

**INTRODUCTION:**

Since the last Chapter was completed a further round has been carried out in which the four respondents were asked a further set of questions to illuminate this last chapter in terms of its quest for some kind of synthesis, closure and foreshadowing. These questions were:-

1. Have I misquoted any of your life story facts, views or examples? If so, please amend the copy I've sent you.
  
2. Using these concepts, constructs and theories (your espoused theories) as a framework, please comment on your performance (your theories-in-use) in the video (enclosed) in these terms:-
  - (a) How congruent was your performance with your espoused theories? How dissonant?
  - (b) How do you account for this dissonance/congruence? (Another theory/set of theories.)
  - (c) Did anything surprise you about your performance? What? Why did it surprise you?
  - (d) Would you do anything differently if you were able to repeat that performance? What would it be? Why would you do it differently?

These questions are based on the aims of the study expressed in Chapter 4 of assisting colleagues to become more 'reflective practitioners' by aiding them to clarify their espoused theories; assisting them to understand, challenge, and correct theories and/or behaviour, if necessary.

A further set of questions was also asked to identify whether the research project had made any contribution to the "perspective transformation" of participants. These questions were:-

5. Do you feel as though you know yourself a little better as a result of the research project? In what way (if you do)?
6. Do you plan to do anything differently as a result of this research project or has it just confirmed 'what you already knew'? What will you do differently and why (if anything)? and
7. Has/have your 'trigger event/s' been accurately identified? If not please indicate. How important was/were this/these event/s for you?

The final set of questions relate to the goal of "collaborative action research" to give them the opportunity of moving beyond 'personal' to 'social transformation' by providing affirmation and challenge of their views, by extending their professional networks, and by sharing their stories with a wider professional audience.

8. Now please read the accounts of the other three women in this study. To what extent can you relate to their experiences, values, and theories? Were there any surprises in their views and experiences? Which of their views struck you on your first reading as (a) the most important (b) the most interesting (c) the most useful (d) the most problematic (something you disagree with) (e) the most surprising and any other responses you had to their stories (feelings are probably the best indicator.)
9. Would you like to meet with your three Co-researchers and me socially to celebrate the end of my journey and a crossing of paths of five cross-cultural sojourners? I will shout you all to lunch and champagne as an expression of my appreciation for your participation.
10. Would you like me to use the pseudonym suggested to protect your anonymity? Are you prepared to let me publish your stories at a later date? I found them fascinating and worthy of sharing with others.

At this time each respondent will receive a copy of this Chapter (for their validation), a copy of the responses of their three colleagues to the above questions and an invitation to a working lunch in the New Year.

This Chapter then will consist of three sections.

1. A thematic analysis of key findings using the frameworks in Chapters 1 - 3.
2. A summary of their reactions to the research process in its attempts to facilitate 'perspective transformation' and
3. A set of recommendations, based on their responses, to improve "cross cultural effectiveness" including areas for further research.

## 1. THEMATIC ANALYSIS OF FINDINGS

These themes have been identified using a matrix analysis of the issues of needs for 'cross-cultural effectiveness' (Chapter 1); concepts of 'culture', 'cross-cultural communication' and 'cross-cultural effectiveness' (Chapter 2); and learning theories - 'behaviourist', 'cognitivist', and 'transformationist' (Chapter 3) and the 'concepts', 'constructs', 'theories' and 'trigger events' supplied by each of the four respondents (Chapter 5).

In the words of Luz, after she had read the other accounts 'I am inspired by everybody's relating their experiences that relate to different levels of racism. It is very interesting to note that a common paradigm about the experiences of women, and the seeming universality to work towards inclusivity are held.'

## NEED FOR CROSS-CULTURAL EFFECTIVENESS

Corrie asserts strongly that 'some teachers have more affinity towards immigrant kids than others?' Maude was moved to tears by the 'isolation and alienation' which surfaced in the accounts of all respondents. Luz clearly identifies the barriers and disadvantages experienced by NESB women in her paper, "The Silence of the Marginals" while Hanna reports in detail the problems of cultural identity experienced by the migrant child.

The issue which received most attention by all four and which evoked the strongest feeling was 'racism'.

Corrie believes that people aren't intentionally racist and shows with her classroom example that 'racism' can be a process of 'exclusion' and 'neglect'.

Maude's statement is the strongest (She is the aboriginal Australian respondent.) in which she describes the experience of racism as constant 'discrimination' and devastating 'negative stereotyping' which combines with the crippling 'noise in the head' to disable aboriginal people

who have internalized racist stereotypes. While she agrees with Corrie that ‘a lot of people aren’t aware of their racism’, she reminds us that ‘racism is taught (her emphasis) - and can thus be unlearned. Luz experienced racist discrimination, because of her accent, during her early job searching and Hanna experienced ‘deeply ingrained racism posing as humour’ at the Police Academy.

The researcher, surveying all Confucian Culture Heritage students at his University found that about two-thirds of these students had experienced both student and staff ‘racism’.

The above views confirm the assertion in Chapter 1 that ‘The ACE sector must recognize ‘cultural diversity’ as one of the greatest challenges of the last decade of the twentieth century?’ (p. 1.)

### CONCEPTS OF CULTURE

Kalowski (1991) argued in favour of discarding the simple pluralist model of culture with its tendency to stereotype whole groups by virtue of their ethnicity. She would prefer cultural professionals to focus not on ‘cultures’ but on culturally-learned assumptions; on ambiguity as well as difference and on the common ground that links us all. Hanna made this observation:-

‘The simulated exercise I use 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. 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 a day or two of general cultural stuff to learn enough of the principles of what’s happening to apply it to new situations.’

Maude uses this approach:-

“I take them through some experiential exercises to give them an understanding of cross-cultural issues eg. to walk in the shoes of a minority person.” (A culture-general approach).

Corrie is adamant that cultural influences are all pervasive and doesn’t care whether she teaches them English or not because:-

“To me culture is now the only thing that matters. It’s so important to realize what the client is bringing to the learning situation - what their background is. I just think we need to take account of what is there. You can’t change it. You cannot deny their background. You may as well enrich yourself by it and capitalize on it.” Maude agreed with this view in the final response round.

Concepts of 'stereotyping' were also prominent in their discourses:-

Corrie describes stereotyping as Asian women, particularly Muslim women as "downtrodden".

Her anecdote on stereotyping is particularly telling:-

"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 descriptors and a list of nationalities to match up.) The lady that said, 'No. I can't do this.' is the lady that got the job. Hanna identified this as the idea that she found most "problematic" but concluded "I can see that the outcome this selection method aimed for is also important."

Maude was concerned about the stereotypes some "educated" murri men have of murri women.

One episode "just ripped my heart out."

Cultural differences were also a common theme. Corrie argued that many of the differences generally attributed to religion have been shaped by 'sheer practicality' eg eating fish on Fridays, in biblical times, because that's when the fishing boats returned. Maude located the cause of many of her problems as being a 'collectivist' in 'individualist' organizations, including schools. Hanna found a good reason for differences in 'smoking behaviour' in Europe.

Oberg's (1960) concept of "culture shock" is still found useful by the four responding practitioners.

Corrie identifies "that silent period" experienced by all learners of a second language:-

"At first they rabbit on in their first language and, as soon as they discover that no one is answering them back, they shut up." (For the cure see "Teaching Strategies") Maude experienced her 'culture shock' moving from Mackay to Brisbane made worse by her loss of extended family support. Luz describes the homesickness, loneliness, anxiety and depression experienced by NESB women due to their dislocation and vulnerability while Hanna gives the example of the shocks she experienced due to arriving in Holland after living in Sri Lanka and because of her inadequate Dutch language skills. She further uses the concept of "cultural displacement"

'You are expected to somehow pick up in a new 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.'

## CONCEPTS OF CROSS-CULTURAL COMMUNICATION

Maude, whose life changed after she completed a telephone counselling course, asserts that “The art of communicating is really cross-cultural.”

Hanna agrees strongly

“I’m looking at gender and class differences, and to me the 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 helps determine how to interpret that behaviour.” Corrie concurs:-

‘I agree totally with her views on cross-cultural communication being across sub-cultures within a society, not just ETHNICALLY determined eg. I have more in common with an Asian teacher than an Australian farmer.’ and Hanna again, responding to Maude’s “secret” :-

‘The most useful idea... that the art of communication is really cross-cultural and the secret is ‘not blaming people and not guilt-tripping them, affirming them where they’re at.’ I liked seeing this written down in these stories, as this is very close to my heart.’

The idea of ‘intercultural communication’ as mutual learning is affirmed by Corrie on three occasions:-

‘The best ESL teachers are travellers not tourists... they have learnt a little bit, related to other cultures and felt something not just flitted through them.’ And again in her comment on the importance of teachers learning from their students, cited previously and in her description of the ‘effective’ ESL teacher:-

‘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’m happy.’

## CONCEPTS OF CROSS-CULTURAL EFFECTIVENESS

In a major research study entitled “A Comparative Study of Perceptions of Overseas Consulting ‘Effectiveness’ - Australian Providers and Asian and Pacific Clients” the writer found that, according to all respondents:-

The most important 'knowledge' was subject knowledge, followed by knowledge of host values and expectations. The most important 'attitudes and attributes' were sensitivity to cultural differences followed by open-mindedness and

The most important 'skills' were interpersonal skills (especially listening) and collaborative skills. An analysis of the 'constructs' of cross-cultural effectiveness of the four respondents reveals first-order (majority) agreement on the need for being proactive and second order (two out of four) on 'qualities' of being methodical/organized, good listeners, collaborative/collegial, assertive/direct, social/friendly, genuine/authentic, experiential, soft/gentle, consistent, and critical.

Their respective theories of 'cross-cultural effectiveness' are even more revealing.

According to Corrie 'effective' ESL teachers are:-

"warm, open, non-judgmental and accepting of differences (including socio-economic differences), don't feel a need to change the customs of others, are willing to learn from their students, don't stereotype, are travellers and not tourists, and appreciate similarities while respecting differences.

Maude sees the 'effective' cross-cultural awareness trainer as one who can empathize with others, work collectively, allow plenty of 'reflection time' for murri people, network, not blame or guilt trip racist learners; affirm where they're at, clarify, actively listen and accept their experiences... otherwise you just entrench them, move them back and get them to defend their ground; use humour in difficult situations, give information, choices, space and non-threatening stuff, 'sowers of seeds'.

Luz's discourse, unlike the others, is all about cross-cultural management. Her 'effective' manager is strategic, influential, organized, high status, clever, consistent, critical, collegial and decisive - an 'academic technocrat' (a highly qualified, objective and professional 'public servant' (a high status occupation in the Philippines) and not a 'public service femocrat' who is more likely to be interested in issues relevant to middle class, Anglo-Celtic women.

Hanna sees the 'effective' cross-cultural trainer from her theoretical base (discussed below) as experiential, descriptive (focussing on 'what is'), focussing also on feelings of marginalization, on 'realizing' rather than knowing, conscientious about debriefing and able to see 'the personal as political' (a feminist concept). She would like to change workplace 'cultures' in a more 'inclusive' direction and take culture-general skills in everyday life into the mainstream - for ordinary people on the street.

Maude defines 'cross cultural success' as being effective in different contexts and argues for the importance of 'that bicultural step' in these words:-

'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 eg in Harris (1990) in Chapter 1 this is referred to as 'two-way' or 'both-way' learning). I grew up in a bicultural situation but nowadays they're not teaching the merits that bi-cultural step.' Hanna's reaction is interesting. 'The bi-cultural step between Dutch and mainstream Australian (Brisbane) culture was just the reverse for me. In Holland I had to learn to be a tall poppy. there were so many tall poppies in that highly individualistic (Calvinist) setting that you had to be extremely tall to even show up a little. Coming back to Brisbane was a culture shock. I had to learn to fit in again by not appearing too tall.'

Maude comments on this latter phenomenon in another context

'The downside of the collectivist society is that the nail that protrudes gets knocked down (an expression of Japanese origin), the tall poppy syndrome, cut them down.'

'Perspective transformation' theories of Jack Mezirow were extremely useful in analyzing key transitions ("trigger events" or "disorienting dilemmas") in their cross-cultural journeys. They were immediately recognizable by the language used such as:-

"I went there terrified... she taught me: there was nothing to be afraid of." "I think Spain is where 'culture' really started to play a part in my thinking"

'Travelling really made me just understand a lot more about where culture fits into the scheme of things' and 'You know, finding your roots was really important.' (Corrie)

"The Lifeline Telephone Counselling course was the key to opening the door because I learnt the art of communicating.'

'Self-education - when I learnt to communicate peace came over me and from then my life hasn't stopped'

"The mentors... have been there to be my rescuers, my saviours.'

'I think I learnt most about training working in the Bureau. That was the most enriching and rewarding experience.' (Maude)

'I thought it would be so easy for me to get a job... but that didn't happen' (Luz) and

'I went back to Holland and that was the best thing I could have done.'

'From there I know that was the turning point. It was such a simple intervention (defining how I was in relation to him; not prescribing my behaviour but just describing it)' (Hanna)



Mezirow (1991) posited nine more “phases” of ‘perspective transformation’(after the ‘disorienting dilemma’) including self-examination, critical assessment of assumptions, recognition of discontent, exploration of options, planning action, acquiring skills, trying on new roles, building competence and confidence, and re-integrating the new perspective - these four women have identified remarkably similar stages in bringing about major changes in their world-views and teaching practices.

### RELEVANT LEARNING THEORIES

Corrie related most to Functionalist theories of language acquisition, particularly the work of Halliday (1973) described in Chapter 2’s section on the contribution of Linguistics to the field of cross-cultural communication.

‘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’

‘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 context.’

Maude, like Hanna, has been influenced by theories of interpersonal psychology (the Telephone Counselling course)

‘My theory of communication is that I actively listen to others, acknowledge what they have said, and then affirm them that where they’re at is OK. There is a strong Rogerian (non-directive client-centred therapy) influence in the following quotation:-

‘my deeply held values of caring for others and respecting and trusting them.. accepting people for their strengths as well as their weaknesses. I believe that we all have lessons to learn and that we are all here to help each other.

She does not, however, have any use for competency-based (behaviourist) approaches:-

‘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.

Luz has had extensive training in the disciplines of political science and sociology.

Although a devout Catholic, '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' She studied commerce, political science and sociology and became a political analyst. As well she studied foreign languages and cultures (Arabic and Indonesian). She also studied community welfare, public administration and social policy. Her discourse includes terms like "gatekeeper", "networking" "mentoring", "femocracy", "marginality", "oppression" and "advocacy" which reflect a solid, multi-disciplinary social science background.

Hanna has expressed a clear preference for psychological, interpersonal and linguistic approaches. Her favourite framework for understanding interpersonal cross-cultural communication is that provided by Paul Watzlawick's (1967) five axioms of communication detailed in Chapter 5. 'The context in which behaviour occurs helps to determine how to interpret that behaviour eg the behaviour of a young female Vietnamese student is often interpreted as passive. However an alternative explanation might be that she is actively being polite or actively concentrating on what is said.'

Maude attended one of Hanna's workshops at the Bureau and she 'would like to do more of them later.' In fact when she finishes her degree she wants to work in the U.S.A. in the field of Anti-Racism.

### CONCEPTS OF CROSS-CULTURAL METHODOLOGIES AND ROLES

Corrie is convinced that when children go through 'culture shock' ('that silent period') '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. They continue as normal and eventually the child will respond.'

She has listed fifteen tips for teachers in a brochure described in Chapter 5 which encapsulate her functionalist pedagogy well.

Maude has already shared her "secret" to cross-cultural awareness training (See section on 'Cross-Cultural Effectiveness') and asserts again:-

'Even the police gave me high ratings for my training style. It is just about affirming people and where they're at is OK. Check and clarify the information.' She (like Hanna) makes allowances for racially-prejudiced people this way:-

'They 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 - just give them information and choices and space.'

Luz advocates a number of strategies for 'effective' cross-cultural managers.

'By targeting concepts like Access and Equity and Multiculturalism as campaign platforms in the elections and funding projects as part of political point-scoring, more resources have been poured into the ethnic communities.'

'I've been giving the ethnic communities information and they've got to learn that the machine that doesn't squeak doesn't get oiled.'

'The problem is the way they appoint people to those Boards (Professional overseas skills recognition Boards - a closed shop). Because there is no leadership or advocacy for this reform, nobody is complaining, everything must be OK.'

Hanna has already identified her views on the need for culture-general training as the means of engendering cross-cultural communication skills in the broadest sense. Her preferred methodology is based on these values but this creates problems for her.

'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.... 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.'

Maude's observation is an interesting one, relating to all four respondents:-

'My surprise is that throughout these accounts of life experiences we are all critical thinkers. No one has told us to be this but we are and I think we process information on a moment to moment basis to deal with our world and assist others to do it as well and we do.'

This 'reflective practitioner' approach at an intuitive level may account for the high degree of (self-report) congruence between their espoused and in-use theories in the next section.

Finally these four share a strong belief in the value of self-education, mentoring, networking and travel to increase 'cross-cultural effectiveness' in their different roles and sectors:-

'Genuine travellers not just tourists' (Corrie) 'There was a powerful feeling at our initial training course and we have stayed friends and networked over the years' (Corrie)

'There are other murri men I get support from. They treat me like a sister. They don't want to compete and beat me.'

‘There are a lot of Anglo Australian women who support me. They know what we’re fighting about. They’re doing the same sort of stuff as me. They’ve got a fire burning in their belly. And they understand me. They always respect me.’ (Maude)

‘My life started basically when I went back and re-educated myself through TAFE and the Universities.’ (Maude)

‘The greatest investment that my family wanted to see is that we go to university. This is the Filipino dream. My parents sent us all to College’ (Luz)

‘Someone must have nurtured me and mentored me into various influential kinds of work.’ (Luz)

‘I now have four major networks which I draw support from and share skills with’ (Luz)

‘I would never now travel, other than a holiday, without a purpose. Like a job or something to go to’ (Hanna)

The next section is about ‘reflexivity’ - ‘researching our research’ (Usher : 1993) using the tools of ‘espoused’ and ‘in-use’ theories of research set out in Chapter 4 and validated (congruent) or found ‘dissonant’ by the reaction round recently submitted by the four respondents.

## 2. REFLECTING ON THE RESEARCH PROCESS

Given Maude’s comment on the intuitive “reflexivity” which she perceived in the first round stories it is interesting to ponder on Hanna’s observation:-

“I was driven (because of my partner’s influence) 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 the ability to be flexible. All this western stuff on reflection-in-action these people have been doing for thousands of years.”

What then were the researcher’s ‘espoused theories’ embedded in Chapter 4?

What did he do to implement them?

How did the respondents react to these strategies (his ‘in-use theories’)?

What can be learnt from any congruent or dissonant outcomes?

In Chapter 4 a definition of ‘cross-cultural effectiveness’ was proposed as developing congruence between our ‘in-use’ and ‘espoused’ theories; increasing the consistency of conscious and unconscious motivations. This process is akin to learning to ‘practise what we

preach' and can be achieved by changing either our 'espoused' or 'in-use' theories and /or behaviour.

What then were the writer's 'espoused theories of research 'effectiveness'? Because of stated democratic socialist values and a preference for self-directed, experiential, collaborative and action research teaching and learning methodologies the following 'espoused' theories ie. assumptions about 'effective' research were made as the basis for the research methodology chosen. These are summarized from the earlier sections on ideology and ethics as the basis of an evaluation of the research process.

#### ASSUMPTIONS ABOUT RESEARCH

1. Knowledge and research are not objective but, socially constructed and therefore 'intersubjective'.
2. Research is historically, culturally, politically and economically located.
3. Research and knowledge should serve emancipatory ends - social justice through critique and collaboration.
4. The relationship between researcher and researched should be negotiated in terms of power relations.
5. Research should respect context by collecting, recording and analyzing written and spoken discourses and observe in naturally occurring settings (ie. qualitative rather than quantitative.)
6. Research is an interpretive activity, a social and textual practice and a reflexive one.
7. Research should be empowering through serving the emergence of marginalised and disadvantaged groups.
8. Critical social inquiry must be oriented to transforming the way stakeholders see themselves, their situations and their understandings so that factors frustrating their goals and purposes can be recognized, engaged and changed or eliminated.
9. Researchers need to interrogate their own practice of research in terms of how it can become part of dominant and oppressive discourses, be pragmatically useful or emancipatory.
10. During the research project's life either the researcher or the practitioners may raise significant questions as to the direction the project may take.
11. The exchange of information between parties is negotiated and the purposes this information will serve must be openly disclosed and
12. That the roles of teacher, learner, and researcher are available to all parties.

As a result of the above beliefs and after weighing up the advantages and disadvantages of a variety of qualitative methods the researcher chose to use critical discourse analysis and personal construct mapping as best meeting the above criteria.

### IMPLEMENTATION

So how were these 'espoused' theories operationalized in the implementation phase? Each of the twelve principles from the previous section were accounted for as follows:-

1. Qualitative rather than quantitative methods were chosen.
2. The context of each participant's concepts, constructs and theories was clearly established in their "stories" - their historical and work 'biographies'.
3. A marginalised group ie. cross-cultural trainers, teachers and managers were involved in critique and collaboration from the outset with a view to helping them improve their practice by reflection and action.
4. In the covering note on "Ethics" they were informed:-  
'You will not be treated as a 'subject' or 'respondent' but as a 'co-researcher' (my invention) unless you choose the role of teacher or learner anytime.' They taught the researcher a great deal.
5. The researcher chose to record and analyze their spoken and written discourses and observe with them, video-recorded episodes of their practice in workplace settings for reflection and action.
6. Interpretive, social, textual and reflexive practices were followed at all stages.
7. See 1.
8. The questions used to debrief the critical discourse analysis, the personal construct mapping and the video performance reflection, reported at the beginning of this Chapter addressed this goal.
9. This section of this Chapter addresses this belief.
10. Constant dialogue among co-researchers identified emerging concerns eg. confidentiality and one participant made major changes to her story.
11. Participants were informed of the researcher's desire to publish aspects of the study but they have veto power at all times.
12. See 4.

## OUTCOMES

So what were the results of these processes in terms of ‘emancipatory’ and ‘transformational’ learning goals?

In response to question 1 (of the follow-up de-briefing memo sent 30/10/95)

‘Have I misquoted any of your life story facts, views or examples? If so please amend on the copy I sent you.’

All four participants made amendments and one of them deleted significant sections for personal reasons.

Question 2 required them to

‘Using your concepts, constructs and theories (espoused) as a framework please comment on your performance (theories in-use) in the video (enclosed) in these terms:-

(a) How congruent was your performance with your espoused theories? How dissonant?

‘Fully congruent’ (Corrie)

‘Overall I believe that my performance was congruent with my espoused theories’ (Maude)

‘I consider my espoused theories reasonably congruent with my actions’ (Luz)

‘My performance was reasonably congruent with my espoused theories in that I turned an essentially didactic presentation of necessity, into a discussion where possible, thereby facilitating the input of participants.’ (Hanna)

Of course self-report research is notoriously unreliable but the researcher also examined the videos in the light of their theories and can confirm their conclusions, subject to the same biases as other observers, of course. These reactions also seem to confirm the two respondent observations at the beginning of this Chapter. It seems that ‘effective’ cross-cultural practitioners are ‘reflective practitioners’ either intuitively or as a result of experience and education. They were deemed “effective” on the basis of their perceived “expertise” in the eyes of both their professional peers and their clients from both documentary and anecdotal evidence.

(b) How do you account for this dissonance/congruence? (Another theory/set of theories!)

‘I believe strongly in the theories. They are part and parcel of my being, my professional and personal theories are one and the same. They are internalized therefore they feature in my teaching as part of me.’ (Corrie)

‘I account for this congruence by noting that I always operate from this theory base which is founded on my deeply held values of caring, respecting and trusting etc.’ (Maude)

‘In certain cases I find myself dissonant when the situation (say involving other women) requires a more objective decision. In my mind I may always be conscious of or bias towards women but I still find the need to balance my actions to be fair, inclusive and collegial. I am consistent, in this case, with my espoused theory that ‘inclusivity goes beyond the construct of gender and I don’t see this as problematic.’ (Luz)

‘I had been invited to share, with others, information about a Community Consultation process I had coordinated and I had been told to teach a didactic lesson (not my usual style) for a subject I was doing at your university’ (Hanna)

( She actually used a lot of participatory strategies in the episode the researcher filmed.)

(c) Did anything surprise you about your performance? What? Why did it surprise you?

‘I was pleasantly surprised at my patience with secondary students. I had been dreading the session but they were so cooperative, well thought out, and produced high quality work. It gave me faith in youth’ (Corrie)

‘I was surprised how calm I looked even when I was feeling anxious. I couldn’t understand why they warmed to me (during the presentation) Now I do. I was aware of my current personal and work stress and was amazed that I was still able to stay with the group. I mostly receive good evaluations but I still have difficulty understanding why people love and trust me. This is a self-esteem issue with me. I feel that I always have to do the extra mile to meet other people’s expectations. This is linked to the noises that run through my head that I have spoken about in my story, the negative stereotypes about Aboriginal people not being able to achieve in the wider society. (Maude)

‘I am amazed by the audiences positive response to my articulation of espoused theories. It is always difficult to articulate something when your audience may not necessarily work in the same framework. Somehow it can be taken as a challenge (which I prefer) or a criticism.’ (Luz)

‘Yet again I saw how actively I use my hands even though I try to suppress this movement. (This is a family trait).’ (Hanna)

The above responses indicate a comfort with the Argyris and Schon analytical concepts and some useful personal self-awareness gained through this process.

(d) Would you do anything differently if you were able to repeat that performance? What would it be? Why would you do it differently?



“It is apparent from the video that not all students grasped what was required of them so my explanations were not clear enough. I would try to use clearer examples if given a second chance. We didn’t even come up with a definition of ‘role’ or ‘responsibility’ which in fact were the key words in the session.’ (Corrie)

‘I was aware that even though I had an OHT set up on the projector, I did not show the list of barriers to cross-cultural communication... to link their reflections back to the key concepts or barriers. I would also have liked to break them into small groups to discuss strategies they could take with them to use in their teaching environments.’ (Maude)

‘I prefer to have more verbal interactions with my audience’ (Luz)

‘I would have analysed some of the data I presented more thoroughly. This would have allowed me to answer a difficult question more effectively. I would have introduced Peter earlier in the session and explained his presence to the participants. I didn’t give participants the option of choice about being in the video.’ (Hanna)

The researcher has long used videotaped microteaching episodes for analysis in this way. This has been the basis of our “Clinical Supervision” process for improving teaching skills and can be supplemented with the interrogation questions developed by Kagan (1973) for interpersonal process recall with considerable benefits and improved performance on re-teaching (or in counselling sessions.)

(e) Do you feel as though you know yourself a little better as a result of this research project? In what way?

‘Yes, yes, yes. The project has forced me to reflect on many aspects of my work, my thinking, my attitudes. This is something we should all do, but often don’t have a framework on which to base our thinking, or our self-reflection. This study helped me to ponder on the whys and wherefores of my approach to my clients and others around me.’ (Corrie)

‘The process of allowing me time to reflect on each module of this research project has given me a structure to align all my individual experiences of cross-cultural awareness. It has affirmed my expertise as a cross-cultural trainer and shown me that although my style is different, it still works. It has been a soul-searching experience. I have had to integrate my ideology and methodology to the point where it comes across innately to participants. This project has also grounded me as I have been experiencing a cultural crisis since leaving MOCATU. This project has made me realize that I have a lot more to learn in this area.’ (Maude)

‘Yes it made me more conscious of my theories and enabled me to reflect on how (and why) I act (or behave) in my interactions with people. This also highlights my ongoing commitment to seek an extended matrix or ‘pattern’ to be a better person.’ (Luz)

‘A little. The exercise and interview have shown me a little more about how I present myself to others. Doing the ‘repertory grid’ exercise polarised some issues I’d thought about into opposites which they aren’t. They are just differences between my styles and experiences and those of ‘others’. That does not necessarily make one effective and the other not. It’s a matter of ‘horses for courses’. (Hanna) More ‘constructs’ here.

(f) Do you plan to do anything differently as a result of this research project or has it just confirmed ‘what you already knew’? What will you do differently and why?

‘I feel very awkward about my own feelings towards ‘born-again Christians... maybe they can be effective too. I’ll try to keep my perspective on that open. I also feel more definite about not ‘turning a blind eye’ to racist comments for the sake of ‘not rocking the boat’. The boat might need rocking, but gently, one step at a time. This study made me feel that I’m approaching doing the right thing and that I have come a long way. The strategy of watching yourself in action (video) is really excellent and I feel I might like to do it from time to time to ‘monitor’ myself, on the long and winding road’ (Corrie)

‘I plan to look at other styles of delivering the cross-cultural message, other theories to those I have been trained in, and am interested in overseas leaders in this area. I am also considering moving away from cross-cultural awareness training to other work in another area where I will be able to promote social justice issues not just using a training format. I feel I need to broaden my experiences to get a feel for ‘the big picture’ approach and find other ways to get the message across.’ (Maude)

‘In some respects the project confirmed what I already knew but I still think that I may need to work towards identifying more theories of action as part of the process of being a reflective practitioner.’ (Luz)

‘Being involved in the research project has helped me to clarify that this subject area is still very important to me. For a number of reasons during the past year, I have drifted into other areas, especially management issues in community organizations. In the near future I plan to undertake further study in this area. This research sharpened my understanding of some of the pain that remains from some of the trigger events. I need to explore this further.’ (Hanna)

(g) Has/have your 'trigger event/s been accurately identified? How important was/were this/these event/s in changing your way of looking at the world and yourself?

'Yes they have been correctly identified. There is probably one other trigger which hasn't emerged... my acquaintance and then teaching with an Aborigine and the friendship which evolved, and the exposure to other Aborigines, to books, materials etc has opened up a whole new chapter for me. The time we spent in North America exploring First Nation peoples' culture and history sits very comfortably (or uncomfortably) beside my knowledge of Australia's first peoples and I feel committed to the concept of Reconciliation and leading NESB students into a more appropriate understanding of the true history of Australia. The other triggers opened my eyes to other things, other ways of being/doing and showed me that my/our way is not the only way' (Corrie)

'My trigger events have been accurately identified. Leaving my first husband was very important because it allowed me to develop a sense of self and recognize that I was a worthwhile person with something to contribute to others. Being on my own with my children made me determined to be a good role model. Lifeline training taught me acceptance of myself and gave me a whole new way of communicating with others. Education exposed me to wider concepts, only possible because of the significant support I received from mentors. My second husband taught me the benefit of using the system to fight for what I believed was right. These events have helped me gain an appreciation of different ways of viewing the world and given me skills to cope with life situations. Instead of operating from my anger base, like a 'bull at a gate', I am now able to confront these issues from a win-win perspective.' (Maude)

'In some ways, yes. I became more consciously humble and actively seek ways to practise sincere humility' (Luz)

'Another trigger event was travelling in a number of south-east Asian countries, living for three weeks in a Tamil refugee camp in Jaffna. When I look back on my inappropriate confidence and the arrogance of my Western perspective I came to the belief that I (and many others like me) should never be let loose on these countries. The experience was very humbling when I grew to understand the implications of cross-cultural interactions' (Hanna)

- (h) Now please read the accounts of the other three women in this study. To what extent can you relate to their experiences, values and theories? Were there any surprises in their views and experiences? Which of these struck you as the most important, interesting, useful, problematic (something you disagree with), surprising and any other responses you had to their stories (feelings are probably the best indicator).

This is the section in which they went into great detail finding many things in common which they could relate to, some significant differences, some disagreement and considerable empathy.

You could almost hear them reflective listening and affirming one another. This information will be shared in total among the participants to encourage dialogue and networking but only a few, sample reactions will be included in this section.

‘She has had a much more difficult journey than I.’ ‘It saddened me that...’ ‘Her views on ‘bureaucracy’ are ‘spot on’. ‘Her story is so typical of...’ ‘She seems to have accurately pinpointed the importance of...’ ‘I’m not sure that I agree that...’ ‘What she says about ‘feminists’ is interesting.’ ‘I first assumed our journey would have many points of similarity... but not so.’ ‘I really liked reading the five axioms.’ ‘I am inspired by everybody’s relating their experiences that relate to the different levels of racism. It is very interesting to note that a common paradigm about the experiences of women and the seeming universality to work towards inclusivity are held.’ ‘When reading the accounts of the other three women it moved me to tears. I felt that this was because I could identify the isolation and alienation that we have experienced.’ This respondent then went on to affirm each of the other women (as is her style) while pointing out some interesting differences. ‘I feel less isolated knowing that others are out there fighting the war against racism. This has inspired me to work harder and believe in myself more and most importantly I am not alone - other people are doing the same.’

Will the dialogue and networking among these ‘kindred spirits’ continue when this project finishes?

- (i) Would you like to meet with your three co-researchers and me socially to celebrate the end of my journey and a crossing of paths of five cross-cultural sojourners? I will shout you lunch and champagne as an expression of my appreciation for your participation?

‘I’d love to meet you all over a meal and a drink. I’ll even take a few hours off work to do it if week days are best for you!’ (Corrie)

‘I would like to meet these people and celebrate your work, Peter, but I will be leaving (for the U.S.A.) on Monday 13th November and be back on 11th December’ (Maude)

‘Definitely, absolutely, positively, unequivocally, unconditionally YES. (Luz)

‘YES!!!! (Hanna)

(j) Would you like me to use the pseudonym suggested to protect your anonymity? Are you prepared to let me publish your stories at a later date? I found them fascinating and worthy of sharing with others.

‘My pseudonym is great. The name of my favourite aunt.’

‘The pseudonym I would like to use is my grandmother’s name, Maude.’

‘I am in agreement with this proposition as long as you let me see the final copy before publication. I am happy to take the opportunity to share.’

‘I need more information eg. where and what audience. Who will see this thesis? Only then will I know if I want anonymity.’

These wishes will definitely be respected.

#### SOME RESEARCHER REFLECTIONS

Having thoroughly de-briefed each of the participants in terms of their reactions to the research process it will be useful to de-brief myself in a similar manner (consistent with stated goals on ‘reflexivity’.)

In Chapter 4 I wrote

‘Writing this down (the conditions of work for transformative and collaborative research) has made this researcher a little anxious. Because of the imperative for shared control of the research process, the researcher’s well-laid plans could be overturned or drastically modified at any time. The researcher is already experiencing ‘dissonance’ because of the ‘incongruence’ between his ‘espoused theories’ ie. ‘participatory research’ and ‘theories-in-use’ ie. preference for control and structure in teaching and research. Mutual-reflexivity could be extremely beneficial to all parties.’ It was. In hindsight letting go of pre-conceived notions of ‘good’ research has been extremely liberating. The heavy responsibility of leadership has been shared while joint ownership of the enterprise has delivered commitment to the prompt return of reflections from all parties.

At different stages I have been ‘anxious’ about the lengthy qualitative passages which have been largely uncommented on. I have overcome this fear (based on the expectations of the positivist paradigm which I have clearly rejected from the word go). I will comment only when the ‘data’

(here I go again) 'discourse' does not speak clearly for itself. I am choosing textual richness rather than quantifiable and generalizable items.

I have also been 'anxious' about using academically-correct terminology, punctuation etc, including the 'objective' third person and now reject this in favour of a more subjective, personal, and true-to-the-context discourse.

The outcomes in terms of themes with significant implications for cross-cultural learning practitioners and personal and social transformation for the participants will be summarized in the final section but I believe, on the basis of the reactions of the four participating practitioners, that the decisions about research focus and methodology have been well-and-truly vindicated.

### CONCLUSIONS AND RECOMMENDATIONS

In any kind of reflection-action cycle the final phase is always planning action including action to ensure ongoing reflection so this final section will answer the "So what?" and "Where to now?" questions.

The incidence of 'racism' is clearly of paramount importance to all five 'co-researchers' (including the writer) so this will be addressed in a further reading program and the inclusion of suitable experiential workshops in the new masters-level subject, 'Socio Cultural Contexts of Learning' currently being developed. Participant, Maude, is going to the USA to study Racism in 1997 and will assist with these two urgent tasks.

In this same subject culture-general skills and understandings will be given greater weight than culture-specific knowledge in developing awareness of cultural assumptions and processes as well as the skills for analysing situations, using interpersonal communication theories such as those of Watzlawick (1967). Useful resources include Brislin's(1986) and Triandis's(1965) Culture General Assimilators (critical incidents) and simulations such as 'BaFa BaFa' and Maude's very effective 'Island of MOCATU' which she demonstrated in her video training episode.

It will also be useful to surface learners' 'cultural identity' by using such strategies as 'the Aboriginal Name Game' also demonstrated by Maude. Explanations for our tendency to

'stereotype' will be included from the vast literature of social psychology and sociology. The concept of 'culture shock' is still perceived to be a useful one and the ability to deal with it, a vital skill in the early stages of 'adaptation' on the road to a more sophisticated 'cross-cultural effectiveness.' (Bennett's (1986) final stage of 'integration'; and Mezirow's (1990) 're-integration') still needs to be developed. 'Cultural differences' are being addressed in subjects like the new Values and Ethics which introduces adult educators to the traditions of Confucianism, Buddhism, Taoism, and Islam. The racist stereotypes derived mainly from the mass media must be constantly combated in ACE classrooms.

Even more work needs to be done in preparing cross-cultural educators to develop the skills of cross-cultural communication addressed so successfully in Maude's Telephone Counselling course i.e. reflective-listening, affirming, accepting, information-giving, describing not prescribing behaviour (labelling), negotiating meaning, paraphrasing, perception checking and other skills which are at the heart of successful cross-cultural interactions.

The view that cross-cultural skills are required whenever communication is between people with different backgrounds, whether ethnic, gender, class, regional, occupational etc is a very useful one for ensuring comfort and success in interactions.

All of the advice given by our respondents about using non-blaming, non-threatening and non-guilt tripping strategies when dealing with prejudice and racism is extremely valuable provided accurate information and choice are also included.

Equally useful is the idea, long advocated by progressive and humanist educators, that mutual learning ought to be the goal of adult classrooms where teaching and learning roles have been re-defined.

The skills, knowledge and attributes of 'effective' cross-cultural practitioners identified by our five co-researchers provide guidance for both the selection and training of teachers and managers in these contexts. These include proactive skills (assertiveness), organization, listening, collaboration, sociability, authenticity, experiential learning, consistency and reflexivity as well as warmth, openness, non-judgmentalness, acceptance of differences, empathy, clarification and strategic skills.

Mezirow's theories of the 'transformed' practitioner, engaged in emancipatory approaches to learning, mirrored in Kim's (1988) 'intercultural person'; Bochner's (1973) 'mediating person' and Hall's (1976) 'transcendant person' seem to be strongly supported by Maude's 'bicultural step' ('two-way' or 'both-way' learning) as a prerequisite for cross-cultural success.

The stages of 'perspective transformation' were easily identifiable in the four stories with a significant role being played by mentors, networks, self-education and significant 'life transitions' (Bridges, 1980); 'disorienting dilemmas' (Mezirow, 1975); 'trigger events' (Taylor, 1989) or 'transcendent experiences' (Kegan, 1985).

Other learning theories and disciplines identified as relevant by the practitioners were Halliday's (1973) Functional approaches to language learning; interpersonal psychology; political science; sociology; management studies and social policy and Watlawick's (1967) axioms of communication, psychological, interpersonal and linguistic theories but not behaviourist 'competency-based training' in spite of the views of Whyte (1994) and Travaglia and Degross (1995) who produced 'Only One Aspect: Competency Guidelines for Adult Educators Working with NESB Learners' which they claimed to be a 'best practice model... a self-assessment document... to provide educators with a reflective understanding of the context within which they teach, and of their roles and abilities within that context' (1995:5)

The experience of the respondents (and the researcher) of the Argyris and Schon (1987) reflection-in-action cycle recommends it as a way of encouraging and systematizing practitioner reflection and, with its focus on critical discourse analysis and construct mapping, places it squarely in the camp of 'action research' for 'transformative' and 'emancipatory' learning.

It is worth pointing out that, just as all communication is cross-cultural, so too is all research in which research practitioners constantly struggle to prevent the researcher's assumptions and discourse from swamping and distorting their accounts of the practitioner's insider worldview. Perhaps all of the skills which have been identified as increasing the likelihood of cross-cultural 'effectiveness' will also enhance the likelihood of ethical and valid and reliable research outcomes.

The next task for cross-cultural research might be to evaluate the 'effectiveness' of cross-cultural training, education and development strategies such as culture-general assimilators, cross-



cultural simulations, life histories, journal writing, metaphor analysis and conceptual mapping(identified in Chapter 2.) in delivering the kinds of outcomes identified in this study as leading to ‘transformative’ and ‘emancipatory’ ‘cross-cultural effectiveness’.

Another follow-up study might also map the concepts and theories of male cross-cultural practitioners to see if there are any significant gender differences.

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