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Editor's Remarks

This issue provides you with a wide scope of articles to consider. The articles have been written by groups and individual faculty, department chairs, doctoral candidates, Master's candidates, and retired teachers. The articles represent the results of research on intercultural competence, learning issues, and the role of higher education, as well as models for curriculum change, solving ethnic conflict, and perceptions of love in two cultures.

Rust et al., challenge us to measure the effects of study abroad on students. More specifically, to utilize pre-departure and post-return measurement to understand changes in the cultural competence of study abroad students. With a similar idea, Kartoshkina, Chieffo, & Kang, developed their own tool to assess changes in intercultural competency for short term study abroad. Chernotsky takes a curricular approach to improving competence, through changes in the curriculum. The idea that curriculum and study abroad are two components that enhance the international and intercultural goals of the institution and individual students has begun to take hold in higher education.

Solving ethnic conflict is a tall order. Yet, Kuntzelman after a detailed review of the issues and players in the conflict in South Sudan, suggests that there are ways to reduce the ethnic conflict. In a conflict of another sort, Black-Chen looks at what women in Jamaica must overcome to be successful in higher education. The environment women must navigate, as well as attitudes of themselves and their role in society, and the encouragement others play heavily in their success in obtaining their college degree.

A long term issue for those involved with incoming international students is their ability to succeed in the U.S. classroom. Khoshlessan provides research helping us to understand the nature of teaching style's affect on international student anxiety in the classroom. This is an important area for faculty and administrators to understand because of the rise in the international student populations at most U.S. higher education institutions.

The article by Sharifzadeh and Zarook explores as well as teaches us about the way in which the concept of love can be perceived in different cultures. The authors provide the reader with a unique view of an Iranian reflection on this topic. Until the entire article has been read, one should resist the temptation to think that this is a comparison of apples and oranges. Through the process of reading the article one should find that the deep historical roots of Persian literature and Islam on the subject love have found a partnership whose ideals remain a force in societal moreys; and which informs decision making at all levels of Iranian society today. It is interesting that the sources used by the authors reflects the modern use of computer generated links to information, in part because other Western resources are not available, that some descriptions and translations are available only digitally, or that some information had to be translated by the authors. This does not detract from the message of the article.

Finally, Cristina Rios provide us with a review of the SAGE Handbook International Higher Education. I wish you good reading and inspiration.

Michael Smithee
Director of Publications and Editor

Study Abroad and Intercultural Coursework:
Their Effects on Change in Intercultural Competence

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Abstract

The purpose of this research is to present a model for evaluating whether a study abroad experience increases intercultural competence as well as to examine whether undergraduate students who participated in a study abroad experience and intercultural competence building coursework demonstrate a significant increase in intercultural competence over those who only enroll in a study abroad experience. Sixty students' pre and post scores on the Intercultural Development Inventory (IDI) were compared. Results show a statistically significant increase in IDI scores after study abroad. They also show that intercultural coursework in conjunction with a study abroad experience can have an impact on individual intercultural development but there was no statistically significant difference in mean change scores between the two student groups.

Keywords: *intercultural development; study abroad; intercultural coursework*

The purpose of the present research is to present a model for evaluating whether study abroad increases intercultural competence as well as to examine whether students who study abroad and participate in intercultural coursework experience a significant increase in intercultural competence over those who only study abroad. While there have been numerous studies that have looked at the effectiveness of one-to-two course interventions designed specifically for students who are preparing to study abroad, very few (if any) studies have looked at the impact a series of courses that students have chosen to complete has on cultural competence. Students' in this study were administered the Intercultural Developmental Inventory (IDI) prior to their study away experience or at the beginning of their intercultural coursework. Seven students completed a series of five courses in addition to the study away experience while 53 participated in study away only. The IDI was administered again once the students returned to compare their pre study away and post study away scores.

Literature Review

In this study, we define intercultural competence as students' ability to adapt to cultural differences while abroad and to generalize those skills after they have returned home. All the authors of this study consider intercultural competence from a developmental perspective that

emphasizes the importance of recognizing that competence increases as one is exposed to numerous competency-building experiences. This process has been described in Bennett's (1986) model of intercultural sensitivity, "…as one's experience of cultural difference becomes more complex and sophisticated, one's potential competence in intercultural relations increases" (Hammer et. al, 2003, as cited by Deardorff, 2009). As one continues to experience cultural differences, a greater potential to develop intercultural competence exists.

One of the integral ways that students can experience these cultural differences is through participation in a study-abroad program. Study abroad programs can take many forms, some leading to more immersion in a host culture and some to less. Students may spend a few weeks abroad or a year. They may be in fairly contained programs in which they and other students from a home institution stay together and have faculty from their home institutions with them, or they may directly enroll in a host institution and live with a family of that culture for the duration of their time abroad. Designed to immerse students in another culture, some of the potential benefits include increased knowledge and understanding of a culture outside of one's own. A number of studies, using a range of different measures, have attempted to discern what the impact of study abroad is on the ability of students to sense and adapt to cultural difference. Many have found changes in students' overall sensitivity to cultural difference, though the results have not been entirely consistent. Engle & Engle (2004) assessed language acquisition and intercultural sensitivity development in relation to a study-abroad experience. Presenting some preliminary evidence from the American University Center of Provence (AUCP)'s study abroad program, differences in development were observed based upon the length of the program.

The initial results indicate that students who study for a full year make significantly more progress in their intercultural competence than those who only study abroad for one semester. Attempting to expand upon the research conducted by Engle & Engle (2004), Medina-López-Portillo (2004) examined the change in participants' intercultural sensitivity in two different language-based programs of differing lengths: a seven-week summer program in Taxco, Mexico, and a 16-week semester program in Mexico City. The results confirm Engle & Engle's (2004) results; more intercultural sensitivity development was observed in students who participated in the 16-week program in Mexico City.

Nevertheless, short-term programs can still make an impact in development. Anderson et al. (2006) examined the effects of a short-term study abroad program on intercultural sensitivity on awareness and response to cultural difference. Results indicate that the study abroad program had a positive impact on the overall development of intercultural competence. Jackson (2009) examined advanced second language students from Hong Kong who took part in short-term sojourns of three to seven weeks after fourteen weeks of on campus preparation. While abroad, they lived with a host family, took literary/cultural studies courses, visited cultural sites, participated in debriefing sessions, and conducted ethnographic projects. As a group, the students experienced a significant average gain in intercultural competence. Thus, even those who have a short-term experience can still improve intercultural competence.

Pederson (2009) examined the impact of curriculum and instruction on intercultural competency. Detailing a year-long study-abroad program, three different conditions existed: 1) students who received an intercultural pedagogy intervention consisting of a perceptual shift activity and a 'meaning-making' exercise facilitated by guided reflection 2) students who did not receive the intervention; 3) control students who studied at home. Results indicate that those students who received an intercultural pedagogy intervention experienced a statistically significant change in intercultural competence. Similarly, Sample (2009) assessed the development of intercultural competence among a group of students who underwent an interdisciplinary approach to intercultural development to prepare for a semester-long study abroad experience. Students in the program are required to have at least four semesters of a modern language other than English, and courses in economics, political science, and anthropology prior to their study aboard experience. The results indicated that this approach, which was designed to help students adapt to cultural changes before studying abroad and after they arrive back home, significantly increased their intercultural competence as measured by the change in their pre and post IDI mean change scores. The mean change score was 19.78 points. The difference between their IDI scores in the first semester and after they had studied abroad was statistically significant at the .000 level.

Vande Berg (2009) summarizes the major conclusions of a four-year study designed to measure the intercultural and second language learning of over 1,300 U.S. undergraduates enrolled in over 60 programs abroad. Specifically, this article attempted to answer the question of whether students learn more effectively when "left to their own devices" (pg. 15) or whether students learn more when educators intervene. Results indicate the latter - when students are enrolled in programs with key design features that are strongly associated with student intercultural learning during their study abroad stay, they experience greater gains in intercultural development, as measured by the Intercultural Development Inventory (IDI). Students who were merely exposed to a different culture did not have sufficient directed learning opportunities to advance their intercultural learning (Vande Berg, 2009).

These studies all utilized a model of intercultural sensitivity developed by Milton Bennett (1993) and further developed by Mitch Hammer (2009; 2011). In addition, the IDI was used to measure the change in the participants' intercultural development given the intercultural intervention (i.e., study abroad, intercultural course work, etc.). We followed a similar methodology while conducting this research.

The Developmental Model of Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1993; Paige, et al., 2003; Hammer, 2009; Hammer, 2011) provides a theoretical framework for explaining the reactions of people to cultural difference. The underlying assumption of the model is that as one's experience of cultural differences becomes more complex, one's potential competence in interactions increases (Hammer & Bennett, 2001). The model divides the experience of cultural difference into monocultural (Denial, Polarization, Defense, Reversal), transitional

(Minimization), and intercultural (Acceptance, Adaptation) mindsets. Students with a monocultural mindset assume that their own culture is central to reality. It doesn't occur to them that other people may have different cultural frameworks. If those frameworks are recognized they will typically judge them in light of their own limited understanding of appropriate human interaction.

Figure 1
The Intercultural Development Continuum

Denial	Polarization/Defense/Reversal	Minimization	Acceptance	Adaptation

Monocultural Mindset ⟶ **Transitional** ⟶ **Intercultural Mindset**

The continuum represents a progression from a less complex perception of patterns o cultural difference to a more complex experience and understanding of cultural diversity (Hammer, 2009). In **Denial**, people are simply unaware of cultural differences. This may be the result of isolation, occurring naturally or through deliberate avoidance of difference (Bennett, 1993). People in **Polarization** have recognized that there are cultural differences, but other cultures are seen in fairly simple ways and not as complex as their own culture. Students in this stage of development typically rely on stereotypical interpretations of members of other cultures. People in this stage often sense the need to uphold a hierarchy of cultures as a way of making sense of the perceived cultural difference.

In **Defense** recognition of difference is accompanied by fear and a sense that one's own culture is threatened. From this hierarchical perspective, one's own culture is defined as right, good, and proper, and others are viewed as wrong, bad, and inappropriate. The flip side of Defense is **Reversal**; however, people in Reversal have reversed the hierarchy by defining their own culture as wrong, bad, and inappropriate, and some other culture with which they are familiar as more desirable. Reversal is often believed by the people experiencing it to be quite sophisticated because of its critical gaze on the home culture, but in truth it fails to move beyond the simplistic, polarized understanding of cultures and cultural differences (Sample, 2009) . The transitional worldview of **Minimization** is neither fully monocultural nor fully intercultural in orientation. Students who subscribe to a Minimization orientation are generally able to focus on common cultural artifacts (e.g., love of family) but are less effective at understanding important cultural differences (e.g., how love of family manifests itself) (Sample, 2009). Cultural differences are recognized, but deemed as simply 'surface' differences that do not interfere with a real understanding of human relations. Instead, those who minimize cultural difference argue that to really understand people, it is necessary to focus almost exclusively on similarities across cultures.

People with a Minimization orientation may consider surface cultural differences interesting, or even fun (particularly objective culture, visible aspects like food, art, music, etc.), but not relevant to truly understanding other people. They may well view too much consideration of culture difference to be dangerous. They are likely to think that deep down, everyone is pretty

much like them, thus still seeing their own cultural framework as real and natural, and not recognizing the complexity and legitimacy of other cultures (Bennett, 1993; Sample, 2009).

Students, who move beyond the Minimization stage of cultural differences to an **Acceptance** of cultural difference, have moved to an Intercultural Mindset. This represents a fundamental shift in worldview. In these stages, people understand that their own culture is one of many equally complex ways of organizing human behavior. They are tolerant and are comfortable knowing there is no 'right' answer, that beliefs and practices need to be evaluated within a given cultural context. Acceptance does not mean one has to agree with or take on a cultural perspective other than one's own. People in this stage accept the viability of different ways of thinking and behaving (Bennett, 1993). Beyond Acceptance is **Adaptation** to cultural difference. Adaptation is the ability to see the world through the cultural framework of another or other cultures with which the person is familiar and the ability to (increasingly unconsciously) shift into a different cultural frame of reference. They can empathize with the other cultural perspective in order to understand and be understood by members of other cultures (Bennett, 1993).

Purpose

The purpose of the present research is to examine whether study abroad increased intercultural competence and whether students who studied abroad and participated in intercultural coursework experienced a significant increase in intercultural competence compared to those who only studied abroad. The change in intercultural competence is determined by comparing the pre and post individual profile score of each participant.

As discussed above, prior research has found evidence that study abroad experiences do provide opportunities for students to develop intercultural competence (Engle & Engle, 2004; Medina-López-Portillo, 2004; Anderson et al., 2006). Other studies measured intercultural change in students participating in a study abroad experience *and* intercultural coursework (Jackson, 2009; Paige, et al., 2004; Pederson, 2009; Sample, 2009). Therefore, in this study we examine intercultural development in students who study abroad and divide them into two groups: those with intercultural coursework and those without.

Intercultural Coursework

In this study, we considered those with intercultural coursework to be students taking classes toward a minor in Intercultural Studies The minor requires the completion of 5 courses (20 semester hours) including two half credit intercultural courses (two semester hours each), Introduction to Intercultural Studies and Intermediate Intercultural Studies, which concentrate on developing students' cultural self-awareness and understanding theories such as Critical Race Theory (Harris, 1995) and Hall and Hofstede's value dimensions (Hall, 2001; Hofstede, 1982). The others courses are selected by the student in consultation with the Intercultural Studies chair. Some full credit courses (4 semester hours each) they may select include: Intercultural Communication; Cultural Anthropology; Race, Class and Gender; and Cultural Diversity in Organizations. These courses are open to all students and can also be used to meet a general

education requirement. Students may also apply their study away experience to their degree in intercultural studies. Study abroad students from this program differ in the number of Intercultural Studies courses they each have completed before departure. A course associated with intercultural studies is not required pre-departure.

We used the IDI as the primary measure of intercultural development, similar to its use in the studies described above. We selected it because of its theoretical grounding in Bennett's DMIS and its demonstrated validity and reliability (Paige, 2003; Hammer, Bennett and Wiseman, 2003; Hammer, 2011). To determine if we can replicate the findings of the prior studies, two hypotheses are proposed:

> *Hypothesis 1*: Overall, students who study abroad will demonstrate a positive change score in their Individual Profiles as measured by the Intercultural Development Inventory (IDI) after studying abroad.

> *Hypothesis 2*: Students who study abroad *and* who enrolled in Intercultural Studies courses will demonstrate a larger change score in their Individual Profile as measured by the Intercultural Development Inventory (IDI) than those who study abroad only.

Method

The study sample consisted of students from a small (3,500 students) liberal arts institution located in the Midwestern United States who participated in either a four week or a four month (one term) immersion in another culture. A study abroad experience is not required of all students, but it is strongly recommend. Some destinations included Germany, Japan, and India. The students participating in the four-week long courses were accompanied by faculty who traveled with them. Students participating in the four month long (a full semester) were housed in university dormitories and took a full load of courses (four or five 3 to 4 semester hour courses) on a variety of different topics. The IDI is regularly administered to students participating in a four month program.

Using the IDI, data was collected from a total of 60 students, 45 women and 15 men, over an eight year period, 2003 through 2010 to measure their intercultural competence before and after study abroad. Given the relatively small student body, only a handful of students participate in a full semester study abroad experience each academic year. In addition, the institution does not offer many summer study abroad opportunities. Given these limitations, it took us eight years to have enough pre-post matched individual profiles to analyze.

Researchers, instructors and others administering the instrument to participants must attend a two-day qualifying seminar before being allowed to purchase, administer, and analyze the resulting data. The IDI is composed of a 50-item inventory in which participants are asked to rate the level of their agreement with a series of statements about their relationship to and evaluation of cultural difference on a five-point (1 to 5 range) Likert-type scale. Examples of such statements include *"People from other cultures are dishonest compared to people from my*

own culture" and *"All people are basically the same".* Unfortunately, due to a written agreement with the developers of the IDI, the instrument cannot be copied or provided in an appendix.

Different sets of statements assess participants' orientation toward Denial, Polarization (Defense and Reversal measured as separate scales), Minimization, Acceptance, and Adaptation. Within a developmental model like the DMIS, increased intercultural competence means seeing forward movement through the stages of the model toward an Intercultural mindset, which is reflected in higher scores on the IDI. As a theory-based instrument, the IDI meets the standard scientific criteria for a valid and reliable psychometric instrument (Hammer, Bennett, & Wiseman, 2009).

Seven students were intercultural study majors or minors who choose to study abroad while 53 did study abroad only. For the ICS students, the IDI was administered in the Introduction to Intercultural Studies class prior to departure and again in the term following their completed study abroad experience. The IDI is administered in this class primarily as a way to assess intercultural learning that takes place for students exposed to intercultural coursework. Students who declare an ICS minor or major were required to take the ICS Capstone course (in their senior year) where a second IDI was administered. The ICS Chair reviews the pre and post scores as one measure to assess the department. The IDI was also used by the International Education Program to measure change in intercultural learning for all students who participated in a long-term study abroad experience, regardless of their major or exposure to intercultural coursework. If an Intercultural Studies student decided to participate in a study away experience later in their coursework, they would inform the International Education administrator. Therefore, the pre IDI scores for ICS students used in this study are the scores they received in Introduction to Intercultural Studies.

To test Hypothesis 1, paired sample t-tests were performed for change scores, that is, for the difference between post-travel and pre-travel IDI scores. To test Hypothesis 2, independent t-tests were performed to compare differences between the study abroad only students and those who also had some intercultural studies course work before departure. These tests compared pre-travel as well as post-travel differences.

Findings

IDI scores from the 60 students who completed the inventory before and after studying abroad ranged from 73.262 to 118.626, with a mean of 98.803 and a standard deviation of 13.132. Post-travel IDI scores ranged from 78.064 to 136.148, with a mean of 102.740 and a standard deviation of 14.680. With scores on the IDI ranging from 55-145, a score of "100" represents the mean or average. A score below 85 indicates that a person is primarily operating in the realm of Polarization; 85-114.99 represents a primary orientation in Minimization, and scores of 115 to 145 indicate Acceptance or Adaptation. Although on average students did not move out of the stage of Minimization, these results nevertheless suggest development in students' intercultural sensitivity, with scores moving closer to the realm of Acceptance.

Table 1
Demographic Characteristics (N=60)

Characteristics	N
Gender = Male	15
Gender = Female	45
ICS Coursework = Yes	7
ICS Coursework = No	53

When examining the change in IDI scores after studying abroad, a paired-samples t-test indicated that scores were significantly higher after students had traveled ($M = 102.74$, $SD = 14.68$) than before they had their study abroad experience ($M = 93.80$, $SD = 13.13$), $t(59) = -6.25$, $p < .001$. This confirms Hypothesis 1, that there is a positive and significant difference in change scores in their Individual Profiles as measured by the Intercultural Development Inventory (IDI) after studying abroad.

Table 2
Participant's Scores on the IDI

IDI Scores	N	Range	Minimum	Maximum		s	s^2
Pre-Travel	60	45.364	73.262	118.626	93.803	13.132	172.475
Post-Travel	60	58.085	78.064	136.148	102.740	14.680	215.516

Table 3
Differences in Pre- and Post-Travel IDI Change Scores

Change		S	$\sigma_{\bar{x}}$	Lower	Upper	T	Df	Sig. (2-tail)
Post-Pre	8.936	11.067	1.428	11.795	6.077	6.254	59	.000

An independent samples t-tests indicated that there were no significant differences in change scores (measured as the difference between the post-study abroad score and pre-study abroad score) between students who were obtaining a minor in Intercultural Studies *and* studied abroad ($M = 5.07$, $SD = 10.06$) versus those who had only studied abroad ($M = 9.44$, $SD = 11.18$), $t (58) = .983$, $p > .05$. Therefore, Hypothesis 2 was not supported. However, the sample size for the ICS group was very small and the pre-departure scores were significantly higher for the ICS students ($M = 102.85$, $SD = 5.74$) than for the others ($M = 92.6$, $SD = 1.72$), $t (58) = 2.00$, $p. = .05$.

Table 4

Comparison of Change Scores For Students With Intercultural Coursework and Study Abroad to Those with Study Abroad Experience Only

Student Type	n	change	s	$\sigma_{\bar{x}}$
Study Abroad Only	53	9.446	11.182	1.536
ICS + Study Abroad	7	5.071	10.057	3.801

Discussion

The purpose of this research was to determine whether a study abroad experience increases the development of intercultural sensitivity in undergraduate students and whether intercultural coursework combined with the study away experience has more impact than study abroad only. Supporting Hypothesis 1, the study confirmed prior research results that study abroad has a significant impact on intercultural development. Overall, the mean score for the 60 students who participated in this study increased from 93.83 to 102.74 (with a maximum possible score of 145) on the IDI instrument measuring intercultural sensitivity.

These results are consistent with those found by Rexeisen and Al-Khatib (2009), in which students who studied abroad had a pre-travel IDI score of 93.45 and a post-travel score of 103.48. This movement within the mid-range Minimization stage suggests the students' exposure to people from another culture helped them recognize and appreciate cultural differences in behavior and values. However, these means still fall more than 10 points below the 115 minimum required to move beyond Minimization to Acceptance. In contrast, when Anderson and Lawton (2011) examined pre- vs. post-travel IDI scores for students who had studied abroad, they found that students started (116.86) and ended (119.82) in the minimization stage, with much smaller gains overall. Further research would be needed to determine why these differences occurred.

Hypothesis 2, which predicted a greater increase in pre- to post-IDI scores when intercultural studies were combined with a study abroad, was not supported. Although the seven students who participated in the study abroad experience after taking intercultural coursework had a significantly higher pre-travel score (102.85 versus 92.61 for students who did not take intercultural coursework), the change scores for the study abroad only students were actually higher, with scores for these students rising by 9.45 points, from 92.61 to 102.06. In contrast, students with intercultural coursework only rose 5.07 points, from 102.85 to 107.92. Additionally, the difference between the two groups was not statistically significant. These findings of no significant difference, which contradicts the results of other studies, raises questions that will require further research to answer.

We accept that to resolve issues that hold people in the Minimization stage, students need to develop a deeper understanding of their own culture and of cultural frameworks for making

sense of cultural differences (Hammer, 2009). Intercultural coursework offers students opportunities to increase this cultural self-awareness. The two required intercultural courses for ICS students in this study, Introduction to Intercultural Studies and Intermediate Intercultural Studies, provide a foundation for a richer cultural emersion experience as students become better prepared for intercultural interactions. As noted, students who took ICS courses started off with pre-travel higher intercultural development scores (102.85 versus 92.61). It is likely that this difference can be attributed to a combination of greater knowledge and greater natural interest in cultural difference. Why, then, did these presumably more advanced and advantaged students not show the greater progress that was expected? Did the intercultural courses prepare them so well that they pre-empted some of the learning that would otherwise have taken place abroad? Given the much lower pre-travel scores for the study abroad only group (92.61), it is possible that the larger increase for that group is related to the starting point. Because they had much more to learn, they might have been more affected by the experience and therefore shown a greater increase in the IDI score. It is possible that the better prepared ICS students might have benefitted from a richer cultural immersion program, such as living in a host family's home or participating in a program where English is not spoken and would have shown greater gains after such experiences but those options were not available.

Limitations

An important limitation to this study is the number of participants (n=60) and, in particular, the very small sub-group of students (n=7) who took pre-travel intercultural studies classes. Clearly, the small sample size limits the ability to extrapolate these findings to a larger group. Moreover, not all members of the ICS group had the same amount of course work prior to studying abroad, a situation that is difficult to control. If a larger group could be recruited for a future study, this would not only strengthen the statistical analysis, it could offer the possibility of comparing scores for different levels of pre-travel intercultural course work. The overall number of study participants could be increased in the future if the IDI were administered to both short term and full term study abroad only students. During the time period of this study, completing the IDI was limited to those who studied away for a full term, even though the institution also offers a short term study abroad option. If IDIs had been administered to all these students, the sample size might have tripled to 180.

In addition, it was difficult to determine with available data to what extent students with 'study away only' experience had been exposed to other intercultural learning opportunities. Demographic data show that none of the participants were international students, however, some of the 53 students could have taken courses in subjects such as language, anthropology or history, for example. Subject matter covered in these type of courses could contribute to intercultural competence acquisition. Future studies can be designed to help control for these potential influences.

Implications

Despite these limitations, this study does offer additional evidence of the importance of intercultural competence-building knowledge in conjunction with an intercultural study abroad experience in order to maximize learning. As described earlier, students who participated in the study abroad experience after taking intercultural coursework had significantly higher pre-travel scores, suggesting they were better prepared before studying abroad. In the future, it would be beneficial to have a sample set of students who are asked to complete the Introduction to Intercultural Studies course (where the IDI can be administered) and a sample set of students who did not.   In addition, a control group could be established of students who participate in Intercultural Studies coursework but who do not study abroad. This model could tell us more about how intercultural competence can be better developed in the classroom for those students who, for a variety of reasons, cannot participate in a study away experience. The effect of any acquisition of intercultural competence gained through non-study abroad experiences and courses other than Intercultural Studies courses is again something for further research.

Conclusions

In conclusion, regardless of how intercultural sensitivity is developed, it is clearly critical to a student's success. According to McTighe-Musil (2006), "The Association of American Colleges and Universities Greater Expectations Project reported that global knowledge and engagement, along with intercultural knowledge and competence, have been identified as essential learning outcomes for all fields of concentration and for all majors." (p.1) In addition, Cassiday (2005) found that effective leaders in her study were the ones who demonstrated intercultural competence. It seems that students will be at a disadvantage in today's global marketplace if they fail to develop intercultural cognitive, affective, and behavioral skills (Deardorff, 2009).

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Framing the International Studies Curriculum:
Toward the Development of Common Student Learning Outcomes

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Abstract

Unlike most disciplinary-based academic programs, interdisciplinary international studies programs vary considerably in terms of their core curricula. They need to fit within the institutional context in which they operate and must insure that there are sufficient faculty and resources available so that required courses are accessible on a regular basis and students can move through in a timely fashion. This paper suggests a framework for crafting core curricula in international studies. It advances a set of recommended student learning outcomes designed to accommodate the diversity of curricula that exist while providing a basis for developing common learning experiences.

Keywords: international studies; interdisciplinary; curriculum; student learning outcomes

Interdisciplinary international studies programs are marked by considerable variation in terms of their curricula (see Blanton, 2009; Breuning and Ishihara, 2004 and 2007; Brown, Pegg and Shively, 2006; Hey, 2004; Ishihara and Breuning, 2004; Shrivasta, 2008). This is due, in part, to the need to fit these programs to the institutional context within which they operate and to insure the availability of sufficient faculty across the campus to offer core courses. Often among the fastest growing majors, international studies must also respond to the pressures of accommodating expanding student populations by insuring that required courses are offered on a regular basis so that majors can move through the program in a timely manner.

This challenge raises questions as to what constitutes the actual core of the international studies major. While one could argue that there is certainly room for variability in the nature of the courses that are designated to meet major requirements, we appear to be at the point where there is a need for greater coherence and consistency across these programs in terms of explicit student learning outcomes (see Dolan, 2011). This paper will discuss some of the key issues impacting on the development of international studies core curricula and will offer a set of recommended student learning outcomes that would accommodate the diversity of these curricula while serving as the basis for a set of common learning experiences.

Core Curriculum Components

Despite the lack of a singular integrative framework, interdisciplinary international studies programs are coming to occupy an important role across many campuses – both in terms of the numbers of students they serve and the contributions they make to the broader

internationalization of those institutions. While it is difficult to know the exact number, recent data suggest that there are at least 174 international/global studies programs operating across the United States. This does not include those that might be subsumed within disciplinary departments such as political science or those designated as international relations (Peterson's, 2013). Students seem to be particularly attracted to their interdisciplinary character and the opportunity to pursue concentrated programs of study with an exclusively global dimension.

     If these programs are to continue to attract student interest and to generate support from colleagues in disciplinary-based departments and administrators, however, they must be more than simply an amalgamation of disciplines that are addressing the same topic. They must establish their own identities and occupy a distinctive and unique niche that differentiates them from other majors. The development of appropriate and measurable learning outcomes is critical to this process and is necessary to further enhance the legitimacy of this emerging field. As has been suggested elsewhere, there are indeed a number of key elements that might effectively frame a core curriculum in international studies (Hobbs, Chernotsky and Van Tassell, 2010).

     First, there is the need to foster an appreciation of the multiple perspectives that guide perceptions and interests across the world. Students must have an awareness of the diversity of cultures and the importance of communicating across cultures to promote cooperative solutions to conflicts that arise. They must also come to understand how these different perspectives help to account for the existence of an array of economic, political, and social forms of organization across the international system. Recognizing that a westernized view of the world is not universally shared, moreover, is critical to attaining a truly global perspective.

     Second, students must come to view the world as an increasingly interconnected set of economic, political, cultural, and ecological systems and to understand the implications of the interdependencies of people living within these systems. This advances a 'state of the planet awareness' that is necessary to recognize the dynamics of common problems and predicaments (Hanvey, 1982). It also encourages a broader sense of the historical dimensions, current complexities, and future challenges confronting a progressively globalized world.

     Third, it is imperative that students become familiar with the growing number of critical trans-sovereign issues that cross borders and cannot be solved by any one state acting alone (Cusimano-Love, 2007). Examples include terrorism, human rights, climate change, weapons of mass destruction, disease, economic development, trade and finance – to name a few. Efforts to address these issues are complicated by their highly contentious nature and the differing perspectives and interests of those who are affected. They may be appropriately explored in a regionally-specific context, but should also be considered in terms of their broader global implications.

     Fourth, students must come to appreciate the importance of actual policy decisions in determining how these issues are addressed and the outcomes to the conflicts and crises that arise. They need to realize that most situations do not simply play themselves out randomly or haphazardly. Rather, they evolve through purposeful actions (or inactions) that affect the prospects for successful resolution. The difficulty of managing issues that cut across geographic,

political, economic, or cultural boundaries is compounded further by the fact that they impact differently across a range of local settings (for a full discussion of these elements, see Hobbs, Chernotsky and Van Tassell, 2010).

From Core Curriculum to Common Student Learning Outcomes

Given the broad and encompassing nature of these core principles, it would seem reasonable to expect fairly broad consensus with respect to their incorporation into the international studies curriculum. However, no single model appears to be on the horizon. Unlike disciplinary-based departments, where there is considerable uniformity in terms of basic courses and sub-fields represented, international studies curricula vary widely from campus to campus.

While most incorporate an introductory survey course, for example, these courses may be designed specifically to match the interdisciplinary structure of the program or might be taken from one of the disciplines whose courses service the major. Even then, the particular disciplinary-based course used to meet the requirement may differ. Diversity is also evident with respect to the tracks or concentrations offered and the nature of the capstone experience (Blanton, 2009). These disparities are due, in part, to the difficulties often encountered by international studies, as well as many other interdisciplinary programs, in terms of the availability and control over human and material resources.

While perhaps it is too strong to suggest that they are merely an afterthought, they often struggle to acquire their fair share - even when there may be strong verbal support expressed by college or university administrators. As a result, international studies programs tend to be rather idiosyncratic in terms of their structure and content and built to reflect the organizational and financial realities of particular institutions. Most are attached to existing academic departments or operate as stand-alone programs and are limited in their ability to recruit their own faculty or to independently maintain their own curricula. This accounts for the considerable differences in terms of types of courses offered, disciplines represented, numbers of faculty participating, and the overall breadth and depth of curricula.

The lack of consistency adds to the challenge of developing student learning outcomes that might be applicable across the range of international studies programs that have come into existence. The task is complicated further by the absence of any external accreditation body or set of uniform curriculum standards. The foundational student learning outcomes (SLOs) presented here are the product of a particular program and are certainly reflective of its unique structure. They flow from the idea that the borders that have traditionally defined the world, and our disciplinary-based approach to understanding it, are shifting. The ways these borders are being crossed, moreover, serve as a useful guide in determining the courses that might frame the development of a core international studies curriculum (Chernotsky and Hobbs, 2013). These particular SLOs may be adjusted or adapted to fit a variety of settings and are intended to open discussion about the feasibility of generating common student learning outcomes across a range of international studies programs.

Some background information might be useful. International studies at UNC Charlotte began in 2000 as a stand-alone interdisciplinary major within the College of Liberal Arts and Sciences. The appointed director received a modest stipend to develop the program and teach its two dedicated courses (an introductory survey and a capstone research-based seminar), in addition to discharging all other responsibilities within his home department. Secretarial support was limited and a very modest operating budget was allocated, primarily for the preparation of program and marketing materials. At least initially, all other courses used to satisfy curriculum requirements were from other academic departments within the college (and the business school that housed the department of economics).

Despite these constraints, a highly structured and relatively expansive curriculum was put in place. A total of ten courses comprised the major. In addition, students were required to demonstrate foreign language competency that was the equivalent of three full years of formal study and to complete an international experience related to their area of concentration. For most, this involved participation in a formal study abroad program. The actual number of courses taken to fulfill these related work requirements varied in accordance with a student's particular background and prior experience.

The required introductory survey course was designed to acquaint students with the multi-dimensional character of the global system and to familiarize them with some of the more significant issues and challenges arising from globalization and its differential impacts. It also emphasized the need to address standard definitions and conceptions of citizenship in an increasingly globalized world. Recognizing the need to pursue these general themes more thoroughly, a set of 'advanced core' requirements was incorporated into the curriculum. Students were required to take an upper division class in each of three designated subject areas economic, geo-political, and social-cultural awareness. The courses that were made available were ones that offered broad, global perspectives and were not confined exclusively to any one particular region of the world.

More focused and in-depth study was to be provided by the courses used to pursue the concentrations within the major. Initially, these concentrations were exclusively regional (Africa, Asia, Europe, Latin America). A 'comparative' option was soon made available to accommodate those with interests in an issue or theme that extended beyond a particular region. Each student declared a concentration as close to entering the program as possible to facilitate the selection of an appropriate foreign language and planning for the international experience. Each concentration included an historical survey course and four additional electives.

As students neared the end of their programs of study, they were cleared to enroll in the capstone seminar. This course provided for the completion of research papers focused on topics related to their respective concentrations. It included a considerable amount of one-on-one contact with the instructor, who guided each student through the rather rigorous process of moving from hypothesis or thesis statement through the multiple drafts that would result in the final product. Formal presentations of the completed papers were also required.

The specifics relating to the evolution of the program need not be recounted here. They are likely familiar to many in the field. Suffice to say, the program exploded in terms of student interest and within a few short years it was virtually impossible to satisfy student demand. While additional resources were forthcoming, they did not come close to providing the kind of support required to keep up with the rate of growth. In accordance with university policies, international studies was required to formulate a set of student learning outcomes. The outcomes generated were designed to apply to all students enrolled – regardless of their designated concentrations. They reflected both the *knowledge* and *skills* that students were expected to acquire as they moved through the program, including the international experience. Foreign language proficiency was also accounted for, although simply through verifying the completion of the requirement. The assessments of those courses fell within the purview of their home department.

While the learning outcomes themselves were deemed both appropriate and reasonable by the college's administrative oversight team, a significant problem surfaced with respect to the ability to demonstrate that these outcomes were actually occurring. This was due, in large measure, to an issue that is common to many international studies programs – the need to 'outsource' some core courses to other departments whose learning outcomes and methods for evaluating success in meeting them are unique to their respective curricula. While difficult to address, this did move us to consider how we might devise a strategy that would maximize the use of our own curriculum tools and enable us to meet the standard for *measurable and assessable outcomes*.

This process took some time and went through a number of iterations. Meanwhile, some important developments helped move this effort forward. The continuing growth of the program, coupled with a series of issues affecting a number of the college's other interdisciplinary curricula, resulted in the elevation of international studies to departmental status.   Although coinciding with the downturn of the state's economy and the reduction of expenditures for higher education, this did result in some additional resources that permitted the hiring of the program's first tenure-track faculty and the development of new courses to service the core curriculum. The university was also preparing for its periodic accreditation review by the Southern Association of Colleges and Schools (SACS) and initiated a series of meetings and workshops to enhance its assessment processes and procedures. These initiatives proved most helpful in moving the outcomes/assessment effort forward. Over the past few years, moreover, the continued expansion in the number of faculty and courses has enhanced the department's ability to control its curriculum and to align it more closely to the desired learning outcomes.

The outcomes themselves were not particularly difficult to generate, as they were designed to closely mirror the underlying structure of the program. They included:

SLO 1: Students will have an understanding of the "knowledge" relating to International Studies, including:

a. the interdependence and globalization of world systems

b. the operation of the international economy

c. world geo-political conditions and developments

d. the diversity of cultures, ideas, and practices across the world

SLO 2: Students will have in-depth knowledge of a particular world region, country or issue.

SLO 3: Students will demonstrate the ability to complete a comprehensive research paper related to the area of concentrated study and to communicate the research effectively in an oral presentation.

Beyond the articulation of the outcomes was the need to tie them directly to the mechanisms available within the curriculum to assess them. To a large degree, this involved the required capstone seminar research paper. While students were writing these papers (and preparing oral presentations) on specialized topics related to their respective concentrations, they were expected to contextualize them within the broader themes covered across the international studies curriculum. This was captured in SLO 1, as shown in the Table 1 below that measured the ways in which the papers went beyond their particular subjects and addressed the multi-disciplinary and global elements incorporated within the 'advanced core' requirements of the major .

Table 1
Student Learning Outcome 1

Students will have an understanding of the "knowledge" relating to International Studies, including:

    a. the interdependence and globalization of world systems

    b. the operation of the international economy

    c. world geo-political conditions and developments

    d. the diversity of cultures, ideas, and practices across the world

Effectiveness Measure: Senior Seminar research paper.

Rubric: Interdisciplinary and Interdependence Knowledge framework and analysis (multi-disciplinary approach; impact of global factors; theoretical/analytical framework; critical thinking).

Methodology: Committee assesses sample of papers on each element and provides overall rating of *Outstanding, Acceptable,* or *Unacceptable.* Department reviews findings to determine programmatic changes necessary to improve performance.

Performance Outcome: 80% of students assessed will score *Acceptable or above* on the Interdisciplinary and Interdependence Knowledge dimension.

The deeper and more focused understandings that students were expected to convey in these papers were appraised in SLO 2, as shown in the Table 2 below. Reflective essays relating to the international experience also played a role here and provided data to evaluate the utility of this direct, personal engagement.

Table 2
Student Learning Outcome 2

Students will have in-depth knowledge of a particular world region, country or issue.

Effectiveness Measure 1: International Experience reflection paper.

Rubric: Demonstrates understanding of the challenges of globalization gained directly from international experience.

Effectiveness Measure 2: Senior Seminar research paper.

Rubric: Region/Country/Issue Research & Analysis Skills (situates within broader international context; connects theory to evidence; quality and use of resources).

Methodology: Committee assesses sample of international experience essays and provides overall rating of *Outstanding, Acceptable,* or *Unacceptable*. Committee assesses sample of Seminar research papers on each element and provides overall rating *of Outstanding, Acceptable,* or *Unacceptable*. Department reviews findings to determine programmatic changes necessary to improve performance.

Performance Outcome: 90% of students will score *Acceptable or above* on the International Experience learning dimension. 90% of students assessed will score *acceptable or above* on the Region/Country/Issue Research and Analysis Skills dimension.

Finally, the university-wide mandate to assess communication skills across all curricula was reflected in SLO 3, as shown in the Table 3 below, that zeroed in on the mechanics of the seminar papers and the quality of the presentations.

Table 3
Student Learning Outcome 3

Students will demonstrate the ability to complete a comprehensive research paper related to the area of concentrated study and to communicate the research effectively in an oral presentation.

Effectiveness Measure 1: Senior Seminar research paper.

Rubric: Writing Skills (research statement; hypothesis; analysis; conclusion; quality of presentation style and structure).

Effectiveness Measure 2: Oral Presentation of Senior Seminar research paper.

Rubric: Oral Communication Skills (organization; content; presentation quality and style).

Methodology: Committee assesses sample of papers on each element and provides overall rating of *Outstanding, Acceptable*, or *Unacceptable*. Senior Seminar instructors assess oral presentations on each element and provide overall rating of *Outstanding, Acceptable,* or *Unacceptable*. Department reviews findings to determine programmatic changes necessary to improve performance.

Performance Outcome: 80% of students assessed will score *Acceptable or above* on the Writing Skills dimension. 80% of students assessed will score *Acceptable or above* on the Oral Communication Skills dimension.

While framed in somewhat expansive terms so as to match the broad parameters of the curriculum, the learning outcomes incorporated ways of measuring performance in meeting both the common (core courses) and individualized (area or topical concentrations) components of the program and focused on both the knowledge and skills that we wished our students to acquire.

Conclusion

As this paper has suggested, the development of a uniform set of student learning outcomes for interdisciplinary international studies programs is a rather complex challenge. Not only does there still seem to be a lack of general consensus as to what appropriately constitutes the core curriculum but the programs themselves are a diverse lot, given their need to adapt to the particular culture and resource realities present on their respective campuses.

At the same time, it is necessary to move forward with this effort if international studies is to be effective in maintaining and expanding its already considerable niche within the academic community. The discussion here seeks to contribute to this enterprise by offering a broad set of assessable student learning outcomes that might frame an international studies curriculum and that may be adapted to fit more closely with its particular tracks or concentrations.

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Using an Internally-Developed Tool to Assess Intercultural Competence in Short-Term Study Abroad Programs

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Abstract

An internally-developed tool was developed to assess the intercultural competence of students taking part in short-term study abroad programs. Four scales were built to assess possible change in students' host culture knowledge, cross-cultural awareness, cross-cultural adaptation, and self-assessed foreign language proficiency. Enrollment in a foreign language as a factor in developing intercultural competence was examined. The results of the pre and post survey as well as future research directions and implications are discussed.

Keywords: *intercultural competence, assessment, short-term study abroad, instrument development*

Short-term study abroad programs, lasting from two weeks to several months, have become very popular among U.S. students. According to the latest Open Doors Report (2012), more than a half (58%) of U.S. students who studied abroad in the 2010/2011 academic year did so for less than eight weeks or for a summer term. This popularity can be explained by the short duration, flexibility, and affordability of these programs. They are normally offered outside of regular semesters, and therefore usually do not interfere with students' required coursework or their progress towards degree completion. Short-term programs are also attractive to students because they offer a wide variety of locations and models and may have a simplified application process. (For example, unlike a traditional exchange program, official acceptance by a host institution may not be necessary.) Students participating in such programs may have lower expenses compared to those who choose semester or year-long programs, especially when lost earnings from part-time employment are considered.

As for learning outcomes, shorter programs might be comparable to long-term programs in terms of increasing students' knowledge of a host country and culture (Chieffo & Griffiths, 2004), increasing their appreciation for other cultures (Pence & Macgillivray, 2008), providing exposure to different languages, contributing to a change in a student's perceptions of world view (Lewis & Niesenbaum, 2005), and developing their intercultural awareness and sensitivity (Anderson, Lawton, Rexeisen, & Hubbard, 2006; Black and Duhon, 2006; Chieffo & Griffiths, 2004). However, some researchers argue that longer-term study abroad yields more benefits. For

example, Medina-Lopez-Portillo (2004) found that students on a semester-long program reported more development in intercultural sensitivity than those participating in a shorter summer program. Similarly, when comparing students' learning on programs of varying length, Dwyer (2004) concluded that full academic year programs had the most effect on students' foreign language acquisition, as well as on intercultural, personal and professional development. On the other hand, she pointed out when programs lasting at least six weeks are thoughtfully planned and implemented, they "can be enormously successful in achieving important academic, personal, career and intercultural development outcomes" (p. 164). When Gullekson, Tucker, Coombs, and Wright (2011) compared students who took part in a 16-day business consulting program abroad with those who stayed on campus, they found no significant differences in the areas of ethnocentrism, intercultural communication apprehension, and international awareness between groups, suggesting that such a short trip may not have provided adequate time for change. Thus, it is still not clear how long study abroad programs must be in order to promote students' learning.

There have also been several studies that point out how enrollment in a foreign language course might not only increase students' foreign language skills, but also other cross-cultural skills and knowledge. For example, Engle and Engle (2004) reported that students who took two years of a foreign language prior to study abroad for a semester or a full year enhanced their language skills as well as their intercultural sensitivity during their time abroad, as measured by the Intercultural Development Inventory. However, it is also unclear whether these benefits are possible for students in short-term study abroad programs. Allen and Herron (2003) noticed that students in a summer study abroad program not only increased their French speaking and listening skills, but also decreased their language anxiety both inside and outside of the classroom. Additionally, Schwieter and Kunert (2012) found that students who took a culture and foreign language course before their short-term study abroad programs reported that this course had a positive influence on their interest in continuing to study the second language, personal growth, and socialization with host culture families. However, Davidson (2007), in his review of study abroad research over the last 25 years, points out that it is "extremely unlikely" in short-term study abroad programs to develop linguistic and cultural proficiency (p. 279). Therefore, more studies should be conducted to understand how enrollment in foreign language courses can benefit students in short-term study abroad programs.

Due to such inconsistency of results and diversity of outcomes, there is a need to conduct further research to assess students' growth and learning on short-term programs. Assessment is important because it can lead to the improvement of overall program quality and the enhancement of students' learning experiences, and provide administrators with valuable data to justify the resources spent on these programs. The purpose of this study is to add to the pool of existing knowledge by investigating whether participation in a short-term program abroad effects change in aspects of students' intercultural competence, and whether enrollment in a foreign language course during study abroad can be a contributing factor in such change.

Intercultural Competence

Intercultural competence is known as one of the most crucial outcomes of study abroad. Although there is no common definition of this competence among researchers and practitioners, there are many important elements that align under its umbrella, as suggested by Deardorff (2006). This study will concentrate on four elements of intercultural competence: host culture knowledge, cross-cultural awareness, cross-cultural adaptation, and foreign language proficiency.

Host culture knowledge

This dimension refers to possessing knowledge about norms, values, behaviors, and issues of a host culture in order to successfully navigate in it. This kind of knowledge has been pointed out as one of the important aspects of intercultural competence (Deardorff, 2006; Chieffo & Griffiths, 2004; Williams, 2009). Research suggests that short-term study abroad experience can assist students in developing and deepening host culture knowledge. For example, Chieffo and Griffiths (2004) found that students who engaged in short-term study abroad increased their "functional knowledge" and were able to perform tasks associated with international travel and engage in activities that facilitated learning more about their host culture. Williams (2009) reported that during summer programs students developed a better understanding of a host culture, its values, traditions, and lifestyles and were able to understand how host culture people viewed the United States. Many students were also able to articulate specific knowledge related to local political, social, environmental, and historical issues.

Cross-cultural awareness

This aspect of intercultural competence refers to a cognitive ability to recognize that each culture has its own background with unique norms, values, and behaviors with philosophical, historical, economic, religious, and social roots. By possessing this awareness, students become conscious that cultural background has impact on how people think and behave, and that cultures cannot be qualitatively compared. Cross-cultural awareness is considered one of the vital elements in intercultural competence (Black and Duhon, 2006; Kitsantas and Meyers, 2002; Deardorff, 2006), and short-term study abroad seems to facilitate its development. Black and Duhon (2006) indicated that after participating in a summer-long business program abroad, students became more culturally empathetic and tolerant. Kitsantas and Meyers (2002) reported that a study abroad program enhanced students' cross-cultural awareness when this characteristic was measured using the Cross-Cultural Adaptability Inventory. After studying abroad, students reported a significant increase in cultural empathy and respect for the host culture.

Cross-cultural adaptation

This dimension refers to flexibility in adapting to new situations and the ability to keep an open mind when facing unfamiliar cultural values and behaviors. By possessing this skill, students are able to shift their frame of reference appropriately while communicating and adapting their behavior to a host culture context. Cross-cultural adaptation has also been noted as a critical element in intercultural competence (Anderson, et al. 2006; Deardorff, 2006; Kim,

2001; Williams, 2009). According to Deardorff (2006), the ability to adapt to different communication styles, behaviors, and new cultural environments is one of the common elements of intercultural competence cited by scholars and administrators. When developing these cross-cultural adaptation skills, people undergo dynamic processes of acculturation (learning new cultural elements) and deculturation (losing home culture elements), as asserted by Kim (2001). Research suggests that study abroad can positively influence the development of cross-cultural adaptation skills. For example, Anderson et al. (2006) reported that students who took part in a 4-week study abroad experience improved their ability to accept and adapt to cultural differences. Williams (2009) noticed that after their time abroad, students expressed pride at their ability to adapt to different lifestyles, customs, habits, and norms, and noted that study abroad had given them confidence to adapt to future situations.

Foreign language proficiency

This aspect of intercultural competence entails the ability to communicate in a foreign language. There are different levels of proficiency, ranging from possessing the most basic language skills necessary to navigate in a foreign country, to near-native fluency. Foreign language proficiency is not always included as a vital element of intercultural competence, but it is nevertheless highly valued among higher education administrators (Deardorff, 2006). There have been many studies exploring how study abroad might improve participants' foreign language skills; the results, however, have been mixed. For example, Allen and Herron (2003) reported that after summer study abroad programs students significantly improved their French speaking and listening skills. DeKeyser (2010), however, found that students who took part in a 6-week program abroad did not demonstrate measureable progress, perhaps because pre-program grammar knowledge was inadequate for the demands of real-world situations. Davidson (2007) asserts that it is unlikely that students will develop linguistic proficiency during a short-term study abroad program, but these programs can nevertheless motivate students to begin or continue studying a foreign language. Cubillos, Chieffo, and Fan (2008) reported similarly mixed findings, namely that there were no significant differences in improvement in listening comprehension skills between in-country and on-campus Spanish learners during a month-long course. However, the study abroad students possessed a higher level of confidence surrounding their linguistic skills, despite no measurable difference in actual comprehension gains.

Method

Background

As part of its regular study abroad offerings, the University of Delaware (UD) sponsors approximately 50 short-term, faculty-led programs to dozens of international destinations during the month of January. This optional mini-semester, called winter session, runs on campus from early January through early February and is the most popular study abroad term at UD, attracting approximately 1,000 students annually. During their program, students enroll in two UD courses totaling 6-7 credits which are taught by their UD faculty directors or by local instructors. Courses

are taught in English, except for foreign language courses, which are taught in the language of the host country.

      Academic foci range widely, from literature and foreign language to areas considered to be less traditional for study abroad, such as mechanical engineering, nursing, fashion and apparel studies, and plant and soil sciences. Nearly as much variety exists in the structure of the programs, with some groups remaining primarily in one location and hosted by a local university, and others traveling to multiple locations. Students are housed in home stays, dormitories, hotels, apartments, and guest houses, depending on the location and design of the program as proposed by the faculty director. Not surprisingly, program objectives vary significantly as well, with some emphasizing cultural and language acquisition, while others focus on a highly specialized content area relevant to the host country.

      Over the past decade, administrators at UD, like those of many U.S. institutions sending students abroad, have become more interested in the impacts of its myriad programs on student learning, particularly the impacts of short-term programs which attract such a large percentage of UD's study abroad population (about 85%). However, given the wide variety of program locations, structures, and goals, as well as the range of disciplines being studied, it is clear that the expectations for learning will vary as well. A group studying wildlife photography in Tanzania will necessarily have a very different experience than students practicing their Spanish skills in a Chilean home stay, or those studying women writers in India. At the same time, just as there are campus-wide competencies required of all UD graduates, a similar, common standard must exist for all study abroad programs, varied though they may be. The challenge, then, has been to identify a set of broad learning goals that would be relevant and achievable for all programs.

      Following (or "consistent with") Deardorff (2006), the researchers at UD decided that four elements related to intercultural competency were worthy of investigation across all programs: host culture knowledge, cross-cultural awareness, cross-cultural adaptation, and foreign language proficiency. Regardless of the program in which they participate, it is reasonable to expect that students learn something about the country or region where they are studying, including cultural norms and expectations. They should be able to adapt their behavior to these cultural norms as appropriate, and understand that their worldview is not universal. Also, those who travel to a non-English speaking country should be able to communicate at least to a minimal extent with host culture people. These general objectives were deemed applicable to all programs and worthy of investigation.

      After clarifying the learning objectives, researchers began surveying the available assessment options. While some consideration was given to using a commercial instrument to measure how UD programs addressed these areas of intercultural competence, none available at the time measured all of the areas of interest to UD researchers in a way that would be relevant to all programs. In addition, commercial instruments generally do not allow items to be altered, and they must often be administered via a specified portal or other pre-set means. Ultimately the decision was made to develop a self-assessment instrument internally, thereby allowing for

complete flexibility in design and administration. This meant that the items could be embedded into UD's existing online study abroad database infrastructure, both for pre- and post-program assessment. Prior to departure, all students participating in UD study abroad programs are required to complete a set of orientation quizzes, the final one of which is the assessment itself. Likewise, at the end of their time abroad, students are required to complete an online program evaluation. Linking the assessment to existing, required pre- and post-program forms results in a response rate of more than 99%, as well as ease of data capture and ongoing data collection from year to year.

Participant Profile

Participants in this study totaled 967 and took part in 46 UD faculty-led programs abroad in January, 2012. The group's gender breakdown was 71% female (N=691) and 29% male (N=276), with the vast majority being traditional college age (18-22 years old). They studied in 25 countries on 47 different programs, and their undergraduate majors represented 37 academic disciplines.

Instrumentation

The survey instrument contained thirty-one multiple-choice items related to intercultural competence (Likert scale and frequency), as well as several open-ended, short-answer items that were not included in this analysis. The primary purpose of the questionnaire was to explore how students change during their one-month study abroad program, according to their own pre- and post-sojourn self-assessments. (See Appendix for the complete instrument.)

Scales. The survey items represented four constructs related to intercultural competence: host culture knowledge, cross-cultural awareness, cross-cultural adaptation, and foreign language proficiency. *Host culture knowledge* (items 2, 5, 6, 8, 12, 13, 14, 21, 25, 26) was defined as the self-reported ability to demonstrate specific knowledge related to the host culture (for example, "I feel comfortable knowing when to laugh at a joke in my host culture"). *Cross-cultural awareness* (items 1, 9, 10, 16, 17, 18, 19, 20, 22, 23, 27) was identified as the self-reported ability to demonstrate awareness of aspects of the host culture and the skills related to such awareness (for example, "I am aware of how my typical behavior or appearance is accepted [or not] at my host site[s]"). *Cross-cultural adaptation* (items 3, 4, 11, 15) was characterized as the self-reported ability to demonstrate physical and psychological adaptation to a new environment (for example, "I feel comfortable functioning in a situation where things are not always clear, and where I have to learn and adapt as I go"). Finally, f*oreign language proficiency* (items 28, 29, 30, 31) was defined as the self-reported ability to speak or understand a foreign language in a host culture and to navigate the host site linguistically (for example, "I know how to greet, thank, and bid farewell to inhabitants of my host country in their local language").

To test the quality of the scales, a factor analysis was conducted. It was run for pre- and post-scales to ensure their reliability and consistency (same question loading for both pre and post items). The following items were identified: questions 8, 12, 13, 14 for "host culture knowledge"; questions 1, 9, 10, 17 for "cross-cultural awareness"; questions 3, 4, 11, 15 for "cross-cultural adaptation"; and questions 28, 29, 30, 31 for "foreign language proficiency".

Internal reliability was found to be sufficient for all four scales. Cronbach alpha for each scale ranged from α = .55 to α = .78. Thus, the factor analysis showed that the chosen constructs were appropriate for the tests that followed.

Results

Short-term study abroad impact

The paired-samples t-test was conducted to compare students' self-reported knowledge of the host culture, cross-cultural awareness and adaptation, and their self-reported foreign language proficiency before they left and after they returned from study abroad. This test compared the means of two scores for the entire group of students: pre (before study abroad) and post (after study abroad).

It is important to note that the number of respondents is significantly lower for items comprising the foreign language scale. Students who traveled to a primarily English-speaking environment (for example Australia and the United Kingdom) were instructed not to respond to any of these items, resulting in a smaller N for this factor.

As shown in Table 1, the data yielded statistically significant increases (p<.001) in all four areas, with the greatest gain in the area of host culture knowledge (t (926)= -36.61, p=.000). The findings of this test suggest that the study abroad experience contributed to an increase in host culture knowledge, cross-cultural awareness, cross-cultural adaptation, and foreign language proficiency for all participants.

Table 1

Two-tailed paired-sample t-test (p<.05)

Scales	Group	N	M	SD	t	p
Host culture knowledge	Pretest	926	16.83	4.00	-36.61	.000
	Posttest	926	21.09	2.38		
Cross-cultural awareness	Pretest	930	16.21	2.02	-17.24	.000
	Posttest	930	17.41	1.82		
Cross-cultural adaptation	Pretest	933	15.34	2.37	-13.76	.000
	Posttest	933	16.49	2.21		
Foreign language proficiency	Pretest	563	14.76	3.38	-16.42	.000
	Posttest	563	16.62	2.74		

n=number of students, M=mean, SD= standard deviation

Impact of Foreign Language Enrollment on Intercultural Competence

Nine programs with 203 total participants required that students enroll in a foreign language course as part of their experience abroad. These courses had varying prerequisites, ranging from one to several semesters of college-level study (or equivalent). Therefore all participants in these nine programs had some background in the target language. The independent variable *foreign language course requirement* (FL required, FL not required) was

used to split the respondents into two subgroups and assess the change during study abroad on all four scales (host culture knowledge, cross-cultural awareness, cross-cultural adaptation, and self-assessed foreign language capabilities). An independent sample t-test was used to compare the means of scores reported by each group before and after their sojourn.

Host Culture Knowledge. A significant difference was found between the foreign language and non-foreign language groups, both pre- and post-sojourn. (See Figure 1). Before departure, FL students (M= 17.47, SD=3.98) reported higher host culture knowledge than non-FL students (M=16.72, SD=4), t (958)=-2.188, p=.029). Similarly, after studying abroad the students enrolled in a language course (M=21.53, SD=2.38) reported higher host culture knowledge than those who did not take such a course (M=21; SD=2.37), t(924)=-2.567, p=.010). It is not surprising that FL students would begin their study abroad experience with significantly higher host culture knowledge, since language courses typically include such content. And certainly one would expect students in foreign language courses to continue to increase this knowledge while enrolled in such a course abroad. Less predictable, by contrast, are the post-sojourn responses of the non-foreign language group, which followed a positive trajectory similar to that of the students in foreign language courses. This suggests that the study abroad experience itself (and/or the content of other, non-FL courses in which students were enrolled) contributed to significant growth in this area.
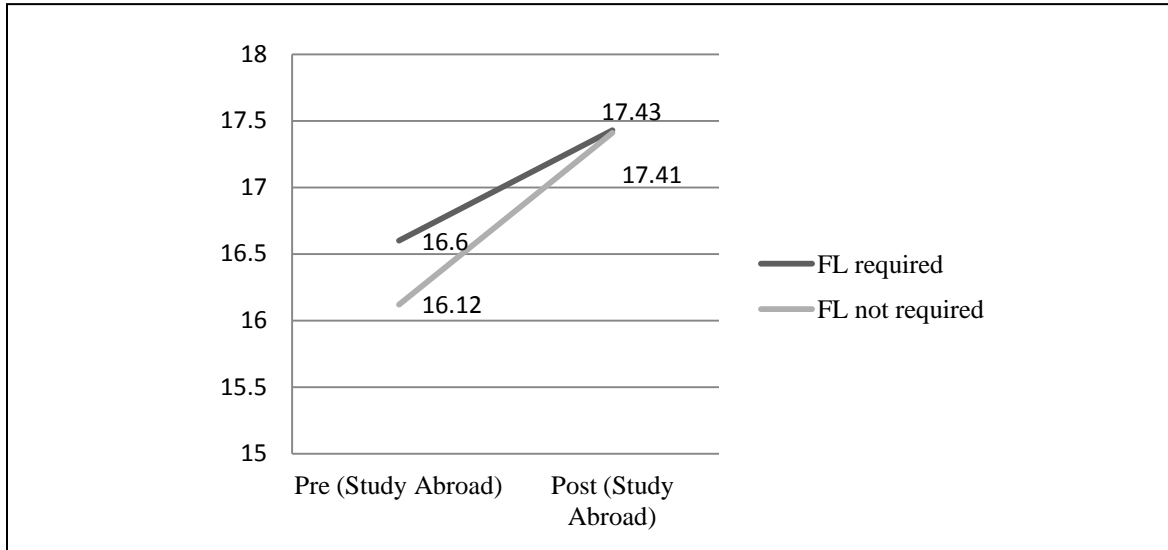
Figure 1

Host culture knowledge and foreign language requirement
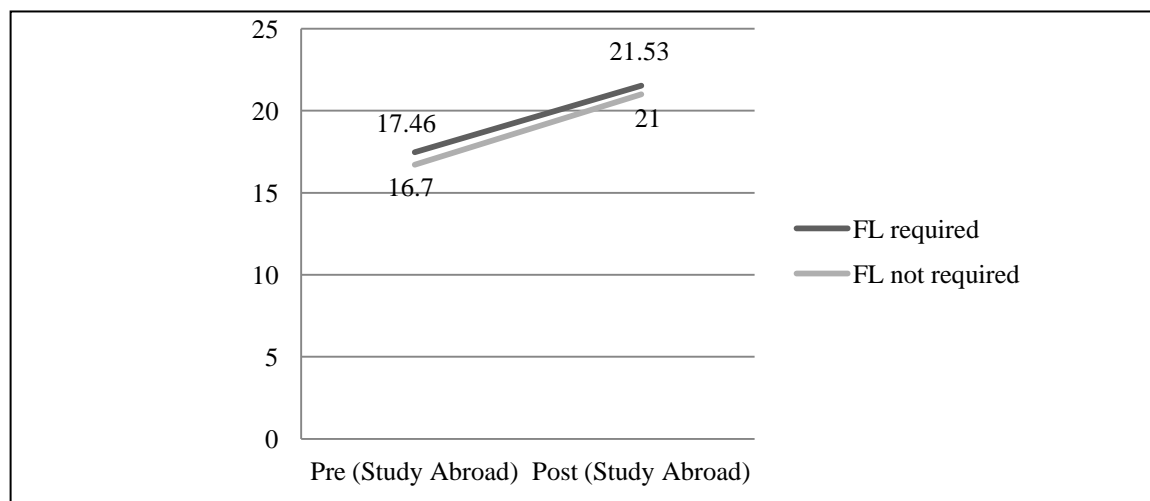
Cross-cultural awareness. In terms of cross-cultural awareness, results yielded a significant difference between the two groups only before study abroad (See Figure 2). Initially, those students enrolled in foreign language courses indicated higher cross-cultural awareness (M=16.6, SD=1.87) than their peers (M=16.12, SD=2.04), t (965) =-2.796, p=.005). However, after studying abroad no significant difference between the groups was found, t(928)= -.136, p>.05. This suggests a curious "catch up" effect among those students not enrolled in foreign language

courses which can only be attributed to the study abroad experience itself (or to the content of non-FL courses, which is less likely).

Figure 2
Cross-cultural awareness and foreign language requirement

Cross-cultural adaptation. In terms of cross-cultural adaptation, no significant difference between the two groups was found before studying abroad. (See Figure 3.) However, the there was a statistically significant difference between groups after studying abroad. Surprisingly, students who were not enrolled in a language course (M= 16.66, SD= 2.1) reported higher post-program scores in cross-cultural adaptation than their peers who took such a course (M=15.68, SD=2.54), t (209)= 4.597, p=.000). This result suggests that the foreign language course, or perhaps some other programmatic or environmental factor differentiating the two groups, highly influenced how students perceived their adaptation.

Figure 3
*Cross-cultural adaptation and foreign language requirement*
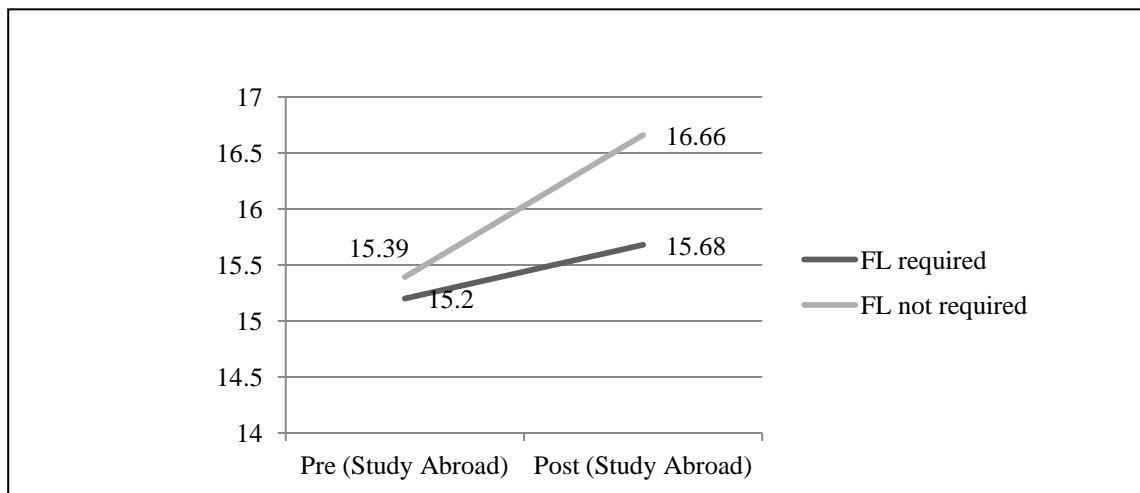
In order to explain these unexpected results, it can be posited that students in English-speaking countries may have perceived their adaptation as more successful due to the lack of a language barrier. This group represents approximately 40% of the population of students not enrolled in foreign language courses and is therefore large enough to meaningfully impact the results. Therefore another analysis was conducted in which all students in English-speaking countries were removed, leaving only those in non-English-speaking countries. Remarkably, the results were the same. Prior to studying abroad there was no significant difference between the FL-required and non-FL-required groups. However, post-sojourn the students not enrolled in foreign language courses (M= 16.48, SD= 2.14) had significantly higher adaptation scores than those taking such courses (M=15.68, SD=2.54), t (247)= 3.57, p=.000). Again, the results indicate that either the language courses themselves, or other programmatic or environmental factors, influenced students' perceived adaptation such that the language students were less successful in this area.

Foreign Language Proficiency. Note that this test compares two subgroups of students in non-English-speaking countries: those who were required to enroll in a foreign language course and those whose coursework was conducted in English. Not surprisingly, a significant difference was found both pre- and post-sojourn between the FL subgroups with regard to perceived communicative ability. (See Figure 4.). Before departure, students enrolled in a language course (M= 17.43, SD=1.93) reported higher foreign language proficiency than those whose coursework was in English (M=14.09, SD=3.31), t (419)=-16.552, p=.000). Similarly, after their program, responses from the FL students (M=18.52, SD=1.57) indicated higher perceived proficiency levels than their peers (M=15.98; SD=2.78), t(445)=-13.751, p=.000). However, similar to the results in the area of host culture knowledge described above, the non-FL group followed a positive trajectory similar to that of the FL-group. These results suggest that the experience of spending one month in a non-English-speaking environment, even without formal foreign language instruction, has an impact on perceived foreign language proficiency.

Figure 4.
Foreign language proficiency and foreign language requirement
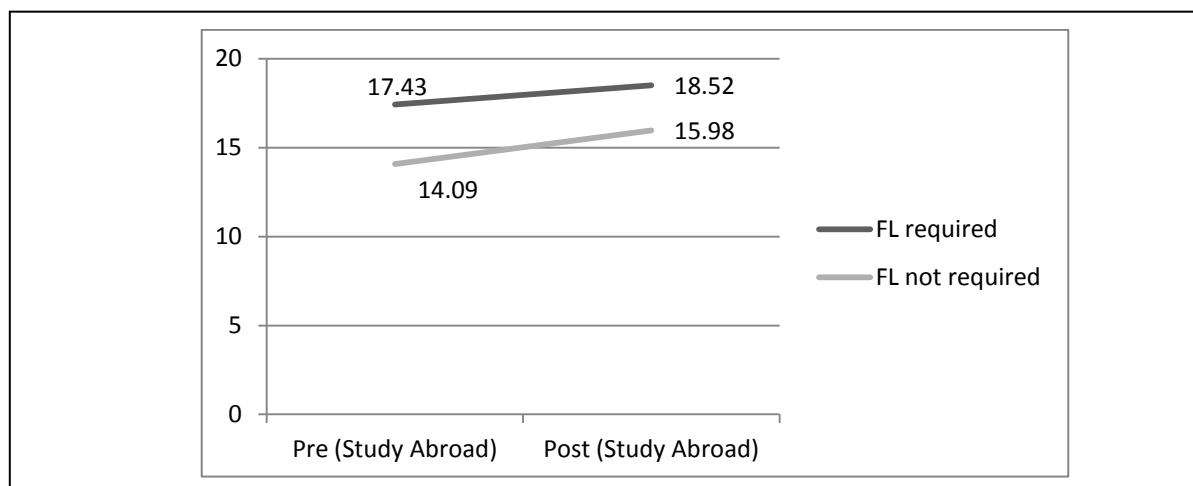
Discussion

This study was undertaken to investigate whether short-term faculty-led study abroad programs led to changes in intercultural competence, specifically in the areas of host-culture knowledge, cross-cultural awareness, cross-cultural adaptation, and foreign language proficiency. It also examined whether enrollment in a foreign language course during study abroad is an influential factor in developing intercultural competence.

Intercultural Competence

The results have demonstrated that short-term programs abroad can indeed significantly increase all measured learning outcomes examined in this study: host culture knowledge, cross-cultural awareness, cross-cultural adaptation, and foreign language proficiency. Specifically, an increase in host culture knowledge indicates that after studying abroad, students felt that they knew more about their host site, its geographical landmarks, historical events, traditions, and current issues. This finding is consistent with previous studies (Chieffo & Griffiths, 2004; Williams, 2009), suggesting that even a short program abroad can effect positive change in this area of intercultural competence.

Positive development in the area of cross-cultural awareness demonstrates that after studying abroad, students were able to better interpret people's behavior in the context of their culture, tried to understand why people behave a certain way before judging their actions, and knew how to diminish stereotypes that people in the host culture had about U.S. Americans. Such growth is consistent with the findings of previous studies (Anderson, 2006; Black and Duhon, 2006; Kitsantas and Meyers, 2002) that also suggested that study abroad might lead to an increase in this cognitive ability to understand the unique foundations of each culture.

An increase in cross-cultural adaptation suggests that students felt more comfortable dealing with unknown situations in their host culture and adapting to new circumstances as they arose. This finding supports the results of previous studies (Anderson, 2006; Williams, 2009) which imply that study abroad might lead to increased adaptability to unfamiliar contexts and people, flexibility in finding solutions, and keeping an open mind.

Finally, positive change in perceived foreign language proficiency indicates that students believed that by the end of their sojourn they had developed basic foreign language skills enabling them to communicate with people in the host culture, and that they became more motivated to study a foreign language. These results support the limited literature that demonstrates how study abroad can be beneficial for increasing foreign language skills (Allen & Herron, 2003) and enhancing students' motivation to learn or continue learning a foreign language (Davidson, 2007). Even if students did not demonstrate actual improvement in proficiency, an increase in perceived ability and interest was nevertheless evident.

Foreign language Course in Developing Intercultural Competence

Enrollment (or absence thereof) in a foreign language course was used as an independent variable to measure differences between the FL and non-FL subgroups. Students who took a language course during their program reported higher host culture knowledge and foreign

language proficiency both before and after studying abroad, as compared to their peers who did not take an FL course. This finding was expected and is supported by earlier research (Schwieter & Kunert, 2010). Students who took the FL course had an opportunity to learn about the host culture and develop foreign language skills in a formal classroom setting, both prior to, and during, the sojourn abroad. Perhaps even more interesting are the responses of students in the non-FL group, which followed the same upward trajectories of those of the foreign language students in the areas of host culture knowledge and language proficiency. Even without formal classroom instruction in foreign language, students in the non-FL group reported significant increases in these areas, implying that other factors contributed to their growth, for example out-of-classroom experiences during their time abroad.

In terms of cross-cultural awareness, a significant difference between FL and non-FL groups was found only before studying abroad, with the FL group yielding higher scores. It is not surprising that students with some FL background, and who chose a study abroad program with a foreign language component, were more prepared for differences between cultures and were able to understand the origins of those differences, compared to students who did not have such background and interest. After studying abroad, however, the groups reported the same level of cross-cultural awareness. Findings show that during the month abroad, the non-FL students caught up to their language-studying peers in this area, indicating that, for these students, factors other than language study must have contributed to the changes in their cross-cultural awareness. It remains unclear whether, and to what extent, the language course influenced growth in cross-cultural awareness among FL students.

Regarding cross-cultural adaptation, no significant difference was found between the FL and non-FL groups prior to study abroad. However, after their programs, the students who did not take a foreign language course reported developing higher cross-cultural adaptation skills than those enrolled in an FL course. This was also the case for the smaller sub-group of students who traveled to non-English-speaking countries. One possible explanation for these surprising results may be that programs with FL courses almost always have home stay housing arrangements, which require an additional level of adaptability, while those without required FL courses more typically have hotel housing, or other accommodations in which students are not living together with individuals from the host culture. It is reasonable to think that students whose living arrangements required more flexibility and attentiveness to the lifestyles of their hosts would be more challenged to adapt and less likely to rate their success in this area highly. In that same vein, due both to their coursework and their accommodations, those students were more likely to be compelled to speak the local language, which, as any language learner knows, can quickly lead to uncertainty when one realizes how inadequate one's skills are. In short, the FL students, living in home stays, may have been more challenged to adapt, and at the same time more aware of their communicative shortcomings, than their peers whose courses were taught in English. This may have led them to rate their post-sojourn adaptation higher than when their program began, but still lower than that of those who did not take a language course and who lived more removed from the host population.

Cross-cultural adaptation theory developed by Kim (2001) might also shed the light on this unexpected and surprising finding. When adapting to a new culture, people experience stress – the default response that occurs when the capabilities of an individual cannot meet the demands of the environment. This stress is temporary, and it challenges people to put aside mental patterns and behaviors from the home culture and acquire new ones to successfully navigate a host culture. Students who were not enrolled in a foreign language course might have been working harder to develop adaptation skills because they were not as linguistically prepared for various cross-cultural situations as their peers who studied the host culture language. They therefore may have experienced more cycles of stress than the language learners, which, according to Kim, leads to change and personal growth, and hence a greater degree of perceived adaptation.

Future Directions

No study can be completely comprehensive, and therefore this study, like all others, has its limitations. First, it is based on indirect measures (students' self-reported scores) and, thus, only presents students' perceptions of how they changed due to study abroad experiences. Even though it is important to know what students think about their growth in various areas comprising intercultural competence, it would be advisable in future studies to also examine qualitative data provided by students to better understand the depth of their changes. Direct measures would yield more accurate responses, but such instruments are difficult to design and administer in a study of this scale.

The diversity of study abroad programs represented in this study is vast and can be seen as both enriching and at the same time problematic. The results present a broad picture of how students changed, but upon examination this view may be too simplistic. The wide array of program models necessarily attracts students with varying backgrounds and experiences. Thus, to some extent, these differences are concealed when pre- and post-data are compared for the entire, monolithic group. Conversely, examining subsets (for example the FLversus non-FL groups) reveals that diverse categories of students often already have significantly different results in the pre-program phase, which can lead to "apples to oranges" comparisons.   Thus, future studies can take this into consideration and examine more background factors and student experiences that might influence students' learning outcomes.

The influence of foreign language study while abroad remains unclear. It seems counter-intuitive that students progress at the same pace on some measures of intercultural competence regardless of whether their time abroad is accompanied by formal foreign language study. Yet the study's results appear to suggest just this. The "catch-up" effect experienced by non-foreign-language students in the area of cross-cultural awareness supports this premise, implying that aspects of the experience abroad other than formal classroom study are contributing to this significant growth. However, it is not yet known what these aspects might be; further investigation is necessary. Likewise, it seems counter-intuitive that students participating in language-based programs with coursework focusing on the host culture would mark less progress

in the area of adaptation than those taking coursework in English. It is unclear whether self-deception is at play among the non-language students, or whether program design (home stay versus hotel) is a factor, or whether adaptation is influenced by other, yet unexamined aspects. Thus, more studies are encouraged to learn more about the influence of foreign language study on students' learning, especially on short-term study abroad programs.

Lastly, while developing an assessment instrument internally was advantageous in this case and aligned with institutional goals and practices, such a large-scale project brings with it challenges as well. The survey used for this study was not subject to the rigorous testing of commercially available instruments. Thus, reliability of some scales was a bit lower than expected but was still acceptable for the purposes of the study. In addition, the unique instrument precludes direct comparison of findings with those of other studies at other institutions. More education abroad research is encouraged using internally-developed instruments. This would stimulate the evolution of best practices among those institutions that find the available commercial instruments either too costly or cumbersome, or not designed to measure the specific learning outcomes of their programs.

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Tanya Kang, MA, was received in Intercultural Communication from the University of Delaware. Her thesis focused on study abroad students' cross-cultural adaptation and she has a continued interest in study abroad and international education research.

Appendix

Answer Key - Hardly Ever / Occasionally / Sometimes/ Frequently / Almost Always

1.   When I meet people who are different from me, I interpret their behavior in the context of their culture.
2.   I feel comfortable knowing when to laugh at a joke in my host culture.
3.   When challenged to adapt to a new situation on my program, I have relied heavily on family, friends, or peers to get me through.
4.   Having to learn how things work in a new environment this term has stressed me out.
5.   I am able to ascertain whether a member of my host culture is annoyed with me.
6.   During this term I have consciously withheld judgment on a controversial international event or issue until I learned more facts.
7.   Being in an environment where I don't understand the local language makes me nervous or anxious. **(Skip this item if you have never been in this situation.)**

Answer Key - Strongly Disagree / Disagree /   Neither   / Agree / Strongly Agree
8.   I am able to give examples of at least two cultural taboos at my host site(s).
9.   When observing or interacting with individuals from another culture, I try to understand their perspectives before judging their actions.
10.   I am aware of how my typical behavior or appearance is accepted (or not) at my host site(s).
11.   I have been able to adapt at my program site with less access to a cell phone and/or e-mail than I am used to at home.
12.   I have sufficient knowledge of my host location(s) to explain a current issue there to a friend or family member who has never been there.
13.   I can discuss with confidence at least two historic events that are important to the population of my host sites.
14.   I can name at least three significant geographic landmarks of my host site(s) such as rivers, mountains, or lakes.
15.   I feel comfortable functioning in a situation where things are not always clear, and where I have to learn and adapt as I go.
16.   One should not have to adjust one's actions and/or appearance in order to assimilate into another culture(s).
17.   I know what I can do to diminish some of the stereotypes that people at my host site(s) might have about someone like me.
18.   I see value in talking with people who think differently than I do.
19.   One primary reason for traveling is to compare a foreign culture with one's home culture and determine which is better.
20.   I will return home with some stereotypes of people from my host site.
21.   I have a developed appreciation for the arts (in the form of buildings, crafts, paintings, music, literary works, and other human artifacts) of my host site.

22.   When visiting another culture, it is important to be exposed to some of its art forms (music, painting, theatre, and other forms of creative expression).

23.   It is acceptable to travel to another region and not know any basic expressions in the local language (greetings, thanks, farewell).

24.   One cannot be educated about a country without understanding its historical, philosophical and/or religious foundations.

25.   **Skip this item if you are PRIMARILY studying in the U.S.** I understand why people in my host country may have a different perspective than Americans on global issues such as free trade or climate change.

26.   **Skip this item if you are PRIMARILY studying in the U.S.** I can easily estimate the price in U.S. dollars of items for sale in the currency of my host country.

27.   **Skip this item if you are PRIMARILY studying in the U.S.** I do not understand why some people in other countries express anti-American sentiment.

28.   **Skip this item if you are studying in a country where English is the primary language.** I know how to greet, thank, and bid farewell to inhabitants of my host country in their local language.

29.   **Skip this item if you are studying in a country where English is the primary language.** I am able to communicate on at least a basic level with inhabitants of my host country who don't speak English.

30.   **Skip this item if you are studying in a country where English is the primary language.** I am able to recognize and clear up a misunderstanding in the language of my host site(s).

31.   **Skip this item if you are studying in a country where English is the primary language.** Frequently hearing a language other than English has made me curious about that language and motivated to learn at least some words.

Caribbean Women Finding a Balance Between Returning to Higher Education and Being Successful: Voices from Jamaica

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Abstract

Over the last two decades there has been a dramatic increase in continuing education enrollment among non-traditional-aged females both in Jamaica and overseas. This article explores the academic experiences of Jamaican women returning to college, placing emphasis on support services within the higher education institutions attended and on these women's successes, challenges and strategies for successful academic and social integration into the higher education environment. A narrative inquiry and a feminist approach to research making women more visible provided this study's findings, which include the women's valuing education, feeling accomplished, and feeling empowered. Integration into these environments, a major challenge, includes physical and psychological pressures, family obligations and financial difficulties. Amplifying these women's voices is of the essence, in understanding the efficacy of this student population. Recommendations for further research are provided and the study's findings hold significant implications for non-traditional/part-time/evening college students in higher education in Jamaica. Recommendations include, higher education institutions and policy makers learning more about the academic experiences of women over 25, and increases in the flexibility of the environment as it relates to support services.

Keywords: *Academic experiences; higher education; Jamaica; lived experiences; non-traditional students; women*

Institutions of higher learning have evolved, and as such, can no longer assume homogeneity. The changing demographics of higher education include an influx of students over the age of 25 years old, many of whom are returning to complete their degrees or who may have delayed college until they are older than the traditional-aged student. The challenge of accommodating these older students has been overwhelming for some higher education institutions. With reference to the Caribbean, these same students have created additional challenges because they are more demanding of faculty and the higher education institution to which they are enrolled, which results in their academic experiences being different from those of traditional-aged students.

Problem Statement

History reveals that women have always been neglected both in research and have been less likely to have shared their experiences. That women dominate higher education today in terms of performance and enrollment in contemporary Jamaican society is noteworthy, as decades ago, the system favored men and Hunte (1978) in his ground breaking study, found that between 1710-1834 the educational organizations were analogous to those of England and favored men. However, Senior (1991) highlights that since the 1960s there has been an increase in the equality of education opportunities between sexes, and women in the Anglophone Caribbean have taken full advantage of this. Likewise,

Bailey (2003) highlights how women dominate the higher education at all levels across the region. Howe (2003) noted that there was almost a 2:1 ratio of females to males with a total of 15,950 females and 7,978 males registered at the University of the West Indies in both its on-and off-campus programs. In close examination of all tertiary institutions in Jamaica, male enrollment stood at 9,955, and female 19,583, excluding enrollment from the University of the West Indies with the largest pool annually (Ministry of Education and Culture, 2010). With such increasing enrollment, it is important to understand the challenges returning students face as well as to highlight their successes because the majority of these returning students are women, and more so, the higher education landscape has now changed where more women are now enrolled in college compared to former years when the system was designed to accommodate men.

In the context of this study, understanding more mature female students' academic experiences and the reasons for their return is important. Thomas (2001) suggests that the terms "reentry" and "returning women" became popular in the 1970s and were used to describe the cohort of women who did not complete higher education at the traditional age, but returned to school while simultaneously maintaining other responsibilities such as full-time employment, family commitments, and other obligations of adult life. Carney-Crompton and Tan (2002) note that for the past decade, the number of students entering postsecondary institutions immediately following high school has progressively decreased. Conversely, the registration of non-traditional students, defined as "mature," "reentry," or "adult" learner over the age of 25, has substantially increased (p.141) and women are in the majority.

Consistent with these arguments, Beckles, Perry, and Whitley (2002) and Howe (2003) express similar sentiments, that in the Anglophone Caribbean, these students over the age of 21 have created additional challenges for higher education institutions. These students are not easily satisfied with the quality of teaching and learning because they have high standards, and many are stressed as a result of family and other commitments. For this study, focus was placed on non-traditional/part-time/evening college female students, their academic experiences, their reasons for return, and the support they receive from institutions as they pursue their studies.

In support of women and education, Ward and Westbrooks (2000) put forward that non-traditional female students occupy every fourth seat in the classrooms of U.S. state-supported colleges and universities with a similar trend in Jamaica. Higher education institutions are faced with the task of examining the role they play in meeting the needs of non-traditional students, especially women who are returning at a rapid rate; consequently, the academic experiences of non-traditional female students are needed to inform emergent scholars, as well as higher education institutions.

Purpose of the Study

This study examines the academic experiences of women in higher education in Jamaica, specifically women who are 25 years and older and, have returned to school to continue their education. The women in this study are identified as non-traditional students. From a Jamaican perspective, these women are acknowledged as part-time/evening college students, since Jamaican scholars have not formally began to address them as "non-traditional" as they would be called in other parts of the world, such as North America and Europe. Neither have Jamaican scholars formally addressed the issues pertaining to non-traditional students; their academic experiences, reasons for returning to pursue further studies, and unique needs. Emphasis is placed on non-traditional female students' reasons for returning; the support they receive from family; support services within the institution they attend; their successes,

challenges and barriers; and their strategies for successful academic and social integration into the institutional environment.

Such an investigation seeks to provide a richer, more comprehensive understanding of the challenges, motivations, and efficacy of this student population. In the course of this study, these women have described their personal adjustments to college expectations and the extent to which they have engaged in support services that facilitate their persistence. This is a significant contribution because the narratives of these Jamaican non-traditional/part-time/evening college female students' academic experiences are almost nonexistent elsewhere in the literature.

Feminist Standpoint Epistemology

It is extremely difficult for women, as a group, to break with tradition, to challenge customs, and to dispel the myths about their place in society. Marxists and materialist feminists have shown how women's position is different from men's, and so too are their lived realities, Hartsock (1997). Because Marxists and materialists feminists have shown how women's realities are different from men's, I have used a feminist standpoint epistemology to inform the exploration of Jamaican women's academic experiences in higher education, as Caribbean women's academic experiences is quite different from that of Caribbean men. Considering the historical context of Caribbean higher education institutions and their androcentric nature, to be informed about Jamaican women's academic experiences, knowledge-building is important. Consequently, Brooks (2007) states that a feminist standpoint epistemology is a unique philosophy from which such knowledge building can occur.

When the nature of the education system in the Caribbean is questioned, Ellis (1986) states that "by and large, the education that Caribbean women have received has not equipped them for such a task" (p.100) the task of taking a place in the society as leaders and educators. Granted, education is the key to women's empowerment, and a woman's educational level will affect the opportunities meted out to her in society. Therefore, by making women's experiences the "point of entry" (Brooks, 2007, p. 58) for research and scholarship, and by exposing the rich knowledge contained within women's experiences, feminist standpoint scholarship begins to fill the gaps on the subject of women in many disciplines. Using these perspectives allows for further exploration of the issues pertinent to non-traditional female students in higher education, as well as outside the academy.

Literature Review

Defining Non-traditional Students

Silverman, Aliabadi, and Stiles (2009) assert that at higher education institutions, there are four populations that have been historically underserved when compared to traditional students. These are commuter, part-time, transfer, and returning (CPTR) students. In light of such revelations, "non-traditional" is usually the term used to describe CPTR students; however, this term fails to account the realities faced by members of these groups who have needs different from those of "traditional" students (i.e., residential, full-time and first-year enrollees directly out of high school). Additionally, several definitions have been put forward, for example by research bodies such as the National Center for Education Statistics (NCES) (2002), and by researchers such as Roberts (2003) and Ting (2008). Ting defines non-traditional students as "those who have a variety of backgrounds and a different set of experiences. These include older students, women…, students of color, students from low-income families, and first generation college students" (p. 13).

The Anglophone Caribbean has also identified as new, a group of mature students over the age of 30, which is on the increase as well (Roberts, 2003). Specific to the NECS (2002) study, non-traditional students are defined as, not entering postsecondary education in the same calendar year he or she completed high school, attends college part-time, works full-time and has dependents. For this study, the target group was defined as non-traditional students who are identified as part-time/evening college students over the age of 25 years old, with or without dependents, who attend college part-time, work full-time, and are returning to complete or further their education.

The Academic Experiences of Non-traditional Female Students

Usually, women's education is often shaped by their experiences of formal schooling. Along that journey new identities may be formed, as "individuals are influenced by experiences in the world and continuously redefine themselves as a result of those experiences" (Baumgartner & Merriam, 2000, p. 3). For non-traditional female students, many may be able to construct knowledge through their educational experiences. The many narratives presented by Pascall and Cox (1993), Shiber (1999), and studies conducted by Schindley (1996), Clarke (2001), and Raj (2008) on non-traditional female students, depict changes in their personal lives as they embark on their educational journey. Consequently, the changes non-traditional female students go through, is as a result of their academic experiences.

Caribbean Women and Education

The experiences Caribbean women have in education is analogous to that of women in other parts of the world, for example the U.S.A, where history shows the education system being very androcentric. In examining trends in women's education in the Caribbean since the 1970s, the UNESCO Institute for Education (1999) found that women have taken more advantage of educational opportunities and have demonstrated higher levels of achievement than men. The UNESCO Institute for Education found two reasons for this unique situation in the Anglophone Caribbean. First, women are socialized to be independent, and second, the education of women tends to result in lower returns than similar investments in the education of males. That is to say, a woman needs to be more qualified to occupy the same job as a man, and this is evident in patriarchal societies such as the Anglophone Caribbean. Accordingly, the UNESCO Institute for Education states that one of the tasks of adult education is to address the limitations and concentrations of formal education and to foster a critical re-examination of the social, political and economic system as it reflects the situation of women.

Looking into classrooms across the Anglophone Caribbean, the typical undergraduate demographic has changed. With the expansion of education in the 20th century, girls began to participate more in education and, by the 70s, the percentage of females enrolled in schools had increased significantly compare to former years (Ellis, 1986). Figueroa (2004) mentions that on a number of indicators, women have come to dominate the education system, as the large number who enter and pass at the secondary and tertiary levels has received a great deal of attention. Despite this attention given to females in education, however, substantive research has only been done on education at the primary and secondary levels (Bailey, 2003), whereas the literature on adult women has emerged through analysis of "family and household structure and organization" (Gonzalez, 1985, p. 419). However, both of these sources of information are important as they provide salient points about the education system and the biases found within it, as well as those in women's broader social context.

The United Nations Economic Commission for Latin America (2010) study divulges critical information about the realities of Caribbean women, indicating that in higher education women easily exceed men in terms of the percentage of graduates in some parts of the Caribbean. The study reveals that

in 1994, 10.5% of young women and 9.6% of young men had at least 13 years of education. By 2007, the equivalent figures had risen to 17% for women and 13.4% for men. These figures indicate that women tend to stay in school longer in order to gain higher qualification than men and achieve equal footing. Specifically, the enrollment figures in selected independent tertiary institutions in Jamaica by gender show that there are more women enrolled. Figures show that of the total enrollment of 24,619, 7533 were males and 17,086 were females. Jamaica's enrollment in 2009-2010 for public tertiary level institutions indicates a total of 29,538, and of that, 19,583 were females and 9955 were males (Ministry of Education and Culture, 2010). Based on these data, the Anglophone Caribbean education system favoring men have changed overtime, and by the early 90s had already began changing in Jamaica (Miller, 1992).

Research Methods

The data reported here come from a larger study examining the academic and lived experiences of women in higher education in Jamaica, specifically women who have returned to school to further their education. The study is qualitative in nature, which allows for an understanding of the academic experiences of non-traditional/part-time/evening college female students at their higher education institution. A detailed profile of these women's internal and external experiences and circumstances was formed, to allow for a better understanding of their academic experiences.

Narrative reports brought the study together (Creswell, 1998) and four rhetorical foci were examined: "audience, encoding, quotes, and authorial representation." Knowledge was built through a feminist approach of examining women's lived experiences, used here to capture the participants' in the academy. Verbal descriptions (Krathwohl, 1993) were gathered to gain insight into participants' experiences and perspective through a true-to-life voice (Creswell, 1998). The first-person accounts of experiences formed the narrative text, as narrative has the power to "organize and explain, to decipher and illuminate" (Packer, 2011, p. 103). In essence, narrative's power is in how it offers a way to see what is happening. In Clandinin and Connelly (2000)'s characterization, it also always demonstrates a kind of collaboration carried out between researcher and participants.

In this study, interviews were the main source of data gathered, which provided context and depth to the description and analysis (Saldana, 2011). Information gathered was at the core of disciplinary works feminist have fought for, because as Hesse-Biber, Leavy, and Yaiser (2004) note, research was always androcentrically biased. The participants told their stories, and according to Seidman (2006), telling stories is really a meaning-making process, because individuals are able to share their experience from their consciousness, thus giving researchers access to the most complicated social and educational issues from the perspectives of those experiencing them.

Twenty participants from five higher education institutions in Kingston, Jamaica, were selected using snowball sampling, which produced a sampling frame (Mason, 1996). The targeted group included female students who met the following criteria: attending school part-time to complete or further their education, undergraduate or graduate student, 25-years or older, single parents, married, and were working full-time. The data collection process included face-to-face interviews and was similar for each participant. Permission was obtained from the Office of Research Compliance, and the Institutional Review Board for the Protection of Human Subjects approved the study. Data collection was done through locating site/individuals, purposefully sampling, collecting data, recording information, resolving field issues, and sorting data (Creswell, 2007, p. 118). A consent form was signed by participants to confirm their participation in the research, and pseudonyms were used to identify each participant.

The design included semi-structured questions. Follow-up questions were asked and as way to encourage participants to expound on their answers (Rubin & Rubin, 2005). Most importantly, I asked the participants in the interviews to "reconstruct" their experiences, as according to Seidman (2006) participants who reconstruct rather than remember avoid the many impediments to memory that abound. Interviews allowed me to be confident in getting comparable data across subjects, as well as, to focus on the topic during the interview. Data was then analyzed and transcribed, which provided important cues to understanding the experiences of the participants in their particular setting (Packer, 2011). Most important to the study was the orthography of the written language; such as the way the participants expressed themselves, as this achieved a better understanding of the interview and the experiences shared by the participants.

The information was then reviewed, identified, and organized through comparison, after which the data were reduced into categories through colour coding. Coding allowed for a progressive process of sorting and defining the collected data (Glesne, 1999) as well as organization of the excerpts from the transcripts. Through analysis, transcription laid the foundation for more in-depth analytic work (Saldana, 2011) and provided cognitive ownership of, and potentially strong insights about the data gathered. Credibility of the data was ensured through consensus, and the validation strategy used was member checking (Creswell, 2007). To further ensure credibility and accuracy of the data, the transcripts were reviewed and tapes were played repeatedly and compared to the typed transcriptions.

Findings

The major themes that emerged from the participants' interview patterns included, 1) valuing education, 2) academic accomplishment, and 3) empowerment. Challenges include physical and psychological pressures. The overarching category is academic experiences in higher education, which explored non-traditional female students' experiences at their higher education institution. The findings revealed the academic experiences of twenty participants from five higher education institutions, and of which, twelve will be highlighted in the following sections. Pseudonyms are used for anonymity as the participants Ren, Kearol, Cady, Kay, Kee, Pat, Tryph, Trish, Ely, Ann, Roch and Ruth share their stories on: How do non-traditional female students describe their academic experiences in higher education?

Valuing Education

Non-traditional/part-time/evening college female students described their academic experiences as being of great importance, and as such the findings revealed that they valued their education. Hausmann, Tyson, and Zahidi (2011), believe that countries and companies will thrive if women are educated and engaged as fundamental pillars of the economy. This study revealed that education does have an impact on women, and this impact showed how much value they placed on their education. By valuing their education they have also increased in enrollment in higher education, and for the last 40 years, the majority of students in higher education have been women (Allen, Dean, & Bracken, 2008). Miller (1992) parallels Senior (1991) by stating that, in the Caribbean, there have been high levels of achievement by women and girls. For women on Jamaica, this study supports the observations of Miller and Senior.

Tittle and Denker (1980) state that, a non-traditional woman's goal in higher education is to further prepare for employment. In describing their academic experiences, the participants in this study expressed that they were more prepared for employment by the time they graduated. Their academic experiences allowed them the opportunity to value their education. Their academic success, exposure to

technology, and opportunities to engage in various areas of research has made them more prepared for the world of work. Importantly, Kelly and Slaughter (1991) highlights the point that when women become qualified and secure their credentials through higher learning, they equip themselves for various professional positions. Ren who is a part-time student, and a teacher, expressed that her academic experiences had been great and said, "The knowledge I have gained has been phenomenal and I have been applying it, such as making inference and judgments while reading, so I am not limited in scope." She also believed that, as a reading specialist, her academic experiences and the knowledge she gained had helped her to implement a reading program at her workplace with very limited resources. Pascall and Cox (1993) stated that the women in their study used education to assert the primacy of the self and to explore their limits. Like the women in Pascall and Cox's (1993) study, Ren believes that the knowledge she has gained while in college has enabled her to be more proficient as a teacher, as she has also found instances where she had to explore her boundaries with limited resources.

Many of the women in this study expressed that their academic experiences gave them a greater appreciation for the courses they took while enrolled in college. Kearol who is a teacher at an all boys' school reconstructed her experiences, and said, "I did a speech course, and I must say I feel very proud of myself that I have overcome pronouncing the letters." Technology was an integral part of the participants' academic journey. Cady also a teacher said, "I have learned that technology is very important…they encourage us to use it and use PowerPoint… make videos…so it is not just chalk and talk." Having the opportunity to do research also helped the participants prepare for classes, thus reinforcing the importance of education and the value they placed on it. Kay is returning to pursue her bachelors in education, and for her, furthering her studies has been meaningful, as she stated.

> I will always be doing research before going to teach my students, because children are getting very smart, so I don't want to go in front of them and give them incorrect information because that will look bad on me, so at college they teach us to be well prepared and to be always researching and be current with our information, so I have always tried to do that.

Ann reflected on her academic experience as one that has been good, as it has prepared her for the world of work as teacher in training.

> Now I have the opportunity to use what I learn while being trained as a teacher in my classroom. Make it very hands-on and explain to my students the significance of calculating the math problem the way it should and not just telling them. So because I am getting that exposure, I am now able to use it in my classroom, so being at college, I can now impart it that way. So, my experience has been good and if I should relive my life, I would not change this part; the academics it has been good and teaching has been good.

As Kee reflected on her academic experience at her college, she stated that, professionally, her academic experience being trained as a teacher has helped her conduct herself in a professional manner.

> I have learned from my program as a teacher in training, because I am a more hands-on person, and I have realized that as a teacher, it is my duty to encourage students to be more tactile and creative, while I get them to be as involved as possible. In-terms

of knowledge, I found it to be very useful and even taking the Classroom Behavior and Management course was very helpful, as it has taught me that as a teacher, I have to know how to deal with the students, and as a teacher, I have to make the necessary steps to deal with the problems the students have instead of ignoring the problems.

Kee's academic experience illustrated that as a returning adult, she has had to respond to life changes as she prepared to become a trained teacher, and because she values her education, she has had the opportunity to also instill in and emphasize the importance of education to the students she teaches.

Academic Accomplishment

The women provided insights into their academic accomplishment as many had challenges and had to overcome such challenges in order to become successful. Kee mentioned that as a teacher in training, the practicum exercise was a significant educational experience as at the end she was prepared for the classroom. She also recalled how accomplished she felt when she received a scholarship. In order to receive this scholarship she had to demonstrate a financial need as well as well as being involved in community work. As a teacher in training, she also had to maintain good grades, which was part of her academic accomplishment.

I received a government scholarship, which helped me for the past two years, the CSJP, where I received $165, 000 (JA) and that was of great help as long as I maintained As and Bs, which I did.

She also talked about making sacrifices in order to do well academically, and said.

I had to sacrifice a few things, but I was successful with the diploma and I have now moved on to the degree, where I am pursuing the Bachelor of Science to teach at the primary level.

When Cady enrolled for her second master's program, she immediately realized that she had to complete a practicum, and for her this was an important academic accomplishment.

The most significant thing for me was when we had to do Micro Teaching and we had to prepare lesson plans and teach. I had a number of things to fix, and I got a lot of feedback and understood what I needed to do differently and initially, it broke my spirit, because I have been teaching for so long and I thought that I had everything all figured out, and after getting the feedback and implementing what was suggested and making improvements, now I really feel accomplished, so to speak, because originally the first grade for the teaching experience wasn't my best grade, and then eventually I ended up getting one of the best grades in the group.

Most programs require the use of technology, and while some participants spoke of using their own computers to complete assignments, for Ruth, passing a technology course was a significant academic accomplishment.

I had to complete a methodology and technology instruction course. I am not
computer savvy, but I was determined to do well, so what I did was I made sure I
took all the notes that the instructor gave and studied really hard, ran all the tests, and
I did well. So that really made a difference for me because there were technology
students in the class and they received an A, so for me, my A was just as good as
theirs or even better, as I had to work twice as hard.

Like Ruth, Tryph spoke of the challenges she encountered during her technology course; but she was able
to overcome some of these challenges.

Because I am not so technology savvy, and when it was time to go to computer class,
I just wanted that part to be done with quickly. I had to get help from my friends, but
eventually I got the hang of it and eventually managed to overcome it.

The value these women placed on their education and the academic accomplishment they
achieved were all a part of their successful academic experiences. And as Kabeer (2005) notes, access to
education can bring about changes in the cognitive development ability of women as they act on
conditions of their lives and gain access to knowledge. For these women in this study, maintaining good
grades was important, and acquiring new knowledge and skills was phenomenal, as they embraced the
academic changes that took place in their lives.

Empowerment

Seeing education as a necessity, Pascall and Cox (1993) reiterate that women return to the
educational system in an attempt to change their perceptions of themselves, and the women agreed that
education gave them authority and self-fulfillment. Belenky, Clinchy, Goldberg, and Tarule (1996)
suggest that the knowledge individuals construct results in empowerment and the ability to effect change
in their personal lives. Kearol explained how her viewpoint had changed as a teacher and switching her
field from social sciences to pursuing language and literacy.

Taking on a life changing experiences is important and if I can help to eradicate
illiteracy then that would be wonderful, so if I am upgrading myself towards helping
the youth in a better way, then I am all for it and I want to reach to a place where I
can help the youth of tomorrow do things for themselves.

Kay mentioned how her academic experience has been good for her: "I can say I am more disciplined,"
and for Kerry, her program has helped her academically and influenced her outlook on the students she
will teach in the future. As she described this program and its influence on her, she said:

Language and Literacy is a very good program, as it has led me to appreciate
the English Language even more and enabled me to understand that prior to
this course, I didn't really understand the English Language (laughter) and a
lot of misconceptions have been cleared up from what I was taught in
elementary school. The literacy level needs improvement in Jamaica, and if I
can become a part of that change, then it would be great.

Pat's academic experience has also allowed her to reflect on her life, and she said she has seen some growth as an educator and aspires to be a lecturer one day.

I have grown as a teacher and the program has helped me to think differently as opposed to when I just started especially as it relates to my pedagogical skills and now I am even thinking much further than teaching in high school. I am looking at even moving from high school to college so that I can actually utilize my skills.

Participants also spoke of the connection with their lecturers and professors, and for Ren, she noted that her lecturers have influenced her in a positive way.

I have had lecturers that have left an impression on me and I was afforded the opportunity several times to be lecturer of the evening, [laughter] yes and I felt empowered, so that has really impacted me and maybe I will become a lecturer one day.

Formal schooling does shape women's experiences. According to Baumgartner and Merriam (2000), the journeys that women take that allow for the formation of new identities as individuals are influenced by experiences in the world, and women continue to redefine themselves because of those experiences. Tash explained how returning to school has impacted her life in a positive way, and said: "It has impacted my life as it makes me feel more mature and I have a sense of self worth and independence as a woman." Roch, who missed a couple of classes because she was not working and could not afford to travel to attend them, reminisced on her experience despite these setbacks, and said,

When I got my exam results, it was rewarding as I got some As and Bs, so again it makes you feel good and then you can go and look back at some things you have been thorough and it empowers you.

Challenges Identified When Returning to College

Returning to college to pursue further studies was perceived as very rewarding. The many narratives highlighted the importance of education to these women regardless of the myriad of challenges they faced and given their unique experiences as college students. Similar to other women who return to college, these participants returned for professional and personal growth. The challenges these participants identified with returning were physical and psychological pressures, family obligations, and financial difficulties.

Physical and Psychological Pressures

Several participants mentioned that they were tired as they tried to balance work and school; mention was made of time management, group work and the structure of their program. For others, it was a mixed reaction and some felt unmotivated. Roch's lack of motivation came when she returned to pursue her bachelor's at the same higher education institution after being out for two years. She explained that

when she returned as a part-time student, her experience was much different. "I have found that this institution has not put in a lot for part-time students, as most times we feel like outsiders." When Kearol changed her major, she had mixed reactions because she now had to seek out help while trying to cope.

> At times I feel a little bit out of it, because when I did the diploma, I was a social studies and computer major and now I am in Literacy which is a lot of English, so I have a lot of questions as times. Sometimes the help doesn't come as readily, but I just had to find my way.

Even though many participants felt unmotivated and had mixed reactions upon returning to college, others like Ann used her challenge as a motivating factor, as she explained,

> Leaving high school in 1991, I worked for 19 years and went to college in 2009. After leaving school for so long, I had some apprehension, but I saw older people there in the classroom and that was a motivating factor for me.

Returning adults sometimes have reservations about the structure of their program, especially after being out of school for a while. Trish expressed a sentiment most returning adults have about writing exams. "As adult learners, we tend not to like exams," but said, "my most challenging academic experience to date has been completing my research paper." Cady, who is enrolled in a master's program and takes classes during the summer, said,

> This program has been the most shocking thing ever for me, because [higher education institution] requires so much, because almost every day or every other day we have an assignment due, whether individual or group. So sometimes I am extremely tired, but I get the work done though.

For many of the participants, working in groups, or even failing a course were among the challenges they encountered. Ely, who returned to college 26 years after leaving high school, faced her biggest challenge: "Working in groups. I had a group I worked with and I found myself doing all the work, so I had to drop that group and join another." However, Tryph mentioned that to solve some of her challenges when she returned, she learned the benefits of group work. "The first year of school was stressful, but in the final year, it has not been so bad, as we worked in groups." Even though Kearol smiled, she recounted that failing a course was her most challenging educational experience. "[Laughter] failing a course in addition to doing the degree in Language and Literacy Studies was a real challenge."

Studies conducted by Schindley (1996), Clarke (2001), and Raj (2008) on non-traditional female students depicted changes in these students personal lives as they embarked on their educational journeys. This study also found education to be beneficial, and that for these women, education was a necessity. The value they placed on education, and their academic accomplishment allowed them to believe more in themselves as women, wherein, they had more of a positive outlook on life. The challenges they encountered also served as a pillar for success.

The study revealed more about these women than just their value of education, their academic accomplishment and their feelings of empowerment. It uncovered issues internal and external to the group understudy. Getting support from faculty and their higher education institution is important in creating

balance for these women. Higher education institutions may provide access to acquire higher levels of academic education; however, the students' decision to be successfully enrolled from semester to semester are contingent on the individual's life circumstances and the support systems that exist at the higher education institutions.

Conclusion

This study examined non-traditional/part-time/evening college female students academic experiences at their higher education institution. Acknowledging that education is important, the participants expressed how their academic experience fostered both personal and educational growth. Many were appreciative of the courses they took, the emphasis on technology, feeling empowered and being able to take on new academic challenges. Some appreciated the support from faculty and were beneficiaries of scholarships, as such scholarships helped when they encountered financial difficulties.

A majority of the women interviewed did not refer to themselves as non-traditional, as many thought the term was not applicable to them, but instead referred to themselves as mature or adult learners. All stakeholders in Jamaica will need to understand terms applicable to students over 25 years old as well as, implement policies to facilitate this particular group similar to what other countries such as U.S.A., have done. This is important in keeping with international standards, as we now live in a globalized world. Also, because they faced personal issues such as balancing work and school, self-esteem, and being frustrated to name a few, these students could benefit from more counseling sessions as well as having a support group. The literature shows that students over 25 years old approach their education differently than the traditional-aged student, as they are now seeing education as an investment and are more success oriented.

With the changing demographics of higher education, the academic experiences of these non-traditional/part-time/evening college female students, illuminates the need for change. For higher education institutions, educators, and policy makers, the knowledge and insights gained from this study will serve as a tool for further developing programs and policies, as well as influencing their own methods and practices. Sharing these women's stories from an Anglophone Caribbean perspective and how they have balanced returning to higher education and being successful is phenomenal.

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Is there a Relationship between the Usage of Active and Collaborative Learning Techniques and International Students' Study Anxiety?

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Abstract

This study was designed to explore the relationships between the international students' perception of professors' instructional practices (the usage of active and collaborative learning techniques in class) and the international students' study anxiety. The dominant goal of this research was to investigate whether the professors' usage of active and collaborative learning techniques in class while teaching reduces the study anxiety of international students. A convenience sample of international college students (n =85) in Spring 2013 at a mid-sized public four-year institution in Texas participated. The researcher collected pertinent demographic data and used two modified versions of the Study Anxiety Questionnaire (SAQ) and the Active and Collaborative Engagement of Students Survey (ACES). The results demonstrated the existence of a weak inverse relationship between the international students' perception of the instructors' usage of active and collaborative learning techniques in class and the international students' study anxiety. This inverse weak relationship continued to exist when controlling for educational status, gender, nationality, and field of study. Since the results of this study showed that the international students perception of the instructors' usage of active and collaborative learning techniques in class helped reduce their study anxiety, for future research it would be interesting to see whether there a stronger or similar result would be seen among college students in general.

Keywords: *active and collaborative learning techniques, study anxiety, international student.*

Studies in the past decades have proven the positive impact of the use of active and collaborative learning techniques in class (Chickering & Gamson ,1987; Foyle, 1995; Hiltz, Coppola, Rotter, Toroff, & Benbunan-Fich, 2000; Hwang, Lui, & Tong, 2005; Yamarik, 2007; Yoder & Hochevar, 2005). University instructors applying active and collaborative learning techniques in class have reported higher scores among their students and claimed experiencing better results in their students' success and learning (Creasey, Jarvis, & Knapcik, 2009; Rodriguez, Delgado, & Colon, 2009). In studies on international students' performances in class and on their exams, the existence of study anxiety was reported (Bell, 2008; Vitasari, Abdul Wahab, Othman, & Awang, 2010a). Even though international students are experiencing more study opportunities in the United States (McLachlan & Justice, 2009), they are more anxious in their studies than American students (Bell, 2008). Moreover, Vitasari, Abdul Wahab, Othman,

Herawan, and Sinnadurai (2010b) stated that study anxiety negatively impact students' learning. The reports on the success in students' learning with the usage of active and collaborative learning techniques by the instructors and the existence of study anxiety among international students prompted the researcher to investigate whether the professors' usage of active and collaborative techniques in class reduces the level of study anxiety of international students.

**Background of the Problem**

Many studies on college students and university instructors have supported the influence of active and collaborative techniques on students' learning (Chickering & Gamson,1987; Hwang, Lui, & Tong, 2005; Yamarik, 2007), the existence of study anxiety among college students (Tobias, 1979, 1986; Vitasari et al., 2010a), and the impact of instructors in class (Casado & Dereshiwsky, 2004; Colon-Berlingeri, 2010; Kim, 2009; Wichadee, 2010). According to Vitasari et al., 2010a) study anxiety not only impacts students' learning but also impacts their success in their studies. Applying learning techniques in class to lower study anxiety are also crucial and influential in positively affecting students' learning abilities (Casado & Dereshiwsky, 2004; Marcos-Llinas & Garau, 2009; Sparks & Ganschow, 2007).

Meyers and Jones (1993), noted that "active learning involves providing opportunities for students to meaningfully talk and listen, write, read, and reflect on the content, ideas, issues, and concerns of an academic subject" (p. 6). Colon-Berlingeri (2010) reported that active learning techniques used by the instructor were influential and students stated that their class taught by using active learning techniques was inspiring and exciting. The results of this study showed higher learning outcomes among college students. Bowen (2012) stated that active learning and problem-solving can deepen students' perspectives. He added it can also "develop high-level processing" among students (p. 186). Yamarik (2007) also found that students taught in an active and collaborative environment where the instructor uses cooperative learning techniques in class, students achieved greater academic performances and received higher exam grades.

Anxiety is frequently seen in classes where students face problems throughout their learning process (Casado & Dereshiwsky, 2004; Kim, 2009; Marcos-Llinas & Garau, 2009; Sparks & Ganschow, 2007; Vitasari, et al., 2010a). Hartnett, Romcke and Yap (2004) revealed higher anxiety and lower general ability for international students performance in class compared with resident native Australian students in an accounting class. Interesting, there was no significant difference in the accounting performance of both groups of students. Poyrazli and Kavanaugh (2006) stated that Asian international students confronted higher anxiety levels than European international students. Likewise, the Asian international students produced lower scores of English language proficiency than the European international students.

Viasari, et al. (2010a) categorized the students' anxiety in class and coined it as "Study Anxiety." They claimed that study anxiety has two dimensions: physiological and cognitive anxiety. Moreover, they classified "Study Anxiety" into seven sources that are shown in Figure 1 below.

Figure 1
Study Anxiety Sources
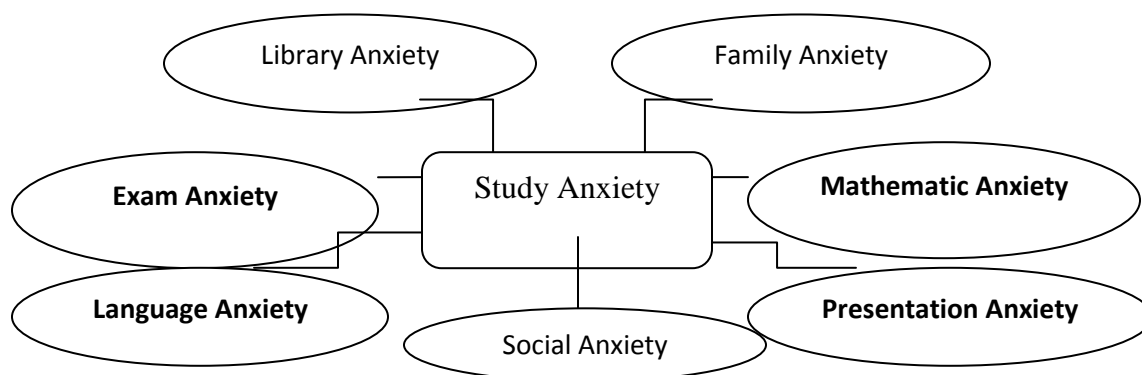
Explanation of Study Anxiety Sources

1. Exam anxiety is caused when having an examination,
2. Language anxiety is caused by lack of language proficiency,
3. Mathematics anxiety is caused by responses in mathematical problem-solving,
4. Presentation anxiety is caused when giving a presentation and communicating with a group,
5. Social anxiety is caused by social life issues,
6. Library anxiety is related to library use,
7. Family anxiety is caused by family factors.

Since there exists a hidden learning-teaching challenge among faculty and students (Stevens, Emil, and Yamashita, 2009) and the main focus of this study is on the active and collaborative techniques used by instructors in class, only four of the seven study anxiety sources which are: Language Anxiety, Mathematics Anxiety, Presentation Anxiety, and Exam Anxiety were examined.

Sparks and Ganschow (2007) claimed that instructors must be aware of the students' anxiety in class, and create a calm learning environment which lessens the existing study anxiety among students. Sizoo, Jozkowskia, Malhotra, and Shapero (2008) emphasized that anxiety affects students' performances and makes them fall behind in class; therefore, instructors should help students overcome their stress. The study of Hartnett, Romcke and Yap (2004) revealed higher anxiety and lower general learning ability among international students. In addition, Asian international students confronted higher anxiety levels than European international students (Poyrazli & Kavanaugh, 2006). Therefore, for students, especially international students that confront language deficiency, study anxiety becomes a real phenomenon; the sources of anxiety and its control show the importance exploring the study anxiety among international students (Vitasari, et al., 2010b).

The main focus of this study is on the active and collaborative techniques used by instructors in class. Since there exists a hidden learning-teaching challenge among faculty and students (Stevens, Emil, and Yamashita, 2009), only four of the seven study anxiety sources were examined. These sources are: language anxiety, mathematics anxiety, presentation anxiety, and exam anxiety.

No research has investigated the relationship between the international students' perception of an instructors' usage of active learning techniques in class and study anxiety of international students studying in United States of America (USA). The related research focused on methods to reduce learners' anxiety, whether it is language anxiety, mathematics anxiety, presentation anxiety, or test anxiety (Devi & Feroz, 2008; Kesici & Erdogan, 2009; Kim, 2009; Vitasari, et al., 2010a). Therefore, the researcher explored to seek a relationship.

Statement of the Problem

Students' anxiety is a crucial factor which influences students' learning abilities (Casado & Dereshiwsky, 2004; Kim, 2009; Marcos-Llinas & Garau, 2009; Sparks & Ganschow, 2007). Vitasari, Abdul Wahab, Othman, & Awang (2010) reported that study anxiety is a very important aspect in students' learning and success. Moreover, instructors' teaching methods impact the students' learning in class (Casado & Dereshiwsky, 2004; Colon-Berlingeri, 2010; Kim, 2009; Wichadee, 2010). The instructors usage of active and collaborative learning techniques in class lead to students' success (Chickering & Gamson, 1987; Kim, 2009).

Most of the research on anxiety seeks to reduce learners' anxiety, whether it is language anxiety, mathematics anxiety, presentation anxiety, or test anxiety (Devi & Feroz, 2008; Kesici & Erdogan, 2009; Kim, 2009; Sparks & Ganschow, 2007; Vitasari, et al., 2010a) but none have explored the relationship of the usage of active learning techniques by the professors and study anxiety of international students studying in United States of America (USA).

Statement of the Purpose

The purpose of this exploratory research was to investigate whether there is a relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and the level of study anxiety in international students.

Research Questions

In order to guide the analysis, five research questions were presented:

R1. Is there a relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and the international students' study anxiety?

R2. Is there a relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and the international students' study anxiety when controlling for educational status?

R3. Is there a relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and international students' study anxiety when controlling for gender?

R4. Is there a relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and international students' study anxiety when controlling for nationality?

R5. Is there a relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and international students' study anxiety when controlling for field of study?

Review of the Literature

Considerable studies have been seen during the past decade on students' anxiety in college (Casado & Dereshiwsky, 2004; Kim, 2009; Marcos-Llinas & Garau, 2009; Sparks & Ganschow, 2007; (Vitasari, et al., 2010b). However, no research has investigated the international students' study anxiety in classes where active and collaborative learning techniques are used by the instructors. By studying the relationship between the professors' use of active and collaborative learning techniques and the international students' study anxiety, this study constitutes a step forward in this field of study regarding the importance for not only international students but all students to be exposed to active and collaborative learning, to decrease students' study anxiety.

This study focused on international students' perception, the instructors' usage of active and collaborative learning techniques, and the level of study anxiety in international students.

International Students in University Classes

McLachlan and Justice (2009) emphasized the increase of learning opportunities for international students in the past decade, leading to a change in the global setting of higher education. The Institute of International Education (2010) reported the raise in the number of international students in English speaking countries such as, the United States of America, the United Kingdom, Australia, and Canada to name a few. It is believed that by gaining experience in their college years and sharing it at work in their home countries, international students create a global understanding and work bond which could help develop positive relations between U.S. and their home countries (Nikias, 2008).

In the 2011/12 academic year data, the number of international students at colleges and universities in the U.S. increased by 6% over the prior year (Open Doors, 2012). In the past ten years, the 2012 Open Doors reported, there are 31% more international students studying at United States colleges and universities compared to year 2002. Open Doors Report (2012) noted that University of Southern California is the top host university, California the top host state, New York City the top host city, and Business and Management followed by Engineering topped the fields of study in America.

Open Doors (2012) reported an increase in the number of students from Brazil, China, France, Indonesia, Iran, Mexico, Russia, Saudi Arabia, Spain, the United Kingdom, Venezuela, and Vietnam. The countries that data showed a declination were India (down 4%), South Korea, (1%), and Japan (6%). On the other hand, there was an increase in the number of international students in the top five host U.S. states: California, New York, Texas, Massachusetts, and Illinois.

Fisher (2010) stated that the existing political conflicts have resulted in students not traveling to the United States and the number of students abroad has declined (Altbach, 1985). This decline in admissions reached the highest after the event of September 11, 2001, however the decline stabilized by 2007 (H. R. No.110-73, 2007). Fischer (2010) reported that a renewed focus on attracting international students to U.S. colleges with more persistence and creativity could be a reason for the stabilization.

Male versus female. Ghafarian (1987) found that Iranian males accepted the American values and behaviors more than Iranian females. She found that Iranian females confronted more anxiety concerns than males. Ghafarian reported that this circumstance existed because "the men have been accustomed to freedom, self-determination, and exposure to the western world" (p.569). She claimed that the existing anxiety among females was caused by their prior experiences in life that was due to the lack of freedom in their own country.

Hsieh (2006) argued female Chinese students confront problems identifying themselves as students and learners in class. She added that in Chinese culture silence is valued and being assertive or expressive is not favored for females. Further, in a comparative study among male and female graduate students, Dao, Lee, and Chang (2007) found higher depression in female Taiwanese students compared to the male graduate students. Misra, Crist, and Burant (2003) reported female international students revealed higher reactions to stressors than male international students. Abeysekera (2008) found that females preferred to be silent and listen to lectures in a traditional format rather than participate in group case study exercises.

Undergraduate versus graduate students. Trice (2003) investigated the challenges of graduate students. One of the main problems she observed as a challenge for graduate international students was functioning in English. Achieving their goals and adjusting culturally were also other factors involved. Further, in a study on anxiety levels of graduate and undergraduate students, the results showed that graduate students experience greater levels of anxiety (Poyrazli & Kavanaugh, 2006). Chapell, Blanding, Silverstein, Takahashi, Newman, Gubi, & McCann (2005) compared undergraduate and graduate students' test anxiety and gender and found that female undergraduates had significantly higher test anxiety and higher GPAs than male undergraduates.

Learners' Anxiety in University Classes

Anxiety is quite frequently seen in classes where students face problems throughout their learning process (Casado & Dereshiwsky, 2004; Kim, 2009; Marcos-Llinas & Garau, 2009; Sparks & Ganschow, 2007). Sizoo, Jozkowskia, Malhotra, and Shapero (2008) claimed that anxiety affects students' performances and makes them fall behind in class. For students, study

anxiety becomes a real phenomenon; the sources of anxiety and its control reflect the importance.

Learners' language anxiety in class. According to Woodrow (2006), there is evidence that language learning anxiety differs from other forms of anxiety. For students, study anxiety becomes a real phenomenon; the sources of anxiety and its control reveal the importance of study anxiety (Vitasari, et al., 2010b). There are several studies on the level of anxiety among Foreign Language Learners (FLL), Second Language Learners (SLL) and Communicative Anxiety of Learners (CAL) (Bonifacci, Candria & Contento, 2007; Casado & Dereshiwsky, 2004; Marcos-Llinas & Garau, 2009). Aspects such as reading comprehension, writing, listening and speaking anxiety were noted among learners which varied in different groups (Kim, 2009).

Language learners' anxiety. Horwitz, Horwitz and Cope (1986) mentioned while learning to speak another language, second language learners and teachers felt that anxiety is a "major obstacle" which must be conquered (p.125). They identified the existence of language anxiety in foreign language learning and teaching and believed by reducing foreign language anxiety, students' experiences in foreign language learning would be positively shaped.

Foreign language learners' anxiety. MacIntyre and Gardner (1994) defined Foreign Language Anxiety (FLA) as "the feeling of tension and apprehension specifically associated with second language (L2) contexts, including speaking, listening, and learning" (p. 284). They claimed that "Whereas much of the research into the role of anxiety in language learning has used broad-based measures, a small number of empirical studies have examined the more specific, subtle effects of language anxiety" (p. 284). Horwitz et al. (1986) provided a definition of the anxiety specifically associated with language learning. Foreign language anxiety is "a distinct complex of self-perceptions, beliefs, feelings, and behaviors related to classroom language learning arising from the uniqueness of the language learning process" (p.128). Foreign language anxiety goes deeper and included the impact anxiety has on language learning skills which have been divided into reading comprehension, writing, listening, and speaking (Kim, 2009; Rodriguez, Delgado & Colon, 2009).

Horwitz, Horwitz, and Cope (1986) found listening and speaking as the anxiety centers of foreign language learning. According to Kim (2009), anxiety was primarily caused by being negatively appraised and making errors in speech. Rodriguez, Delgado, and Colon (2009) claimed that students with anxious personalities experienced writing anxiety. They also reported the existence of writing anxiety among foreign language learners and first language communicative learners.

In a study by Marcos-Llinas and Garau (2009), advanced foreign language learners with higher levels of anxiety exhibited higher grades in their foreign language courses. This result supported the argument of having language anxiety at some level was beneficial and there is a need of addition research on the traditional belief of the negativity of language anxiety in learning (Marcos-Llinas & Garau, 2009).

Second language learners' anxiety. Anxiety plays an important role in second language learning (Horwitz, 1986; Horwitz, Horwitz, & Cope, 1986; Horwitz & Young, 1991; MacIntyre & Gardner, 1991). Khan and Zafar (2010) claimed that "language anxiety is a prevalent

phenomenon in second language learning" (p.199). Woodrow (2006) found language anxiety in second language learners' oral performance. Moreover, in another study Chang (2010) instigated a relationship in second language anxiety and students' listening and reading skills. Casado and Dereshiwsky (2004) study focused on second language learning anxiety in different age groups. Cheng, Horwitz, and Schallert (1999) stated that second language writing anxiety also exists but it is considered "a language-skill-specific anxiety" (p. 417).

 First language communicative anxiety of learners. Students in their native language classes experience anxiety (Bonifacci, Candria & Contento, 2007; King & Behnke, 2004). Burroughs, Marie, and McCroskey (2003) claimed the majority of studies on Communication Apprehension (also called communicative anxiety) showed high levels of communicative anxiety in first and second language of students. Additionally, Witt and Behnke (2006) reported the existence of students' language anxiety among native speakers in their communication courses. Italian researchers, Bonifacci, Candria, and Contento (2007) analyzed the impact of writing and reading, which were considered literacy skills, on creating anxiety for students. Their findings showed no relationship between anxiety and reading skills.

 Burroughs, Marie, and McCroskey (2003) studied the communication apprehension of US native speakers and Micronesian second language learners. Both groups were undergraduate students. The researchers found no difference among first language and second language learners' communication apprehension. But both groups experienced "communication apprehension.

 International students' language anxiety. Skinner (2009) stated that learning the English-language and the different learning styles in other countries are some of the challenges of international students. International students arrive with their own strategies for studying which usually do not fit the existing culture and must be modified.

 Poyrazli and Kavanaugh (2006) and Bell (2008) confirmed anxiety and strain among international students who lacked English proficiency and reported that international students were more anxious about their studies.

 International students' foreign language anxiety. Higher anxiety levels were reported among international (Hartnett, Römcke, & Yap, 2004; Sümer, Poyrzli, & Grahame, 2008). Humphries (2011) investigated the language anxiety of Chinese international students in an Australian university. She claimed creating a bond between the professor and student helps reduce international students' language anxiety.

 International students' second language anxiety. Casado and Dereshiwsky (2004) compared two groups (American students studying Spanish as a second language and Spanish students studying English as a second language) of first year university students. Their findings contradicted their assumption that those who were exposed to the second language at an early age and were taught with a "well-articulated teaching strategy", would have less anxiety (p.23). Casado and Dereshiwsky results showed higher levels of anxiety among the earlier exposed group to a second language.

 Learners' mathematics anxiety in class. Math anxiety is very real and occurs among thousands of people. Kesici and Erdogan (2009) claimed that "rehearsal and elaboration of

cognitive learning strategies, the subscales of self-regulated learning strategies, are significant predictors of mathematics anxiety" (p. 637). They believed math anxiety happens in the classroom due to the lack of consideration of different learning styles of students. Sizoo, Jozkowskia, Malhotra, & Shapero (2008) found that math-related material causes many students to become anxious.

Learners' presentation anxiety in class. Devi and Feroz (2008) studied communication apprehension an anxiety seen in oral presentations. They argued that students with higher communicative competence showed less the anxiety in their performance. They found that students exhibited anxiety but it did not affect their grades.

Learners' exam anxiety in class. Kesici and Erdogan (2009) found test anxiety as one of the most significant predictors for mathematics anxiety. They added instructors should avoid approaches and activities that may cause test anxiety in students. Tsai and Li (2012) reported the higher the test anxiety levels for the students were the lower their grade in the English reading proficiency test. Moreover, the findings of Rezazadeh and Tavakoli (2009) revealed three factors regarding study anxiety. First, female students had a higher level of test anxiety in contrast to male students. Second, there was a statistically significant negative correlation between test anxiety and academic achievement. And third, there was no meaningful relationship between test anxiety and years of study.

University Course Delivery

Kim (2009) believed introducing "communicative classroom activities" (p.154) would be very beneficial for students. She added that teachers should help lessen the existing anxiety among students. In addition, Ewald (2007) claimed criticism harms students and teachers should help students build self-confidence by appreciating their effort. Teachers should act as "facilitators" and support their students. Classes that had understandable teachers, Rodger, Murray, and Cummings (2007) reported higher learning achievement among students. Fredrickson and Losada (2005) found that teachers generated practical learning opportunities for students by increase their interest.

Moreover, Casado and Dereshiwsky (2004) found teachers using articulated teaching strategies would greatly reduce students' levels of anxiety. Suwantarathip and Wichadee (2010) also suggested that "teachers need to pay more attention to students' learning anxiety in EFL classes and should create a low stress, friendly and supportive learning environment" (p.56).

Classes taught using active and collaborative techniques. Studies have shown that active learners learn best (Spikell, 1993). Kim (2009) reported that teaching management strategies could control the learner's anxiety. Therefore, introducing "communicative classroom activities" by the instructor would be beneficial for students in reducing their anxiety levels (Kim, 2009, p.154). On the other hand, Casado and Dereshiwsky (2004) found early learners who were taught with a well-articulated teaching strategy experienced higher levels of apprehension. Wallace (1989) claimed that active learning techniques "enrich and enhance learning in any classroom because they motivate student participation and help eliminate harmful

stress" (p. 41). Suwantarathip and Wichadee (2010) reported cooperative learning approach of the instructors in class reduced foreign language anxiety of freshman students in their study on Thailand students at Bangkok University. Additionally, active learning techniques were influential and deepened students' perspectives (Bowen, 2012; Colon-Berlingeri, 2010; Nelson, 2010). Karmas (2011) also confirmed the impact of active learning techniques on students' learning.

Classes taught traditionally in a lecturing format. Nelson (2010) stated that there is no problem with lecturing; the problem is how to present a lecture in class. In contrast, Bowen (2012) claimed, lectures and PowerPoint presentations are no longer working in the 21st century. There is no challenge for students in a class that is presented in a lecture format. King and Behnke (2004) reported an increase in anxiety among students who participated in classes where the instructor gave lengthy lectures. In Yoder and Hochevar (2005) study, the use of active learning techniques in class had a positive impact among students' performances. Abeysekera (2008) compared Asian and Australian female/male students' preference in class format and resulted in that international female students favored the traditional lecture mode in comparison to male students. The overall result was that Asian female students preferred to be silent.

Methodology

Research Design

This was a non-experimental, co-relational study that investigated the relationships between professors' instructional practices, as measured by a modified version of the ACES Survey and international students' study anxiety, as measured by a modified version of the SAQ, at one mid-sized university in Southeast Texas. A convenience sample ($n = 85$) of international college students ($N = 589$) during the Spring 2013 semester was used in this study.

The SAQ (Vitasari, et al., 2010a) and ACES Survey (Matthews, Pourciau, & Farrow, 2011) were modified and combined to measure the study anxiety of international students and the perception they have when professors teach a class using active and collaborative learning in class.

The final instrument used for data collection included 10 items that measured various demographic characteristics of the participants, as well as modified versions of the SAQ and ACES Survey. The demographic items consisted of multiple choice and open-ended questions that asked about educational status, gender, nationality, and field of study. The responses for each of these variables were recoded and combined prior to analysis to reflect continents of origin and the colleges/schools at the participating university. The questions from the modified versions of the SAQ and ACES Survey were measured on a five-point Likert scale.

In the data collection process, the researcher first obtained permission to use the modified SAQ (Vitasari, et al., 2010a) and the ACES Survey (Matthews, Pourciau, and Farrow, 2011) for this study. Next, permission to conduct the study was requested from and granted by the university's Institutional Review Board (IRB). An electronic copy of the Demographic form, followed by the modified Study Anxiety Questionnaire (SAQ) and the modified Active and

Collaborative Engagement of Students Survey (ACES), found in Appendix A, were created and hosted internet survey site, OrgSync.com™. The International Office at the participating university help to distribute an email to all international students ($N = 589$) for the Spring 2013 semester to participate in the study. The email contained a request for participation to all international students along with an electronic link to the survey. Contact information of the researcher was provided to ensure the participants of the authenticity of the study and to increase trust between the international students and the researcher. There was no time limitation for the students to respond to the items, and weekly reminders were sent out until 85 students had responded. Initially the respond of the international students was low, but the researcher reached the desired number with the follow-up reminders. All data were collected by the online survey system and the data was extracted from OrgSync.com™ and imported into the Statistical Package for the Social Sciences (SPSS) for analysis. A total of 85 students completed the instrument, which represented a response rate of 14.4%.

Missing values, outliers, and normality of distributions were evaluated for the variables of interest. Descriptive statistics were used to describe the demographic characteristics of the sample, and a Pearson Product-Moment correlation and partial correlations were conducted to test the relationships between the variables of interest. Pearson Product-Moment correlation was calculated among variables (i.e., demographic variables, study anxiety, active and collaborative techniques). Partial correlations were conducted to test the relationships between the variables of interest.

Findings

Evaluation and Transformation of Data

Prior to analysis, the data were evaluated for missing values and potential violations of assumptions associated with the analyses conducted in this study. Normality was assessed through histograms and measures of skewness and kurtosis. Linearity was assessed with a scatterplot. There were no missing values for any of the respondents, and the observations for the variables were normally distributed and linear.

Findings for Research Question 1. In research question one, the relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and the international students' study anxiety was tested using the Pearson Product-Moment correlation. Total scores from the modified SAQ and ACES Survey were the variables used in the analysis. The results of the analysis suggested that there was a weak negative correlation between the international students' Study Anxiety ($M = 53.4$, $SD = 16.2$) and perceived learning through the usage of Active and Collaborative techniques of the instructor in class ($M = 49.2$, $SD = 12$), which was statistically significant ($r_{ab.c}(83) = -.261$, $p = .02$).

Findings for Research Question 2. Research question two explored the relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in

class and the international students' study anxiety when controlling for educational status as measured by the instrument. Educational status was considered as a potential confounding variable because it was hypothesized that younger students (e.g. freshman and sophomore students) might experience higher levels of anxiety due to attending college for the first time in a country other than their country of origin. A partial correlation, with education status as the control variable, was conducted using the total scores for the SAQ (M = 53.4, SD = 16.2) and ACES Survey (M = 49.2, SD = 12) as the variables of interest. Analysis revealed that there was a weak inverse correlation, which was statistically significant, when controlling for education status, ($rab.c$(83) = -.182, p =.50).

Findings for Research Question 3. Research question three explored the relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and international students' study anxiety when controlling for gender. A partial correlation, with gender as the control variable, was conducted using the total scores for the SAQ (M =53.4, SD = 16.2) and ACES Survey (M = 49.2, SD = 12) as the variables of interest. Analysis revealed that there was a weak inverse correlation, which was statistically significant, when controlling for gender, ($rab.c$(83) = -.209, p =.03).

Findings for Research Question 4. Research question four investigated the relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and international students' study anxiety when controlling for nationality. Nationality was considered as a potential confounding variable. In this study, it was hypothesized that national characteristics related to language and behavior might influence levels of anxiety, especially for those students whose continent of origin were least influenced by Western ideologies or were exceptionally different from the cultural worldviews of the United States or Texas. A partial correlation, with continent of origin as the control variable, was conducted using the total scores for the SAQ (M = 53.4, SD = 16.2) and ACES Survey (M = 49.2, SD = 12) as the variables of interest. Analysis revealed that there was a weak inverse correlation, which was statistically significant, when controlling for education status, ($rab.c$(83) = -.214, p =.026

Findings for Research Question 5. Research question five explored the relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and international students' study anxiety when controlling for the field of study. Field of study was considered as a potential confounding variable because it was hypothesized that some fields of study were more intense than others due to the inclusion of multiple specialized courses and/or the competitiveness within the field. As such, some students might experience higher levels of anxiety due to their program of study. A partial correlation, with field of study as the control variable, was conducted using the total scores for the SAQ (M = 53.4, SD = 16.2) and ACES Survey (M = 49.2, SD = 12) as the variables of interest. Analysis revealed that there was a

weak inverse correlation, which was statistically significant, when controlling for field of study, (*rab.c*(83) = -.216*, p =*.024).

Conclusions

Previous studies on anxiety have shown the existence of study anxiety among students (Kim, 2009; Marcos-Llinas & Garau, 2009; Sparks & Ganschow, 2007; Vitasari et al., 2010a), other studies on teaching techniques and strategies have suggested the influence of active and collaborative techniques in learning (Bonwell & Eison, 1991; Nilson, 2010; Sutherland & Bonwell, 1996). The results of this study therefore support a conclusion that using active learning techniques, instructors can help international students reduce their study anxiety.

The findings from this study have theoretical and pedagogical significance. Theoretically, this study adds a component to the existing literature in study anxiety and active and collaborative learning techniques. The practical application is also noticeable. The result of this study and having the knowledge about the effectiveness of the active and collaborative learning techniques among international students and how it helps reduce their study anxiety assists professors to better lead their classes by applying these learning techniques in class. They must try to meet the affective needs of their college students which also cause study anxiety (Vitasari, et al., 2010a).

Moreover, colleges should budget and provide programs to educate faculty about international student needs. They should also develop programs for international students to better understand the transition to college life and how to reduce the stress in their early months of entrance (Poyrazli & Lopez, 2007). One way is exchange experiences of the junior and senior students in social gatherings with the freshman and sophomore students in schools.

Since there is a hidden teaching/learning challenge among faculty and students (Stevens, Emil, & Yamashita, 2009) this study could encourage colleges to provide faculty development workshops for faculty to participate. They should find ways to motivate faculty members to attend these workshops to gain knowledge and experience in how to use new active and collaborative learning and teaching techniques in their classroom settings. There should be centers that arrange conferences and encourage faculty to participate in faculty development workshops and seminars related to the success of active and collaborative techniques in class. These workshops should inspire faculty to adopt and implement these techniques in class even if they are large.

Overall, the study found a small inverse relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and the international students' study anxiety a relationship that continued to exist when controlling for educational status, gender, nationality, and field of study. Correlation analysis leads to the conclusion that a small statistically significant relationship exists between study anxiety and active and collaborative learning techniques.

Discussion

       This study which focused on international students' perception of the instructors' usage of active and collaborative learning techniques, and the level of study anxiety in international students revealed that there is a relationship between a students' study anxiety and the use of the professors' active and collaborative learning techniques in class. This weak inverse relationship remained consistent when the researcher controlled for educational status, gender, nationality, and field of study.

       Although the effect of perceived active learning and collaboration techniques (as measured by the ACES Survey) for question one which asked whether there was a relationship between the students' perception of an instructors' usage of active and collaborative learning techniques in class and the international students' study anxiety was weak, the findings supported the research hypothesis that the more active and collaborative techniques used by professors, the lower students tended to score in the SAQ. In other words, the more international students were engaged by their professors in active and collaborative activities, the less stress they reported to have in class.

       The second question of whether a relationship exist between the students' perception of an instructors' usage of   active and collaborative learning techniques in class and the international students' study anxiety when controlling for educational status was inversely weak. The results showed the longer number of years international students studied in college, seniors (longer years) in comparison to freshman (shorter years), the less study anxiety international students experienced in class. Seniors reported less stress in classes that active and collaborative learning techniques were used by professors than freshman.

       The third question regarding gender showed that the control variable had some effect on the strength of relationship between the two variables, the findings support the research hypothesis that that the more active and collaborative techniques used by professors, the lower students tended to score in the modified SAQ. In other words, students' stress was lower the more they were engaged by their professors in active and collaborative learning activities, even after controlling for the potential influence of one's gender.

       Although the inclusion of the fourth question regarding nationality as the control variable had some effect on the strength of relationship between the two variables, the findings support the research hypothesis that that the more active and collaborative techniques used by professors, the lower students tended to score in the modified SAQ. In other words, students' stress was lower the more they were engaged by their professors in active and collaborative learning activities, even after controlling for the potential influence of nationality.

       The field of study as a control variable also had some effect on the strength of relationship between the two variables. The results support the research hypothesis that the more active and collaborative techniques used by professors, the lower students tended to score in the modified SAQ. In other words, students' stress was lower the more they were engaged by their professors in active and collaborative learning activities, even after controlling for the potential influence of one's field of study.

Even though the result of this study showed a weak inversed correlation, it supports Kim (2009) study that awareness of student anxiety was crucial for an instructor and suggested introducing "communicative classroom activities" (p.154) that would be very beneficial for students. This study supports findings by Casado and Dereshiwsky (2004) who reported that teachers using articulated teaching strategies greatly reduced students' levels of anxiety. They recommended that instructors use active and collaborative learning techniques and related teaching strategies in class to create a more peaceful surrounding for learners. As shown in this study , instructor play a vital role in the students' learning process; therefore, colleges and universities should find ways to support and reward faculty in their teaching role.

Gardner and Belland (2012) suggested that professors better create courses that implement multiple active learning strategies which in its turn might potentially improve the students' learning. Alutu (2006) also argued that "An effective instructor should be very concerned with major stages in the learning process and adopt pragmatic strategies to impact it to the learners while teaching (p. 45)". The results of this study may encourage professors to seek for better active and collaborative learning techniques that work in their class and provide the results that both the student and professor is looking for , that is "learning".

Since the results of this study showed that the international students perception of the instructors' usage of active and collaborative learning techniques in class helped reduce their study anxiety, for future research it would be interesting to see whether there a stronger or similar result would be seen among college students in general.

Limitations and Future Research

The limitations of the study were as noted:

1. The study was exploratory and correlational. Thus, no causal conclusions could be made.

2. The study was limited to students who attended classes in which active learning techniques were practiced.

3. The study was limited to university students. The results could not be generalized to students in primary/secondary education.

4. The participants were from different gender, age, ethnicity and race, with different cultural backgrounds.

5. The questionnaire and survey was distributed by campus email therefore students that do not use campus email did not complete the survey instrument.

6. The lack of previous research on the topic limited the amount of background information.

7. How Study Anxiety and Active and Collaborative Learning Techniques were measured.

As for future research a study can be conducted comparing the study anxiety of the seven anxiety sources of Vitasari, et al. (2010a) among the international and native students in college. Native students can be considered as those students who were born, raised, and studied in US all

there life before entering college. These students could be compared with international students on their study anxiety levels in an active and collaborative learning based environment in class.

Another recommendation for future exploration includes a qualitative investigation. The interviewees' responses might lead to the strengths and weaknesses or even the effectiveness of certain active and collaborative learning techniques in class. Class observation is another option for a qualitative study. The researcher might reach to answers of an existing learning problem or obtain a deeper understanding of the learning process and study anxiety of the students by interviewing international students in a qualitative study.

Following students from the freshman year through graduation would be a great research sample and an interesting longitudinal study with innovative outcomes. A further recommendation is to provide more appropriate measures of Study Anxiety and Active & Collaborative learning techniques in International students by including Language Anxiety as a controlling variable. This Language Anxiety variable could be compared among native students and international students as well.

A replication of this study with a more representative sample would help researchers identify trends among subscales including gender, education status, nationality, and field of study (college). Larger samples from several colleges will result in a good comparison.

Finally, to create an instrument that better examines the needs of international students or students in general which can also measure the students' study anxiety in an active and collaborative learning environment.

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Appendix A
Survey on International Students

*Dear Students,
Below are questions for you to answer. Please read the questions carefully and answer or check
your best choice.
The questions are divided into three categories:
Demographic Information, Study Anxiety Questionnaire, and Active and Collaborative
Engagement of Students Survey*

Demographic Information
1. What is your country of origin?
2. What is your age?
3. What is your major?
4. On average, how many hours a week do you spend doing academic work (studying, reading, writing, doing lab work, analyzing data, and other academic activities)?
5. How long have you been in your current program?

6. You are: ☐ Male ☐ Female
7. In which degree program are you currently enrolled?

☐ Freshman ☐ Sophomore ☐ Junior ☐ Senior ☐ Masters ☐ Doctorate
8. What stage of your degree program are you in now?

☐ I am taking courses ☐ I have finished all coursework requirements. ☐ I am preparing for comprehensive exams and other requirements to meet additional requirements before dissertation

☐ I passed my written and oral comprehensive exams and am writing my doctoral dissertation.

9. Do you have any other academic degree from your current university?
☐ Yes ☐ No
10. While you were taking courses in the current program, how often have you worked harder than you expected to meet a course instructor's standards and expectations?

○ Never ○ Often ○ Always

Study Anxiety Questionnaire
This questionnaire means to identify study anxiety sources. Please fill the questionnaire base on your feelings, experiences, and thoughts regarding anxiety during your study process. For each question choose one of the following alternatives. Please answer the questions as truthfully as possible.
11.1. I feel depressed after taking an exam.
☐ Never ☐ Almost Never ☐ Rare ☐ Fairly Often ☐ Very Often
12.2. I lose my concentration during exams.
☐ Never ☐ Almost Never ☐ Rare ☐ Fairly Often ☐ Very Often
13.3. I feel tense while studying for exams.
☐ Never ☐ Almost Never ☐ Rare ☐ Fairly Often ☐ Very Often
14.4. I am too anxious to understand the exam questions.
☐ Never ☐ Almost Never ☐ Rare ☐ Fairly Often ☐ Very Often
15.5. I feel my heart beating very fast during important exams.
☐ Never ☐ Almost Never ☐ Rare ☐ Fairly Often ☐ Very Often
16.6. I experience anxiety when I take surprise tests.
☐ Never ☐ Almost Never ☐ Rare ☐ Fairly Often ☐ Very Often
17.7. I feel anxiety while attending my classes.
☐ Never ☐ Almost Never ☐ Rare ☐ Fairly Often ☐ Very Often

18.8. I feel anxiety when speaking in class.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

19.9. I feel nervous when my instructor interrupts to correct my speaking.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

20.10. I feel anxious because of lack of confidence in class.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

21.11. I feel anxiety when the subject of the class is difficult for me.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

22.12. I study hard but am not successful in class.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

23.13. I always write down everything during class.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

24.14. I feel anxious when I do not understand the class subject.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

25.15. I feel anxiety because math is a difficult subject for me.

26.16. I have lost interest in my major.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

27.17. I have problems facing my peers.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

28.18. I feel homesick while a student on this campus.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

29.19. I find that the campus environment is uncomfortable to study.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

30.20. I feel racial discrimination while a student in class.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

31.21. I face many difficulties in studying when there are too many classmates.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

32.22. I feel that insufficient family income affects my academic performance.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

33.23. I find that my childhood experiences make me feel anxious.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

34.24. I feel anxious when my parents are disappointed with my academic performance.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

35.25. I often feel anxious when giving class presentations.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

36.26. I feel a lack of confidence during my presentations.

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

37.27. I feel that my heart is beating very fast during presentations.

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

38.28. I find that class presentations have low contributions to my studying.

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

39.29. I feel anxious during exams due to lack of preparation.

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

ACES (*Active and Collaborative Engagement of Students*) Survey

This survey has been designed to document the teaching and learning activities used at this University. Do not assume that all activities will be encountered in all courses. Check the answer that most closely represents your experience.

HOW OFTEN HAVE YOU PARTICIPATED IN THE FOLLOWING ACTIVITIES?

40.1. Listened to long lecture

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

41.2. Asked a question in class

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

42.3. Marked or annotated my text or readings

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

43.4. Reviewed prior notes/material before attending class

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

44.5. Wrote a paper alone

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

45.6. Read assigned materials prior to class

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

46.7. Memorized material

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

47.8. Studied alone for tests

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

48.9. Participated in a group study

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

49.10. Worked problems alone

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

50.11. Reflected on reading assignments

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

51.12. Set personal goals for success in course

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

52.13. Wrote a paper with a group

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

53.14. Evaluated my own work

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

54.15. Took a True/False, Matching or Multiple Choice Test

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

55.16. Took a Short Answer or Essay Test

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

56.17. Asked a more successful student in class for help

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

57.18. Asked to rewrite a paper or retake a test

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

58.19. Used computer technology, computer applications to complete assignments

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

59.20. Got a tutor

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

60.21. Completed a solo project

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

61.22. Participated in a class discussion

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

62.23. Participated in class debate

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

63.24. Evaluated a peer's work

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

64.25. Delivered oral presentations

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

65.26. Participated in group projects

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

66.27. Provided electronic feedback in class (ex. iClickers)

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

67.28. Studied with a group for tests

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

68.29. Posted comments to a class-related message board

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

69.30. Discussed ideas with others outside of class

☐   Never☐   Almost Never☐   Rare☐   Fairly Often☐   Very Often

70.31. Took part in field trip of field experience

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

71.32. Met with instructor outside of class time

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

72.33. Worked on simulated problem or case study

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

73.34. Journaled or blogged about a current class

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

74.35. Taught a concept to another student or class

☐   Never ☐   Almost Never ☐   Rare ☐   Fairly Often ☐   Very Often

South Sudan: Solutions for Moving Beyond an "Ethnic Conflict"

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Abstract

Although ethnicity is a contributing factor to the ongoing crisis in South Sudan, particularly after the re-escalation of violence in December of 2013, the characterization of the conflict as an ethnic crisis is insufficient. This analysis will reframe the violence in terms of both its proximate and root causes, including a comprehensive examination of systemic problems of underdevelopment. The reframing of root causes is necessary to appropriately create the local, regional, national, and international responses that will dually address the immediate sources of violence and contribute towards the social, legal, and institutional infrastructure required to transition the new nation from conflict to durable peace and stability. This argument will be substantiated by a historic analysis of South Sudan done in three distinct segments: Sudan's 1956 independence until the signing of the 2005 Comprehensive Peace Agreement (CPA), including an analysis of the two civil wars between the North and South; the interim period, between the 2005 CPA and South Sudan's independence in 2011; and the post-independence period. The final sections offer pragmatic, cross-sectoral recommendations for peacebuilding and capacity building in order to ameliorate the current humanitarian crisis and to establish the human and national security that will guard against conflict recurrence. The recommendations will both consider current cross-sector approaches which privilege traditional actors, such as nongovernmental organizations (NGOs) and governments and present new recommendations that include nontraditional actors, such as Internally-displaced persons (IDPs), refugees, and diasporic communities.

Keywords: South Sudan, root causes, underdevelopment, peacebuilding, refugees

This paper is written to achieve two objectives. Firstly, it seeks to reexamine the root causes of conflict in South Sudan in order to establish that, although the latest resumption of conflict has largely been enacted along ethnic lines, this is not simply an ethnic conflict. This analysis is done through examining three distinct time periods in the nation's history: the colonial period prior to Sudan's Independence and the 55 years in which the now two nations co-existed as one; the interim period, from the adoption of the 2005 Comprehensive Peace Agreement (2005) until South Sudan's independence on July 9, 2011; and finally, the time period from independence to the present.

The historical framework allows for a detailed analysis of both the cycles of socio-economic underdevelopment in all periods and an examination of the progress made to establish national and human security in the world's newest nation. The secondary purpose of this paper

is to go beyond examining these past and current efforts, in order to examine the actors that are engaged in this work. Specifically, I identify that the current efforts are predominantly preformed by the traditional actors of governments, inter-governmental organizations (IGOs), and nongovernmental organizations (NGOs), and I propose new ways that non-traditional efforts of internally-displaced persons (IDPs), refugees, and diaspora communities can contribute towards capacity, nation, and peacebuilding efforts in South Sudan. To achieve these ends, I draw from the existing theoretical literature, as well as from NGO reports.
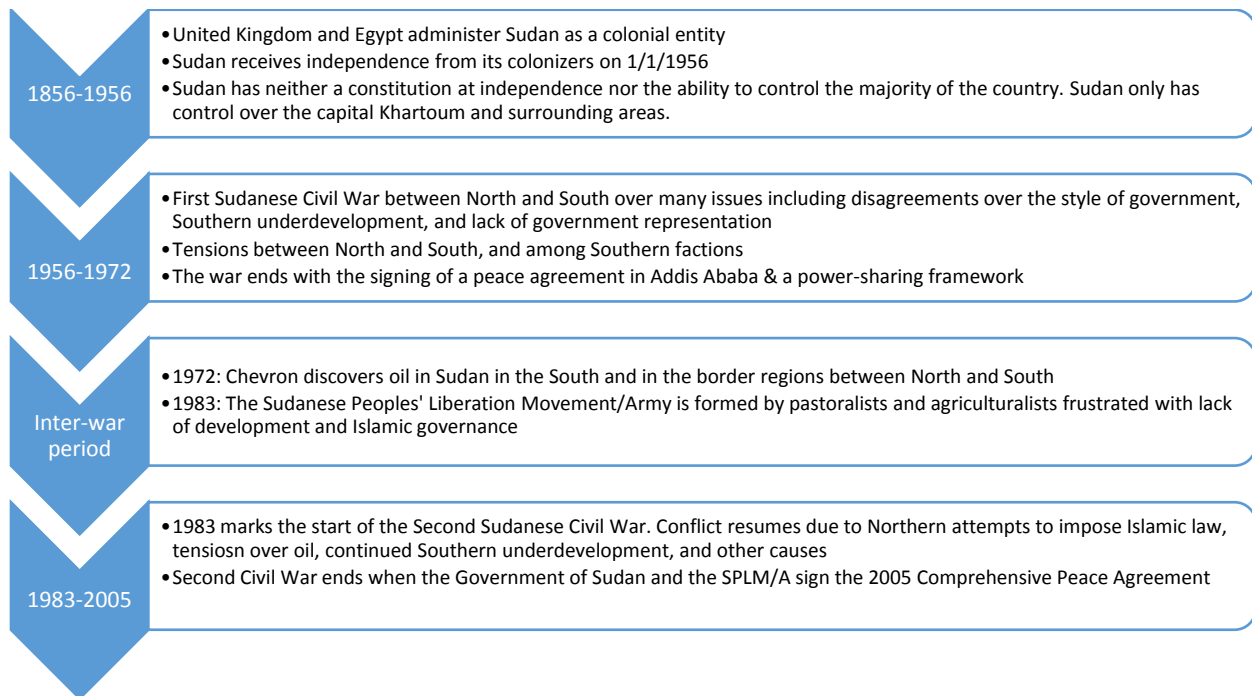
  In each subsection of recommendation, I highlight how the listed nontraditional actors are vested stakeholders in the issue. However, as will be evidenced throughout the analysis, there are many gaps in the existing literature that make it difficult to highlight specific actions these groups can undertake. It is outside of the scope of this paper to fill these gaps, but this paper does serve as a framework from which to base further research.

  The concluding sections of the paper synthesize this information and outline pragmatic recommendations to move forward to end cycles of conflict and establish durable peace. Recommendations utilize a cross-sector approach to address issues of democratic governance and rule of law, institution- and capacity building, disarmament, economic diversification and growth, and peacebuilding, among others.

Historical Analysis

Chart 1
1956-2005: Sudan's Independence to the Comprehensive Peace Agreement

1856-1956
- United Kingdom and Egypt administer Sudan as a colonial entity
- Sudan receives independence from its colonizers on 1/1/1956
- Sudan has neither a constitution at independence nor the ability to control the majority of the country. Sudan only has control over the capital Khartoum and surrounding areas.

1956-1972
- First Sudanese Civil War between North and South over many issues including disagreements over the style of government, Southern underdevelopment, and lack of government representation
- Tensions between North and South, and among Southern factions
- The war ends with the signing of a peace agreement in Addis Ababa & a power-sharing framework

Inter-war period
- 1972: Chevron discovers oil in Sudan in the South and in the border regions between North and South
- 1983: The Sudanese Peoples' Liberation Movement/Army is formed by pastoralists and agriculturalists frustrated with lack of development and Islamic governance

1983-2005
- 1983 marks the start of the Second Sudanese Civil War. Conflict resumes due to Northern attempts to impose Islamic law, tensiosn over oil, continued Southern underdevelopment, and other causes
- Second Civil War ends when the Government of Sudan and the SPLM/A sign the 2005 Comprehensive Peace Agreement

  Sudan became a political entity in 1821, and with its rise as an important geopolitical actor, it came under the colonial leadership of both Egypt and the United Kingdom. A primary

cause of Southern Sudan's current underdevelopment is rooted in this colonial history, as colonial preference was given to the Arab regions of the North, where power and decision-making became centralized in the Northern capital of Khartoum. In fact, the colonizers referred to the Northern parts of Sudan as the "useful country" and the Southern portions were deemed "heathen" (Ottaway & El-Sadany, 2012, p. 4). Among the tangible implications of this colonial preference were that the North had disproportionately more roads, electricity, and health and educational infrastructure than the Southern regions. It was not until Chevron discovered oil in 1978 that the southern regions gained prominence (p. 5).

The political and infrastructural weaknesses that plagued Sudan at its independence have been well documented. For example, Hanzich (2011) highlights that when Sudan was granted independence in 1956, it had neither a constitution nor the decentralized control required to quell rising tensions or episodic violence in the regions distant from Khartoum (p. 39). Furthermore, the Northern and Southern regions of the country had markedly different preferences for governance styles, as the North generally preferred Islamic-based Sharia law and the South preferred a separation of religion and government. The preference for Islamic rule is troublesome in Sudan, as only approximately 30% of the population self-identifies as Muslim and Arabic speaking (Sarwar, 2011. p. 225). Lacking democratic means to mediate these differences, the nation plunged into its first civil war almost immediately after independence.

Ottaway and El-Sadany (2012) explain that the civil war was complicated, not only due to differences between North and South, but also as a result of internal differences within each region. For example, the Khartoum government was politically unstable, and power shifted back and forth between military and civilian governments, with each new government allowing for different amounts of democratic participation. Additionally, the North actively engaged in efforts to destabilize the Southern resistance by exploiting tribal divides to prevent Southern unity (p. 5). The ramifications of these social divisions and ethnic exploitations have been further exacerbated over time and are still evidenced in South Sudan's current crisis. As will be demonstrated throughout this analysis, the lack of a cohesive South Sudanese identity is both a historical and present root cause of conflict (Jok, 2011; Leonardi, 2011; and Sarwar, 2011).

For over 15 years, fighting between the North and South continued, until the Addis Ababa Peace Agreement was signed in 1972. This 1972 peace agreement created an asymmetrical federation agreement with some mechanisms for power sharing. For the first time, Southern representatives were granted positions of power within the Northern government. However, this peace agreement would prove to be tenuous and quickly erode: with the discovery of oil and continued underdevelopment in the South, (Ottaway & El-Sadany, 2012), coupled with renewed attempts to impose Islamic law, a Second Civil War broke out in 1983 (Hanzich, 2011).

The 1983 Second Civil War also aligned with the formation of the Sudanese People's Liberation Movement/Army (SPLM/A), with the movement serving as its political arm. The SPLM/A was formed predominantly by ethnic Dinka pastoralists and farmers, but was ethnically pluralistic, with members united in opposition to the Islamic tendencies and influences of the Khartoum government (Sarwar, 2011). Despite a unity of purpose against the North, the SPLM and SPLA were plagued with internal disagreements that resulted in fractionalization and

splintering. As a result of this eroding group cohesiveness and internal tensions, the SPLM/A has had inconsistent leadership and representation that has not only undermined group unity, but has also undermined ongoing peace talks as members contest who legitimately represents the SPLM/A.

Beyond the SPLA, other rebel groups formed and gained prominence during the Second Civil War, including the South Sudan Defense Forces (SSDF). Like the SPLA, the SSDF's alliances have shifted. The SSDF has alternately opposed and collaborated with the SPLA (United Nations Mission in South Sudan [UNMISSa], 2014). Anya-Nya is a Nuer-backed separatist movement that has long struggled against the predominantly Dinka-backed SPLA. Finally, the SPLA-opposition group the South Sudan Liberation Movement/Army (SSLM/A), formed in 1999 as a result of Nuer in-fighting (Ottaway & El-Sadany, 2012). Although the SPLA is often thought of the official army that fought against the North in the civil wars, the presence of other Southern rebel groups is important to this case study to highlight the internal Southern divisions.

The Second Civil War ended in 2005 when the government of Sudan and the SPLM/A accepted and ratified the Comprehensive Peace Agreement (CPA). This agreement was the result of multiple rounds of negotiations conducted by the Intergovernmental Authority on Development (IGAD). The CPA provided the legislative, judicial, and executive structures for the new government of South Sudan, and served as the interim constitution (Ajak, et al., 2013). The CPA has been cited as both a success and a failure. Sarwar (2011) reflects that beyond the limitations and failures of the CPA, its ultimate success is found in how the CPA laid the foundation for the first African secession after the end of European colonialism that would be determined by popular vote (p. 224). However, Medani (2011) highlights that this agreement was signed by representatives of two nondemocratic states and ignored civil society representatives. The process to draft and accept the CPA excluded new political parties and left power concentrated in the hands of known human rights abusers who were focused on limited security concerns, and not on democratic transformation or reconciliation (p. 136).

In addition to ending the second civil war, the CPA sought to demarcate borders, establish power-sharing arrangements, and determine how to divide current debt and clarify future revenue sharing from oil production (Medani, 2011). Furthermore, the CPA included an adoption of the two primary principles to eventually allow for South Sudan's self-determination of secession, and an acknowledgement that any future state would embrace religious pluralism with separation of church and state (Mahmoud, 2013).

However, not all issues were included in the Comprehensive Peace Agreement, and among the exclusions were issues of land ownership and allocation. Leonardi (2011) identified land rights and land accesses as a primary cause of both of Sudan's civil wars and posited creating viable regulations for land ownership and land allocation as "a vital determinate of success or failure of the continuing peace process" (p. 219). This grievance has been voiced at both the individual and group levels. During the second civil war alone, an estimated 4 million persons were displaced (Hanzich, 2011). Upon return, many found that other individuals occupied their former homes and lands. Land was rarely formally owned, but was often shared

by families and tribes using indigenous allocation methods. These mechanisms broke down during the conflicts, and left many without formal or informal recourse to reclaim homes and property.

        In examining the domestic factors that allowed for the two sides to accept the Comprehensive Peace Agreement, Medani (2011) proposes that the leaders found this agreement amenable not because they desired peace, but because they were in a stalemate where neither party could achieve total victory over the other (p. 141). Temin and Woocher (2012) add that in addition to war fatigue, neither side could afford the high costs of war (p.8). Furthermore, both North and South were heavily dependent on oil revenue, and the conflict was interrupting oil production and exploration (Curless & Rodt, 2013. p. 105).

        In terms of international factors, other African nations and the broader international community called for the North and South to establish a peaceful end to fighting. The United States threatened sanctions; and China, India, Malaysia and other national oil partners demanded cessation to violence so as not to further disrupt oil production. Neighboring states Kenya, Uganda, Ethiopia, and Eritrea all had vested interest in the conflict and wanted fighting to stop, in part to end refugee flows to their nations (Curless & Rodt, 2013). In addition to these demands, external actors, including the United States, offered assistance in peacebuilding and incentives to end the war, including debt-relief (Temin & Woocher, 2012).

        When the Second Civil War ended with the 2005 Comprehensive Peace Agreement (CPA), the humanitarian, infrastructural, and economic devastation left behind was profound. Throughout 22 years of continuous war, an estimated 4 million people were displaced, with over 600,000 displaced internationally as refugees, and upwards of 2 million people killed (Hanzich, 2011. p. 40). In the 48 years between Sudan's Independence in 1956 and the 2005 CPA, the nation had been at war for almost 37 years. In addition to the destruction of homes, the land, and physical infrastructure, the efforts to fund and sustain the war efforts had precluded needed funds from being used to develop education, healthcare, or other necessary public service provisions. The following section will show that although the framework established in the CPA allowed for progress in addressing some of the underlying contentious issues between North and South, and in the South itself, persistent instability, underdevelopment, and other issues would undermine hopes for peace and stability.

The Interim Period, from 2005 to 2011:

        The interim period between the 2005 CPA and the 2011 Independence Referendum presented an opportunity for the government of South Sudan (GoSS) to create the institutions and infrastructure needed to simultaneously address both issues of national and human security. As will be outlined below, the GoSS did not approach its tasks alone, but was mightily aided by international NGOs, IGOs, the United Nations, and other actors.

        Reveron and Mahoney-Norris (2011) define the difference between national and human security as follows. National security is primarily concerned with economic or military threats that could undermine the stability and security of the current power regimes. States are the

primary actors, and the response to these threats often involves military actions or economic sanctions in order to protect the national interests as defined by the dominant power holders. On the other hand, human security is concerned with threats to individual and community resiliency and sustainability as these are threatened by disease, poverty, underdevelopment, and crime. Grounded in international principles of universal human rights and human needs, human security seeks to create living situations that ensure "freedom from want, freedom from fear, freedom of expression and freedom of beliefs" (Reveron & Mahoney-Norris, 2011. p. 3). However, it is important to note that both types of insecurity often bleed into the other, making the lines between them difficult to discern.

The difference between human and national security can also be construed as the difference between state building and nation building. State building includes elements of "economic development, upgrading the capacity of human resources, an effective security apparatus, responsible fiscal policy, efficient service delivery… (and) growth of the private sector, including foreign investment" (Jok, 2011. p. 4). Nation building is "a national policy that would produce a sense of national unity and collective national identity with an eye to preventing discord along ethnic lines" (p. 4). Like national and human security, the boundaries between state and nation building are also fluid, and processes for each are mutually reinforcing.

Acknowledging the extent of the challenges that South Sudan would face in the interim period, the international community provided the government with funding and direct training to help in capacity development. Between 2006 and 2010, the international community provided an estimated $1 billion USD per year, and in 2011, 13 bilateral donors and 8 multilateral donors committed $1.4 billion USD to aid in South Sudanese reconstruction and development (Ajak, et al., 2013). These efforts also included a partnership between the United Nations Development Program (UNDP) and the government that utilized a framework called the South Sudan Development Plan (SSDP). The UNDP specifically created this framework to provide assistance at the national, state, and country levels. The UNDP provided technical advisors and specialists via mentorship programs for capacity transference to create sustainability after the exit of international actors (United Nations Development Program [UNDP], 2013).

A generalized summary of barriers to national and human security, alongside a summary of the progress made towards meeting these needs during the interim period from 2005 to 2011, is provided below. The list is not complete, but is a comprehensive sample of key challenges within South Sudan. Later sections will discuss these objectives in more depth.

Table 1

Key Challenges Within South Sudan

CHALLENGE	SCOPE OF CHALLENGE	INTERIM PERIOD PROGRESS
Governance and rule of law:	As a new political entity, the GoSS faced an enormous challenge to create legal, judicial, and governmental infrastructure essentially from scratch, and needed to decentralize power from the	Through partnerships with UNDP and others, the government of South Sudan created governmental offices and agencies to focus on service provision and economic diversification and stabilization, and

	capital to regional offices.	to create judicial structures to enforce laws, among other efforts Creation of first parliament Lyman (2011) cites that 15 countries offered capacity building assistance. Additionally, IGOs and NGOs, including the African Union, USAID, UN, UNMISS, the African Development Bank (AfDB), and the European Union also offered help
Elections:	Samuels (2006) posits that elections offer a forum for individuals to contribute towards the social contract between citizens and governments, ensuring that citizens have democratic opportunities to have concerns heard. Democratic participation also transforms citizens from bystanders subjected to government into stakeholders that create government.	South Sudan had its first democratic election in 2010, but this did not meet international standards. There were allegations of corruption and democratically-elected opposition candidates were replaced by SPLM members (Mores, 2013). However, the January 2011 vote for secession was welcomed and accepted by the international community. Further, an overwhelming 98.83% of voters chose to separate from Sudan (UNMISSb, 2014).
Security Sector Reform, Police and Military:	In order to create a unified army, the GoSS offered blanket amnesties to rebel groups and former rebel fighters. Although many accepted the offer, noncombatants and civilians viewed amnesty unfavorably as they felt amnesty rewarded actors who had broken laws over upholding the rights of those who were harmed by rebels. (Ploch Blanchard, 2014). Further, despite increasing the size of the police and military forces, there were mixed results in	Despite the critiques of amnesty, and the difficulties of combining disparate rebel and state-sponsored armies, the government did create a national army and police forces. Per the United Nation's Development Report Annual Report (2012), the UNDP partnered with the GoSS during the interim period for police training, professionalism, and capacity building.

	increasing the professionalism and accountability of these forces. This is due, in part, to the difficulty of reintegrating former rebel fighters into these military and police forces (Ploch Blanchard, 2014).	
Corruption:	In a new nation, there is not much data available regarding the extent of corruption, but Transparency International cites corruption in South Sudan as "financial and political corruption, patronage, pervasive tribalism and misuse of power" (Mores, 2013. P. 2). Corruption is argued to have taken hold in the GoSS due to lack of accountability, inadequate budgeting structures, and lack of bureaucratic professionalism (Mores, 2013).	In 2008, the new government passed anti-corruption legislation, and in 2009 the government created the South Sudan Anti-Corruption Commission (SSACC) (Mores, 2013). However, there is limited information available to identify the strengths, accomplishments, or capacity of the SSACC to fulfill its mandate.
Judicial Reform:	The GoSS was tasked to create a functioning judicial system and to balance the above-mentioned amnesties that privilege perpetrators with systems that also protect the rights of victims. Mores (2013) points out that as of September 2011, the GoSS legal system had the capacity to handle only one in four cases (p. 6). The GoSS must simultaneously increase its number of judges while also increasing the training and capacity of existing judicial staff. South Sudan has to reconcile its pluralistic legal system of Sharia, tribal, and national laws (Mores, 2013. P. 6).	In addition to the creation of a national judicial system, the government created many legislative initiatives to address underlying challenges. This includes the creation of the 2009 Land Act and passing the 2011 Transitional Constitution (Kircher, 2013. p. 2011). Kircher describes both documents as important because they help to create legislation that is needed to address the nation's underlying issues of land and property rights, and to resolve property disputes. This is also important as these issues are implicated in finding durable solutions for displaced populations that may have lost property during displacement. The UNDP also partnered with the Government of South Sudan during this period to support legislative and judicial reform, including capacity

		building.
Disarmament:	Decades of civil war produced a highly-militarized society where disputes that may have previously been peacefully mediated now are solved with violence. There have been difficulties beyond disarming former rebels and fighters. Ploch Blanchard (2014) points out that civilians are not willing to disarm due to the lack of human and national security in South Sudan.	Kircher (2013) points that the government has initiated disarmament programs, but these are criticized for many reasons, including that arms are collected but not destroyed and that disarming is done along ethnic lines to privilege certain groups over others. The United Nations has also contributed to efforts for disarmament, demobilization, and integration of civilians, but there is still a large need for these efforts to continue and to be expanded. This includes the need for additional programs to disarm and reintegrate former child soldiers (UNDP 2012; and the United Nations Office for Coordination of Humanitarian Assistance [UNOCHA], 2014).
Economic Development & Diversification:	The GoSS faces the challenge of transitioning from a war to a market economy. This includes the need to integrate former rebel soldiers into the South Sudanese workforce and labor economy. Kastur and Toh (2012) estimate that up to 9000 fighters were demobilized in 2009 and point that without economic opportunities, there is a risk for these individuals to return to fighting (p. 206). The increased workforce is further problematic as only 43% of the labor force was employed in 2008 (p. 207). A secondary issue is the need to diversify the South Sudanese economy and to invest in more than oil. As oil is a finite natural resource, it is not economically	During the interim period, the government focused on creating a market with conditions favorable for internal business creation and for external direct investment. However, there are criticisms that the government focused on oil alone and didn't focus enough on economic diversification (Ajak et al, 2013). Leonardi (2011) also points out that economic development was hampered during the interim period as the currency had been destabilized. Individuals and families had transitioned from a moneyed economy into an unstable currency of investing in cattle or tradable commodities. The government will need to continue to restore confidence in the currency to

	sustainable to solely focus on its extraction and production. The GoSS also must create conditions and legislation that allow for private enterprise in the nation.	overcome this issue.
Peacebuilding, Reconciliation, and creation of South Sudanese identity:	Given both the length of fighting and the existing ethnic divisions, it is crucial to create a unified South Sudanese identity that can overcome past barriers. The government will need to balance respect for the cultural and linguistic diversity of its people with its bridging of ethnic differences (Jok, 2011). As mentioned in previous subsections, the need to create conditions for durable peace are implicated in all areas. This includes the creation of legislative and judicial mechanisms to promote and protect human rights and access to basic necessities.	As outlined above, the government attempted to unite the army and police into accountable units. However, there is criticism that the efforts were not extended to peace building and reconciliation within the civil society. Local civil society groups, including religious organizations, were the actors predominantly engaged in peacebuilding and reconciliation. The United Nations and other IGOs and NGOs supported these local efforts. The government-backed South Sudan Peace Commission was formed in 2006 and replaced in 2010 by the Ministry of Peace. Unfortunately, however, there is limited information on the scope of work in these programs, or about their progress (South Sudan Peace and Reconciliation Committee, 2013). Kircher (2013) and others criticize that the official peace building efforts have been exclusive and not actively engaged in the local civil society. This will need to be remedied as efforts continue.

Despite the outlined progress made during the interim period, South Sudan's endeavors to create national and human security are incomplete. The following section will examine the continuation of these processes, and will utilize a cross sectoral analysis to provide detailed and pragmatic recommendations on how these processes may be further expanded.

Post-Independence and Conflict Resumption:

Common reasons identified to explain South Sudan's post-independence conflict resumption have included that this conflict is ethnically-rooted and that conflict was inevitable. However, as the preceding section outlines, this rationale is short-sighted and overlooks many of the underlying complexities of state and nation building, or involved in the lack thereof, in the new nation. This section will seek to expand upon the last by examining the interplay of oil production, politics, and ethnicity in the current conflict. Taken together, this section and the last will also serve as a framework from which to establish recommendations on how South Sudan can end its violent cycles.

Briefly, oil is a key issue in the ongoing tensions between South Sudan and the Republic of Sudan, as oil is extracted from the Southern and border regions, but is refined and exported from the North. The CPA allowed for an oil revenue sharing agreement, but the governments have continued to make little progress in finalizing these details. Due to this lack of consensus, South Sudan halted oil production in January 2012 and did not resume oil production until July 2013 (Kircher, 2011). The implications of this halt cannot be over-stated, as oil accounts for a majority of South Sudan's official governmental revenue (Panozzo, 2011).

The lack of oil revenue during this period resulted in the GoSS instituting emergency austerity policies, and the net effects of the austerity budget were increased inflation and devaluation of the South Sudanese pound, which led to increased food and fuel prices (Kircher, 2011). In a nation where half the population lives under a poverty threshold of 17 USD per month (United Nations Office for Coordination of Humanitarian Assistance South Sudan [UN OCHA], 2014. P. 16), citizens plunged further into poverty and insecurity. And at the same time that these individuals struggled to provide for daily needs, a lack of institutional response from their own government aggravated frustrations and further weakened the social contract. This frustration was further provoked by the fact that while austerity measures reduced aid for housing and healthcare, governmental officials' wages and salaries were not impacted (Mores, 2013).

Beyond oil, citizens became aggravated by an absence of the rule of law. Per a 2004 United Nations Security Report (as cited in Feller, 2009), the rule of law is defined as

> A principle of governance in which all persons, institutions and entities, public and private, including the state itself, are accountable to laws that are publicly promulgated, equally enforced and independently adjudicated, and which are consistent with international human rights norms and standards. It requires, as well, measures to ensure adherence to the principles of supremacy of laws, equality before the law, accountability to the law, fairness in the application of the law, separation of powers… and legal certainty… (pp. 80-81).

At the same time that President Salva Kiir dismissed many public officials in order to "downsize and address governance concerns" (Ploch Blanchard, 2014. p. 7), civilians saw Kiir replacing democratically-elected officials with individuals he personally chose. Most notable

among these dismissals was the sacking of Salva Kiir's entire cabinet, including his Vice President, Riek Machar (UNMISSa, 2014).

The removal of Vice President Machar has been alternately described as a political or an ethnically-motivated event, as well as categorized as a hybrid of both issues. It is undeniable that the two men are from different ethnic groups, with Kiir belonging to the Dinka and Machar belonging to the Nuer group, but the roots of their disagreements are indisputably political. Tensions between the President and Vice President had gradually escalated for months prior to the dismissal. This was due, in part, to Machar's denunciation of the President in a televised address in which he announced himself as the leader of the SPLM/A in Opposition. (International Crisis Group [ICG], 2014). As the name suggests, the SPLM/A in Opposition is a splintering of the SPLM/A that is pitted against the current government.

In retaliation for Machar's comments and public statements of intention to challenge Kiir as South Sudan's president in the next elections, Kiir withdrew Machar's formal powers in April 2013. In July, Kiir dismissed Machar from office completely (Amnesty International, 2014. p. 11). On December 14, 2013 the National Liberation Council (NLC) of the SPLM, the party's legislative organ, met to discuss the party's manifesto, constitution, code of conduct, and other items. On the first day of the meetings, Kiir offended Machar, causing Machar to leave and boycott the meetings of the NLC. In Machar's absence, Kiir passed the version of the SPLM constitution and manifesto that he backed (UNMISSa, 2014).

Despite this being an inherently political episode, violence broke out along ethnic lines in the capital city of Juba and quickly spread to seven of the ten South Sudanese states (UNMISSb, 2014). A report by the International Crisis Group (2014) released in April 2014 estimates that since the outbreak of fighting in December, over ten thousand people have been killed and over a million displaced. This report also estimates that up to 70% of the national army defected after this conflict began, leaving civilians without protection (p. 8). Both government and rebel groups have been accused of human rights violations, including robbing, looting, raping, and killing (UNMISSb).

In addition to forces loyal to Kiir and to Machar, other non-aligned militant and armed groups have entered the fighting either in support of or opposition to the government. However, the alliances of many of these groups have been fluid and shifting. For example, the governments of Uganda and the Republic of Sudan have supported the official state military by sending armed soldiers to quell violence and restore calm, but individual soldiers from these armies have changed sides, and fought for and against the SPLA (UNMISSa, 2014. p. 16). To further complicate matters, many defected SPLA troops continue to wear their official military uniforms, making it difficult to determine who is fighting for and who against the government (p. 16). In addition to uniformed soldiers, civilians have taken up arms and are engaged in the fighting. And finally, the United Nations Children's Fund (UNICEF) estimates that up to 9,000 children have been recruited by both the government and rebel groups (p. 17). The changing nature of who is fighting, and for which side, confounds efforts to placate the violence.

Along with the humanitarian costs of this outbreak of violence, the war is destroying newly built infrastructure, is decreasing oil production, and is producing capital flight and

subsequent destruction of the South Sudanese economy. To evidence this economic destruction, South Sudan was expected to experience economic growth because of increased trading with and investment from Uganda, Ethiopia, Kenya and Sudan, but the fighting has forced investors to flee (ICG, 2014).

Efforts to stem this fighting have included two failed ceasefires, in January and in May of 2014. The Intergovernmental Authority on Development (IGAD), an eight country trading block that was instrumental in achieving the 2005 Comprehensive Peace Agreement, has redoubled efforts to achieve an end to the fighting, hosting ongoing peace negotiations in Addis Ababa, Ethiopia (International Crisis Group, 2014). But the January ceasefire eroded by mid-February and the May ceasefire was violated within days.

Per an IGAD press release issued June 23, 2014, peace negotiations resumed on June 20. These talks are encouraging, not only as they are a resumption of dialogue between parties, but also because they are more inclusive and participatory than previous negotiation rounds. These talks allow for the direct participation of civil society and religious organizations. However, the SPLM/A in Opposition did not attend the June 20th meeting, and it is too soon to know what results these negotiations will ultimately produce ("Multi-stakeholder South Sudan Peace Talks Adjourn for Consultations," 2014).

It is necessary to make the caveat that this section provides only a generalized summation of South Sudan's post-independence return to violence. Various reports, such as Amnesty International's report "Nowhere safe: Civilians under attack in South Sudan" and the United Nation's Mission in South Sudan (UNMISS) recent report "Conflict in South Sudan: A human rights report" offer comprehensive outlines of key dates and events[1]. This section is presented only to highlight the overlapping themes of ethnicity and politics to ground the proceeding recommendations section. For more detailed information on these topics and the return to conflict, I defer to the aforementioned reports.

Recommendations for Moving Forward:

To create the infrastructure needed for durable peace, actors across the governmental, private, and business sectors must produce pragmatic and implementable mechanisms that address both the proximate and root causes of the ongoing conflict. Furthermore, as there is a complex interaction between root causes, approaches should be rooted in a multi-faceted, multi-dimensional framework that employs consistent monitoring and evaluation to allow for appropriate and timely modification should recommendations inadvertently produce harm. Finally, proposals need to focus on both immediate aid and on long-term development, and

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[1] Recommended sources may be accessed at: Amnesty International (2014). *Nowhere safe: Civilians under attack in South Sudan.* (Amnesty International Publication No. AFR 65/003/2014 English). United Kingdom: Amnesty International Ltd.United Nations Mission in South Sudan [UNMISS] (May 8, 2014). *Conflict in South Sudan: Ahuman rights report*. Retrieved: http://unmiss.unmissions.org/Portals/unmiss/Human%20Rights%20Reports/UNMISS%20Conflict%20in%20South%20Sudan%20-%20A%20Human%20Rights%20Report.pdf

should focus implicitly on building capacity at the individual, communal, societal, institutional, and national levels.

The following subsections will outline current cross-sectoral capacity-building and intervention approaches being utilized to ameliorate the humanitarian suffering that has resulted from decades of conflict. Traditional actors, including international NGOs, IGOs, and regional bodies, are the predominant entities developing and implementing these approaches. However, in these subsections I will expand upon the current recommendations to envision ways to also include nontraditional actors, including internally-displaced persons (IDPs), refugees, and diaspora networks to aid in the peacebuilding, statebuilding, and nation-building processes.

A literature review to these ends has revealed some key gaps in the literature and, as such, it is not always possible to provide detailed information on how to incorporate nontraditional actors in all areas and recommendations. In these instances, I provide possible reasons these actors are invested stakeholders in a given area so as to establish why they should contribute to and be included in capacity building plans. Before proceeding to the recommendations, it is also necessary to define the terms "IDP," "refugee," and "diaspora."

Although IDPs and refugees are both displaced, there are important differences between the two groups from a legal standpoint. Defined in the 1998 Guiding Principles on Internal Displacement, IDPs are "Persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally-recognized State border" (O'Neill, 2009. P. 153). The 1951 Convention on the Status of Refugees defines a refugee as an individual who, "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable to, or owing to such fear, is unwilling to avail himself of the protection of that country" (United Nations [UN] 2011. p14).

IDPs and refugees differ not only in that refugees have crossed an internationally-recognized border, but also in that there is not an internationally-codified protection mechanism for IDPs as there is for refugees. Despite this difference, from an internally-recognized legal standpoint, both groups share commonality in being displaced. Regardless of whether an individual wishes to return to his or her original home and community after being displaced, IDPs and refugees are stakeholders as they have physical, emotional, and often legal claims to the area from which they have fled. These persons may benefit greatly from conflict cessation that allows for a durable solution and a return to home and property. However, even without physical return, the emotional connections and relational connection to non-displaced persons anchors displaced persons to their country of origin.

In Shain and Barth's article *Diasporas and International Relations Theory* (as cited in Baser and Swaim, 2008), "diaspora" is defined as, "a people with a common origin who reside, more or less on a permanent basis, outside the borders of their ethnic or religious homeland" (p. 9). Like refugees, diasporic communities may or may not have a desire to physically return to

and reside in this homeland, but due to their affinity for this area, are often emotionally and physically invested in its betterment.

Diaspora members often share elements of culture, religion, preferences, and rituals and practices with other individuals from the "homeland." However, diaspora members have also experienced challenges to these cultural elements, and have mediated these differences into various levels of co-existence within their new host societies. As such, diaspora communities may serve as a bridge between new and old. NGOs, IGOs, and other actors can consult with diaspora members to create new options to avoid Western imposition in aid and development agendas, while also avoiding simply recreating broken societal structures because they are familiar or "culturally-appropriate." Currently, there is a research gap in fully understanding this option of how diaspora communities can contribute to conflict mediation and to sustainable peace. Again, this present analysis will not close this gap, but will serve to highlight theoretical proposals to engage this group in these processes.

Baser and Swaim (2008) argue for inclusion of diaspora communities in ongoing conflict resolution to counter the viewpoint that diaspora communities act "as an extremist, long distance nationalist community that pursues radical agendas" (p. 8). Rather, they point out that this group has a distinct opportunity to act as advocates, peace mediators, and engaged actors to send remittances and support to help the homeland transition out of a war economy and into a more sustainable and peaceful society (16-19). Although Baser and Swaim do acknowledge that diaspora members are often not neutral actors, they argue that diaspora members contribute to human and national security efforts because of their cultural knowledge and passionate commitment to develop their homeland (13).

Grace and Mooney (2009) posit that the effort to include displaced persons into processes of peacebuilding, specifically referencing their inclusion into electoral processes, does require additional administrative, political, and practical considerations. However, they argue that the potential benefits of engaging displaced populations ultimately outweighs the costs, as these efforts close the perception of gap between displaced and non-displaced populations and ensure more inclusive representation of preferences in decision-making (p. 96).

In the same way that Grace and Mooney (2009) have argued for the engagement of displaced populations in elections, Harris Rimmer (2010) expands on this idea, stating that these groups should have access to participate in building all components of rule of law. This includes a claim that displaced persons need to be involved in "transitional justice systems, including constitution drafting, new parliaments, trials and truth commissions, but also broader state-building and governance issues such as legislative agendas, security sector reform, justice sector reform, national development plans, budgets and so on" (p. 165). The results of these efforts include a lessoning of the gaps between citizen and state while simultaneously the participation of marginalized groups is increased.

Inclusion of these three groups may be beneficial, but they are often overlooked in traditional invention and capacity-building strategies. However, refugees, internally-displaced persons, and diaspora networks are not passive actors, but can contribute to either conflict continuation or conflict resolution. Koser (2009) points to the interconnected nature of

displacement and peacebuilding by stating, "helping displaced populations to return and reintegrate can simultaneously address the root causes of a conflict and help prevent further displacement" (p. 6). However, I would expand upon this and argue that regardless of whether or not individuals seek to return, the emotional, symbolic, or other connections to their country of origin can be positively mobilized for conflict resolution.

The inclusion of displaced persons is also crucial because "forced displacement across borders is perhaps the most visible manifestation of the breakdown in national protection and rule of law" (Feller, 2009. P. 85). Voluntary return can be a sign of confidence in ongoing peace efforts (85). In identifying the conditions that may influence whether or not this voluntary return occurs, O'Neill (2009) cites the following considerations: physical safety and security; legal protection against discrimination; ability to reclaim property or restitution for lost property; and reintegration mechanisms that will ensure a life of dignity where individuals have equitable access to resources and services (p. 156). These considerations serve as a base framework, and if elements are missing, there is an aggravated risk of secondary displacement.

It is important in South Sudan to immediately focus on creating the conditions necessary for voluntary return, and this is due, in part, to the fact that as the conflict continues, more individuals are being displaced. A report by UN OCHA (2014) predicts that in addition to continued conflict, seasonal rains and other push factors will displace more people in the months to come (p. 16). In addition to South Sudanese citizens being displaced, the country houses approximately 240,000 Sudanese refugees, and this vulnerable group is at risk of, and is experiencing, secondary displacement wherein individuals are forced to flee to yet another nation to find physical safety (p. 14).

UNHCR outlines how the national government should have ownership and responsibility for return and reintegration processes, but proposes that regional actors, NGOs, community-based organizations, and civil society can also contribute towards these processes. The UNHCR contributes to refugee return and integration through four primary methods: facilitating and managing return, sustaining return through provision of basic needs and livelihood initiatives, ensuring rule of law and national safety conditions, and focusing on reconciliation between populations (Executive Committee of the High Commissioner's Programme, 2008. pp. 15-16). However, due to budgetary and staffing deficits, as well as deficits in mandate, the UNHCR is unable to fully perform all aspects of return and reintegration. Thus, there is room for other actors to contribute towards these processes.

The below recommendations are not exhaustive, but are representative of the broader themes found in the exigent literature. As the below recommendations are interrelated, their presented order is not hierarchical or prioritized. All recommendations are grounded in respect for human rights and dignity and envisioned to be pragmatic; all are also rooted in peacebuilding and related theories. Further, the recommendations embrace the "Three-D's" of smart power: diplomacy, development and defense, as defined by Raymond Gilpin, a former Associate Vice President of Sustainable Economies, Centers of Innovation for the United States Institute of Peace (USIP), whose elaboration defines these elements as "diplomacy that will isolate the

spoilers. Development that will empower the enablers, and defense that protects communities" (USIP Conference, The trouble with the Congo, 2010).

Table 2
Governance and Rule of Law

Current actions/ Actors	Proposed Actions/ Actors	IDPs/ Refugees/ Diaspora
Partnerships with USAID, AU, UN, AfDB, EU, UNMISS, and national governments for capacity building, training, skills transference, and best practices.	Continued partnerships with these actors to decentralize governmental control from the capital of Juba to all areas of South Sudan.	IDPs and Refugees have political representation and democratic voice to enhance state legitimacy and durable peace. These actors can advocate to create new government that protects human rights and allows for possible return from displacement.

The need for governance and rule of law in post-conflict societies is clearly expressed by the High-Level of Eminent Persons on the Post-2015 Development Agenda. The panel states that, "in order to develop peacefully, countries afflicted by or emerging from conflict need institutions that are capable and responsive, and able to meet people's core demands for security, justice, and well-being." (Bambang Yudhoyono, Cameron, & Johnson Sirleaf (Eds.), 2013. P. 4). This relationship between citizen and government is best characterized as a social contract, and is codified in a nation's laws. From this relationship stems the concept of "rule of law."

Throughout the interim period, South Sudan focused on capacity building to establish this rule of law. Lyman (2011) notes that at the time of South Sudanese independence, 15 countries had offered the new government assistance to achieve this. Additionally, the United States Agency for International Development (USAID), the African Union (AU), the United Nations (UN), the African Development Bank (AfDB) and the European Union (EU) were either currently providing assistance or had offered to do so. Also, at 2011's independence, USAID was active in the capital of Juba, offering knowledge and best practices, conducting training, and transferring capacity in direct conjunction with the Ministry of Finance, the Nation's Central Bank, and the departments of Health, Education, and Agriculture (Lyman, 2011).

Another primary external partnership that provided aid to South Sudan is evidenced in the United Nations Mission in South Sudan (UNMISS). UNMISS was launched on July 8, 2011 with the objective to "consolidate peace and security, and help establish conditions for development in South Sudan, with a view to strengthening the Capacity of the Government of South Sudan to govern effectively and democratically and establish good relationships with its neighbors" (UNMISSb, 2014). Although this mandate would expand and change after the resumption of conflict in December 2013, the United Nations and UNMISS have continued to offer valuable, effective, and consistent help and support to the new government.

Despite the progress made through these partnerships, however, the GoSS has struggled to administer the rule of law outside the capital and must continue to focus on decentralizing and diffusing power throughout the state. Decentralization is key, as all communities must feel connected to the broader national system. This will help not only in creation of a national identity, but also in increasing the perception of GoSS as a legitimate representation of citizen needs (de Simone, 2013).

It is important to recognize that the GoSS Interim Constitution did acknowledge the need for governmental decentralization, and that this was accepted by the ruling SPLM/A parties in the 2003-2006 document entitled *Local Government Framework* (de Simone, 2013. p. 39). This framework details how traditional and local authorities can be incorporated into the broader, official state structure. Despite difficulties in consistently doing this in all ten South Sudanese states, this document is exemplary of an existing framework from which to examine successes and failures and then utilize them for future constitution processes.

Finally, to build rule of law and state legitimacy, the government must work to ensure that displaced persons have access to political and state building processes. Expanding participation of rule of law to refugees and IDPs is essential as the demographics of these groups typically mirror that of those who are traditionally excluded from political processes, including women, the elderly, and the disabled (Harris Rimmer, 2010. p. 166).

Table 3
Judicial Reform

Current Actions/ Actors	Proposed Actions/ Actors	IDPs/ Refugees/ Diaspora
UNMISS partnership to strengthen judicial system and increase accountability and capacity of courts. South Sudan Human Rights Abuses Investigation Committee, (no data on effectiveness or current work). Land reform, through the 2009 Land Act and 2011 South Sudan Land Commission.	Focus on legislation that will allow for displaced population to return, including land and property rights. African Union (proposed) partnership to investigate human rights abuses. Integration og traditional justice systems. Creation and enforcement of anti-discrimination legislation to guard against ethnically-incited violence. Equal enforcement of laws and stemming culture of impunity.	All actors can advocate for respect of internationally-recognized human rights to preserve and protect these fundamental rights for all. Displaced persons can appeal for judicial reform to create conditions needed for return to homes and property. Diaspora communities can offer expertise on alternate legal systems, and may potentially contribute skills as lawyers or judges.

Judicial reform is correlated to rule of law creation, but is here identified as a separate component in order to focus on not just the creation of laws, but in how they are applied. This section will focus on how to build upon existing judicial initiatives that are strengthened through international partnerships and how to integrate South Sudan's disparate judicial systems into a unified national judicial system. The litmus test for a successful judicial system includes that it will be fair and transparent, will stem current corruption and abuses of power, and will not only punish but help prevent human rights abuses. Finally, this section will identify how refugees, IDPs, and diaspora communities can contribute to judicial reform through advocacy and expertise.

Throughout the interim period, the South Sudanese government made efforts to reform the judicial system. At that time, and today, these efforts have been slowed because the government utilizes a pluralistic legal system that combines traditional laws, communal-based laws, elements of Sharia law, and elements of democratic law. The government has failed to either harmonize these systems into a cohesive national system or to align these with international customary laws or human rights laws (Kircher, 2013). A functioning legal system is essential to build a social contract where citizens trust their government and the government protects its citizens.

Sharp (2013) points out that post-conflict societies can incorporate transitional justice as they establish more permanent judicial infrastructure. Sharp argues that there is not a universal definition for transitional justice, but that most contemporary definitions "attempt to capture a legal, political, and moral dilemma about how to deal with historic human rights violations and political violence in societies undergoing some form of political transition" (p. 174). It is forward and backward looking, evidencing the human rights abuses of the past and creating the infrastructures to prevent these abuses in the future (p. 175).

South Sudan can work with international actors, such as UNMISS or other UN bodies, to blend its pluralistic legal systems into a comprehensive national system. The transitional nature of such a system implies that there is a process to undertake, and this process can be adjusted over time. Feller (2009) points out that transitional justice systems can incorporate elements of traditional justice systems that are widely respected and used in communities, but can also guard against the creation of systems such as those that have previously failed to protect the rights of all citizens (p. 88).

In addition to creating a standardized legal system, a secondary concern is to build the capacity of this legal system. Although its capacity is growing, a Transparency International Report released in 2013 estimates that for every case currently in the judicial process, an additional four cases are waiting to commence (as cited in Mores, 2013. P. 6).

Perhaps more troubling than the number of cases awaiting processing is the fact that the GoSS seems not only unable to process cases but also unwilling to review allegations of human rights abuses. In its report *Conflict in South Sudan: A Human Rights Report*, the UNMISS posits that current legal processes to investigate these human rights abuses may not meet international standards of due process, transparency, and impartiality (UNMISSa, 2014. p. 58). As such, the United Nations has proposed a hybrid court to ensure that international standards are upheld and

to help the South Sudanese judiciary become accountable. International partners that may assist in the hybrid court system could include the African Union or the United Nations (p. 58).

Specific areas of law to be strengthened in South Sudan include its property and land tenure laws. The need for land tenure reform and land ownership laws is highlighted due to growing tensions between agriculturalists and pastoralists seeking equitable access to land and water. Communal and traditional conflict mediation methods have eroded with the increased availability of guns that have entered the country throughout the wars. As a result, simple disputes over cattle grazing rights or water access needed for crop irrigation often turn violent. Kircher (2013) notes that through the 2009 Land Act and the 2011 Transitional Constitution, the governmentally established Southern Sudan Land Commission attempted to create categories of private, communal, governmental, and agro-industrial land ownership. However, the Commission was underfunded and was unsuccessful.

As this example shows, it is not enough to create the legal infrastructure to settle disputes, but a more preemptive focus must be taken to create equitable access to all resources, including natural resources of land and water. One proposal to accomplish this is to renew funding for the Southern Sudan Land Commission; another is to create a new governmental body for these purposes (Kircher, 2013). The implication of having a domestic effort to mediate land ownership disputes is beneficial, as it may better respect traditional preferences for communal land holding, a phenomenon that is less commonly practiced in Western nations.

Any legal system, be it transitional or permanent, must uphold minimum accountability requirements. UNMISS outlines how these include investigation of all alleged violations and then prosecution and punishment for those found guilty. UNMISS dictates that these investigations must be impartial, timely, independent, and competent. All processes should be transparent and ensure that victims receive reparation and remedy (UNMISSa, 2014).

Finally, it is important to highlight the ways that refugees, IDPs, and the diasporic communities can contribute to judicial reform. This is of importance because displacement often occurs because of a breakdown of the social contract between the displaced and his or her government. The direct implication of strengthening the judicial system is thus the rebuilding and repair of the broken social contract. This will prevent further refugee flows and create humanitarian intervention mechanisms to allow for return of the displaced. Displaced persons can participate in this process by advocating in their host and home governments for these reforms. To do this, individuals may draw from internationally-codified human rights treaties, such as the Universal Declaration of Human Rights, the International Covenant of Civil and Political Rights (ICCPR), and the International Covenant on Economic, Social and Cultural Rights (ICESCR).[2] Although the Republic of South Sudan has not yet ratified these human rights treaties, these documents serve as a base for customary international norms that national governments can use as a baseline of rights to guarantee for citizens.

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[2] The Universal Declaration of Human Rights, the International Covenant of Civil and Political Rights, and the International Covenant on Economic, Social and Cultural Rights may all be accessed at the United Nations Treaties Collection website, https://treaties.un.org.

The literature reviewed for this study did not provide much specific information as to how the diaspora communities can be engaged to reestablish judicial systems. However, I propose that there is a possibility to interact with the diaspora members for this purpose, as these individuals share many cultural values and traits with their homeland communities, but have also experienced different styles of governance. As such, it may be possible to draw from the diaspora expertise and best practices on how to mediate between the Western-style democracy, laws, and court systems that are privileged by aid groups to find ways to implement the principles of democracy and rule of law in a culturally-appropriate manner.

Table 4
Security Sector Reform: Police and Military

Current Actions/ Actors	Proposed Actions/ Actors	IDPs/ Refugees/ Diaspora
UNMISS provides supplemental support for peace and security through peacekeepers and police forces.	International humanitarian law training to create more professional and accountable armed service members. Increase professionalism and training of all security sector persons.	Advocacy through civil society organizations. Petition national and international groups to ensure security sector upholds rule of law.

In addition to creating a national system of laws that respects basic human rights and dignity of all persons and creating the systems of courts necessary to adjudicate denial of these rights, South Sudan must reform its national police and military to uphold and enforce laws. Police and military sector reform is also an essential component of the rule of law and is deeply integrated in the previous sections. In the South Sudanese case study, the government has had the challenge of unifying disparate actors, including rebel groups, into cohesive units to protect citizens' rights. As this section will outline, the government's efforts to create national security structures have been controversial.

During the 2005-2011 interim period, President Kiir attempted to promote national peace through negotiations with armed factions. These peace deals were replete with grants of official pardons for individuals who swore allegiance to President Kiir and the newly-formed government (Sarwar, 2011). Although these pardons were popular with and accepted by many former militants, civilians did not support these initiatives. When former human rights violators and criminals received amnesty, civilians struggled to believe that these same actors would uphold the rule of law and offer unbiased, equitable protection to all (Kircher, 2013; Ploch Blanchard, 2014).

In 2011, the South Sudanese Police Force was named the most corrupt institution in the world per Transparency International's Global Corruption Barometer report. This report found evidence of widespread illegal taxation, bribes, and instances of assault by drunken soldiers, as well as the use of arbitrary arrest and torture. Additionally, Transparency International received

reports that South Sudanese police had stolen vehicles and aid supplies from the United Nations, and that the United Nations Human Rights Chief was assaulted by police in August 2012 (Mores, 2013). The police officers' abuses and crimes are indicative of a larger system of corruption and lack of accountability and professionalism that is rampant throughout official governmental branches.

This fact should not distort the value of how the government has, with the help of the United Nations Development Program (UNDP) and other international partners, made progress in training police. This includes an ongoing attempt to transform the police "force" to a police "service" (United Nations Development Program [UNDP], 2012. P. 18), a change whose implications include an increase in both transparency and accountability. Additionally, the UNDP has created rule of law offices in seven states and has provided law enforcement advisors across states to increase knowledge of the laws and increase professionalism (p. 15).

In order to continue efforts to form a more professional and accountable police force and national army, all armed personnel must be educated to comply with International Humanitarian Law. This law governs the actions of soldiers in times of war and expressly prohibits the targeting and killing of civilian noncombatants (ICG, 2014). This training could be provided by international organizations, such as the International Committee of the Red Cross.

In the reviewed literature, there is not specific reference as to how IDPs, refugees, or diasporas can contribute to security sector reform. As in most recommendation subsections, these groups can contribute via advocacy and petitions. Individuals can document abuses committed by the security sector, including recording when bribes are demanded and instances of abuse of power or acts of physical abuse from military and police towards civilians. International humanitarian organizations and UNHCR can document when refugees and IDPs report these abuses as well. This information could further be reported to organizations like Human Rights Watch to increase global knowledge about the scope and extent of the problems.

However, the goal is not to solely expose abuses, but to petition for reform and professionalization of the individuals within the security sectors that commit them.

Table 5
Corruption

Current Actions/ Actors	Proposed Actions/ Actors	IDPs/ Refugees/ Diaspora
Partnerships with UNDP to fight corruption.	Create whistle-blower protection. GoSS should sign international anti-corruption treaties and implement methods to identify and stop corruption and to punish those who abuse power and commit corrupt acts.	These actors are stakeholders affected by corruption, but their possible roles in stemming corruption are unknown.

Stemming the current patterns of corruption is integrally related to governance, rule of law, the creation of effective and impartial judicial systems, and the establishment of an accountable security sector. The government of South Sudan has acknowledged the presence of corruption, and in 2008, created legislation to fight it; in 2009 the GoSS went on to create the South Sudan Anti-Corruption Commission (SSACC). However, these initiatives have had implementation difficulties due to poor record-keeping and lax accounting procedures (Mores, 2013). To close these gaps, the UNDP has provided technical assistance to support the National Audit Chamber and the SSACC (UNDP, 2012).

South Sudan will need to continue to work internally to stem the culture of corruption that has developed within its governmental structures. In a 2011 survey by the World Bank (as cited by Mores in a report for Transparency International, 2013), 67% of individuals queried expressed a belief that corruption had increased between 2008 and 2011 (p. 2). Additionally, 66% of respondents stated that they had personally paid a bribe to a government official to obtain a permit or to receive police or judiciary services, education, or healthcare. Furthermore, due to corruption, Juba was rated in 2011 as the second most expensive city in the world to start a business (Mores, 2013. p. 2).

Considering both the official, governmental acknowledgment of corruption, and the public perception of this corruption, it is clear that additional steps will need to be taken to address this issue. Proposals to this end include that the GoSS should sign and ratify international conventions against corruption and create internal monitoring systems that more effectively identify and prevent corruption. Finally, at all levels of government, individuals need a way to report all suspected incidents of corruption, including demands of bribe, siphoning of official funds, and other misuses of power and position. To do this effectively, the government will need to ensure protection for "whistle-blowers" so that citizens and employees can report these suspected abuses without fear of punishment or retaliation (Mores, 2013).

Although it is not clear how IDPs or refugees can contribute to these efforts, the topics of corruption and displacement are correlated with their situations, as systemic corruption may both contribute towards displacement and prevent return. It is likewise not clear how diaspora communities can help to stem corruption. However, and generally speaking, official governmental corruption prevents public funds from being utilized for service provision. The implication is that citizens may need external support from NGOs and diaspora networks to meet their basic needs when the social contract breaks down. As such, diaspora members remain stakeholders in this issue, even if the relationship is less clear than are the links between corruption and displacement.

Table 6
Political Dialogue and Electoral Reform

Current Actions/ Actors	Proposed Actions/ Actors	IDPs/ Refugees/ Diaspora
GoSS Commission for Constitutional Review to expand political inclusivity.	Increase space for involvement of other political parties and actors.	Displaced persons can lobby their nation's government to ensure that new laws and

Rounds of IGAD-sponsored talks continue in Addis Ababa between Salva Kiir and Machar.	Include civil society actors, religious leaders, and other stakeholders in political conversations. Create other avenues for political dialogue, including track II and unofficial diplomacy. Partnerships between regional and international actors for voter registration, ballot organizing, and certification of election legitimacy.	systems are democratic and fair. Diaspora and refugees can appeal to host countries for sanctions, aid, or other intervention methods to their home nation. Space must be made for displaced and diaspora networks to have representatives in political processes to ensure their concerns are addressed.

The preceding sections have outlined some of the current rule of law deficiencies present in South Sudan. To mediate these breakdowns, it is necessary to focus on political reform and electoral reform. These complimentary and mutually-reinforcing reforms will help to increase the political space, allowing for more voices to be heard in the political process. This section will demonstrate that there are benefits in including displaced populations and diaspora communities in these reforms.

The impetus to focus on political dialogue is not new. During the interim period and in response to a meeting between political parties, civil society representatives, and religious leaders, President Salva Kiir created the "Commission for Constitutional Review" (Panozzo, 2011). The goals of this commission were to ensure inclusivity in the post-independence government and to overcome the ongoing fractionalization of and tensions within the SPLM. No data could be found to substantiate the success or failure of this commission, but, nevertheless, this type of initiative is an acknowledgement by the government of the need for political inclusivity. All stakeholders, including IDPs, refugees, and diaspora communities can leverage their influence and voice through national and international NGOs, as well as through community-based civil society and religious organizations to demand further inclusion and political representation.

The Inter-governmental Authority on Development (IGAD) was instrumental in securing the 2005 Comprehensive Peace Agreement and has now redoubled efforts to engage political actors in negotiations after the outbreak of violence in December 2013. Refugees and diaspora communities can appeal to their host or home countries to enact sanctions, increase or withhold aid, or utilize other traditional intervention methods to encourage political parties to progress towards solutions (Baser and Swaim, 2008).

To expand efforts to find a political solution, the international community, including diaspora networks, can also be actors of soft-power diplomacy and Track-II diplomacy. Both of these initiatives may be described as "behind the scenes" with soft-power diplomacy used to

incentivize rather than threaten and Track-II being unofficial meetings of mid-level officials that can contribute towards decision-making processes. Given the private nature of these efforts, the literature did not provide any examples of ongoing work to these ends.

Concomitant with the need for political dialogue is the necessity to create a genuinely democratic style of governance. Included among its requirements is one that all political parties be allowed to not only form, but also to formally enter into elections. As evidenced by the historical splintering and in-fighting, including the recent public disagreements between Machar and Salva Kiir, the Sudanese People's Liberation Movement's political dominance is contested. The solution is not to simply reform the SPLM, but rather to expand political access and participation.

As Grace and Mooney (2009) argue, "elections are both a process and a pillar of peace building" (p. 121), and they contribute towards inclusivity, allowing people to be empowered stakeholders in the re-creation of their state. They further posit that when displaced populations are guaranteed participation in democratic processes, they contribute towards creating the political stability needed to return home and thus contribute to durable solutions

Samuels (2006) adds that constitution making can address root causes of conflict, such as access to power and the establishment of peaceful conflict resolution mechanisms (664). "Constitution-making after conflict is an opportunity to create a common vision of the future of a state and a road map on how to get there. The constitution can be… a framework setting up the rules by which the new democracy will operate" (Samuels, 2006. p. 664)**.** This further indicates the importance of increased political and elector participation within these processes.

Establishing the conditions that allow for inclusion in political processes can be difficult and costly in post-conflict societies. However, there are benefits to expanding the democratic space, particularly for refugees and IDPs.

The fundamental goal of political and electoral reform is to simultaneously increase the political space and to involve more stakeholders, thus creating governmental structures that uphold the social contract. As outlined above, the GoSS is deemed by many to be corrupt and inefficient, but enacting the suggested reforms may help balance against these criticisms and strengthen the political infrastructure of the state.

Table 7

Disarmament, Demobilization and Reintegration (DDR)

Current Actions/ Actors	Proposed Actions/ Actors	IDPs/ Refugees/ Diaspora
UNDP programs for DDR. UNMISS programs for DDR.	Increase focus to include reintegration and not just disarmament. Expand efforts to reintegrate child soldiers. Promote more accountability for destruction of collected arms.	These actors are stakeholders affected by DDR, but their contributing roles in DDR are unknown.

Decades of war have resulted in a hyper-militarization of South Sudan. The influx of arms has produced security threats wherein civilians settle disputes by the gun instead of in a court. Additionally, the excessive number of arms means guns are easily accessed and used by rebel groups. Although the government of South Sudan has attempted disarmament, there are many criticisms of the attempts made so far. This section will argue for disarmament, demobilization, and reintegration (DDR) programs that are sensitive to both victims and perpetrators, and thus contribute to community reconciliation and safety.

The first criticism against the government's current DDR program is that the guns collected are not destroyed. Rather, these guns are often reallocated to the SPLA and the military (Kircher, 2013). Further, disarmament has often been done along ethnic lines and has contributed to the sense of "ethnic favoritism" that civilians feel has ensured the self-defense of certain groups over others (Ploch Blanchard, 2014. P. 10). And, as described above, the SPLA is not a unified entity and there is, thus, no guarantee that these guns and weaponry will not once again be used against civilians or in efforts to destabilize the government. The challenges of DDR in South Sudan are vast, but all DDR programs must focus on proper arms disposal. Additionally, any entity in charge of disarmament should ensure that guns and weapons are collected from both civilians and rebels without distinction regarding ethnicity or political alignment.

Strengthened collaboration and partnerships with UNDP or UNMISS can be instructive in these areas. Currently, UNDP is involved in collaborations between state ministers, parliament, religious leaders, civil society actors, and citizens to reduce violence and collect arms (UNDP, 2012). UNMISS has also focused extensively on DDR, but although UNMISS has achieved some success, South Sudan remains a heavily-armed society.

UNMISS' work on disarmament, demobilization, and reintegration needs to continue and be expanded. Given that thousands of children have been recruited as soldiers, specialized efforts and programs will need created for this vulnerable group. Children experience the trauma of war in ways that are different from how adults do, and thus they require a different response. This does not preclude the continuation of efforts for the demobilization and reintegration of adults, but rather proposes that these efforts need to be expanded.

The literature examined in the South Sudanese case study privileges disarmament and demobilization, but minimizes the important role of reintegration. A report by the Executive Committee of the UNHCR defines reintegration as "the progressive establishment of conditions which enable returnees and their communities to exercise their social, economic, civil, political and cultural rights, and on that basis to enjoy peaceful, productive and dignified lives" (Executive Committee of the High Commissioner's Programme, 2008. P. 6). Reintegration is thus a long-term process that requires increased participation between permanent and returned populations to create a unified future path (p. 2). The reintegration process should be a high priority, as societal divisions may potentially erode communities, and these divisions contribute to conflict resumption.

Furthermore, Sharp (2013) evidences that traditional disarmament, demobilization, and reintegration (DDR) programs appear to be perpetrator-oriented, tending to offer amnesty or rewards to former fighters. The inherent risk in this is a denial of victims' rights. As such, it is

important to create DDR programs that are sensitive to both victims and former rebels. Sharp proposes this may be achieved by ensuring that reintegration efforts are done in ways that are beneficial to all persons and focus on "rebuilding social trust and social capital" (p. 186).

　　　Kastur and Toh (2012) establish the links between DDR and the transition from a war economy to a formal economy. When individuals go through the DDR process, they require jobs and economic opportunities. If there are no economic opportunities, there is a heightened risk that these individuals will return to fighting. In the following section, I will examine current barriers to establishing a market economy in South Sudan and submit proposals for strengthening and correcting these difficulties.

Table 8

Economic Development and Diversification

Current Actions/ Actors	Proposed Actions/ Actors	IDPs/ Refugees/ Diaspora
Efforts for economic diversification. Government efforts to stabilize currency, to build trust in the economy, and to create a stable economic environment for outside investment.	Encourage international NGOs and international banking systems to finance micro-credit or micro-loans. Create entry-level jobs to accommodate individuals who have lost skills, education and training due to prolonged fighting. Also focus on jobs for women. Diversify into agricultural opportunities. GoSS can remove barriers to formal and informal economic development. NGOs/ IGOs/ Donors can provide expertise and funds for infrastructure building, creating jobs, and improving humanitarian access.	Diaspora communities send remittances to help transition out of a war economy. Livelihood and skills training programs through UNHCR or other NGOs in refugee and IDP camps. Upon return, these skills can greatly contribute to rebuilding national economies and societies. Repatriated refugees and IDPs can contribute to infrastructure building. Diaspora communities are potential markets for trade and sale of goods and services.

　　　Due to decades of war and chronic underdevelopment, coupled with an overreliance on oil revenue and lack of economic diversification, South Sudan emerged into independence with a weak domestic economy and high external debt. As a result of these factors, South Sudan faces multiple challenges to establishing a stable economy, including the need to create jobs and economic opportunities for its primarily impoverished population, and for reintegrated rebels

who are transitioning out of a war economy. Further, the government needs to create economic conditions to internally stabilize its economy both to rebuild domestic, citizen confidence and to create a viable investment environment for external actors. This section will briefly examine some of the complexities embedded within the challenges to stabilizing, growing, and diversifying the South Sudanese economy.

Throughout the civil wars, currency became devalued until it was largely worthless to most of the civilian population. Instead of a moneyed economy, individuals and families utilized an informal economy, valuing cows, food, or tradable commodities over currency (Leonardi, 2011). In preparing for independence during the interim period, the government needed to address this civilian lack of confidence and help set the economic foundations that would allow for a transition to a market economy. A market economy allows for revenue production that can be used as a tax base for the new government. Furthermore, a market economy contributes to economic security, as money deposited in banks is more secure than cattle or commodities that can be stolen or destroyed. Cattle theft is a common crime in South Sudan, and when families lose their cattle, they often lose financial security and become increasingly vulnerable (Kircher, 2013).

The processes of establishing a working currency and market economy are further complicated by the high levels of employment and economic depravity that are widespread in the nation. The Central Intelligence Agency (CIA) World Factbook estimated in 2013 that the average purchasing power of a household was only $1,400 USD per year, and that 50.6% of the population lived below the poverty line (Central Intelligence Agency, *South Sudan.* 2014). Since the resumption of conflict in December 2013, over one million individuals have been displaced from their homes (UN OCHA, 2014. p. 11), and one can assume that the majority of these individuals have also experienced temporary or permanent disruption to regular employment and economic livelihood.

As decades of war have interrupted formal education systems and limited opportunities for gainful employment, it may be necessary to focus on employment that accommodates lower levels of formal education and skills. This will help to both re-integrate former rebels and to extend employment opportunities to vulnerable populations that have been previously excluded from the formal employment sector, including women. Given that many men have died in the fighting, it is essential to provide economic prospects for all women, including widows and single mothers. Kastur and Toh (2012) highlight that partnerships through established and emerging NGOs, such as Women for Women International (WfWI) and the New Sudan Women Federation of South Sudan, could assist in these efforts (p. 208).

The agricultural industry is one industry that can accommodate workers with low skills and education. Kastur and Toh (2012) point out that the agricultural sub-industries of sugar, fruit, flowers, coffee, tea, vanilla, sorghum and cassava, as well as dairy and livestock farming, are under-exploited (p. 207). International partnerships to focus on agricultural initiatives are also valuable, as a report by Oxfam (as cited by Kircher, 2013) highlights that despite 80% of South Sudanese land being arable, only 4% is currently used for food production (p. 19). Conversion of

arable land for agricultural use will lessen the country's reliance on food aid and food imports, and thus simultaneously contribute towards job creation and food security.

The need for economic diversification away from oil and into other sectors is also heightened by the fact that South Sudan's government "depends on oil revenues more than does any other country in the world" (Shankleman, 2011. p. 11). At the same time, however, the government is not able to manage the oil sector and has an aging infrastructure for oil exploration and extraction. Currently, up to 95% of South Sudan's revenue has come from oil production, but as the country is landlocked, it requires the aid of the Republic of Sudan to export this oil (Panozzo, 2011). Economic diversification can be a way to not only create jobs for the population, but also avoid resource dependency on a finite resource.

Beyond agricultural initiatives, there are many documented opportunities for economic diversification. For example, there are opportunities for commercial fishing that remain unexploited. Also, Sarwar (2011) points that South Sudan has many non-oil resources, including minerals. The nation has game parks with unique flora and fauna that have the potential to be transformed into tourist destinations. The World Bank, the International Labor Organization (ILO), and other regional and international business communities can contribute training and expertise to both the GoSS and to local communities to help identify and develop these opportunities.

To develop economic diversification programs, the World Bank may provide loans and funding to the GoSS. The ILO can also be instrumental in providing guidance in how to create the legal infrastructure needed to promote and protect workers' rights. Other international partnerships can be created to provide micro-loans at the community and individual level.

In order to maximally develop the South Sudanese economy, the GoSS will need to remove barriers to formal and informal economic development. In the World Bank's report Doing Business (as cited in Kastur and Toh, 2012), South Sudan ranked very low on all examined indicators of ease of opening and operating a business in the nation (pp. 209-210). The government must address these concerns and create the legal frameworks for a more favorable investment atmosphere. This includes a need to reform the banking and financial sectors, ensuring that investments made in the country are secure. As explained above, the government need not attempt these reforms alone, but can continue international and regional partnerships to achieve these goals.

A past example of such partnership was found in the literature review, in a program conducted in 2004 between USAID and the GoSS. This program was envisioned to achieve five goals to strengthen the financial sector, and it focused on establishing core institutions, including the Bank of Southern Sudan, a Ministry of Economic Planning, and the Ministry of Labor, Public Service, and Human Resource Development (Kastur and Toh, 2012, p. 214). Although the results of this program have been mixed, the program itself presents an existing framework from which to build. It is also possible to more thoroughly analyze the program's initiatives to extract best practices and lessons learned to establish newer programs and partnerships.

Internally-displaced persons, refugees, and the diaspora community can contribute substantially towards South Sudan's economic development and diversification. Baser and

Swaim (2008) point out that diaspora communities contribute towards the national economy by sending remittances that are used to fuel the local economy. Although the literature reviewed for this case study provided no estimates as to the amount diaspora networks contributed, it is noted that these remittances are a vital source of financial support.

It is also important to note that the economic ties between diasporas and home communities can function in both directions. Diasporas are potential markets for trade and sale of goods and services. This trade can provides diaspora members with desired goods and services, and also creates jobs and revenue within the nation (Executive Committee of the High Commission's Programme, 2008).

Through partnerships with regional and international actors, such as UNHCR, displaced populations can obtain livelihood and skills training while in camps. Directors of IDP and refugee camps can create targeted programs that focus on the creation of specific skills and competencies that will be needed upon establishment of durable solutions (Feller, 2009). In South Sudan, these programs could include construction skills training to aid in infrastructure development, banking and other financial services training, preparation for agricultural employment, and formalized instruction for educators, community healthcare workers, and other needed professional skills development.

It is important for all efforts to incorporate displaced populations, as this can dually help to promote their return and also serve to close the gaps between displaced and non-displaced persons. Long-term economic development is essential to create opportunities for return and also to prevent future migration.

Table 9

Peacebuilding, Reconciliation, and Creation of South Sudanese Identity

Current Actions/ Actors	Proposed Actions/ Actors	IDPs/ Refugees/ Diaspora
UNDP and South Sudanese Peace and Reconciliation Program to train local South Sudanese civilian leaders in nonviolent conflict resolution. USIP-instituted radio program, broadcast to share stories of mutual experience across ethnic lines to build solidarity. NGOs/ INGOs GoSS-initiated programs. Religious networks and actions for inter-faith peace,	Continue ongoing efforts; strengthen by designating a centralized coordination entity to unify disparate actors. GoSS can create sites of remembrance, days of memorial or national holidays to celebrate collective achievements of the nation such as 2005 CPA or 2011 Independence. Truth commissions (UN). Increase funding and functionality of GoSS	Diaspora groups can leverage their cultural knowledge to serve as mediators. Peacebuilding in refugee and IDP camps through UNHCR or other actors to dually address issues of displacement and prepare populations for return. Resettled refugees and diaspora groups have experience living in other, and often more peaceful, societies, and can contribute ideas for new models of coexistence based on their

including the efforts of Archbishop Daniel Deng Bul.	programs.	experiences.

As demonstrated throughout this paper, there is a need to build a durable peace in South Sudan, but there is no panacea to achieve this. Throughout all stages of the nation's short history, locally and regionally-based civil society organizations, international NGOs, and the South Sudanese government have initiated programs to promote peace and reconciliation and to promote a unified national identity that can overcome religious and ethnic differences. The preceding sections all contribute to an understanding of peacebuilding by establishing the physical, political, economic, legal, and other infrastructures that are needed in a conflict-free society. This following section will focus specifically not only on demonstrating why this peace building, including creation of a national identity, is necessary, but also describing the various ongoing peace programs currently in place. Its concluding paragraphs will substantiate the important ways in which IDPs, refugees, and diaspora networks can invaluably contribute to these efforts.

Before examining the past, current, and proposed peacebuilding efforts, it is helpful to point that the South Sudanese population has joined together in the past. Although there have always been differences in preferences and practices between individuals and groups, the disparate entities in the state successfully united to express their collective desire for independence from the Republic of Sudan. One way to promote peacebuilding and a shared identity is to remember and celebrate these achievements, including the passage of the 2005 Comprehensive Peace Agreement and 2011 National Independence (Jok, 2011 and Feller, 2009).

In designing peacebuilding processes, there is often contention over who should be allowed to participate and what measure of input these individuals or groups should have. A critique of many of the official, government-backed peacebuilding initiatives has been that they were too exclusive. Oxfam argues that inclusivity is difficult, but key (Kircher, 2013). In situations of seemingly intractable conflict, Jeong (2010) argues for a wider stakeholder approach because "problem solving requires the cooperation of all parties" (131). Jeong argues for this out of the necessity of all groups uniting in a vision for a shared future, a needed step in creating an overarching identity to bridge in and out group differentiations (Jeong, 2010).

Although it is clear that the government must be included in any ongoing peace negotiations, there is also a necessity to ensure that the government doesn't dominate the process. Civil society, religious groups, and the citizenry at large must be guaranteed the right to publicly state their needs and their vision for South Sudan moving forward (Lyman, Stigant and Temin, 2014). As Jeong (2010) notes, sustainable peace processes require both attitudinal and structural changes. This involves both bottom-up changes to inter-group relations, and top-down changes in legal structures to uphold a sustainable peace.

The partnership between the South Sudanese-based Peace and Reconciliation Program and The United Nations Development Program is one example of the type of program that could be expanded or replicated throughout the nation. This program was designed to pilot

reconciliation efforts in 13 counties throughout the nation. As a result of these programs, approximately 420 people were trained to nonviolently resolve conflict. This partnership also produced unique projects, such as community outreach radio broadcasts, translated into both Arabic and English, to promote unity and community behavioral changes (UNDP, 2012). The United States Institute of Peace has also created radio programs to share stories of suffering and struggle that all groups have experienced (Dolan, 2014). By restoring the perception of humanity and commonality in the "other," the peacebuilding space and the processes of reconciliation are expanded.

Reconciliation is key as it allows for the envisioning of a shared future and of peaceful co-existence. South Sudanese Archbishop Daniel Deng Bul stated, "It is no exaggeration to say that we are dealing with the very future of our nation. Without reconciliation, there will be no South Sudan, or at least, it will degenerate into a failed state, with decades of conflict and misery ahead of us" (Bul, 2013. P. 4). Bul has publicly extorted the people of South Sudan to unite and work together towards national reconciliation and to acknowledge that there have been harms committed and experienced by all sides.

Additionally, Bul has reaffirmed that all have a role to play in building a new future for the country, and this includes hearing the voices of the diaspora and focusing on healing the nation by bringing its people home from displacement. Bul has emphasized the values of pluralism, inclusivity, peacemaking, social justice, forgiveness, healing, atonement and sovereignty. However, he does acknowledge that this process will be difficult, given the amount of trauma the nation has experienced (Bul, 2013).

There are additional examples of capacity-building partnerships between international organizations and local groups. Oxfam has founded programs in South Sudan to strengthen civil society and grassroots organizations to provide training to these groups in areas of grant-funding, organizational management, financial advising, and advocacy. Instead of working directly with states and providing guidance on how the states can interact and cooperate with local groups, this partnership-based model seeks to conversely instruct groups in how to not just make demands of, but to collaborate with their government (Fooks, 2013). These initiatives are important because they actively recreate the relationship between civil society and the government, and this can help reposition the public conception of the government as an ally and not an enemy. Programs such as this could be expanded either by Oxfam or by other actors.

The government of South Sudan has also contributed to efforts toward durable peace in the nation. The government has launched the South Sudan Peace and Reconciliation Commission, which seeks to increase the national capacity to form a "foundation for sustainable peace and development" and to create "a national consensus with the view to enhance national integration" (South Sudan Peace and Reconciliation Committee, 2013. P. 5). In 2012, the GoSS tasked the commission with coordinating peace-related activities and working with various government entities to address outbreaks of conflict and to develop policies and programs to support a culture of peace (12). The commission formed in 2001, but has changed names and been tasked with different mandates throughout its existence. In its newest form, there is not much data available on the commission's successes or failures. Further, there is a gap in the

literature making it presently impossible to determine how or if the commission is currently functioning.

The government may seek further partnerships to form truth commissions such as were established after the Rwandan Genocide and the crisis in the former Yugoslavia. Truth commissions are less formal than traditional trials by jury, and thus may be a benefit for South Sudan as it builds its legal infrastructure and judicial capacity. Various United Nations bodies could facilitate in guiding the creation, implementation, and monitoring of these commissions . Truth commissions are imperfect, but do create mechanisms by which individuals and groups can express grievances and seek acknowledgment of harms committed.

A secondary component of peace building is the need to establish a unified national identity that will transcend ethnic and religious lines. As noted above, throughout the independence struggle, many groups within the South have united for the purpose of separating from the North. With the adoption of the CPA and impending vote for independence, many of these groups fell out of alliance with one another as groups vied for power in the new government, and the challenge now is to bring them back together. The United States Institute of Peace (USIP) proposes that the process of such identity creation is the responsibility of the government and of civil society (Jok, 2011). Efforts initiated during the 2005-2011 interim period included attempts to emphasize shared modes of production, religious traditions, and cultures between and among ethnic groups.

Moving forward, Leonardi (2011) argues that even in complex situations of tension and group division, there are transcendent areas of moral concern that are shared between all groups. As such, she proposes that the creation of a unified South Sudanese identity is integral to any peacebuilding process. Although the Dinka and Nuer ethnic groups comprise approximately 60% of the population, 40% and 20% respectively, there are over 60 cultural (Kircher, 2013) and as many as 80 linguistic groups (UNMISSa, 2014) in South Sudan. Cultural pluralism should not preclude formation of a South Sudanese identity, but does present unique challenges that must be engaged directly..

I propose that alongside contributions to economic development and diversification, efforts towards peacebuilding and reconciliation are primary areas that IDPs, refugees, and diaspora networks, who are often overlooked in the peace processes and peacebuilding initiatives (Koser, 2009). may be able to significantly contribute towards. Displaced populations should be considered in peacebuilding processes due to the correlated nature of peace, or lack thereof, and involuntary displacement.

Peacebuilding efforts may be initiated in refugee and IDP camps to dually address issues of displacement and to prepare populations for a peaceful return. Lawson (2012) points that "refugee camps mirror conflict on a micro-level as they highlight common drivers of conflict like ethnicity, scarce resources, and land shortages" (p. 1). Lawson's paper points out that, in camp, peacebuilding programs are designed to allow populations that have previously fought to live in co-existence (p. 6). Further, Lawson cites Brahm's explanation that the programs are designed to "prevent, de-escalate, and solve conflicts. They emphasize conflict resolution techniques,

empowerment, nonviolent, cooperation, more sensitivity, self-esteem, social rehabilitation and critical thinking" (p. 6).

Although Lawson does make the caveat that the results of these programs and the relationship between durable peace and camp programs is not yet known, she firmly establishes an argument for investing in these programs. There is an additional opportunity to create peace building programs in refugee camps that mimic truth commissions, and that allow for dialogue between disparate actors. UNHCR can incorporate these actions into its ongoing camp activities, or could create space for other international or local NGOs or religious groups to conduct the work.

Time spent displaced in camps is currently a period when individuals languish and lose access to livelihoods, communal support, and personal property. However, there is opportunity to transform elements of the displaced experience into positive and productive arenas for peace building. It is not necessary to wait for refugee return to begin peacebuilding practices, because refugees are not passive actors. In fact, if they remain excluded, these individuals may become politicized, radicalized, or recruited into gangs that destabilize peace efforts. Even during periods of displacement, refugees and IDPs remain part of civil society and have vested interest in securing peace so that they may return to homes, livelihood, communities, and property (Koser, 2009. p. 7), and this interest could be channeled into advocacy and productive activity.

Baker and Swaim (2008) argue that resettled refugees and diaspora groups may additionally contribute to peacebuilding efforts, as these individuals have lived in other, and often more peaceful, societies. These groups have mediated or begun to mediate the cultural differences, cultural practices, and other lived experiences of life in conflict and life in a more peaceful environment. As such, these groups potentially provide new models of co-existence to conflict or post-conflict societies. Although not neutral actors, diaspora groups can leverage cultural knowledge and serve as mediators to displaced, encamped, or other co-ethnic or co-religious members with whom they share commonalities.

Conclusions

The goals of this analysis have been two-fold. Firstly, this paper has sought to re-evaluate the root causes of the ongoing conflict in South Sudan by conducting a historical analysis. This was done to substantiate my claims that although the current crisis that erupted in December 2013 has largely been enacted along ethnic lines, the conceptualization of South Sudan's situation as simply an ethnic crisis is an oversimplification of a complex and seemingly intractable conflict. It is necessary to more thoroughly understand its root causes in order to construct proper responses to both end the current violence and to prevent future violence.

Concomitant with the conflict analysis is an in-depth and critical examination of the progress that South Sudan has made toward achieving the structures that are necessary to transition from cycles of war to sustainable peace. This includes an acknowledgment of progress made during the interim period when South Sudan, as the world's newest nation, focused on building state and administrative capacity essentially from scratch.

The secondary goal was to expand the peacebuilding space and envision new ways to creatively engage all stakeholders to seek the solutions required for a sustainable peace in South Sudan. Specifically, I have sought to identify not only the current efforts by traditional actors of governments, NGOs, and IGOs, but to also pragmatically include non-traditional actors like displaced populations and diaspora communities. However, this paper has also demonstrated that there is a gap in the literature as to how these actors may be engaged. In these instances, I have evidenced the theoretical literature as much as possible to creatively envision their involvement. Even with these efforts, there are remaining gaps that present an opportunity for further research to be conducted.

This paper is envisioned to acknowledge that the South Sudanese population has suffered through decades of war and is ready for peace. The South Sudanese culture is not inherently one of war and violence; instead, the current violence has resulted because of systemic underdevelopment and lack of economic opportunity. By reassessing root causes, and involving more actors into the peacebuilding processes, there is a renewed chance to form viable partnerships to build the capacity of South Sudan's government, civil society, and business sector.

Limitations and Future Research:

As outlined, there are many gaps in the existing literature that make it difficult to enumerate the pragmatic ways in which diaspora and displaced community members can contribute towards peacebuilding and post-conflict reconstruction efforts. While there is some, limited theoretical information, very few cases studies were located to evidence the implementation of these theories. But as substantiated throughout, as diaspora and displaced communities are stakeholders in ongoing conflicts, including in the present analysis of South Sudan, there are opportunities to engage with these individuals in order to leverage cultural knowledge, skills, and expertise so to allow for increased peacebuilding space and active participation.

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The Impact of Culture on the Concept of Love in
Love in the Time of Cholera and in Persian Literature References

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'[The] Path of love seemed easy at first; what came was many hardships'----Hafiz of Shiraz[1]

Abstract

Love, as an essential motif in life, may be expressed in various forms based on the cultural identities of the people expressing it. The concept of love in *Love in the Time of Cholera* is demonstrated by the two forms of romantic and elusive love. The book is a mirror of the cultural and traditional values of the late 19th and early 20th centuries in Colombia. The rejection of the catholic faith, and religion in general, can be considered a central argument of the story. The poetic language and the precise descriptions expand the narrative's attraction. The concept of love in Persian literature , on the other hand, is a reflection of virtue and devotion, i.e. "virtual /earthly love is a bridge to real / heavenly love"[2] a philosophy attributed to renowned Iranian scientists Avicenna and Mulla Sadra. Iranian cultural values and Islamic instructions for religious morality have been integrated in each other for fourteen centuries. In the Quranic Surah of *Yusuf*, love is a means by which Joseph/Yusuf is tested by God to be granted a higher divine position. This concept of love is an ingrained notion in Persian literature. This essay compares the concept of love in the Colombian and Iranian cultures. The two main parts of this essay deal with *Love in the Time of Cholera* and Persian literary works from early times to modern day.

Keywords: *Literature; Colombia; Iran; Culture; Values; Virtue; Love; Sex*

The purpose of this paper is to show how the concept of love is used by writers from two cultures. In this case, the authors of this paper will show how the concept of love is expressed by the western writer and Nobelist, Gabriel Garcia Marquez (1927-2014) utilizing the novel, *Love in the Time of Cholera* compared to writers from Persian literature, which the Iranian peoples have read and know. We wish to show that there are fundamental cultural differences in the way Iranians and Colombians view, perceive, and comprehend love. For Iranians, Professor Farzad Sharifian (a linguist with a multidisciplinary background in cognitive science, anthropology and education) [3] provides a rationale for our comparison. He says,

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[1] Khwāja Shams-ud-Dīn Muhammad Hāfez, the best known Persian poet of the 14th century.

[2] المجاز قنطره الحقیقه   http://dinvamazhab.persianblog.ir/post/111/ .

[3] Retrieved from http://profiles.arts.monash.edu.au/farzad-sharifian/.

A culture is a way of life of a group of people- -the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.... (and that) in general exposure to other cultures have expanded my horizons and my attitude toward my aspects on my life. (Prosser, et al., 2013, p. 459)

Another element in the development of this paper is an oft told story in Iran. It is the respect that Seyyed Hassan Khomeini (grandson of the founder of the Islamic Republic, Ayatollah Ruhollah Khomeini) gave to Gabriela Garcia Marquez. They met in Cuba in the early 1990's as an Iranian delegation headed by Seyyed Hassan was there at the invitation of Fidel Castro.[4] Castro, who became aware of Seyyed Hassan's respect for literature, suggested that he meet with Marquez. (Hassan Khomeini, 2014). When Sharifzadeh and Zarook met Beatriz Salas, the Cultural staff of the Embassy of Venezuela in Tehran on the 6th of June, 2014, in the margin, Beatriz said that, when Marquez was told his books had been translated into Persian, he was surprised.[5] Sharifzaeh thinks that Marquez's surprise has been because he was well familiar with the Iranian press regulations.

Various elements of the Latin American and personal interest in Gabriel Garcia Marquez's works and his *magical realism* style formed the motivation for the second author, Aghil Zarook, to write his Master's thesis on *One Hundred Years of Solitude*. Although Zarook is well familiar with the world literature, he prefers Marquez's *magical realism* that has specially been mastered in *One Hundred years of Solitude*. Zarook has dedicated his theses to Gabriel Garcia Marquez.

Love in the Time of Cholera was written by Nobel prize- winning Colombian author Gabriel Garcia Marquez. Its third person narrator tells a love story that reconnects its lovers after fifty one years, nine months, and four days, while giving a profound depiction of the historical and political background of its location. The author explores the people's cultural, traditional, and religious values and thoughts. The beauty of the language of the story and its precise details give an overall view of life in general and the stages of the long life journey, in particular.

The book's major theme circles around three main characters: Florentino Ariza, the lover; Fermina Daza, the beloved; and her husband**,** Dr. Juvenal Urbino del Calle. It is a triangular love story in which love, sex, and lust are of significant importance, yet it also implicitly emphasizes the importance of faith.

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[4] Hassan Khomeini Recalls Meeting with Gabriel Garcia Marquez, from http://en.imam-khomeini.ir/ en/n7804/News/Hassan_Khomeini_Recalls_Meeting_with_Gabriel_Garcia_Marquez.

[5] A Great Day with Dr. Beatriz Salas, The Cultural Staff of the Embassy of Venezuela in Tehran, adapted from; http://www.michaelprosser.com/2014/06/mansoureh-sharifzadeh-great-day-dr-beatriz-salas-cultural-staff-embassy-venezuela-tehran-june-11-2014-post-2073/

Love in the Time of Cholera demonstrates the advent of love in a society whose people yearn to replace their life style with European standards. The book portrays a natural life process, and the narrative's main foci are the beauty of the human body, love, and sex.

The book touches on most of the cultural aspects of its society, including weddings, funerals, celebrations, rituals, anniversaries, communities, areas, districts, decorations, social values, and clothing. It brings the readers into the real atmosphere of the time. Everything from housing details to livestock to cholera itself is demonstrated successfully.

The cultural values demonstrated are quite worldly, and unlike the Iranian standards no religious and spiritual regulations are focused on. The standards of pleasure are shallow, worldly, and immoral. The dominant cultural values discourage the people from coping with political and social problems and inspire them to remain in poverty helplessly. Financial life conditions cannot be enhanced; and in this literary work, one can't earn money unless it is inherited.

In the Persian literary tradition, on the other hand, love should be based on Islamic tenets, such as virtue, separation, devotion, and freedom from lust. The mentioned points are especially evident in the love stories and poems of the post Islamic era; means since the occupation of Islam in Persia during 628 to 632 A.D. (Purshariati, 2008, p. 4). In this regard, the best example of such literary focus is portrayed in the 12ᵗʰ Surah of the Quran, Joseph.   On the other hand some of the most famous Persian classical poets as Mawlana, Hafiz and Sa'di are icons of the passion and love that the Persian Culture and language present. The mentioned poets deploy the most virtual and spiritual language to portray love and they create the most romantic and philosophical concepts in the realm of love and affection.

Iran, as a Muslim, Shi'a nation, encourages writers and poets to create spiritual dimensions in their treatment of the concept of love. For Shi'as, love should be devoted to Allah, the prophet, and the religious figures, especially Imam Hussein, who sacrificed his life for the establishment of truth and piety to maintain Allah's ethics in the world of humanity. Writing exhaustively about the impact of culture on the concepts of love as evoked in Love in the Time of Cholera and the Persian literary tradition would take hundreds of pages. This paper seeks only to act as a prologue to further studies.

This paper consists of two main parts that deals with the concept of love in Colombian cultural values and Persian cultural and religious standards separately. We intend to demonstrate the concepts in isolation to bring the readers into a broader judgment about the concept of love in Colombian and Persian cultural values. In this paper we intend to do a parallel comparison in which the elements of each literature are presented separately, to leave the reader to integrate the substance of the comparison.

First, it examines different dimensions of Love in the Time of Cholera, including a description of Marquez' life, a summary of the novel, and an analyses of the characters. Secondly, it illustrates different dimensions of the Persian literary tradition, including a description of Persia's literature over time, summaries of some of its most celebrated works, and an overview of its values. Finally a conclusion will be presented.

Review of literature

For a comparison between aspects of Iranian and western literature, Mansoureh Sharifzadeh (first author) expected Aghil Zarook's (second writer) proposal to be something like a romantic love story, much like, Gone with the Wind (Mitchell, 1936), Anna Karenina (Tolstoy, 1873-1877), The Feather (Matson, 1927), Daddy Long-legs (Webster, 1912), or The Blind Owl (Hedayat, 1937). That is, the mentioned novels are love stories that basically focus on any sort of love affair that is free of lust. They all demonstrate pure love that creates a hijab between lovers too. They are full of suffering and separation. They bring the readers' attention to the idea of love that doesn't emphasize the importance of a physical relationship but one of the heart and mind longing for the loved.   This latter relationship had such a deep effect on Sharifzadeh that it motivated her to write *The Blind Owl of Sadegh Hedayat: An Attempt to Cope with Humiliation* (Sharifzadeh, 2013), to focus on the social and historical aspects of the novel. *The Blind Owl,* brings the reader deeply into other problems that might seem even more important than the love relationship which is melancholy rather than romantic or illusive. Thus, it came as a shock to her that *Love in the Time of Cholera* was written in such a way as to express love in such physically frank ways.

Such a shock was also reflected in the response of the Iranian Ministry of Culture and Islamic Guidance. To give a more vivid description, for this claim, it is necessary to mention **Memories of my Melancholy Whores** (Marquez, 1988). The Farsi translation was banned by the Ministry of Culture and Islamic Guidance in Iran after 5000 copies were printed and sold, as the book didn't seem to fit the moral aspects of Iranian culture. (Banning, 2007). In Iran some books are assumed to be promoting prostitution and a sign of Cultural Invasion. Thus, **Censoring an Iranian Love Story**, (Mandanipoor, 2011); was banned in Iran as its author had not considered the regulations governing such material.

It has dealt with some of the political aspects including the ministry of Cultures and Islamic Guidance policy in the process of publishing the books. In Iran, the books of any kind except for the educational texts should be observed and reviewed by the Ministry of Education administration office. The purpose is to monitor all the texts in order to be free of any critical points about the politics and religion. This brings the books into a harder publishing process. The books should not include any points about the sexual relationship and love stories should only follow the religious and cultural regulations. The mentioned points are necessary to be considered in the present condition of Iran today but this is what has been done since the old ages.

To give a better explanation in this case, it is necessary to point The Blind Owl of Sadehgh Hedayat out,

> The book was self-published in 1937 in Bombay, and got published in 1941 in Tehran, Iran by its author, Sadegh Hedayat (1903-1951). It was subsequently banned in Iran. This book brings up the most heartbreaking realities of a society that was ruled over by the dictatorship of Reza Shah (1924-1941) and the dim period of the rulers of Qajar Dynasty (1794-1925) when no freedom of thought

and speech were permitted and intellectuals were tortured under the most severe critical pressures.[6]

So, Iran has not been very open to the publication of books of all kinds. The Iranians have been dealing with this problem in one way or another since long but they have never stopped their utmost efforts in writing or publishing the materials, even if it comes to their publications in other countries to find a solution for the problem. For instance, since one year ago Sharifzadeh has been trying to get a Persian translation of "A Journey through Turbulence" by Deepack Tripathi published. She has submitted the text to several publishers, but neither of them have approved. Recently some private sectors have taken action to publish the manuscripts with the permission of the Ministry of Culture and Islamic Guidance. This seems to be a satisfactory result, as the writers do the expense and finally their books find their way in the market. This can be a good improvement in the case of publication which has happened since a few months ago after the election of president Rouhani in June 2013.

Modern Persian literature sources as **Chashmhayash (Her Eyes)** (Alavi, 1952), The **Husband of Lady Ahou** (Afghani,1962), and **Love on the Pavement** (Mastoor, 1389/2009), are romances based on Iranian cultural values. Mastoor's love stories are emphasized because his writings have been quite acceptable in the realm of love stories in Iran today. His books are successfully published and read with no censorship. He has integrated romantic love with philosophy and has been trying to bring his writings being accepted by the Ministry of Culture and Islamic Guidance. The themes of all of Mastoor's writings are love, life, grief, and God. Based on the social rules, virgin love should be the base of all Iranian love stories, otherwise they don't find the chance of being published.

To emphasize without the implication of a sweeping generalization, there is a unique trend in this case of Iran. Iran monitors all the writing activities, even on the social Media. Many Iranian websites and weblogs that contain articles, materials and illustrations that are against the Iranian morals and publishing rules are filtered. Persian Hamshahri, morning Newspaper writes, "The content of Social media including *WhatsApp*, *Viber* and *Tango* will be monitored and managed by the judicial authority."[7] This might exist in some nations to some extents, China can be a good example in this case too. Honestly, it should be said that many Iranians, both younger and older generations, use self-censorship. They feel responsible for the content of their writings and avoid writing what is against the rules; otherwise they will be fined or punished in one way or another. So, cultural points of view and how the people are brought up bring different perceptions. The perceptions are based on different reasons. For instance Iran, throughout its history, has always been through different political and social problems. The religious points of

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[6] The Blind Owl Of Sadegh Hedayat: An Attempt to Cope with Humiliation, Mansoureh Sharifzadeh, Tehran-Iran
http://www.michaelprosser.com/2013/08/mansoureh-sharifzadeh-the-blind-owl-of-sadegh-hedayat-an-attempt-to-cope-with-humiliation-tehran-iran-2013724-posted-august-13-2013-post-1789i/.

[7] *WhatsApp*, *Viber* and *Tango* will be monitored and Managed, Farsi Hamshahri daily Newspaer, ISSN 1735-6386, Vol 22, No. 6357. Tue, SEP 23 2014 Headline and the complete report on p. 2.

view have been the base that has never permitted a Muslim to go beyond the religious regulations. Even if individuals overlook the religious standards, the social rules never give the chance. The people themselves, monitor each other's activities and try to restrict each other. If anything happens in opposition with the social regulations of the Iranian Muslim nation, the cultural invasion is assumed to be responsible for that. The more we learn about the worldwide culture, a deeper insight can be gained about our own culture, its worldwide context, and international affairs. Reading GGM's works is informative because it takes the Iranian reader to a world of love that is quite different from what an Iranian thinks.

Love in the Time of Cholera

Love in the Time of Cholera was first published in Spanish in 1985 with the title *El amor en los tiempos del Colera* and in 1988 in the English translation. The book has since been translated by four Iranian translators into Persian. Of course 'sexual statements' might add attraction to the novel and that is a fact that can never be denied and they are actually part of why the book appeals to readers, but Iranian publishing rules restrict the books in this case. So the skillful translators have removed those parts in a way not to ruin the main messages and since then the book has had a good market. The reasons are that the book fascinates readers and is a compelling literary work. The descriptions bring the readers into the actual life style of late 19th and early 20th century of Colombia. It seems as if real scene were being seen.

The story occurs mainly in an unnamed port city somewhere near the Caribbean Sea and the Magdalena River, between 1870 and 1930. While the city remains unnamed, descriptions imply that it might be Cartagena, Colombia, where García Márquez lived during his early years. (Setting)

Gabriel José de la Concordia García Márquez (1927-2014) was born in the town of Aracataca,[8] Colombia. He is a Colombian novelist and short story writer, screenwriter, and journalist who was raised by his maternal grandparents. His grandparents influenced his early development very strongly (Saldivar, 1997, p. 87). His grandfather, Colonel Nicolás Ricardo Márquez Mejía, whom he called "Papalelo" was a liberal veteran of the Thousand Days War[9] as well as an excellent storyteller, (ibid, p. 102).

Marquez's grandmother, Doña Tranquilina Iguarán Cotes, played an equally influential role in his upbringing. He was inspired by the way she "treated the extraordinary as something perfectly natural" (Mendoza & Marquez 1983, p. 12). The house was filled with stories of ghosts. According to Marquez, she was "the source of [his] magical, superstitious and supernatural view of reality" (Simons, 1986). He enjoyed his grandmother's unique way of telling stories.

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8 The town is widely recognized as the model for the mythical "Macondo," the central village in García Márquez's masterpiece, *One Hundred Years of Solitude.*

9 The Thousand Days' War (1899–1902) (Spanish: *Guerra de los Mil Días*) was a civil armed conflict in the then-newly created Republic of Colombia.

Marquez, with his deep psychological insight, is considered to be one of the most significant authors of the 20th century; he was awarded the 1972 Neustadt International Prize for Literature and the 1982 Nobel Prize in Literature. His work is summarized as,

> Reality is an important theme in all of Garcia Marquez's works. His works, except for a few of his early works, all reflect the reality of life in Colombia, and this theme determines the rational structure of the books. His style has been labeled in One Hundred Years of Solitude as "magical realism."[10]

In Persian literature, the Epic of Shahnameh brings up, some astonishing events that might be considered as the main source of *magical realism.* In the Epic, Rostam is a warrior that can do anything, from the most important to the least. Dr. Beatriz Salas de Rafiee the cultural staff of the Embassy of Venezuela in Tehran and the Spanish translator of Shahnameh explains that

> ...in the Shahnameh, Mahnucher kingdom lasted 120 years, and the Fereyidun's, 500 years. Zahak whose shoulders were kissed by the devil whereupon two snakes grew and the snakes craved human brains for food amid the indifference of his court sycophants. The bird Simorg speaks to the hero Zal on a very loving and familiar way, because it adopted him since he was a child, or when King Khosro sees the present reflected in a cup and other countless examples. There comes a time that for the reader, at first surprised, all these stories start to seem normal, especially when they are mixed with the important social demands like when the blacksmith Kaveh presents his demands to King Zahak.[11]

In GGM's writings, he illustrates the setting and explores the characters and describes the cultural events of the period. The narrator, keeps narrating about everything from the least important events to the most important ones. *Love in the Time of Cholera*, published in 1985, was Marquez's first book after winning the Nobel Prize for Literature in 1982.

Love in the Time of Cholera, as noted above, mainly narrates a love triangle between Florentino Ariza, his beloved, Fermina Daza, and her husband, Dr. Juvenal Urbino. The first chapter deals with the concept of death, particularly Dr. Urbino's. The story describes Fermina's father's utmost effort to prevent his daughter from the continuation of a long-distance romance that seemed likely to end in marriage. In the earlier chapters, Florentino Ariza is a telegraph messenger and an illicit child who has been raised by his mother. After two years of letter writing during their long-distance relationship, Fermina's father disagreed with their marriage and made her reject Florentino.

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[10] Adapted from, Gabriel García Márquez, http://en.wikipedia.org/wiki/Gabriel_Garc%C3%ADa_M%C3%A1rquez.

[11]. Beatriz Salas de Rafiee, July 29, 2014. Power of literature in the universal dialogue of nations. The Shahnameh or Book of Kings of Ferdowsi, as an example of ethics and nationalism. In, Michael Prosser blog, http://www.michaelprosser.com/2014/07/dr-beatriz-salas-de-rafiee-power-literature-universal-dialogue-nations-july-29-2014-post-2090/.

When Fermina was 21 years old, her beauty, chastity, and personality absorbed Dr. Juvenal Urbino; a well-educated physician who had just completed his education in France and returned home to improve the people's life condition. In this novel he is an ambassador of progress and culture of the west, he was not only educated but also religious and Liberal. His wealth absorbed the people, who respected him for his unique character and personality. The mentioned reasons were not enough for Fermina to love him but as her father was fond of Dr. Urbino's character and especially his wealth, insisted on the marriage with the help of the church that actually threatened Fermina to comply. So, she helplessly and reluctantly accepted the marriage.

Dr. Urbino, whom Fermina was not happy with, was strict and serious and had some health problems. Fermina's two pregnancies happened in France while they were far from the offensive family of Dr. Urbino. Fermina was a faithful and virtuous wife, although not religious. Dr. Urbino betrayed her once, and was ashamed of what he had done, as he was a religious man.

When Dr. Urbino died, Florentino, who had remained single, repeated his request again and claimed his faithfulness. Fermina's rejection had created a sort of obstinacy that he had channeled into lust and unrestrained habits, though he was determined to improve his life condition to marry Fermina after Dr. Urbino's death. Florentino immorally endured the lovers' separation. Finally, Florentino and Fermina get back together, at the ages of 75 and 72 respectively, one year after Dr. Urbino's death. The final chapter describes their love affair on a ship that took them to eternity.

The story is rich in descriptions, and indirectly criticizes the political issues that make the Colombians lose faith in God. The Cholera outbreak's number of victims rises rapidly, and love in the novel is compared to this epidemic disease. The story suggests that love might seem a solution to existing problems.

Florentino falls in love with Fermina but their plans for marriage are stopped by her father. When Florentino accepts the fact that, he cannot have Fermina as his wife, he falls in love with numerous numbers of women of all ages and classes to forget his sad experience. He feels inferior to Urbino and even waits for his death to finally marry Fermina. Meanwhile he tries to forget the humiliation by having false connection with the women who have problems in their personal life. So, love becomes just a means by which he forgets the problems and hardships to get rid of thinking about financial and political problems. Florentino, never involves himself in politics or religion. For him the only goal is having Fermina and tries his best to improve his financial life condition. The book begins with the death of Jeremiah de Saint-Amour and finishes with the death of the two lovers. The theme of love and death is mentioned all through the novel in one way or another.

What inspired Marquez to write the novel was his parent's marriage. As he explains in an interview:

> The only difference is [my parents] married. And as soon as they were married, ,
> they were no longer interesting as literary figures. The love of old people is based
> on a newspaper story about the death of two Americans, who were almost 80

years old, and met every year in Acapuloc. They were out in a boat one day and were murdered by the boatman with his oars. Garcia Marquez notes, "Through their death, the story of their secret romance became known. I was fascinated by them. They were each married to other people (Bell-Villada, pp. 9-23).

The language of the story is poetic and at the beginning it reads; "The words I am about to express: They now have their own Crowned goddess," (Marquez, 1988). To Florentino, Fermina is The Crowned goddess. LTC is an image of life with repetitions and descriptions bringing the readers to a world of reality and labyrinth. Marquez, says, "I am a poet in my novels," and the sentences are expressed in poetic and metaphorical forms. You will find in the Grossman translation of Marquez (Marquez,1985) examples of these forms in pages 19, 64, 119, 139, 142, 148-149.

The novel is the story of a lifelong process, and as such, it explores the cultural, social, historical and geographical issues of Colombia in late 19th and early 20th century. The concept of love in general brings a unity between this book and everyone's philosophy of life; as every aspect of human activity is derived from love. Marquez has been inspired by his parents' marriage, his grandmother's unusual stories, and his grandfather's view on politics, in addition to his own observations that have given life to this novel. Marquez makes it clear that there is not a unique definition of love; instead, it is romantic while being mostly elusive, yet both of these elements are based on physical desires.

Commentary on the Main Characters

Love in the Time of Cholera has many different characters who appear to be alone in one way or another. They are lonely in nature, despite being among people. For instance, Tránsito Ariza, Florentino's mother, has never had a husband. Lorenzo Daza, Fermina's father, has no wife, as Fermina, his wife, died when the protagonist Fermina was a six year old girl. She has been raised by her Aunt Escolástica who was single and lonely.

Florentino is the only child of a love union, who was raised as a fatherless child by his mother and remains single all through his life. Fermina is the only child of a loveless marriage and is brought up by Aunt Escolástica. Dr. Juvenal Urbino is the only son of his family, and even after marriage feels lonely, as his interests and beliefs are different from those of Fermina. Below are suggested pages in the novel which describe these characters:

Fermina. Fermina Daza is a woman of pride who never likes her tears to be seen by others; she is lonely and out of patience, as these examples show. From Marquez, 1985, page 136 reads, "She should dawdle in the bathroom, rolling her cigarettes in perfumed paper, smoking alone, relapsing into her consolatory love as she did when she was young and free in her own house, mistress of her own body." Or page 137 reads, "… but for several months she wept with mute fury without knowing why when she locked herself in the bathroom to smoke, and it was because she was crying for him (her father)…." Page 162 reads "… She cried only in rage, above all if it had its origins in her terror of culpability, and then the more she cried the more enraged she became, because she could never forgive her weakness in crying…" .

Florentino. Florentino Ariza has lived the life of a lonely male prostitute with six hundred twenty two entries of sexual love affairs with different women of all ages as a result of his ~~love~~ failure in love. He has no faith in Christ, he is jealous, with no "self-control," and he doesn't restrain himself from some immoral acts of lust and adultery. He knows that what he does is wrong, ~~as~~ though he never reveals these acts in public, but he doesn't actually care about them. There are many examples of Florentino's behavior in pages 114-116.

In this story, Florentino is a symbol of a Godless person with no faith in Christ. He doesn't recognize self-control as a fruit of the spirit, so his life is in vain. All of his actions are based on elusive love, lust, joy, and pleasure. He doesn't use his poetic talent appropriately, instead being an opportunist, avenger, and deceiver. He still loves Fermina Daza in heart but pursues sexual relationships with women of all ages and different marital status. He is called an 'errant nephew' by his uncle. His actions demonstrate his life theory: "he allowed himself to be swayed by his conviction that human beings are not born once and for all on the day their mothers give birth to them, but that life obliges them over and over again to give birth to themselves." (Marquez, 1985, p. 108) [12]

Dr. Juvenal Urbino. Dr. Juvenal Urbino is an educated man who marries Fermina to follow the cultural values of his society and family. He has health problems all through his life and follows a set of religious rules (p. 10).

Some Final Comments on *Love in the Time of Cholera.*

In this novel, Marquez-openly criticizes the political and social issues of Colombia, including issues of gender, between 1880 and 1933 so deliberately that he motivates readers to become more curious about Colombia.

The narrative makes it clear that there is not a unique definition of love but many kinds of complicated and unpredictable ones, all of which are based on sex or lust. The end of the novel determines that age and time do not put an end to love, or lust.

In this novel, the cultural morals are not based on ethical principles, and the lack of faith leads the people to seek temporary pleasures. Love is implicitly compared with the epidemic disease of Cholera, that may make the people forget their frustrations

The Persian Literary Tradition

Persian literature has been influenced by 2 main streams: pre-Islamic-era Zoroastrianism ("Middle ages") and the later ideas of the Islamic era, from the 7th century on, including the emergence of Islamism ideology in Iran. Both of these together have equally contributed to fashioning the present cultural atmosphere of Iran.

Literature portrays the cultural values of any nation, demonstrating the general identity of a people who live collectively in a certain place over a long period of time. The supreme leader

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[12] The pages with no reference are from the translated English version of *Love in the Time of Cholera* by Gabriel Garcia Marquez, 1988. The address to the pdf format of the book is available in the reference.

of Iran explains, "Cultural values are the heart and soul of a people and they are the true definition of a nation. Everything is reliant on culture," (Supreme leader's speech, 2013).

Iranian cultural values have been influenced by Islamic morals whose concept of love is based on heavenly standards, along with devotion and virtue, and with no emphasis on materialistic principles. In this regard, earthly attractions are only temptations by which people are being tested. A good example in this regard is the story of Joseph in the Old Testament of the Bible and, known as Yusuf in the Quran. The cultural and religious backgrounds of Persians are influenced by the Quranic Surah of Yusuf (The Quran, 4:15,16). Joseph/Yusuf was tested by the temptations of Zulaikha, Potiphar's wife, to be granted a higher divine position as a prophet.

Iran, as a Shi'a nation, respects the martyred religious figures who sacrificed their lives to prove their love for Allah. In classical and modern Persian literature, love goes along with virtue, devotion, and sacrifice. In Persian Literature, the concept of love has to be expressed in agreement with what Imam Hussein (Peace Be Upon Him) did to prove his obedience to Allah/God. So, a true lover must sacrifice his or her life to prove his or her true love. Based on Islamic ideology, emotional love is assumed to be wasted when it is directed not towards Allah, but towards something or someone else.

Persian culture is not in favor of physical love affairs apart from marriage. Virginity is the most important possession of a girl before marriage, and it plays the most fundamental role in the continuation of her future family life. Because of this belief, it is understandable, even expected, that a man might refuse to marry a woman he has already slept with, because her virginity is gone, even though it was lost to him.

> In Iran, the notion of face [aberu] or how other people think about a person, surfaces itself in the care that one should give to [harfe mardom] 'people's talk'. People are continuously reminded of the consequence of their thoughts, behavior and appearance in terms of what others may say or think about them. This aspect of the schema of aberu is discussed in detail by Ahamadi and Ahamdi (1998:212), …. the notion of face is one of the most important concepts in Persian Culture. (Sharifian, 2007, p. 37)

To stress the value of virtue in Islam, it is necessary to mention that all of the divine beliefs assume adultery as a great sin. In some Islamic societies, people are stoned to death if found committing adultery, although the Holy book of the Quran doesn't suggest that, and actually reads,

> Those who commit unlawful sexual intercourse of your women - bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way. (The Quran 4:15).

Recently, in Pakistan, a Muslim mother of two children was stoned to death for having a cell phone (A young woman stoned to death, 2013). To bring the case into more consideration,

based on Islamic rules, a widow can't establish any love relationship with a man unless married to him either permanently or temporarily. Islam permits polygamy because illegitimate children have no official support in Iran or other Islamic nations. Based on the mentioned points, human love must be fulfilled after marriage to keep the family life secure and empower the national Islamic cultural values.

In the following sections, some forms of religious, classical and modern Persian literature demonstrating these values will be discussed.

A Quranic love story: The story of Joseph (Yusuf) and Zulaikha (the wife of Potiphar) in the Old Testament, Bible, and Quran

The value of virtue is expressed in the story of Joseph and Zulaikha in the Jewish, Christian, Islam traditions equally. In the Quran, the Surah of Yusuf reads [And she [Zulaikha], in whose house he [Yusuf] was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refugee of Alolah,… Indeed, wrong doers will not succeed." (The Quran 12:23).

"And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord. And thus [it was] that We should avert from him evil and immortality. Indeed, he was of Our chosen servant." (The Quran 12:24)

The mentioned verses emphasize on the importance of overcoming false emotional feelings. The rest of this Surah is about 'self-control'; it reads "He is the Hearing, the Knowing." (The Quran 12:34).

Joseph has been mentioned in more or less the same content in the Jewish and Christian tradition too. So, the story of overcoming temptation is the same in all of the religious sources.

So, there remains no doubt for the Iranian writers not to pen about what violates morals, otherwise their books will be banned by the Ministry of Culture and Islamic Guidance that takes the liberty of observing and evaluating all of the writers' works.

Classical Persian Literature References

There are many works of classical Persian literature which show the idealized, spiritual love. One prominent example is the Shahnameh of Fredowsi, the oldest epic work of Persian literature; others include Nizami Ganjevi's and Fakhreddin Assad Gorgani's works, to name only a few.

The Shahnameh of Ferdowsi. The Shahnameh (The epic of kings)n an epic poem by the Persian poet Ferdowsi (Ferdowsi, 977-1010 A.D.), consists of 50,000 verses telling of the mythical and to some extent the historical past of the Persian Empire. Dr. Beatriz Salas Rafiee, of the Embassy of Venezuela in Iran, translator of the Shahnameh into Spanish, explained in an interview: "I focus on the point that in the Shahnameh, Ferdowsi has characterized the women

very strongly with noble capabilities."[13] In an article, she elaborates on the poem's cross-cultural value:

> Ferdowsi has brilliantly sealed the world literature and specifically the Spanish literature, from the book of chivalry "Amadis de Gaula" by Garci Rodríguez de Montalvo, through Cervantes to Gabriel García Márquez (Salas Rafiee, 2014).[14]

Shahnameh was written in the late 10th and, based on some references, in the 11th century by the Persian poet Abolghasem Ferdowsi. It is about the pre-Islamic kings of Iran in Persia. It has had a fundamental effect on the world literature. That means, 600 years before the work of Cervantes, Ferdowsi had composed Shahnemeh and it was translated into Arabic in the 13th century, and many of its stories and legends went to Spain. Through the Spanish Andalus, they were incorporated into the literary repertoire of European romance language.

Ferdowsi spent over three decades on the book that was written in Persian at a time when Arabic was the main scientific and literary language of Iran. Dr, Salas the translator of Shahnameh into Spanish, believes that it has inspired many great authors of the world. Topics that we see in the old French chanson de geste, the Charroi de Nimes, 13th century, appeared in the Shahnameh in the episode of conquest of the Sipend castle. The difference is that in the French work, the hero disguises himself as a wine trader and in the Shahnameh the hero does it while changing into a salt merchant. In Shakespeare's Romeo and Juliet, the balcony scene is almost exactly similar to the scene of the wall in the romance of Zal and Rudabeh, almost 600 years earlier. The same scene has been repeated in the *Rapunzel* which is a German fairy tale written in the 19th century. Shahnameh has been translated into Arabic, Armenian, English, Danish, French, German, Japanese, Italian, Latin, Polish, Romanian, Russian, Turkish, Ukrainian, Urdu and recently Spanish

There are 62 *Romances,* 990 chapters, and some 60,000 rhyming verses in the Shahnameh. The two we will deal with here have been narrated from the pre-Islamic era. The traditional points of views that are reflected in these stories show that the love relationships have been include restrictions for the lovers. Here we bring up the romances of Zal and Rudaba, and Bijan and Manijeh.

Zal and Rudaba from the Shahnameh of Ferdowsi. In the Romance of Rudaba, it is clear that the communication of the lovers was not approved by the ancient Persian cultural values during the time of the Zoroastrians too. To make the claim more clear, first we do a review on this love story to give a better background to the readers

Based on Shahnameh of Ferdowsi, Rudaba is the princess of Kabul[15] and later she married Zal who is a legendary Persian warrior in Shahnameh. Rudaba was with silvery

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[13] http://www.michaelprosser.com/2014/07/mansoureh-sharifzadeh-tehran-iran-interview-professor-beatriz-salas-cultural-staff-embassy-venezuela-tehran-july-27-2014-post-2089/.

[14] http://www.michaelprosser.com/2014/07/dr-beatriz-salas-de-rafiee-power-literature-universal-dialogue-nations-july-29-2014-post-2090/.

shoulders and long black tresses. Her mouth a pomegranate blossom, her lips are cherries and her eyes are like narcissus and her lashes are as black and long as raven's wing. So, the natural beauty of Rudaba is beyond words. One day that Zal was passing by the wall of the castle where Rudabah resided, he saw her sitting in the balcony and fell in love with her. Zal consulted his advisors over Rudaba and Rudaba fell in love with him too. Based on the cultural regulations she was not permitted to have any communication with Zal. Finally with the permission of her maids, Rudaba helped Zal to climb up the wall of the palace with the aid of her long hair and they talked together. Finally Rostam persuaded Rodaba's father to give them the permission of marriage and the result was the birth of Rostam who was the strongest legendary warrior of Persia. In Shahnameh such extraordinary acts take place that Dr. Beatriz Salas thinks Shahanameh is the first reference for the *magical realism*.

In her article, "Power of literature in the universal dialogue of nations, The Shahnameh or Book of Kings of Ferdowsi," she explains,

> For me, Ferdowsi masterfully uses in the epic the technique that mixes up the reality with the fantasy. In Magical realism, Márquez applies it in the contemporary novel, adapted to the Latin American mood and world. And in more recent works that are having an incredible success, like in "Game of Thrones' by George RR Martin, we see the same resource of using the universal concept of dragons, for example, in a plot that seems historical. But what is incredible is that in Ferdowsi's, a thousand years ago, the dragon has more personality, it talks to the hero Rostam and is not limited to breathe fire out of his mouth. (Salas de Rafiee, 2014).

Bijan and Manijeh. Bijan and Manijeh is a love story in **Ferdowsi's Shahnameh**. Bijan was the son of, a famous Iranian knight during the reign of Kai Khosrow, the Shah of Iran, and Banu Goshasp, the heroine daughter of Rostam. Bijan falls in love with Manijeh, the daughter of Afrasiab, the king of Turan and the greatest enemy of Iran. In the Romance of Bijan and Manijeh, love has been condemned and the marriages must take place under a certain condition. To give a deeper description of the love story it is necessary to go into more details. Bijan who is a great worrier fights the boars that had invaded the land of the Armenians. He successfully makes them return to their lairs. While coming back to his own territory, in the garden in Turan, by the Caspian sea he accidentally meets Manijeh and they fall in love. Since their parents are enemies to each other, Afrasiab get mad and exiles her daughter from the palace and throws Bijan into a deep well. So they both are forced to spends their time in the wilderness. Meanwhile Manijeh secretly visits Bijan at the mouth of the well and brings him food that she begged from

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15 Now Kabul is the capital of Afghanistan which is in the neighborhood of Persia, but in ancient times it belonged to Persia and several times it was conquered by the Persian rulers. For instance in the 6th century it was conquered by the Iranians and in 1736 it was conquered by Nadershah Afshar for the last time. After his assassination in 1747, Ahmad Shah Abdali became the ruler of his own empire and later it was known as the new Afghan Empire. (adapted from Kabul History, 2012 Afghanistan-Culture.com).

townspeople. Finally, Bijan sends secret messages to Rostam to help him. On the other hand, Bijan's father; Kei Khosrow, the Shah of Iran, looks into his Crystal Cup, and sees Bijan trapped inside a well in the land of Turan. He encourages Rostam to help Bijan. Rostam enters the land of Turan as a merchant and with the help of Manijeh discovers Bijan's well and Rostam rolls the rock off the mouth of the well using his superhuman strength and pulls Bijan to safety. Bijan and Manijeh escape into Iran. When Afrasiab becomes aware of the condition, declares war against Iran. The skies turn dark from the dust of the battle field while trumpets and crashing cymbals signify the attack of the Iranian cavalry. Turan is defeated, and Afrasiab is forced to return home without his daughter and in shame.[16]

The works of Nizami Ganjavi. Nizami Ganjavi (1141 to 1209) is considered the greatest romantic epic poet in Persian Literature. His most famous love stories are Khosrow and Shirin and Layla and Majnoon.

Khosrow and Shirin (1177-1180). Khosrow and Shirin is a story of pre-Islamic era of Persia. "The original Persian account, which is found in the great epic-historical poems of Shahnameh, is based on a true story that was further romanticized by Persian poets. *Khosrow and Shirin* recounts the story of king Khosrow's courtship of Princess Shirin, and vanquishing of his love-rival, Farhad…" (Nizami, 2009).

Layla and Majnoon. The love story of Layla and Majnun (1192), a tale of Arabic origin, was rewritten by Iranian poet Nizami Ganjavi, in the 12th century. It is a typical Iranian love story with a completely different trend towards love as the lovers helplessly remain faithful to each other. The lover runs mad and the beloved dies of sorrow. In the following lines, a brief summary of the story is given.

Qays who was a poor man fell in love with Layla whose father was mighty. Qays or Majnoon, soon began composing poems about his love for her, mentioning her name often. His unself-conscious efforts to woo the girl caused some locals to call him Majnun (madman). When he asked for her hand in marriage, her father refused as it would be scandal for Layla to marry someone considered mentally unbalanced. Soon after, Layla was married to another man. When Majnun heard of her marriage, he fled the tribe camp and began wandering the surrounding desert. Finally Layla died and Majnoon remained next to her grave, until he dies and was buried there too. (Nizami, Layla and Majnoon).

Surprisingly, there are some similarities between this story and *Love in the Time of Cholera*. In both of these stories, the male lovers are poets and in both cases, their beloveds are forbidden from the marriage by their fathers. But the difference occurs in the lovers' reactions. Unlike Majnoon, when Florentino is rejected, he tries to improve his life condition while being embroiled in an indulgence of earthly affairs. On the other side, Layla goes through a sad marriage and finally died of separation (from Majnoon) but Fermina makes herself involved in a natural life process with all of its ups and downs.

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[16] Adapted from http://en.wikipedia.org/wiki/Bijan_and_Manijeh.

Layla and Majnoon is a tragic story of undying love, much like the later *Romeo and Juliet.*[17] It can also be assumed to be a "Virgin Love" story. The lovers never get married or engage in any acts of physical love. They suffer as they are sentenced to separation, and only in death could they be joined together.

Vis and Ramin. This epic was composed in poetry by the Persian poet Asad Gorgani in 11th century. The story dates from Pre-Islamic Persia.The story is about Vis, the daughter of Shahru and Karen, the ruling family of the Western part of Iran, and Ramin, the brother to Monikan, the King of Marv in Northeastern Iran. Monikan sees Shahru in a royal gala, wonders at her beauty, and asks her to marry him. She answers that she is older than she looks and is already married, but she promises to give him her daughter if a girl is born to her (Davis, 2008).

Further, it should be said that, when Shahru gives birth to her daughter, Vis, she sends her to a nanny. At the same time, nanny is raising another boy, Ramin, who is the brother of Monikan, and is exactly the same age as Vis. When Vis reaches adolescence, she returns to her mother, who marries Vis to her brother. The marriage remains unconsummated because of Vis' menstruation, which by Zoroastrian law makes her unapproachable. When Monikan finds out about the marriage, tries his best to call off the marriage. Afterwards, Vis refuses Moniakan's request. As a result Monikan leads an army against Viru, Vis's father, and in the process suffers a defeat. Still, he sends messages to Vis that rejects his offering proudly. On the other hand Ramin who consults his brother is already in love with Vis. However, Monikan's other brother Zard suggests bribing Shahru as a way of winning over Vis. Mobad sends money and jewels to Shahru and bribes her to gain entry to the castle. He then takes Vis away, much to the chagrin of Viru.

After some battles, Monikan marries Vis, but finally he finds out that she is in love with his brother, Ramin. Monikan demands that Vis prove her chastity by undergoing trial by fire. It is after different adventures, and after several years, when Monikan is killed by a boar, that Vis and Ramin come back to Merv, which was located on the historical silk road, and Ramin sits on the throne as the king and marries Vis. Ramin reigns for 83 years. In the 81st year Vis dies and Ramin hands over the kingdom to his eldest son with Vis and goes and mourn on Vis' tomb for 2 years, after which he joins her in the afterlife.

The above examples of Zal and Rudaba, Bijan and Manijeh, Khosorw and Shirin, Layla and Majnoon and finally Vis and Ramin imply that, since ancient times love stories have been described to be in harmony with the Iranian/Islamic cultural morals, meaning that some facts can be explored about the ancient Iranian people, especially the women. These stories show that:

1- Girls have had the freedom of choice about their future husbands. A freedom that was not gained easily but with thoughtful acts and patience.

2- Family restrictions banned the communication between different genders.

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[17] Adapted from: http://en.wikipedia.org/wiki/Romeo_and_Juliet.

3- Whatever the lovers were doing have been along with consulting some of the family members or accompanies. So, they were not making independent decisions about whom they loved.

4- Love has been the base of any marriage.

5- The lovers, were trying their best to reach the goal and marry whoever they loved.

6- Except for Layla and Majoon, all of the other lovers suffered and persisted to reach the goal and make the marriage. Layla, was helplessly engaged in a marriage that was against her will, but she could not endure and was tortured because of the separation and lost her life. So, it could be said that death was better for her than living with a man whom she didn't love. She died of sorrow.

7- Marriage has been the case not a love affair along with lust and free of social moral standards.

8- Girls or beloved are dignified, as they did their ultimate efforts to reach the goal.

Modern Persian literature references

Since the 7th century, Iran has been the land of the greatest polymaths, philosophers, scientists, scholars, poets and writers. Many of whose works remain as the most important records of human progress even to this day. A few of them can be named as Avi Cenna (11th Century), Hakim Omar Khayyam (11th Century), Mansoor Al Halluja (9th Century), Nasir Khusraw (11th Century), Muhammad ibn Zakariyā Rāzī (10th Century), Abū Bishr ʿAmr ibn ʿUthmān ibn Qanbar Al-Biṣrī and some more that can't be included in this little article. They all have recorded their works either in Persian or Arabic as being the language of science in the old era of Persia.

Regarding the Literature, some of the greatest classical poets have been Hafiz, Sa'di, Ferdowsi, and others. The writings and stories of all sorts, either social, historical, romance, advices had mainly been in the language of poetry. Then the prose had to be rewritten from the content of the poems as what happened about the Shahnameh of Ferdowsi "…The oldest surviving work of Persian literary criticism after the Islamic conquest of Persia is Muqaddame-ye Shahname-ye Abu Mansuri, which was written in the Samanid period. The work deals with the myths and legends of Shahname and is considered the oldest surviving example of Persian prose. It also shows an attempt by the authors to evaluate literary works critically.'[18]

Since the last one hundred years ago, some great numbers of stories have been written in Persian, although none of them are merely love stories. Iran has always been a place of political strife, so the main concern of the writers has been to pen the political issues, while considering the Islamic morals. They mainly refer to the content of the Holy Book of Quran and the Ahasdith (Sayings) of the prophet Mohammad (Peace Be Upon Him) in addition to the sayings of the religious leaders all through the history of Islam. In Islam emotional feelings have a special place and should remain as secret and hidden. They should only be dealt with as the most personal human affair while being the most important and sacred need.

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[18] Adapted from, Persian Literature, http://www.iranreview.org/content/Documents/Persian_Literature.htm.

A Four volume collection of 'One Hundred Years of Fiction Writing of Iran' by Hassan Mirabedini, covers a period of one hundred years of Fiction writing in Persia from 1254/1875 to 1374/ 1975. Its last volume has been published by Nashre Cheshme/ Cheshme publication in 1384/ 2005. This source doesn't devote any of its named sections to love stories, as the love stories are always in the margins of the categorized social issues instead.

In the mentioned source hundreds of writers have been named and their works have been critically looked at. Mirabedini, doesn't devote any section to Mostafa Mastoor (1965-) as he has only published his first novel, "Kiss the Lovely Face of God" in 1379/ 1989 that is five years after Mirabedini's survey. The Bozorg Alavi (1904- 1997), Ali Mohammad Afghani (1925 -), Shahriyar Mandanipoor (1957 -) and numerous number of other novel writers have been mentioned in this stunning reference. Mirabedini mentions The Deceived Stars   (Setaregane Faribkhorde) written by M. F. Akhoondzadeh / Mirza Fatali Akhundov (1812 - 1878) as the first Iranian novel in 1253 / 1875. (Mirabedini, 1st Volume, P. 20).

Bozorg Alavi's Cheshmhayash. (1952; tr. by John O'Kane as "Her Eyes," 1989); Bozorg Alavi (1904-1997) was a leftist writer and one of the most noted Persian novelists of the 20th century, whose works were banned in Iran from 1953 to 1979. In the following lines, a description of the novel is given.

Sharifzadeh had read this novel when she was a youngster of sixteen years old . She read it as a love story and an attempt for a lover who looked for his beloved based on her eyes. In Iranian cultural and literal values, the eyes of a woman mean a window to her inner soul and heart, which is the seat of emotion. In Persian literature when someone is in love with the eyes of a woman means, he desires for her uniqueness. As she enjoyed reading that story she was curious to see how the story would come to an end, and if the lover would be able to find the beloved or not.

In an essay Sharifzadeh wrote, "One hot summer afternoon, lying down on my bed reading 'Her Eyes' by Bozorg Alavi, mother came and said, "Ms. X has sent a message and asked for our positive reply for your marriage with his son, Mr. Hossein." Ms. X and her daughters were one of the distant relatives who always attended the assemblies. For a second I went numb: I was 16 and a high school student. I anxiously replied, "No, No, I don't want to marry. " Then I pulled the sheet over my head and repeated that again. "She is not ready for any marriage, leave her on her own." My brother who was a Civil Engineer university student said."[19] (Prosser, et al., 2013, p. 420)

> Cheshmhayash revolves around the portrait of an unknown woman, entitled "Her Eyes," painted by a famous artist, Mākān, a key figure of the underground opposition in the latter years of Reza Shah's reign (1925-1941), who has died in exile. Some critics hold that Alavi's portrayal of Makan might have been based

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[19] Sharifzadeh,M. (2012), The same Cultures don't Bring the Same Interests: My Cultural Story, http://www.michaelprosser.com/2012/04/mansoureh-sharifzadeh-tehran-the-same-cultures-dont-bring-the-same-interests-my-cultural-story-april-10-2012-post-438/.

in part upon Kamal al- Molk (d. 1938) renowned painter of the late Qajar and early Pahlavi era. (Mirabedini, 1998, I, pp. 428-9; Hillmann, p. 299)

"Her Eyes" is structured similarly to a framed painting, in which there is another story within main story. The narrator of the frame story is the assistant principal of an art college, who tries to unravel the secrets that surround the life of Makan, and the mystery that emanates from the eyes of the woman that strikes him most. He does not rest until he meets the owner of the eyes, Frangis, an educated woman of aristocratic background." (Alavi-Bozorg).

Ali Mohammad Afghani's works. Ali Mohammad Afghani, born in 1925, is one of the greatest contemporary writers in Iran. He is the author of many novels that portray Iranian cultural values. Two of his best known works are *Lady Ahou's Husband written in 1962* (Shohar-e Ahoo Khanoonm); and *Happy People of Qarehsou Valley written in 1966* (Shadkamane Dareh Quarasu).

In the two mentioned novels, Afghani's main purpose is to solve the family issues of the early 20th century of Iran. Both of them demonstrate the concept of love in a *romantic* style while considering the cultural values of sacrifice, devotion, and separation. In the first one, he describes a forbidden love that leads to polygamy, which creates an unsafe family atmosphere. Based on the Islamic rules, a man can have four wives, and Shi'a can practice temporary marriages too. Personally, Sharifzadeh thinks that polygamy is not a correct act to do but as Islam orders, it should be accepted. The mentioned point doesn't mean that the former wife accepts it, as no woman likes her husband to choose another woman for his life. The fact is that, in Iran, only a small number of men may do that. Anyhow, it is not what the women like or approve. Ali Mohammad Afghani brought up the issue to draw the attention to the bad effect of polygamy on the thought and life of the women. Although, the mentioned novel, describes love in the most attractive way, it criticizes one of the rules of Islam, implicitly. Miran, falls in love with Homa, she is his desired woman while he likes his own wife too. But it is the matter of heart, the matter of emotion not the notion of rational domain. Ali Mohammad Afghani feels sad for the women whose husbands engage in this practice.

Lady Ahou's Husband, published in 1962, demonstrates the happy family life of a religious and wealthy baker, Seyyed Miran Sarabi, a 50-year-old man and his wife, lady Ahou, a very virtuous and hardworking woman. They have 4 children in Kermanshah in 1313/ 1935. Suddenly, the presence of Homa changes Seyyed Miran's ordinary life that was calm and happy. Homa created a lot of problems for Seyyed Miran. He lost his wealth and job as well as his face. The love didn't bring him comfort and it was not a good experience for him. Homa was a deceiver and left Seyyed Miran with a most bitter memory.

"*Lady Ahou's Husband* was written between 1953 and 1958, while Afghani was a political prisoner. The novel depicts the appalling life of Iranian women in that era and condemns the destructive effect of polygamy," (Afghani, 1962).

Happy People of Qarehsou Valley was published in 1966. There are some similarities

between this novel and *Love in the Time of Cholera*. It portrays a pure love of the only daughter of city's wealthiest landowner, Sarvenaz, with an eighteen year old boy, Bahram, from a poor family.

While Sadegh Hedayat (1903–1951), the well-known Iranian writer, with his most famous story, 'The Blind Owl,' demonstrates the notion of melancholy love in many of his works, (Sharifzadeh, 2013), Ali Mohammad Afghani pens love in the most beautiful and realistic style while bringing social problems up too.

The two mentioned novelists, have written their love stories in the most effective way based on the cultural Iranian values and they have not gone beyond boundaries . Ali Mohammad Afghani, relies on love to bring up social problems. Sadegh Hedayat relies on melancholy love to bring up social problems too. Although, in *The Blind Owl*, a story set in the late Qajar and early Pahlavi era in the heart of Tehran, Hedayat deals with some sexual episodes, the Iranian reader understands that it is a melancholy love. The reader's emotional feelings never surface and physical feelings are never empowered. The scenes indicate a mad personality who is in love with his own wife; a wife who likes to communicate with the ugliest and oldest man but never likes to sleep with her own husband. In the LTC, the writer deals with sexual affairs in order to simply portray love which is approved in some nations and cultures but not a cultural atmosphere's as that of Iran or any other Islamic nation.

R. Etemadi

A writer whose works have been considered vulgar for different reasons both before and in the early years after the victory of revolution in 1979, is R. Etemadi (1936) who wrote more than 40 novels. Before the revolution of 1979, his novel, 'The Residence of the Area of Sorrow' that in Persian is 'Saakene Mahalleye Gham' was banned during the Pahlavi Regime in 1964, as it explored the disastrous lives of the whores who were collectively living in one of the areas of Tehran called the New Town / Shahre Now, in the most terrible and embarrassing condition with poverty and disease. The Pahlavi regime banned his book as the book brought up a painful reality about the women. The book contained realistic descriptions of the life of the whores. The Regime didn't want the reality of the terrible condition be heard by the people.

After the revolution his writings were banned as they were love stories that exposed the cultural values of the west. Finally in 1997 with the election of President Mohammaad Khatami, R. Etemadi found another chance to write and publish his novels but with a different name; Mahdi Etemadi. One of his books 'The Blue side of Love' which in Persian is 'Aabiye Eshgh' was published in 1378 / 1997. The book is about an earthly love mixed with Mysticism. He chose another style to be able to connect earthly love to heavenly love, in a hope of being accepted in the religious atmosphere of the Iranian post revolution era.

Mostafa Mastoor's works. Mostafa Mastoor**,** born in 1965, is an Iranian writer, translator, and researcher. He is a major writer of Iran today, and his writing style has been affected by a North American Movement based on Iranian Culture. His works can be thought of as reflecting the vast Persian literature on the topic of love. The authors will summarize his work in more detail here to give the reader a more compelling view of modern Iranian thought on love, and serve as another point from which to view *Love in a Time of Cholera*.

Virtue, sacrifice, devotion, and separation are the main points of all of his writings. The narrator of his love stories respects the purity of the nature of the beloved and adores her not merely because of her beauty but also as a result of the lover's unknown sentiment. It means, the lover never knows the exact reason for his desire for the beloved. A lover explains if you know why you love someone, it is not 'love' but it is 'like'. In Persian there are two phrases for loving someone; like and love. Like means you love someone by reason. One can count reasons for why he likes the woman. But Love is along with no reason. It is not rational and just a feeling which is not based on any logic. Love, Life, God, and Grief convey the main concept of his writings. Mastoor's short stories' readers

> "…. are expected to take an active role in the creation of a story, to choose sides" based on oblique hints and innuendo, rather than reacting to directions from the writer. The characters in minimalist stories and novels tend to be unexceptional involve the readers in the process of assumption and imagination to hypothesize the main stream of the novel. (Literary Minimalism).

In the collection of Mastoor's short stories, "I am Omniscient/Man Danaye Koll hastam" (1383/ 2004), in 'Several Authentic Narratives about Susan/Chand Ravayate mo'tabar Darbareye,' (Susan Ghoghnoos, 1391/2012, p. 7), Kiyanoohs is a man who plans an affair with a whore called Susan, but he falls in love with her. Her beauty makes him astonished; he writes love poems for her. He finally leaves her without ever having sex with her. This awakens Susan and she welcomes a new stage of life. The narrator chooses a verse from the Bible to open his love story about Susan. This is what he quotes from the Bible, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36 – King James Bible) [20]

For Mastoor, the concept of love is so sacred that the beloved should not be assumed as a worldly object. In "What explains to thee who Maryam is?" which is one of the stories in *I am Omniscient/ Man Danaye Koll hastam*, for the character Amir, Maryam is so sacred that he never ever touches even her hand.

Mastoor dedicates "The story of Love without L and O and Dot" to "all of the women" and in the story's epigraph refers to these women as 'The lonely residence of the bright and meaningful side of life.' The reason for his dedication is that in many cases women are oppressed. Men rule over women and women must accept their stance. In this context, Iran is a patriarchical nation. Mastoor believes, women are lonely, they are helpless, and they must accept the rules.

Sharifzadeh believes, in the Iranian family life of the women, some cases have become an unchangeable part of Iranian women life and that's what they have accepted generation after generation. A woman is advised to be patient. She is advised to endure and live for her children. A woman must remain faithful otherwise no law may support the woman for instance after divorce. The existing rules, may somehow be good or in some case painful. That's why Mastoor

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[20] Mastoor does' mention the main source, Sharifzadeh found out the Bible as the source while translating the Farsi verse into English for this article.

dedicates his book to all of the women, not only his mother or wife or sister. To all of the women collectively. In his mind, a woman sacrifices herself including her freedom and she devotes herself for the happiness and comfort of her family life.

Mostafa Mastoor is a legend and creates the most memorable love stories with the concept of love that remains pure and heavenly in the way idealized by the Iranian cultural perspective.

The Stature of Women in Mostafa Mastoor's writing:[21]   For Mastoor, love is always accompanied by failure, depression, and separation (Sharifi, p.21). The concept of love has always been accompanied by impossibilities in the Iranian cultural, literal, philosophical, and artistic values.   In Mastoor's style it is the same (Sharifi, p. 23). Even as far back as the 11th century, depression was described in reference to love.

> Avicenna, the Iranian scientist and physician of the 11th century, described the love disorder as an obsessive disorder resembling severe depression in which the patient is overloaded with imaginary figures and obsessive thoughts that must be cured (Shoja, 2007).

In the collection "Love on the pavement," Mastoor deals with love by exploring different sorts of love, i.e. Platonic vs. worldly love. But we notice that, they have a superhuman and mythological tone too. They are spiritual love (Sharifi, p. 24).

In "The Nights of Yalda," the author deals with letter writings and expresses the lover's feelings in the letters while the lover is in the war front. The absence of the beloved makes the lover worried. It is necessary to mention that the lover is the husband of the wife but they are far away.

In "The Green Afternoon," the lover looks for a beloved that doesn't exist. In mind he has the image of a girl that he has seen in the town and asks a painter to draw it, but it can't be done as the girl is beyond the imagination of the painter. He continues asking several painters to do so. Love and obsession go together; the more he looks for a better drawing of the beloved, the less he finds. In "Mahtab" the story is the same. (Sharifi, p. 25).

In Mastoor's writings love is always accompanied by sadness. Love demonstrates a forbidden barrier that the people want to pass, but they are always punished. The only solution seems to be not to enter the forbidden love. In the "Two eyes of the wet house of Love" (Do Chesheme Khaneye Khise Eshgh), love destroys social authority and even wisdom becomes lost and ruined. The punishment of love is madness, separation, and death (Sharifi, p. 26). In "Love on the pavement," love has no closure or conclusion, so this brings love to the stage of impossibility and separation. The stories explicitly show how the event of love brings sadness

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[21]   This section is a translation of the selected articles of "An attempt on the sorrow's Circuit" (Sa'y Bar Madare Andooh). Translation of the whole articles from Persian to English have been done by Mansoureh Sharifzadeh. The mentioned book is in 397 pages, with 2 chapters. The chapters are composed of 36 articles. Eight of his novels are reviewed in addition to some general articles on all of his materials. So, the translation of such a book needs time and not any translator can do it easily. As far as it is known it has not been translated into English yet, if so I am not aware of and have not seen anywhere. (9/23/2014).

and sorrow, which gives actual pleasure to love. So love is equal to sadness and the happiness is in separation. As Homer (106) says: "We will never unite to become one" (Sharifi, p. 27).

In "The story of a man who sank knee-deep in grief" (Dastane Mardi ke ta Zanoo dar Andooh foro rafte bood), the story ends in disaster. The lover never marries the beloved, as the marriage is in opposition with love. Love must remain pure and ideal; marriage is a standard dictated by the social values and doesn't guarantee the continuation of love. He believes that in love affairs there must be a gap, even in marriage; the lovers must remain apart, as in "The stories of the Night of Yalda" (Dastanhaye shabe yalda), (Sharifi, p.28). Love should be a reflection of childhood innocence (Sharifi, p. 35). Sohrab Sepehri, the Iranian poet, writes, "for this rhythmical sorrow, what poems have been composed!" (Sharifi, p. 61).

Mostafa Mastoor was born in "Sefr," which means zero in Persian. When he says this, he means he has been raised in the poorest area of Ahwaz, where there were no facilities and the only score that he can give to that place is "zero." He grew up in the slums of the most populated and poorest area of Ahwaz. There, he observed poverty and diseases in the era of the Monarchy of Mohammad Reza shah Pahlavi, the 1960s. As he explains,

> I come from a big family, four sisters and three brothers. I am the fourth and the youngest son of the family. My childhood has been full of various events. My kindergarten was on the branches of the trees. My childhood was going here and there in the palm tree areas, swimming in Karun, chasing the dogs, running on the roofs of the houses and holding ourselves into the carriages (Sharifi, p.293).

He started reading books at the age of 10; he borrowed these books from the Institute for the Intellectual Development of Children and Young Adults (Kanoon – Parvareshe Koodakan and No Javanan). Since childhood he has thought very seriously about the stationeries, they were very important to him. Since 16 years of age he has been interested in philosophy, and by the age of 20, Arabic literature and philosophy had become very important to him. Then he was reading and analyzing the poems of Hafiz of Shiraz. Afterwards, Sohrab Sepehri's poems came into his attention.. He is the producer of a few short films, won awards on several occasions, and he is a poet and translator too (Sharifi, p. 294).

The frame work of Mastoor on "Love" is based on the ivy plant, or ashagheh, that goes around the thought of the beloved and finally vanishes and dissolves in her. The basis of his love is separation: the lover keeps away from getting united with the lover. Love is the voice of separation for him, a separation that swamps into ambiguity. In different places in his love poems, the reader will find the signs of Platonic and mythological love, and the readers know him with this characteristic (Sharifi, p. 295). In "Several authoritative versions" (Chand Ravayate Mo'tabar), a physics teacher falls in love with Kimiya, one of his students. One day when she doesn't attend the class, he becomes depressed. Once in her notebook he expresses his love; shortly after he asks her to erase the claim. In this way he wants to prove that he doesn't want to ruin the sacred element of the love which happens between them with earthly words. In the same story, Kasra tells Mahtab that he loves her, and when Mahtab asks him," How much?" he sheds tears and says, "to the extent that I don't want to marry you" (Sharifi, p. 296).).

In "Disasters of a few deep wells" (Masa'ebe Chand Chahe Ameegh), when Niloofar takes the comb to brush her hair, opens the letter of Yusuf, it reads, "It is as if all of my cells collectively say, I love you. Sometimes I am afraid of this mad love. Sometimes I am frightened of carrying this love…"

> *Love should only be drunk,*
> *it should be felt, it should be kissed,*
> *it should be uttered*
> *without letting the beloved comprehend its meaning,*
> *and the lover should burn and should go far away.*
> *I swim in your eyes,*
> *and I die in your hands.*

The narrator further on reads how the lover loves Sayeh, but prefers gazing at her hands rather than touching them.

In "Murdering," the lovers write letters and exchange ideas about Silinger, then they gradually express love. In this short story, wanted or unwanted distance exists. Distance and social and cultural obligations exist for both of them. Even when they express love, the young writers decisively emphasize the existing separation, and finally the reader doesn't understand why the relationship should be like that (Sharifi, p. 296). Mastoor is unique in creating such love conditions, but the insistency of the lover in creating distance creates a repeated question in the minds of the readers.

In the same story Mastoor demonstrates a lover whose beloved had been killed in a car crash, so he prefers to suffer, struggle, and endure instead of being involved in another tragic story. For him, what remains of the deceased lover is purity and honesty, which are the main morals in any love affair. He finally goes insane and is swamped in depression (Sharifi, p. 297).

The late Turkish Modern poet Orhan Veli Kanık writes, "Our fishermen don't sing collectively as the other fishermen of the stories, so the lovers of this nation are different from the other nations" (Sharifi, p. 298).

In the story of "Susan," we find a lover with a disability in creating a typical love affair with anyone. In this story, again distance and existing separation between the lover and the beloved is the central point. Short sentences don't establish complete and understandable meanings. He never wants to reveal his real feeling, that's why he uses short sentences. A vast soul as that of Susan is important for him, so he only restricts himself in any sort of relationship and actually love for him is not natural and complete. He even has problem with the word of *eshgh* (Love) and doesn't write it correctly and completely; he writes that only with one letter.

For him, the essence of love is so important that he cannot make love a complete and mature interaction. In his love affairs and relationships, imagination is the base. Further on he adds, "He had told Mahtab that, although it had been the first time he loved someone so deeply, he thought that his feeling had no relationship with love and other nonsense things like that.

In "Running in the field of the Land Mine" (Davidan dar Meydane Min, p. 42-43), he reads, "Love is a tiny, poor portion of life, no one should get close to that. Further on Mahan

reads, "Sir, I told him that no relationship can fill the hollow space of love." He continues, " I wonder, how can one be fond of someone without loving him/her?" For example, Parsa told Mahtab that he loved listening to her voice, and it was not important for him what sort of words she depicted, and just hearing her was enough. Parsa's love for Mahtab was odd (Sharifi, P. 300).

One of his bestselling books is *Kiss the lovely face of God***.** In this book, Mastoor has brought up the theological and philosophical concept of love in its most authentic way in different layers of his story. This has made him look like a theologian. In the same story, some concepts of Platonic love are evident. There, Dr. Mohsen Parsa falls in love with Sayeh, and finally he commits a suicide.

In **"Sofiya**," we read about a carpenter that gives an end to his life because of the love of a woman named Sofiya. The carpenter actually falls in love with the voice of a woman whom he sometimes talks with over the phone. Finally the voice tells him that she will leave the city soon, forever, and they won't be able to talk with each other anymore. The carpenter commits suicide as he can't bear Sofia's separation. Later on, the truth was revealed that it had actually been the voice of a naughty boy that was teasing him (Sharifi, p. 301).

In the story of *Pork bones and the arms of the Lazar* (novel) 1383 (Ostokhane Khook and Dasthaye Joz), another abnormal love story is presented. It narrates the love of a university student of photography; Hamed, with Negar who resembles his fiancé Mahnaz .

The lovers of Mastoor's stories are all isolated, sad, devastated. They weave love with sorrow, and among those woven lines they remain alone. His interest in metaphysical love and non-spiritual love is at the center of the point. (Sharifi,p. 302).

Somewhere he has said that, he doesn't write for the literature experts but for the "ordinary people." This is a common trend in both Mastoor's and Marquez's writings, They both tend to be understood by the majority of the people. Mastoor says "I write for the people," Marquez is the same; he writes for the people to be understood by them. The only difference is that Mastoor demonstrates rare and spiritual loves.

"In Mastoor's philosophy, women are sacred and adorable. They are the only inhabitants of the bright and oppressed and meaningful side of life. In his view, in comparison with men, women are lovely and men are in need of them. He follows the pattern of the love legend of Layla and Majnoon who said my entire world was lost for love, so let our love take us to the hereafter." (Sharifi, p. 303).

A Deeper Look at the Stature of Women in Mastoor's writings. Mastoor highly values women in his stories. For him, they are sacred; he is a writer who is deeply concerned about the religious thoughts and ideas. In his works women play a key role and he has dedicated his works to all of the women.

Mastoor's dedication in full reads, "If there is any integrity in the weak and breathless words of this book, I dedicate all of them to the women who are the only inhabitants of the bright and oppressed side of the meaningful side of life. Unlike other writers, he doesn't dedicate his book to his mother or wife for creating a comfortable and warm atmosphere to enabled him to write; instead, he dedicates his writing to all women" (Sharifi, P. 360)

In "Several authoritative versions," Susan is a whore, but there is no difference between her and Mahraveh, Sayeh, Kimiya, Maryam, Mahtab and Arezoo, who are virtuous and decent lovers; In *Pork Bones and the Arms of Lazar* (1383/ 2004), Danial says, "The world is exactly like the meat of a rabbit"[22]: to some extent eating is forbidden and to some greater extent eating is approved. All the corruption comes from men. "If there is anyone that doesn't accept my claim," he says, "they should read the history, to go through the statistics, or watch T.V. If there doesn't exist any woman, then love doesn't exist" (Sharifi, p. 361).

All of the male characters of Mastoor's stories, of any nature and position, look at the women from the same perspective:women find a divine stature in themselves or one another. He considers all women sacred, whether homemakers, students, or whores. Kiyanoosh just gazes at Susan in recognition of this divinity and never touches her.
In "Some Authoritative Narratives," Mastoor writes:

> *At night,*
> *When the Moon shines,*
> *I ablute,*
> *I choose the best words,*
> *And climb to the top of the highest city building*
> *And a thousand times, I write*
> *Susan is the Moon*
> (Sharifi, p. 304)

In his stories, we gradually see the women have or are given a metaphysical character. The writer imagines them completely free from earthly restraints, becoming finally a metaphysical illusion. They convert to idols; they become a combination of impossibility and romantic ideal. In all of Mastoor's stories, the men shape the women out of their minds as they wish to worship them as idols. Everything that the man seeks in his attempt to make a connection with God, which is not obtained, can be restored by the women in the story. Metaphysics finds a physical shape in these female characters.

"A Few Authoritative Narratives of Love" is about a physics teacher who falls in love with one of his students named Kimiya. Although he deeply loves her, he never directly tells her, as he thinks that Kimiya is sacred and should never be told but thought about. In this story, the narrator has a mono talk with himself so "You" is the narrative that is advising himself. The meeting or rendezvous that he has with Kimiya is on Sundays, so he talks about Sundays secretly, "Sundays for you is a piece of paradise that comes down from the sky once a week. It hails from the farthest galaxies, stays here to be looked at, and then returns to the paradise. For you Sundays are not the portion of time, in other words it becomes a stone that fills a space and weighs …" (Sharifi, p. 365).

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[22] Based on the Islamic rules, eating the meat of rabbit is "Mobah," which means it is better not to eat unless you are really in need.

Women are not earthly characters, so they should only be worshiped. They are neither complex nor simple, they exist to bring the man's spirit and character into existence. In the next statement, "I" is the physics teacher and "You" is Kimiya; the beloved.

> "I Swim in your Eyes and I Die in your Hands," further on he reads, "I wish I were a brick of your house, or a handful soil of your garden, or the interior door handles of your room to be touched one thousand times a day. I wish I were your heart or your lungs to bring your breath in me and out of me. I wish I were you, I wish you were me" (Sharifi, p. 366).

Mastoor places women in the highest human position; he wants to keep them away from any form of humiliation. In some of the classical stories, a woman has been portrayed as a hand of the devil and a symbol of satanic acts and a means by which Adam has come to the stage of sinful acts, but in Mastoor's stories, a woman is given spiritual and divine statue.

In Mastoor's writings, the lover reaches the beloved only after great effort. He falls in love with her and at the highest moments of his sentimental love relationship, decides to leave her. The beloved admits the lover's decision, either to stay or leave. So, it might seem that the beloved has a unreceptive role. Every decision is in the hands of the lover in this regard (Sharifi, p. 370).

To conclude, Mostafa Mastoor echoes any woman as the most sacred individual and blames the men for any exploitation and destruction. He thinks of women as the most innocent beings. In context, beyond their romantic roles, he thinks that women are neglected and are not treated respectfully in the society, so he tries to bring them into consideration and not to portray them as figures of sexuality. He does this in many cases by preventing the men from fulfilling their sexual desire through the women. Of course, the fact is that in Iran as the family is the most important core of the society and the statue of the fathers is into very strong perspective, men are always assumed as the responsible person for earning and raising the children. This mentioned point that the social roles have given men, makes them men responsible for what they have accepted about their marriage.

Commentary on Marquez. For Marquez, on the other hand, women are basically a means by which sexual desires may be fulfilled, and men take advantage of them. In return, the women have succumbed to this role and they themselves believe in accepting the men's decision to only force themselves to go through a life process to both fulfill their responsibility and having a joyful life too.

To bring the mentioned perspective into more comprehensible status, again I focus on Fermina Daza and Florentino Ariza's love condition. For instance, Fermina Daza is loved by Florentino Ariza while she goes through her own life process until her husband dies. And the final symbol of their love relationship is represented in the scene on the ship, where they are united physically, rather than spiritually, making love at their advanced ages. There is nothing wrong with that, but what I mean is that, their love has only been fulfilled by the sexual relationship.

What is understood from different character's including Florentino's mother's, women feel responsible for raising the children that are the product of a love relationship, but men are irresponsible in that case. The mentioned point can implicitly be acquired from what Dr. Beatriz Salas the cultural staff of the Embassy of Venezuela in Tehran, expressed in my personal interview with her. She said,

> In Venezuela the role of mothers is more important than men. Mothers are responsible for their children and they earn their own living, so their role is very important. The role of women in education is higher than men. Women have very strong characters and feel responsible for their lives. Of course, in Venezuela illegitimate children create a lot of problems for the society but that's what it is. Of course the case belongs to low class. Lack of adhering to cultural values bring men to the state of irresponsibility. The family is not strong, as a result the society is not strong too. The mentioned points exist to some extent but cannot be generalized, though. Overall, traditionally, women feel more responsible for the family life."[23]

Mostafa Mastoor has been able to portray his love stories in the present condition of an Islamic country by bringing to the fore the roles Islamic belief play in Iranian lives, showing that love should finally be devoted to the satisfaction of Allah, to bring righteousness to earthly love and all the related activities of any woman and man, who must "go straight to the path of Allah." Mastoor's philosophical view of love make his stories capable of being published in the present condition of Iran.

Shahriar Mandanipour's works. Shahriar Mandanipour, born in 1957, is an Iranian novelist who is currently living in New York. In his book *Censoring an Iranian Love Story* he narrates a love story against the background of political issues in Iran in 2009. The book was not permitted to be published in Iran as it did not respect the recommendation in this regard. To make ourselves more clear we should say that, the narrator focuses on one of the most sensitive and painful realities of the Ministry of Culture and Islamic Guidance's rules. Of course now (2014), the mentioned point has been eliminated to some extent, means love and criticizing the recommendations. The reason is that president Rowhani always encourages the people and authorities to express their ideas and critical point of views.

As, we have not had any access to this book in Iran so far, we don't know whether it is in the market or not and we have just read about it in different web sites, we have to quote Saeed Kamali Dehghan to give more information about it to the readers. " In Mandanipor's novel, the ministry censor, Mr. Petrovich, named after the detective in Dostoevsky's Crime and Punishment, argues with the author about words and phrases that he wants them to be removed from the story on the grounds that they might sexually arouse readers, harm Islamic values,

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[23] An Interview with Professor Beatriz Salas the Cultural staff of The Embassy of Venezuela in Tehran , July 27, 2014 Question No. 7. http://www.michaelprosser.com/2014/07/mansoureh-sharifzadeh-tehran-iran-interview-professor-beatriz-salas-cultural-staff-embassy-venezuela-tehran-july-27-2014-post-2089/.

endanger national security or ignite revolution." (Saeed Kamali Dehghan on love and the censor)[24]

   Censoring an Iranian Love Story is a brilliant novel about the complexities of writing and publishing in Iran. It will help in further understanding of the frustrating and sometimes perilous situation of the book industry. *Censoring an Iranian Love Story* was translated into English and published in the United State in 2009.[25],[26] The sources that directly tells about the publication of the book in the U.S. is this Persian Wikipage [27] that stresses on the fact that the book has not been about to obtain a license from the Ministry of Culture and Islamic Guidance to be published in Iran. The English translation was published in the U.S. in 3000 volumes, which has had a good market. Since then, it has also been translated into other languages, including German. The exact source reads in Persian:

<div dir="rtl">

سانسور یک داستان عاشقانه ایرانی

(Censoring an Iranian Love Story)

نام رمانی است به نویسندگی شهریار مندنی پورکه به زبان انگلیسی‌منتشر شده‌است. این کتاب توسط انتشارات کنایف و با ترجمه سارا خلیلی‌با تیراژ ۳۰۰ هزار نسخه در ایالات متحده آمریکا منتشر شد

ؔدر این رمان که از شیوه متافیکشن یا دخالت نویسنده در متن استفاده شده، دو داستان در کنارهم روایت می‌شود؛ یکی داستان رابطه پسر و دختری به نام دارا و سارا و عدم امکان رشد این رابطه در ایران و داستان دیگر که حکایت مشکلات شهریار مندنی پور با سانسورچی کتابش است.این رمان که موفق به دریافت مجوز انتشار در ایران نشده به زبان‌های دیگری از جمله آلمانی هم ترجمه شده‌است. [28]

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   In 2010, Sharifzadeh's colleague and she did a Persian translation of *The Instant Millionaire, A Tale of Wisdom and wealth*, 1990, by Mark Fisher for the Publication of 'Nasle Aftaab" that can be translated into English as "*The Generation of the Sun*" in Tehran. In the original copy, by New World Library, on page 25, the millionaire tells the young man,

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[24] http://www.theguardian.com/books/2009/aug/15/censoring-iranian-love-story.

[25] http://en.wikipedia.org/wiki/Shahriar_Mandanipour#Bibliography.

[26] https://one.overdrive.com/media/199146/censoring-an-iranian-love-story.

[27] http://fa.wikipedia.org/wiki/%D8%B3%D8%A7%D9%86%D8%B3%D9%88%D8%B1_%DB%8C%DA%A9_%D8%AF%D8%A7%D8%B3%D8%AA%D8%A7%D9%86_%D8%B9%D8%A7%D8%B4%D9%82%D8%A7%D9%86%D9%87_%D8%A7%DB%8C%D8%B1%D8%A7%D9%86%DB%8C.

[28] Adapted from:
http://fa.wikipedia.org/wiki/%D8%B3%D8%A7%D9%86%D8%B3%D9%88%D8%B1_%DB%8C%DA%A9_%D8%AF%D8%A7%D8%B3%D8%AA%D8%A7%D9%86_%D8%B9%D8%A7%D8%B4%D9%82%D8%A7%D9%86%D9%87_%D8%A7%DB%8C%D8%B1%D8%A7%D9%86%DB%8C

"I've got another idea," he said. "How about a bet?" He took a coin from his pocket and bounced it up and down in the palm of hand. "Let's play heads or tails. If I lose, I'll give you the $25,000 cash I have in my pocket. If I win, you give me the check. ….."

'Bet' or in Farsi '*shart Bandi'*, is considered an act of gambling in Islam. Before the Victory of the Islamic Revolution of 1979, the people practiced 'head and tail' by tossing coins, for fun. Based on the Islamic rules it is considered as gambling, as a result it is forbidden or Haraam. In addition to that, head and tail, should be translated into *Shir*=Lion or *Khat*=line as there is no other way for that to be interpreted into Persian. The Shir/lion created problem.

A five Rial coin of 1312 / 1933 - from Sekeha.com

To give a brief description of the coin designs during Qajar (1785 - 1925) and Pahlavi (1925 -l 1979) dynasty, it should be stated that: the coins were designed with the image of a kingdom crown at the top and a lion with a sword in hand and a Sun on the back on one side and on the other side, there was written the coin value number. However, with the victory of the Islamic Revolution of Iran in 1979, it became necessary for the currency to find a new design. For the mentioned reasons, the Ministry of Culture and Islamic Guidance, removed all the 3 pages that included *coin, tail* and *bet*. This is the story of another censorship that was done on the Persian translation of *The Instant Millionaire* which in Farsi is 'Millioner-e yek shabe' (Nazari and Sharifzadeh, 1389/2010).

Final Comments on the Concept of Love in Persian literature

In looking at some of the major works in Persian literature, we have followed the theme of love through a number of stories. In the Epic of Shahnameh, we see the love stories of the classical period. Long stories like that of Nezami and Jami make up the base of these classical love stories. In the later period, the post-Islam era, Bozorg Alavi, Ali Mohammad Afghani, Mostafa Mastoor, Sadegh Hedayat, and Shahriyar Mandanipoor provide only a few examples of how writers are faithful to the norms of love story writing and consider the rules of virtue, separation, and devotion.. In more poetic terms, love is the dance of the soul that gives life and brings unity. It is an inseparable bridge between the lovers' hearts. Mawlana[29] the well known Iranian poet of the 13th century writes,

> *Love is the universal order, we are the atoms;*
> *Love is the ocean, we are the drops.*
> *Love has offered us a hundred proofs;*
> (Mawlana, Gazal/ Sonet No. 2: 25-28)

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[29] Jalāl ad-Dīn Muhammad Balkhi, also known as Jalāl ad-Dīn Muhammad Rūmī or Mawlānā], meaning *Our Master,* was a 13th-century Persian poet, jurist, theologian, and Sufi mystic.

Conclusion

The main aim of this short essay has been to compare the concept of love in *Love in the Time of Cholera* with that in traditional Persian literature. In *Love in the Time of Cholera*, love includes the physical relationship with romantic elements. In this context love is elusive.   In the Persian literature love is romantic and sacred. Although, love can be elusive in the Persian context if it is not romantically requited, it is not elusive in a physical sense because love is not defined as a physical relationship.

In the *Love in the Time of Cholera,* the conceptual realization of love is due to the fulfillment of physical desires. In contrast, the concept of '*eshgh*' in traditional Perisan literature refers to the establishment of a link from 'Earthly love to Spiritual love' or 'Virtual love to Real love,' which should be devoted to the creator of the universe. In this regard the most profound concept hails the 'motherly love,' that's why the prophet of Islam reads, "*The Paradise is under the Steps of a Mother.*" This means that a mother should devote herself to her kids in order to be worth of enjoying the mercy of God hereafter. By bringing up the mentioned point, I mean, love is sacred and the most sacred concept in this regard is a motherly love which has the whole meaning of love, to the extent that the prophet of Islam approves it in the case of the motherly love which is the purest form of love. In Persian and Islamic perception, love is not something to be uttered, it needs devotion, sacrifice and suffering. One should sacrifice her /his own desires to prove his/her love to the beloved and the highest form of love is what the person ignores to become able to go to the straight path of Allah.

Gabriel Garcia Marquez is well familiar with the cultural, political and historical values of his society and his work aims to bring them into consideration. Love, or *eshgh,* plays a significant role in human dignity, so it is the main theme of much of everyday life. In a broader domain, love can create harmony and peace in general. Love as an emotional feeling can't be defined easily, but it shapes the strongest backbone of all of the human activities. What I mean is that, Love is a motif in doing anything and it is not restricted to human relationship and different sexes. If we love to do something for instance painting or music, we may become the most powerful painter or musician. When we do something based on our interest and love the outcome can be better.

To compare the points related to love and sex in LTC with that of Iranian Muslim perspectives, it should simply be said that talking about love and affection is accepted in Iranian culture, but talking about sex is forbidden; and the desire should never be mentioned as it is a personal need and/or part of an affair. Opposite sexes go through the process of sex, but-one's experiences, nor the idea or practice of sex must never be spoken of to others. After marriage what is spoken of between husband and wife is private. To go into more details, the human organ is respected and it should never be revealed, either of the men's or women's. In contrast, what Marquez does is to talk about the beauty of the body and describes it openly. In LTC, Marquez compares Fermina's naked body with that of her cousin Hildebranda Sanchez. He describes every single detail of these young women's body (Marquez, 1985, p. 85).

A Muslim woman should cover her body and should keep it very personal, as it is the command of Islam and has been brought up in the holy book of Quran. In the Iranian love stories , the ultimate description of a woman's body belongs to the length of her hair, the narrowness of her waist or the beauty of her eyes even talking or describing the lips doesn't happen very often, except for comparing that with blossoms. In the Iranian cultural values, a woman is a symbol of virtue that gives birth to a new generation. The woman must remain pure and out of reach of the eyes and hands of the strangers, except for her husband to give birth to virtues children. That's the role of Islam to encourage men and women to remain pure for the safety of the human dignity, if anything happens other than this the cultural invasion is blamed for it.

It is also acknowledged that the ancient Persian stories of romantic love found a similar expression in Europe. For example, Romeo and Juliet, and Rapunzel are two such stories in European literature that provided social guidance to the population. The expression of love in Europe and the U.S., first expressed as the ideals of romantic love, appear now compete with expressions of physical relationships and immodesty.

In some cultures the term Love is simply used to designate any motif that creates sexual excitement, while others attribute to it, deeper concepts. Hupka, et al; state "although the genetic and physiological bases of emotions may be similar in all human beings, talk about emotions may vary because of cultural scripting" (1996:249).

As our last words, Hafez of Shiraz[30] the greatest Iranian poet reads:

Found nothing more joyful than the sound of words of love,
In this turning merry-go-round that You rewind.
(Sonnet 178)   *Blessings and Peace*

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30 Khwāja Shams-ud-Dīn Muhammad Hāfez-e Shīrāzī, known by his pen name Hāfez (also *Hāfiz*; 1325/26–1389/90), was a Persian poet. His collected works are regarded as a pinnacle of Persian Literature and are to be found in the homes of most people in Iran and Afghanistan, who learn his poems by heart and use them as proverbs and sayings to this day. http://en.wikipedia.org/wiki/Hafez.

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About the Authors

Mansoureh Sharifzadeh has been an English language teacher at the pre-university centers of Tehran from 1978 to 2009. She is an independent scholar with a frequent contributor to Professor Michael H. Prosser's website. She is the author of different published articles both in Persian and English. She has translated some books form English to Persian. Her recent book with Michael H. Prosser and Zhang Shengyong, is *Finding Cross Cultural Common Ground*, published in 2013 by Dignity University Press. Her forthcoming book is 'An Iranian journey from Self to Global Understanding' in 2015. Her main interest is in world peace and reconciliation of the nations with each other. In 2004, she was awarded by Seyyed Mohammad Khatami for the translation of *Lots More Tell Me Why* (Dean Publishing Co., 1991). Her connection with the second last president of Damavand College, late Professor D. Ray Heisey (1932–2011) in 2008, caused her to face fundamental changes in her perspective about global communication and academic writing. She has a B.A. in English literature from Damavand College in 1978. She has recently established Wikipages for Damavand College and others.

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The SAGE Handbook of International Higher Education. (2012). Deardorff, Darla K., Hans de Wit, John D. Heyl, and Tony Adams (Editors). Thousand Oaks, Calif. ; London : SAGE.

What are the contemporary perspectives and trends in international higher education? What are the current developments in international higher education? How important has it become for universities around the world to embrace internationalization? What are the challenges and opportunities that internationalization brings to higher education institutions? What are the emerging issues in international higher education?

These and many other important questions are addressed and answered in the new comprehensive *Handbook of International Higher Education* published by SAGE; which is carefully edited by recognized scholars in the field of international higher education. The editors include Darla K. Deardorff from *Duke University*, Hans de Wit from the *Amsterdam University of Applied Sciences* in the Netherlands, John D. Heyl, affiliated with CEA Global Education in Arizona, and Tony Adams, consultant in the field of international education, Melbourne, Australia. The volume includes a dedication to Tony Adams who died before the Handbook was published.

This sizable volume covers a broad range of relevant topics in its twenty five chapters, written by forty four scholars from around the globe. The publication brings together perspectives and points of view of international higher education professionals and researchers in a field that is multi-disciplinary and complex. The chapters are organized in a creative manner, grouped in five major sections. Within each chapter, the reader can find, in addition to the perspectives of the authors of the particular chapter, textboxes that include further international viewpoints on the issues discussed and examples of implementation experiences from universities around the world. Thirty-one additional external authors from an assortment of countries collaborated in the writing of the textboxes.

The Foreword to the book was prepared by Josef Mestenhauser, emeritus professor at the University of Minnesota and renowned for his scholarship on internationalization of higher education. His reflection, on how the field has evolved and continues to change, sets the stage for the themes that follow. In the Preface, the editors introduce the purpose and scope of the Handbook and explain their decision for the nontraditional organization of the work. I concur with the editors in their consideration that the Handbook could serve as a guide for higher education institutions as they move to further internationalization.

Given the extensiveness of this publication, this review will be limited to a selection of chapters within each of the five sections of the Handbook. The chapters discussed and names of the authors are furnished as needed.

The first section in the book, Section A, provides the reader with six chapters that frame the evolution of the internationalization of higher education institutions in an historical context and includes an overview of research centers and publications specialized in the field. Chapter 2,

Concepts, Rationales, and Interpretive Frameworks is an essential reading. In this chapter, Jane Knight affirms that internationalization has been central to the transformation of higher education and analyzes how the field has evolved in the process. Knight provides useful definitions, terminology, diagrams and tables that present interpretive frameworks of many of the complex issues involved. The questions Knight formulates at the chapter's conclusion should be seriously considered.

Given my personal interest and research on the impact of the Bologna Process, I found Chapter 5, very relevant. Jeroen Huisman, Clifford Adelman, Chuo-Chun Hsieh, Farshid Shams and Stephen Wilkins discuss the global impact of the Bologna Process in higher education. After presenting an overview of the Bologna Process and the changes which have occurred in the European Higher Education Area, the authors discuss the effects and influence in other regions. The textboxes presenting developments in different regions show the global inter-connectedness of higher education and provide valuable information for scholars dedicated to particular regions. The discussion about the impact of Bologna in the Asia-pacific Region, Latin America, and Africa is thought-provoking.

The next section in the Handbook, *Strategic Dimensions in International Higher Education,* Section B, comprises seven chapters covering a wide variety of issues including: leadership, change, collaboration, partnerships, security, health, employer perspectives, assessment of learning outcomes, and more. There is no distinct thematic connection among the chapters in this section. However, the multiplicity of issues reflects the complexity of the field. A chapter of special interest in this section is the one about learning from experiences of change; in which the authors Riall Nolan and Fiona Hunter relate the efforts in internationalization of several European and American universities and the lessons learned. Another crucial chapter is Chapter 10, *Outcomes Assessment in the Internationalization of Higher Education.* Darla Deardorff and Adinda van Gaalen investigate the assessment of international learning outcomes. The authors have included examples of how institutions around the world are approaching the determination of student learning as a result of participating in international programs. Textboxes with specific examples of outcomes assessments from universities in South Africa, Japan, and Belgium are included. The difficulties involved in measuring the learning outcomes of international experiences and programs are acknowledged by the authors.

Section C is titled *Internationalization at Home* and includes only four chapters, Chapters 14 to 17. The topics comprise matters related to the internationalization of the curriculum, the use of communication technologies, cross-cultural, intercultural, and global competence. Elizabeth Brewer and Betty Leask examine, in Chapter 14, the challenges that institutions face in their efforts of embedding international perspectives into the curriculum. Faculty is perceived as part of the problem and at the same time part of the solution. Certainly, faculty members that value internationalization are a key factor in achieving the internationalization of the curriculum.

Chapter 16 is dedicated to intercultural competence which is becoming a recognized indispensable outcome for university graduates. The authors, Darla Deardorff and Elspeth Jones present theoretical frameworks and an overview of a research based model on intercultural competence. Figure 16.1 provides a visualization of the Intercultural Competence Model

(Deardorff, 2006). The experiences of *Macquarie University* in Australia and the *Universidad de Monterrey* in Mexico are emphasized; these institutions are working on the incorporation of intercultural competence into their courses, programs or projects.

The following section, *Internationalization Abroad,* comprises six chapters covering very relevant and current topics, including cross-border delivery, joint degrees, transnational research and partnerships, mobility, international student recruitment, and two-step migration. Cross-border education and joint degree ventures continue to increase around the world; their significance and associated challenges are addressed in detail in Chapters 18 and 19. In Chapter 20, Peter H. Koehn and Milton O. Obamba make the case for the need of transnational research and discuss the importance of developing partnerships. The authors include several examples from different countries such as the partnership of the *University of Eastern Finland* with *Tumaini University*, Tanzania.

The final section of the Handbook, Section E, presents foresights toward the future in two engaging chapters. In Chapter 24, Madeleine Green, Francisco Marmolejo, and Eva Egron-Polak analyze current trends in the field and make predictions about critical issues for the future of international of higher education. In a textbox, the authors include an interesting discussion about the rise of China and India. The authors voice critical questions on mobility, branch campuses, private providers, partnerships, rankings, competition, quality assurance and accreditation.

In the last chapter, *Bridges to the Future,* the editors include an overview of thematic issues and trends in the field; and provide a synopsis of what is happening in international higher education in particular regions of the world. The Middle East, Latin America, Asia and Africa are some of the regions mentioned. The current developments and trends in these regions present multiple possibilities and numerous challenges. Some countries in these regions are evolving as important players in the international higher education arena. While the discussion on regional trends is limited, it provides the reader with a valuable overview of some of the developments in these regions of the world. The Handbook concludes with relevant questions about the future of international higher education.

The *SAGE Handbook of International Higher Education* compiles current and relevant research in the field. The Handbook is highly recommended for university libraries. The research included is essential reading for international higher education scholars and professionals in the field. The Handbook could be used as a textbook in Doctoral programs in higher education. This publication would be valuable for university leaders interested in the study of current issues in higher education; or individuals concerned about improving the internationalization of a higher education institution and the enhancement of the overall students' learning experience.

A useful list of acronyms which includes international organizations, accrediting agencies, research centers, etc. is provided after the last chapter. Biographical information about the chapter authors and textboxes authors is included after the Index.

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