

APPENDIX 1

RESEARCH PROJECT - CONCEPTUALIZING CROSS CULTURAL EFFECTIVENESS - IMPLICATIONS FOR LEARNING

INFORMED CONSENT FORM

I would like to invite you to participate in a research project that I am undertaking. Its title is stated above. The primary aim of this research is stated clearly in the section "Purposes and Research Questions" in the attached chapter 4 of my draft thesis, entitled "In search of ways of knowing, understanding and taking act on". If you misplace this document please ring me on 8755843 and I will send you another one immediately. The goals of this project will be achieved by engaging you in an extended interview (of about 2 hours) at which you will be encouraged to talk about your work in terms of both your beliefs and practices. This will then be transcribed along with the wording of any curriculum documents you may be able to supply me.

This will then be analysed, using the software program NUDIST described in detail in the section "Critical Discourse Analysis" to identify recurring themes, concepts and constructs in your written and spoken discourse. I would then like to videorecord an hour or so of your practice whether in the classroom or in a one-to-one session with a client or colleague and together we can use the categories above and others from the literature (if you would like) to help you identify your "theories-in-use" and analyse them for items of "congruence" and "incongruence". A further two hour session will be needed to complete a Repertory Grid, explained fully in the section "The Repertory Grid". You may also wish to make yourself available for a two hour group session (at your collective convenience) to discuss further, similarities and differences in "constructs" and plan individual and/or collective action to improve your practice. I am willing to provide readings, from my collection, on matters of interest, and you may wish to share your experiences and resources with others in our small reflective group.

ETHICS

You will not be treated as a "subject" or "respondent" (in spite of the "construct" jargon of George Kelly) but as a "co-researcher", unless you choose the role of teacher or learner at any time in the research process, i.e., if you wish to lead the team or follow someone else's lead.

You will be identified by a pseudonym (unless you choose to let me use your real name) and no one else will be shown the final report (thesis) without obtaining your permission first. Likewise the publication of any aspect of this thesis will not be done without your prior sighting and approval to publish.

Articles generated will generally focus on the “process” of the study, rather than the “content” which belongs to you. You will receive a copy of the final (report) thesis before the examiner to validate statements and amend inaccuracies of any kind.

You have the right not to participate and to withdraw from the project at any time (or any part of the project).

I will abide, at all times, by the “socially critical” research ethics in the Section entitled “Ethical Issues” and Groundwater-Smith’s “conditions of work in the Section, “Which of the qualitative approaches?”

I anticipate that your involvement will take a maximum of five hours at times convenient to you as detailed above.

Please feel free to ask any questions at any time during the study as I am concerned that your involvement be a positive and rewarding one. I can usually be contacted at home, after hours, on (075)728368, but you may need to be very patient if I am not there and you speak to my parents, both in their mid-eighties.

AGREEMENT

I _____ understand the purpose of the study entitled "Conceptualizing Cross Cultural Effectiveness - Implications for Learning" as explained above. My consent is voluntary and I understand that all information will be handled in the strictest confidence and that my participation will not be individually identifiable. I further understand that I can withdraw at any time.

SIGNED: _____ DATE: _____

Participant

SIGNED _____ DATE: _____

Witness

P. Meggitt

28 May 1995

P.S. Your early reply would be deeply appreciated as my other-imposed time-line requires that this phase, involving you, be completed by about the end of July, 1995 at the latest - earlier would make life much easier for me.

INTRODUCTION:

What follows is an analysis of many hours of unstructured interviews and a document analysis of curricula and policy documents.

The interviews commenced with these words:-

“(name of informant) is going to start off by telling us about her life story. And then she is going to talk about her work and I’m only going to interrupt if I want anything clarified.”

All four interviews lasted for at least two hours and yielded a plethora of “concepts”, “constructs” and “theories” as defined in the previous chapter.

It was also very clear that each of the four identified key life transitions as turning points; “disorienting dilemmas” (Mezirow); “trigger events” (Taylor) or “transcendent experiences” (Keanes) as they are variously identified in the literature in Chapter 3 - “Relevant Learning Theories.”

I asked each informant to provide curriculum or policy documents which they had personally written and drew on these extensively in the accounts of the three non-aboriginal cross-cultural workers.

All of the words, phrases and sentences that follow are exclusively from their own discourses but any words in parentheses are mine, included for editorial purposes, and minimal in their intrusiveness.

The four respondents were chosen for their “expertise” in the eyes of clients and profession alike; their representativeness of Asian and European NESB and aboriginal practitioners; and their representativeness, as women, of the vast majority of practitioners and clients in cross-cultural learning.

Corrie's Journey

Corrie is a 46 year old Dutch-Australian who teaches English as a second language. This is her story, in her own words, with a few minor changes to preserve her anonymity.

“I was born in the Netherlands in a small village very close to the German border. There are four of us, one brother, two sisters and myself. My father migrated to Australia in 1952. He had owned his own grocery store and he got very disillusioned with the way big business was taking over so he packed his bags and came to Australia.

We lived (outside Brisbane) in the bush and I went to kindergarten and primary school in the district. Not an easy life for my parents, a little bit Spartan in some ways. I did my secondary schooling at the nearest state high school. I was a foundation student there (and finished my Senior the same year as the researcher commenced a ten year stint as a teacher there). I was actually the top girl on entry to Grade 9 as I had the highest Scholarship mark. However I began a steady downwards slide which didn't reverse until fear of failing to get into Teachers' College became very real, and then I put in some effort and actually passed Senior, sufficiently to enter College. I wasted my time in high school and didn't work in three science subjects as I despised the teacher, who I later realized was overtly racist. My first post was a new primary school in a low cost housing area where I did three years as an infant teacher. Then I was transferred to a mining town in the far north west of Queensland where I had my first experience with aboriginal people and a mix of Finnish, Irish and other nationalities. Here I worked with a New Zealand-trained teacher who helped me to deal with people from other cultures. I made heaps of money and took off overseas in 1973. My sister and I went back to Holland (finding your roots) and then I taught some very tough kids in London where one of the parents accused me of behaving like a fascist pig... which maybe, in hindsight I was. We then travelled around Europe and returned home (Australia) in 1975. Jobs were scarce so I told the department I would go anywhere, do anything, or even retrain. So they asked me to teach English as a second language on account of my travelling and knowledge of languages. I was sent to the north again, just inland from Cairns where I spent two and a half years with the children of Italian, Albanian, Yugoslav, Greek and Spanish seasonal workers. This after a crash course (four weeks) in ESL.

After a wonderful experience in this tobacco town I was transferred back to Brisbane as an Advisory Visiting Teacher to the working class area I had started from. The expectation was

that you withdrew small groups to “give them English.” Instead I tried to generate some love of the language, oral work with the little ones, and grammar with the older ones... so that it started to have some meaning in their heads. By now I had completed a degree by external studies, while in the north, and decided that the functional approach was more appropriate (than the grammar-based approach) because it kept language in some sort of context.

In 1986 I took twelve months leave and travelled with my Chilean partner mainly in Holland, Spain and Chile. Here I was able to trace the influence of cultures between countries and we were able to meet each other’s families for the first time. When I came back my role had changed to more actually advising teachers (than teaching kids). This change was due to the pressure of numbers. There weren’t enough of us to be working under the other system. My emphasis now is in settling in new arrivals in a suitable classroom, providing materials for teachers, and still working with some children. I also try to involve grant-in-aid workers from the main migrant communities who assist their people to access government services and encourage the use of interpreters where there are language problems.

In 1990 they created a full time position for an ESL teacher based at one of the largest schools. We did some fantastic things together but it was time for some more travel which I did for three years from 1991 - 1994. While I was away this position disappeared so I’ve returned to the Advisory Visiting Teacher again, based in a School Support Centre. This time I have come back quite impassioned. I now understand where culture fits into the whole scheme of things. To me now it (culture) is the only thing that matters. I recently ran workshops for teachers and called the day “Bringing Background into the Foreground.” (The researcher ran a session on Confucian Culture Heritage Learners during this program.)

I’ve been back since October 1994... it all changed... I don’t know the politics of it all but job security has disappeared and we are drastically underresourced. I’m the only permanent full-time staff member and I’m a bit by myself, out there on my own. Now I’m involved in a greater emphasis on teacher in-service and have run some successful sessions for teachers who request them - mostly information-giving and question and answer. Now I work through the teachers - the department wants us to mainstream the migrant children. We support the school community, teachers and students in a number of ways and conduct “case conferences” with all parties in the partnership. We also assist schools to develop effective plans and practises which

address cultural and language diversity. I find it difficult to follow through on separate programs for each child because of the gaps in the visiting but I am able to leave materials for the classroom teacher and deal with priority children (eg. new arrivals). I know what I am doing, they (the good classroom teachers) know what they can demand of me and then they get away from the idea that you can just “give them English.”

CORRIE’S CORE CONCEPTS

The following are the key concepts which appear again and again in Corrie’s discourse. The explanations and examples provide a clearer understanding of her theories (espoused) of “effective” cross-cultural teaching which appear in a later section.

1. Give them English

It was very much you took the kids out and you gave them English. If you take them out of the room for a couple of weeks they’ll “have” English. It still exists.

2. Settling in... a suitable classroom

Trying to make sure they’re placed in the appropriate classroom. Knowing the teachers allows me to sense some teachers have more affinity towards immigrant kids than other teachers. (See Corrie’s theories.)

3. Stereotyping

I get very short with people who have this concept that all women from other countries are down-trodden. (Every other country apart from the white Anglosaxon ... especially women from Asia, from Muslim backgrounds, even Filipino women.. that they are all under the thumb.. anyone outside of Northern Europe are “poor little things” who just have to do as they are told and are tied to the kitchen and so on. (See Corrie’s theories.)

4. Racism

A lot of people aren’t aware of their racism. People aren’t intentionally racist but they are not aware of what is racist. They are really trying to change people from the particular belief system to fit our belief system but they are doing it with the best of intentions. The most obvious way in which teachers show their racism is that they don’t do anything special for the child. That is bad luck that they are Vietnamese. They are in that class and this is my daily program and they don’t reach out, they don’t try to learn from the situation. That person doesn’t speak English (parents and children), so we can’t relate to them, therefore we just leave them out. We’ll wait until they can speak

English better and then we'll worry about them.. nothing is done to bridge the gap. (See Corrie's theories)

5. That Silent Period

The children will go through a silent period. It's part of the process of learning a second language. It's a very frustrating time for the teachers. At first the children rabbit on in their first language and, as soon as they discover that no one is answering them back, they shut up. The teachers do a lot of soul searching. They think they are doing it all wrong.

CORRIE'S CONSTRUCTS

These bipolar constructs are on a continuum of the characteristics of "effective" to "ineffective" cross-cultural teachers (derived from the Repertory Grid interviews described in Chapter 4) so contain some very explicit theories about "cross-cultural effectiveness".

TABLE 9: CORRIE'S CONSTRUCTS

Effective cross-cultural teachers:-	Ineffective ones
are client-oriented	are systems-oriented
are networkers	are delegators
are open-minded	are dogmatic
are proactive	are reactive
want to improve	are satisfied with the status quo
are accepting of difference	want to impose changes
are satisfied with their position	are ambitious
are confident in their role	are not confident
are comfortable anywhere	are comfortable only in a known environment
are methodical	are disorganized
can see the big picture	have only an eye for detail
are non-judgmental	are judgmental
are good listeners	are not good listeners
are collaborative	are solitary
are not discriminated against	are discriminated against
are assertive	are non-assertive or aggressive
are social	are private
believe some things don't need changing	are zealous
are anti-racist	are racist

CORRIE'S THEORIES OF "EFFECTIVENESS"

Given that Corrie has had over 20 years of experience of teaching migrants and is widely acknowledged as a very successful practitioner she has developed a plethora of theories to explain "effectiveness" in the role. These are identified, in sequence, as they emerged in her personal story:-

1. There is nothing to be afraid of in dealing with another culture
My New Zealand colleague just took me by the hand and wandered me down to the blacks camp and taught me that.
2. If I returned to London I would do the whole thing differently. (Last time I used a whistle for control, locked the doors and sat on them really hard, though when they realized I was serious and that I was going to hang in (Four teachers in 6 weeks prior to me) things improved a little.
3. Quite a lot of the original 30 teachers in 1975 were of non-English-speaking-backgrounds (NESB). There was a powerful feeling and we have stayed friends over the years (networking).
4. I'm sure that a good, open planned classroom or an activity-based classroom is absolutely the best place to learn. (using a functional, genre-based, interactionist approach).
5. Some teachers have an affinity towards immigrant kids. There's a warmth in the person, an openness. There's maybe so nothing that's non-judgmental. They accept differences.
6. Socio-economic differences are at least as important as the ethnic differences. Not everybody likes to teach kids in suburb X. She wasn't comfortable with low socio economic kids.
7. I believe the basis of many cultural differences is not religion but sheer practicality. They wear clothing that covers their faces and limbs to protect them from sandstorms. Catholics eat fish on Fridays because the boats came in on Fridays, in Biblical times, and it's fresh. India is vegetarian because you can't refrigerate meat anyhow.
8. It's not for us to try to change other people's customs. Maybe they will start to see that in this society things are a little bit different and they might like to choose to change their ways. It's not for us to change the relationship between Islamic couples. We can only be aware of it and non-judgmental

9. It's no good using family members as interpreters
If you've got mum's sister, you don't know if you are getting the true story and you don't know if mum's going to get the true story. So that is the advantage of having an outside interpreter.
10. Racism among children is due to their parents' attitudes.
11. I show the teachers books and just try to gently show them stories which deal with the kids situation and encourage them to set projects on immigration - subtly making inroads.
12. Adult Migrant Education Scheme students came into the school and worked with the kids so they had realistic uses for their English language learning and teachers could see that people who didn't speak English were quite OK and were quite acceptable and could be useful.
13. I don't really care whether I teach them English or not.
If they are fronting up to school every day, they've got a couple of friends, they're happy, they're getting on with it, the teacher is accepting the child and can maybe see 'Yes, we can use this situation, this kid can teach us a few things too. Then I am happy.
14. I have a Samoan teacher. She's on supply and I do encourage the schools to use her, especially in the high density Samoan schools. It's really good for those kids. I have my own networks and people I can seek out, to back me up, of NESB.
15. The school has to see they can get something out of it.
16. When children go through "that silent period" (see Fran's concepts) the best teachers continue to treat them normally, ask them questions even though they do not get responses. They continue to include the child in games and activities and everything. They continue as normal and eventually the child will respond.
17. (On stereotyping) When we were interviewing for my last teacher's aide, I was on the panel and one of the questions I asked was (I gave her a list of nationalities and a list of descriptors to match up). The lady that said, "No. I can't do this" is the lady that got the job. It's nasty but that is what you are looking for.
18. (On the best ESL teachers) If you have genuine travellers (not just tourists), it is a different type of experience and that is someone who might have learnt a little bit, might have related to other cultures, not just flitted through them but related to them and felt something.

19. (On NESB ESL teachers) Those people from a non-English speaking background can be some of the worst teachers as they think “I made it without any help so why can’t they?”
20. Now our main objective is to get the children settled in the mainstream. There are specialist facilities at particular schools but children are encouraged to go to the nearest state school and just get on with it whether they are immigrant or handicapped or intellectually impaired.
21. Corrie’s tips for teachers. Welcome the migrant child with a smile. Select a peer friend for them. Take the newcomer on a tour of the school. Provide them with all the necessary classroom equipment. Involve the whole class in welcoming them. Don’t expect oral responses at this early stage. Establish whether the child has learnt our script. Use a whole lot of pictures, real objects, flashcards, gestures and tapes as possible. Let the child write stories in her own language. Give them opportunities to work and play games together. Teach subject specific vocabulary in context. Give them learning activities that they can manage (and homework). Involve adults in helping the children learn new words. Learn about their cultural backgrounds and finally Appreciate the similarities while respecting the differences.

CORRIE’S “TRIGGER EVENTS” FOR PERSPECTIVE TRANSFORMATION

1. I went there terrified, not having any idea what to do. But I was in an open teaching space with a New Zealand trained teacher (she had worked with Maoris). A wonderful woman who just took me by the hand and wandered me down to the blacks’ camp and taught me that there was nothing to be afraid of in dealing with another culture.
2. In 1973 my sister and I went back to Holland and did all that, you know, finding your roots. It was really important.
3. I did an assignment (in my degree) on the transmission of culture by means of a functional approach. I came out of it firmly convinced that this approach was more appropriate (than a grammar-based approach) because it kept language in some sort of a context.
4. We went to the Netherlands, Spain and Chile to meet each others families and better understand each others backgrounds. I think this (Spain) is where culture really started to play a part in my thinking... cultural influences from Spain to Chile... the Indian influence still there. The whole influence of culture.

5. The last three years (travelling) really made me just understand a lot more about where culture fits into the whole scheme of things. To me now its the only thing that matters. It's so important to recognize what the client is bringing to the learning situation. What their background is. I don't think we have to bend over backwards and give them everything on a platter. I just think we need to take account of what is there, you can't change it. You can not deny their background. You may as well enrich yourself by it. You may as well capitalize on it.

MAUDE'S JOURNEY

Once again, in her own words, the insightful struggle of a now very successful thirty-nine year old aboriginal-Australian cross-cultural trainer.

“The best place to start is to talk about my grandmother. My mother, my sister and I had a very strong English influence in our house in Cloncurry because my grandmother was displaced at the age of two and although of aboriginal (Kalkadoon) descent, was brought up, as a house girl, mustering, cooking and cleaning by Anglo Australians, the Kennedys, who owned Bushy Park station near Duchess. Her life was really difficult and she passed on to me a strong sense of the restrictions and knowing your place.

My childhood was very, very happy until I went to school. I couldn't cope with the concept of sitting down and not talking. I never learnt very much I didn't even know my alphabet in grade three but I was really good at practical things like playing sport and home science especially dressmaking. I was born and bred in this far northwestern town and couldn't get out of it fast enough. The kids used to call me names and after school we'd fight. The boys used to pick me because I used to fight them. I'd win every time. I was a really violent child. Just anger. So I never learnt much at school. Got married. I don't have a junior or senior. Had three children. I was sixteen when I got married and while my kids were small I worked in a cafe. Then after being married for 11 years I separated from my husband and went to Mackay on supporting parents. Then I couldn't get cafe work in Mackay so I thought I should do something else. To do something else I knew I would need to re-educate myself.

I worked in hotels - pulling beer and slinging cartons. Then I went to TAFE and did the literacy courses and junior English. Then I did a Lifeline Telephone Counselling course and that changed my life.

I grew up, as a girl with my grandmother, my mother and my elder sister and my uncle. We had three incomes so lived at the right end of town. My mother and father separated early in my life.

He won custody of my sister and I because he was an Anglo Australian but he made a really brave decision and relinquished it. I think that I am richer for being with my aboriginal parent but I later found out about his grief and pain, when I met him again, at about 21, and I have a strong sense of love and respect for him. When I was violent at school the police would call at my grandmother's place and tell them they'd have to send me to Palm Island if I didn't stop - the ultimate threat.

After completing the counselling course I ended up working at a Special Education Unit in Mackay as a Community Education Counsellor. Then I completed a Community Worker's course at TAFE and later some continuing education subjects at Capricornia (now UCQ) including introductory psychology, and the aboriginal component of Australian Literacy - and that's how I got mainstream entry into Mt Gravatt Teachers' Training College. I came down to Brisbane to do three years of the Diploma of Teaching (Primary), so I could get back up there and make a difference. I never finished my Diploma but I went to Inala and worked there as a youth worker with the murris. I worked at SkillShare and managed a youth shelter for boys. Then I got a chance to work at DEET on recommending strategies for employing aboriginal and islander youth, as a project officer.

After this I got the cross-cultural training position. I applied because it was specifically targeted at the police and I'd seen how they were treating the kids. This job was with the Bureau of Ethnic Affairs in response to the black deaths in custody recommendations. I learnt heaps but moved on to my present job in Staff Training and Development Branch of the Department of Family and Community Services where I hope to learn management and other training areas and get the bigger picture of it all.

My plan for the future is to apply for a murri award and finish my degree at Mt Gravatt full-time. Then I'll go overseas to Canada or the USA and do some work on cultural and racial

discrimination. I'll try and get a Churchill Fellowship but first I'll go over there for a holiday and poke my nose around. I already have a contact in San Francisco. (Julie told me two days ago that she is off to the US later this year to suss out the scene.)

MAUDE'S CORE CONCEPTS

The art of communicating is really cross-cultural. It's being able to stay with somebody, where they're at that time. It doesn't matter what they're saying. If you can empathize and understand and actively listen to people, that's where the secret is. (See "The secret" in Maude's theories)

The noise in the head is one of the things that I think murri people find. They have this noise running around in their head. It's all that stuff from childhood like being angry. You hear these things like "Aboriginal people are unintelligent. They're rockapes. They're black. They don't understand. They don't have the capacity to work. They don't know what responsibility is." They believe those voices from the past. And that noise sets you back psychologically.

Individualist vs collectivist models People in a white organization are very individualist. They are protecting their intellectual knowledge, what they are developing and working with. As a murri woman I want them to be collective - to share information, work alongside people, sit down and negotiate and maintain all of these harmonies in the group. (The downside of this is that in a collective society the nail that protrudes gets knocked down, the tall poppy syndrome, cut them down.

That bicultural step. I should change and be an individualist and protect my work and operate and learn the other culture and just do it that way. But as soon as I do everything for me goes off kilter. So I've got to try to be bi-cultural and operate in both cultures. (Elsewhere referred to as "two-way" or "both-way" learning). I grew up in a bicultural situation but, nowadays there're not teaching the murris that bi-cultural step.

Racism. Like how I get treated on the ground in the workplace. You might get asked to document your time more than anybody else in the whole office. Is it because you are aboriginal and they believe that murris are not accountable? I've really got to evaluate whether they're not taking my messages because they don't like me or they hang up the phone on me because they're really busy. At Mount Gravatt there were only two subjects that I didn't get discriminated against. They made the assumption I was a New Zealander and the lecturer told us "You have a good team here because you don't have any Aboriginal and Islander people. They tend to get the special entry and drag your grades down." I was just devastated. Sometimes I think that racism is just a thing that people are not aware of and probably do it at a

subconscious level. When I was training the police in cross-cultural awareness, I got sick to death of them treating me like a queen. They carried my bag accompanied me on all my breaks, and always had lunch with me. I just want them to back off. I thought they did it because they didn't want me, as a black woman, going out to the media and saying things about these white police.

Mentors In my career I've just gone from one person to the next. And it's like these people have been there to be my rescuers, my saviours. (She names all the "wonderful people who have supported her" at different stages including the researcher.) The only two subjects I never really copped it from... the lecturers were absolutely priceless. They helped me pass my exams. You (the researcher) would extend deadlines and you always allowed for us in terms of discussion in the lectures. You shifted red tape for us and how you've facilitated all of that. Actually I think you were almost too much the other way whereas these people here use power to exclude and defer and build up their own status and self-esteem.

MAUDE'S CONSTRUCTS

Using the repertory grid Maude's constructs of "effective" cross-cultural communication, training and management and of "ineffectiveness" were as follows:-

TABLE 10: MAUDE'S CONSTRUCTS.

Effective cross-cultural trainers & managers have/are	Ineffective ones... (less effective ones)
the ability to conceptualize society	lack the ability to conceptualize society
sensitive, caring and understanding	insensitive, uncaring, unaccepting
collectivist	individualist
the intellectual power to design universal programs with cultural concepts	ability to deliver anything designed by opposite group
clarify, empathy, good communication	intellectually and conceptually sound but poor communicators
high self-esteem	lack confidence
sensitive and genuine	standoffish, not inviting
experiential/life experiences	academic
proactive movers and shakers	non-participative
able to achieve access and equity throughout system	achieve on paper bureaucratic change
won't accept the system	won't buck the system struggle with own identity and where they fit in
brave and fearless	fearful

upholders and maintainers engage with the needy (risky)	intellectualizers (safe)
concerned with equality and difference	concerned with intellectual status
operate at the conscious level	operate at unconscious level
aboriginal (disadvantaged)	Anglo (advantaged)
aboriginal working-class orientation	Anglo middle class orientation
soft and gentle	logical and hard
very sound in cross-cultural knowledge (experience)	partly learned in cross cultural knowledge (academic)

MAUDE'S THEORIES OF "EFFECTIVENESS"

1. When you are about to open the door, it closes and then that noise happens. Those little things are there and they test you - It's like when you see them training horses, particularly police horses, and they have to be used to sudden movements and things coming in from the side. And it's like being that horse and walking down a path and having all these things jumping out at you. And it's how well you can cope and stay steady and firm in your own direction. That you don't get scared off and shy away from things. You've got to be that little bit stronger all the time. It's like you walk for miles but there's always half a mile tagged on when you are culturally different.
2. I really empathize with people who come from other countries to Australia. It must be so alienating feeling very different and then having nothing that's familiar - even the trees and then they've got to learn all the subtleties and slang of another language. All those things that I've grown up with.
3. When we were threatened as kids my grandmother tried to protect us and pull us in further. It's really an amazing thing that murri people do with their kids. And I've done it to mine. You actually set them up into a cocoon within the extended family unit.
4. School was such an alienating environment and it explains the difficulties I experience in the workplace now. It wasn't collective. It was very individualistic. Competitive.
5. Moving from Mackay to Brisbane was such a culture shock - setting the kids and myself up and getting us into schools and college. I didn't have any family support either (my family wouldn't talk to me after my first marriage broke up.) They didn't

- want to know anything about this black one running off to Brisbane to educate herself. Real fears about losing contact with the family and are they going to disown me.
6. The other thing that I think about education in terms of murri people, is that it needs reflection time. I learnt more about the course, not while I was doing it, but afterwards. If you'd set me a test or an assignment six months or even twelve months later I understood it by then. The concepts and theory were starting to fall into place.
 7. My decision in terms of my mother, aunties, sisters and cousins is an honest one. As long as I'm still working and fighting for my people, if they don't understand it, they can ask and learn about it. But I don't talk to them about it and I don't tell them. I don't defend myself. I don't need to.
 8. I've often been told "It's not because you're coloured or female or your age, it's just that people see you as a really confident, capable person and you're more of a threat to them". And sometimes it feels as though you're back in the school-yard. I get a little bit confused about it all myself. You wear so many hats but cross-cultural success is about being effective in different contexts.
 9. It is really important to network and just occasionally you bump into somebody who identifies as Kalkadoon but I tend to feel that as long as they're murris, as long as they're black and identify, then they're my people.
 10. The secret
While we were over at the Academy, they'd just see my black face and walk in and, particularly the younger ones, they hated the blacks, like you would not believe. And I used to talk to them and ask them why they felt that way. "At the Academy, we (the police) had these aboriginal and islander people come out there and lecture to us. And they blamed us for this and they blamed us for that." And there's the secret to cross-cultural awareness training. You don't blame people and you don't guilt-trip them. You affirm them with where they're at, you clarify their understanding. You actively listen to them, you accept their experience. And then you give them the accurate information. You accept them for where they're at. It's OK. Because if you don't you just entrench them, and you move them back. And you get them to defend their ground. So guilt and blame are right out of the picture. It's about how do we, as human beings, work together and make this society successful for all of us.
 11. I think we're going in the wrong direction. I think we should head back down the ladder (from big centralized government) and go to a community focus. The sad thing

is all the black deaths in custody money went to training the police rather than teaching my people how to communicate effectively.

12. How to deal with “that noise”

What separates me from my people is that I’ve learnt how to deal with my anger and my grief. We should be teaching our people how to communicate, deal with the bureaucracy, talk legal talk, negotiate with government, fill out application forms for housing... not upgrading the cells and putting all this new technology into prisons. They missed the point - big time. We’ve got to teach our people and get them that education.

13. Murri men I don’t like murri men at all because they just don’t have the refinement and dignity my grandfather and uncle had. The educated murri men have picked up that Anglo concept, male macho stuff and they justify it in the most sad way, as culturally appropriate. They get confused. They think that traditionally women were treated like dirt. And that’s not the case. I’ve had about four murri men dump s___ on me big time. Too much strong eye contact there. You should be looking at their nose, mouth or look away. I don’t dress like a murri woman. Or look like one, or act like one. One fellow told me I was white. It just ripped my heart out. But there are other murri men I get support from. They treat me like a sister. They don’t want to compete and beat me.

14. Anglo Australian Women. There are a lot who support me. I pick them really carefully. They know what we’re fighting about. They’re doing the same sort of stuff as me. There’s integrity there and trust. There’s a cord. There’s a passion. They’ve got a fire burning in their belly. And they understand me. They always respect me. Then they say, “Maude, of course you’re a black woman. You’ve got that other layer.” The problem is that sometimes the white women dominate the black women. So there’s the pecking order. It’s how we (women) disadvantage ourselves and each other. It’s amazing when I see people walking over the top of other people’s backs to get to a higher position.

15. On aboriginal humour We always like that back-handed slap in the face humour. The locals all laugh at the name of the “Moomba Festival” because “Moomba” really means something quite rude. Murri humour is about playing jokes and trying to make someone silly (who deserves it.) I use it in my training all the time in difficult situations.

16. My training style. Even the police gave me high ratings. My style is just about affirming people and where they're at is OK. Check and clarify the information.
17. Racially-prejudiced people are only this way because of their experience. Some have been bashed up by aboriginal people. You have to affirm that what took place was not fair and not right. My heart starts to beat for them. It's emotionally draining. But you can't change people. You can give them information and choices and space and non-threatening stuff. The seeds have been sown.
18. On competency-based cross-cultural training - I have trouble with CBT. You know how you've got to standardize everything but it's about skills, knowledge and how to choose. The departmental line is "We don't want to change your attitude. We just want to change your behaviour. It's not enough. They're saying to people "You have to behave in a particular way in the workplace but what you do out in the street or at home is totally up to you. I don't have a lot of faith in the idea that, if you change the behaviour, the attitude will eventually change.
19. On the bureaucracy. The people who sit on reference committees are the ones who haven't got any idea. And they won't even come to me and ask me. It's a waste of resources. It's about them not recognising my skills. They don't even respect my work. When they're training new people, you're allowed to go in and watch a training session. There's no consultation, debriefing or anything. There are no senior merri people in this department at the moment.

MAUDE'S "TRIGGER EVENTS" FCR PERSPECTIVE TRANSFORMATION

Once again these are in chronological order and have already been discussed to some extent.

1. The Lifeline Telephone Counselling course
I did this course in Mackay and, in terms of culture and being able to cope with the Anglo culture, it was very important - the key to opening the door because I learnt the art of communicating. I wanted to assist people who were in difficult situations such as I had been such as domestic violence and alcoholism.
2. Self-education My life started basically when I went back and re-educated myself through TAFE and universities. When I learnt to communicate, peace came over me and from then my life hasn't stopped. I honestly believe that it was learning how to communicate effectively and stay with people where they're at and also it helped me very much in terms of being able to stop the noise in my head.

3. The mentors. I will actually acknowledge a lot of people. I'd just gone from one person to the next. And it's like these people have been there to be my rescuers, my saviours. One advised her :-
"Maude, the only way you're going to make a difference is to be one." (She also pays a special tribute to her second (and present) husband.) He would proof-read my writing. Then sit down, talk, negotiate and discuss. He would give me examples and taught me mnemonics to assist me structure short answers. He wanted to give up his own studies to help me with mine but I wouldn't let him so we both studied. I helped him process his thoughts for his commerce assignments. We complemented each other. All those people have been the ones that lifted me.
4. The Bureau of Ethnic Affairs I think I learnt most about training working in the Bureau (MOCATU) responding to the black deaths in custody recommendations. I think it made me the trainer I am today. The one who learns the most is the one who stands up in front. The trainer. And that was the most enriching and rewarding experience.

LUZ'S JOURNEY

My third informant is a Filipino-Australian middle manager in the Department of Employment, Vocational Education, Training and Industrial Relations, who comes from a diverse educational background, has been a Grant-in-Aid social worker with the Filipino community and now heads up the Equivalence of Qualifications Unit. Unfortunately the last half hour of her interview was lost but the gaps have been filled over the telephone. Also her written discourse is prolific which more than compensates. She is also State Convenor of the Network for Intercultural Communication of which the researcher is a member - another successful cross-cultural worker. In her own words.

I was born into a middle-class family in the Philippines. My father was in the military and he was the most powerful influence in my upbringing, a disciplinarian who believed that for girls the world is not going to be a very friendly place. There were seven in our family. Although born in the country I grew up in Manila where we mixed with people of different backgrounds at school, in university, and in the general community. Although the 70's were a time of discotheques, psychedelic lights and the drug scene, I grew up in the context of

being able to protect myself, despite taking some of the liberties of my youthfulness. We were a catholic family.

I was a member of the local church choir and we used to say the rosary, as a family, twice a day. I became involved as a Youth Leader in the Legion of Mary, used to prepare the chapel, prayed a lot, taught catechism to young children and everyone thought I was going to be a nun. In my early teens I volunteered for mission work for six summers in the remote country areas. I did this to travel and learn and do charitable works. I thought it was nice for a holiday but I could never live there. I realized how lucky I was and wanted to give something back to the 'less fortunate' - my altruistic sense.

In my college years I started to question and challenge the Church. I became aware of women's issues and the role of patronage in Philippine capitalism. I was a student activist but more for the discussion groups and social networks. I played a low-key role only because I was afraid of the violence and didn't want to embarrass my father.

I started in commerce because law was too expensive. My mother ran a cantina for construction workers to help out. My family thought I was smart enough to go on to a tertiary education. I always read and was not good in sport. They thought I was the intellectual, the thinker. Luckily I got a state scholarship. To get to a state university it helps if your father is a mayor or a governor, something I didn't have.

After I finished commerce I worked with my sister in an export company. Later I was offered by the university to hold a graduate assistant position with a scholarship so I took political science in the same faculty to follow up with my involvement in the student movement and find out about multinationals and corruption in government. I felt this was safer, more an intellectual exercise than carrying a gun in the boondocks. Here I met a lot of overseas students, the sons and daughters of diplomats, mostly from Africa and the Middle East.

My interest in diverse cultures became more concrete.

After I finished my second bachelor's degree I worked as a researcher in the Ministry of Defence as a political analyst. I was picked to do this because I was very young, had been to a 'radical' university, and was seen as well connected in the Catholic Church. At age 21 I

was doing briefings for generals, the ministers, visiting dignitaries and diplomats. Then I did a Masters of Business Administration and was urged to go into Foreign Affairs.

I didn't. I was seconded to the Ministry of Labour Market and Employment to export contract labour to the Middle East which was booming because of its oil at the time. At one point I was tempted to go myself. I studied Arabic and Indonesian languages and culture but was worried about the attacks on women in these countries. For two years I acted as a negotiator for contracts of up to five hundred million dollars on behalf of the government. Then I applied for a six month project with three months in Brisbane and, with the atrocities of the Marcos government going on at the time, and my strong friendship with my sister who was living in Brisbane, I applied for residency in Australia. It was a big step. I wanted a challenge. The political situation in the Philippines was not the problem. I'm a public servant - non-political and had a good career. I could still go back there. (See "The Migration Experience" in Luz's Theories).

For a while, after my residency application was approved, I worked in my sister's retail clothing shop, who lived in Buranda. Eventually, after a lot of disappointments, I got a job with a social and market research company where I met my husband (an Aussie who worked in the same building). At that time I was also involved with the Ethnic Communities Council and the Filipino community through my networks. The research job only lasted twelve weeks, however, and after lots of racist rejections (See Luz's Concepts) I took a volunteer course to improve my accent, see what was 'wrong' with me and learn to understand the system. Then I did community welfare studies with TAFE, married, and moved to Strathpine as a part-time welfare worker. Then I started Public Administration at the University of Queensland but switched to Women in Management at QUT. I'm more focussed now. I'm also doing cross-program post-graduate studies in Sociology(Social Policy).

After working in Strathpine, I got a job as a Grant-in-Aid Social Welfare Worker with the Filipino community but the grant expired. My next job was as Migrant Settlement Project Officer with the Queensland Council of Social Services and subsequently became its Acting Director. Then I started as a Client Services Officer with the Queensland Public Service (DEVETIR) and now I am an Executive Officer managing a major corporate project and see myself as a change agent in the public service culture.

LUZ'S CORE CONCEPTS

Education The greatest investment that my family wanted to see is that we go to university. Finish our education. Like the Australian dream. That is the Filipino dream. My parents sent us all to College.

Mentoring Someone must have nurtured me and mentored me into various influential kinds of work. But I don't know who particularly because in different jobs I had different bosses each one acting as a mentor and I think my career sort of went zoom up in a matter of just 6 months to 2 years. I kept taking on these new challenges. When I applied for residency in Australia, my papers were processed quickly. It was amazing. (In Australia) I think I've been promoted four times in the last two and a half years.. without anyone holding my hand. It was difficult but I got there on my own.

Networking I was picked for the Ministry of Defence job because (among other things) my networks of people in the Church and in the youth sector were very strong. In Australia I'm still involved with the church networks (She addressed the College of Theology at Banyo on Women's Studies in March 1993.) I found the niche to be involved with the Ethnic Communities Council and the Filipino community through networks. I now have four major networks which I draw support from and share skills with. I'm still with the Ethnic Communities Council, providing advice to key people in the organization. I'm a broker not seen as a gatekeeper. I can see side of any 'camp'. My other networks are the Queensland Women in the Public Service; The Association of Non English Speaking Women in Queensland, Unifem - The United Nations Development Fund for Women; and Women in Management and see these as tools to change structures that are so Anglo-Saxon in paradigm and male-dominated (See theories) and I think it is happening, slowly but surely.

Racism One day I was sent for an interview to a golf club. As soon as they saw me they said they would prefer someone who could be understood by the customers.

I also rang for an appointment with another prospective employer and, when they heard my accent, that was the end of it. Either they have already found someone or they've cancelled the position. I was never given an explanation. So I was finally confronted by very, very obvious racism because I was a Filipino and a woman too.

Bureaucracy The bureaucracy in the Philippines wasn't really a bureaucracy. It was, in a sense, a hierarchy. Here it is more professional, more collegial than in the Philippines. Although networks which influence Ministerial appointments with a sense of the "old guard

caretaker” type, the “gatekeeper” quality, still exist. It is similar here but different to a certain degree.

Public Service There are not too many people who get to work in the public service in the Philippines. Unless you are a professional or have qualifications. It has a higher status. Very high status. But here it seems that, if everything else fails, join the public service. And that is sad. I’ve seen some wonderful people with inclusive and proactive frameworks around. As soon as I attempted to collaborate with them, they are also contemplating getting out, in a sense ‘giving up’. It has become a brain drain when they give up and leave the organizational culture as it is, and not be dynamic about changing it.

LUZ’S CONSTRUCTS

These have also been identified using the Repertory Grid interview technique

TABLE 11: LUZ’S CONSTRUCTS.

Effective cross-cultural managers are	Ineffective cross-cultural managers are....
inclusive	exclusive
proactive	reactive
nurturing	independent
direct	patronizing
listening	observing
friendly	aloof
humble	self-centred
influential	political
intelligent	bluffers
popular	known
organized	disorganized
high status	token
clever	superficial
consistent	inconsistent
strategic	ambitious
critical	pleasing everyone
academic technocrats	public service femocrats
resolvers	withdrawers
collegial	top-down
objective	subjective
decisive	indecisive
good memories	forgetful

LUZ'S THEORIES

1. On the MIGRATION EXPERIENCE

The cultural experience of coming to Australia for the first time was very difficult. I thought it would be easy for me because I had met a lot of Australians (in the Philippines) because of my work. And I can bear the slang. And I thought that I spoke English too. Plus the fact that I've got a sister here. She is very Australian because she's been here about twelve years and was married to an Australian. I thought it would be so easy for me to get a job, considering my multidisciplinary background. But that didn't happen.

2. Problems of non-English Speaking Background Women

(from her paper "The Silence of the Marginals", Banyo, 1993)

N.E.S.B. women are faced by the barriers and disadvantages to participation in mainstream life and processes due to mixed factors of race, culture, language and gender. Migration can be likened to the process of bereavement - separation from loved ones and everything familiar in one's life. It involves an assault on one's identity - a change in perception of one's role in the family or society, loss of self-esteem through unemployment or non-recognition of qualifications, a reduced ability to communicate, not just in a functional sense, but in the expression of thoughts and feelings.

3. Women are more dislocated than men and more vulnerable.

- They depend more on social networks and so become more homesick, lonely, anxious and depressed.
- Because the husband is, generally, the breadwinner it is seen as more important that he learns English, enters training courses, and finds suitable employment.
- Thus he develops social networks while his wife may be isolated in homemaking and childcare.
- If she is forced to work her job will be low-skilled and low paid. She will continue to be responsible for the housework and children, leaving her little time to learn English or socialize.
- She has a low priority for Adult Migrant English Programs because she may not have been in Australia for more than five years, is not registered with the C.E.S. and cannot afford to attend classes because of the above.

- She cannot access child care services due to lack of information, cost, inadequate transport, or the cultural inappropriateness of the service.
- She often has the added burden of being the unpaid carer for family members who are aged or disabled and
- She is isolated, by the location of her home, from access to community support facilities and services.

Mainstream Australian feminists do not deal with universal issues but with culturally-specific issues relevant to middle class Anglo Celtic women. Even the Marxist feminists argue that immigrant women give a high priority to solidarity with their men against class-based exploitation. However many immigrant women are not aware of their independence, even prior oppression as women because of their situation in Australia (above) and events in their country of origin.

4. Strategies to gain employment When they asked me at the CES what I did, I said I was a political researcher. And they then asked “What do you really do? I said that I can do anything. Then I realized that I have to go lower. I don’t think I’m going to get a job as a political researcher so I sought something similar I can do or any clerical type work in an office or even reception duties. (and further education, networking etc).
5. The need for advocacy I thought that migrants should have some sort of advocates. They should be people who are migrants themselves or able to draw on a humanist framework.
6. On support from other minority women. People have become more interested in me rather than in my ethnicity. It is such a difference. An aboriginal woman from Education, a woman of Indian background from Health and myself now comprise the executive committee of WIPS along with four others. Now large numbers attend our Forums. Because we’ve been so inclusive, this is becoming part of the organization’s culture.
7. On policy changes More resources are being poured into the ethnic communities. This has been brought about by the Access and Equity Policy or the Multicultural Policy. By targeting the concept as a campaign concept in the elections and funding projects as part of political point-scoring. Some areas like Skills Recognition haven’t been addressed. It’s mostly been rhetoric. It is still seen as a very marginal issue. There just aren’t any resources being put into it. And the ethnic communities don’t

necessarily have the leadership to pressure government to look at it otherwise. I've been giving them information and they've got to learn that the machine that doesn't squeak doesn't get oiled. The political leadership doesn't see ethnic affairs as a big priority. They think it is very resource intensive and not terribly productive. There are too many competing priorities especially young people, aged services and health. And it's a bit of a closed shop. They don't want to employ too many overseas-trained people, particularly the doctors and lawyers. The problem is the way they appoint people to sit on those Boards. Participation in decision-making is mostly tokenistic. Because there is no leadership and advocacy for this reform, nobody is complaining, everything must be OK.

LUZ'S TRIGGER EVENT FOR PERSPECTIVE TRANSFORMATION

I thought it would be so easy for me to get a job. I thought that I was articulate. I've got a lot of skills and am well-travelled. I know everything about the country. I remember I could be challenged to be put on a stand and I'll talk about anything on any subject. And because of the diversity of my networks I thought I would be able to get something. And I was not thinking of any labour type of work. I was thinking of something similar in one of the Ministries. But that didn't happen. (So she took a volunteer course to work on her accent, see what was 'wrong' with her, and to understand the system. She burrowed into the Filipino community and studied Community Welfare with TAFE and also worked, part-time, with the Pine Rivers Welfare Centre and did some university studies in sociology and management. This led her to QCOSS and the Queensland Public Service but only after her self-esteem was "rock bottom". Remember in the Philippines she was, in her own words "A protected species. Very privileged." Here she couldn't even get an unskilled job at first.)

HANNA'S JOURNEY

My father was from the Hague, where his people had lived for generations, but he came to Eindhoven to work. My mother was from Eindhoven. A Catholic-Protestant liaison was strongly frowned upon in 1950 in Holland. They weren't allowed to marry in the Church and had to make do with the Registry. Eindhoven is the Philip's town. Everything in my family revolved around the Philips factory for a number of generations. They decided to migrate and establish themselves in Australia. I was born in Brisbane in 1954 to a fairly Dutch household.

Dutch was spoken constantly while I was at home and apparently I couldn't speak any English until I went to school.

My father had qualified as an engineer in Holland but when he got to Australia it was a classic case of lack of skills recognition so he had to be a draftsman. This must have been a constant background disappointment.

After living in North Queensland, I moved to a Catholic school in Brisbane in third term of Grade 3. This was very disruptive. I started to become aware of my "difference" and was being singled out because of cultural differences. Instead of eating vegemite sandwiches I had mettwurst. I didn't always understand the idioms used by the Irish Catholic nuns. Any differences were not easily tolerated during the fifties, especially if you didn't look different. Other differences which drew the attention of the nuns included how my mother practised her Catholicism. Since in Holland it was acceptable to go to Church on Saturday evening, my mother adopted that practice when it suited her. The Irish nuns (I went to a convent school) would ask us to stand up if we hadn't been to church on Sunday. I was petrified because I didn't own up one time. Also she didn't believe in sacrificing herself for her children any more than she had to, so she avoided ironing our school uniforms by buying drip-dry materials. That caused a lot of flack but in the end the whole school changed over when a wealthier family's mother approached the nuns about how well-dressed we were.

I completed my secondary schooling at a Brisbane state high school which was very monocultural. I did have two outstanding science teachers who encouraged my interest in environmental issues. I pursued this interest in the form of a biology degree at QIT (now QUT). During my student days I became involved in a number of environmental issues, and it being the 1970s some political movements such as feminism and anti-nuclear activism. After graduating I undertook a Librarianship qualification, and worked as a Librarian for a number of years. During this time my interest in issues of culture were emerging, along with my interest in group dynamics and non-violence. When I finished that I travelled to Sri Lanka where I lived in a Tamil refugee camp for 3 weeks while setting up the Non-Violent Direct Action Group library. The system I tried to set up was totally inappropriate. I trained a fellow to do it but he didn't seem to grasp what was needed. When I look back on my inappropriate

confidence and arrogant certainty of my Western perspective, I believe I should never have been let loose on this type of situation.

From Sri Lanka I flew straight to Holland to be picked up by my aunt. (See “concepts” and “Trigger events” for the powerful Dutch experience.) I attended a Gestalt workshop and a non-violent train-the-trainer course which changed my life. From there I did a few courses in Belgium at an Interaction Academy for family therapists. My partner, Frank, joined me after several months in Holland and we stayed until December 1985. In Holland I’d been involved in the anti-nuclear movement through the World Information Services on Energy and, in India, on the way home, I attended a conference on non-violence. I returned because I didn’t want to have a family in Holland and the weather was killing Frank.

After my return I had two children. While my children were young I chose project and part-time work. I have been free-lancing, setting up my own course, and drawing on the inspiration and motivation built up from my time in Holland and Belgium. I have been heavily involved in the Network for Intercultural Communication and the Australian Association for Adult and Community Education(Queensland branch). This year I coordinated and facilitated A Community Consultation project at the children’s school, which was designed to be inclusive of the school’s various cultural groups. I have been involved in a variety of cross-cultural training including a Self-Esteem course for Vietnamese youth at Milperra Special School, and introductory cross-cultural workshops for first year physiotherapy students. I did my fifty hour placement, in the Graduate Diploma of Adult and Vocational Education at Griffith University, with the Bureau of Ethnic Affairs within Family Services. I did some training of the police but I was uncomfortable with the format. (See theories) It was two introductory, one day sessions - very superficial stuff.

What I really want to be doing is cross-cultural communication in everyday life for ordinary people on the street. I want to take it into the mainstream. (see concepts) I want to be more selective about the training jobs I take on and that would cut out the big bickies. They go to the trainers who sell the answers but that’s not for me.

HANNA’S CORE CONCEPTS

Cultural Identity. The Dutch community never provided much Dutch cultural identity. I believe it was deliberate because we are a very individualistic culture. I think that’s where the Americans caught it from actually. Well New York was New Amsterdam and I think that the

culture of individualism of the Calvinists got there first. The Protestants are much more individualistic than the Catholics in the south. (Eindhoven is in the south.) and the Spanish only got up to a particular river and that's where all the Catholics are. There's also the belief that because a lot of Dutch people could speak more than three languages and were blonde and blue-eyed and looked the same as mainstream Anglos, with just a bit of an accent, that they could assimilate, which was government policy at the time.

The Dutch never provided for subsequent generations in terms of a cultural identity (unlike the Greeks and Italians) so now I'm trying to retrieve some level of that community and cultural identity and that's not easy to do. Because a lot of people just don't want to know. Most are totally indifferent. But there are a number that are now trying. There's actually a Dutch Under 50's Group. There is a bit of a creeping renaissance in identity and I'm working hard through the Dutch Welfare Association to foster that. I've started on a community directory. I see the need to see it exist. It's part of the mid-life crisis. (See "Trigger Events" for Hanna's return to Holland.) My little brother understands a marginal amount of Dutch. His name was Chris Bastiaan Schwencke and he absolutely hated the Bastiaan. He would call himself Chris Robert Schwencke. That was a rejection of his culture. And I think he still does.

Culture Shock From Sri Lanka I flew straight to Holland to be picked up by my aunt and taken to this utterly affluent outer suburb of Veldhoven, near Eindhoven. And from squalid markets that I went to each day to buy fruit in Sri Lanka, the fruit was fantastic, I went to this incredibly plush supermarket with everything packaged neatly on shelves with subdued lighting. And the culture shock. I was moved from one culture shock to another and another and another.

Then I had to make arrangements for someone in Sri Lanka to come to Holland and I couldn't use the telephone directory because I couldn't read Dutch. Besides it was set out differently from ours. So I rang up directory assistance and, in my very limited Dutch, I asked for the "embassies". I wanted the number for the Australian embassy and the woman hung up. My aunt presumes they probably thought I said "imbeciles" and that's why they hung up.

Culture General Training

The simulated exercise I use with the physiotherapy students is very culture general and I don't do anything culture specific. Because what can you do in an hour that is culture

specific and which isn't stereotyped. All I can do is to draw the lessons that they can transfer to their situations in practice. If they have problems I suggest that, if this happens in your practice, it doesn't mean the other person is mad or bad. It's probably that the situation is cross-cultural. They need to do more general stuff. At least a day or two of general cultural stuff because I think you can learn enough of the principles of what's happening to apply it across the board. You can't possibly have the specific details of every culture. But with the culture general approach you can demonstrate some cross-cultural situations, for example, if someone's not looking at you, you can learn to interpret this as a cultural phenomenon rather than the way it is often interpreted in our culture, as shiftiness or untruthfulness. Being in a position of not being judgmental about behaviour is an essential part of being cross-cultural. It opens the door widely.

Racism. With the police we were doing critical incidents and they had to develop a strategy as to how they would deal with it. One of them said, "Shoot all the bastards." They were joking about their racism and they thought they'd got me. The whole day they tried to bait me. There was heaps of deeply ingrained racism posing as humour. It's in the culture but you can't ever blame. You'd have to change the police culture. (See "Theories")

Cross-cultural communication I'm looking at gender and class differences, and to me my idea of cross-cultural is as broad as that. Every communication is cross-cultural. Ethnicity heightens certain aspects of it but, if you apply good cross-cultural communication practices, across the board, it works with everyone. There are cultural differences between living in a large city and a small city, and the country. Other differences include socio-economic background, aboriginality and sexuality. No one's behaviour should be taken at face value. The context in which the behaviour occurs helps determine how to interpret that behaviour eg. the behaviour of a young female, Vietnamese student is often interpreted as passive. However an alternative explanation may be that she is actively being polite or actively concentrating on what is said. (See Paul Watzlawick's (1967) five axioms of communication in "Helen's Theories.")

TABLE 12: HANNA'S CONSTRUCTS

Interpersonal Cross-cultural training	Others
is descriptive of behaviour	are prescriptive
is gentle	are harsh
is experiential	are didactic
respects the integrity of others	are disrespectful
has a communication-orientation	have a social-work orientation
focuses on what is	focus on what should be
focuses on feelings of marginalization	engage in values clarification
focuses on realizing	focus on knowing
understands & applies axioms of communication	little understanding
favours psychological, interpersonal and linguistic approaches	favour E.E.O., social-historical, anti-discrimination approaches
is conscientious about de-briefing	are careless about de-briefing
is authentic	perform (role play)
is consistent	are inconsistent
sees the personal as political	see the personal as irrelevant

HANNA'S THEORIES

1. Inclusion It is extremely important to be inclusive (in schools) and to work to develop strategies for inclusion and to teach children to be inclusive. (She didn't fit it in at school because she was different. She had no friends.) The Community Consultation project gave me a lot of latitude to be inclusive. We had a momentum of the cross-cultural consultation process going. The Greeks, the Vietnamese, the Chinese. The Aboriginal community had gotten themselves together and invited everybody and there was a lot of hope.
2. The difficulties of migrant children. You don't have the kind of social networks you'd have if you've got a family in the area and cousins. And there's a whole social level that doesn't exist for new migrants and which other communities may provide by being inclusive and providing that community cultural identity which the Dutch didn't do. At school I never felt any connection with Australian history and going to Holland made me understand why. You had to learn about Tudor furniture and costumes and I had no connection with it. I failed those parts miserably.

3. Westerners overseas. The library system I tried to set up in Sri Lanka was totally inappropriate. I don't think they should let Westerners loose on those communities. I was doing all of this voluntarily but I don't think even volunteers should be let loose in those areas. I thought I was doing the right thing but it probably wasn't very helpful.
4. Cultural differences My expectations of smoking behaviour was that you wouldn't smoke in a group, in a room with people. But in Europe it's not the same. I mean, you couldn't go outside to smoke in Europe. You'd freeze. I had various expectations and people were saying let go of the expectations but that was all I had to hold on to. Cultural differences can range from the incredibly subtle to the very blatant. Social groups delineate themselves from each other by their verbal and non-verbal signals. It costs a lot of effort for someone to learn to learn the signals of an unfamiliar social group. For example leaning forward and speaking loudly in a particular manner may be used by people from some cultures to emphasize a point, however, this can be quickly interpreted as stand-over tactics. This can lead to much confusion. Feelings of inferiority and social non-conformity may result from the different non-verbal signals. If people have to join social groups and they are unfamiliar with the non-verbals, the manners and customs of that group, they will probably "feel" that they don't fit in. If you are unaware that you are missing the information about how to interpret the non-verbals and also how to use them, you will "feel" it. You will also not be able to place your feeling. Only if you realize that you are missing information can you understand your feeling and potentially learn the new behaviour.
5. Travelling with a purpose I would never now travel, other than a holiday, without a purpose. Like a job or something to go to. It was a useful experience but it was just too personally dangerous in the long run. Though I did survive it. But it was sheer force of will sometimes.
6. Needs of the recently arrived At Milperra I was involved in a self-esteem course for some of the older recently arrived migrant Vietnamese children. They had very little life experience in Vietnam. Very little education. And they weren't learning English very fast. The self-esteem course was, in hindsight, a band-aid only. What they probably needed was a school of their own and to do some work in basic Vietnamese first, in parallel with English. They were being taught immersion English and they'd started to do all their work in English. These kid's didn't even have the grounding.

7. Her partner's influence Frank had been involved in the human potential movement and had studied Sufism. I was driven into reading Sufi stories which were very useful in terms of becoming reflective about your own practice, rather than automatic and task-driven. Idries Shah and Milton Erickson are the best. It was a way I gradually built up my ability to be flexible. All this western stuff on reflection-in-action these people have been doing for thousands of years.
8. Her preferred methodology My approach was facilitative and very experiential but with police training it needs to be content-oriented and instructional. I mean that's what the police are used to. I tried facilitating with the police, drawing out their experiences, but they didn't want to share them. A lot of them were very closed. It went over like a lead balloon.
9. Changing the police culture. You'd have to change the police culture. You'd have to make sure that the people at the top did it and those that didn't want to do it were actually replaced or you'd do it through the police academy but as a constant thing. If the people at the top don't support the police in a broader view of life, then it's no use.
10. Paul Watzlawick's (1967) Five axioms of communication
 This provides a framework for understanding interpersonal cross-cultural communication.
1. All behaviour communicates something. It is impossible not to communicate.
 2. We influence each other with words, but the most potent influence is that which we do without words.
 3. When we speak we do so from a particular frame-of-reference. This world view is not necessarily shared by others.
 4. When we say something to another person, we also say something about our relationship, about how we see them and about how we want the other to treat us. This is called "metacommunication". Each of these layers affects the relationship.
 5. Communication interactions can be either symmetrical or complementary depending on whether they are based on status in a hierarchy or connections between equals.
11. Cultural Displacement
 Somehow, and I hear this story often, when you migrate you expect to somehow pick up in a NW location where you left off in another. To some extent this is possible when travelling within Australia, but when you go to a non-English speaking country

or where the system is significantly different, this is practically impossible. It may work to some extent if you had a specific job to go to. This is probably not possible to realize before travelling or migrating. For me it was also one of the richest sources of my learning experiences.

HANNA'S "TRIGGER EVENTS" FOR PERSPECTIVE TRANSFORMATION

1. I went back to Holland in my early 30's for two years. And that was the best thing I could have done. I was in Holland with the level of Dutch of a pre-adolescent child. Trying to operate as an adult. And I had to grow up in Dutch which was a very painful experience for me. Because the Dutch was so ingrained in me at some levels I couldn't operate in English and translate. I had to do it all from the Dutch grounding that I had. And that is probably not an experience that a lot of people have. I was thrown back into the emotions that I hadn't had since I was a 13 year old and I couldn't figure out what was going on at all. It was only a year later when I could start making sense of it when I had actually had the intellectual development in Dutch so that was the lowest point in my life. They were the most valuable learning experiences of all because that was when I had to really learn not to push myself. And I did come within a hair's breadth of not making it. I was emotionally just dying. When I went to a dream Gestalt weekend we were asked to draw out the pictures of our dreams. In the pictures of my dream I occupied no space. I don't ever want to be in that position again. In Holland my emotional space was shrinking, probably partly because I was trying to grow up emotionally. At the Non-Violence Train-the Trainer workshop they were expecting me to operate as a mature adult which I couldn't do with my level of Dutch.
2. During the Non-Violence workshop a presenter with a background in family therapy introduced me to a whole new approach based on communications theory that I've since used very extensively (see theories). This approach offers a framework for explaining inter-personal communication.
And he made one intervention that actually saved me.

In the role plays he could tell that I was at the bottom of the heap in the group who were obviously very uncomfortable with me. He said he hoped he hadn't left me in the lurch and he didn't demand of me that I be clearer. He defined how I was in

relation to him. So that sheer act of not prescribing my behaviour but just describing it was completely liberating. From there I know that was the turning point. It was such a simple intervention. For a long time I stuck with being as descriptive as possible. In another way learning that stuff made it very difficult to take a position on anything because I was then seeing everybody's side to everything. I could then see that even though someone was doing something appalling I could see how they were actually trying to do their best within the framework of their social circumstances, even Adolf Hitler. It's not about justifying behaviour, just understanding it. You don't feel as though you have to blame him for what he did any more. Anyone's behaviour is generated by the feedback loops within which they are enmeshed.

The insights gained helped me understand aspects of my cultural baggage and accept my family situation and all sorts of things. In the end it all turned out to be a really liberating experience and useful because it set me on a much more coherent determination to be involved in cross-cultural issues here.

CONCLUSION

In the final chapter there will be three concluding sections

- (a) An analysis of common themes relating to "cross-cultural effectiveness" from the discourses described extensively in this Chapter.
- (b) The respondents' written reactions to the final stage of viewing their own videoed performance (theories-in-use) in the light of their (espoused) theories described in detail above in terms of "congruence", "dissonance" and other insights and plans and the dialogue which seems likely to be set up among the four informants who have asked to read each others stories and have a chance to meet and discuss them and
- (c) A set of recommendations to advance the cause of improving "cross-cultural effectiveness" through formal and informal learning structures and processes.

The researcher's journey is also nearly done so a final section on the researcher's learnings about research as a cross-cultural process will also be included.