

Chapter 4

**The Intercultural Studies
Academic Program**
A Pilot Project in Global Learning and Leadership

In *Global Intelligence and Human Development* I proposed the creation of a doctoral program in a new field of study and practice, called Intercultural Knowledge Management (IKM). In the present chapter, I would like to propose its complement, a combined BA and MA degree program in Intercultural Studies. I shall largely use the concise format and technical language of an academic proposal (although I might occasionally stray from it to make my theoretical points). Thereby, I wish to convey the practical nature of this project that could be implemented even under the present state of world education. There will necessarily be some overlapping between the two programs, because they share the same mission and objectives, namely higher education oriented toward global intelligence. So I apologize for repeating some of the material from the previous proposal, but I wish to make the present one as freestanding as possible. Ideally, of course, both proposals should be read in conjunction, as a hypertext.

I should also note that the Intercultural Studies Program (ISP, for short) is substantially different from the combined BA/MA degree programs currently offered at our universities, insofar as it goes well beyond the scope of one or two disciplines at one or two universities. It is based on a worldwide network of academic and nonacademic institutions, through which students, teachers, researchers, and practitioners will work together toward generating local-global, transdisciplinary, and intercultural knowledge. The creation of this program will involve not only working out institutional arrangements among a number of host universities and research organizations, but also building local-global learning environments throughout the world. Above all, it proposes a concept of leadership that is entirely different from the one that currently prevails in our world. This concept is based on an emergent ethics of global intelligence, grounded in a mentality of peace.

1. General Considerations

Our times are often referred to as an information age with knowledge-driven, global economies and cultures. Yet education in general and higher education in particular, which ought to be in the forefront of such knowledge-related developments, are lagging behind. The causes of this lag are many, but a number of them can be traced back to the fact that our current educational systems are rooted in the nineteenth-century transition from agricultural- to industrial-based economies and the creation of the modern nation-state. Therefore, they have largely been structured to prepare our youth for citizenship, employment, and a moral and productive life within the nation-state, focusing mostly on the national economy, security, and welfare. But, we are now moving toward an entirely different world, in which old national boundaries will no longer serve the same purposes. Our societies have become increasingly interdependent and our patterns of living as well as our language, ideas, culture, ethics, environment, health, security, trade, and systems of values and beliefs are rapidly changing under a renewed human drive toward a global society.

But rapid change can also be socially and culturally destabilizing. Problems have become highly complex, nonlinear, crossdisciplinary, and transnational in nature, requiring the best innovative solutions on the part of our communities in order to achieve sustainable patterns of human development and avoid human suffering through deprivation and violent conflict. Yet our traditional centers of higher education and research have not been designed to address such problems. In the United States, for example, whereas individual practitioners and exceptional scholars at outstanding universities are currently utilized as consultants in tackling global questions, it is difficult to assemble multidisciplinary teams of committed faculty and students in sustained programs to address real-time, global challenges.

Departmental course requirements and the prerequisites for tenure-track preparation inhibit the efforts to build transdisciplinary and crosscultural curricula at most universities. To compound the problem, academic administrators often perceive study abroad and experiential education as expensive extras that interrupt most students' commitment to campus life, athletics, and extracurricular activities. Consequently, today's academy largely misses the opportunity to identify and encourage intercultural civic entrepreneurs, those few remarkable students in each class whose career service will make significant contributions to the peaceful and prosperous development of our world communities.

But, above all, higher education itself and the very purpose and organization of our academic institutions must now be rethought and restructured within a global reference frame. A global perspective will lead to remapping the old disciplinary divisions and will generally call for new ways of educating the elites of tomorrow. Indeed, it will ultimately require that learning become a lifelong process and extend well beyond formal education and cer-

tain age groups to all members of our local-global communities. Under the impact of lifelong learning, these communities will ideally become genuine laboratories of cooperative, intercultural discovery and creativity.

The Intercultural Studies Program is a crosscultural and transdisciplinary academic program that employs educational and training strategies appropriate for a global reference frame. It sees itself as an experimental, pilot project that will provide a select number of outstanding students, teachers, and practitioners from various parts of the world with appropriate local-global learning environments, so that they can meet the challenges and realize the opportunities that are unique to our times. In what follows I shall outline the concrete intercultural studies program, with its mission, objectives, methodology, institutional framework(s), targeted student population, selection criteria, degree requirements, basic curriculum, research programs, and logistics. Should its implementation prove to be successful, it would undoubtedly inspire many other such global educational initiatives and would ultimately stimulate and support extensive reforms in world education.

2. Mission and Objectives of the Intercultural Studies Program

ISP will educate a highly select group of civically oriented global practitioners and entrepreneurs. It will train them to produce, as well as to recognize and manage, new forms of knowledge and competencies in a global intercultural environment. The program will heighten the awareness of students that leadership and problem-solving in this type of environment involve an integrative, transdisciplinary approach that takes into account the political, social, economic, and cultural conditions, as well as the systems of values and beliefs, of local communities from around the world. It will also develop the students' curiosity about, exposure to, and understanding of each other's cultures and will teach them how to live, communicate, and work with each other in culturally diverse environments.

The ISP program will educate local-global elites who: (1) possess a thorough understanding of and a strong sense of responsibility for the local; (2) care for the natural and human environment and respect cultural and biological diversity; (3) are deeply committed to and able to bring about negotiated solutions to conflicts, without resorting to armed violence; (4) know how to operate in a culturally diverse environment and across disciplines and professions; (5) develop more than one career track in a lifetime, pursuing lifelong learning; (6) comfortably serve in both the public and the private sectors and know how to generate new employment and ways of wealth-making, based on wise management of the planet's human and natural resources; and (7) generally engage in lifelong creative and meaningful activity that is both service-oriented and personally fulfilling.

Some of the intercultural skills and talents that ISP students will develop amount to what the US Academic Council on Education (ACE), in a position paper entitled “Beyond September 11: A Comprehensive National Policy on International Education,” calls *global competence*. Global competence, according to this white paper, is “in-depth knowledge required for interpreting information affecting national security, the skills and understanding that foster improved relations with all regions of the world; ... foreign language proficiency and an ability to function effectively in other cultural environments and value systems, whether conducting business, implementing international development projects, or carrying out diplomatic missions.” (1) The paper also calls for the creation of “global experts in foreign languages, cultures and political, economic and social systems throughout the world.” (2)

Global competence and expertise are certainly very important talents and skills to be developed in our national citizenry and workforce. Yet, for the ACE the operative word remains “national.” While it deals with global issues, the ACE adopts a national or international, rather than a global perspective on these issues. A global approach will take into consideration not only the perceived national or “local” interests of the United States or any other country or region. Of course, those local interests are extremely important, and genuine global practitioners will neglect them only at their peril. But such global practitioners will also look beyond what might turn out to be short-term and limited national interest to long-range interests, serving the entire global community. From this global perspective, the concept of national interest itself may gain a new dimension and be redefined, in a larger reference frame, as that which ultimately is in the best interest of and benefits all nations and cultures.

Therefore, in addition to global competence and global expertise, the ISP students will seek *global intelligence*, or the ability to understand, respond to, and work toward what is in the best interest of and will benefit all human beings and all other forms of life on the planet. This kind of responsive understanding and action can only emerge from continuing intercultural dialogue and cooperation, in other words, it is interactive, and no single national or supranational instance or authority can predetermine its outcome. Thus, global intelligence or intercultural responsive understanding and action are what contemporary nonlinear science calls emergent phenomena and involve lifelong learning processes.

The first and main objective of ISP is to develop in its students a sense of mission and commitment to local-global human values and ideals, as well as willingness and ability to translate them into practice throughout the world. The objective of developing global intelligence or intercultural responsive understanding and action, in addition to global competence and expertise, is what distinguishes ISP from many academic and leadership programs with an international and intercultural focus, such as can be found at some of the top international schools in various parts of the world. For the most part, the main

objective of such international programs is to develop global competence and expertise that their students will, in turn, place in the service of individual private or public organizations, irrespective of the mission and goals of these organizations. Again, these are very important skills, and the ACE is right in pointing out the acute shortage of such global experts in the US (and, one may add, in many other parts of the world). But, for a genuine global practitioner these skills and talents cannot be separated from the mission, goals, and ethics of global intelligence, from which they derive their true meaning.

In line with its mission of cultivating global intelligence, ISP will develop intercultural skills and talents such as:

1) Superior intercultural linguistic and communication abilities

In addition to English, which, for practical reasons, will be the lingua franca of the program, students will undertake an in-depth comparative study of at least two of the other principal languages of the world, in their cultural and intercultural context. These languages include, but are not necessarily limited to: Mandarin, Hindi, Spanish, Bengali, Arabic, Portuguese, Malay-Indonesian, Russian, Japanese, German, and French. If they are native speakers of any of these languages, they will choose two of the other principal languages, preferably those that are farthest removed from their mother tongue. For example, if they are native speakers of Hindi, they should not choose Bengali, but Mandarin and Russian; if they speak Portuguese, they should not choose Spanish or another Romance language, but Hindi and German, and so forth. This will ensure that students gain full access to linguistic and cultural worlds that are completely unfamiliar to them, so that their level of intercultural and linguistic understanding and, therefore, intercultural communicative skills, will eventually become even higher.

One should stress the fact that the program does not intend to train linguists or polyglots, any more than it intends to train political scientists, economists, lawyers, physicians, humanists, or any other specialists or experts. Ideally, students who come into the program will already have genuine fluency in some of these languages (see admission requirements below). In-depth knowledge of a number of languages, however, is essential for the ISP student to feel at home in several cultures, move freely among them, and thereby gain a genuine global, crosscultural perspective. Language courses will be taught in an intercultural comparative context so that students will become aware of the deep interconnections between the native speakers' linguistic and cultural worlds, including their fundamental systems of values and beliefs; religion; social, economic, and political behavior; historical development; civil institutions; and so on. Language courses will also be taught in the context of the students' concrete research projects so that they will maximize the students' ability to carry out these projects.

2) Increased intellectual mobility and flexibility

The transdisciplinary and crosscultural nature of the ISP research projects will require that students move between institutions in several regions of the world, as well as across departmental divides at any single institution. This kind of mobility will provide students with a global, crosscultural perspective, that is, with the ability to view a certain discipline and/or academic culture from both the inside and the outside. They will become immersed in the local research culture of a certain discipline or institution, at the same time that they will be able to reflect on it, by comparing it with other such research cultures. They will learn both how to discern similarities and differences between them and how to establish interconnections among them that remain hidden to a partial, local view. A global perspective will give them the intercultural responsive understanding and flexibility needed to bring together specialists or experts from various fields and from several cultures in order to design and execute transdisciplinary and intercultural projects that none of these experts would be able to implement on his or her own.

3) Crosscultural insight and sensitivity

ISP will create group solidarity among a culturally diverse body of students and will teach them how to cooperate in and effectively interact with shifting cultural and linguistic environments. By working together on intercultural and transdisciplinary projects, students will become aware of their different cultural assumptions in approaching a certain problem and will start negotiating among themselves to find the best solutions that go beyond their own local perspective or interest and advance the research project as a whole. Crosscultural insight and sensitivity will also emerge from the daily interaction of students who will live, work, and play together as a group for an extended period and will be asked to build and act upon a common sense of purpose and a common set of values for the rest of their lives. In other words, the students will be called upon to seek global intelligence not only in relation to their academic studies, but also in their daily interactions both inside and outside their group.

This kind of learning objective will, again, distinguish ISP from other foreign studies or study abroad programs that currently flourish all over the world. Global intelligence would be hard to aim at, say, in the context of current US study abroad programs or foreign student programs on US campuses, where each individual student has his or her own life- and career-goal. “Cultural sensitivity” training programs available through the international offices of various universities often limit themselves to advising foreign students to use body deodorants in Anglo-Saxon cultures; or, in the case of US students, not to shake hands, hug, or look their interlocutors in the eye when in East Asia; or, more generally, “to do, when in Rome, as Romans do.”

4) Ability to integrate academic and experiential knowledge

Emergent global intelligence presupposes that students begin as soon as possible to acquire and combine theoretical and practical knowledge in order to address real-time, local and global issues. This learning objective will again distinguish ISP from standard academic programs. These programs mostly convey an abstract body of knowledge, which is often disconnected from its practical, live context and which the student is supposed to apply or make use of at a later date, after graduation. By contrast, ISP students will organize their curricula and research programs around the concrete problems they are asked to solve, rather than solely on past “case studies.” They will form cross-disciplinary teams and work on viable solutions to specific real-world problems, rather than through the codified practice of a particular academic discipline or culture.

Students will, moreover, build capacity to identify and address potential socioeconomic and other types of problems before they develop into crises that threaten the peaceful development of world communities or diminish the diversity of world resources. They will also be called on to design workable, realistic blueprints for the sociocultural and human development of their countries or regions, based on the best traditions of wisdom available in their cultures, as well as in those of others, and on the most cherished aspirations and ideals of their people. Last, but not least, the sustained, cooperative efforts of the ISP students, teachers, and practitioners from all over the world will decisively contribute to addressing and eventually eliminating the causes of international terrorism, one of the greatest threats to humanity in our time.

3. Methodology and Institutional Framework(s) for the Intercultural Studies Program

ISP will thus employ a model of knowledge that will be substantially different from the disciplinary one. According to disciplinary thinking, one must first constitute the discipline, i.e., an organized body of knowledge, before one can teach it, say, through an academic degree program. Such degree programs serve the purpose of both codifying the practice of the field through disciplinary standards and requirements and of transmitting this codified practice to a body of students who will in turn contribute to consolidating and expanding the disciplinary knowledge and practice that have been passed down to them.

In other words, in disciplinary models, knowledge is first acquired (learned) and then transmitted (taught). In the model of knowledge as emergence that I propose here, learning and teaching are codependent and simultaneous processes, so that the field of intercultural studies co-arises with the academic program that codifies or, rather, continuously recodifies its practice. Consequently, in a program of intercultural studies, teaching becomes learning

and learning becomes teaching, as new knowledge continuously emerges and is continuously codified and recodified.

The model of knowledge as emergence requires institutional frameworks that are different from the ones currently in place in our universities. Of course, to begin with, one could always use existing administrative, interdisciplinary units, such as programs of cultural studies, or women's studies, or environmental studies. One would, however, have to reorient them toward global intelligence and inscribe them in a global network of similarly oriented academic units, as described in Chapter 1 above. This would constitute an arduous task in itself, because it is very difficult to break the disciplinary habits of today's academia.

But, no matter what institutional forms one will finally adopt, one should always keep in mind that the field of intercultural studies cannot be founded merely on the assumption that a cluster of disciplines organized as academic departments or programs will merge to create an interdisciplinary administrative unit, called a Center or Institute for Intercultural Studies, at this or that progressive university. Such an administrative unit will only reproduce the current disciplinary attitudes, methods, and practices. It might therefore be useful, before I actually describe the content of ISP in any detail, to briefly consider at least one institutional model that would be appropriate for the learning and research objectives of ISP.

This model involves at least two organizational components: a global academic consortium and a global institute for intercultural learning and research. The global institute will be administratively and financially independent from, but will work very closely with, the academic consortium. This dual, interactive organizational format is essential, because it ensures that ISP will operate both inside and outside the university environment, with the purpose of bringing the academic and the nonacademic worlds together within a larger reference frame, that of global learning and intercultural knowledge production. I have already described this format in some detail, in my proposal for a doctoral program in Intercultural Knowledge Management. In fact, the global institute could be charged with the mission of operating both programs, not least because some of the ISP students might, after graduation and after an appropriate period of nonacademic employment, be interested in enrolling in the doctoral program, especially if they would like to be retained as instructors in ISP.

The global academic consortium (or the Consortium, for short) will be formed by a number of prominent universities and research organizations, called "host institutions." Initially, it should bring together at least eight academic and research institutions from as many regions or countries, representing the largest cultures of the world: China, Europe, India, Latin America, Middle East, North America, Russia, and Sub-Saharan Africa. If the pilot project is successful, the Consortium could expand to include many other acad-

emic and research institutions from all over the world. Or, even better, other academic consortia could be formed, based on the same or kindred, global learning principles and objectives, which could then symbiotically cooperate with the initial network.

The primary role of the Consortium will be to host ISP and its participants at the member academic and research institutions for appropriate periods and to assist the global institute and its local branches in organizing the ISP curriculum, research projects, and other activities. In turn, the primary role of the global institute for intercultural learning and research (the Institute, for short) will be to organize and operate the ISP and other research and educational programs for the Consortium, as well as to grant academic degrees such as the combined BA and MA degree in intercultural studies on its behalf. Of course, each of the members of the Consortium may grant its own degree to some or to all of the ISP students, if it so chooses. For example, Chinese or Russian students may receive the degree from both the Institute and one of their own national institutions, participating in the academic consortium. This dual degree strategy will address the complicated administrative problem of degree accreditation and equivalency that is endemic to all national education systems.

The Institute will have a board of trustees as well as an academic director and an executive director, appointed by the board. It will also have a diverse, crossdisciplinary and crosscultural, core faculty. This core faculty will be selected primarily from among the most prominent faculty members of the academic institutions participating in the global consortium, but may include internationally prominent scholars and practitioners from other academic and nonacademic institutions as well. The Institute will negotiate release time and other remunerated contractual arrangements with the home departments and institutions of the core faculty members. All faculty members will serve a four-year, renewable term, after which they will return to their home institutions. They will nevertheless remain permanent fellows of the Institute and will be invited to participate in its various activities for the rest of their careers.

The Institute will also have an Admissions Committee, which will help select students for the program, as well as a Curriculum and Research (C&R) Committee, which will assist in organizing the course of study of individual students and in developing new ISP courses. Each prospective student will be reviewed by at least three members of the C&R Committee, including the Academic Director. The C&R Committee will approve courses of study for individual students, as well as an appropriate advisory committee for each student, in consultation with the student's major advisor/professor.

The Institute will operate through local centers for intercultural learning and research. The local centers are cooperative endeavors between the Institute, the Consortium, and other neighboring local institutions, such as universities, colleges, research centers, private, public, and nongovernmental

organizations, and so forth. Their role is to conduct educational, research, and public activities in line with the programs, aims, and goals of the ISP project. They help recruit local applicants for the program and organize and oversee the academic and nonacademic activities of students during their residence in a particular region. The local centers also organize worldwide, transdisciplinary and intercultural seminars, workshops, and teleconferences through advanced, interactive technology, with distinguished participants from each affiliated academic institution and invited practitioners.

The local centers will be located on the various campuses of the host universities, but would be financially and administratively independent of, while working in close cooperation with them. In turn, the relationship between the Institute and the local centers is not one of “command and control,” but of symbiotic networking. For this reason, the office of the academic and executive directors of the Institute will not have a fixed and permanent location, but will move from one local center to another, for an appropriate term, on a rotational basis. The directors of the local centers may be appointed as directors of the Institute or as members of the C&R Committee. All of the directors will have not only administrative, but also teaching and research duties, and will be chosen primarily for their distinguished record as educators and researchers.

4. Selection Criteria for Admission and Profile of Successful ISP Candidate

The entire success of the program will undoubtedly depend on its ability to attract high-quality applicants from all over the world and on a careful and rigorous selection process. It is therefore very important that the program offer substantial grants that will cover students’ tuition, fees, travel, and living expenses, partially or entirely, for the whole period of study. This will not only ensure an outstanding pool of candidates, but will also avoid price discrimination, so that needy but very promising young men and women from all over the world can also apply and be admitted.

Candidates for the program can be recruited through extensive publicity in the international mass media and on the Internet, as well as through a nominating committee in each of the participating countries. This nominating committee would consist of prominent thinkers, educators, business executives, artists, writers, economists, community representatives, respected public and private figures, and so on. Potential candidates can also be brought to the attention of the Admissions Committee by high schools or equivalent educational institutions, scholarship-granting foundations, professional and business associations, governmental and nongovernmental organizations, and by the students themselves, in cooperation with their institutions.

The final selection will be made by the Admissions Committee, based on the recommendations of the C&R Committee of the ISP program.

The selection process will consist of a preliminary and a final phase. Minimum requirements for admission to the preliminary phase include:

- A high school diploma or equivalent
- High SAT or equivalent test scores (ISP, in cooperation with the host institutions, will most likely devise its own testing system)
- Fluency in at least three languages, one of which must be English and one from a language group other than the candidate's native language
- Superior communication and computer skills
- Teamwork capacity
- Proven physical and emotional ability to live and learn in a number of foreign cultures and ethnically diverse environments

The applicants who advance beyond the preliminary phase will be accepted as regular freshman students at one of the host institutions, most likely in the United States or in another English-speaking country (because, we recall, the main language of instruction for ISP will, for pragmatic reasons, be English). The final selection for the international studies program will be made after candidates complete their first year of study with their host institution.

The regular freshman year, in addition to its obvious academic and communal life benefits, will serve to acquaint prospective ISP students with each other and with the core faculty and other guest instructors. It will give an opportunity to candidates of diverse cultural and intellectual backgrounds to work cooperatively and to begin developing their study and research programs for their first year in the program. In turn, members of the ISP faculty and their associates will have an opportunity to interact with the finalists, as well as to observe and evaluate the candidates' interaction with each other and the rest of the student community.

This year-long assessment process will ensure that only the candidates who exhibit the qualities desired, above all a clear potential for global intelligence, will be finally admitted to the program. The unsuccessful candidates, who will undoubtedly be quite accomplished young men and women in their own right, will continue their regular studies at the host institution or will be directed to other host universities that might better serve their career and life goals.

The profile of successful candidates includes superior intellectual, linguistic, and communicative capabilities; proven creativity; proven ability to think and to relate to others in crossdisciplinary and intercultural contexts; and high personal integrity. Academic field of interest will be less important than the candidate's willingness and ability to work cooperatively with their peers to carry out intercultural and crossdisciplinary projects. The most important quality of this profile will be a candidate's propensity toward global intelli-

gence, that is, his or her ability and willingness to engage in intercultural responsive understanding and action on a global level, while never losing sight of the various local reference frames.

5. Size of Intercultural Studies Program

ISP will be a pilot, experimental program that will create a small number of global practitioners and leaders and, therefore, will necessarily be very selective. We should be openly and unashamedly “elitist” in this respect, if by an “elite” we mean a corps of leaders that generously dedicate their lives and talents to the benefit of their local-global communities and human development as a whole. We should impress again and again on our students, above all by personal example, that the mission and the responsibility of an elite, all too often forgotten and only rarely practiced by our current leaders (whether in the public or the private domain) is to serve others, not ourselves.

ISP will initially serve around forty students per year. It is anticipated that, as a result of an enthusiastic worldwide response, the number of applicants will grow exponentially within a short time span. One should, however, maintain the most rigorous academic standards for the program, as well as its experimental quality, by wisely limiting the number of students enrolled. When fully developed, the program will enroll no more than fifty students per year or one hundred fifty students in a three-year cycle. It is hoped that other institutions will follow suit and will develop similar programs in close cooperation with the present one. The emergent ethics of global intelligence favors mutually beneficial cooperation over competition in all fields of human endeavor, so that an extensive network of global learners and practitioners can be developed throughout the world. No single institution or organization will have the huge human and material resources required to develop this kind of global network on its own.

6. Core Faculty

The ISP core faculty will primarily consist of outstanding teachers and researchers from the universities participating in the Consortium. Members of the core faculty will help form an ad hoc Curriculum and Research (C&R) Committee that will work closely with individual students to identify their major academic advisors at both the host and associated universities and to develop flexible curricula that are best suited to their particular research interests. They will also help develop the ISP research programs. The core faculty may consist of twenty to thirty members in the developing stages of the program and may grow up to fifty members, once the program is fully developed.

It is crucial that the ISP core faculty members undergo the same global learning experiences that the ISP students do and that they possess high intellectual flexibility and versatility, responsive understanding, and ability and willingness to work cooperatively across disciplines and cultures. Indeed, the most important quality that a faculty member should display is the same propensity toward global intelligence that is required of the ISP student. Therefore, the selection of the core faculty must be as careful as that of the student participants in the program. An appropriate selection process must be put in place, so that the best available faculty from the host and other academic institutions will be chosen. Once the program is well established, it will become a great honor and privilege for any faculty member to be associated with it, so it will be somewhat easier to identify and attract suitable teachers. In turn, the most outstanding and promising graduates of the IKM doctoral program will also be invited to teach in the ISP.

ISP faculty members will be appointed for a four-year renewable term, so that the core faculty can be periodically updated and refreshed. After the completion of their tenure, faculty members will return to their home departments, but will continue to be active in the Institute.

In addition to student advising, members of the core faculty will cooperate with distinguished resource persons from various countries and academic and nonacademic fields in designing and teaching new crossdisciplinary and crosscultural courses, as well as in developing and carrying out research programs. They will be responsible for assuring the highest academic and research quality of the ISP program at all times.

7. Guest Faculty, Researchers, Resource Persons

In addition to the core faculty, there will be a constantly updated pool of distinguished faculty and researchers, selected primarily from the international universities and research institutions associated with the global institute. They will be called upon to team-teach some of the courses or co-lead some of the ISP research projects. The Institute will also rely on a large, constantly updated, pool of distinguished practitioners, drawn from as wide a global setting as possible. The two pools (academic and nonacademic) will ensure that, during the course of their studies, students will come into contact with prominent scholars, teachers, artists, writers, scientists, politicians, business people, public servants, community representatives, and personalities of diverse religions and spiritual traditions from the Middle East, Western, Central and Eastern Europe, the Indian subcontinent, Africa, Central, East and South Asia, the Americas, and so forth.

8. Degree Requirements for the Intercultural Studies Program

ISP is a very complex and rigorous academic program that, moreover, involves a different concept of education, based on intellectual mobility, flexibility, transdisciplinarity, extensive intercultural exposure, as well as the emergent ethics of global intelligence. Consequently, the degree requirements are also different from the ones that currently prevail in disciplinary academia. We recognize, however, that ISP students must also become thoroughly acquainted with the prevailing academic and research cultures, if they are to work effectively toward reforming them according to the emergent principles and practices of global intelligence. It is for this reason that during their freshman year they will generally follow the standard academic programs offered by major US or other universities, at the same time that they will attend additional ISP workshops and other activities designed to build group solidarity among them.

Beginning with their second year in college, however, ISP students will follow a flexible, if demanding, program of studies and extracurricular activities, especially designed for and in consultation with them. Therefore, the degree requirements will correspond to this academic program and will include successful completion of: 1) a number of real-world research projects; 2) a number of courses specifically designed for ISP; 3) three internships with nonacademic organizations, including an NGO, an international public or governmental organization, and a private business organization, such as a multinational corporation; 4) extended residence in at least three different local centers of global learning and research, affiliated with ISP; 5) extensive knowledge of the language and society of at least three world cultures; 6) an MA oral examination and written thesis on an appropriate ISP research topic.

9. The ISP Research Programs, Curriculum, and Internships

Recognizing that disciplinary, departmental structures lead to fragmentation of knowledge and to increasingly narrow fields of specialization, universities in the US and other countries currently offer many interdisciplinary programs designed to address these and other unwanted consequences of a veritable explosion of knowledge, especially in contemporary science. But most of these interdisciplinary programs bring together only neighboring or closely related disciplines and do not cut across the whole range of knowledge; in other words, they do not employ a transdisciplinary perspective, let alone an intercultural, global one. Research in most disciplines is oftentimes carried out in a piecemeal, isolated, monodisciplinary and monocultural fashion, without an attempt to integrate the various fields of knowledge, such as history, religion, cultural anthropology, political science, economics, sociology, cognitive psychology and artificial intelligence, computing, environmental sciences,

humanities, history and philosophy of science, and so forth into a coherent theoretical framework and research programs that can adequately deal with complex human problems in a global reference frame. Comprehensive and lasting solutions to such problems can come only from a sustained, transdisciplinary and crosscultural effort inspired by global intelligence or intercultural responsive understanding and action.

In order to achieve its learning objectives, ISP will adopt creative ways of building curricula, flexible enough to allow students, in consultation with their academic advisors, to design their own course of study that will cut across various disciplines. The research program of each individual student will in part determine the content of his or her curriculum and practicum. In addition to a number of required courses, designed to break down barriers between disciplines and to approach knowledge from a global perspective, students will do coursework relevant to their individual and collective research programs and will engage in concrete, real-time individual and group research projects on and off campus, working with appropriate advisors in various parts of the world, either in person or long-distance. Finally, students will complete a number of internships with international public and private organizations. These internships, no less than the curricula, will be fully integrated with the individual student's research program. Indeed, they will become important components of this research program.

Intercultural Studies Research Program

ISP will develop, on a yearly basis, concrete, real-time research projects in six interrelated, general areas that are and will remain crucial for sustainable human development in the foreseeable future:

- A) Globalization and Strategies for Human Development
- B) Food, Nutrition and Healthcare in a Global Environment
- C) Energy World Watch and Environmental Studies for Sustainable Development
- D) World Population Movement and Growth
- E) Information Technology, New Media, and Intercultural Communication
- F) World Traditions of Wisdom and their Relevance to Further Human Development

The C&R Committee will consider and decide, in the wake of extensive intercultural dialogue and negotiations with other adjunct faculty and researchers as well as with ISP student representatives at partner institutions from around the world, which general area or areas and what kind of research

projects within these areas might be accorded priority in a given year, based on their topicality, urgency, and global importance.

During their first year with ISP and their sophomore year with one of the host institutions, students join small intercultural and crossdisciplinary research teams and work under a project leader or coleaders. The leaders are normally chosen from the ISP faculty. During their junior year, however, students can also become leaders or coleaders of their research teams.

Some research projects can be completed during relatively short periods, from several months to a year, and others may necessitate the sustained, collective effort of several years on the part of multiple, crossdisciplinary and intercultural teams. Each student will work on at least one of these larger research projects, out of which his or her master's thesis will emerge. Each student will work on concrete projects in all six general areas, so that s/he can develop an understanding of the basic issues and methodologies specific to those areas and learn how to establish new connections among them.

Below are listed a few samples of research projects that are of real-time global relevance and would contribute to solving important local and world problems. Obviously, this list is only a model of the kind of projects that ISP students could work on. The actual, short-term and long-term, collective research projects will be negotiated and decided upon by the ISP institutional partners.

1. Create local blueprints for sociocultural and human development. This series of projects will research and propose middle- and long-range strategies for the sociocultural and human development of a certain country or region, based on a global and comprehensive analysis of its history, cultural traditions, political institutions, past and present social and economic performance, systems of values and beliefs, education, religion, relations with neighboring countries and regions, etc. For example, one may choose China and East Asia as an object of ISP research, in which case one may develop real-time, crosscultural and crossdisciplinary projects such as: The Global Financing Network and Strategies for the Development of China's Financial System; Geopolitics of Energy Supply and Demand in Eurasia in the Next Decade; Global Information Security and China's National Strategy for ICT Development; Strategies of Organizational Learning and Endogeneous Knowledge Creation in China and Other East Asian Countries; Development of Sustainable Cultural Policies Toward Minority Populations in China and East Asian Countries; Population Growth and Movement in China and East Asia, and so on.

Other research projects may focus on Eastern Europe and its relationship to the European Union. One such project may explore the challenges and opportunities of the European integration and the concrete lessons to be drawn in this respect from the German reunification. It may also consider and propose some possible alternatives to this integration, which might best suit the interests of the countries in the region, as well as those of the European Union.

Another project may examine the past and current socioeconomic performance of Bulgaria, or Poland, or Romania in the nineteenth and twentieth century and propose comprehensive blueprints and strategies for their socioeconomic and human development in the next few decades, based on their specific histories and cultural traditions.

2. Create the blueprint for a new political party, or redesign the political platform and programs of a traditional one, in the United States or in any other country, so as to take into account both the cultural history of that country and the current needs and aspirations of its population. Submit a plan for organizing an election campaign for a political leader who would run on this platform. Or create a blueprint for a global NGO network (e.g., educational, or environmental, or any other kind) and begin launching it on the Internet. Or create a comprehensive program for peace in the Middle East, or any other troubled region of the world, based on the principles of global intelligence, grounded in an irenic mentality.

3. Design and begin to implement a global learning technology platform and intercultural software, oriented toward global intelligence. Design and begin to implement a comprehensive, integrated, global network system, based on the latest AI and other advanced information technology, to monitor environmental damage (hazardous gas emissions, dumping of nuclear waste and other hazardous materials, pollution of waterways, agricultural soil, drinking water sources, and so on) in a certain country or region. Propose innovative methods of correcting the problem.

4. Research the penal system of a certain country and propose reforms based on current world conditions and on the cultural traditions of that country. Research ethnic relations within a country or region and propose sustainable solutions to specific ethnic conflicts. Research the causes of social and intercultural violence, including political and religious terrorism, and propose sustainable solutions, based on an emergent ethics of global intelligence. Research the current immigration problems of a specific country and propose a comprehensive plan of dealing with such problems in equitable and mutually beneficial ways.

5. Research a certain tradition of wisdom, or a certain system of religious beliefs, and propose ways in which it could become relevant to future human development, oriented toward global intelligence.

ISP Curriculum

The specific nature and content of the basic courses required for all students will be discussed and decided upon, on a yearly basis, by the ad hoc C&R Committee. Once the program becomes fully operative, student representatives, elected by their peers, will also join the C&R Committee. Just as in the

case of the ISP research projects, the basic required courses proposed for each year will be a result of intercultural and crossdisciplinary negotiations. The object of these negotiations will be to establish research priorities that will in turn determine what kind of course offerings might be appropriate for that year at different participating institutions from around the world. This input will also guide the student selection process. Some courses, however, may be continued for a number of years, such as the courses in language, literature, and intercultural communication and understanding, as well as the introductory courses in intercultural studies. The latter courses will deal mainly with the basic theoretical questions and methodologies that are proper to IS.

The C&R Committee may also publish on the Internet an annual list of available courses related to IS and its research programs and offered during that particular year in various departments and schools of participating institutions and their partners from around the world. This list may be an important resource for incoming ISP students and their advisors and may assist them in designing their individual curricula. The final decision of what an individual curriculum might look like, however, rests with the individual student and his or her major advisor(s).

All courses are meant to provide methodological support for the students' research programs and may, in turn, provide ideas for such research programs. Many of the required courses will preferably be team-taught by an intercultural team of instructors from various partner institutions. Another appropriate model would be to have course directors put together teams of guest lecturers from various outstanding academic and nonacademic institutions from around the world.

Some courses could also have an electronic component, with guest lecturers appearing and interacting with their student audience on live teleconferences. Additionally, a series of World Seminars can become a hothouse of crossdisciplinary and intercultural discussions, with each university affiliate following the same issue agenda at the same time. In this manner, discussants worldwide can access the seminar electronically according to their research interest. Smart card technology could assemble concentric circles of discussants with ISP students at the core, surrounded by ISP faculty and invited distinguished guests from the academic and the nonacademic worlds. ISP would set the calendar of issues and debate in a matrix offering that would easily translate to the host university course offerings. This matrix would enable ISP students to design their studies to parallel or anticipate World Seminar discussions and specific collective research projects.

One can think of a number of course topics that will support research and that cut across a large number of academic disciplines, as well as across the six general areas identified in the preceding subsection on ISP research programs (globalization and strategies for human development; food, nutrition and healthcare; energy and sustainable development; world population movement

and growth; information and communication technology; world traditions of wisdom). I have placed these topics under nine headings simply for the sake of convenience. Other headings can be added, or a different classification of relevant topics can be used. It is essential to keep in mind, however, that under any classification system, all courses should be treated as crossdisciplinary and should, therefore, be crosslisted in an actual ISP curriculum.

I. Theory and Practice of Intercultural Studies

1. Intercultural Studies: Theory and Practice (introductory course)
2. Intercultural Research and Learning Technology Platforms: Principles, Methods, Practice
3. Series of Workshops in Intercultural Project Management
4. Globalization and Local Cultural Heritage

II. The Nation-State and Local, Regional and Global Communities

1. National Identity and Sovereignty: Historical and Theoretical Approaches. The Role of the Nation-State in Global Societies
2. Series of Workshops and Seminars on Various Regions and Cultures of the World
3. Border Cities and Regions as Intercultural Focal Points
4. Modernity and Postmodernity in Local and Global Contemporary Discourse and Practice

III. Global Markets, Finance, and the World Economies

1. History of Trade Practices from around the World
2. History and Future of Money and Financial Practices
3. Global Policy Decision-Making: Trade, Global Markets, and International Organizations and Agreements
4. Toward an Ecology of World Commerce

IV. Sustainable Development and the Future of Humanity

1. World Disarmament and Conventional Weapons
2. World Population, Immigration, and Sociocultural Displacement
3. Climate Changes, Natural Environment, and the World Economies
4. Mobility, Urban Planning, and Clean Technologies
5. Public Health and Global Water and Land Management
6. Natural Capitalism: Theory and Practice

V. World Systems of Values and Beliefs

1. Seminar Series in Comparative World Ethics
2. Seminar Series in Comparative World Religions

3. The Human and the Nonhuman: Concepts of Humanity in Various Cultures and Disciplines
4. Traditions of Wisdom and their Contemporary Relevance

VI. Violence and Human Societies: Origins, Causes, and Remedies

1. Violence, Religion, and Culture
2. Environment, Natural Resources, and Violence
3. Violent Conflict and Conflict Resolution in the Twenty-First Century
4. Crime and Punishment: Ideas of Justice and Law Enforcement in Various Cultures from Antiquity to the Present
5. International Terrorism: History, Causes, and Prevention

VII. Science, Technology, and Culture

1. Sociocultural and Ethical Implications of Science and Technology
2. Scientific Fashions and Revolutions: A Historical Overview
3. World History of Technology and Technological Development
4. Annual Colloquium on the State of Knowledge in the Natural and Human Sciences

VIII. Information Technology and the New Media

1. Social and Ethical Implications of Information Technology and New Media
2. Information and Communication Technology and Strategies for Human Development
3. The New Media in an Intercultural Environment: Global Mission and Responsibilities
4. Information Technology, Intellectual Property, and Intercultural Exchange

IX. Language, Cognition, Interpretation, and Communication

1. Series of Intercultural Workshops on Linguistic Communication and Understanding
2. English as a Global Language: The Tower of Babel Reconstructed?
3. Interpretation, Communication, and Cultural Translatability
4. Language, Gender, and Culture
5. Transcultural Laboratory
6. World Literary Traditions and their Relevance to Future Human Development

Each of these courses will require crossdisciplinary readings in several languages and from several cultures. Readings may include, but not be limited to historical, sociological, anthropological, economic, scientific, philosophical, psychological, religious, and literary and other artistic works. Some courses may also require electronic video and motion picture presentations, as well as audition of, or even participation in, live art performances.

Below are listed, in no particular order, a few descriptions of transdisciplinary and crosscultural courses taken from the nine different categories just mentioned. Their main purpose, again, is to help ISP students develop a global approach in their studies, research, and practice.

1. Intercultural Studies: Theory and Practice (introductory course)

This course will describe the general field of intercultural studies, outlining its main theoretical assumptions, objectives, and methodologies. We shall consider various definitions of culture as they have traditionally been employed in various societies and academic disciplines; and the history and meaning of key terms such as cultural identity and difference, intercultural and crosscultural knowledge, global competence, and global intelligence. We shall then examine various theories and practices of globalization in their historical and local contexts, as well as the claims and agendas of the antiglobalization movements, and determine what their relevance to IS might be. Finally, we shall address the essential question: What are some of the basic principles and practices that should guide ISP students throughout their research, career, and life choices?

2. Globalization and Local Cultural Heritage

Students will explore the various cultural approaches to globalization that are current in such fields as political science, international relations, sociology, cultural anthropology, history, geography, environmental studies, natural sciences, women's studies, and the humanities. Special attention will be devoted to such global phenomena as popular culture, international sports competitions, artistic festivals and prizes, fashion, cuisine, cinema, new media, tourism, etc. How can global practitioners design sociocultural strategies that promote local cultural heritage in the context of larger, intercultural reference frames?

3. Global Mappings and Symbolic Geographies

Students will explore geography as physical and symbolic, natural and constructed, with all its historical and cultural implications. They will examine the scientific, technological, economic, and geopolitical implications of map drawing in various cultures from Antiquity to the present. They will also examine place and environment as definers of human experience; travel, displacement, and homeland; borders and liminal spaces; the relationship between

space and time as cultural constructs; and the relationship between ethnicity and geographical locus in such ideological and political notions as “vital space” or *Lebensraum*. Finally, they will look at the long history of the global or geospheric representation of planet Earth in various cultures and will consider questions such as: What is the relationship between the global and the local? Can one construct a global or geospheric sense of place? How did the images of the planet Earth sent back to us by the first cosmonauts contribute to this sense? What is the relationship between outer space and inner space? Could one construct a symbolic (and natural) geography for the uses of a global society and what would this geography look like?

4. The Human and the Nonhuman: Concepts of Humanity in Various Cultures and Disciplines

All cultures have developed their ideas of the origin of human beings, their nature and place in the larger scheme of things, their potentialities and limitations, etc. This course will examine some of the definitions of humans and humanity in their cultural, disciplinary, and historical contexts, from natural science and religion to social science and political economy to philosophy and literature. We shall also look at definitions of the nonhuman (nature, physical objects, plants, animals, gods, angels, spirits, robots, and the like), and of the inhuman, with their respective ethical, social, and political implications. We shall then consider the claims of the new technologies, especially cybernetics, robotics, bioinformatics, and nanotechnology, to radically redefine the concepts of human and nonhuman. Should computers take charge of human affairs? Should one anticipate this possibility and develop a new field of study and practice called cyberethics? We shall also examine the history and semantics of the notion of human rights (and responsibilities) as it has functioned in the international political and legal discourse of the twentieth century. Is it desirable or even possible to develop crosscultural and crossdisciplinary definitions of what is human and nonhuman? Finally, would it be possible to give up altogether such binary oppositions as human and nonhuman? What would this kind of thinking entail? And how could it be used in an intercultural and global context?

5. Workshops in Intercultural Project Management

In these workshops, students will explore the complex problems that arise in starting up and managing small and large projects in an intercultural (friendly or hostile) environment and will seek viable and lasting solutions to such problems. They will work on concrete intercultural management projects, such as: designing an intercultural journal on global issues; designing a new political party (or redesigning an old one), based on a platform of topical global and local issues; designing an intercultural NGO, based on a similar platform; an intercultural business company; an irrigation or reforestation

project that involves various border towns/villages from several countries; an intercultural project of creating and using clean energy in several neighboring countries; a common education or health system for neighboring countries or regions; a worldwide financing system for education, for the introduction of new technologies and other projects of global importance; intercultural projects for resolving specific border disputes, as well as other military and security issues; intercultural projects for preventing terrorism and terrorist attacks, etc. This course will complement and support a large number of real-time research projects.

6. National Identity and Global Citizenship: Historical and Theoretical Approaches

Students will explore the historical development of the notions of the individual and the self, of cultural, ethnic, and national identity, as well as the idea of the nation-state and national sovereignty, in various parts of the world. They will also examine the idea of ownership, the right of self-determination, and self-governance. Finally, they will look at the issue of global citizenship as it appears in the political, social, legal, ethical, religious, and literary discourse from antiquity to the twentieth century in various societies from around the world. What is the relation between nationalism, cosmopolitanism, and global citizenship? What is a global citizen? Is global citizenship possible, or even desirable from a political and legal viewpoint, given the current problems with mass migration and population movement? If so, what are the specific political, economic, and cultural conditions that need to obtain in order to turn this concept into more than a metaphorical reality?

7. Creative Thinking: Culturally Productive Metaphors in their Local and Global Contexts

This course will look at some conceptual models and metaphors that have functioned as creative matrixes in various cultures. We shall examine, for example, the notion of power and its huge semantic field as it has traditionally been developed and deployed in several cultures and domains of human endeavor, from science and religion to politics and economics to philosophy to literature and poetry to the visual and the performing arts. Other culturally productive notions that can be studied in various intercultural, disciplinary, and historical contexts include: property, freedom, peace, democracy, war, love, death, (re)birth, immortality, divinity, family, nature, nation, home and homeland, male and female, liminality, play, work, mimesis or imitation, tradition, originality, truth, fiction, utopia, etc. What new culturally productive metaphors can be developed in various communities around the world, based on their traditional systems of values and beliefs, which will stimulate their sociocultural and human development? How would these cultural blueprints differ from the so-called “human engineering” projects (notably communism

and fascism) that have failed so resoundingly in the past? This course could also complement a number of research projects.

8. Comparative World Ethics

Students will explore the way in which multiple ethical systems function simultaneously within the fabric of various societies, with their strategies of accommodation, appropriation, and opposition in order to situate or consolidate their own identities. They will discuss the merits and flaws of cultural relativism and will imagine other ways of dealing with ethical and etiological differences among various cultures.

9. Comparative World Religions

Students will explore the history, philosophical assumptions, precepts, and practices of the principal religions of the world (Christianity, Hinduism, Islam, and so on). They will examine the relationships between religious and political institutions; between religious organizations and communities at large; between religion and science; between religion and culture. What do literary masterpieces of the world teach us about religion and religious beliefs? How can one define religious fundamentalism, or fundamentalism in general? What are the merits/drawbacks of religious syncretism? What are the merits/drawbacks of a unified world religion? Are there alternative ways of accommodating worldwide, conflicting religious beliefs?

10. New Foundational Discourses: Theories of Everything

This course will discuss the temptations and dangers of interdisciplinarity and, by extension, interculturalism. The more a certain scientific or interpretative method claims to be transdisciplinary and/or transcultural, the more it usurps the right to speak on behalf of all disciplines and cultures and to produce a unified picture of the world that will apply in all places and at all times. Such claims might result in a new methodological and cultural expansionism, if not imperialism. Though Western postmodern critique of traditional rational and scientific discourse has done much to undermine the so-called “metanarratives” and grand ideological schemes (religious, Marxist, neoliberal, and liberal ones), it has created its own neo-foundational discourses that claim to unite knowledge on a certain methodological foundation. We shall discuss some of these new foundational theories, including the theory of everything in physics, chaoplexity (chaos theory and complexity theory that have now merged), neuroscience, cognitive science, semiotics, memetics, sociobiology (consilience), artificial intelligence, cyberspace, and global communication. How shall we treat these new cognitive ambitions? What is their connection to older, rationalist claims in science and philosophy? Are genuine transdisciplinary and crosscultural approaches possible and/or legitimate at all? If so, what would their conditions of possibility be?

11. Theories of Reality and their Disciplinary and Cultural Contexts

This course will examine and compare various theories about the nature of reality and the cosmos in science, myth, religion, philosophy, and literature in several cultures from a historical and intercultural perspective. What is the relationship between these physical theories and social theories about the nature of reality? Could or should one develop a new set of crosscultural theories about reality (physical and social) that will reflect and promote global values and prepare the way to the creation of global communities? What would this set of global theories and values look like? What kinds of social realities (communal and institutional arrangements) would best reflect such global values and how could they be implemented?

12. Series of Workshops and Seminars on Various Regions of the World

These seminars will introduce students to the cultural and sociopolitical history of the various regions of the world to which they will travel in order to complete their studies. They will explore such topics as the idea of Europe; the Americas; the Mediterranean world; the Arab world; Sub-Saharan Africa; Central Asia; the Indian subcontinent, the Middle Kingdom, and modern China; ancient and modern India; medieval and modern Russia; medieval and modern Japan, etc. They will also become acquainted with the local sociocultural and linguistic history of their various places of study.

13. Violence, Religion, and Culture

Students will look at violence as a form of individual and social behavior. What are the origins of violence in human communities? What is the place of violence in religious teachings and rituals? What do the great masterpieces of world literature and art teach us about violence? What is the relationship between human identity, difference, and violence? Is violence a universal constant of human behavior? If so, what are the most effective ways of dealing with it? If not, what are the conditions of the possibility of a violence-free world? Could such a world be created on our planet?

14. Environment, Natural Resources, and Violence

The world population is expected, by some accounts, to exceed eight billion by 2005, and the rapid growth in the global economy will greatly increase demands in natural resources. Consequently, there will be an increasing scarcity of life resources such as cropland, fresh water, and forests. Some scholars argue that such impoverishment of vital resources may lead to unbearable social, political, and economic stress, contributing to insurrections, ethnic clashes, urban unrest, and other forms of civil violence all over the world. Is there a causal relationship between violence and material scarcity? What are the cultural assumptions behind such a view? What concrete measures can the

international community take in order to avoid this kind of potential environmental disaster? Readings in environmental studies, psychology, economics, political science, cultural anthropology, and so on.

15. Violent Conflict and Conflict Resolution in the Twenty-First Century

According to political scientists and sociologists, large-scale violent conflict will continue to be a major concern in the twenty-first century. Weapons of mass destruction will for the foreseeable future constitute a serious danger. Even if organized inter- and intrastate conflict can be contained, small groups of terrorists may increasingly cause large-scale violence. What are the most effective means of dealing with violent political conflict in general? Violent conflict resolution: theoretical assumptions, principles, and methodology. Concrete case histories. Readings in political science, history, law, philosophy, and literature.

16. International Terrorism: History, Causes, Prevention

This course will explore the historical and ideological roots of terrorism. We shall study various terrorist movements from around the world, especially in the nineteenth and the twentieth centuries, their strategies and methods, their connection to extreme religious and political movements, and their attempts at ethical and political legitimation. We shall also ask questions such as: Is violence a legitimate or effective instrument of political action? What are the political, legal, and ethical criteria of distinguishing between a violent terrorist act and other violent acts that are perpetrated, for example, by a state or an international coalition of states? Are there irreconcilable tensions between these various criteria? Can terrorism be eradicated by force? Are current conflict resolution methods effective? What are the lessons we can learn from the past in dealing with terrorism? Can we generate new strategies and methods for preventing terrorism? What are the global conditions that need to be created in order to render terrorism ineffective and obsolete? Students will meet, either electronically or physically, with a current or former member of a known international terrorist organization in order to hear his or her point of view. This course can complement a number of intercultural and transdisciplinary research projects.

17. Modernity and Postmodernity in Global Contemporary Discourse and Practice

This course will explore the various meanings and uses of the concepts of modernism and postmodernism as they have been deployed in social, economic, political, philosophical, cultural, and artistic discourse and practice in a global context. What are the distinguishing features of modernity and postmodernity? What has their socioeconomic and cultural impact been in various parts of the world? What have their relationships with traditional or oral (non-

literate) societies been? Are these concepts Western exportations to other cultures through colonialist and imperialist practices or do they represent a general human tendency that sooner or later manifests itself throughout the planet? How can these concepts be rethought and redeployed so that they do not clash with the notions of traditional cultures and societies, but complement and enrich them?

18. Annual Colloquium on the State of Knowledge in Natural Sciences, Social Sciences, and the Humanities

This five-day colloquium will examine the basic methodological issues proper to these three major disciplinary cultures, will feature their major recent advances, and will explore cultural and intercultural differences and similarities, as well as establish new transdisciplinary and crosscultural connections among them. The colloquium will have at least twelve ISP student panelists evenly distributed among different disciplines and cultures, three coleaders chosen from the ISP faculty, and three distinguished guest speakers, each from a different culture and representing one of the three major branches of knowledge. The colloquium will be divided into three rounds of three sessions, plus an introductory and a concluding session.

INTRODUCTORY SESSION. Each participant introduces his or her field and major research interests. The coleaders explain the format and objectives of the colloquium, designate the three groups representing the three branches of knowledge, and assign them their specific collaborative projects.

1st round:

SESSION 1: Natural Sciences (3 hours). Each of the four student scientists makes a fifteen-minute presentation about his/her particular field of research as it is being practiced in his/her country with the theoretical and methodological questions that are currently perceived as central to this field. Each speaker may be asked to prepare a short paper that will be distributed at the beginning of the session. An outstanding natural scientist will also be invited to join the session as a guest speaker and to participate in the discussions that follow the presentations.

SESSION 2: Social Sciences (3 hours). Five individual presentations, including that of a distinguished guest practitioner in the social sciences. Presentations will be followed by discussions with the whole group.

SESSION 3: Humanities (3 hours). Five individual presentations, followed by discussions with the whole group.

2nd round:

Each of the three teams will meet in separate, one-day long, sessions to prepare a collaborative report on the state of knowledge in their respective

broader fields: natural sciences, social sciences, and the humanities. Reports should be built around an identical set of issues such as:

1. Major developments in the general field in the past decade: paradigmatic shifts, methodological innovations, general mood of practitioners, their present role in society and academia (as compared to previous decades and with other spheres of knowledge), field leaders and field outsiders, etc.
2. Major problems and challenges to the field, methodological controversies, dynamic tensions, internal conflicts. What specific disciplines in the field are perceived as being on the rise or in decline? What is perceived as limiting the development of the field either internally (methodological obstacles) or externally (social pressures)?
3. The immediate and long-term prospects of the field. How will it be impacted by the anticipated explosion of information technology in the 21st century? How can it reposition itself to become relevant to, or indeed, become a leader in the sociocultural and human developments of this century?

3rd round:

SESSION 4. (3 hours). Presentation and discussion of the collaborative report on natural sciences.

SESSION 5. (3 hours). Presentation and discussion of the collaborative report on social sciences.

SESSION 6. (3 hours). Presentation and discussion of the collaborative report on the humanities.

CONCLUDING SESSION. (3 hours). How can one generate a comprehensive report on the state of disciplinary knowledge in all these fields with concrete proposals designed to crossfertilize and enrich them? The ISP student panelists will be charged with this task, and their final collaborative report will count as credit for one required ISP course.

In addition to the student panelists, the colloquium will be open to all ISP students and faculty on campus and can be enriched through electronic participation of partner institutions from around the world. The last part of the colloquium may also be open to the general public. Other annual colloquia on related transdisciplinary and intercultural topics can be organized, following a similar format.

19. Open Societies, Democracy, and Global Governance

This course will explore, from a historical and global perspective, the advantages and disadvantages of open and closed societies, as debated in political, sociological, economic, cultural-historical, anthropological, philosophical, and literary discourse in various parts of the world. Special attention will be paid

to democratic and other open systems of government from antiquity to the present. Is democracy the best governing system known on this planet? Are Western-style democracies the model of choice, to be followed by all other countries in the world? Can one imagine other forms of open societies that might work even better? What are the current uses and meanings of the term “global governance”? Should global practitioners work toward the implementation of such governance, and if so, what would its guiding principles be? And what would be the best strategies and methods of bringing it about?

20. Transcultural Laboratory

The TC Lab will be in a seminar format. It will work on a concrete project involving several intersecting cultural dimensions and will require the collaboration of several students representing their native cultural perspectives. The topics will vary from semester to semester, depending on the interests of the discussion leaders and the cultural setting of the course. Topics may include: the concept of authority in various cultures, gender roles and sexual difference, attitudes toward nature and the physical environment, violence, systems of values and beliefs, etc. This course could complement a number of research projects.

21. Traditions of Wisdom and their Contemporary Relevance

This course will examine, from a historical, comparative, and crossdisciplinary perspective, some of the major traditions of wisdom from around the world, including the Arabic, Hebraic, Hellenic, Indic, Chinese, Japanese, and so forth, as well as other traditions deriving from small-scale communities, such as aboriginal tribes, religious and other types of communes, esoteric brotherhoods, etc. We shall explore their basic values and beliefs, moral precepts, modes of operation, distinctive and common features, etc. We shall also discuss ways in which a global practitioner can draw upon these various traditions in designing new strategies for sociocultural and human development in various parts of the world. This course could complement a number of research projects.

Internships

During the course of their studies, ISP students will complete at least three internships, for a two-month period each: the first internship will be with an international nongovernmental organization, the second one with a governmental institution, and the third one with a multinational corporation. The purpose of these internships is for students to learn and understand from firsthand experience how these organizations operate, to what purpose, and with what success. Internships will, moreover, be directly related to the individual student’s research programs and are designed to advance these programs. For

example, if the student researches urban sprawl, she or he might take an internship with the city planning office of Los Angeles or Shanghai or Mumbai; if the student studies global health issues, he or she may take an internship with a global health governmental or nongovernmental organization, environmental agency, and so on.

Upon completion of the internship, students will submit a position paper on their learning experience, including a set of proposals designed to improve the performance of that particular international organization (from the perspective of global intelligence). All internships will carry academic credit.

10. Advanced Learning and Research Technology Platform and the Global Institute for Learning and Research Online

The Global Institute for Learning and Research, which will organize the academic programs in Intercultural Studies (and in Intercultural Knowledge Management), will obviously not be a distance-learning organization, even though it will certainly benefit from the experience and services of such organizations. Distance-learning companies have the important role of redistributing old and new knowledge throughout the world, yet their mission and objectives are not primarily educational, but professional: they train their clients in certain skills and competencies that, at least in principle, can be acquired without the physical contact and experiential dimension that are integral to the educational process. As such, distance-learning organizations could become important disseminators of global competencies and expertise.

The Institute and its programs, on the other hand, are based on the belief that, in addition to global expertise, students should strive for global intelligence. Such global intelligence cannot be acquired through electronic means or virtual reality, but only through the students' real-time intercultural experience and practice of living, working, and playing together over extended periods in various cultures and learning environments. The project also starts from the premise that information and communication technology, as well as technology in general, is only as good (or as bad) as the intentions and objectives of the people who use it.

The Institute will, therefore, lever information technology (1) to achieve a closely knit, global community of students, teachers, scholars, and practitioners who support each other's research and learning efforts toward acquiring global intelligence; and (2) to disseminate the results of these learning efforts to the world community at large.

In order to attain these objectives, the Institute will form partnerships with appropriate ICT and distance-learning companies in order to develop innovative technology platforms. Such technological platforms are needed to offer effective global research tools to the Institute's students, mentors, and associ-

ates from all over the world. Its data management system, based on AI methods, must be capable of analyzing vast and complex amounts of data, of recognizing cohesions and suggesting intelligent, optimized decisions. The system will provide real-time, forecasting strategies and will be used to help model and solve comprehensive scientific, social, economic, and cultural problems. It will, therefore, be an important tool in carrying out the IS research programs.

ISP, in cooperation with other research and learning programs of the Institute, such as the IKM doctoral program, could also provide an innovative, online, learning process that will potentially benefit not only its own students, but also a large number of learners from all over the world. Of course, these programs will largely address the goals of global competence and expertise, and only partially those of global intelligence, which, as I have already pointed out, can be fully attained only through experiential education.

The first objective of the technology platform is to research and develop new forms of communication for the participants in the Institute's programs, offering continuing support to their learning and research activities. Through this technology platform, students and associated faculty will continuously be linked by telecommunications from all the Institute's sites, servers, and systems. Technology packs (laptop, pda, cell phone, Internet account) and passwords will aid education and research in such formats as teleconferences, seminars, colloquia, workshops, tutorials, reports on field research, and publications of collective and independent work in electronic books, CD-Rom, DVD, and Internet Sites.

This electronic platform will also list and continuously update ISP (and IKM) courses taught in the program and at other colleges and universities from around the world, as well as extensive bibliographies in intercultural and global studies, intercultural knowledge management, and other worldwide educational resources, which will help students, in consultation with their advisors, design their individual curricula.

The Institute will also develop a Teleconference and Video Production Lab (TVPL), which will serve as the electronic, Web-based link among the various local centers around the world. Through the TVPL, the program will offer further opportunities for distance learning and will introduce multimedia technologies in classrooms all over the globe. The TVPL will be designed to provide instructors with a broad variety of multimedia options to improve and facilitate the delivery of instructional materials to students.

- Video-teleconferencing with real-time feedback
- Event net-casting for international events of particular importance to the field of instruction

- Graphically enhanced, interactive course materials on CD-ROM format. This will eliminate the need to circulate extensive paper materials to classrooms all over the world
- Online discussion with world leaders, professionals and practitioners

Some of the Institute's online services, especially those connected with innovative distance learning methods of developing global competencies and expertise, will be made available to the global community at large.

11. Academic Calendar and Logistics for the Intercultural Studies Program

ISP will be a three-year, full-time, study program, leading to a combined BA/MA degree in intercultural studies. In order to attain its learning objectives, ISP requires that students divide their time between several locations in various parts of the world, carrying out research, taking courses, and completing internships related to this research. Prospective ISP students will spend their freshman year fully integrated into a regular academic program offered by a major university in the US or another English-speaking country. Once admitted to ISP, students will typically spend their first two terms with the program on the main campus of a host university, for example, in East Asia. If required by their individual or group research, however, they could also undertake up to three-week study trips within the geographical region where their local center is based. If the center is in China, they could travel, for example, to India, Korea, Vietnam, Japan, or Asian Russia.

During their third term with ISP, students could be stationed in Europe, for example in the South of France or Northern Spain, with up to three-week study trips, if required by their research, within Europe, Middle East, and North Africa. During their fourth term, students may go to a local center in Russia or India, or South America, as required by the specific objectives of their group research and/or internship. Depending on their research programs, however, students may, in consultation with their advisors and subject to approval by the C&R Committee, propose different overseas research schedules during their fourth and fifth terms with ISP.

Students will normally complete their internships during the summer recess of their first, second, and third year of college.

During the sixth and last term of their studies, students will return to and work at the local center that will be most appropriate for their main collective research project and master's thesis. They will take their oral MA exam at the beginning of the last term of their studies and will defend their MA thesis at the end of that term. They will be awarded a combined BA/MA degree in Intercultural Studies at the end of their third year with ISP (and fourth regular academic year).

12. ISP Graduate Employment Opportunities and Global Network

There is no doubt that every national and transnational public and private entity throughout the world will seek to hire ISP graduates. Such graduates will secure high-level jobs with transnational corporations, national and international governmental and nongovernmental institutions, media organizations, universities, foundations and think tanks, or will set up their own consulting companies and transnational firms. Some of the most promising graduates may elect to apply for admission to the IKM doctoral program, after they acquire at least two years of working experience outside the Institute.

Once they receive their degrees, the ISP graduates will disperse to many regions of the world. They will continue, however, to maintain close contact and to work together toward the same goals and ideals for the rest of their lives. In order to ensure this group solidarity, the Institute will accord ISP graduates the status of permanent fellows.

The Institute will maintain updated listings of names, physical addresses, and phone numbers of all graduates, along with brief information on each fellow's global competencies and current activities. It will invite fellows to serve on its various boards and committees and for visits to its various local centers. It will also invite them to participate in the Institute's meetings, conferences, new publications, and other activities.

The local centers will organize annual gatherings for new and old ISP fellows from various parts of the world. Many of them will be invited back to teach, lecture, conduct workshops, or lead or colead new research groups and projects. They will also become involved in recruiting new students for the Institute's programs.

Over time, the Institute's global network can provide governmental and nongovernmental agencies, the international media, and other organizations with a roster of global practitioners in numerous fields. Institute fellows may well serve as point men and women in interagency and international negotiations and conflict resolution. Indeed, many of them will eventually be in a position to negotiate national and regional policy, global and local interests, global and local economic and financial investments, and common strategies of cultural and human development on behalf of governments and institutions they may head or represent in various parts of the world.

13. What is the Added Value of ISP?

There are two questions that will commonly be asked by academic administrators and by potential financial backers for the project: What distinguishes ISP from other international programs? What are the sources of added value of

ISP to individual students and society as a whole? Of course, these are utilitarian questions, often assuming cost-benefit analyses that should be alien to the spirit and objectives of the program. The emergent ethics of global intelligence imply that human (self-) development is an intrinsic “good” or a goal worth pursuing for its own sake, independent of practical or utilitarian considerations. Nevertheless, the implementation of the intercultural studies program will, at least initially, depend on financial and other support from the very same institutions (private and public) whose utilitarian mentality it seeks to reform. Therefore, the program organizers ought to be able to address such utilitarian questions as well.

The answer to the first question is that ISP differs from other degree programs in two main respects: it defines the intercultural process of learning in terms of the emergent ethics of global intelligence; and it employs a triple strategy that underpins this learning process: experimentalism, learning-by-doing, and means-as-ends.

The first distinguishing feature of the program is the way in which it defines the intercultural perspective as global intelligence. Most current efforts to introduce intercultural dimensions to an academic course of study do so in largely passive, implicit, and add-on ways. ISP makes the intercultural dimensions of today’s world an active, explicit, and integral part of the program. Global intelligence is both a core value and a core research objective and practice of the program. Taking this holistic approach is facilitated by the fact that the program does not have an institutional legacy that is monocultural and monodisciplinary. We will need, however, to exercise careful attention and submit the program to continuous inside and outside evaluation so as to avoid falling into singular and absolutist traps. The success of the program will reside in its ability to perpetually renew itself, while never losing sight of its primary goal of seeking and practicing global intelligence.

The second distinguishing feature is the triple learning strategy employed by the ISP project:

1. *Experimentalism.* This implies that the objects, structure, and specific methods for learning are not fixed, but open to continuous change. All of the elements of the learning platform are open for experimental risk-taking and reflection. Certainly, one dimension of experimentalism is the “scientific” method of recording and analyzing experimental results. But an equally crucial aspect is the willingness to imagine new objects of analysis and methods of learning. This type of experimentation demands a new attitude towards failure and a capacity to develop imaginative projects. It is continuous learning about learning.

2. *Learning-by-doing.* For ISP this means actually undertaking real-time projects, not just reviewing “case studies.” Team or individual projects that take place in the field, at the front lines of problem solving, are one of the main

ingredients of learning how to construct creative solutions and extract insights about what such terms as “intercultural communication and understanding” and “global intelligence” mean in a concrete local-global environment.

3. *Means-as-ends*. This principle is the key to ensuring that the values connected with global intelligence are integral to all projects. Following the principle that means are ends, and vice versa, also provides the matrix needed to ensure creativity, as well as clear judgments regarding success and failure.

Finally, to answer the other question posed at the beginning of this section, there are at least four attributes of ISP that provide significant “added value” for individual students and society as a whole:

1) As an experiment in learning, ISP will add to the human stock of knowledge by exploring the basic principles of intercultural dialogue and cooperation, oriented toward global intelligence and by seeking ways of translating these principles into practice.

2) Through its experimentalist methods, ISP will provide specific practical examples of what does and does not work. As such, it is a pilot program, or a learning laboratory.

3) ISP will make a difference on the ground insofar as its practical projects will help private and public organizations, governments, civic networks, and so on to solve local and global problems.

4) ISP, together with the other programs of the Institute, will contribute to creating an extensive network of civic entrepreneurs and practitioners dedicated to understanding and practicing global intelligence, and thereby preparing local-global learning environments for the benefit of all, not only of some, members of our world communities.

14. Financial Considerations

Potential financial backers for the project will finally wonder about the cost of a global educational program such as ISP. These potential backers may include the members of the global academic consortium itself, various private national and international foundations and other charitable organizations, governmental and intergovernmental development grant agencies, individual donors, and so forth. The initial financial investment in this global learning experiment would undoubtedly be substantial: one would have to build and continuously update the complex infrastructure and the ICT needed for this and other programs of the Institute, as well as to provide the fellowships that would cover the educational and living expenses of all ISP students (up to fifty enrollments per year). The costs, however, will not exceed those needed to train a regular undergraduate student and a Master’s student at an Ivy League school in the

United States, while the benefits to the global society at large would obviously be much greater. In fact, the costs will be offset by the fact that an ISP student will take one year to obtain an advanced, MA degree, whereas it would take a regular US student a minimum of two years (in practice, three or longer) to obtain the same academic degree.

More generally, only a very small fraction of what is currently spent in the United States and other countries on the so-called “war on terror” would suffice to create a large number of ISP, IKM, and other innovative, globally oriented academic programs throughout the world. Such programs would, moreover, yield much better and much more secure returns for both the United States and the rest of the world. So, even in terms of utilitarian benefits or “returns,” such academic projects would be a good investment. Indeed, they would largely become self-supporting after the first three-year cycle, because of their real-time research programs that many multinational corporations and other transnational, private, and public organizations would regard as very “hot” intellectual property.

In any case, the intrinsic value of such programs to the global community at large will greatly exceed any financial investment needed to establish and operate them. Whereas not ignoring cost/benefit considerations, one would, again, have to redefine the notions of “value” and “benefit,” not in the utilitarian, instrumental terms of material (self-) interest, but in terms of the emergent goals and objectives of global intelligence. In the end, it is a matter of choice on the part of a certain society, or community, or nation as to what its investment priorities should be. Will it continue to indulge in mindless waste of human, natural, and financial resources with disastrous, worldwide repercussions? Or will it finally start building a sustainable future for itself and for all other life on earth?