed by U. S. and in-country staff working together; but at the very least, the ICT staff must be completely aware of and in accord with the training methods and objectives adopted by the U. S. staff. Specific inputs and learning derived from UST methods and objectives should be communicated to the ICT staff so that they can build upon them in in-country training. Personal (usually Selection-oriented) problems that have arisen in the U. S. training should be described.

We cannot stress too strongly that <u>every person</u> involved in the in-country portion understand and accept, at least for the program's duration, the methodology being used. A very promising program based on self-selection was seriously damaged in a past summer because the Volunteers in-country had been "told" about the model, but had no idea what it really involved. Defined and workable structure should be set up during planning to guarantee complete and open communication. We may seem to labor this point, but it lies at the heart of most Peace Corps failures we have studied. Deborah Jones, in her finely-written <u>Making of a Volunteer</u>, describes similar problems in the programs she visited.

Thirteen split programs were attempts to combine the resources, particularly of time and experience, of stateside training with

those of in-country training. Although the concept is most valid, the phenomenal logistical problems involved were not adequately taken into account.

In one program, because the field staff believed technical training could be done adequately only in-country, the stateside portion was conducted almost without reference to the Volunteers' future jobs. Consequently the trainees were confused about how their U. S. training was related to their overseas service. In another, the trainees did not get the technical or cross-cultural groundwork on which the in-country portion was to have been based.

By happy contrast, the U. S. segment of the Peru co-op training project at Escondido, directed by a recently terminated field staff man, packaged a basic introduction to co-ops in the host country. It included an introduction to the political context in which co-ops operate, basic accounting, and well planned [cross-cultural] field trips which were followed up for the light they shed on the overseas program. The U. S. staff knew in some detail what the in-country staff had planned, and tailored its own program to prepare the trainees to make the most of it. Each part of this program understood from the planning stages what the other's job was, and how the pieces fit together. The personal relationship between the field and training staffs, and the dispatch of training staff members to Peru with the group kept the two parts in communication and balance.

In one of the most successfully coordinated programs, the Project Director went overseas for a planning session with the in-country staff, at which training plans were roughed out and responsibilities assigned. The least successful ones relied on correspondence; in a few instances, the training staff and the field did not communicate at all. In the course of training, one project director made it a point to send the field staff a detailed weekly report. In others, at least one U. S. staff member traveled to the in-country site with the trainees. Perhaps even more successful was the inclusion of a field man on the stateside staff.* In this way field needs were kept in the foreground as coordination was achieved.

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*However, this approach may be possible only for teaching programs. Teaching program staff have less work in vacation periods and are therefore freer to leave their posts.

Certainly other ways to achieve coordination exist, and just as certainly there are no easy answers to the problem. But split program staffs should be fully aware of the complexity of the problem and devote a large part of their planning time to working out the allocation of responsibility and to developing continuous communication between the two sites.

The second major flaw in ICT cross-cultural training has been the assumption that once the trainees are actually in-country, they will begin to absorb cultural meanings through simple exposure. If this were true, much of training could be eliminated and Peace Corps would have a higher percentage of successful Volunteers. We feel, however, that learning must be at least as carefully planned and programmed for as in U. S. training. This is too often neglected. Some in-country programming has even created barriers to real involvement with the local people by placing trainees in unused boarding schools or summer camps, providing little contact, and none of that informal, with the host culture. We include comments from several observers and participants outlining this and other problems facing ICT.

Park Teter, Peace Corps Evaluator, who studied several in-country programs in the summer of 1968, discusses the need for structuring or arranging programs so that learning and exploration are emphasized. He quotes one of the trainers in an ICT program as suggesting, as one way of achieving involvement, placing the trainees separately with local families or apprenticing them for two weeks with selected Volunteers at their home sites and on their job. This would require a great deal of staff work and organization as well as a certain receptivity and cooperation from the host families (and perhaps local authorities). It has been done, however, in many countries and gives an obvious boost to realistic learning about the country and one's future in it.

One of the in-country training programs Teter evaluated emphasized self-selection--the burden was on the trainer to test his commitment to the country and to teaching in it during the ICT phase. "This burden was assumed to be sufficient incentive to drive the trainees into serious exploration of [the country] during in-country training," Teter says.

"The incentive may well have been adequate for the trainee's thoughtful examination of his own motives; it was inadequate as a goad to exploration of the host culture. Perhaps that is why some trainees spent so much time in bed, which is not, after all, such a bad place to reflect on oneself. Almost the only solid experiences of [the country] which most trainees got were those arranged by the staff--the home visits and, above all, the practice teaching. The abundant free time granted did not appear to lead, of itself, to real penetration of the community."

The in-country staff sought to develop trainee interest in a preselection commitment to the country and to teaching.

But they pursued this goal in two different ways. The commitment to the job was to be enhanced by an increased dose of practice teaching; the commitment to the community was pursued largely by an increased dose of free time. Even the field trips were not really intended as a device for learning about the country. The in-country [training] director was asked if trainees might prepare a plan of the information they would seek during their visit to another town. He replied that they were not being trained in the technique of observation, but only being given a 'chance to make a more realistic decision.' How 'realistic' could that commitment be if Volunteers did not secure information about [the country] beyond the smells of a bazaar and the prices of hotel rooms?

The [same training director] said that if you give trainees free time, you have to accept what they do with it, and he evidently extended the same principle to such required activities as the field trip. This kind of free time is of value, but it is of infinitely less value than free time in which the Volunteer is clearly expected to learn and learn and learn. The easiest way to communicate that expectation is to require of the trainee that he produce evidence of what he has learned. As the staff at the Experiment in International Living has discovered from experience, the requirement of a written report after a field trip forces the trainee to observe. He is still entirely free to observe and report what he chooses. Variations on the Ruopp-Wrobel exercises would also leave the trainee ample freedom and full responsibility for his own learning. Such requirements in no way interfere with the trainee's reflections on his own motivations. On the contrary, the more deliberate pursuit of understanding of the host country makes possible a much more realistic decision in self-selection.

The emphasis in the [fore-mentioned] program on thoughtful commitment represents a real advance in training. However, the deliberate study of the community and the culture should not be viewed as competing with this emphasis. On the contrary, such study increases the likelihood that the commitment will endure the cumulative frustrations of a deeper penetration of the community. Such study also increases the likelihood that the commitment will be to the people of the community, rather than to the Volunteer himself.

Interestingly enough (cultural training) has been the area most neglected in overseas programs despite its obvious importance. The reasons are not hard to find: area studies training in the United States has tended to be the least successful component and the least susceptible to adequate generalizations about technique and design; the assumption has been that once overseas, area studies will take care of itself. . ." [Memorandum to Peace Corps Director Jack Vaughn, December, 1967.]

> The assumption thus identified by the last director of the Office of Training is not entirely naive. In certain important respects, in-country training is an automatic improvement over U. S. programs. But Peace Corps has been so taken with these natural advantages that it has neglected the exploitation of trainees' direct experiences of the host country. Adjustment to the unfamiliar, and unrealistic commitment, have not been pursued as deliberately as they easily could be. The pursuit of an understanding of the host nationals has suffered even more.
>
> The weakness of U. S. training had been the absence, or artificiality, of experiences relevant to the host country. The weakness of in-country training is the absence, or misapplication, of information needed to interpret and go beyond what the trainee experiences directly.
>
> In both the [in-country programs visited], background information was concentrated in the U. S. phase of training. The reasons are obvious: U. S. training cannot provide experiences as intense or as relevant as those available overseas; the intensity of the experiences overseas is likely to prompt impatience with background information. But it is precisely because the information preceded the trainees' experiences of the culture that the trainees absorbed so little of it. Had the information followed the experiences, much more of it would have sunk in [or had it been presented in response to the trainees' recognition of their need of the information, as advocated in the experiential learning model].

Jerry Leach, ex-PCV Anthropologist, echoes the same concerns, and offers several ideas for insuring that the in-country phase be a learning experience, through exposure.

> We know that cross-cultural experience is a powerful teacher. We further know that some people cannot understand the meaning of that <u>experience; i.e., see connections between their experiences, as well as</u> [those of] <u>others</u>. The job of the cross-cultural trainer becomes that of maximizing each trainee's range of exposure to the host culture while providing a forum for sharing thoughts on the meaning of what has been experienced. In abstract terms, I hold that understanding can be most firmly achieved through a back-and-forth interplay of <u>experience</u> and imagination.
>
> For exposure purposes, the sky is the limit. Kicking off the in-country project with two or three days of traveling is an excellent starter. That entails giving the trainees a little money and telling them to go to such-and-such a place alone to do something; e.g., meet a teacher, go to a football game, visit a temple, etc. This builds enthusiasm and gives people some base, albeit on first

impressions, to work from in discussion. From there, the structural possibilities are enormous. Personally, I favor small groups with RPCV and host national leaders. The small group could, of course, be broken at any time for lectures or whole-group forums. The leaders properly function to arrange activities, set topics of discussion, and act as a resource people in discussion. The kinds of activities envisaged might include visiting people for an evening, going to a movie, going to a wedding, having an interview with a school principal, visiting a village on weekends, riding on a train, living with a local family, reading a book on the country or reading a host-culture novel, going to a coffeehouse, etc.

It is the staff's job to choose the most valuable possible activities and discuss ways to bring the meat out of the trainees' experiences. This generally involves having some explanations for cultural phenomena but, more importantly, knowing the right questions to prod trainees with and being alert to the learning possibilities in social situations. Let us take an interview with a school principal as an example. Group Three, consisting of four trainee teachers, one RPCV, and one language instructor, agree that it would be useful to meet a principal and discuss the general school situation with him. One of the leaders makes the appointment and the group together decide what they want to ask about the school. During the interview, tea is served, the principal signs hundreds of papers, and people continually come in and out on business. The principal gives the group his evaluation of the English text, discusses ways of disciplining students in large classes, and describes what he considers to be the proper relationship between teacher and student. That night, after Group Three assembles, the discussion focuses on the role of the principal. Someone asks why he signs so many papers and no one gives a satisfactory answer. The asker then assumes responsibility to try to answer that question by asking around and reporting back to the group. A second person wants to know why teachers can't be 'friends' with students. This leads the host national off into a series of stories about how teachers can be loved while being fair and firmly in control. The RPCV points out the analogous situation of great social distance between father and son. A trainee extends that to the language coordinator and his staff. Later on, the group leaders fill in other aspects of the principal's role, and then switch the frames of reference entirely: How did he tell us it was time to go? Why did he wear a big ring? What are the posture rules in a principal's office? How did he tell us he was nervous with a certain question? After further probing for cues to cultural

insight, the frame of reference again shifts to how the trainees felt in the situation and how the group leaders felt in similar experiences of their own. Here the emotional meaning of the interview is exchanged and others help each man deepen his self-understanding through commenting on him and his reactions.

This is the essential format. The experience was the interview itself; imagination came in talking it over later and asking questions about it. Some questions were answered and some left open for the future. The group context gave the opportunity to discuss mutual reactions to the situation. I hasten to add one further note: the experience part need not be done always as a group. That would get a bit 'touristy.' Certainly some activities, e.g., visiting a teacher for supper, ought to be done alone or in pairs without the leaders along if that is linguistically feasible.

In The Making of a Volunteer, (p. 23) Deborah Jones has described the experience of several ICT programs, as well as some of the more important ideas and problems involved. She points out that there has been in recent years an "upsurge in in-country training."

The vogue of in-country training has its roots both in a desire to make training as "realistic" as possible and in frustration with the results of U. S. training. Although in-country training clearly has some advantages over U. S. training, a kind of "the-grass-is-greener" philosophy seems to have precluded the sharp scrutiny such a major shift in direction should receive.

Training in-country offers the possibility of more realistic skills training. The trainees work with the people they came to serve, not with groups who, whether or not they have problems approximating those found overseas, probably lack many or most of the cultural attitudes that so affect a Volunteer's life and work.

The other frequently cited advantage of in-country programs is the opportunity they present for immediate immersion in the host country culture. This line of reasoning appears weaker than the first: the first step in understanding a foreign culture is to acquire an understanding of your own. As one evaluator commented, 'Understanding of one's own country, tolerance of American difficulties, are not inconsiderable assets to bring to a new culture.' Those can best be acquired at home.

In an attempt to ward off overenthusiasm for in-country training, Alex Shakow, in an excellent paper dated December 1967, forecast most of the pitfalls in-country training was likely to encounter.

Shakow discussed at some length the importance of the planning process: deciding exactly what the in-country location offers that stateside training does not, and figuring out how to use it; seeking the help of host country officials in the planning; making training someone's primary responsibility, and, if the person selected is on the regular staff, lightening his load accordingly.

A number of in-country programs, however, failed to follow Shakow's advice. Rather than heeding his counsel to plan carefully an immersion in the culture, three of the seven in-country programs visited trained primarily in the isolation--on university campuses, in retreat houses and the like--from the culture to which the trainees were supposed to be getting full exposure.

In two programs host country nationals were deeply involved in both planning and implementation of the program, and came to much more sophisticated understanding of the Peace Corps in the process. In one they were clearly subsidiary personnel; in a fourth they were apparently given carte blanche to train, but little guidance, and so they promptly fell back on the familiar lecture/rote model in-country training was supposed to supplant.

Training expertise was rare. One in-country staff managed to set up a total program without ever asking, even by mail, the advice of the technical personnel or the assessment staff. And in five programs, field staff ran training in addition to their regular duties. Even if good field staffs were good trainers by logical extension--which has yet to be proved--there is still the time factor. Where staffs resorted to this dual role, the on-going program suffered.

Shakow also stressed that in-country programs require from three to six months' lead time. The record of two of the best--Micronesia and El Salvador--bears out his assertion. So does the record of one weak program that had the time but squandered much of it on a staff conflict. The real planning was hastily done and resulted in a program torn by internal contradictions.

By far the best of the in-country programs was handled by a staff which was running its second in-country program and profiting from past experience. However, Shakow's paper could have averted many obvious, debutant mistakes in those programs with inexperienced staffs. The lack of attention from which it suffered was the Peace Corps' loss.

Continuous In-Country Training

An exciting experiment is under way in Afghanistan--a continuous in-country with full time training staff. Trainees enter the Center at six-week intervals after four to five days of stateside staging. The small numbers and extensive opportunities for skill and behavior practice enable the staff to approach their goal of individualized training for each trainee. Trainees are enrolled as PCVs as they complete the requirements rather than after a specified period. The program now involves many host nationals, and it is hoped that in the near future they will be willing to take most of the responsibility for the Center. Trainees are expected to spend at least one-third of the training time away from the Center, and their community experiences are carefully planned. Even the "free" days are programmed to the extent that trainees are asked to keep notes, and are expected to meet for intensive discussion of their experiences afterward. Further skills and language classes are offered to Volunteers, staff and their counterparts as part of the program.

We include here sections from an informal first report of the cross-cultural coordinator, Lon Habkuk (the program is only in its fifth month). Note the several references in this description of the necessity of planning or programming experiences if trainees are to learn effectively, and to maintaining a consistent philosophy or "atmosphere for learning."

Cross-Cultural Program Report

I think that from the very beginning our thoughts about the cross-cultural program were viewed as somehow concerned with the whole atmosphere of our training center. There is a certain mood which we want to create here. We have moved to Afghanistan and we do not want to sit behind our compound walls and play the old stateside games. And so, I suppose you could say our mood is Afghan and our concern is our interaction with the people of Afghanistan and not with ourselves.

We as a training staff feel that the experiential approach is most appropriate for this focus on Afghanistan and the events outside our training center. With this in mind, the first three days in-country were left unscheduled. This was to allow the newly-arrived trainees a chance to see the city of Kabul. But, with more than sight-seeing in mind, we programmed these free days in hopes of creating an urgency for learning with which to begin the cross-cultural program. Personal journals were distributed for the recording of impressions and questions. At the end of the three days, a group meeting was held to discuss and access their experiences. They were then divided into groups and asked to verbalize what their feelings, perceptions, and experiences had been during the last three days, and, to decide what information they must have in order to live and work in the Afghan culture as effective Peace Corps volunteers. They were also asked to list the sources of information available to them. When they returned from their groups, we discussed and compared the things which they had listed in order of priority. The two top concerns were:

1. Language
2. Etiquette ("politeness")
   a. at the table, on the street, meeting others in the home and around mosques
   b. cameras and picture taking, "when is it ok?"
   c. public display of affection
   d. is it polite...to browse
   e. schools, courtesies to inferiors and superiors
   f. what is polite...in discussing religion
   g. how should we react to beggars
   h. should we wear Afghan clothing
   i. relations with the men who work at the Center
   j. "how to avoid offending our Afghan teachers...and will they tell us if we do?"

Other topics mentioned were:

1. transportation
2. entertainment
3. how to accept and respond to friendship
4. how to fit in as "agents of change"
5. knowledge of expected social roles--Afghan pre-conceptions. "Where do we fit in--tourists or teachers?"

6. religion
7. government and history

The sources of information identified were:

1. Afghan teachers
2. American staff
3. Training Center servants
4. Book, reading material
5. Volunteers (*It was interesting to note here that the trainees qualified this source by saying, "good, but slanted.")

We were extremely pleased with the results of the discussion. It seemed obvious that the topics were listed with the "here and now" taking top priority. This is not to say that the more academic topics were of little concern, but that personal relationships and communication were recognized as being more relevant in crossing cultures.

Our second formal cross-cultural meeting was held shortly after the distribution of a paper on "politeness." The Afghan instructors participated in the discussion.

In the following weeks, several papers were prepared on various topics ranging from "Man and His Environment" to "The Individual in Society." These papers, along with other informational in-puts, were used as a basis for topic discussion groups. It was found that as the days passed, the trainees had more contributions and additions to these topics. However, at first, we found that merely living adjacent to the culture was not enough, and it became apparent that some planned experiences were necessary.

Approximately two and a half weeks after the training schedule began, our first planned experience began in the form of a scavenger hunt. The objects were of a nature that tourists would not normally be found buying. Most of the trainees did their shopping individually, and consequently, returned feeling more confident in their ability to use the language and, the girls, less reluctant to walk through a bazaar of men alone. The trainees noticed a distinct difference in the reactions of the shopkeepers to them, compared with their first few days in-country, when they could speak no language and were treated as tourists.

Two other planned experiences were:

1. a trip to the local theaters (to see a western movie and to observe the Afghans reaction to it. After seeing the movie, one girl commented, "Now, I can see why I was pinched in the bazaar this morning.")

2. a trip to the teahouse at night (to listen to the musicians and to take in an evening of Afghan entertainment during Ramazon.)

On the topic of social structure, Dr.Paktiani, professor of sociology at Kabul University came to discuss where and how the Peace Corps volunteer might fit into traditional and contemporary Afghan societies. Two other lectures, (1) Dr. Louis Dupree, on the current political scene, and (2) Miss Adela Loynab, on the role of women, are scheduled for the coming two weeks.

We have used volunteers from both Kabul and the provincial sites at various times throughout the program. The volunteers have participated in general group discussions and also have led smaller groups. At the request of female trainees, female volunteers have come to the Center to talk about their places as foreign women in an Afghan community. Volunteers have been a relevant source of information to the trainees with questions about sites, job problems, living conditions, etc.

Following the three weeks' practice teaching in the provinces, small group discussions were held on the topics of:

1. the volunteer in his community
2. the volunteer and his counterpart
3. the volunteer and his job.

These sessions proved to be the most productive discussions of the program thus far. The trainees' experiences in the provinces and their contact with the volunteers provided the first-hand information necessary for lively and relevant discussions.

One of the many advantages to the Continuous In-Country Training Program is the flexibility which we have to make changes and alterations in our approaches. For example, it was felt by Cycle I trainees that the first few days of unscheduled time might have been beneficial had they been preceded by a week of language training. So, when Cycle II arrived, they were given several days of highly intensive language training, which was followed by a five-day trip to the provinces. This, we felt, was more effective, but, it too, had some shortcomings, ending up more like a tour than an encounter. Therefore, we are now making plans to give more direction and purpose to the trip for Cycle III by scheduling three evenings of cross-cultural time during the week of intensive language training.

We are excited about this new approach. However, we recognize it as experimental. And, we intend to continue experimenting until the Center's goal of individualized training is realized in our Cross-Cultural Program.

A consistent training design and maximum learning in ICT can best be maintained by designing that portion with the same care, attention, and fidelity to objectives and methodology as any other portion of the program. The responsibility for planning and facilitating learning is still the staff's. We describe in Section C, In-Country Training, how some of this is done, and discuss in some detail the particular exercises and techniques that have proven particularly relevant.

Activity 12/13 - Follow-Up and Evaluation

One of the weaknesses in Peace Corps training in the past has been the lack of follow-up and evaluation. If a systematic approach is to be used in designing, conducting, and continuously improving training, it is essential that some follow-up evaluation be conducted to determine the effectiveness of the training program, to identify improvements that could be made and to collect information that would allow better definition of objectives and identification of content for future programs.

This information should be collected from every feasible source; the Volunteer himself, his Peace Corps Staff supervisors, the host country nationals who are familiar with the activities of the program, and the community. Professional staff experienced in designing interview guides and questionnaires for the collection of relevant quantative as well as qualitative date should be involved in the design of the evaluation techniques.

Activity 13/14 - Analysis of Data Collected

Even if good procedures are followed, a large amount of the data collected could be relatively meaningless unless it were carefully analyzed and categorized with the user of the data in mind. Data probably should be fed back to a central point, possible the Office of Training Support in Peace Corps Washington, for analysis and dissemination. The data should be made available to the in-country staff and host country nationals responsible for evaluating the program in which the Volunteers were working and for the design of future programs. The data they receive could be used in the preparation of program documents (104), which would be much more useful to training staff and the design of training programs than those previously received.

Chapter 5

SPECIAL PROBLEMS AND CONSIDERATIONS

Many of the problems associated with an experiential training/learning program have been discussed in preceding sections. We would like to focus on these problems, not to dissuade the reader from attempting the experiential approach, but to forewarn him that he should be prepared both to cope with problems as they arise and to anticipate and prevent some of them from arising. Otherwise, he might find the program a shattering experience.

The behaviors described in this chapter are normal human reactions in situations of stress, ambiguity, or change. We are focusing on these behaviors then, not only to prepare the trainer to deal with them, but to stress the importance to the trainee of understanding his own behavior and that of his group as an invaluable part of the learning experience.

There are few groups quicker to criticize or more articulate in their criticism than Peace Corps trainees, and as a rule they leave a trainer little margin for error, as many staff members have found to their sorrow and disappointment. Trainees, as anyone, can be vocal, unfair, and hostile when (perhaps unconsciously) they fear the lack of familiar structure, or even more, when they have failed to meet the challenge of making effective use of their new freedom to assume responsibility for their own behavior and learning. It is hard for them to accept the failure as theirs, particularly at (and in) an age when freedom, responsibility, individuality, and independence are so important to their own self-image. The situation is often so threatening that they must find a scapegoat. This is usually the person who they feel is responsible for changing the rules of the learning game and forcing them to confront their own feelings and lack of responsible behavior in what appears to them to be an ambiguous situation. In the beginning it is easier to focus the diffused anxiety and hostility on another person to whom they can assign the blame than to accept the responsibility for finding a creative solution to the problem. The focused hostility of a group of vocal trainees is painful for the toughest trainer.

Outsiders are often quick to evaluate a program as failing when they see the anger, frustration, and hostility of the trainees, but this could be an indication that it is succeeding. It would be a great relief to trainers if a way could be found to structure the program so that trainees would enthusiastically accept the change to a drastically different educational system with totally different rules--a system that asks them to assume responsibilities they have never had to assume before, to trust people in a way they feel they have never been able to before, to live up to the trust others are placing in them, to identify and confront their

own deficiencies and assume the responsibility for learning how to correct them. The more committed the person is to a passive/dependent role or to a counterdependent role, the more difficult it is to assume the new role and attitudes required in the program. The anger and hostility are an indication that the trainees are in a state of transition; their old roles are no longer functional, their old assumptions are no longer valid, and they are anxious and angry.

It is essential, of course, that this be turned into a learning experience. The situation is not unlike the situation in another culture, where the rules are different and people don't respond in anticipated ways. The staff and trainees must work together in intensive interaction to work these problems through. Because these problems are so emotional and ego-involving, the process of working them through has a profound and lasting effect on the trainees. The results of such a program in terms of personal growth and confidence are well worth the pain, effort, and time.

Involvement implies emotion and feeling. It is generally agreed that learning is directly related to the involvement of the trainee. Traditional training attempts to involve the trainee by making the material presented interesting, entertaining, and personally meaningful. Experiential training involves the trainee in problems that he has to solve or experiences that have an emotional impact. The trainee cannot help but become involved, but experience and emotional reactions must be assessed and analyzed if their meaning and significance is to be perceived and if maximum learning is to be derived.

The involvement (when it is achieved) of traditional, academic instruction and the involvement of experiential learning are not only different in quality and magnitude, they are different in kind. Academic involvement is related to an interest in learning about something other than oneself. The culture, the people, the customs, or the history may be interesting, perhaps even from the standpoint of a comparison with one's own culture and society. But the learner is not involved, other than in a very detached, speculative fashion. He is not confronted with his reactions to the conditions he is studying.

In experiential learning, the learner is personally involved in his own very personal feelings and reactions to stress, frustration, conflict, differences in values, needs, goals, beliefs, etc. His ability to cope with all these is being questioned and tested and he himself is the principle investigator, which makes the situation even more frustrating. It is difficult enough to accept others' evaluations, but man is not accustomed to self-assessment and self-evaluation, particularly when he does not like what he sees. It is difficult for him to learn that self-disclosure and assessment (by self and others) can be constructive and is necessary for growth.

The trainee taking part in an experiential program certainly is no less interested in learning about the country he will be living and working in as a Volunteer than a trainee in a traditional program. In all probability, he is much more interested, but the interest is no longer purely academic. He realizes he needs the information when he discovers some of the problems that he might have as a Volunteer in that culture. Out of this personal need and interest can grow a general interest in the culture and the people that is based on his own personal and meaningful involvement with his hosts.

The trainee must move beyond the stage of frustration, anxiety, and perhaps hostility to an understanding of what is happening to him and his learning community and the relevance of all this to his service as a Volunteer in another culture. It is the responsibility of the training staff to help him see this relationship. The experience can then become an exciting and meaningful event in his life, and his attitude toward the staff can change from one of distrust, resentment, and hostility to one of acceptance and appreciation. The pain of the experience then begins to seem worthwhile to all concerned.

Development of Trainee Attitudes

Since the experiential model violates many of the assumptions the trainee brings to training, the training staff should expect the trainee to question in a somewhat cynical way the objectives of trainee freedom and responsibility as they are stated. Trainees expect a structured, traditional program. They are not prepared to deal with a program where they have to participate in defining objectives and where they assume part of the responsibility for achieving these objectives. This then becomes one of the major tasks of the training program--that is, to overcome the initial distrust and reluctance of the trainee to take active part in a participative educational experience. They do not believe the staff when the staff tell them that, in fact, the trainees are involved in the process, will share the responsibility, and will participate in decision-making.

In the beginning the lack of apparent structure and handing over of responsibility to trainees will be perceived by the trainees as inadequacy, incompetence, and lack of preparation on the part of staff. They will expect the staff to assume the major responsibility for their learning. Staff can expect some trainees to become frustrated, confused, and angry because the staff and the training do not meet their expectations; that is, to provide a structured program spoon-feeding them with the concrete, factual information and skills that they will need to perform a clearly prescribed role as a Peace Corps Volunteer.

If the training staff refuse to accept full responsibility, some trainees may then attempt to take over the design of their own training program, excluding the staff or narrowly defining the staff role. The staff must gently but firmly reaffirm and define the staff and trainee

role--that is, that much of the structure of the program will be provided by the staff, but the trainees are responsible for their own learning. Objectives of training and the achievement of these objectives must be a joint responsibility.

Many of the trainees' early confrontations with the staff will, in effect, be a subtle way of testing to see whether the staff really mean what they say and to see whether trainees really do have some influence on training decisions. The training is designed to bring out the feelings of the trainees, feelings that have long been suppressed. If the staff are not prepared to cope with this hostility, the initial expectations of the trainees are reinforced.

Trainees watch very closely to see how critics of the program are handled. If the staff behaves in other than a mature fashion towards them, the trainees are inhibited in giving feedback to staff. This is very difficult for the staff, because the very nature of the program brings out these very hostile, cynical, sarcastic reactions that in a standard, conventional type problem would rarely be elicited. If the staff are not able to cope with these hostile reactions, the expectations of the trainees will be met, they know that they cannot trust the staff, and they will in fact be punished for the reactions that are elicited. The staff have to be able to absorb the hostility, have to react in a non-defensive, non-punishing way, and continue to react to the individuals who are hostile to the program or to them individually as persons of worth, and try to work through these problems with them individually and in the group. This places the person who exhibits the hostility in a different position. He is hostile and he expects the staff to react toward him in a hostile way, which in a sense would justify his own hostility. When the staff react in a non-defensive, non-threatened way he is then forced to examine his own behavior and identify the sources and reasons for his own hostility. Sometimes he becomes even more hostile, because again the rules have been changed.

When a few trainees react with hostility toward the staff, some other trainees then become hostile towards these trainees. It is important for the staff to be aware of this fact, and as early as possible, to bring into the open their reactions, to be explored, examined, and worked through. The staff could misuse the reactions of the other trainees against the few hostile trainees to force them into submission. It is a difficult task to use all of these reactions, some of which are very strong emotional reactions, constructively, so that everyone can benefit and learn from them.

Another danger, or perhaps a phenomenon of this kind of training, is that if the staff are able to anticipate and cope with all the hostility from the trainees without reacting with hostility, they may be perceived as unemotional, unresponsive, cold, disinterested, and perhaps arrogant. This will provoke even more hostility on the part of the trainees, who will feel that the staff has no interest in them,

not enough interest even to become angry or upset when they demonstrate a great deal of hostility towards them. A responsive environment is a human environment, and the trainees must see the staff as human beings who are capable of emotion and who exhibit the emotion they feel at times, and in appropriate ways. This, too, makes the role of the staff member very difficult, because the tendency will be to respond with understanding and with lack of hostility or anger when trainees are visibly hostile, cynical, or sarcastic. But if he does so, he then will be seen as unresponsive and indifferent with little or no feeling for the trainees. The staff member has to allow himself to be aware of the resentment and anger he will feel toward the trainees and to express this in such a way that the trainees will know that he is responsive to them. But he must control his emotions so that he and the trainees can work through and solve their mutual problem.

Many of the trainees themselves do not understand their own hostile reactions, so it is necessary for them to find the source, some reason for these emotional responses. Something must be wrong with the environment or the situation; it cannot be the trainee or the trainees. They cannot, in the beginning, begin looking at themselves--exploring and saying, "Is something wrong with us?" "Why are we reacting as we do?" Instead they look outward at the situation and say "What is wrong with the situation?" They may then place the blame on the staff, particularly the person who embodies the methodology that has placed them in the predicament. "Training should not be done this way." "We should not be put in groups to waste our time." "We should have someone telling us what to do." As they focus on the individual who placed them in this situation, they may say, "We are reacting to him--the way he presented it to us." "He made us angry," or "He wasn't very tactful," or "He wasn't at all clear," or "He was talking down to us." But again trainees must not be punished for blaming the situation on some member of the staff. Usually some of the trainees are not content with this answer and suggest that the trainees might be partly at fault. If one trainee can find support in another trainee in questioning the convictions of the group, he is able to stand up against the group and suggest that they explore further.

This openness and exploration are supported by the staff and a process is begun that never ends. The trainees find it is possible to question and to disagree with staff and other trainees--that actually this kind of behavior is rewarded, not simply condoned--so instead of passively accepting or overtly agreeing, trainees begin to express their own opinions. Not all trainees, of course. Many trainees still do not trust the group or the staff. They are reluctant to expose themselves. Usually some of the most rebellious, resistant trainees are also some of the most articulate and they are able to silence an opponent with a cynical, cutting remark, particularly if the opponent can be categorized as identifying with or supporting the staff or the system. With emphasis in training on active participation, however, being for or against the system or staff eventually becomes meaningless and

can no longer be used as a club to keep certain trainees in line. When the trainees learn through experience that they do, in fact, have a voice that will be heard, they begin to use this voice more responsibly, whereas in the beginning they might demand that the problems and solutions be given to them by the staff. When they have had considerable experience and the reward of identifying and solving problems themselves, they then will resist the imposition of problems and solutions by the staff. The objective of training then becomes one of shared responsibility, and this has to be a joint objective, jointly established and agreed to by the staff and trainees. Equal participation by staff and trainees would allow either to identify problems and propose solutions.

The trainees have to learn through a very slow and painful process (for staff and trainees) that the training staff actually mean what they say, that this is an open process and the trainees are involved. Once the trainees accept it, they have to learn how to participate freely in it. This process can be conceived as being a developmental process and the readiness state is not attained until the program assumes some credibility in trainees' eyes.

Peer Pressure

The staff must recognize that the trainee lives in and is a product of a complex environment. He is constantly influenced by the pressure of his peers, which more often than not is against the system, against the staff, against effective learning attitudes and behavior, and sometimes against his own goals and objectives. Very often, if not usually, these are the persons whose acceptance, recognition and rewards are most important to him, however, and he may postpone or relinquish the achievement of other goals to satisfy the important needs of gaining the acceptance and approval of his peers. Staff are very often seen more as being in the way--between the individual and his goals--than as helping the individual achieve these goals. Very often the goals of the trainee and the trainer are at odds. Too often the trainee sees the training as just another obstacle he must overcome--a hardship he must endure before he can go on to other things that are more interesting and meaningful. (Perhaps too often he may have been right.)

It is no wonder that the trainee is often confused. He is subjected to the conflicting pressures of a complex environment, while being unsure of his own goals, motives, and values. Students and trainees often develop a closed group that promotes, reinforces, and supports behavior and attitudes that are dysfunctional as far as any goals other than those of mutual acceptance and admiration are concerned. The group finds itself locked into a way of life that is disruptive, destructive, and self-defeating. It is necessary for them to reinforce one another, and they usually find the common enemy--the system, the establishment, parents, faculty, etc.--to maintain solidarity and to sustain a feeling of acceptance, identity, and common purpose.

Because of these conflicting goals and because of the expectations the trainee has from his experience with the traditional educational system and methods, he does not perceive learning as his responsibility, but rather as the trainer's. It is the trainer's responsibility to identify the training objectives and tell the trainee what he should do as a Volunteer. It is the trainer's responsibility to make him learn. It is the trainer's responsibility to make the subject matter interesting enough or meaningful enough for the trainee to want to cooperate and become involved. It is the trainer's responsibility to make it easy, to simplify it so that the student will not have to work too hard or to think. It is the trainer's responsibility to be well-organized and well-prepared, so that the trainee will not have to evaluate, analyze, and compare the information presented but will only have to memorize what the trainer said. Problems should be straight-forward, simplified, and well-defined, with all necessary information so that the one right answer can be obtained.

Of course, the trainer may have the same expectations, if his goal is simply to impart information. With such a trainer it is very easy for the trainees to play the game. They know what is expected, so they know how to beat the system. They perform in the expected way, give the expected answers, and everyone is reasonably happy.

The Peer Group

The trend among students today seems to be toward unrest and dissatisfaction. Some of this is responsible dissatisfaction, a genuine desire to improve things, to free the individual to think for himself, to solve his own problems in his own way. Many others, however, find this an easy way to avoid their responsibilities and to find support of their peers in doing so. Putting forth the effort to learn is neither necessary nor desirable, because this, for some, would mean collaborating with the enemy camp or capitulating to the demands of the establishment. Even the student who agrees with or supports the instructor often finds that he cannot do so openly without incurring the disfavor of his peers. He immediately finds himself alone, not accepted by his peers, and if he is to regain his status as a member of the peer group he must renounce his support of the instructor.

The fact that behavior in support of the instructor is an actual threat to existence of the group probably accounts for the strong sanctions against such behavior. The group very often exists as a group because of the common purpose or objective of rebelling against or beating the system. If one person rebels, the system loses its utility as a unifying mechanism. It is necessary for the group to form new objectives, to develop new purpose. Very often this means formation of a new group, with new standards, by-laws, leaders, etc. The lack of conscious awareness of all this is very probably what would account for the seeming irrational behavior of the group. If the purpose of the

group is to not support the system, then supporting the system cannot be condoned.

The process of beginning to form groups begins the minute people get together. Each person begins looking for the person or persons who might give him the most support, or whom he would like to get to know, whom he feels he might be able to trust, with whom he might feel the most comfortable, etc. Persons usually get together who are mutually attracted to each other for one reason or another, and groups begin forming. Some groupings are natural groupings--staff versus trainees, Americans versus host nationals, married couples versus singles, older trainees versus younger trainees, intellectuals versus their perceived inferiors, blue-collar workers versus B.A. Generalists, etc.

With little or no conscious awareness of what is occurring, members of each group begin defining their group--criteria for membership, standards, sanctions, characteristics, etc. Solidarity or cohesiveness is often achieved on the basis of a common enemy, or exaggerated differences between the in-group and the out-groups. Boundaries are set up between groups, most of them artificial; i.e., the generation gap (felt even between returned Volunteers and trainees), the establishment, or the staff, etc. A person is more likely to be accepted by a group if he demonstrates that he is with the group against those outside the group. Trainees are often thrown into a dilemma because they must denounce or reject the staff or the establishment or something outside the group if they hope to gain the acceptance of the group.

It is very important that the trainees become aware of the dynamics of what is happening within and between groups, because this insight and understanding will help them in their work with groups and individuals as Volunteers. The natural separation between the trainee group and the staff group will cause the staff much trouble and grief, and has to be overcome. Usually it is, because the trainees are as uncomfortable with it as the staff, although once the forces are in motion to enlarge this separation, they are difficult to replace with forces for integration.

Some trainees will use their peer groups to avoid responsibility for their own learning as well. It is very important that staff and trainees begin to identify very early in the program attitudes and forces within the groups that inhibit rather than facilitate learning. The training has to be structured so that the trainees will participate in this identification and analysis of problems in the groups or the community as a whole.

To achieve and maintain group solidarity and to avoid looking at problems within the group, groups in the beginning will always focus on problems (real or imaginary) outside their groups. Groups will seek an outside target or enemy to avoid having to recognize and deal with their own problems, partly because this might mean that they would have to examine many of the very things that are holding them together as a group.

When the situation is structured to force examination of what is happening in the group, the groups often become frustrated, anxious, angry, and hostile, and begin looking for the source of their frustration. As mentioned earlier, they very often level their hostility toward a scapegoat. This is a very effective way of avoiding or delaying having to deal with the real problems.

Achieving Independence

All of this is important to understand because it means that trainees coming to a new training situation may very often seek to develop or identify with groups that they found comfortable and rewarding in the past, groups in which their role is understood and which will give them the identification, acceptance, security, support, recognition, etc. that they need. If they are placed in a situation where it is difficult to form such groups, here too they find themselves anxious, frustrated, angry, and hostile toward the source of their frustration. To cope with this anger and hostility constructively, the trainee has to accept the premise that it is important that he become aware of his responses to his environment and the responses of his environment to him. It is important that he become more aware of his own goals and of his effectiveness in achieving these goals, those things that he does that inhibit and those things that he does that facilitate the achievement of these goals. It is important that he become aware of his conflicting goals, and the compromises and sacrifices he might have to make. It is important that he decide what is most important to him and what he must do to achieve these goals.

Of course, if helping the trainee learn to think for himself is not important to the staff, if it is only important that the trainee conform to the staff's system and behave in a way that is comfortable for the staff, then the frustration, anxiety, anger, and hostility are to be avoided. A staff member who himself cannot cope with the frustration and anxiety, who cannot absorb the hostility of his trainees, should structure the training situation in the traditional way and not allow the trainees the opportunity to express their emotional reactions.

But if it is important to the staff that trainees become aware of their feelings and reactions, and begin to assume some responsibility for this learning, which leads to responsibility for behavior, they (the staff) must allow feelings and emotions to be expressed. The training must be structured as we have described elsewhere so that feelings and emotions can be dealt with constructively. Staff, themselves, have to understand what is happening in the learning community and its relationship to the Volunteer's role in-country before they can help the trainees achieve these understandings.

Trainee Responsibility

A trainee must first assume responsibility for his responses to his environment before he can assume responsibility for his own learning. He must become aware of his reactions to the training situation itself, to the exercises he is required to experience, to the staff who do not meet his expectations, and to the other trainees. He must become aware of the restrictions, demands, and expectations he is placing on the situation. He very often imposes conditions on the learning situation and says, in effect, "I will cooperate and learn if the situation meets my criteria," which he does not define. He needs to become aware of these conditions himself, and needs to determine whether they are realistic, whether he is asking too much, or whether it is he or the trainer or the training program that is being hurt by his attitudes and behavior. He needs to determine whether he is rejecting an approach to training without first experiencing it, giving it a fair trial, whether he is imposing the criteria of a familiar, traditional, unimaginative model on the training program. Or he needs to determine whether he is allowing his own bias to prevent him from objectively experiencing and evaluating another approach. Or perhaps it is not the method or the approach at all, but actually the system, the establishment, or the authority figure he is reacting to. If he can become aware of and accept the responsibility for these reactions, then the way is clear for him to assume the responsibility for his own learning. This does not mean either that the reactions will disappear once they are recognized and understood, but he can learn to live with them. With an awareness of their consequences, he will have some basis for their modification.

Appendix A

LANGUAGE AS AN INTEGRAL PART OF TOTAL PEACE CORPS TRAINING

A problem that has plagued Peace Corps from the time of its inception has been that of integration of training components. During the first years, training usually consisted of language training, technical training, cross-cultural training, area studies, American studies, and world affairs and communism. These all were considered and taught as separate components, and, except for language training, were based very much on the traditional academic model. As might be expected, Peace Corps language training has concentrated on speech, with reading and writing in a subsidiary role. Although most of the early programs used conventional audiolingual methodology, many later ones experimented with other formats, some of which gave more emphasis to early and frequent communicative use of the target language. In virtually every program, however, language and each of the other components were taught separately, with little communication or coordination among their respective staffs.

Because this proved to be highly unsatisfactory, everything other than language and technical training was integrated into one component, usually called "area studies," or "cross-cultural training." This left three components--language, technical, and the catch-all, cross-cultural.

The problem of integration of components still was not solved. Staff continued to stress the component for which they were responsible, at the expense of other aspects of training. Trainees focused on the component stressed by their favorite staff member, or the one that interested them most. Little relationship was seen among the three components.

Area studies "experts" or returned Volunteers usually taught the trainees about the culture and the country. Host nationals were involved in very little other than language teaching.

Many attempts have been made in more recent programs to break down the barriers between language, technical, and cross-cultural training, to eliminate component thinking altogether. It was generally agreed that this was necessary, because it was quite apparent that the stress in training on one component at the expense of the others produces a Volunteer who is not adequately prepared for his assignment.

Complete integration could never be achieved, of course. Some aspects of language training--grammatical structure, for instance--might have little to do with either technical or cross-cultural training. The

same would be true for some aspects of technical and cross-cultural training. But there are large areas of potential overlap, and these are where the barriers should break down.

Integration in training begins, of course, in staff training. Staff have to become committed to the total program and to the development of a Volunteer who is prepared in all aspects of training. They have to agree to objectives that transcend those of any one aspect of training.

In recent research on cross-cultural training,* a major emphasis has been on techniques for building bridges between cross-cultural, technical, and language training. Some of these will be discussed here. The focus, however, will be primarily on the integration of language and technical training into the total cross-cultural preparation.

It is assumed that none of the components of training will be reduced in effectiveness from such bridge building, but that all components will be more effective. If the trainees can see the relationship and the importance of all aspects of training and can see that the staff are committed to preparing the total Volunteer, they will be less inclined to neglect any one aspect.

One of the big problems in language training, of course, as well as in any aspect of training, is the short period of time available for planning, preparation and conducting training. Attempting to teach a trainee a difficult foreign language in a period of three months is not an easy task.

During the past nine years, Peace Corps has learned much about which strategies and which specific techniques are particularly suited to its needs. Nevertheless, a number of problems remain. One of the biggest lies with the selection of content--vocabulary and dialogues. Those who develop the language program are usually not very familiar with the job of the particular Volunteers that are being trained. A standard set of materials is generally used, designed for any Volunteers, regardless of technical specialty or assignment. The material covered, therefore, is not very relevant to the specific needs of many Volunteers. A good example was the dialogue in materials used with Volunteers going deep into the Fezzan, the desert of Libya, in which they were asked to say: "look at the steamship in the harbor, it reminds me of home."

In the limited time available, the trainees can be given only a limited vocabulary. Other things being equal, it is desirable that this

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*A.R. Wight, Mary Anne Hammons, and John Bing. Cross-Cultural Training: A Draft Handbook. Center for Research and Education, Estes Park, Colorado, 1969.

limited vocabulary and a limited random or general vocabulary may mean the difference between success and failure. Not only does the relevant vocabulary better prepare the Volunteer for his particular assignment, but he finds it more interesting and meaningful during the training program itself, which means he does not become bored or lose interest so quickly. Motivation becomes intrinsic, rather than extrinsic. The trainee is thus able to work more intensively and for longer hours than he will if he sees little relevance in the material that is being covered. His retention is better, and he is able to make better use of what he has learned, even in training. The difficulty, of course, is that no single set of materials can provide this kind of relevance for more than a few of the groups that will be studying a given language. Inflexibility precludes integration. We believe that a solution to this difficulty may be in providing within the language materials a number of clearly-defined options.

The simplest way to effect at least partial integration of language training with other components is through adaptation of an existing textbook. One format that has been used for this purpose in some Peace Corps programs has been called ' microwave'*. This format, which is derived from the work of Thomas Cummings**, was also described by Gudschinsky***. Each unit consists of a basic utterance (often a question) and a set of optional rejoinders (typically a number of answers to the question). Suitable basic utterances can be found in almost any full-scale textbook, and the rejoinders can be chosen for their relevance to an individual program or to parts of it. Vocabulary introduced in this way may then be made the subject of grammar drills and/or incorporated into dialogues for memorization, in accordance with the customs of the audiolingualists.

The options that a 'microwave' adaptation makes available relate primarily to vocabulary. It is also possible--and in the long run less expensive--to build into a master set of materials choices on a number of different levels, including choice of material, its ordering, and the

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*Stevik, Earl, "UHF and Micro Waves in Transmitting Language Skills; paper presented at Conference on Language Learning: The Individual and the Process. A supplement at Indiana University to the International Journal of American Linguists (1965).

**Cummings, Thomas F., How to Learn a Language, published privately by Frank Evory and Co., Albany (1916).

***Gudschinsky, Sara C., How to Learn an Unwritten Language, Holt, Rhinehart & Winston, New York (1967).

way in which it is to be used. We believe that, other things being equal, both instructor and trainee will work harder and more effectively when they feel that they are participating in decisions that affect them. This source of power has too often been left untapped.

On the other hand, too much flexibility may be just as disastrous as too little. For those who want to follow, the materials must give firm guidance; for those who want to tamper, there must be clear indications of how to select, rearrange and complement without destroying. One way of doing this is outlined in the paragraphs that follow.

Building on John Francis' analysis, as set forth in his Projection (1969), we may say that the materials writing team must provide for three 'functions' (specification, presentation, articulation), on each of two 'scales' (gross, fine). The flow chart (Fig. A) shows how these are related to one another:

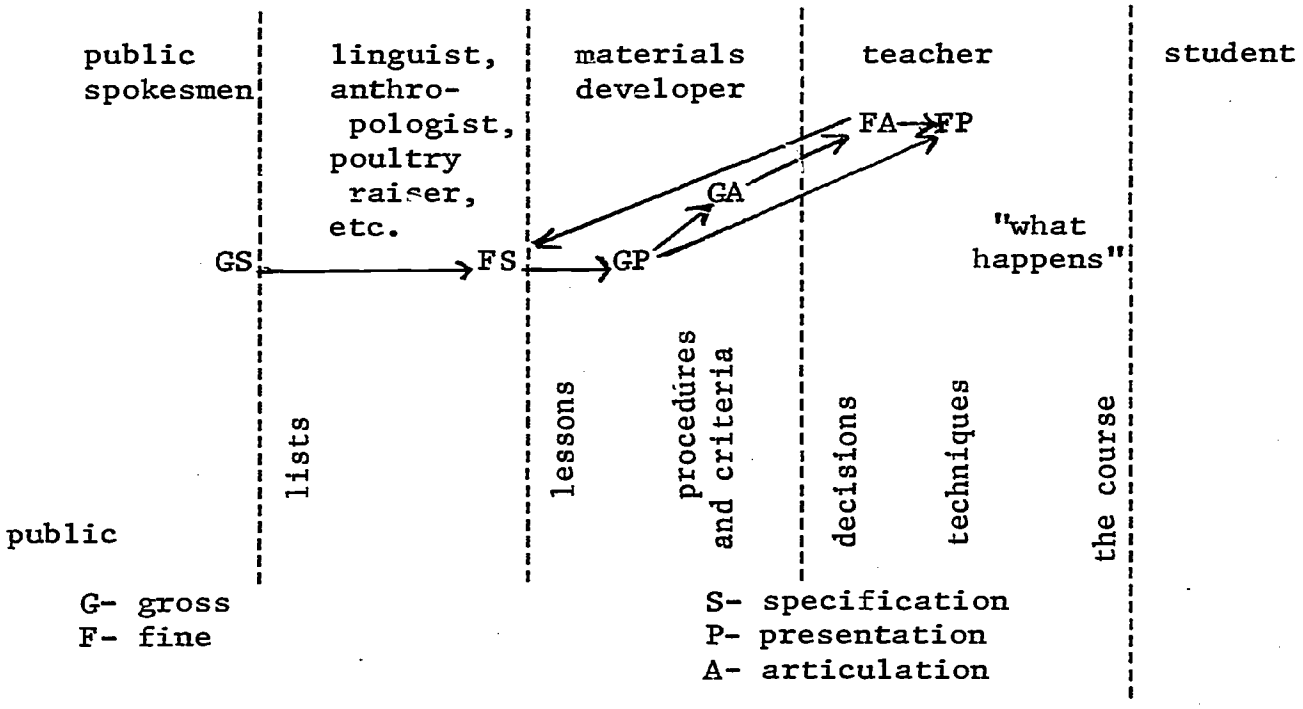

Fig. A Flow Chart

Gross Specification. This is the responsibility of a qualified spokesman for the public among whom the trainee will be living. Depending on who is being trained, the spokesman may be a host country ministry, a Peace Corps country director, a group of community representatives, or a missionary field committee. Gross specification answers questions of three kinds:

1. Socio-cultural. ('What will be the trainee's position in the

host society?') This information may be given in the form of a careful prose description.

2. Content. ('What kinds of messages will the trainee need to handle?') This information may be in the form of a list of problems or tasks, some of which will be within the trainee's field of technical specialization.

3. Linguistic proficiency. ('How well will the trainee need to understand, speak, read and write the language?') This information may be given in the form of levels on the Foreign Service Institute's scale of absolute speaking proficiency, or some comparable scale.

'Gross specification' comes before all other activities, whether the project is a conventional one of writing materials for distant and future students, or whether a lone Peace Corps Volunteer is getting ready to find his/her own way through a hitherto unwritten language of the African savanna. As we have said, it is the prospective materials developer who asks the questions; the answers come from outside the language-teaching community. This, then, is the first of a series of interfaces.

Fine Specification. Fine specification is the domain--the only domain-- over which the subject-matter specialists hold unchallenged hegemony.

Given that a trainee will be operating within some general setting, an anthropologist or other cross-cultural specialist is needed to preside over the drawing up of a 'role model,' which lists the kinds of people with whom the trainee will interact, and also shows how the culture pre-conditions and regulates his relationships with each of them. The role model is one of the most effective devices for integration of training that we have yet found (example on p. 86, Chapter 4, Part I). It is now used extensively, particularly in cross-cultural training, though it has not yet been seriously applied to language teaching.

One role model (the trainee role model) can be developed to show the relationships between the trainee and other persons in the training program. It is a guide to effective use of the new, developing training community, problems that arise in it, relationships that develop, cliques that form, etc. All of these are potential learning experiences.

Another role model (the Volunteer role model) may be used to show the expected relationships between the Volunteer and people whom he will meet on the job or in the community where he lives. It serves to make the transfer to the host country and the role of the Volunteer. As closely as possible, it is based on his actual assignment.

Given that a trainee will be expected to help others learn to drill wells or raise chickens, or that he will have to arrange for getting his laundry done, someone with authoritative knowledge must provide details of each of these matters.

Given that the trainee should have S-2 competence in a particular socio-cultural setting, the professional linguistic scientist can provide lists of verb tenses, noun cases, stylistic levels, clause types, and grammatical relationships that are indispensable. The items in each list (socio-cultural, content, linguistic) should be marked to show relative frequency, importance, and/or difficulty.

To recapitulate:

1. 'Specification' begins outside the area of language-teaching.

2. Given a particular set of external conditions, specification is relatively inflexible; that is, it does not depend on the preferences of the materials developer or of the prospective users.

3. Specification takes the form of a set of lists.

4. Linguistic scientists, anthropologists, poultry raisers, and other specialists from outside the area of language teaching are particularly useful in preparing these lists.

Gross Presentation. Here, the data which the writing team elicited from the public, and which were cast by the specialists into the form of detailed lists, must finally be put onto paper and/or film and/or tape. Control has passed into the hands of the language teaching specialist, and he must choose among a wide array of formats, methods and approaches. It is at this point of choice that the present proposal differs from the practice of almost all materials developers. They take it for granted that they are called on to lay out for the student some path which he is to follow, and which will lead to the desired goal. The path may consist of conventional lessons or a self-instructional program or a combination of live and canned instruction, and a self-instructional program may be linear, branching, or cyclical. Any fixed set of materials, however, carries within it the seeds of its own rejection: irrelevant content, inappropriate length, or uncongenial format. Furthermore, it fails to tap the enthusiasm that comes when the users of a course feel that something of themselves is invested in its creation. This is one reason why some pedagogical monstrosities have produced good results in Peace Corps training, and why some well constructed courses have fallen flat.

The output of the fine specification phase may be pictured as a three-dimensional matrix:

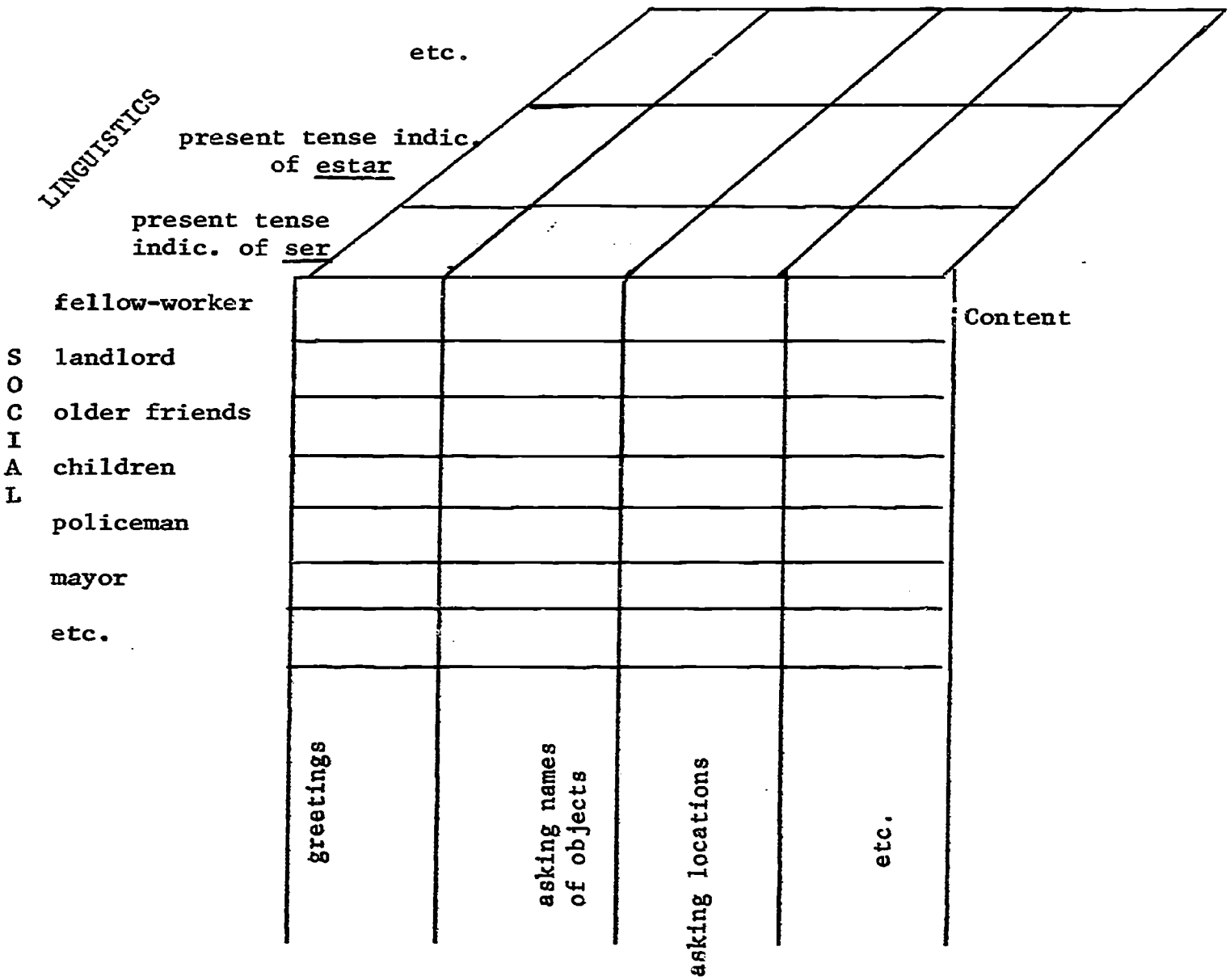

Figure B. The Language Learning Matrix

Here, the people around the Volunteer in the role model comprise one dimension of the three-dimensional cube. These persons should be rank ordered in terms of importance or frequency of contact, so that the person at the top will be the person with whom it is most important for the Volunteer to be able to communicate, the person below him the next most important, and so on, down to the bottom, the person with whom it would be least necessary to learn to communicate.

Along a second dimension are the kinds of situations and topics around which communication would center. These too are rank ordered roughly in terms of frequency or importance so that number one, the first one, would be the particular topic or situation which it was most important for the Volunteer to be able to handle. This dimension should be left open-ended, so that additional situations or topics can be added. The third dimension consists of the structural components of the language, arranged in whatever order the linguist or materials developed feels is most logical or effective.

The first call in the upper left hand corner would then involve communicating to the most important person in the role model about the most frequent or important topic, or in the most frequently encountered situation, using the most simple or common grammatical form. The cells that cluster around this corner would be given the most emphasis in the program. The opposite corner of the cube, the least important person, topic, and grammatical form for this particular Volunteer, very likely would never be considered in training.

For each item in the linguist's list of structural points, two 5x8 cards should be prepared. The first (white) should identify the point and give simple directions for demonstrating it with as little dependence as possible either on English or on other knowledge of the target language. Some excellent examples of this kind of thing are to be found in Harold Palmer's little book on The Teaching of Oral English (1940). The vocabulary used on these white cards should be small and easily demonstrable.

The second card (yellow) should contain a brief, clear explanation of the structural item. The explanation should be in a language which the student can read easily, and it should be as independent as possible of the other yellow cards. It should also depend as little as possible on the student's having read a connected description of the language, but it should contain a cross-reference to such a description.

The white and yellow cards by themselves, if arranged in some appropriate order, would form a sparse set of lessons. Or they could be keyed into an existing textbook. Or they could serve as reference points on the basis of which to write 'clusters' of lessons as described below. Each point in the list should appear in at least three such 'clusters.'

A 'cluster' of lessons corresponds either to a single cell in the matrix of Fig. B, or to a small number of cells which differ from each other only along a single dimension. It consists of the following parts, each on a separate card:

a. A four or six-line dialogue in which two of the dimensions (normally the social and content dimensions) are kept constant.

b. Two or three 'microwaves' appropriate to the dialogue, each on a separate card.

c. Structure drills appropriate to the dialog, each on a separate card.

d. Appropriate library materials for either reading or listening. These differ from ordinary 'comprehension materials' in that they contain genuine information which is not available to the student elsewhere in the course. Library materials may be made the subject of oral or written tests.

e. Suggestions for eliciting further information from instructors or from fellow students.

f. Suggestions for role plays, games, etc.

g. Reference to appropriate realia and/or visual aids.

All cards in a given cluster carry the same serial identification number. In addition, each one carries a letter to show its type (dialog, drill, etc.) and a subserial number if there is more than one card of a single type. For example, 8-c-2 might be the second drill in the eighth cluster.

Any of these seven parts can be modified or replaced. The parts that are chosen can be combined in any of several orders. For example, one coordinator will want to begin by having the dialog memorized; another will want to build up to the dialog by way of drills and micro-waves; a third will want to eschew dialog memorization. It is unlikely that any coordinator will want to treat every cluster in the same way. It should be possible for the writers to suggest two or more different procedures for using each of the seven parts of the cluster.

At this point, lesson-writing proper has been completed, leaving the prospective user with options that are more numerous and also more obvious than those provided in most language-teaching materials. For the sake of those users who do not want options, the clusters should be arranged in some linear order and numbered serially.

In addition, the lexical items that occur in the clusters should appear alphabetically on a series of 3x5 cards, with numerical reference to the clusters in which they occur.

Fine Presentation. But the work of the writers is not yet ended. In addition to general procedures, they should suggest a number of superficial variations of technique which will be sufficient either to reduce or increase the pressure, as the need arises. Examples are the change from fixed to random order in calling on students; change of pace; racing against the clock; exchange of roles between student and teacher. The essential difference between these variations of technique and the steps in a procedure is that the latter are relatively fixed, while the time and ordering of the former depend on cues that come out of the moment-to-moment behavior of a particular class.

Gross Articulation. Many teachers and textbook writers take what Francis calls the 'articulation function' pretty much for granted. The 'articulation function' consists of two 'routines': a 'criterion routine' by which one decides that it is time to move on to something else, and a 'selection routine' by which one decides what that something else is to be. The writers should make very explicit suggestions for the 'articulation' of each part of each cluster, particularly with regard to the criterion routine. These suggestions might be in some such form as: 'continue with this drill until the students can complete it in 40 seconds or less, but in no case longer than 7 minutes on any one occasion.' 'Do this role play on at least two different occasions. Be sure that each student has had a chance to take both parts. Do not spend more than 20 minutes on the first occasion, or 15 minutes on the second.'

Fine Articulation. This consists of the decisions that the individual teacher makes as he teaches. It governs the choice of material from the lists of content, social roles, and linguistic features (Fine Presentation). Among them, these choices determine what actually happens--in Francis' terms, 'the course.' The course, in this sense, is what the student encounters.

What the users get from the writers, then, is the following:

1. Perhaps 150 pairs of 5x8 white and yellow cards, each pair relating to a feature of the target language.

2. A three-dimensional matrix (Fig. B).

3. Perhaps 150 'clusters' of lessons on 5x8 cards.

4. A glossary on 3x5 cards.

If it is judged desirable to provide the students with copies of some of the cards, these may be selected, amended as necessary, and xeroxed two on a sheet.

Keeping Track

Even with conventional textbooks, the writers must keep track of what they have covered. This kind of control is even more urgent with unbound materials such as those we have described. The following procedures should solve most of the problems:

1. The number of each cluster is written on the front face of the matrix (Fig. B) in the box that corresponds to its social and subject matter content. Doing so provides a check on the writers and an index for the users.

2. The number of each cluster is also written on the yellow 5x8 cards that describe grammatical features which the cluster illustrates.

3. Each lexical item is entered on its own 3x5 card. As users add their own words, they simply make cards for them and put them into the appropriate place in the file. Each 3x5 card should carry the number of the first five clusters in which its word occurs.

4. In planning each hour of instruction, the teacher removes from the files those 5x8 and 3x5 cards representing what he plans to introduce, and places them in a new location. Each day a card is used (up to the fifth time) it is put into the next file. In this way, separate files will show which items have been used not at all, or on one day, or on two, three, or four different days.

Alternatively, a paper clip may be placed on the upper left hand corner of a card the first time it is used, and then moved progressively to the right each day the card is used again.

Because his lessons are derived in part from an appropriate role model, the trainee is not studying abstract aspects of history, economics, geography, education, politics, etc. Nor is he studying abstract characteristics of the kinds of people with whom he might come in contact. He is exploring the nature of the relationship, kinds of problems, etc. that might exist between him and other persons, as well as among other persons in the role model. In a sense he is thrust into the role and job of a Volunteer in the host community and is required to begin responding and attempting to understand the host nationals with whom he will be working and living. He becomes aware of the forces on them, their interests, needs, and concerns, and the way these affect their relationships and their communication with others.

The trainees, then, in relating what they are doing and learning in the language classes to their own role models, see themselves in the community and on the job communicating with people with whom they will have significant relations. They see immediately that what they are doing is very relevant to what they hope to be doing as Volunteers. At the same time they are learning the fundamental grammatical structures of the language, just as they would in any other program which did not have such relevant content.

Not only is this model used to develop the language program, but it can be used to assess performance and progress. Modified FSI-type interview examinations or other tests can be developed, based on the individual's own role model. These would provide a much more accurate evaluation of the trainee's ability to handle the language in the situations he would be expected to encounter. Assessment could be conducted on a regular and frequent basis throughout the program. Evaluation would not depend on one or two FSI tests, and language staff themselves could very easily be trained to make the assessments. Outside specialists would not have to be called in to administer the tests.

Most important, however, the model would provide the trainee with an excellent tool to identify his own language learning needs, plan his

own program, and assess his own progress. He would know which situations and grammatical forms he could handle effectively and which he could not, and would know where he should concentrate his efforts. He could keep his own records of progress and could review on a systematic basis what he had learned. This process once started would very probably continue in-country.

The training can be modularized, so that one module might consist of the Volunteer with one person or group of persons in certain situations or topics. Beyond an initial phase of training, therefore, in which pronounciation and the most fundamental structural devices were presented, each module would contain a progression of grammatical structures and complexity. Each module could, conceivable, begin at a very low level of competence and sophistication and progress to a very high level, depending on the interest of the trainee and time available. Except for the basic materials in each module, materials would be developed during training as needed.

If all trainees were preparing for the same type of assignment in similar communities, their role models would be very similar. They could all go through the same language program, following the same sequence. The sequence itself, except in the very beginning, could be left up to the trainees, however, or could correspond to other events or activities in training. It might, for instance, be concerned with the Volunteer's relationship with his students in the classroom, then the relationship with the headmaster, and so on. Later, activities might be designed that involved a succession of interactions with different persons in the role model. These decisions could be made by staff and trainees together. The trainees would be helping build the learning model.

In their discussions among themselves, and with returned Volunteers, host nationals, and other staff, the trainees might identify topics or situations not included in the modules. A sequence of lessons (drills, dialogues, role plays, free conversation, etc.) could then be developed for these by the language staff. The trainees' involvement and participation in these activities would provide them with excellent preparation for design and development of their own continued language program in-country. They would have a solid foundation in the structure of the language, to provide a basis for continued learning and would have a clear understanding of those areas where they should concentrate their efforts.

In a program where trainees were being trained for different type jobs or different type communities, a basic program could be developed covering overlapping aspects of the various role models. All trainees would participate in this common program. Each person or group would then have its own set or series of modules applying to those parts of its role model not held in common with the others. For example, one group of trainees might be training to be Volunteer teachers, another Volunteer architects, another agricultural extension workers, etc.

Some might be assigned to urban areas and some to rural. It would be very difficult to design a single program that would be equally relevant to all of these Volunteers. Some parts would be meaningful to some, and some parts to others. Or the program would have to be so general as to be of little relevance to any of the trainees. With programs built on individualized role models and modules, however, each trainee would be learning the most relevant material possible.

Such an approach would also allow the trainees to see very easily how different forms of the language are required with different people and in different situations. In some languages, a person will use quite a different form when addressing an old person or a child, a superior or a subordinate, an acquaintance or a close friend, a man or a woman, etc. These distinctions would be much easier to learn with this approach than with the conventional approach to language teaching.

All of these modules would contain relevant cross-cultural material, because they would be focusing on communication between the Volunteer and significant persons in his role model or between other persons in the role model, all of whom bring their cultural baggage into the communications and interactions. A lot of information about customs, traditions, beliefs, values, expectations, etc., can be transmitted through these interactions, as well as about geography, weather, politics, economics, religion, folklore, government, social structure, education, and anything else either the staff or trainees would like to introduce. An interest in any of these could lead to additional reading on the subject, either in English or in the language being studied. Simple, short papers could be written in the host language, discussing the subject in somewhat more detail than was covered in the dialogues or conversation, to allow practice in reading of relevant material.

Many modules will focus primarily on job-related communication, thus bringing in a great deal of technical vocabulary, and understanding of problems and conditions associated with the technical job. The technical training staff should be involved in helping develop these modules. In these, the barriers break down completely between language, cross-cultural, and technical training.

The Role Model and Language Learning Matrix thus form the basis for the development of a highly flexible training program, designed to focus directly on the specific needs of each trainee. Such a program would not only result in improved ability to use the language but would also result in greatly improved ability to communicate with persons of another culture, which should be the purpose and the objective of language training.

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