Colina Mason
Felicity Rawlings-Sanaei *Editors*

Academic Migration, Discipline Knowledge and Pedagogical Practice

Voices from the Asia-Pacific

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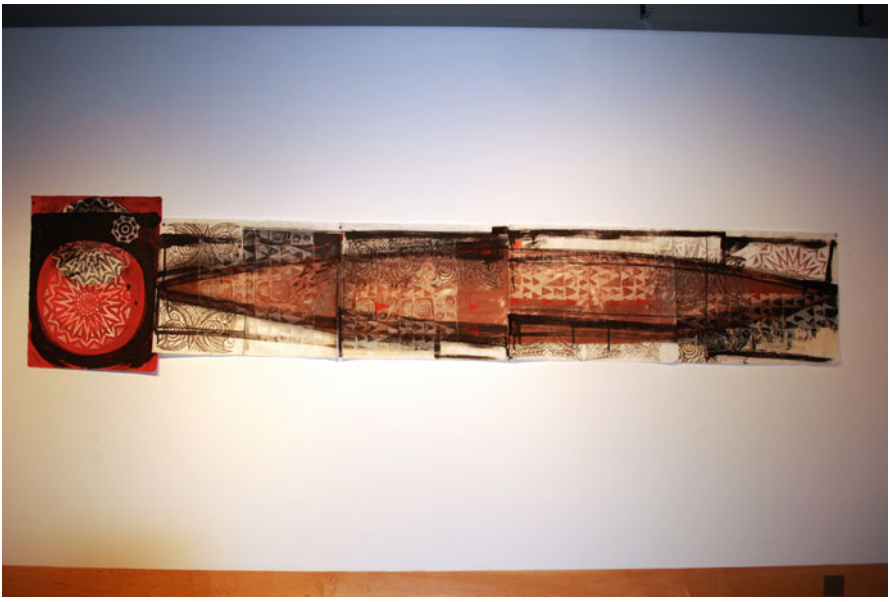

‘Cultural Connections 1’by Pi’ikea Clark

Colina Mason • Felicity Rawlings-Sanaei
Editors

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Foreword

I am delighted to be able to contribute a few comments to orient readers to the rich scholarship and alternative ideas that await them in the pages that follow.

Higher education is often portrayed as an outdated juggernaut – ponderously ploughing forward with patterns and models of yore. For example, the Horizon Report has, for several years, listed the dangers of complacent continuation of the same recipe for higher education: "New models of education are bringing unprecedented competition to the traditional models of higher education" (Johnson et al. 2013: 10). So, universities need to become more adaptable, more in tune with a more connected world. But what does this mean in practice; how can academic teachers and university planners seek new ideas and fresh perspectives?

Answers will not come just from general statements about increasing "internationalization of the curriculum" or "globalization as a key principle". Such phrases pepper university mission statements but often there is insufficient follow-up that translates into changed student learning experiences that enable our graduates to achieve the broad range of capabilities they need for life today.

The delight of this book is that one answer (yes, only one, but we face a complex set of challenges) is already within our universities, but has, unfortunately, often been undervalued and, indeed, marginalized. The answer I am referring to lies in the experience and wisdom of our academic migrants whose broad experiences across geographical, cultural and disciplinary domains offer a richness that needs to be heard and seriously reflected on.

The book, so ably edited by Colina Mason and Felicity Rawlings-Sanaei, contains reflective narratives from academics who have moved from their country of origin (14 in this collection) to live and successfully work in quite different academic environments. The chapters in the book form a rich smörgåsbord across a wide variety of disciplines in the humanities, social sciences and sciences (12). The breadth and authenticity of this plethora of experience illustrates how these academics have not only worked to adapt their own personal academic world views, but have also contributed to the departments and institutions in which they work. These academic travellers show how the process of exploring new terrains (both physical

and intellectual) can be a deeply enriching personal journey, as well as providing concomitant value to the institutions in which they settle.

The locus for the contributions is within the Asia-Pacific region. This is an apt decision as this region is assuming increasing global importance – economically, educationally and culturally.

I am especially pleased to see a strong focus on Indigenous academic migrants. By co-locating Indigenous experience together with other journeys across cultural interfaces, the book rightly prevents Indigenous education from being seen as a "separate problem", as is often done, but unites multicultural perspectives into a cohesive and persuasive framework.

Much of the book resonates with my own series of academic migrations over 40+ years – from being a university chemistry teacher in an essentially mono-cultural Australian context of the late 1960s and early 1970s; to working in community development and socio-linguistics in rural areas of Zimbabwe and South Africa from the mid-1970s to the early 1990s; to a decade of academic staff development in three increasingly diverse and rapidly changing Australian universities during the 1990s; to, finally, the relative homogeneity of The Chinese University of Hong Kong for the final decade of my full-time career. I consider myself to be enormously privileged (and often humbled) by the interactions I have had with so many colleagues and students throughout these academic meanderings. I can therefore claim some understanding of the value of academic migration – in all that it entails. I therefore warmly welcome you to delve into, reflect on and learn from the voices of the 16 authors in this book who have shared their experiences with the aim of enriching higher education for all – students, teachers and administrators – who share the responsibility for improving our connected world.

Johnson, L., Adams Becker, S., Cummins, M., Estrada, V., Freeman, A., & Ludgate, H. (2013). *NMC Horizon Report: 2013* Higher Education Edition. Austin: The New Media Consortium.

The Chinese University of Hong Kong, Carmel McNaught
Written in Melbourne, Australia
March 2013

Acknowledgements

A number of people have supported this research project since its inception. We would like to express appreciation to former colleagues at the University of New South Wales, Prof. Chris Davison, Head of the School of Education, and Professor Stephen Marshall, Director of Learning and Teaching who provided the professional latitude to embark on the project. We would also like to thank Dr. Christine Asmar, Senior Lecturer in Indigenous Higher Education at the University of Melbourne, for her insightful comments on earlier drafts, and the anonymous reviewers for their constructive suggestions.

We are grateful to friends and colleagues at Macquarie University, in particular Prof. Judyth Sachs, Deputy Vice-Chancellor (Provost), and Lindie Clark, Academic Director of Professional and Community Engagement, and at the University of Sydney, Associate Professor Michele Scoufis, for their endorsement of the project.

We would also like to express our appreciation to our editors at Springer (Singapore), Kanako Tanaka and Lawrence Liu for their diligent and careful editorial oversight of the volume. Finally, our gratitude goes to all our contributors whose unfailing commitment to this volume has provided the necessary impetus to bring it to completion.

Sydney, Australia
March 2013

Colina Mason
Felicity Rawlings-Sanaei

Woven Worlds

by Konai Helu Thaman

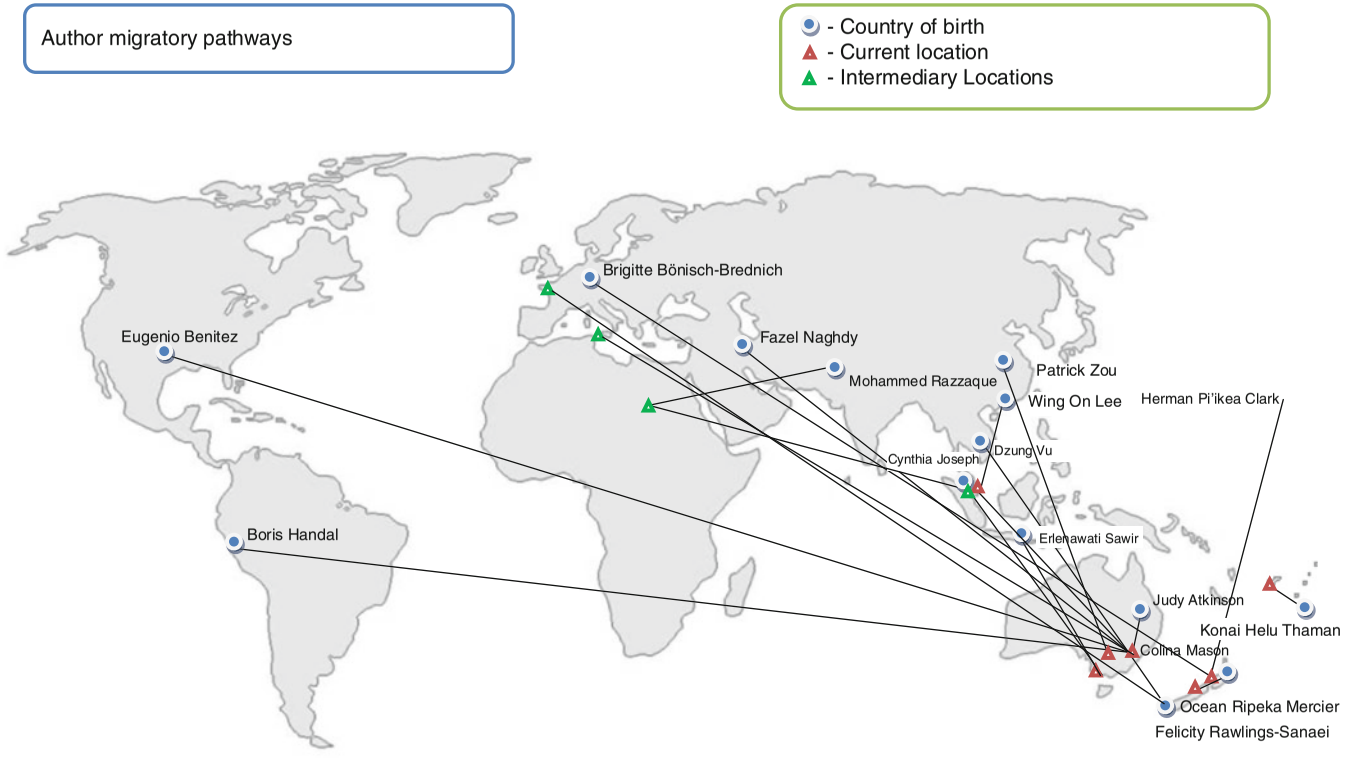
yesterday
i watched
your hands
weave a dream
across my memory
bringing order and texture
to that pile of *voivoi*
still there
filing the *fale*
that once was home

today
i watch your hands
move across the page
across the canvas
across the room
releasing energy
arranging tapestries
symphonies of touch
and colour

each day
we come
together to weave
feelings experiences images
to sing the songs
of our mothers and grandmothers
long continuous lines connecting

east and west
north and south
and re-create
the world

Pacific Studies, Vol. 30, Nos. 1/2 – March/June 2007. Reprinted, with permission, from Konai Helu Thaman, "Woven Worlds", *Book of Love* (Suva: Mana Publications, 1999), 17.



Author Migratory pathways

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Contributors

Judy Atkinson is a Jiman (from Central west Queensland)/Bundjalung (Northern New South Wales) woman who also has Anglo-Celtic and German heritage. The extensive work she has conducted within Indigenous communities across Australia, in Timor Leste, and now in support of Papua New Guinea initiatives, has been in the area of violence, its relational trauma, and healing for Indigenous and, indeed, all peoples. Her book *Trauma Trails, Recreating Songlines: The Transgenerational Effects of Trauma in Indigenous Australia* provides context to the life stories of people who have moved/been moved from their country in a process that has created trauma trails, and the healing that can occur as people make connections with each other and share their stories.

Professor Atkinson was awarded the 2006 Neville Bonner Teaching Excellence in Indigenous Education Award from the Australian Learning and Teaching Council, and the Fritz Redlich Award for Human Rights and Mental Health from Harvard University in 2011.

In retirement, Emeritus Professor Atkinson is Patron of We Al-li Trust. She will focus on her responsibilities as a Board member of the Aboriginal and Torres Strait Islander Healing Foundation, and research the development of an evidence base using cultural tools in education-as-healing (educaring) in community change processes, in response to historical, social and cultural trauma and recovery.

Eugenio Benitez was born in El Paso, Texas, USA. He received his Ph.D. from the Joint Program in Classics and Philosophy at the University of Texas at Austin. He is currently Professor in Philosophy at the University of Sydney, where he has taught since 1992. Previously he taught at the Catholic University of America and the Smithsonian Institution and was a Visiting Professor at the Hebrew University of Jerusalem (1998). He is the recipient of a Faculty of Arts Teaching Excellence Award (2004), A University of Sydney Vice-Chancellor's Award for Outstanding Teaching (2012), an Australian Learning and Teaching Council Citation for Outstanding Contribution to Student Learning (2008), an Office of Learning and Teaching Citation for Outstanding Contribution to Student Learning (2012) and an Office of Learning and Teaching Australian Award for University Teaching (2012).

Prof. Benitez has been Director of Academic Support and Development, and Pro-Dean Teaching and Learning, within the Faculty of Arts and Social Sciences at the University of Sydney. He is currently a Chief Investigator on the ARC funded research project, "Plato's Myth Voice: The Identification and Interpretation of Inspired Speech in Plato". He is author and editor of six books and over 40 articles on ancient philosophy, aesthetics and ethics.

Brigitte Bönisch-Brednich is Professor of Cultural Anthropology at Victoria University of Wellington, New Zealand. Her recent research is on migration inside the Western world, the current emphasis on migration of academics inside and outside of Europe and the English-speaking world. Having received her academic education and degrees in Germany, she herself is an academic migrant, with English being her teaching and one of her publishing languages. She therefore will draw on her own experiences as well as on conversations she has had with migrant academics in continental Europe and New Zealand.

Herman Pi'ikea Clark is Professor and Director of the Tokorau Institute of Indigenous Innovation at Te Whare Wānanga o Awanuiārangi in Aotearo/New Zealand. Previously he was Senior Lecturer in the College of Education at Massey University in Palmerston North, New Zealand. With a background in Visual Arts and Design Education, he taught an Indigenous/Pacific cultural perspective to visual art studies while contributing to the rethinking of Bi-culturalism/multiculturalism in teacher education at the College of Education.

Born and raised in Hawaii, Dr. Clark completed a B.A. in Hawaiian Studies and a Master of Fine Arts in Visual Communication Design from the University of Hawaii at Manoa. He initiated the first courses in Kanaka Maoli/Indigenous Hawaiian visual art/design studies to be taught within the University of Hawaii system. He later joined the faculty of Applied Art and Design at Northtech in Whangarei, New Zealand, in 1999 where he began to introduce Maori and Pacific cultural philosophy into instruction within the Visual Art and Design program. His doctoral study, completed in 2006, focused on the development of an indigenous model for teaching through the visual arts based upon a traditional Hawaiian metaphor. His subjects included school teachers, university lecturers and researchers.

Boris Handal achieved a Doctorate in Education from the University of Sydney and earned a Masters of Education from Edith Cowan University (Perth). He also obtained a Bachelor of Education (Honours) in secondary mathematics teaching from the Higher Pedagogical Institute of Peru. At the University of Melbourne, he completed postgraduate studies in the area of information and communication technologies in education and training. His 25-year teaching career includes teaching undergraduate and postgraduate students at the University of Technology, Sydney; University of Western Sydney; Macquarie University; and the University of Notre Dame Australia, as well as acting as course coordinator for various subjects. He has widely published on various educational issues in academic journals and conference proceedings in the USA, United Kingdom, Australia, Latin America, Africa, Middle East and Southeast Asia.

Dr. Handal has also worked as a head teacher at the School of the Nations of Macau (Asia) and as a classroom teacher in various secondary schools in New South Wales and Latin America. He was a recipient of the New South Wales Minister of Education and Training Award *Excellence in the Integration of Information and Communication Technologies* in 2005 and the Macquarie University Vice-Chancellor's award (2011) for *Programs that Enhance Learning*. His consultancy activities include running teacher-training seminars for non-profit organisations in Cameroon, India and New South Wales, as well as developing numeracy resources for rural primary schools (FAS India). In the South American Andes, he worked as managing director of an educational radio station serving Quechua and Aymara rural indigenous communities.

Cynthia Joseph is a Senior Lecturer at the Faculty of Education, Monash University, Australia. She works with Postcolonial Theories, Comparative Education and Asian Studies to research cultural differences and inequality issues in education and work contexts. Her current research interests include culture and innovation in the Asian bioeconomy. Cynthia sits on the board of the Research Committee on Women in Society, International Sociological Association. Her publications include co-edited book (with Heidi Mirza) *Black and Postcolonial Feminisms in New Times: Researching Educational Inequalities* (Routledge, 2010) and *Gender, Culture and Work in Global Cities* (special journal issue Women's Studies International Forum, 2013, 36, 1).

Wing On Lee is currently Dean of Education Research at the National Institute of Education, Singapore. Previously he was Vice-President (Academic) and Deputy to the President, and Chair Professor of Comparative Education of the Hong Kong Institute of Education. Professor Lee has also served as Associate Dean of Education and Founding Director of the Comparative Education Research Centre at the University of Hong Kong; and Founding Dean of the School of Foundations in Education, Head of Department of Educational Policy and Administration, Head of Department of Social Sciences and Co-Head of Centre for Citizenship Education at the Hong Kong Institute of Education. In 2005, he was recruited by the University of Sydney to be Professor of Education at the Faculty of Education and Social Work and Director (International) at the College of Humanities and Social Sciences.

Professor Lee is a world-renowned scholar in the fields of comparative education, citizenship education and moral and values education. He has published over 20 books and 100 journal articles and book chapters. He has been Visiting/Honorary Professor for a number of universities in the United Kingdom, the USA and Chinese Mainland. Lee has served as a consultant for World Bank and Asian Development Bank projects, and is at present a member of the International Advisory Board of Mongolian Education Alliance. In Hong Kong, his public services include being a member of the Curriculum Development Council (CDC), Quality Education Fund (QEF), Independent Commission Against Corruption (ICAC), Hong Kong Council for Accreditation of Academic and Vocational Qualifications (HKCAAVQ), Central Policy Unit (CPU) and Education Commission (EC). In 2003, Professor Lee received the Medal of Honour awarded by the Hong Kong Government. He was also

awarded the Bronze Education Award and Education Innovation Award from the Educational Art Research Association and the Educational Development Forum in Beijing.

Colina Mason is an Australian-born educator with expertise in Modern Languages and Applied Linguistics and extensive experience in intercultural teaching and learning in a range of contexts in Europe and Australia. She has 22 years of experience in higher-education teaching and learning development at the University of New South Wales (UNSW), much of which involved working with academic migrants. Her recent role as an Academic Teaching and Learning Fellow in the Australian School of Business, UNSW, supported faculty in designing, facilitating and evaluating curriculum and implementing strategic professional development programs for diverse cultural teaching environments. Prior to this, Colina coordinated the Migrant English Program at the Institute of Languages, UNSW, and was a teacher of Modern Languages. Her research is in the area of internationalisation in higher education with a particular focus on drawing on the diverse resources available within the academic community and the use of narrative inquiry as a tool for analysing reflective practice. She is currently conducting research on the Professional and Community Engagement (PACE) initiative at Macquarie University.

O. Ripeka Mercier is of the Ngāti Porou tribe on the east coast of Aotearoa, New Zealand, and also of Cornish descent. She completed a Ph.D. in Condensed Matter Physics from Victoria University of Wellington (VUW) in 2002. The following year she enrolled in a Bachelor of Arts in Māori language. This was the catalyst for her discipline shift, and she is now a Lecturer in Te Kawa a Māui (the School of Māori Studies) at VUW. Dr. Mercier leads the Te Kawa a Māui Atlas project, which engages students in undergraduate place-based research, thereby diversifying their learning experience and promoting retention. Student research contributes to a school-wide Google Earth–based 'Atlas'. Her work on this project contributed to her being awarded a VUW Teaching Excellence Award in 2011, and she went on to receive an Ako Aotearoa National Teaching Excellence Award in 2012. As part of her ongoing research interest in the interface between Indigenous knowledge and Western Science, she presents *Project Mātauranga*, a 13-episode show commissioned for Māori Television. She is the first Māori woman to gain a Ph.D. in Physics and the inaugural recipient of the Māori Academic Achievement Award in Physics, 2002. In 2012, Dr. Mercier was nominated Māori of the year in *Marae Investigates'* Ngā Toa Whakaihuwaka.

Fazel Naghdy was born in Tehran, Iran. He received his undergraduate degree from Tehran University in 1976. He then received an M.Sc. from the Postgraduate School of Control Engineering, University of Bradford, England, in 1980 and received his Ph.D. from the same University in 1982. Currently he is a Professor and Head of School at the University of Wollongong, School of Electrical, Computer and Telecommunication Engineering.

Professor Naghdy has extensive research experience in the areas of intelligent mechatronics including telepresence, robotics and control. He has received many research awards and published more than 220 technical papers in international

journals and conferences. His current research interests include embedded Internet systems, haptic-rendered virtual manipulation of clinical and mechanical systems, intelligent control and learning in non-linear and non-structured systems.

Professor Naghdy has been heavily involved in professional activities. He has been on the Editorial Board of the journal *Control Engineering Practice* published by International Federation of Automatic Control (IFAC) for 10 years, a member of International Computer Science Conventions (ICSC) Academic Advisory Board, and has served on a large number of International scientific committees of various international conferences. He has also been a member of the New South Wales Institute of Electrical Engineers (IEE) Regional Committee for 5 years.

Felicity Rawlings-Sanaei is an academic migrant from Aotearoa, New Zealand, and a resident of Australia. She is currently a Postdoctoral Research Fellow in Service Learning and Civic Engagement at Macquarie University where she is undertaking research on the Professional and Community Engagement (PACE) initiative. She holds a Ph.D. from the Institute of Education University of London (1999). Her doctoral thesis 'Globalisation, Curriculum and International Student Communities: a case study of the United World College of the Atlantic' examined the impact of globalisation on the development of curriculum and the student experience. Previously she was Senior Policy Consultant and Conjoint Senior Lecturer in Learning and Teaching at UNSW and a Research Fellow at the Monash Institute for the Study of Global Movements at Monash University.

Dr. Rawlings-Sanaei has a background in international education, the sociology of education and service learning, and has published in the areas of international education, quality assurance in higher education, educational leadership, Bahá'í studies, new regionalism and refugees.

Mohammed Abdur Razzaque is an Associate Professor in the School of Marketing, Australian School of Business, at the University of New South Wales (UNSW). He received his undergraduate degree in Engineering from Dhaka, Bangladesh. However, he later moved away from engineering to become a business educator. He obtained an MBA from the Indiana University, USA; a postgraduate Diploma in Business Consultancy from RVB, the Netherlands; and a Ph.D. from the University of New South Wales, Australia. Mohammed has taught in universities in Pakistan, Bangladesh, Sudan, Singapore, Finland, USA and Australia. He is an outstanding teacher who has received the Bill Birkett Teaching Excellence Award (2007); the UNSW Vice Chancellor's Teaching Excellence Award (2008) and an Australian Learning and Teaching Council Citation (2009).

Dr. Razzaque has published more than 60 research papers on various aspects of marketing including learning and teaching marketing in many internationally refereed journals such as *Journal of Marketing Theory and Practice*, *Journal of Business and Industrial Marketing*, *Journal of Business-to-Business Marketing*, *Journal of Business Ethics*, *Journal of International Consumer Marketing* and many others. His research papers have also been published in the AMA, AMS and ANZMAC conferences. He has authored books, contributed book chapters and served as a reviewer for several international marketing journals and conferences.

Erlenawati Sawir completed her Ph.D. in Language and Education at Monash University in 2003. She has since worked as a Research Fellow at the Monash Centre for Research in International Education, Monash University (June 2003–2006), at the Centre for the Study of Higher Education at the University of Melbourne (July 2006–December 2008) and at the International Education Research Centre, Central Queensland University (April 2009–December 2012), Melbourne. She is currently an Adjunct Research Fellow at CQ University, Melbourne. Her primary research focus is on international education in the context of globalization. She has contributed to a number of research projects including 'The investigation of the social and economic security of international students in Australia and in New Zealand'; 'University staff understanding of international students and intercultural teaching and learning'; and 'University leaders' strategies in the global environment' and 'Internationalisation of curriculum'. She is a co-author of three books in the areas of international education *International Student Security* (2010, Cambridge University Press), *Ideas for Intercultural Education* (2011, Palgrave Macmillan) and '*Regulating International Students*' Wellbeing (2013, The Policy Press). She is also one of the editors of the book *Higher Education in the Asia-Pacific: Strategic Responses to Globalization* (2011, Springer).

Konai H. Thaman holds the UNESCO Chair in Teacher Education and Culture and a Personal Chair in Pacific Education and Culture from the University of the South Pacific (USP). She is a Tongan national and has worked at the USP since 1974. She has a B.A. in Geography from the University of Auckland, New Zealand, an MA in International Education from the University of California at Santa Barbara and a Ph.D. in Education from the USP.

Professor Thaman's doctoral thesis, entitled 'Ako and Faiako: Cultural Values, Educational Ideas and Teachers' Role Perceptions in Tonga', was based on studies of the relationships between cultural values and educational ideas and how these were reflected in teachers' perceptions of their professional role. She has conducted research, consultancies and published widely in the areas of teacher education, curriculum development and culture and education and has held senior administrative positions in the USP including Director of the Institute of Education and Pro Vice Chancellor and Acting Deputy Vice Chancellor. She is a Fellow of APEID and a member of several international and professional organisations including the UNITWIN/UNESCO Asia Pacific Higher Education Network; the Joint ILO/UNESCO Committee of Experts on the Application of the Recommendation on the Status of Teachers (CEART), and the UNESCO Global Monitoring and Evaluation Expert Group (MEEG) for the Decade of Education for Sustainable Development. She is also a widely published poet (five collections of her poetry have been published).

Dzung H. Vu (M.D., M.B.B.S., Diploma of Anatomy, Grad Cert Higher Education) was born in Vietnam. After graduating in 1973 as an orthopaedic surgeon from the University of Saigon, he served as a surgeon in the South Vietnamese army. He subsequently completed a medical degree at the University of New South Wales where he is currently a Senior Lecturer in the School of Medical Sciences, Faculty of Medicine. He was awarded the Vice Chancellor's Award for Teaching Excellence

in 1991. He has been a Visiting Professor of Radiological Anatomy at MacMaster University, Hamilton, Ontario, Canada, and Henry Ford Hospital, Detroit, Michigan, USA. Dr. Vu is an Anatomy examiner of the Royal Australian and New Zealand College of Ophthalmologists (RANZCO) and of the Royal Australian and New Zealand College of Radiologists (RANZCR). He was made Honorary Fellow of the RANZCO in 2012 in recognition of his contribution to the training and assessment of ophthalmologists. Dr. Vu runs yearly short and long anatomy courses for trainees and practitioners in radiology, ophthalmology, and most surgical specialties including neurosurgery, orthopaedics, gynaecology.

In 2006, he was featured on *Australian Story*, an Australian Broadcasting Commission television program which highlights the stories of remarkable Australians.

Patrick X.W. Zou is Professor and Chair of Building and Construction Management and Fellow of Australia and New Zealand School of Government (ANZSOG) Institute for Governance at the University of Canberra since 2011. Prior to this he was Associate Professor and Program Director of Construction Management and Property at the University of New South Wales where he obtained his Ph.D. in 1999 and consequently served for more than a decade in various capacities. Professor Zou also has had honorary appointments at several universities including Tsinghua University, University of Florida, National University of Singapore, Hunan University; Renmin University of China; and Shenzhen University.

Professor Zou is an award-winning researcher in Risk Management. He has published two books, two book chapters, and 150+ journal articles and conference papers. Professor Zou has successfully supervised many Ph.D., master and honours students' research in the field of Risk Management. He is also an award-winning university lecturer and has maintained a high level of interest in the Scholarship of Learning and Teaching (SoLT). Professor Zou has won four teaching awards including the University of New South Wales (UNSW) Vice-Chancellor's Award for Teaching Excellence 2007; the UNSW Faculty of the Built Environment Dean's Teaching Award for Fulltime Staff (2006); the AIB Professional Excellence in Building Award (2003); and the UNSW Innovative Teaching and Educational Technology (ITET) Fellowship Award 2003.

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Chapter 1
Introduction: Where is the Narrative around Academic Migration?

Colina Mason and Felicity Rawlings-Sanaei

The very ground from which academics typically and unwittingly speak [is] – the category of "research" itself.

Arjun Appadurai (2001, p. 3)

Abstract The introductory chapter highlights the lack of scholarly attention given to the contribution of academic migrants in the teaching and learning arena in higher education. It discusses the rationale behind the editors' working definition of 'academic migrant'; the selection of the contributors; and the adoption of the Asia-Pacific region as the context of enquiry. It raises questions about perceptions of academic migrants and the part they play in the reshaping of pedagogy in the twenty-first Century. It also provides a summary of the chapters highlighting the key themes to be explored. Further, in setting out the editors' aspirations for the book, the introductory chapter seeks to highlight the rightful place of alternative cultures of knowledge and learning in the academy.

Academic migrants are a prominent feature of the modern university. Writing in 2013, Bentley et al. observe 'Now academe is one of the most internationally mobile of all professions' (p. 9). A review of the literature in this area however, reveals a surprising dearth of scholarly research on the experiences of academics who have worked in diverse cultural settings and the extent to which their educational and cultural

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C. Mason and F. Rawlings-Sanaei (eds.), *Academic Migration, Discipline Knowledge and Pedagogical Practice: Voices from the Asia-Pacific*,
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Table 1.1 Academics at Macquarie University 2010–2012

Macquarie University academic staff	2010 (%)	2011 (%)	2012 (%)
Born overseas	44	45	43
First language was not English	22	21	19

Source: Macquarie University, Australia

Table 1.2 Academics at the University of New South Wales 2010–2011

The University of New South Wales academic staff	2010 (%)	2011 (%)
First language was not English	25.01	25.38

Source: The University of New South Wales, Australia

backgrounds impact on teaching practice; discipline knowledge; and teacher-student relationships. As Hellstén and Reid observe, 'research has not afforded sufficient attention to the applied aspects on internationalisation, that is, the teaching and curriculum context of this global endeavour' (2008, pp. 1–2). Our intent is to provide a springboard from which to explore the parameters of this new area of investigation. More specifically, the volume seeks to recognise the valuable resources, both conceptual and applied, which academic migrants bring to learning and teaching in higher education; to identify ways in which these resources have been employed in their teaching practice and in meeting the challenges of cultural adaptation; and to consider the implications of these resources for the enrichment of the academy. It is hoped that the volume will contribute to a shift in academic culture in which academic migrants are respected for their cultural, social and intellectual resources, their enhanced interpretive ability and their capacity to view the world through multiple lenses.

The Organisation for Economic Cooperation and Development (OECD) and UNESCO are important advocates of academic mobility, acknowledging its benefits in higher education, the economy and society (OECD 2004; UNESCO 2013). This notwithstanding, there is a lack of international and national level data available documenting it. Individual universities however, frequently collect relevant data. Table 1.1 cites recent statistics collected by Macquarie University in Australia. Consistently, during the period 2010–2012 annual data (based on the results of a voluntary survey)[1] suggest that well over a third of academic staff (45 % in 2010, 44 % in 2011 and 43 % in 2012) were born overseas and the proportion of academics whose first language was not English was approximately one fifth (22 % in 2010; 21 % in 2011 and 19 % in 2012). Annual data collected by the University of New South Wales in Australia is corroboratory: the proportion of academics whose first language was not English was more than one quarter (25.01 % in 2010 and 25.38 % in 2011) as shown in Table 1.2.[2]

[1] The proportion of academic staff who completed the survey was 69 % (2010); 62 % (2011); and 57 % (2012).

[2] Data on the percentage of academic staff at the University of New South Wales who were born overseas is unavailable.

While few would question the extent of this phenomena, investigation into its effects has not been widely pursued especially in the teaching and learning arena. This volume seeks to provide a new point of departure for this area of investigation. The contributors to this volume, approached by the editors, comprise 14 academics selected on the basis of four criteria, viz., teaching expertise in higher education; cultural background; current residency in the Asia-Pacific region; and disciplinary background. Gender was also taken into account. The contributors' countries of origin are as follows: Australia, Bangladesh, China (Guangdong Province and Hong Kong), Germany, Hawaii, Indonesia, Iran, Malaysia, New Zealand, Peru, Tonga, the United States and Vietnam. Their disciplinary backgrounds include Anthropology, Australian Indigenous Studies, Education, Engineering, Fine Arts, Hawaiian Studies, Linguistics, Marketing, Māori Studies, Medicine, Philosophy and Physics.

The adoption of the Asia-Pacific region as the context for enquiry is to give voice to a region which has been, to some considerable extent, marginalised in respect to higher education research, most especially in the case of Indigenous peoples, this not withstanding the centrality of the Asia-Pacific region to the reshaping of higher education globally. While an imprecise geographical descriptor, the term commonly refers to much of East Asia, Southeast Asia and Oceania (including Australasia). This volume forges new territory on research in this region; one which provides fertile ground for the germination of new theories and practices.

Our working definition of an academic migrant is as follows: *An academic migrant is an academic who has experienced a cultural transition involving different cognitive styles of learning and who locates their field of enquiry in a supranational frame of reference.* The rationale for the adoption of the term 'academic migrant' (Bönisch-Brednich 2011) rather than others in circulation, *inter alia*, 'global scholar' (Welch 2005), 'migrant scholar' (Ang 2009), 'immigrant academic' (Kolapo 2009; Shaikh 2009), 'international educator' (Hellstén and Reid 2008) or Welch's more eccentric term 'peripatetic professor' (1997) is twofold. Firstly, an academic is by definition someone who is engaged in both teaching and research. Secondly, 'academic migrant' includes both someone who migrates in the traditional sense i.e. moves from one country to another; and someone who migrates in the world of ideas. Hence, it is as a matter of course, that Indigenous academics be included in our discussion of academic migrants. The marginalisation of Indigenous peoples in narratives around migration, stems from representations of Indigenous cultures as being both geographically and temporally static. Challenging this unnatural disconnect between migration and Indigenous cultures, Stephen Pritchard observes 'Indigenous cultures are no less dynamic, alive and engaged with contemporary contexts than any other, and no less concerned with issues of relocation, movement (both physical and conceptual) and recontextualisation' (2005, p. 33). The four chapters by Indigenous authors in this volume provide ample testimony.

While academic migration has long been associated with globalisation, more specifically the 'brain drain' concept (recently supplanted by 'brain circulation') with attention being given to the economic, social and technological consequences of this trend, the emphasis has been on national economies. While critical questions continually need to be addressed in this area, other important areas also demand

investigation and analysis. A welcome addition to the emerging literature is Jane Kenway's and Johanna Fahey's volume *Globalising the Research Imagination* (2009) which explores, through a series of interviews, the epistemological implications of academic migration for research viz., the disciplines, the conduct of research and researchers themselves. It investigates questions raised earlier by the authors in relation to the global asymmetries of knowledge and the need to give consideration to the 'nuances of detail within each knowledge base' as a means to determine its relative value (Fahey and Kenway 2006, p. 37). Arguably, academic migrants are particularly well-placed to undertake such an assessment. Ien Ang contends that migratory experience itself, dictates a discerning understanding. She writes '… research and writing from a hybrid perspective always has to establish itself relationally, articulating a shifting multiplicity of standpoints that are put into dialogue with one another to bring about a more comprehensive, multifaceted understanding of the world' (2009, p. 26). While not suggesting that only the academic migrant is capable of this undertaking or that the migratory lens is necessarily free of prejudice, one might confidently surmise that if scientific method is followed in the line of enquiry, the peripheral vision and experience of relocation might assist in developing and articulating a broader and more cosmopolitan perspective; arguably a *sine qua non* for enlightened pedagogy.

More than a decade ago, one of the few commentators on this theme, Anthony Welch, drew attention to the myriad benefits which academic migrants bring with them, *inter alia,* 'the broadening of perspectives on teaching, learning and scholarship, the incorporation of cultural and scientific skills not generally available in the host context, the building of tolerance and understanding among staff and students, and the revitalising of language instruction programs' (1997, p. 324; see also Saha and Atkinson 1978). However, neither universities nor the wider society have given due acknowledgement to the distinctive contribution of academic migrants. Clearly, all our authors bespeak these benefits: their pedagogical contribution finds expression in their cosmopolitan perspectives and capacity to transmit a vision that is 'world embracing' (Bahá'u'lláh 1988, p. 87); their conceptual understandings of internationalisation; and their broad application of innovative practices in the field of learning and teaching. Are these not the characteristics of educators which universities seek in their efforts to internationalise their institutions and develop in their students an understanding of global citizenship?

1.1 Structure of the Book

The opening chapter, this Introduction, is intended to help the reader relate the chapters in this volume, most of which are located in a specific disciplinary field, to the broader context of enquiry. Taken together, as will be seen, the chapters build bridges between the local and the global and combine perspectives on academic migration from many points of the compass both geographically and socially.

1.1.1 Part I: Migration of Ideas, Conceptual Understanding and Pedagogical Enrichment

In Chap. 2, Brigitte Bönisch-Brednich, German by birth, and now teaching in Aotearoa/New Zealand, exposes the multiple dimensions of the academic migrant experience. Situating her discussion in the broader context of global higher education re-structuring, she highlights the implications of migrating to a new version of the 'modern' university. Through her analysis of narrative and auto-ethnographic data, she explores issues relating to cultural adjustment of academic migrants, suggesting the need for a heightened awareness of the reciprocal responsibilities on the shoulders of all members of the academic community. In Chap. 3, Boris Handal, Peruvian by birth and now working in Australia, presents a model to describe the interplay of pedagogies, culture and discipline knowledge. In so doing, he points out the pedagogical dilemmas which inevitably arise for an educator moving between cultures. He describes the desirable attributes of global educators, drawing attention to their unique position in academic communities and their potential to become powerful agents of social change.

1.1.2 Part II: Indigenous Pedagogy: Bridging Worldviews

Part II brings together the voices of four Indigenous authors from the Australia-Pacific region. In Chap. 4, Judy Atkinson, an Indigenous Australian of Aboriginal descent, whose heritage derives from the Jiman people of the Upper Dawson in Central West Queensland and the Bundjalung of Northern New South Wales, discusses the creative tension between Indigenous pedagogical approaches and the academy. She outlines an integrated education/healing model referred to as 'edu-caring' – a person centred approach – which recognises the integral relationship between healing and education. She asserts that the academy does not yet understand this relationship and highlights the need to negotiate the space and build a bridge between the two worldviews. The theme of building bridges is extended in Chap. 5 by Konai Helu Thaman, a Tongan national and holder of the UNESCO Chair of Teacher Education and Culture at the University of the South Pacific in Fiji. Helu Thaman reflects on the challenges academics face in bridging Indigenous (Pacific) and contemporary (Western) knowledge systems. She sets forth the philosophical precept of 'cultural democracy' which requires teachers to acknowledge and value students' cultural backgrounds; how they think, learn and communicate with each other. For Ocean Rīpeka Mercier, a Māori from the Ngāti Porou tribe on the East Coast of Aotearoa/New Zealand (author of Chap. 6), the building of bridges involves a 'managed crossing'. Rīpeka Mercier navigates the disciplinary interface between Physics and Māori Studies from a Māori perspective. She explains how 'unhomeliness' experienced through the hazardous negotiation of new cultural spaces has given her 'positional flexibility' (Ang 2009, p. 26) in the pedagogical

arena. In Chap. 7, Pi'ikea Clark, a Kanaka Maoli, Indigenous Hawaiian art educator, describes the empowering influence of immersion in the Māori art context in Aotearoa/New Zealand (in both academia and the wider community); how it has enabled him to reconnect with the Kanaka Maoli cultural framework and given voice to the development of an Indigenous cultural based alternative educational practice in Hawaii. Interestingly, in Clark's case, it is the mutuality of Indigenous experience through physical migration across the Pacific to Aotearoa/New Zealand which has facilitated the transformation of curriculum and pedagogy back home.

1.1.3 Part III: Changing Academic Identities: Reshaping Pedagogies

Part III begins with a chapter by Eugenio Benitez, a philosopher, Texan-born and educated. The chapter provides an illuminating account of his unsettling experience when shifting to the Australian academy where he encountered a dismissive attitude towards the teaching of ancient philosophy. This confrontation led him to question how he could ignite the interest of his students and turned on its head both his understanding and teaching of ancient philosophy. The result is the adoption of a distinctive approach to teaching which has broad application across the disciplines. In Chap. 9 Mohammed Razzaque, a Bangladeshi-born academic now teaching in Australia, charts his academic journey across four decades and five continents, highlighting the pedagogic challenges and transformation such a journey entails. His experience of teaching in universities in Pakistan, Bangladesh, Sudan, Singapore, Finland and Australia in five different languages provides the platform for reflecting on different cultures of knowledge and learning; and building effective teacher-student relationships. In Chap. 10, Cynthia Joseph discusses the stages involved in the 'cultural remapping' of her identity and pedagogical practices as a Malaysian-Indian, confronting the dichotomies inherent in the Malaysian and Australian contexts. She highlights the importance of educators reflecting upon their cultural positioning, acknowledging both the interplay of history and location and the discourses of difference and power in the shaping of knowledge production. Erlenawati Sawir, in Chap. 11, also discusses the implications of academic migration for identity and educational practice. Reflecting on her experiences of migration from Indonesia to Australia, she outlines the mechanisms of support required for the successful integration of academic migrants in their new environment. She champions the cultural diversity of academic migrants as an important, yet hitherto largely unrecognised, form of cultural capital in the academy highlighting its value, *inter alia,* in respect to building enhanced relationships with international students. The integral role of academic migrants in enhancing the experience of international students is further explored by Fazel Naghdy in Chap. 12. Born in Iran, Naghdy discusses the challenges of curriculum development in Engineering in an Australian University with students from disparate backgrounds. Illustrated through a case study of a postgraduate course on Communication and

ICT Workplace Practice, designed to build employability skills of international students, the chapter affirms the critical role of the application of ICT in the internationalisation of pedagogy.

1.1.4 Part IV: Teaching Practice and the Academic Diaspora

The final part of the volume comprises Chaps. 13, 14, and 15. In Chap. 13, Wing On Lee discusses, from a comparative educationalist perspective, some prominent contemporary migration features in the context of globalisation. In relation to higher education he draws attention to the way in which academic migration has impacted on the culture of universities and outlines changing notions of citizenship. The chapter provides an insider-outsider perspective on his experiences in three different locations, namely Australia, Hong Kong and Singapore. In Chap. 13, Patrick Zou from the Guangdong Province, in Southern China, now teaching in Australia, reflects on how his Chinese cultural heritage has shaped his teaching philosophy. Motivated by a strong belief in the role and value of education, Zou discusses some underlying cultural differences as to how education is perceived. In so doing, he describes the ways in which his teaching belief and methodology have been shaped by both his Chinese educational background and western pedagogy. Dzung Vu, a zealous advocate for the teaching of anatomy, authors Chap. 14, the final chapter. Having trained in medicine in Confucian-based Vietnam (at the time of transition between the French and American influence) and subsequently retrained in Australia, Vu reflects on the ways in which cultural background has shaped the institutional organization, attitude and interaction of educators and learners and the philosophy that governs the system of medical training in Australia, from the design of courses, through the selection process, to methods of teaching. Written from the perspective of a Vietnamese boatperson and survivor of a concentration camp, the chapter provides a telling account of this academic migrant's physical and intellectual journey.

1.2 Concluding Comments

The inspiration for this volume had its beginnings in a consultative forum, initiated by the editors, to explore learning and teaching related issues with academic migrants at the University of New South Wales. The forum produced a rich yield of anecdotal data which corroborated the editors' prior observations in respect to the active involvement of academic migrants in pioneering new curricular and pedagogical practices as well as in the University's wider project of internationalisation. This served as a catalyst for the editors to draw on their own research and applied backgrounds in the fields of education and migration to explore the issues raised in greater depth. Colina Mason, Australian-born, with experience as both an

international student and teacher in Europe and Australia, has a background in Applied Linguistics, Intercultural Communication and Teacher Education. Felicity Rawlings-Sanaei, previously an international student in the United Kingdom and currently an academic migrant from Aotearoa/New Zealand resident in Australia, has a background in International Education, the Sociology of Education and Service Learning.

It is a principal argument of this volume that academic migrants play a pivotal role in the creation of the pedagogical conditions for fostering a robust culture of learning, generated through their capacity for 'double knowing' (Singh 2008, p. 66) a term coined by Michael Singh to acknowledge the simultaneous location of migrant scholars in the intellectual life of at least two cultures. The following chapters demonstrate the inextricable links between discipline knowledge and pedagogical practice and, in so doing, provide some valuable conceptual tools to further explore this argument and draw out its implications for learning and teaching in higher education. While fully acknowledging the myriad complexities and challenges encountered by academic migrants and the impact of their disparate socio-economic as well as cultural backgrounds, the volume attempts to shed light on the breadth and diversity of their contribution in the contemporary higher education sector and outline new directions in pedagogical practice across a range of disciplines and interdisciplinary approaches.

By bringing together contributors with diverse backgrounds now based in the Asia-Pacific region, it is hoped that this volume, in its attempt to sharpen the research focus on the region, exemplifies a 'collaborative ethos' (Asmar et al. 2009, p. 148) in building bridges of communication and strengthening institutional links within the Asia-Pacific academic and research communities. The contributors to this volume utilise a range of different theories and analytical frameworks, drawing on their respective disciplinary backgrounds and locations to articulate their ideas and arguments. As a result, issues are considered from multiple perspectives, adding to the richness of the discussion and stimulating thoughtful reflection and analysis.

While the narratives in this volume, rooted in the experiences of individual academic migrants, tell their own stories, the insights gained and lessons deduced from their experiences have wide transferability across educational settings. Herein lies the purpose of our work.

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Part I
Migration of Ideas, Conceptual Understanding and Pedagogical Enrichment

Chapter 2
Cultural Transfer in University Teaching: Academic Migrant Perspectives from Aotearoa/New Zealand

Brigitte Bönisch-Brednich

Abstract Although the Higher Education market is a global one, there are marked differences in the quality and challenges of migration. Being a global scholar but remaining inside the global English speaking tertiary education system can be challenging but it seems even more difficult when changing countries and Universities also means teaching and publishing in a different language. This chapter will explore such challenges by looking at the different perceptions (Continental European versus British influenced education system) of what University is and should be. The shift towards seeing higher education as a tradable commodity is an international phenomena, but the actual processes of re-structuring are going on at very different paces. Therefore academic migrants will almost certainly not just change countries and campuses but also enter a new version of the 'modern' University. Accordingly I will discuss issues around questions migrants and Universities should have in mind but often do not. Examples of such questions are the notions to which degree students are seen as clients, the tension between the locality of campus life and the multinational academic faculty, the variations in the concept of research-lead teaching, different national school systems, different ways of learning. Most examples will be drawn from migrant academics working at New Zealand Universities; New Zealand has one of the highest percentages of multinational faculty in the world.

Moving campuses is part of an academic career; it is surprising, then, how little attention has been paid to such mobilities in the past. It is only with the increasing tendency for academic mobility to become international that such processes have become a topic of scholarly research (Kolapo 2009). The positive glow projected on

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to an increasingly global knowledge economy has tended to disguise the realities of an academic mobility which is presented as part adventure, part positive career move. The fact that migration is always unsettling and hardly ever easy tends to be underestimated by academic migrants and their new universities alike. Academic migration is often based on the assumption that moving campuses and departments is happening in a safe realm of disciplinary attachment and a universal academic culture that works on a pan-university level (Bönisch-Brednich 2010, p. 172).

The unexpected differences, however, are often most acutely felt when the migrant encounters his or her first class of local students. As David Mills and Mark Harris have pointed out, 'teaching is not just a dialogical relationship between pedagogue and pupil. It is a social process occurring within institutions, each with their own unique histories and pedagogic cultures' (2004, p. 3). And, in an auto-ethnographic analysis of her first career moves as a young lecturer, Caroline Oliver describes moving campuses within England as a process of 'constant and sustained re-evaluation, particularly when working in different institutions' (2004, p. 75; see also Wilmore 2004). She and others in the same volume reflect on regional differences, specific local condition and intrinsic rituals of (non)communication that, despite the general restructuring of the British higher-education system, have made shifting within their home countries a testing experience.[1] Migrating to another country and university multiplies the feelings of fragmentation; moving to New Zealand also often means a move from a university system that is dominated by locally born and bred academics to a university with a highly international mix of faculty.

In the process of settling in at Victoria University in Wellington 10 years ago, I – at first – did not notice that I had arrived, in terms of its academic faculty, at a multi-national campus. Too busy negotiating my own way into the new and unfamiliar systems I did not notice that, in some departments, Kiwis were in the minority. Until very recently, however, we had only one New Zealander in our own department. Everybody else was Australian, North American/Canadian or British. The percentage of international academic staff at my university, was nearly 50 %, and according to the international statistics of *Times Higher Education* it is still rising. Otago University has nearly 70 % foreign academics, Auckland University 60 %. It was fascinating to discover that, though New Zealand has the highest proportion of international faculty in the world, this fact was not discussed; indeed, some universities do not even have reliable data concerning their migrant academics. Neither were there special mentoring programmes; nor any significant reflection on what that actually means in terms of the functioning of the university; nor any reflection on the question of how foreign academics deal with the settling in process, of retention rates (with many leaving after 2 years) nor of the integration of these 'strangers' into the administrative levels of the university.

[1] 'Each time a person moves, the new informal culture needs to be confronted, fragmenting what has been learned previously. This fact is often overlooked: indeed the assumption that one "knows" the job because of previous experience … results in a curious but conspicuous absence of institutional rites of passage' (Oliver 2004, p. 79).

I began my own work in this area using two methods of fieldwork. First, I started an auto-ethnographic project, keeping a diary on my own life as a migrant academic, my impressions and my experiences of culture clash and discovery; to a certain extent that can also be seen as participant observation. Second, I started a series of conversations on the subject with my academic colleagues in New Zealand.[2] In addition, I asked universities to supply me with statistical data about their multi-national mix of faculty. My aim was to use a mix of methods: to look at migrant narratives, the stories scholars use to make sense of their migration experience; and to look at cultural difference in bureaucratic procedures and possible responses to foreign staff by local academics, (for example gossip, accounts of actual meetings and conflicts or supportive and helpful actions).

Investigation into the field of academic migration requires us not only to look at research, teaching and administration but also at the fields of engaged contact with local people such as students, academic colleagues and administrators. If the global transfer and trading of knowledge in the tertiary-education sector is the central focus of this volume, looking at the interaction between faculty and students forms a vital part of such an investigation. Teaching is only one of the various realms that can change significantly when moving not just campuses but also countries. Teaching is a vital part of our working life and is often an arena in which the conflict of cultures plays out in the open. That can be painful in itself but can also accelerate the settling and unsettling of foreign academics. This is also an area which lends itself to the forming of key narratives by academic migrants and many stories, some funny, some deeply reflective, some resentful in tone, and some joyous, are centred on the migration experience in the classroom. I shall discuss several such narratives in this chapter as they illustrate some of the central themes in what it means to be a teaching migrant academic. I shall address those themes by re-telling four topical stories that will open up areas of contention, of (mis)understanding and of projection and comprehension in faculty-student interaction.

Although my project was comparative in its original design,[3] this chapter will focus on academics who moved to New Zealand and/or Australian universities. Because New Zealand has only eight universities and, therefore, a comparatively small number of academics in any given discipline, I have decided not only to use pseudonyms but to present my ethnographic data in a way that protects the colleagues and students who agreed to work with me. The ethnographic data in this chapter will be presented in ways that will make it impossible to identify individuals while still presenting accurate accounts of their experiences and narratives. To achieve this I have merged my sample of academic migrants into an imaginary Aotearoa

[2] The project has been granted ethics approval by the Victoria University of Wellington ethics committee.

[3] I am in the process of doing or planning fieldwork in universities in Denmark, New Zealand and Austria. These are all countries with a reasonably small population, a limited number of universities and intensive restructuring activities at those universities. All three countries also have or aim to have a high or constantly increasing number of foreign academics (see also Bönisch-Brednich forthcoming).

Campus and avoided linking them to their disciplines. Some academic participants have been 're-located' into an imaginary department (cf. Sparkes 2007), while several conversations with postgraduate students represent an actual focus group discussion. To do justice to myself being an academic migrant, auto-ethnographic methodology is applied in order to integrate some of my own experiences.

2.1 On Binding Legal Issues and Being a Service Provider

Gabriele, an Austrian migrant, arrived at the Aotearoa Campus with good English, a good PhD, some experience in teaching and an eager intention to make a good start in her new job as a lecturer. Four weeks into her first teaching term, she began to feel that the students in one of her courses did not seem to work hard enough. She told them quite firmly that she expected them to come to class well-prepared, with questions in mind and good notes and to show ambition. When she took the class again, a week later, hardly any difference in attitude was discernable. Determined that her students achieve the course learning targets, she did what seemed to her the only logical solution: she gave them a surprise test in week 6 and marked it – hard. That wake-up call, she was sure, would get them going. In week 7 she was summoned by the dean of her faculty. A significant number of students had laid an official complaint against her. She had broken several written and unwritten rules of the university's teaching code. She could have lost her job as she was still on probation, but she was lucky enough to be dealing with a dean who could analyse the conflict for what it actually was: a clash of cultures in teaching and learning.

She had not been aware that, when offering a course of study, there are several legal agreements which bind the university, the lecturer and the student in a contractual relationship. The course outline is a legal document stating clearly what the learning objectives are, when assessments are happening and which forms of assessment will be set, and the lecturer is totally bound by it. The students, for their part, have to meet the course requirements in administration and assessment. Such legal contracts are common in universities which have been cut off from secure state funding and reflect universities' need for legal security: they are contracts with paying students, reflecting the realities of the contemporary knowledge economy.

Migrants recruited from an environment that still works on the principles of freedom of research and teaching will be forced to acknowledge and accept a shift in power balance, where the lecturer is a service provider and the student a customer who potentially 'buys a degree'. When significant amounts of money are changing hands, students are moved into the role of customers/clients who are entitled to receive service value for their fees. Contractual documents such as a course outline are therefore structured to meet the perceived needs of students rather than making room for the kind of authority and expertise of the academic teacher which defines the student's status as that of an apprentice. The academic then ceases to be a professor and becomes the course coordinator, bound also by the unwritten code of 'no surprises', of valuing the student as a paying customer. Such legal arrangements

have led to low expectations of the responsibility that students themselves have to take for their learning experience and correspondingly high expectations of 'spoon feeding' students at undergraduate level.

All these binding legal issues and the underlying consequences of neo-liberal restructuring can strike an academic migrant unawares. As the global trade in degrees intensifies, stories such as Gabriele's are rapidly turning into narratives from a glorious but nearly forgotten past. Younger academic migrants have mostly been educated into the new academic persona of a self-managing, self-auditing milestone-aware employee. Brett de Bary, using Cris Shore's and Susan Wright's terming of academics as 'self-actualizing agents' (2000, p. 61), has pointed out how 'the ideals of accountability and self-management prescribed by the university as an institution register in the individual conduct of university employees' (2010, p. 7). So, the incongruent combination of an academic migrant identity as a self-directed scholar with the neo-liberal principles that govern New Zealand (Peters 1997; Malcolm and Tarling 2007) universities is one that applies mainly to mid-career and senior scholars; for them, it has often resulted in feelings of disempowerment and even in the loss of the framework of assured academic leadership appropriate to their level of scholarly expertise.

2.2 Student Perceptions of Migrant Academics: A Storytelling Session

When I last paid Aotearoa Campus one of my visits, some locally born and bred graduate students offered to participate in a focus group to discuss their undergraduate and graduate experience at their university. They remarked that a bit of informed and entertaining reflexivity is always a welcome opportunity for intellectual procrastination. Their department is a fairly typical one in their faculty in terms of international mix of staff : of the 10 permanent staff members, only three were Pakeha (white New Zealanders of European ancestry), two were from Britain, three North American/Canadian, one Chinese, one Australian and one Dutch; there were no academics with a Maori or Pacific background. As the students were well aware of the nature of my research project, I encouraged them to discuss their learning experiences with the different members of staff in an international context. To my surprise they charged into half an hour of very entertaining reminiscences about the personalities of their lecturers and supervisors. Adam, the Australian lecturer, was funny and lighthearted and always happy to side with student concerns; Annabelle, English, was strict, young, a fantastic scholar, a bit elitist and unable to listen; Marc, from Canada, was incredibly helpful, always there for the students, personable but quite controlling as a supervisor; Geert, Dutch, was ambitious, highly internationally active and demanding as a lecturer; Lucy, from Hongkong, was a great teacher, although her accent was hard to understand; she was always well prepared for lectures, worked hard and if you played by the rules you could do very well indeed.

When I asked the students how they had actually dealt with presumably very different styles of teaching and even beliefs of what good teaching entails, since they had been taught by such an international group of scholars, they fell silent. One of them said, 'it always comes down to personalities doesn't it? I mean you either get on with someone or you don't'. And the others more or less agreed, slightly puzzled about what I was driving at.

I then tried a different approach and asked them to discuss the teaching styles of their lecturers. How many readings did they give? How did they check whether students had actually done them? What lecturing style did they have? Socratic, straight teaching, how much technology did they use and offer? How did they use Blackboard? How did they communicate with students? Which readings did they set and did they prefer certain schools of thought?[4]

The lecturers differed in age and therefore their use of new computer systems or media seemed mostly to reflect their ability and willingness to adapt to the new technologies. In terms of teaching styles, however, the setting of readings and the teaching of tutorials, clear differences emerged which, to me, seemed quite clearly linked to their own student experience in their home countries and their varying degrees of success in accommodating a New Zealand culture of teaching. And these differences were noticed and somehow accepted by the students, albeit not actively reflected upon. For them such cultural and social differences were linked to their lecturers' personalities.

I will recount only two striking examples here, which are both obvious and simple. When discussing Annabelle, the young lecturer from Great Britain, who had left New Zealand some time ago to take up a position overseas, the students remarked that she very much favoured readings from Britain, that she was very much 'British School' and that she had acute reservations about the quality of scholarship in the 'colonies' (this was handled as an ongoing joke with funny anecdotes attached). The students also recalled that she had strong reservations about the New Zealand policy of open entry to universities and about 'mollycoddling' Maori and Pacific students, but put great emphasis on supporting the bright and promising students and pushing them to do their postgraduate work overseas.

Then the students discussed Marc from Canada who was generally very much liked but seen as slightly eccentric. They recounted that he set many more readings than his Kiwi colleagues and had wide-ranging and precise assessment systems which forced the students to work hard but also pressed them into a very restricted and guided learning environment. He had a tendency to favour North American literature, something the students perceived as a good way of balancing out other more British-orientated scholars in the department. When they discussed his tendency to micromanage the students, they called it 'spoon feeding', one of the graduate students remarked, somewhat dryly, that there surely was nothing special about this seeing that Marc was from Canada?

[4] Different styles of knowledge delivery in lectures can lead to significant culture clash; students and lecturers alike only notice how much about teaching they are taking for granted when confronted with very unusual, demanding or even autocratic/egalitarian methods of knowledge delivery (Szerdahelyi 2009; Jiménez 2004; Texter 2007).

Incidentally, their stories about Geert, the Dutch lecturer, seemed to mirror my own pathway of teaching and relating to New Zealand campus culture to such a degree that I asked him for a meeting to discuss these issues in more detail. I will return to this conversation in the third part of this chapter.

So what are the issues that emerge from my meeting with the students?

Lecturers are primarily seen as having different personalities; the marked cultural differences in their approaches to teaching and learning are noticed but subsumed into a more holistic take on them as 'characters'. New Zealand students seem to take the international mix of staff for granted. They do not seem to have serious issues with the very different teaching styles despite experiencing them as quite contradictory at times. Because they accept these differences as attached to the personalities of their teachers they try and adapt their learning styles to the staff in the department, and also sign up for courses that are taught by their favourites. They seemed to appreciate the choice of international mix on offer, even when the underlying reasons for the huge variety in teaching methods had not been reflected upon in terms of cultures of teaching.

Lecturers with non-English-speaking backgrounds, who therefore had strong 'foreign' accents and displayed some grammatical oddities, were viewed as more foreign than the academics from the English-speaking world, and they were sometimes avoided or commented on in a slightly despairing way ('I just could not get what he/she was trying to say, it was too hard'). Such remarks are mirrored by accounts of university lecturers who remember struggling with the language and feeling challenged by the students, challenges that can contain racist elements. In her analysis of her own academic-migration experience, Theresa Man Ling Lee recalled a student evaluation demanding 'Learn English!'; when recounting her feelings of foreignness, she concluded that 'although I have encountered sexist remarks over the years, on balance, my ethnicity appears to be more vulnerable than my gender as a target of discrimination' (2009, p. 123f.; see also Lippi-Green 1997; Bönisch-Brednich 2010, p. 175f.). However, autobiographical analysis by migrant academics also often shows a deep understanding of the problems of students who have to adapt to their often different styles of teaching and speaking English. This is neatly summarised in Lynne Texter's reflections: 'The students are, literally and figuratively, in a different place, and I need to figure out how to meet them there' (2007, p. 354; Neilsen 2009, p. 71f.)

Given that I had specifically asked the students to discuss their 'foreign' lecturers, the New Zealanders in the department were much less commented on than were their migrant counterparts. When prompted to discuss their teaching styles and scholarly orientations, it happened mostly on the basis of theoretical preferences in their field of study. Only one of the students referred to one of the New Zealand scholars as 'a bit provincial', as she had done all degrees at the Aotearoa Campus and had issues with air travel. This remark points to another aspect of the integration of international faculty in New Zealand: New Zealand scholars are very much seen as part of an English-speaking international knowledge network and are therefore expected to spend time overseas and ideally get one of their postgraduate degrees at a non-New Zealand university before returning home.

2.3 Coming from a Monocultural Framework of Academic Excellence to a Framework of Historically Embedded Bi-culturalism and a Multi-cultural Presence

When I finally met with Geert, my Dutch colleague, we ended up in a long discussion on the difficulties of truly understanding and supporting a university environment that has to be locally grounded, serve the local student body and is committed to New Zealand principles of equity, open access and enhancing the learning experiences for students from a huge variety of backgrounds: high- and low-decile schools, academically ambitious family backgrounds, mature students with no academic past and, especially, students with Maori and Pacific backgrounds. Both of us admitted to having gone through periods of incomprehension, of frustrations, of feeling alienated, of wading through a fog of mysterious misunderstandings and feelings of cultural anxiety. We had both changed from an educational system where we, due to the two and three-tier school system that disadvantages children from underprivileged backgrounds, hardly ever encountered students from low-decile schools, let alone multicultural student classes. At least German universities are yet again, after a period of social reform in the 1970s and 1980s, overwhelmingly monocultural and middle class in terms of both professoriate and students (Münch 2009, pp. 140–148). We both were blissfully unaware, therefore, of how badly prepared we were for our New Zealand migrant experience. Both of us would initially have agreed wholeheartedly with Annabelle's attitude towards the supposedly indulging attitudes towards Maori and Pacific students. Both of us admitted to initial – unspoken thoughts like: if these students had difficulties with time management, with attending tutorials, doing the readings, sitting tests, comprehending teaching expectations, should they actually be here? It took both of us some years to agree with our Kiwi colleagues that, indeed, they should be here and have a right (and we have the responsibility) to be supported and guided in different and culturally sensitive ways. But despite having come to a better understanding, we both have had recurring doubts as to our ability to address such issues in our classes.

There seems to be silent consent that bi-culturalism in New Zealand means that Pakeha (New Zealanders of European descent) are hardly ever required to become and be bi-cultural; for Maori and Pacific people, on the other hand, being able to live and function bi-culturally is a basic essential for social and economic success. Most New Zealand academics are therefore only nominally bi-cultural, and do not, in fact, speak Maori and often feel a certain unease when attending Maori-led meetings or rituals (Metge and Kinloch 1978; Tuhiwai-Smith 1997). Encounters between Pakeha and Maori academics are sometimes perceived as unsettling or accompanied by feelings of foreignness. This seems to be even truer for migrant academics. As they have to learn to function in a campus culture that is dominated by Pakeha culture, they are twice removed from the multilayered cultural conditions of the real Aotearoa/New Zealand. It is hard work to adapt to a new country and to migrate actively to a new tertiary-education environment; well before newly arrived scholars start actively engaging with bi-cultural student bodies they often have acquired a migrant version of what Martin Tolich has defined as 'Pakeha paralysis' (2002).

Adapting to the non-Pakeha side of New Zealand universities requires a serious shift when coming from monocultural societies whose class systems often also detach scholars from the experience of stark social and ethnic differences in everyday life. Such a shift in perception of what tertiary education is and should be requires a multi-stage learning process on the part of academic migrants. Most academics, when asked, would always agree that they embrace equal opportunities, and that it is upsetting to see the effects of the widening social gap reflected in the student body. But most academic migrants are also unaware of the multiple difficulties local students are facing when trying to overcome such gaps, especially when these difficulties are deeply embedded in very different ways of living off-campus (MacPherson 2004, pp. 140–143). Academics from non-English-speaking countries often have not grown up with a living memory and consciousness of colonisation, its effects and the postcolonial ties that binds most of the Commonwealth world into networks of redress, mutual relationships of dependence, reciprocity and commitment (cf. Spoonley et al. 1984). The social, economic and cultural ties and histories of repression, as well as religious connections, seem to have formed a complex framework of a collectively known and inhabited world where migrants encounter multiple realities, existing alongside each other and invisible to the foreign eye mapping out the new terrain.

As I have explored elsewhere, academic migrants are in a constant process of referring their new experiences to their home country (Bönisch-Brednich 2010, p. 174). Often, bi-culturalism is not actively engaged with as there simply is no equivalent to which to relate it to when actively comparing campuses and cultures. With academic migrants' lack of reference point and often no induction by their new universities, ethnic differences and issues of equity, but more importantly the developing of an understanding of the postcolonial condition in New Zealand, remain at best unrecognised (Spoonley 1997). At worst, these problems tend to be defined and framed in terms of the central European emphasis on meritocracy as the fairest system of acknowledging achievement. Therefore, students who are deemed not to be performing are sidelined and the issues of equity are quietly put into the too-hard basket. It often takes years for migrant academics to work through their own and their colleagues' stereotypes and, more often than not, attitudes change only because of a chance encounter, a moment of sudden comprehension. Some academics tell me that their attitudes toward Maori and Pacific students changed when they got to know and talk to a student with non-Pakeha background; or when they chanced upon some dedicated staff member who was able to communicate different ways of engagement with a multicultural body of students on campus.

Identifying such problems is all the more difficult when issues of meritocracy and working towards equity are so highly contentious in the wider New Zealand society (Spoonley 1997, pp. 146–148). Universities, as a result, have developed ways of supporting equity in student bodies that are often not totally transparent, especially to foreign academics who lack the necessary background. Supporting weak students, then, is often seen as giving in to a consumer/client orientated system that commodifies education as a purchasable good rather than an attempt to address issues of equity.

2.4 Moments of Joy: A Story of Cultural Exchange and Understanding

In my tutorials, students have to give oral presentations; although I encourage the class to give feedback it often falls on me to summarise the discussion and the main points of the presentation. On one occasion I got truly stuck in my constant underlying awareness of the need to act and criticise in culturally sensitive ways. The student's presentation was dismal: although she was clearly trying, the result was inadequate in so many ways that I did not know what to say, I remained speechless and helpless; I just wanted to enter into German mode and list what was wrong with it and what should have been done and ask why the most basic literature-search methods had not been attempted to enhance the analysis. A very good Kiwi student stepped into the silence, opening the discussion: 'that was a great choice of topic; I was just wondering where it would have taken you if you would have followed a different approach, such as…' She then intervened a second time, again uttering a gentle and polite introduction and then, equally gently, leading to the next major gap in the presentation. She did it beautifully, without causing offence, even getting the presenting student to agree that a different approach would have been interesting.

I felt deeply impressed, felt that I too had been offered a very valuable learning experience. When walking out of the classroom, the Kiwi student and I happened to be on our own for a few seconds. I whispered a 'thank you for your great contribution to the discussion'; she winked at me, smiled and whispered back, 'Yes, I thought this one was a really tricky situation for you [being German]'. I have to admit that I truly enjoyed this little encounter, as it reflected a range of topics in terms of integration and the rules of personal and cultural interaction.

The greatest difficulty in student/migrant-academic interaction is often to find ways to converse and react in culturally acceptable ways; that is, avoiding knee-jerk reactions that take us back into our home country. This especially applies to giving critical feedback, to a certain degree to the art of praising, to listening carefully, holding back when needed, learning the 'right' humour (see also Ting & Watts 2009). It basically requires a constant process of shifting to an 'emic' perception of adequate response and address. For New Zealanders, the most pressing task when criticising tends to give room to avoid the loss of face, to assure dignity. Face/dignity-saving interactions in class include rituals of appeasement: they contain an introduction that offers light praise, non-threatening body language, tentative critique, maybe followed by some clear suggestions, often by finishing a statement with an open-ended sentence that leaves the critique hanging in the air (sandwich technique). Migrants often see such behaviour as 'lying', an avoidance of stating the truth, beating around the bush, as meaningless, time consuming and pedagogically unsound (Bönisch-Brednich 2002, 171–174). For many European, North American lecturers (and also often staff from Asian countries), such responses lack clarity and are seen as unhelpful to the student as it might not help her or him to really do better

next time. For them the most important rule in personal interaction would often be to prioritise academic excellence therefore requiring clarity of feedback, being truthful and what they would consider, by extension, really trying to be helpful.

New Zealand students can feel deeply hurt, embarrassed and humiliated by such encounters: they feel they have not been allowed to save face and therefore often feel deeply uncomfortable about returning to class and facing the lecturer. The underlying social and cultural grammar of 'ensuring dignity', as well as ensuring the ongoing possibility of a stable future relationship seems to relate to New Zealand being a relatively small-scale society. It seems also to be related to Maori and Pacific codes of encounter, which put strong emphasis on formalised and therefore safe engagement with disagreement, with speaking between the lines; in New Zealand's indigenous modes of encounter, the endurance of relationships is always ranked highly and expressed in mutual respect. Such deeply accepted cultural-grammatical habits must clash with cultures whose ethics demand honesty and truthfulness (outspokenness) as a priority for interaction (Giordano 1996).

2.5 Conclusion

Academic migrants often see teaching as a testing ground for settling in and 'getting a feel for the place'. The overwhelming tendency is to try and settle in and as often as possible assume that there is such a thing as a cosmopolitan campus. Learning that changing countries and campuses entails a long and continuing process of adjustment is part of an active reflection upon and engagement with academic mobility. Successful migration requires a reciprocal process of intense and purposeful listening in which the migrants and the members of their new university should try and sustain a healthy professional curiosity; an awareness of difference and preparedness to accept and interrogate that difference; it also requires constant creative questioning, trying to extend this into areas where we assume cultural sameness in an academic knee-jerk reaction. Roderick Neilsen has produced a summary of what it takes an expatriate teacher to experience migration as enriching: 'Skills needed are tolerance for ambiguity, low goal/task orientation, open-mindedness, non-judgmentalness, empathy, willingness to communicate, flexibility/adaptability, curiosity, warmth in human relationships, motivation, sense of humour, self-reliance, a strong sense of self, perceptiveness, tolerance of differences, and above all an ability to fail' (2009, p. 71). For New Zealand's internationalised campuses, these qualities would also have to be adopted by local students, academic colleagues and management. It will be essential to develop the ability to listen, to learn, to do research in intercultural communication and to reflect, critically and continuously, on what it means to be part of a global campus network. For academic migrants have always been a part of New Zealand's higher education system and are likely to remain so.

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Chapter 3
Global Scholars as Ambassadors of Knowledge

Boris Handal

Abstract This chapter discusses the challenges that global scholars face in their interactions with peers, students and the community at their destination cultures. It argues that global scholars can become powerful agents of societal change due to their background and unique position in overseas academic communities. A number of values and attributes empowering them to assume an effective moral leadership role are presented. These include espousing the principle of world citizenship to embrace unity in diversity; acquiring a humble posture of learning to develop intercultural competencies; and becoming involved in social action to achieve universal education. The issue of personally re-examining cultural assumptions of knowledge and teaching and learning is illustrated with examples throughout the chapter.

3.1 Introduction

Global scholars have become a precious international commodity. Their value lies in their capacity to bring fresh perspectives to learning, teaching and research in their disciplines and through their professional expertise and cultural backgrounds. As ambassadors of knowledge, global scholars show peers and students that knowledge transcends frontiers and can unite people, like sports and music. With academic communities all around the world well integrated through online technologies, international events and staff travelling, the increasing flow of global scholars already constitutes a vital life-blood pumping into sites of higher learning all over the world.

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This chapter explores some of the challenges encountered by global scholars from a cultural perspective and from teaching their own discipline. It also suggests some pathways that global scholars traverse as they struggle to function within a local environment. The final section of this chapter discusses three attributes that build a moral leadership profile around them and make their positions unique. This chapter proposes that "global scholar" is a construct that goes beyond other work definitions such as international expert, visiting scholar, expatriate lecturer, overseas academic, and the like. Their transition to a new environment is more than changing oneself to "fit into" or "adapt to" a new culture. As discussed later in this chapter, it is about developing a new mindset that allows global scholars to see anyone as their own neighbour, being open and flexible enough to deal with cultural differences, and contributing to the social advancement of their new communities.

3.2 The Challenges to Global Scholars

The main challenge for a global scholar arriving in a new environment is navigating through the cultural differences that might arise between the home and the destination culture. It is obvious that the direction and magnitude of these differences will guide decision making on instructional issues and social interactions. For example, a global scholar moving from Australia to the United Kingdom will most likely be able to function within the British culture more comfortably than a person from, say, French Cameroon. This also means that scholars from regions sharing the same background, such as among South American nationalities, will find their settlement more comfortable.

Cultural adjustments are also mediated by differences (or similarities) between pedagogical systems and by the nature of the discipline itself. For example there are differences in the pedagogies deployed by American and Chinese university educators as reported by Xiuxia Feng (2008) who argues that the latter ones are more examination-oriented and less inclined to open discussions. In regard to differences in instructional practices between Australian and French university educators, Patron (2009) wrote, "Classroom practices of the French and the Australians are highly contrastive. French students rarely raise their hands to participate in class, for it is simply not part of their academic culture, whereas Australian students are encouraged to be more interactive, as it is usually part of their assessment". In addition, some disciplines such as mathematics or science are more culture-neutral than others, which makes them easier to deliver. However, teaching Australian history in the United Kingdom or Chinese literature in Finland will require more elaboration on the cultural aspects intrinsic to the subject.

These two dimensions, pedagogy and discipline, can be represented on a 2×2 matrix as shown below in Fig. 3.1. This matrix visually represents the type of challenges global scholars encounter as they work within their destination cultures. Each combination as a result of these two variables will require different strategies.

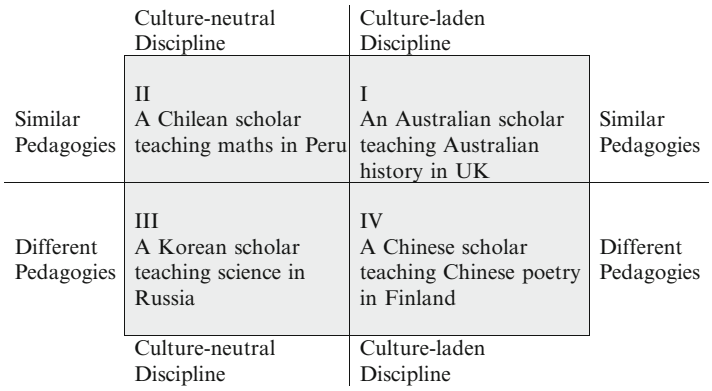

Fig. 3.1 Magnitude and direction of cultural challenges for global scholars

Generally speaking, similar pedagogical traditions correspond to similar cultures, such as Australia and the United Kingdom, or Chile and Peru. It is also probably fair to assert that there are as many pedagogical traditions as there are cultures because both are intertwined. Pedagogies differ: a hypothetical pedagogical tradition might emphasise mastery of learning perspectives, that is, skill acquisition and refinement by drill and repetition – "practice makes you perfect" – over others that value learning through discovery and intellectual discussion.

Having been trained within a single pedagogical style is a crucial challenge for any educator. Very often global scholars are unaware and uncertain of how to operate in an alien environment, thereby experiencing a painful process. Several questions might trouble the global scholar's mind and are part of moving between two cultures. Should the scholar impose his/her home-grown pedagogical views upon learners and colleagues? How much should the global scholar compromise in order to have a mutually satisfactory instructional situation? What are the instructional decision-making criteria when the global scholar faces pedagogical dilemmas?

In the above matrix, pedagogical similarity between the home and the destination culture are represented along the vertical axis. Positions above and below the middle point of the vertical axis – the centre of the matrix – indicate whether the pedagogical difference between two cultures is small or large, respectively. Small differences such as moving from Australia to the United Kingdom or from Chile to Peru are plotted on the upper quadrants I and II, with large differences on the lower quadrants III and IV. An example of the latter would be a Korean educator moving to Russia or a Chinese scholar moving to Finland.

The second dimension of the matrix refers to the cultural ingredients embedded in the discipline itself. It is obvious that teaching mathematics and Chinese poetry in a foreign environment pose different challenges. The former is more universal than the latter. Teaching Chinese poetry certainly requires more elaboration on Chinese themes. This combination becomes more complex as we combine the cultural nature of the subject matter with pedagogical similarities/differences between cultures.

The left and right sides of the matrix serve to indicate whether the discipline holds a mild or strong cultural ingredient. The left side refers to more culture-neutral disciplines such as mathematics and physics, while the right side refers to more culture-intensive subjects such as Australian history and Chinese poetry. When we combine the two dimensions of the model, pedagogy and discipline, the result is the above matrix with the quadrants representing four types of challenges.

The Australian scholar in quadrant I teaching Australian history in the United Kingdom would probably have to spend more time in class elaborating on the meanings behind an Australian historical episode, such as Ned Kelly's story or the Mabo land case. Teaching and learning implications will be minimised because both educational systems share similar pedagogies. Quadrant II is represented by the Chilean scholar teaching maths in Peru, its neighbouring country. Both cultures share the same pedagogical background while mathematics is more culture neutral than many other subjects. A global scholar in this quadrant will probably face fewer challenges than others. Quadrant III is represented by a Korean educator teaching physics in Russia. As both cultures are different, the scholar would focus more on teaching methodologies while less emphasis would be placed on content. Finally, in quadrant IV, the Chinese scholar teaching Chinese poetry in Finland will have to be very careful both about delivering the cultural meanings embedded in Chinese literature as well as keeping an eye on local teaching methods. This global scholar will probably face the greatest challenges.

The above is of course a simplification of reality as with any model. It is, however, useful in explaining the complexity of the so-called "cultural shock" experienced by scholars operating outside their own culture and providing specific cross-cultural competencies (Deardoff 2009). There are many others variables involved. Regardless of the surrounding culture, there are educational establishments or supervisors who advocate alternative approaches to teaching and learning. Also, teaching and professional infrastructure will intertwine with cultural challenges (Auriol 2007). Proficiency in the language of the destination setting is another important variable for obvious communication reasons (Borjas 2000). Add research methodologies, classroom management assessment and curriculum design and a more complex panorama is revealed.

I have been lucky enough to somehow go through the four quadrants myself. Based on my observations I believe a global scholar moves through various stages of development. At the first level, global scholars use their native knowledge as a measure to judge local pedagogies. There is no other frame of reference that provides alternative views due to the lack of local knowledge. This is a survival approach. At the second stage, the global scholar develops a trial-and-error method for adopting pedagogical elements of the local system. This "testing the waters" strategy continues as the global scholar grows in professional confidence and cross-cultural competencies. However, their instructional behaviour still remains guided by home standards because what they are actually doing is appraising the pedagogical worth of the new system in relation to their own. Many will stay at this stage and try to impose their own pedagogies by being unwilling to evolve. I would call this a colonial approach to education.

Those who move forward to the next stage will enter the "exchange rate" approach, where the educator becomes more skilful in trading assumptions and practices between the home and the local pedagogies. It is like the approach of a tourist shopping in an overseas country where they compare sale prices to their own currency. This goes on for a while until, tired of the mental mathematics involved, they begin thinking in terms of the foreign currency only.

That was also my experience. When I was operating in Peru I was a Peruvian scholar. When I decided to move to Australia I knew that I would have to pose as an Australian educator and that saved me from looking further into a more coherent strategy. Then I moved to China and had to pretend I was an Asian educator, because I had to work within their culture. When I was working in Africa, India and the South Pacific I also tried to act as a local educator, but somehow this was not as successful as my previous experiences because, apart from developing a split personality syndrome, this was a fragmentary approach – I was missing the concept of being a global educator. I therefore began questioning the very convenient strategy of fitting my teaching personality to any local context. I embraced the concept of global scholarship because, while acknowledging cultural differences, I understood that there is a core of professional attributes across cultures, nationalities and religions to abide by. This is the stage when I detached myself from my own background and became a universal teacher, an educator for all people and certainly a truly global scholar. That is when a global philosophy of education guided me rather than the local context or my home knowledge. That is the stage when, like an airplane, you feel you can fly and land everywhere with ease.

I propose three moral leadership attributes for becoming a global educator consisting of: (1) espousing the principle of world citizenship to embrace unity in diversity; (2) acquiring a humble posture of learning to develop intercultural competencies; and (3) becoming involved in social action to achieve universal education.

3.3 World Citizenship

The growing process of globalization taking place has made the principle of the unity of humanity an assertion that very few people will deny. The world certainly is becoming a village, uniting peoples from different nationalities. Most people will agree that the advent of new telecommunication technologies such as the internet and the satellite has led to greater understanding of each another and awareness that there is effectively just one big country. Geographical borders and frontiers are becoming meaningless as economic and political barriers are collapsing in a world that for millennia has been divided by imaginary national, religious and social prejudices.

Yuri Usachev, the most experienced Russian cosmonaut, said it plainly: "When you look down to earth from the station you don't see frontiers: there are no political boundaries, just one shared planet. All of us united on one small planet in the vast darkness of space" (Pinsent 2004).

This awareness has grown in parallel to worldwide integrationist processes set in motion particularly in the last century. They include pro-environmental, human rights and world peace movements, the formation of the League of Nations, and the establishment of the International Court of Justice at The Hague, as well as many international institutions based on international cooperation. Names that easily come to mind are: the United Nations Organization and its global agencies, the establishment of the European Community, the Organization of American States, the Pacific Islands Forum, the Association of Southeast Asian Nations, the Caribbean Community and the African Union. In the field of knowledge, cooperation has been brought about by transnational scientific and cultural institutions such as UNESCO and its agencies, and the growing network of universities for research purposes as well as the dramatic rise in the international mobility of global scholars.

The unity of humankind is not a utopia any longer. It is rather a reality manifest to many people, which is changing the way communities see each other. To live and function efficiently within this new state of things, a new mindset is necessary where we all consider ourselves as citizens of the world. Global scholars will therefore consider their destination country as their own country because in the final analysis we are part of one family. Baha'u'llah's (1817–1892) words more than 100 years ago are very relevant: "Let not man glory in this that he loveth his country, let him rather glory in this that he loveth his kind" (cited in Esslemont 1980).

Such a perspective empowers scholars, particularly global scholars, and gives them the tools to free themselves from blind alliance to their own culture. This implies that some aspects of his/her beliefs systems need to be re-examined. By moving to a new cultural environment, the global scholar is called to recognise, furthermore to appreciate, the rich diversity of the human race and therefore to become a contributing community member. The global scholar becomes a builder of bridges of understanding among geographically distant communities. It is the personal transformation from "Other" to "Brother" or "Sister" which marks the difference from the work of the mere educational expert.

By becoming citizens of the world global scholars will be able to rise above traditional prejudices and misleading stereotypes, cleansing their personal discourses from false clichés such as "third world" or "first world", or diminishing dichotomies such as "developing" versus "developed" countries, "primitive" versus "advanced" societies, and so on.

3.4 Developing a Humble Posture of Learning

To reach the state when the destination culture becomes their own, global scholars must refine their attitude to learning and become culturally competent. The following are thoughts, examples and suggestions to confront productively our assumptions about knowledge and teaching and learning when these appear to interfere with those of the local culture.

Pedagogical knowledge is relative not absolute. It is socially constructed and situated. What works in India may not work in Canada, and vice versa. In dealing with such dissonances global scholars must learn to suspend judgement, detach themselves from learned conceptions and make an effort to examine issues from the other side. In their own intellectual exploration of knowledge as well as with their interactions with their new community of interest, global scholars must be able to identify the cultural ingredients in any problematic situation. The capability to embrace forms of knowledge developed by other cultures becomes crucial in their role.

Cultural interferences are part of the learning and teaching agenda and exist everywhere. I remember how my concerns about high absenteeism among my Indigenous school students in the South American Andes were clarified when, as I newcomer, I realised that parents had to take them out of school to work on their farms during the harvest season. I also found that successful mathematics teachers were those breaking the official rule of teaching only in Spanish because they switched to Aymara – the native language – in the privacy of their classrooms to ensure concepts were better understood. For these students, the term "three-cornered" stood for a triangle, while a "wooden box" had become a cuboid, and yet they were all learning mathematics. I remember them trying to do mathematical operations with examples of elephants and airplanes, things totally alien to them. These students had to walk hours to get to their school while following an urban-centred curriculum with strong European influences and in the foreign "official" language. Working within an indigenous culture taught me as much about education as all my undergraduate and postgraduate degrees.

Conceptions of learning and teaching vary from country to country. For instance, I will always remember my students in South East Asia telling me at the beginning that the real-life research project I gave them did not seem like real mathematics because they did not see any formulas or formal definitions. It was just that they had never been exposed to that type of learning, but later they loved it. Although I worked hard on getting them to participate orally in class, many of them were not used to ideas being thrown open by the teacher for whole-class discussion but rather to more structured learning formats. I also got a parent complaint because I was not giving them enough homework despite my giving the students plenty of work for their evenings!

Culture also makes a difference to the relationship between teachers and students. I should acknowledge that calling my Australian lecturers by their first name was a test that somehow I managed to overcome when, once a lecturer myself, I was to correspondingly receive the same candid treatment. I found them more outspoken than my previous Asian and Latin American students and more ready to argue and defend their cases. I later learned that had something to do with their Irish background!

Because I publish my research work in both English and Spanish, I have always been amazed as to how much I needed to change my writing to suit each of these two audiences. Recently, I translated one of my books from Spanish to English and due to the concise style of English writing the book reduced to two thirds of the original.

What I thought of as being a relatively easy translation job, virtually ended up being a re-writing of the book because gradually I found that Spanish and English audiences have different readership styles. It seems to me that Spanish has more room for metaphors and analogies and gives the writer more space for more figurative expressions using nouns, while in English you do the same by using verbs more strategically and concisely.

One of the greatest satisfactions of my teaching career has been teaching here in Sydney schools and universities with an amazing cultural diversity, as compared to my work in South American and Asia where my classes were more culturally homogenous. It is here that I was exposed to literature and seminars on cross-cultural understanding in the classroom and later called to prepare training resources on the issue. My point is that professional development of global scholars is vital to their success because their international mobility is a booming phenomenon and we cannot assume that these capabilities are held by all.

In all the above situations I could always recognise cultural elements that were different from my home beliefs. However, it was especially gratifying to learn from sound research about being careful in judging different societies. The case of the "Asian learner paradox" described next is an example of being careful about cultural stereotypes.

The 1996 International Study of Science and Mathematics Education revealed, to the surprise of many, that American students scored well below their peers in the so-called Confucian-heritage societies (CHS) which included China, Taiwan, Singapore, Hong Kong, Japan and Korea (Robitaille and Garden 1989). Ironically, for many decades CHS educational systems had been belittled in the literature because of doing what most Western research was advocating against. Yet the aforementioned study found that East Asian students were performing much better than their American counterparts. Researchers had called this phenomenon "the paradox of the East Asian learner" (Mok 2006). The news provoked a national outcry and became the focus of intense public and academic debate. CHS educational systems had long been portrayed as relying on large classes, an apparent vertical communication between teachers and students, rote-learning oriented and so on. However, when more focused research was conducted it was found that rich problem solving and questioning were indeed embedded in those large classes. Also, the assumed authoritarian relationship in class turned out to be a sign of loving respect for elders which enhanced communication. Furthermore, the new body of research found that the so-called rote learning when oriented towards meaningful repetition was actually an instrument for effective learning (Biggs 1994). Needless to say, American educationalists re-evaluated their views on teaching and learning based on these findings, kept away from old cultural stereotypes, and performance consequently began to improve among students based on the new policies. As Hamlet said: "There is nothing either good nor bad but thinking makes it so."

Positions on the nature of knowledge might also constitute potential areas for cultural misunderstanding. Notable among these perspectives is the issue of secularism in society. Many societies rely heavily on religion as a valid system of knowledge.

Science and religion are seen as complementary rather competing systems. In fact, my own observation from working with scholars in Latin America, South East Asia, Africa and India is that being a scientist is not the same as being an atheist. In these places, where I ran classroom management seminars, I was impressed with the amount of time educators wanted to spend on the issue of moral education particularly from a religious perspective. For them, rather than a dichotomy, science and religion were the basis for their conceptions of what ideal education should be. In particular, there was a consensus among the participants that the process of managing students' behaviour cannot be separated from fostering the development of spiritual qualities – sometimes called virtues – such as justice, respect, responsibility, friendliness, trustworthiness, patience, and the like. In those societies, spiritual education based on religious concepts was the norm.

I mention this issue because by becoming a global educator you are not obliged to alter your view of religion or religion in education. Neither are you on an overseas post to change people's beliefs on those topics. It is about respecting other cultures in having their own stance on the nature of knowledge and the human being. It seems to me that in many academic circles the dialogue between religion and science has got stuck on the dilemma between "Darwinism" and "Evolutionism". In many societies this dialogue goes further than that. It is about the spiritual education of the child through the fostering of qualities and virtues. Some countries have made it explicit that religious education is an official educational aim. For example, the first two of the five major purposes of the Sudanese system of education are literally: (1) The consolidation of the religious doctrine, and (2) the establishment of an independent society, and the trust in God and in self-reliance (UNESCO 2000).

Furthermore, conceptions about knowledge and the human being influence teaching and learning in many other aspects. There are societies where intellectual differences may be taken more personally than in other societies where these differences are interpreted only through rational argument. This is important in terms of providing feedback because some students and global scholars might culturally react differently. I know of an overseas student who thought that a blatant tutor's feedback was disrespectful. It was not. It is just that in some particular cultures either positive or negative feedback on academic performance might be a matter of losing face. This student might have come from a culture where competencies are seen within a relationship framework rather than in isolation.

Interestingly, our most popular educational psychology theories come from the Western tradition that has a strong secular view of the human being. Pavlov's theory of classical conditioning compared human beings to dogs in order to explain stimuli-response processes. Skinner within the behaviourist school used the metaphor of a machine to explain learning behaviours that he considered to be easy to manipulate. Piaget, probably influenced by his training as a biologist, compared human beings to a plant and its digestive system. Information-processing psychologists compared people to a computer and its parts, while cognitive psychologists explained learning as the interaction of chemical and physical neural reactions. In all these paradigms, there is a materialistic assumption of the human being which has influenced research

methodologies and the design of curricula (Handal 2007). Supporters of religious education argue that messengers of God such as Krishna, Zoroaster, Buddha, Abraham, Moses, Jesus Christ and Muhammad proved that these personages, contrary to human logic and lacking scientific training, were able to create new civilizations without the need to reproduce or accommodate an existing system. In arriving in those societies, the global scholar must be aware of such belief systems and work with them rather than belittle them. A humble, that is, an open and flexible, posture of learning is therefore essential.

3.5 Involvement in Social Action

One way to achieve universal education, that is, education for all, is through social action. Global scholars can help, both as observers and participants, in their destination countries to achieve universal education goals such as balance in gender participation in higher education courses and university access to social and economically disadvantaged groups. Inclusion of minorities is also a fundamental human right. There is no secret that nowadays ethnic cleansing or religious-motivated discrimination occurs in the world, such as the Iranian government ban of students of the Bahá'í Faith from pursuing university studies (Ghanea 2002).

I am of the opinion that global scholars, like any other academic, should resist the temptation of Ivory Tower isolation while overseas and immerse themselves in the local society. Many will agree that education is an important factor leading to social and human development – the very purpose of what knowledge is about. No matter how abstract a discipline might be, it is still necessary to keep in focus the intrinsic relationship between social reality and human inquiry, particularly in the cultural context. Pursuing scholarly knowledge should be seen both as a cooperative enterprise as well as our own intellectual endeavour. This might mean getting involved with the broader community in acts of service, using action research methods, participating in local professional associations, and so on.

As part of their obligation to be promoters of universal education, global scholars should commit themselves to raising and empowering local human resources within their communities of interest. Caution is needed in two aspects. Firstly, endeavours in the field of social and economic development must take place in non-patronising terms: both the global scholar and the community of interest are to work together as equal partners forming a commonly owned vision. Secondly, it should be noted that in many societies a scholar does not necessarily mean holding a formal academic qualification. This is an interesting view because it makes the concepts of scholar and scholarship more egalitarian. It makes a lot of sense because the pursuit of knowledge is a natural human attribute that begins at birth and makes itself manifest in different degrees throughout our life regardless of someone's career. Interestingly, the Latin root of the word university implies universalism.

3.6 Conclusion

This chapter proposes a model to understand how pedagogies, culture and subject matter interact with one another. As a result, four combinations of challenges are identified and their implications discussed. In order to traverse through these challenges and become sound global educators, it is essential that scholars courageously confront their own culturally-held beliefs about knowledge and education.

Above all, these potentially conflicting assumptions about teaching and learning or knowledge itself are to be taken as opportunities for learning, unlearning and relearning. This process involves *learning* new perspectives but also *relearning* the way we have been approaching some issues. In both cases we need to re-examine what we know and *unlearn* concepts to relearn them again from a different cultural perspective. This is a harder and more painful process because, either rationally or irrationally, we build our personal belief system on assumptions that often are based on one-culture stances. *Unlearn* also implies having the disposition to accept that we must discard some of those beliefs. This is no doubt an uncomfortable process, since we have to challenge our own belief system whose mere purpose is, paradoxically, to keep ourselves comfortable. This ongoing cultural and intellectual confrontation, often an unpleasant one, requires openness and courage. It has been called *reverse engineering*. For lack of a better term, I call it *adopting a humble posture of learning.*

This chapter has also proposed that becoming a global scholar is more than being a mere educational expert. By changing cultural assumptions about culture and education, the scholar has the potential to become a citizen of the world anywhere, a lifelong and flexible learner and a promoter of universal education.

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Part II
Indigenous Pedagogies: Bridging Worldviews

Chapter 4
Negotiating Worldviews: Indigenous *Place* in Academic *Space*

Judy Atkinson

Abstract This chapter describes and critiques, from the perspective of an Indigenous global scholar, the development and delivery of a series of degree courses of study designed to respond to the historical, social and cultural trauma consequent to colonial worldviews interfacing with Aboriginal Australian Peoples and the expressed need for healing – not a word commonly used in the academy. Indigenous pedagogical approaches have confronted the power and privilege of the academy, in a creative tension that has demanded negotiated space under principles of cultural safety and security. While that space was being negotiated (and continues to be), invitations to take our work to Timor Leste and Papua New Guinea, have provided opportunity to consider the international movement of Indigenous Peoples to negotiate place in the international academic domain, and for Indigenous Pedagogy to show its relevancy and transportability across cultures, with our near neighbours and others, who, while having diverse histories, often have similar worldviews.

4.1 Introduction

This is both an inner story and an outer journey. My work over the last 25 years, at the community level, into higher degree studies, and as Head of College and Professor of Indigenous Australian Studies at an Australian university, has had a primary focus on violence and its relational historical, social and cultural trauma.

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The word healing entered my vocabulary after on-going discussions with Aboriginal[1] Australian peoples, my countrymen and women, who used the word with a sense of longing, and a felt and expressed distressed necessity, in their lives; and at the international level with other Indigenous scholars and peoples.

So when I am asked what my scholarly discipline is, my answer is 'violence – trauma – healing'. And therein is the problem. By its very nature this work is inter and multi-disciplinary. I do not fit into any particular disciplinary box within universities.

This story will explore the journey that took me into and out of the academy, as I struggled to negotiate a place for Indigenous worldviews and pedagogical practice, within a space that was, and continues to be controlled by a dominance that, too often, believes in its own superiority. In an attempt to create safe *places* of learning and healing, within academic space – I often found a continuation of colonial systems of power, perpetrated by the very institution(s) in which I was working.

Underpinning all of this has been the deep struggle within myself, the choices I had to make each day – the path – or trail – I choose to follow, aware that finding my knowing depended on walking that path with clear intent.

This then, is a story of a personal struggle between two worlds, while attempting to maintain the professional integrity of applied scholarship.

4.2 The Journey: A Beginning

> When you see a new trail, or a footprint you do not know, follow it to the point of knowing.
> Uncheedah[2]

The journey began in September 1987, when an Elder Aboriginal woman took me aside to ask for my help after a small child had been raped.[3] She and other Elders had been told by authorities that 'it was cultural', hence there was nothing they could do.

Our Elder was outraged and distressed. As I understood, no child, under Aboriginal Law would be treated in such a way. In seeking to find why no charges had been laid, as I talked to law enforcement officers, I found at worst, explicit,

[1] In this chapter, I refer to the Aboriginal peoples as separate to the Torres Strait Islander Peoples of Australia, as my work has been across the diverse and distinct Aboriginal groups on the Australian mainland. When I use the words Indigenous peoples I am recognising the diversity of Indigenous nations as recognized by the United Nations Declaration of the Rights of Indigenous Peoples, at the international level.

[2] Grandmother of Ohiyesa also known as Charles Eastman, in Eastman, C. (1916). *From the deep woods to civilization* (p. 29). Boston: Little Brown and Company. http://www.archive.org/stream/deepwoodsto00eastrich/deepwoodsto00eastrich_djvu.txt. Accessed.

[3] *Lifting the Blankets – The transgenerational effects of trauma in Indigenous Australia* (p. 10). Ph.D., Queensland University of Technology, Brisbane.

overt prejudice and racism; and at the least, ill-informed, uneducated, and ignorant attitudes and opinions by those who should have made investigations and laid charges.

As I continued my search, I found troubling statistics around violence against Aboriginal women and children that far outweighed the number of deaths in custody over which a royal commission had been established. I talked to senior Aboriginal males in the Aboriginal Coordinating Council for whom I worked and was encouraged and supported to follow this request by Elder women and men to 'do something'. I met with some resistance from a few of our male leaders, for they felt I could be 'tainting all Aboriginal men with the same brush', if I followed this path. There was also much resistance within government circles, for as one senior official said to me: 'don't talk about things like that. People will think self-management is not working'.

I choose to walk the path the Elder women asked of me. I began with an expectation that the legal system should have the answers, once it became aware of 'the problem'; to hope the health system might provide some solutions; to finally, coming to a belief and commitment to education as the most promising way forward.

Hence I followed the pathway of scholarship, not a scholarship that had me locked in a room in a university, but one where I could sit on the ground, listening to and learning from stories of the people who had lived their lives under government policies and controls over an Australian colonial history; who knew their communities, knew the problems and wanted something to happen; and were willing to work to make it happen. In listening, I also learnt to reflect and think before coming to a deeper understanding, enabling me to choose to advocate and act. The work of my PhD resulted in a thesis.[4] However it was the communal activities within the fieldwork of my PhD studies which resulted in the richness that kept me on my path. A series of educational packages embodied within an organisation we called *We Al-li,* two words from the language of the Woppaburra people of central Queensland. *We* – fire, and *Al-li* – water, essential elements for all life, used often in healing ceremonies by Indigenous people; also symbolic of two deep emotions I found present in all with whom I was working – anger and grief. I found under anger with all its attendant sub-emotions and actions, was grief, an anguish that was layered, unresolved, often depressed or suppressed, and increasingly acted out on self and others. I named what I found, generational trauma, deep hurt that needed healing.

The activities of *We Al-li* was what we called storywork, sitting together, sharing stories, teaching each other, not just of pain and disorder, but of resilience and creativity, using deep cultural processes in what worked when people made the choice to do something about their lives and change their own circumstances. These were stories that some might call trauma stories, that were held in the mind body spirit, and told in art, dance, song and storytelling.

[4] Published as the book: *Trauma trails – Recreating song lines- the transgenerational effects of trauma in Indigenous Australia*. (2002). Melbourne: Spinifex Press..

4.3 My Experience as a Global (Indigenous) Scholar

These studies provided me entry into a university at a level where I could progress study programs, at the under- and postgraduate level, designed, developed and delivered by our own peoples, to respond to these expressed violence- trauma- healing needs. I became linked to other Indigenous scholars at the international level. Between 2003 and 2008, using *We Al-li* modules[5] as templates, we crafted documents for academic board, that provided an accredited pathway of study and research scholarship for a Diploma of Community Recovery; an undergraduate degree in Trauma and Healing; a Master of Indigenous Studies (wellbeing); and working with scholars from Canada, the USA, and New Zealand, a Professional Doctorate in Indigenous Philosophies.

Apart from our work within Aboriginal Australia, we were invited to deliver the Diploma of Community Recovery in Timor Leste, which we taught bilingually, in Tetum and in English.

In September 2009, the people of Kaugere, a settlement on the edge of Port Moresby, the government centre of Papua New Guinea, invited us to run a 5 day workshop with a focus on human rights in relationship to family and community violence. Because there is no school in Kaugere for the children, Peter and Lydia Kailap had established the Children's University of Music and Arts (CUMA), with volunteer workers using music and art to teach children who are eager to learn. Often the only meal the children received for the day was at the school. For the 5 days we were there, the school became an adult learning centre – a 'university'. Each day 75 men and women, the parents of the children who attended the school, sat together to consider the United Nations Declaration of the Rights of the Child (1956); the United Nations Declaration of Human Rights (1948), and the United Nations Declaration on the Rights of Indigenous Peoples (2007) in relationship to the violence they live with on a daily basis. Starting with what happens to children when they witness and hence experience violence, the men, and the women, at first in separate gender groups, and then together, worked to develop a community development approach to their needs, which could enable healing change to occur within Kaugere, and elsewhere.

As I think back to those 5 days I witnessed the deepening movement of education to 'educaring'. In the first round people began to feel safe, so that they could listen and learn together. Once they felt comfortable, not threatened by what they were learning, they went deeper, inwards, looking at themselves. And in the circular process of listening and learning together, as their voices grew strong and powerful,

[5] The We Al-li modules were: Dadirri Aboriginal cultural and spiritual identity; Recreating the Circle of Wellbeing; Indigenous Counsellor Training; Trauma and Recovery; Loss and Grief group healing; Family Violence – Recovery; Positive Parenting; The Prun Managing Conflict; Working with Children prevention and healing from trauma; Working with Adolescents – suicide prevention and intervention; Addictions violence and spirituality; Men and Women's Healing Recovery, and a double weighted Indigenous Research Theory and Practice unit.

the sound rose up, and in the process talking became music, shared between them, and with us, the visitors, a social healing. They were talking to each other about issues of violence they had never previously discussed. On the last day, in what they called a *celebration of change*, they sang us a farewell song. A young man, Emmanuel Mailau sang his song, '*Children*'. Ceremonies can often be rituals of grieving, and the song '*Children*' is a lament for the lives of children, crying and dying on the hills around Moresby.

These are human experiences and they validate our humanness. The song, '*Children'*, located us in a place where children see much violence, where children are hungry because their parents have no money to buy food, and where children die early from diseases that are preventable. As Emmanuel says: "I live in a settlement. The song is about all the children that I see every day living such hard lives of poverty, the orphans that roam the streets in the settlement – it is an emotional song". Yet every morning in Kaugere we also heard the voices of children who attend CUMA, singing their joyful morning songs, showing that while violence in its varied shape-shifting forms is remarkably resilient, so are children, as they reach beyond themselves engaging in celebration – ceremonies of healing, each morning in this small classroom without walls. They taught me what it is to be human.

As I flew out of Papua New Guinea I reflected on the relevancy of education in the lives of children, in the way parents can 'educare', teachers can educate, and the responsibility of the academy, institutions of higher learning, to learn how to 'get it right' as they graduate the elite of our societies.

I left Papua New Guinea to travel to Timor Leste, to deliver the last unit in the Diploma of Community Recovery. Each day in class we would explore the need for men and women to heal from the multiple human rights violations that have been part of the historical, social and cultural trauma of Timor Leste. There is, within this small island, the world's youngest democracy, the human will to find a better way to live together, a resonance that rises from working in conflict transformation and peace building, in healing from generational trauma.

'In Timor', the students said to me, 'we must all be responsible for re-building our country. No one person created our violence. We now must find a way to heal, men and women, separately, and together, always placing in the centre of our circle, our children'. They painted as they talked together in the classroom without walls, a circle dance on canvas, with children surrounded by their families and communities. As I sat back listening and watching them talk and work together, the canvas moved and danced and sang to me. They discussed culture as a changing moving entity, and yet under the intellectual discussions, at their core, they drew on the strength of their resilience and resonance, both separate yet interdependent qualities in the work of community peace building. They taught me, again, what it is to be human.

In Timor Leste, where the film Balibo had just been released, these students were all members of families who have, in various ways, survived the genocide of multiple colonisations and invasions. The students all work with people who have suffered torture trauma. These students inspired me with their capacity to laugh, sing, cry and be heartbreakingly real as we went about our studies. In Timor, with

each visit, there is always a celebration – a birth – a marriage – the commemoration of the Santa Cruz massacre this last time. They gather to dance and sing in celebration of their survival, of the great genocide that is their history. Here students asked me, *what is the difference between political trauma, historical trauma, social trauma, and cultural trauma? Can you explain the differences between loss and grief, victimization, and traumatisation?* Their challenge to me, is my challenge to myself, to get it right, to walk a good path from the community into the academy and back into community, that allows us all to answer those questions well, in the languages we all understand.

Violence displaces people at multiple levels, fracturing our sense of safety in the world. The key to health and being well is both immediate and trans-generational, essentially at the same time, places of learning and spaces for healing. It is also about healing, in education, or 'educaring'. Education is healing, yet our academy does not yet understand this. The space between continues to be negotiated by our two worlds.

In Aboriginal Australia, in Timor Leste and in Papua New Guinea, as we worked together, we found deeply embedded layered generational trauma, often specific to place and the stories of that place. We found between our peoples and our countries, essential diversity yet important commonalities. The common threads connected us, and the diversity taught us more deeply about our human condition. We found all of the people who invited us in, responsive to the protocols of *dadirri*[6] or other language words with similar meanings: listening to one another in reciprocal relationships; really deep listening and wanting to listen; hearing, listening, learning, feeling, thinking, understanding, knowing, from the heart.[7] We worked to create safe places for people to be with each other, to find and tell their trauma stories. Sometimes the feelings were intense and people stayed connected to hear and witness, and to bear witness, to reflect and learn. It was from this we built our educational practice. At that time we did not understand that we were working within a trauma informed educational care and practice, for all our students. We just called it 'educaring'.

For too many, their stories had become senseless and they felt hopeless to change their lives. The pain felt too great. However in the sharing, as the stories came, helplessness and hopelessness turned to courage and hope as people started to grieve and grow together. These were stories that were not in text books. They were lived experiences.

Often we worked on the ground, on floors, sitting sometimes on cushions, watching as people drew their story maps, their loss history graphs, their trauma grams, and then began to talk, to themselves, and with each other about what they were finding.

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[6] Dadirri Listening to one another – Miriam Rose Ungunmerr of the Ngagikurungkurr peoples of what is now called the Daly River in the Northern Territory, Australia.

[7] Ngagikurungkurr – *dadirri* – listening to one another in contemplative – reciprocal relationships: Pitjantjatjara *kulini* (listening), or pulgkara *kulin tjugku* (really (deep) listening, and wanting to listen): Bundjalung – *gan'na* hearing, listening, feeling, thinking, understanding: Gunmbayngirr – *junga-ngarraanga miinggi* – hearing, learning, understanding, knowing from the heart.

We provided the researched text that validated what they already knew but were making more explicit in their reflective discussions. People in the university questioned why we did not want lecture theatres. Our students did not need to be lectured at. They provided lessons from life experiences that were not yet written.

We used cultural tools for healing – story, art, music, theatre, dance, always placing the trauma stories of people and place, as the centre-piece of our work. The storytellers were our teachers and we learnt as we listened. These stories were not just about individuals but linked social groups across history and country. The Stories were about the storyteller(s) culture and identity.[8]

New cultural tools were being developed to meet deepening knowledge about their own lived experiences and needs. We watched people transform their lives, making sense of what had previously been senseless to them. All our work was encompassed within an educational approach that provided personal support while developing strong theory-to-practice professional skills, for healing from trauma.

In the beginning, as our small group in the university worked together to develop our educational packages, we had understood our teaching-learning practice was an Indigenous pedagogy, influenced by the work of Paulo Freire and derived from Indigenous worldviews. One of our colleagues defined the basis of Indigenous philosophies and educational strategies as:

> the underlying principles of relationships and balance…the individual is required to develop to the full, those personal attributes that can enhance the life of the group. Learning is very much a process of experiencing, of watching patiently and quietly, and of absorbing. Learning is a life-long process, which takes place formally and informally. As people become increasingly knowledgeable, and assert their knowledge, they also become increasingly responsible for teaching the new generation who will take over from them. In an Indigenous educational environment this 'sharing of knowing' is made possible through the literature of Orality, Iconography and Ritual: of narrative, song, symbol, dance and drama.[9]

Ours was a person centred approach, and we began to *formally* refer to our work as *Edu-caring*, an integrated education/healing model asserting that those who came together had much to teach each other … exemplifying the true meaning of the Latin term 'educare': to lead out from, to show the way, under principles of teaching and learning reciprocity.[10] This 'educaring' approach honours an Indigenous Pedagogy and concentrates on the notion that healing is educational, and education can be healing.

We believe that personal and professional development is interrelated and interdependent and the nexus between the personal and professional is crucial. For example, Indigenous approaches to education place a strong emphasis on enhancing self and community learning, in much reflective practice and critical discussion.

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[8] Mollica, R. (2006). *Healing invisible wounds – Paths to hope and recovery in a violent world*. Nashville: Vanderbilt University Press.

[9] Townsend-Cross, M. (2003, May 1–4). *Respecting children in education*. Keynote address at Our Children the Future Conference, p. 4.

[10] Atkinson, J. (2003) – Atkinson, J. (2005). *Trauma, trauma recovery & healing*, Gnibi, Lismore, NSW.

It is the process of becoming aware of self and others, which underpins purposeful personal development and healing as a cornerstone to education, training and skill enhancement. Just as we now understood trauma to be generational in many Aboriginal lives, we articulated learning as a transgenerational process of experiencing, absorbing and sharing of knowing – a generational healing.

> In Indigenous education, the process of identifying 'who am' and 'how I relate to the world' is of paramount importance and considered the starting point for learning. The emphasis in the first instance is on what is happening for me 'in here' rather than on an objective analysis of what is happening in the world 'out there'.[11]

4.4 A Worldview That Informed My Teaching and Research Practice

> The way of knowledge is like our old way of hunting. You begin with a mere trail - a footprint. If you follow that faithfully, it may lead you to a clearer trail - a track - a road. Later on there will be many tracks, crossing and diverging one from the other. Then you must be careful, for success lies in the choice of the right road.[12]

All cultures and peoples define their worldview, providing conceptual order which allows them to understand how the world functions and how it is structured.[13] In the beginning I felt lost, because the view of the world that I knew had been shattered. As a woman coming to middle age I had never previously known of the levels of violence I was then witnessing and documenting, as I worked to develop an educational approach to our needs.

World is the totality of all that exists around us, including the physical universe, the earth, life, mind, society and culture. Because it is we who make sense of our worlds, our worldview should also answer the basic questions "Who am I - Who are we?" These were the first questions we started to explore as we developed *We Al-li* and its off-spring- the Diploma and Masters. Worldview explains "Why is the world the way it is? Where do we come from?" This is where we also find answers to important questions "where are we going?", proving a list of possibilities, choices, values and rules for living – a sense of purpose, or *meaning of life*, providing a theory to our action (praxis). These are deeply embedded in Aboriginal philosophies and spiritual teachings, in song and dance and ceremony. Worldviews influence pedagogy.

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[11] Townsend-Cross, M. (2003, May 1–4). *Respecting children in education*. Keynote address at Our Children the Future Conference, p. 5.

[12] Eastman, C. (1916). *From the deep woods to civilization* (p. 29). Boston: Little Brown and Company. http://www.archive.org/stream/deepwoodsto00eastrich/deepwoodsto00eastrich_djvu.txt. Accessed.

[13] Belgian philosopher Leo Apostel gathered a group of people from disciplines as diverse as engineering, psychiatry, psychology, theology, theoretical physics, sociology and biology to help define *worldview.*

Torres Strait Island man, Martin Nakata says Indigenous scholars are often engaged in studying texts that have been written 'about them' which is not simply an intellectual activity but also, "an emotional journey that often involves outrage, pain, humiliation, guilt, anxiety and depression".[14] Here we were creating our own 'texts'. We found the Stories that came in our first work, were full of pain and shame, and yet we saw the pain transformed into healing action, as we listened, learned and took action together. We witnessed people stop and catch their breath as they completed their generational story-map or trauma gram – many times, looking up with tears, saying 'then it is not my fault' – or – 'now I understand', as they saw that across each generation, government interventions into the lives of their families potentially imposed another layer of trauma.

Or, as I witnessed in Timor Leste during the loss and grief unit as a student stood in front of the grief cycle chart: "first we had the Portuguese; then world war two; then the Indonesians – and the Santa Cruz massacre" … and so on and so on, each student having lost members of their families in those recent massacres.

Marie Battiste, Cree scholar, draws out distinctive features of Indigenous knowledge, and pedagogy, which resonates across all the Indigenous cultures in which I have lived and learnt, to various degrees. "Learning is by observation and doing". Authentic, shared experiences are our teachers, "embracing … both the circumstances people find themselves in and their beliefs about those circumstances". Such a system, Battiste points out, 'constantly adapts to the dynamic interplay of changing empirical knowledge as well as changing social values'. She cautions against "petrifying, oversimplifying, or mystifying Indigenous knowledge systems by stressing their normative content or 'sacredness'."[15]

Karen Martin, of the Quandamoopah Noonuccal, challenged me to give value to the Storywork as an academic pursuit. In her seminal work on relatedness theory, she writes on Meta-story work in its essential place in Quandamoopah worldviews: "These are stories about what is known, what is being known and what is yet to be known and thus they are grounding, defining, comforting and embracing. They vary in purpose and content and so they can be political and yet equally healing. Their meanings and messages teach, admonish, tease, celebrate, entertain, provoke and still the spirit, and so cannot be fully understood in the didactic way of reading the written words".[16] She shows us Stories can: *engage, challenge, confirm and enlighten,* as she names "Storywork as a meta-process that enables many smaller Stories to be woven together"[17] into a larger whole.

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[14] Nakata, M. (1998). *Anthropological texts and Indigenous standpoints* (Australian Aboriginal Studies no. 2. pp. 3–12).

[15] Batistte, M. (2002). Introduction: Unfolding the lessons of colonization. In M. Battiste (Ed.), *Reclaiming indigenous voices and vision* (pp. xvi–xxx). Vancouver: University of British Columbia Press.

[16] Martin, K. (2008). *Please knock before you enter: Aboriginal regulation of outsiders and the implications for researchers*. Ph.D. thesis, James Cook University.

[17] Ibid.

Martin would argue as I do, that Indigenous worldviews and their informed pedagogy, are both old, and at the same time, emerging and evolving as they are being defined and re-defined, named and renamed, lived and relived.

While the work of such Indigenous scholars sustained me, I revisited the work of Paulo Freire, for I felt clear connections between what we were doing, and his first book, *Education as the practice of freedom*, followed by his *Critical Pedagogy*.[18]

Friere's[19] contribution to the pedagogy that informed my teaching practice is the requirement that learning should help the student perceive and challenge social, political, and economic contradictions, providing in essence, a voice to the voiceless. Hence they are able to develop a critical awareness and could take action, both as individuals and in social groups, becoming responsible for what they are doing with their expanding worldviews.

For me, an *Indigenous critical pedagogy* builds bridges between old and new knowledge, in both cross and interdisciplinary approaches to education. Indigenous teaching learning research practice is old, yet it is also evolving as we respond to changing worldviews emanating from changed, and changing circumstances, that I now call the violence trauma vortex. I needed to be engaged in healing work, within the academy, if the academy was to have any meaning in our lives.

4.5 My Contribution as a Global Scholar: The Trail Takes Me Back to the Future

Walking between two worlds is such a delicate dance[20]

Newman's 1852 series of lectures titled *The Idea of a University,*[21] promoted the concept that universities should be *places to protect the life of the mind, and to preserve the accumulated wisdom of the past.* Universities were constructed in their original medieval form, as extensions of monasteries, retreats, where people went to find places, and spaces of tranquility and harmony so, in communion with themselves and others of like mind, they could cultivate their understanding of their life worlds.

Indigenous scholarship, throughout antiquity, also was conducted in places and spaces where people sat, sang and danced together in communion, defining and negotiating worldviews through ceremonial practice and day to day living – activities that honoured life as physical and spiritual, sacred and profane. Indigenous pedagogy

[18] Freire, P. (1970). *Pedagogy of the oppressed*. Continuum Publishing: New York.

[19] Freire, P. (1995). *Pedagogy of the oppressed*. New York: Continuum Publishing; Freire, P. (1992). *Pedagogy of hope. Reliving pedagogy of the oppressed.* New York: Continuum Publishing.

[20] Caroline Atkinson. (2011, June). Personal comment to me, after a difficult day within the academy.

[21] Newman, J. H. (1961). *On the scope and nature of university education*. London: J.M. Dent. (First published 1852)

was human interaction with our life worlds, deepening our worldviews, allowing us to create and maintain nurturing, resonating relationships of mutual respect, recognition of rights, responsibility and reciprocity. Colonisations brought a legacy of layered traumatisation into these worlds.

In more recent years in his work with refugees and displaced peoples, Richard Mollica, in his book: *Healing Invisible Wounds: Paths to Hope and Recovery in a Violent World*,[22] wrote that his approach was an intentional focus on culture and history, as revealed in the words that his patients used to describe their trauma stories. He heard, as I did, that traumatised people voice the same request for help in self-healing. And he found, as I did, that the healer has to place him/herself as close as possible to the pain and suffering of the traumatized person in order to take in the revealed truth. This process becomes the foundation of all healing actions. I have located this process, not in a mental health paradigm, but within the pedagogical framework of multi-disciplinary and cross-cultural education. I have called it 'Educaring'.

'Educaring' recognises healing as an educational process, providing care for people to do their own healing work while studying to acquire skills, qualifications and accreditation. In the educational model it invites participants 'to understand the social, political, psychological, environmental, family and community functions that have made them who they are, and how they relate to the world in which they live' and take charge of their own lives, and that of their families and communities.[23]

An Indigenous Critical Pedagogy recognises trauma, both across lifespan and generations, and understands trauma focused 'Educaring' as a foundation that allows individuals, families and communities to find the power they have within themselves for self healing.[24] This model provides the means by which people can choose to heal, while developing healing skills to work with others.[25] The educational approach enables people to come to know themselves, name what influences have shaped who they have become, their humanness, informing an awareness and knowledge of other peoples, their histories and stories, and what has shaped them, our collective environments, and what influences and shapes community and a knowledge and understanding of our place and responsibility to community.[26] Healing through 'Educaring' has the capacity for true reconciliation between social groups.

Indigenous *spaces* in academic *places* however, involves a delicate disciplined dance, drawing on the strength and resiliency of Indigenous scholars who hold courage and hope as their negotiating tools.

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[22] Mollica, R. (2006). *Healing invisible wounds – Paths to hope and recovery in a violent world*. Nashville: Vanderbilt University Press.

[23] Atkinson J. (2005). *Trauma, trauma recovery & healing* (p. 84). Gnibi, Lismore, NSW.

[24] Atkinson (2005) and Mollica (2006).

[25] Atkinson, J. (2008). Finding our relatedness stories: Psychology and indigenous healing practice. In: R. Ranzijn, K. McConnochie, & W. Nolan (Eds.), *Psychology and indigenous Australians: Effective teaching and practice*. UK: Cambridge Scholars Publishing.

[26] Ibid.

Chapter 5
Towards Cultural Democracy in University Teaching and Research with Special Reference to the Pacific Island Region

Konai H. Thaman

Abstract This chapter attempts to document some of the initiatives taken by Pacific educators to address the issue of underachievement of Pacific Island students in higher education, more specifically at university. In this, their main concern has been to urge higher education teaching personnel, especially teacher educators, to create more culturally democratic learning environments for students. In so doing, Pacific educators draw on their indigenous pedagogical resources to develop the capacity of the teaching personnel. The author also reflects on the challenges they face in bridging traditional knowledge systems and the contemporary higher education context. Cultural democracy is a philosophical precept that requires teachers to take into consideration students' cultures in their teaching: more specifically to understand students' learning styles; how they think and, most importantly, communicate with one another. Specific references will be made of the Re-thinking Pacific Education Initiative (RPEIP), of which the author is a founding member, which has been in the forefront of advancing cultural democracy in Pacific education in general, and university teaching and research, in particular.

I received the education of a Tongan woman, not that of an American or Australian. My early socialization and learning occurred within the contexts of my culture, its languages and worldview. Later I was introduced to the cultures of Europe through school and university studies. These provided me with alternative ways of seeing the world and sometimes I operate in one and at other times, I operate in the other. The end results are often painful.

My experiences of formal education, especially at university in Auckland, New Zealand, have largely influenced my decision to spend a good part of my professional life trying to help higher education teaching personnel to better understand

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their students' learning needs, and contextualize their teaching in order to enable more (Pacific) students to achieve at university. It has not been an easy task because the culture of the academy is so different from the socializing cultures of most Pacific Island students (hereafter referred to as Pacific students) and evidence from around the world show how difficult it is for many teaching personnel to bridge the cultural gaps that exist between some of their students and themselves, making communication difficult. As a result, Pacific students as a group continue to underperform in higher education, despite incidences of high achievement by some individual students. In this chapter I wish to examine some reasons for this sad state of affairs based mainly on experience as a university student, and over 30 years teaching Pacific students at high school and university, as well as studies carried out at the University of the South Pacific (USP).

When I was training to be a teacher in Auckland, my supervisor said that there were only two messages that he wanted to impress upon us before we left college: know your students; and know your subject. I had spent 3 years at the University of Auckland, learning about my subjects but I did not know much about the students that I was going to teach during 'sections' (student teaching times) at three New Zealand high schools. Needless to say, I ended up talking to myself most of the time. I knew little about the students' cultural background and they knew next to nothing about mine, so I stuck to the text books, hoping that the authors of the texts would be able to better communicate with them.

Later when I was a teacher back in my own country (Tonga), and trying to teach English literature to a class of Form 5 repeaters, I started to make up some verse about life in Tonga, in order to illustrate basic elements of poetry, before moving on to read the prescribed poems by famous English poets. The positive reaction of the students and their improved performance in the School Certificate English examination were enough to convince me that my role as a teacher, in this situation was to make learning more relevant and meaningful for students by using content to which they could relate. I finally understood what my college tutor meant when he said 'know your students'. At teachers' college, I had learned about the psychology of learning and learners, but this did not help me to deal with the everyday realities of a classroom in Tonga. It was understanding where students came from, their cultural background that made a difference to the way I communicated with them.

For my purposes, 'culture' is the way of life of a group of people, which includes their language, and ways of doing and being. Culture provides many Pacific people with a sense of belonging regardless of where they live, and they continually reaffirm their culture through behaviour and performance, often linked to various positions and roles that they may occupy, from time to time, in different contexts. For most Pacific people, culture is a dynamic force that is lived rather than debated in university classrooms or national parliaments.

Social scientists tell us that culture shapes people's beliefs and attitudes, their roles and expectations, and the way they interpret their own and others' behaviour (Eagly and Chaiken 1998). Role expectations, they say, are central to human communication including that between teacher and learner (Stryker and Statham 1985). Role expectations are learned and internalized through the process of socialization; they guide our behaviour and social interactions (Wright 1987; Widdowson 1987),

and conflicts tend to arise when we use our own cultural cues to guide the way we behave towards others (Giroux 1992). This is because different participants in the communication process often lack knowledge and understanding of cultural norms and cues that are used to interpret the behaviour and conduct of those involved (Riley 1985). In relation to teachers and students, a role boundary is said to exist between teacher and learner and when this is breached, conflicts occur. Role boundary, however, is mediated by pedagogy – something that is believed to have a major role in the success or failure of the teaching/learning communication process (Cortazzi 1990). However, Barrow (1990) reminds us that pedagogy itself is shaped by the cultural values and ideologies of the society in which it originates and that teachers and lecturers transmit and reinforce the cultural values that are embedded in their teaching approaches (Kelen 2002). It follows therefore that in cross-cultural settings, a teacher's professionalism as well as her cultural acuteness are important considerations in student performance. The high failure rates of Pacific students in schools and universities in our region may be due to conflicts in role expectations and breaches of role boundaries; this is because at university many teaching personnel do not share similar cultural values and beliefs with their students – things that are important for shaping role concepts, attitudes and expectations.

In 2009 at a meeting of the Joint Committee of UNESCO and ILO on the UN Recommendations on the Status of Teachers and Higher Education Teaching Personnel (CEART), of which I am a member, concerns were raised about the quality of teaching of university staff and the need for member states to advocate for and support the provision of pedagogical training for all higher education teaching personnel, especially those who teach first year students. It was further suggested that higher education institutions might work towards setting up teacher-community networks to facilitate support for the on-going professional development of teaching personnel, and that studies should be commissioned to find out the links between different modalities of professional development and students' performance in different subjects.

Oceania is a culturally diverse region. For higher educational institutions, it means, in practice, providing for the educational needs of students who are from a host of cultures and languages. At the University of the South Pacific, where I work, most of the students are from Fiji, Samoa, Tonga, Cook Islands, Niue, Tokelau, Kiribati, Tuvalu, Nauru, Marshall Islands, Solomon Islands, and Vanuatu, with less than 5 % from outside the Pacific region. Many of our staff know that understanding Pacific 'cultures' is central to improved communication with our students. We need to understand that our students have been socialized in different (Pacific) cultures that have unique systems of perceiving and organising the world around them and which influence their behaviour and ways of thinking, and in turn, their academic performance. In this context, language use is important largely because of the way it influences how we perceive and organise our work. However, because the language of teacher-student communication in the Academy is English and not the students' first language, we can rightly say that the learning environment at university is 'culturally undemocratic'.

Cultural democracy is a philosophical precept that recognises the way a person communicates, relates to others, thinks and learns (Ramirez and Castaneda 1974, p. 23).

In Oceania, formal education has been closely associated with the dominant ideologies and cultures of Europe (England and France in particular) and more recently, Australia, New Zealand and the USA. These foreign cultures and their languages and ideas, have continued to have a profound and lasting impact upon Oceanic peoples, their cultures, and of course, their education. Cultural democracy has therefore become increasingly important with the right and opportunity of Pacific Island students to study and use their own cultures, languages and knowledge systems, in schools and universities, opportunities that up until now, have been denied them. Cultural democracy may also be applied to the need for higher education in Oceania, to acknowledge and value the knowledge systems of Pacific Island cultures, as alternative sources of information and ideas upon which to base more sustainable systems of development in general and educational development in particular.

However, in a world where education is increasingly being called upon to provide the bases for modern economic development and introduction to and success in the global cash economy, teaching and learning of worthwhile knowledge, skills and values associated with Pacific cultures continue to be regarded by many, including Pacific Island people themselves, as having little contribution to make towards the achievement of the over-riding economic goals of many national governments as well as educational institutions themselves. For example, a Tongan member of parliament was reported to have surmised that students should not be made to take Tongan Studies (a compulsory subject for the secondary school leaving certificate) as it would not help them find a good job, a view that is shared by some parents.

It is my belief that the neglect of and failure to acknowledge students' cultural knowledge by formal education institutions have led not only to students' underachievement, but also to many Pacific cultures' inability to renew themselves, resulting in the exodus of young and old to Pacific towns and cities, or to metropolitan countries, where they increasingly feel isolated, fulfilling only menial functions or in many cases, no function at all. The curricula of Pacific schools and universities continue to make wrong assumptions about teachers and learners, despite the fact that many educators now agree that the socio-cultural system of a student's home and community is influential in producing culturally unique and preferred modes of relating and communicating to others, thinking, learning, remembering and problem solving (Taufe'ulungaki 2002).

The suggestion for cultural democracy to be the foundation for teaching and learning in higher education in the Pacific, has been largely ignored mainly because of the way university curricula is influenced by the experiences and ideologies of European cultures. At best, the most that higher education institutions could do is to acknowledge, value and emphasise the cultural backgrounds of students in teaching, learning and research. This would go a long way towards realising the goals of cultural democracy. At the institutional level a culturally democratic learning environment would mean policies that take into consideration the home cultures of our students, especially in relation to the three critical components of language, values and teaching/learning styles, where there exist marked differences between what many students may learn formally and what they know to be true as a result of their

informal learning and socialisation within their own cultures (Thaman 1988; Nabobo and Teasdale 1995).

For example, unlike Western, scientific traditions of inquiry, the Tongan tradition of inquiry is less abstract and analytical and more practical and substantive. It does not place great emphasis on logical thinking as described by Western philosophers although this does not mean that Tongans are not able to think and analyse; rather it means that learning and knowledge are closely tied to the realities of everyday life, and experiences and ideas are expressed through people's experiences over time, suggesting a strong utilitarian emphasis (Helu 1999). In my experience, most university teaching personnel are preoccupied with clarity and precision of expression of thought in their students' work, often de-emphasising subjective, emotion-filled expressions of language, the very things that characterize many Tongan and Pacific students' expressions and use of language. Many Pacific languages, including my own (Tongan)do not clearly distinguish between objective and subjective statements nor have they the equivalent structures to describe these; yet they are ideal for communicating beliefs, sentiments and attitudes and in the context of culture, they are highly functional and practical. For most students who were socialized in Pacific cultural contexts, thinking and learning were integrated into a cultural system where human relationships as well as human activities were extremely important (Thaman 1988; Nabobo-Baba 2006). The implications of this for the use of an additional language such as English cannot be over-emphasised. As a high school student, like most students in my class, I had much difficulty learning English, so much so that I grew to dislike the subject.

Cultural values, because of their nature, form and expressions, also present some difficulties as well, for many Pacific students. This problem is further complicated by the on-going indifference of our higher education institutions to the teaching of Pacific cultures and values, which could have exposed many students to the sociological, psychological and anthropological characteristics of different ethnic groups that constitute Pacific island populations. The reason that is usually advanced for this neglect often has to do with the perceived difficulty of choosing which cultures or languages to include (or exclude) in the curriculum. The real reason, I suspect, may have something to do with the Euro-centric perspectives of most higher education institutions as well as staff themselves. What is disappointing though, has been the tendency of some Pacific staff and students to view their own cultures and values as unimportant for their advancement as academics and/or researchers. At our university, we are hoping to change some of these perceptions through the recent inclusion of Pacific Cultures and Societies in a list of research priority areas for research well as the landmark endorsement last year (2010) by Pacific Forum Education Ministers of a Regional Strategy for Culture and Education, which calls for culturally inclusive teaching at all levels of education.

If we turn to students' learning styles, the work of people such as Bernstein (1995), Hess and Shipman (1965) and Harris (1980) are useful in that they tell us that ethnicity and differences in cultural values are as important as socio-economic class, if not more so, in determining the characteristics of a student's learning style. Since learning styles are primarily the result of a unique, culturally determined

teaching style, there is an urgent need to examine the teaching styles that are characteristic of different cultural groups, including our own. Research conducted at USP by Landbeck and Mugler in the 1990s point to predominantly teacher-dominated communication and learning at the university and suggested more student-based teaching, with teaching staff taking on a more facilitative role. While I agree that student-centred learning may work with many students, my experience with most of my students tells me that it is not so much getting students to work on their own, as assisting them and showing personal interest in their progress, that is important. This is certainly supported by findings from recent Pacific studies including those of Manu'atu (2000), Silipa (2005), Nabobo-Baba (2006), Johannson-Fua (2006), Kalavite (2010) and Vaioleti (2010). Most distance learners at our university continue to ask for and prefer face-to-face interaction with tutors despite the university's attempt to move towards online teaching and learning. Surveys that I have conducted with my own postgraduate students showed their preference for lecturers who speak slowly, clearly, and have empathy with their learning needs.

In 1996 the University of the South Pacific offered, for the first time, a Graduate Certificate in Tertiary Teaching, aimed at assisting our own staff as well as staff of other tertiary institutions in the region, to improve their teaching skills. This program has now been upgraded to Diploma level with the addition of courses in distance and flexible learning and research. These courses are currently available through distance and flexible offer, including online and flexi schools. While this initiative is a welcome addition to USP's attempt to improve the teaching skills of its own staff, the fact remains that not everyone is taking the opportunity to learn not only about teaching but also about their students, with some insisting that they already knew how to teach and that they treat all students equally. Others continue to see themselves as helping not only to educate but re-orient students, thus perpetuating a cultural deficit model of teaching which reinforces the idea that there is something wrong with a student's ways of thinking and learning and that everyone must conform to the cultural standards of the university, which in practice means the lecturers' cultural standards.

The perceived need for university staff to treat all students equally is of course based on the assumption that students are a homogenous cultural group. Such an assumption prevents educational institutions from formulating a coherent teaching/learning policy that recognizes the goals of cultural democracy. This form of cultural blindness stems from a reluctance to acknowledge that students come from a diversity of cultural backgrounds and that they experience different socialisation practices that often affect their behaviour, including their learning. It is not uncommon, for example, to hear teachers and university lecturers lament their students' communication problems, lack of initiative, passivity during class discussions, and refusal to confront teachers directly. Few if any, see the irony in the fact that many students' language (in)ability, the basis for both cultural transmission as well as learning, has been severely compromised in the process of their school education and their own societies' push to modernize/westernize, a factor that is reflected in the way many Pacific governments allocate higher education scholarships with far more being granted in disciplines such as Business, Accounting, Economics,

Management and Computing and few if any in areas such as Sociology, History, Geography, Marine Studies; Botany; or Pacific Languages – subjects that are central to understanding Pacific cultures, peoples and environments. While we understand the needs of modernizing Pacific nations for economists, accountants and information technologists and the like, I believe that our various island nations need graduates who understand the cultural contexts in which they plan to work when they graduate.

The balance of this chapter refers to some positive development in the struggle to improve teacher-student communication in higher education in the Pacific. The Pacific Strategy for Culture and Education has been mentioned earlier. It would go some way in encouraging culturally inclusive teaching and research as well as the documentation and publications of research and studies in the general area of culture and education. Advocacy about the importance of culture in education has been a major part of the work of the UNESCO Chair in teacher education and culture, since 1998. The Chair also promotes the development of Pacific Research Methodologies and Frameworks as well as the documentation of traditional knowledge especially in relation to sustainable development. In 2003 a resource book on 'Educational Ideas from Oceania' was published for use by university and teacher training college staff to better contextualize teaching. A revised edition came out in 2009. The authors of this publication were Pacific staff and students of the USP's School of Education. The publication of the book was a milestone in our School's work in encouraging staff and students to critically analyse, theorise and reclaim their education and learn about the educational ideas and values of other Pacific cultures.

Earlier, in 2000, a series of Teacher Education Modules on selected aspects of the teacher education curriculum was published targeting teacher educators as well as teacher trainees. Titles already published include: Towards Culturally Democratic Teacher Education (Thaman 2000); Vernacular Languages and Classroom Interaction in the Pacific (Taufe'ulungaki 2000); Incorporating Local Knowledge in Teaching about Society (Nabobo 2000); Making Sense of Human Development: Beyond Western Concepts and Universal Assumptions (Tupuola 2000); Ways of Mathematising in Fijian Society (Bakalevu 2000); and, Learning from Indigenous Leadership (Sanga 2000). Feedback from some teachers training college lecturers indicate that their students also found the Modules useful.

As well as materials production, staff in the School of Education are encouraging postgraduate students to use and/or develop Pacific frameworks for research and develop their own personal philosophies of teaching. A recent study by Nabobo-Baba (2006) on Fijian epistemology, is evidence that an increasing number of Pacific scholars are looking towards their cultures for inspiration in academic pursuits. Existing Pacific research frameworks such as *Kakala* (Thaman 1992); *Kurakaupapa Maori* (Smith 1999); *Fa'afaletui* (Tamasese et al. 1997); *Tivaevae* (Maua-Hodges 2001); *Manulua* (Vaioleti 2010), and 'Iluvatu (Naisilisili 2011), continue to provide inspiration also to many staff and students as they strive to discover metaphors from their own cultural backgrounds to use in their study projects. A regional research project on sustainable livelihood funded by NZAID and coordinated by the USPs Institute of Education used an enhanced version of the *Kakala* framework. The project, part of the Re-thinking Pacific Education Initiative

(RPEI), illustrated some of the advantages of using Pacific Research Methodologies and Frameworks to carry out research among Pacific communities and similar research projects are being planned for other Pacific communities. Apart from promoting Pacific Research, RPEI has also sponsored national and regional conferences in the Pacific region on a variety of topics including Re-thinking Education in Vanuatu, Re-thinking Educational Aid, and Culturally Inclusive Curriculum. Leadership Pacific is also an important part of RPEI and a series of workshops on leadership and governance utilizing Pacific leadership structures and processes have also been conducted in the Pacific region, including in New Zealand. Several publications have resulted from these conferences and workshops all of which are used by students and staff in higher education institutions throughout the region. RPEI is a network of Pacific educators from around the region who are united in their commitment to improving the quality of education in the region.

The issue of ethics in research has been our most recent concern in relation to staff research and what our students are being taught in research methods courses. Because Ethics has to do with appropriate behaviour it follows that its interpretation in one community may not necessarily be the same in another, especially one where people have a different worldview. Wax had suggested that while both researchers and researched have standards for assessing conduct in most cases, these standards are incommensurable for the parties, if they do not share a common moral vocabulary or a common vision of the nature of human beings as actors in the universe. As suggested by Smith, much of the thought behind the idea of respect for human dignity, for example, might have served to create and perpetuate unethical conduct, attitudes and behaviour in the practice of research by Europeans on aboriginal people (Smith 1999, p. 121). The desire for an ethical framework in an aboriginal context therefore is an attempt to restore order and balance to continuing daily life, which comes with the assertion of traditional values and ethics (Castellano 2004; Maka et al. 2006). In analyzing ethical issues we are looking at such themes as: interpretation of ethics; depiction of Pacific people in research; scientific methods; academic freedom; Pacific experts; appropriation of knowledge; collective ownership and consent; benefits and distributive justice; and confidentiality.

However, perhaps the most important issues that people have been grappling with in relation to research have had to do with ownership, control, access and possession of knowledge (OCAP) – issues, linked to the agenda of self-determination (Schnarch 2004). They serve as guides to the re-appropriation of research activities and outcomes in Pacific research within the context of trying to develop a Pacific indigenous worldview-based research paradigm. OCAP provides a framework for the Indigenous Research Agenda (Castellano 2004), and serves to enhance capacity building of indigenous researchers by bringing concepts of ownership and control to the attention of Pacific communities (Johnson and Ruttan 1992). At USP the pilot research project mentioned earlier was an attempt to develop community based research guidelines and agreements, paying attention to how communities-based research information is accessed and how research is conducted. We wanted the various communities that USP serves to have some control over research activities in their domain. This empowerment would engender a sense of interest and

responsibility at the community level as people become more involved in the processes of research and activities that support the institutions where their young people study.

Many people in Australasia would know that in Aotearoa New Zealand, Maori community research guidelines have become valuable tools for asserting indigenous people's jurisdiction over community (cultural) resources. Community guidelines usually differ from institutional guidelines, which often do not recognize indigenous rights and jurisdictions. I am personally concerned about the effectiveness of institutional guidelines to address local and indigenous issues in our part of the Pacific and I find the Canadian notion of ethical space a useful and promising framework. USP is in the process of establishing appropriate mechanisms for approving and reviewing staff and student research proposals involving Pacific peoples, as a way of raising the awareness of non-Pacific teaching personnel to the diversity of students' cultures.

In this chapter I have tried to share some personal reflections about the importance of inter-cultural understanding to the teacher-student communication process in higher education. I know that many Pacific Island students have excelled in what they do at university in spite of the ignorance of their lecturers of their cultural backgrounds. They are not the concern of this chapter. Rather it is the majority of students who do not achieve at university or who are struggling to understand what is expected of them, or who are not able to attend classes because they have to attend to sick or aged relatives; or skipped class just because they could not understand the lecturer's accent. All these and more are linked to students' cultural milieu, the one that teaching staff in higher education need to understand better in order that they may be able to communicate with them more effectively.

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Chapter 6
At the Faultline of Disciplinary Boundaries: Emigrating from Physics to Māori Studies

O. Ripeka Mercier

Abstract What does a physics-educated scholar bring to a field such as Māori Studies? How does a physicist "become Māori"? To discuss this, I examine my experiences as a researcher and teacher in physics and Māori studies. I comment upon the different worldviews and languages used in each discipline, and the difference in outlook this produces among students. I present examples of my teaching and research that draws upon the two knowledge systems. I interrogate my experience of negotiating disciplinary boundaries by assessing the degree of hazard involved in the "border crossings" (Aikenhead and Jegede 1999) and speculate throughout on the identity-ladenness of this endeavour.

6.1 Introduction

Much is made of the need for interdisciplinary research, but this volume provides the opportunity to explore the under-examined area of interdisciplinary teaching. In this chapter I present evidence of how learning and teaching enabled me to commute between disciplines, and establish an interdisciplinary research platform. To do this I share a personal journey, starting with an overview of my career moves to date.

In 2001 I completed a PhD in physics, at Victoria University of Wellington (VUW), New Zealand, and became the first Māori woman to do so. I then worked on two postdoctoral fellowships in different areas: superconductors and Antarctic sea ice. From this came (eventually) five articles published in international journals,

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three A-ranked.[1] In Foucaultian terms, these representational objects or "inscriptions" of my career marked me out as a research physicist of solid, if unremarkable, performance amongst my peers (McClam 2006). However, tutoring students throughout my postgraduate degrees saw me develop as a teacher, and I was offered teaching contracts at Victoria University for lectures and laboratories across a range of undergraduate physics courses.

Amidst this research and teaching activity, however, in 2003 I enrolled in a Bachelor of Arts. The BA itself was incidental to the Māori language courses I had enrolled in to gain fluency in the language. My mother is Māori, and both her parents were native speakers of Māori, but due to the colonising impact of British conventions they spoke a lot of English in the home, and only some of the children in mum's generation grew up speaking Māori. As mum was not one of those, I didn't grow up with Māori, and only came to speak it through University at this time. The BA remains uncompleted, but the language courses have left an indelible mark on my identity and career path.

As a result of exposure to the disciplinary hub that characterises Māori Studies, and a thirst for more of the social and cultural knowledge produced there, knowledge about Māori social and historical realities that my New Zealand education didn't provide, I moved office in 2004, to take up a teaching assistantship in Māori Studies. While the physical distance to cart my filofax of overhead transparencies was about 100 m, the philosophical, structural and social differences between these two departments were immense.

Two trimesters later, I accepted a Lectureship in Māori Studies and started in 2005. After an adjustment period of some years, I have built a teaching profile most notably at the interface between Māori knowledge and Western science in the areas of film and education. I have created and developed three courses across all undergraduate levels. I have published in four B-ranked journals and six edited books with respectable Presses. According to these "inscriptions", my social sciences career and research outputs now at least equal that of the physics.

In what follows, I reflect on the border crossings involved in the emigration across the disciplinary faultline. Characterising the disciplinary divide as a faultline is evocative of: historical rifts, the ever-present potential of shifting landscapes, uncertainty in building on top of the faultline, but an area in which renewal and growth is seen. Making camps either side of the disciplinary divide necessitates crossing this line. Many of these border crossings could be characterised as hazardous (Aikenhead and Jegede 1999) for me. I will share the ways in which learning and teaching foiled prohibitive and difficult experiences. Then I consider how this mixed (Manathunga 2009) disciplinary heritage has influenced the design of my teaching curriculum and impacted on my current teaching practice – which attempts to set up camp on the faultline between disciplines, drawing upon both sides. Finally, I conjecture upon the benefits my students receive from my attempts to remap and relocate different disciplines into my teaching.

[1] This is according to the Australian Research Council's ERA Journal Ranking 2010.

6.2 Border Crossings

In what follows I identify and discuss five types of border crossings I've negotiated in the last 17 years. I'm informed by Nakata's notion of a cultural interface (2007), as well as Turnbull's interstitiality of spaces (1997) – the knowledge spaces either side of the borders are culturally and locally produced. A cultural distinction exists between the milieu of physics and chemistry, just as one exists between Māori Studies and physics – based upon the gender, ethnicity, epistemologies, spiritualities and hegemonies implicitly or explicitly forming each place. I agree that transitions between these cultural spaces exist on a continuum between smooth, managed, hazardous and impossible (Aikenhead and Jegede 1999). The crossings I describe were either of the managed or hazardous variety. A managed crossing implies that discomfort is involved in making the transition, with a potential danger to self-esteem. The hazardous transition is one that requires a different language and way of doing things to be learnt. This prolonged disconnection thus renders the traveller "unhomed", and potentially yearning to retreat to familiar spaces, which is psychologically transformative, for better or worse.

6.2.1 Becoming a Māori Woman Physicist: A Managed Crossing

Pauline Harris is currently the only other Māori woman with a PhD in physics. It is probably no coincidence that we persisted through our undergraduate and Honours in physics together – our small cohort of young Māori women a safe cultural enclave within the sometimes odd culture of the physics and maths lectures and laboratories. Through other classmates too, I generally felt a sense of belonging to the School of Chemical and Physical Sciences at VUW, and that contributed to me staying there through my undergraduate and postgraduate study, thereby not having to negotiate an additional border by switching universities.

The challenges I encountered were mostly verbalised around others' perceptions and "inscriptions" of me (McClam 2006), first and foremost as a woman and a Māori rather than a scientist. For instance, during third year thermodynamics I scored 82 % on a test, 2 % more than the top-equal student in our class. When he saw my mark he declared "I didn't actually study for the test". Some years later, I met another PhD in physics and told him that my PhD supervisor had been Joe Trodahl. He remarked with surprise "That must have been a good PhD. Joe Trodahl doesn't give them out easily." His default assumption appeared to be that my PhD was an easy one (whatever that looks like). I suspect that to him and others the "brown body" was more evident than the "white coat" (McKinley 2008).

Nonetheless, these experiences were quite rare (or at least rarely remembered), so the threats to self-esteem inherent in the managed crossing did not noticeably impede my progress. Although, one wonders how things may have been different without implicit expectations *not* to score higher than the boys.

6.2.2 *Moving Across Physics Disciplines: A Hazardous Crossing*

The earliest type of *hazardous* border challenge I faced was transitioning between different areas of solid state physics during my postdoctoral projects. Working with others (incidentally, all have been European men) after a rather solitary doctoral journey was another challenge, and contributed to my reticence about passing work on to others for feedback. When I was invited to join Prof. Paul Callaghan's Antarctic research team in 2002, this antagonised others in his wider Nuclear Magnetic Research (NMR) group. "Lots of people in this lab have been waiting to get on that project." I was told. The message was clear: you're a queue-jumper, you're an outsider and it's not fair. I not only felt pressure to demonstrate that I was good enough for the project, but to do this as a Postdoctoral fellow having only encountered the theoretical basics of NMR in a couple of lectures and a lab. I worked closely with a very clever junior research assistant whose work on the project preceded mine by several months. I took confidence boosts from claiming minor insights in our work, but these in turn sometimes revealed his expectations of our roles. For instance, in an experiment with a control sample our signal was buried in noise. When we inspected the NMR tube to troubleshoot it, I saw that he'd left the metallic lid on the sample. This was dampening the signal. I pointed this out. He was embarrassed and adjured me "Don't tell anyone." It was an easy mistake to make but for him it seemed unforgivable that he should make it, and then not diagnose it before I had.

In another project, I was commissioned to write a literature review of gels for a major New Zealand food corporation. Gels are a material that are liquid rather than solid and require different mechanical explanations of behaviour than those I had studied. This was a lot to grasp in a short time and my review took the form of a thematised annotated bibliography. This was noticed. "This is good, but the purpose of a literature review is to give us a research question". This remark caused me to question my worth as a researcher in the area, causing me to reconsider the move away from solid state physics. It was a threat to my self-esteem, and invoked a yearning for my previous disciplinary space. Nonetheless, being "unhomed" from areas of disciplinary familiarity increased my ability to quickly grasp and synthesise data, and may have prepared me to more readily take on new disciplines and areas.

6.2.3 *From the Laboratory to the Classroom: A Hazardous Crossing*

In 2002, I was offered my first teaching contract, for PHYS/TECH217. As a lab-centred course, this was a manageable step into lecturing from the lab demonstrating I'd done previously. This course carried an assessed presentation component, so was somewhat unique to physics at VUW in that it allowed students to generate some of the knowledge shared in the classroom. I had seen my supervisor, Joe

Trodahl, dramatise a good presentation and a poor presentation for my Honours class – I followed his lead and performed this for my undergraduate students, who appreciated the approach as I had.

The same year TECH102: Digital Technologies was offered for the first time. I was invited to write and deliver nine lectures on Image Technologies. This freedom enabled me to create lecture material around personal *whānau* (family) photos and a drama film I'd made. I designed curriculum around things I thought had real world relevance to students, young people, such as the incorporation of a section on console gaming and discussion of current films. Although a class of about 120 students, I tried to replicate a small class dynamic by encouraging students to ask questions. Some of the students took that as an invitation challenge, as the following excerpts from my diary reveal:

> *Sep 26, 2002*. My lecture today went great! Even the ask-questions guy was silenced. He'd asked something which exposed the fact he hadn't been listening properly.
>
> *Sep 30, 2002*. The question-guy wasn't there today, but in his place a pair of faces – both suggesting I present the material another way. I ignored them both.[2]

It is only lately, as a social scientist, that I have re-read these experiences in light of "unhomeliness". The class of predominantly male, Pākehā students is surprised or dislocated by having a young, Māori woman in the position of physics lecturer. Rereading how I've written about the students, I also see my 26-year old self entrenched in an authoritative style of lecturing. What I learnt then was that I couldn't possibly come to know more about image technologies and gaming consoles than 120 (mostly male) students combined! This led to the rather freeing revelation that I am always learning, and often learning from my students, but unfortunately this insight only came some years later.

The trickiest material I taught came in 2003, for PHYS339: Experimental Techniques. The lecture-based theoretical component included Fourier transformation to recover signal from noise. I taught from the same notes I'd been taught from, 6 years earlier. As preparation, I ran a mock lecture, talking through each set of slides to the corkboard in my office. I did 50 min run-throughs twice, in some cases, before standing and delivering the actual lecture. Although I didn't feel driven to state my credentials in class as some minority academics have (Harlow 2003), it was important that I demonstrated a mastery of the material I was teaching and clearly communicated it. When the "pair of faces" suggested during a lecture that I teach the material another way, it undercut one of my key aims as a lecturer.

By this time, I had become a student in Māori language classes and was exposed to a new set of teaching techniques. I drew on some of these in my physics teaching.

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[2] I didn't solicit formal feedback on my teaching, so aside from the buzz of having a captive audience I had little in the way of positive feedback to encourage me, and have little to present here as objective evidence of student responses to my teaching. Personal vindication came 5 years later when one of my students came up to me at a party and said "I remember you! TECH102! You were a good lecturer."

> *April 7, 2003.* Last lecture! Actually a tutorial. I took some hints from Tipuna; having already warned the class to all & each come prepared w/a question there were about 2 or 3. Then at a pause + silent period I opened up my book and began asking them questions… seeing as how that silence suggested that they already knew everything! The Asian students were the most forthcoming. It was a good way to go over the basics… for the students I didn't get even a peep out of.

In this I tried to give a more dynamic version of the lecturing style I had had. In PHYS339 six years earlier we students had transcribed what the lecturer said, as he read from handwritten notes. His idea of a teaching innovation was to simultaneously rewrite his notes onto overhead transparency apace with us, so that he wouldn't go too fast, nor lose his place for the following lecture.

In a deliberate bid to work and claim the "young body" (not just the "brown" one) I didn't 'dress up' for classes, preferring smart casual 'student' attire. This drew stares and whispers of "is she our lecturer" when I walked in the room, a reminder that I'd skipped a gap or three – those between lecturer (generally old, white men), physics student (generally young, white men) and other student (generally young, white women). Few in the class were female, fewer Māori, and fewer still Māori women,[3] so my presence at the front of the class compelled students to renegotiate their norms. I negotiated this "unhomeliness" by centring my at-homeness in the body – physically, emotionally, and most of all intellectually – if not at home in the classroom.

> *March 6, 2003.* I love the feeling of walking into a class and feeling all students' eyes on me, wondering how someone so young looking appears to have all the transparencies + markers for TEACHING a class… wondering whether I'm in the right place or not.

Not everyone welcomed the "brown body" to the "white coat" space, and I encountered some white male students swearing, grumbling, whispering, pulling faces and rolling eyes behind my back in class and labs. However, these reactions would be pretty mild compared to what I would confront in Māori Studies.

6.2.4 From Physics to Māori Studies: A Hazardous Crossing

When I began teaching in Māori studies I was expected to be an expert on all things to do with Māori culture, knowledge and history. Not having this – I was in effect a student while I was teaching – I relied on other qualifiers or "inscriptions" of what I thought a Māori academic should be: being Māori, fluency in te reo Māori, a passion for Māori development. While in physics, having a PhD was with few exceptions considered a non-negotiable prerequisite for academia, in Māori studies it was just a bonus. When I started in 2005 I was the only PhD in the department. Only half of the other six had Masters-level qualifications. Of the full-time Māori academic staff currently at VUW, less than half have PhDs.

[3] I can recall one in a class of 120.

6.3 Expected to Be an Instant Expert

In 2004, the first classes I taught in Māori Studies were MAOR124: Māori Science and MAOR804: Academic Study Skills. Although MAOR124 had been taught before, there were very few teaching materials available and I essentially devised a curriculum from scratch. I started with a literature review and compiled a course reader of about 40 articles, chapters and newspaper articles on science, epistemology and "Māori science". In doing so I had my own crash course on the history and philosophy of Western science, the nature of Māori knowledge, and the differences and similarities between them. The irony of having a PhD in physics and not getting any formal instruction in its history was not lost on me, so I made up for the lost opportunity in preparation for what would become my signature course, and what one of my physicist colleagues would wryly dub "alchem(istr)y".

As a default 'expert' in Māori Knowledge and Development I was asked to give guest lectures in various courses. At first these requests came from within the school, e.g. for MAOR123: Māori Society and Culture, which I sat in on and would later learn much from coordinating. In 2005 the University's Teaching Development Centre invited me to give a short presentation to new academic staff on "supervising Māori students". The magnificent arrogance (or naivety) in me saying 'yes' to this request was that I'd never supervised one postgraduate student, let alone a Māori one! Consequently, the experience is one that still makes me cringe, partly because of the reactions I got from Māori colleagues attending the session. But from 2006 onwards the requests came from a diverse array of other schools: Women and Gender Studies, Landscape and Architectural Design, Media Studies, Film Studies, Education, Environmental Studies and Social and Cultural Studies. This exchange of ideas in different disciplinary spaces has enhanced my own understanding of the interstitial space I'm moving into.

In this migration, I was also struck by the high teaching workload carried by Māori studies academics, the demands from other parts of the university a big part of this (see Mercier et al. 2011). But I also noted the great passion with which my colleagues taught Aotearoa New Zealand history and the place of Māori in our 'post'-colonial context.

6.4 Student Cohort

I initially found the students in Māori studies, most of whom are Māori, more demanding than physics students. Perhaps they had difficulty adjusting to my more traditional lecture style. Physics students and Māori studies students have different expectations of a lecture.

> *April 6, 2006*. Today's lecture on maths & numeracy [in MAOR124] went well. I felt confident and on top of my game. And yet STILL Rahira would roll her eyes and look bored. Oh well, try not to look at her I suppose.

I in turn found it difficult to relinquish the notion that students have come as "empty vessels" (Daly 2008) to be filled by my knowledge. Ironic that I should cling so tenaciously to that idea when I was still very much a student of Māori Studies myself. I eventually learnt to lecture less and facilitate more in Māori studies classes, and students responded to this.

> *April 3, 2006*. Validation! I left all my MAOR804 prep 4 today & as it turned out had enough time to prepare the essay themes and quotes for insertion & Michael said "this is a good exercise". Yes!

Regular attendance seemed on the face of it to be more of a challenge for Māori studies students than what I'd experienced in physics, for a number of reasons that are discussed elsewhere.

There are a number of reasons for the educational challenges that Māori and Indigenous students face (Penetito 2010), and those that reach tertiary institutions have often overcome significant barriers to be there. These challenges have an impact upon the workloads of the students' support and mentors, and in many contexts a good deal of the weight carried by Indigenous teaching staff (Page and Asmar 2008). Māori in general have poorer health, lower levels of educational achievement, higher unemployment and so Māori students' problems are networked, messy and complex. At times I yearned for my surprised, sometimes hostile, but submissive, physics students and their straightforward attention to their work. Put simply, I was unhomed by having to confront the impacts of colonisation in a classroom setting.

6.4.1 Asserting a "Māori Studies" Identity: A Managed Crossing

I am a well-established teacher and researcher in Māori knowledge and development. But at a recent event someone proclaimed "You'll go back to physics one day. Because let's face it. You're not going to discover anything new in Māori Studies." I was flabbergasted. My Māori studies colleague was similarly dumbstruck, and couldn't respond either. As researchers our raison d'etre is to create new knowledge, but her comment revealed a belief that new knowledge equates to discoveries, and discoveries are only made in the physical sciences. With one fell swoop of the tongue she had invalidated our research endeavours by her value judgement on the relative importance of the disciplines. Not only was my current field of enquiry invisible, but my border negotiations hadn't registered either, and she continued to "inscribe" or "fix" (Bhabha 1994, p. 66) me as a physicist.

In the few years directly following my shift to Māori Studies, former colleagues in physics would ask me "When are you coming back up to physics?"[4] In this I feel

[4] It is worth noting however, the Laby building, where physics is housed, does happen to be topographically about 10 m higher above sea level than Māori studies!

sympathico with the Māori women scientists interviewed in Elizabeth McKinley's study (2008), and that their use of "up" implies a superiority of the physics discipline. While a sort of "liminal stairwell" (Bhabha 1994, p. 4) allows me access to both disciplines, most notably in the Māori language educational physics multimedia resources project (Lukefahr et al. 2007) that I worked on for 3 years, physicists and others assume a hierarchy that places physics at the centre, with Indigenous knowledge feeding in from the margins.

Although the VUW Strategic Plan encourages interdisciplinary approaches to research and teaching, recognition of the time and difficulty these take to foster lags behind. My transculturation (Bhabha 1994; Manathunga 2009) across disciplines has put the brakes on my career advancement. I recently had to consult several of my colleagues for help to present a coherent academic profile in a promotion application, and even then was unable to achieve promotion to Senior Lecturer. I have difficulty attracting research funding, and on my most successful failed application (it was invited to a second round), which involved cultural atlases, one reviewer suggested that I stick to physics. I feel a sense of encroaching upon others' academic territory when I stray across disciplinary faultlines. It is a challenge to keep current on research when you are situated across multiple disciplinary areas, but a rewarding challenge, and one that teaching helps to enable.

This is very evident in my Māori film research. In 2005 when I coordinated MAOR123: Māori Society and Culture, we watched, discussed and critiqued Taika Waititi's *2 Cars, 1 Night* (2004). I was teaching about *pōwhiri* (ritual of encounter) in the same course and gave eager students the challenging option of comparing the film's elements (e.g. characters, colour palette, mise-en-scene) to the (really quite unrelated) Māori ritual of encounter in their essay. Students enjoyed grappling with the juxtaposition of ideas. I later published my own comparative analysis in the New Zealand Journal of Media Studies. That article has since seen me invited to teach in Media Studies, Film Studies, review several NZJMS articles, write an invited feature article for Illusions: New Zealand Journal of Film Criticism, edit a special issue on Waititi's feature film *Boy* and mark my first PhD thesis – not in the area of physics or Māori Studies – but in Māori film. Here the teaching environment gave me the direct opportunity, inspiration and ability to explore a new cross-disciplinary question.

The border I negotiate most these days appears to be one of enhancing the relevance of my research and teaching in Māori studies. It is not quite the work of "de-inscription" of the physicist persona, although that feels necessary to peel back to give more prominence to the Māori knowledge strand. It is a *managed* crossing.

6.5 Impacts on Teaching

In this section I briefly describe two courses that I have created, developed and taught. In both are possibilities for students of working across disciplines.

6.5.1 MAOR317: Science and Indigenous Knowledge

In this course, created in 2007, students examine examples of traditional, local and Indigenous knowledges and their interface with Western science. This allows us access to other Indigenous epistemologies, which invites comparison with both Western and Māori worldviews. Students explore the opportunities for synergy at these interfaces. The course tends to attract boundary-riding students who are already comfortable with this challenge, but it is also an opportunity for other students to think beyond conventional disciplinary boundaries.

A key part of this course since its inception has been a virtual exchange with Native Alaskan students at the University of Alaska, Fairbanks (UAF) that I initiated with my Athabascan (Native Alaskan) colleague Beth Leonard of UAF (Mercier 2011). MAOR317 meet with students of Beth's CCS601 and ED301 classes on Indigenous Knowledge and Cross-Cultural Communication. They discuss assigned readings via online forums, videoconferencing and skype. In a 2011 evaluation of the activity, one VUW student stated that:

> I thought it was fantastic and invaluable to physically see the people I was communicating with on the forum, especially the Skype session where we were able to discuss our feelings and reflections on the papers & PBE [Place-Based Education] in our respective locations. It was not even hard to set up a convenient time to meet!

From Alaska and Aotearoa-New Zealand, students negotiate relationships, read, discuss, debate and defend their positions on Indigenous issues of mutual relevance. They themselves enact virtual border crossings from separate disciplinary settings.

In an extension of this exchange, self-selecting students attended the 4th International Indigenous Conference on Traditional Knowledge 2010 in Auckland, NZ and presented a panel discussion about the virtual exchange they had enacted with students in Alaska. Beth Leonard came from Alaska to co-present with us. Students thus became co-creators of a research output at an International conference on their classroom experience and learning.

This course and its content was inspired by my visit, in 2006, to the Alaska Native Knowledge Network in Alaska and the Aboriginal Education Research Centre in Saskatchewan. This was in turn made possible by my teaching and research at the Māori-physics interface, but my hosts at both institutions got mileage out of me being a physicist, especially in Saskatoon where I gave a research seminar in the Physics department.

6.5.2 MAOR210: Cultural Mapping

I designed this course in 2011 to equip students with the ability to both critique and create maps, thereby producing new representations of cultural landscapes using GPS, Google Earth and GIS skills. This course draws on what is traditionally considered geography, but does so from a Māori Studies perspective for Māori development outcomes.

Fig. 6.1 Ocean Mercier and Māori science students identify Māori medicinal plants at Te Herenga Waka Marae, Victoria University of Wellington

With archaeologist and surveyor Dr Bruce McFadgen's design, I implemented a field trip survey of archaeological sites in Te Ika a Maru Bay (South-West Wellington), so students could update the New Zealand Archaeological Association (NZAA) database of historic Māori sites. Through this, students corrected two sets of erroneous GPS data in the NZAA database and advised the landowner on management strategies of archaeological sites on his land (Fig. 6.1).

Being about mapping, the course has an emphasis on visual-based critiques, rather than written critiques, being the norm in university Cultural Studies departments. So I designed a programme of workshops for students that both familiarised them with diverse representations, and equipped them with practical skills to create their own. One such workshop involved familiarisation with Garmin E-Trex GPS devices. We did this with an orienteering course that had students find Māori art pieces on campus, with reference to a large-scale map of VUW's main campus.

In this course, I have most overtly brought learning techniques from my physics (and geology) background. Students went on a field trip and had practice at writing a report. 40 % of their assessment came from weekly workshop-based assignments. In the course evaluation (for which 13 out of a possible 20 students responded) students were asked to list 2 or 3 specific things about the course that most stimulated or helped them to learn. The field trip was explicitly mentioned 9 times. Learning GPS and/or GIS and/or Google Earth was explicitly mentioned 5 times with one commenting "learning about how to use Google Maps was super cool", and five others stating they would have liked to spend more time on these. Weekly assignments were explicitly mentioned 4 times, with one saying "the weekly assignments made it easy to retain information". Guest lecturers (some specifically named)

were mentioned 4 times. Group discussions were mentioned twice. Students clearly found these new teaching techniques a valuable aid to their learning, thus indicating a successful migration of teaching practice.

6.5.3 Diversifying Curriculum: Diversifying Student Body

By remaining connected with my colleagues in physics, I have been privy to their pedagogy as it evolves. For example, I introduced clickers to undergraduate and postgraduate contexts in Māori Studies, first used at VUW by dynamic, award-winning physics teacher Howard Lukefahr. Amongst other ideas from physics, such as gravity and energy, I introduced "measurement theory" to MAOR408, which allows students access to a physics equivalent to a post-modern position in Māori Studies: "measurement theory" states that an observer of quantum particles can never be objective. Similarly, a post-modern observer is bound by their subjectivity. In all these examples the introduction of discipline knowledge from physics pushes out the boundaries of what is considered Māori Studies.

While the aim of MAOR124, MAOR210 and MAOR317 is to provide interdisciplinary courses for students, none of these courses are currently jointly taught or coded with Science or Geography. This is a limitation we've attempted to overcome by advertising the courses as electives for science students, and several science majors have taken these courses. Indeed, for MAOR124 in 2011, only half of the students were Māori Studies majors. Students come from disciplines such as science, law, sociology and commerce to do MAOR210 and MAOR317. In a more formal arrangement a student doing a Faculty of Science Masters in Cultural Materials degree took MAOR408: Māori Research Methods in 2010 as an elective in her programme – her experience carries promise for further engagements across departments.

6.6 Conclusion

In this chapter I have argued that learning and teaching across physics and Māori studies has led me to negotiate some hazardous border crossings, and the opening up of new and innovative teaching spaces for students. These facilitations have unfolded in various ways. Teaching courses for which I had inadequate background knowledge pressured me to read hard, preparing a course reader provided the catalyst for doing this work quickly. Listening to the ways students engaged with this material taught me much. Drawing upon diverse influences in teaching has enabled me to produce research that makes new connections across the disciplinary faultlines – this has both carved out new niches for my scholarship, as well as "homing" me into the respective areas (e.g. Māori film). Opportunities to write about my teaching (for example, this chapter and Mercier 2011) have enabled me to reflect on

my practice and to contextualise it with literature I was hitherto unfamiliar with. I have been able to import Māori Studies teaching and assessment practices into physics and vice versa, diversifying the learning experience of students, and revealing to me that the pedagogy is not necessarily discipline-specific.

There are challenges of course. Our University's strategic plan pushes for interdisciplinary research, but the hazardous nature of some of my border crossings suggests the need for "radical shifts in research policies and practices to facilitate the further development of interdisciplinary research" (Manathunga 2009, p. 132). The same rings true for teaching. There are advantages of interdisciplinary teaching as a way to prepare interdisciplinary researchers. One is that the negotiation of disciplinary border crossings is in and of itself of pedagogical worth for students. Interdisciplinarity allows students to learn different languages and modes of operating in different cultural spaces. It also allows students to be involved in knowledge creation alongside their lecturers.

My migration from physics to Māori studies has been challenging, but has come with many rewards. Most rewards come from the field itself – in comparison with physics, I can't open a newspaper, magazine, watch television, films, go online, garden, orienteer, without encountering something of direct relevance and *importance* to Māori society, culture and development. The same cannot be said for physics. Huge rewards come from contributing to capacity building of Māori in education. And finally, experiencing the uncertainty at the fault-line of disciplinary movements, and engaging new problems with tools from both sides is stimulating and fun. Rather than remaining entrenched in one side or the other, migration allows us to work the fertile land at the disciplinary faultline.

Acknowledgments I am grateful to the Victoria University of Wellington chapter of MANU-Ao (the Māori Academic Network of Universities across Aotearoa-New Zealand) for supporting the writing of this chapter through its Write on Site meetings. I acknowledge my colleagues in both physics and Māori studies whose inscriptions have caused me to reflect on my identity. I also thank this volume's editors, who by inviting this contribution – which I recast as a teaching portfolio – contributed to me winning two Teaching Excellence Awards.

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Chapter 7
E Like Me ka he'e/Swimming Like the Squid: An Account of an Indigenous Art/Design Educator in a Global Context

Herman Pi'ikea Clark

E like me ka he'e: Practising 'Pasifika' Academia in a Pacific University
** Trans. 'like an octopus'. (A reference to a Hawaiian proverb about the ability of the octopus to transform its shape and colour to suit its environment)*
Eia au `O Pi'ikea,
Mai na Pua`ali`i a Hawai`i Nui Kua Uli,
Mai loko mai o Na Ali`i`aimoku o Maui Nui A Kama
Mai ka Pûhaka o Kaulaheanuiokamoku
Ka Niaupio o Kekaulike me Kekuiapoiwa
Mai Keawepoepoe me Kanoena
Hânau ka Mahoe ura o Kame`eiaumoku me Kamanawa,
`O Kame`eiamoku ka mea i loaa ai ka Lehua kea o Ka`ûpûlehu,
Kû mai o Kepo`okalani, noho me Alapa`i, hânau o Kapelakapuokaka`e,
Kapelakapuokaka`e noho me Kaua â Kûkapu, hânau o Kamakea,
Kamakea noho me Kaleimakali`i, hânau o Ka`ainahunali`ili`i,
Kû mai o Kamakaopiopio a Kaleimakali`i, noho me Paoa,
Paoa mai Kâlia mai, mai Kahiki mai
Mai te Hauraki mai, Mai Te Pito o Te Henua Mai,
Mai Taptapuatea mai,
Kû mai ka `umi kumamamalua, te ura, `O Aulani ke keikamahine
Noho `o Aulani me Kahikiena – Hâ`ena ka lani e
Hânau o Kalaeone, o Kamakaopiopio, o Pi`ikea Makua,
Pi`ikea Makua noho me Iwalani a Keawepo`o`ole
A`u ke kupu nei.
Kû mâkou iho nei, I mua nei, I hope nei.

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C. Mason and F. Rawlings-Sanaei (eds.), *Academic Migration, Discipline Knowledge and Pedagogical Practice: Voices from the Asia-Pacific*,
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Abstract Founded as bastions of European knowledge, universities in the Pacific were established to serve as vehicles to promote western knowledge and civilization among indigenous people. Nearly a century later, through the influence and advocacy of indigenous island scholars who have made gradual inroads into academic roles, many of these same universities have themselves been transformed through the inclusion of Pacific knowledge, pedagogies, language and culture. In this chapter, a Pasifika academic will share his view of the role of Pacific indigenous knowledge, pedagogies, language and culture in the academic life of universities in the Pacific region.

* Trans. 'like an octopus'. (A reference to a Hawaiian proverb about the ability of the octopus to transform its shape and colour to suit its environment).

For as long as I can remember, my genealogy and family history have played a central role in the shaping of my identity. As a Kanaka Maoli, an indigenous Hawaiian, genealogical histories were customarily recorded within the lines of Ko`ihonua or genealogical orations. Within the complex compositions of Ko`ihonua, an individual was connected to a family heritage which identified them with lands and communities. (Malo 1951)

The Ko`ihonua, or genealogy chant that I began this essay locates me within the ancient bloodlines of the islands of Maui and Hawaii. My name, Pi`ikea, a name which my father and I share, reveals the specific line of genealogical descent to which we belong. Pi`ikea was the daughter of Pi`ilani, an ancient paramount chief of Maui for which that island continues to be remembered. My Ko`ihonua recounts the names and varied achievements of my ancestors of the land; navigators, warriors, priests and chiefs, who have sustained our family and contributed the course of Hawaii's social and political history through time.

As a practice within the Kanaka Maoli or indigenous Hawaiian tradition, first born children were often raised by elders who possessed knowledge that was vital to a family heritage. In this way, family knowledge was maintained, practiced and passed on to future generations. It must be added that knowledge within a Kanaka Maoli cultural context, was viewed not as a set of skills and understandings that all had an open entitlement to. Quite to the contrary, knowledge was held by an elder expert and transferred to those individuals who possessed the temperament and capacity to ensure its care and proper application. That practice of 'giving' knowledge took place through a holistic process of teaching that would have occurred over the course of a lifetime (Malo 1951; Pukui et al. 1972). First born children were usually looked upon by elders in a family to care for genealogical knowledge as well as other skills and understandings that were vital to the family. I remember that my mother and I would often visit and stay for periods of time with my mother's grandmother Anna Kanaloa Fern at her home in Ka`a`awa, O'ahu. My great grandmother, born in the late 1880s as a citizen of the Kingdom of Hawaii, lived much of her life in accordance with Kanaka Maoli culture. Although witness to

incredible changes in society brought about by advances in technology, two world wars and the Americanization of Hawaii, my great grandmother remained steadfast in her quiet adherence to her ancestral culture and the values she was raised with.

7.1 Ka`a`awa

In the valley of Ka`a`awa, my great grandmother was called 'Kanaloa,' the name of one of the four principle Akua or god ancestors in the Polynesian pantheon. Outside the valley, she was called by another name. According to tradition, Kanaloa commanded the ocean realm and together with Kane, the creator of the land, sky and forest, opened fresh water springs across the islands of Hawaii. (Malo 1951) The fact that my great grandmother was referred to as Kanaloa exclusively within the valley of Ka`a`awa suggests that her family carried a chiefly status within the region.

My great grandmother lived at our family home called Makahonu which was located across the road from the beach at Lae o Ka Oi'o point, a site named for the prized Oi`o fish that frequented the area. Makahonu – the eye of the turtle – was named for a coral outcrop that could be seen in the ocean offshore that looked like a giant sea turtle. My great grandmother's family had lived in Ka`a`awa for generations, managing together much of the resources of the land and ocean. Over the years however, land in the valley was gradually 'lost' in adverse land court decisions and then sold away to foreign settlers. By the time that I was born in 1960, our family like many other native families, had but a few acres in the Valley upon which to live. In the afternoon, after the day's chores were done, my great grandmother would sit under the shade of the plumeria tree in her yard with my mother teaching her how to clean limu/seaweed or salt he'e or octopus for drying. Bored and with nothing more to do, I would sometimes manage the patience to sit long enough to watch them work. It was then that my great grandmother would talk to my mother and me about our family history and her life as a young person growing up in the Kingdom of Hawaii. I used to wonder who the Queen was in her stories and where the Kingdom she was talking about had gone. On those afternoons, U.S. Marine Helicopters from the Kaneohe Marine Corp Station would often fly across the valley at Ka`a`awa on training missions for the war in Viet Nam. Like all boys of my age, I was fascinated by helicopters and airplanes which seemed far more interesting than listening to the women in my family talking over a bucket full of seaweed and squid. As I excitedly waved at the soldiers in the helicopters flying by, I remember feeling my great grandmother gently tugging the back of my tee shirt, a subtle reminder never to forget that I was first and always a Kanaka Maoli and not an American. It was the U.S. Marines after all who deployed an armed battalion at Iolani Palace and other strategic locations throughout Honolulu in support of the illegal overthrow of the Kingdom of Hawaii in 1893. (Coffman 1998) My great grandmother was a young girl at the time yet I think the painful memory of the loss of her Queen and country was recalled each time a U.S. Marine helicopter flew over Ka`a`awa.

When I would visit my great grandmother, she would sometimes take me out to the reef to teach me how to fish and to read the ocean environment that had sustained our family for generations. When the tide was right, we would walk out to the furthest edge of the reef where the muhe'e or squid would hide. Muhe'e are a prized delicacy in Hawaii and she was an expert in catching them. Standing on the edge of a deep blue opening in the reef, the waves swirling around her feet, my grandmother translated the words of an old proverb about Muhe'e or squid. "*Ka muhe'e, he i'a hololua*, (Pukui and Varez 1983) Muhe'e are cleaver animals," she said. "They are fish that can swim in many directions. They can change their colour to match the rocks of the reef. When they swim, they move with the flow of currents yet they are able to quickly change direction in order to avoid the fisherman's spears and nets."

Even then as a young boy, I knew that my great grandmother was trying to teach me something of importance that extended beyond the intricacies of a fishing lesson. She was teaching me that day in the same way that children in my family had been taught for generations. Even then, I understood that teaching process differed greatly from the education I received at school. In the many decades since her passing, I have often reflected upon that morning on the reef at Ka'a'awa. As much as her lesson was about fishing, I've come to understand that there was a much deeper message in my great grandmother's story that day. Anticipating the unpredictable and potentially ominous future I would experience as a Kanaka Maoli living within the occupied context of Hawaii and the Pacific in the twenty-first century, I believe my great grandmother offered to me a strategy for survival through the metaphor of the muhe'e. It was for its cunning, its capacity for camouflage and maneuver through difficult passages to elude capture that my great grandmother chose the muhe'e as the example for me to emulate in whatever direction my life would take. As an indigenous academic and Artist, the metaphor of the muhe'e has not only provided a symbolic connection to my great grandmother and ancestral past but a viable cultural model for survival and sustainability within a western academic setting.

This essay is an autobiographical account of my experience as a Kanaka Maoli, an indigenous Artist and an international university educator. It gives a personal account of the progression of events that have influenced and shaped my ideals and the efforts I have undertaken to challenge the effects of colonialism upon education and culture within the institutions of Art and higher education in Hawaii and Polynesia. This story describes just a small segment of an indigenous life journey that continues to develop and unfold within the evolving colonial context of the Pacific.

7.2 Education in Hawaii

Though raised within the foundation of their Kanaka Maoli heritage, my parents were each brought up to participate and compete within the Americanized setting of twentieth century Hawaii. Overcoming both overt and covert examples of racism and anti native prejudice through their lives, my parents attained a good level of

success through their respective careers which afforded our family a comfortable middle class lifestyle.

Both university graduates, my parents were each employed in professions that reflected their educational backgrounds and career aspirations. Invested in the economic and political system of Hawaii, they owned their home, paid their taxes and participated in the civic duties and obligations of State of Hawaii residents. Beneath the seemingly conventional expression of middle class American values however, my parents retained their identity as Kanaka Maoli and a firm sense of obligation to sustain and improve the condition for their family and larger community.

By virtue of their hard work, I enjoyed a privileged childhood. My parents sent me to the oldest private school in Hawaii in order to develop and maximize my academic, athletic and Artistic talents. Despite all advantages, my family made sure that I understood that the opportunities I enjoyed were hard earned. Their only expectation of me was that I use this opportunity to the benefit of my family and community at large. In time I grew to understand that the opportunities I enjoyed were not ones experienced by most Kanaka Maoli children.

Like my parents before me, I went to Punahou School; one of Hawaii's most established and prestigious of private schools. Founded in 1841 by Protestant Missionaries, Punahou was built upon land which was gifted to the Protestant mission by Hawaiian chiefs to educate and prepare the children of missionaries for university entrance. By virtue of the chief's gift, admission to the school was extended to include Kanaka Maoli children as well. Since 1841, Punahou has maintained a reputation for being among the best college preparatory schools in America. Alumnae of Punahou are well represented among the leaders in Hawaii's and America's business community as well as the legal and medical professions. I attended Punahou with the future President of the United States, Barack Obama. Like most of the students at Punahou, Barack (or Barry as we called him) was friendly, outgoing, and possessed of great potential and an open optimistic spirit. At Punahou, we were all nurtured through a diverse array of academic subjects by a select group of dedicated and enthusiastic teachers.

As much as I enjoyed and prospered within the rich learning environment of Punahou, I became aware that the Kanaka Maoli knowledge I had experienced and learned from my great grandmother was absent from the content of the school curriculum. I interpreted this to mean that my teachers – wonderfully nurturing and inspirational as they were – considered the knowledge of my ancestral culture to be of little relevance to the academic subjects they were charged to represent.

To its credit, Punahou maintained an excellent library collection on Hawaii which it housed as a separate reference collection. I frequented the Hawaii Collection in the undertaking a self prescribed reading program aimed at filling the void in my education about my own history and culture as a Kanaka Maoli. I read the works of Samuel Kamakau, John Papa I`i, David Malo and Zephrine Kepelino, Kanaka Maoli scholars from the 1800s who wrote our people's history for the first time. I was astonished to read their words and the facility with which they recorded our nation's history and culture in the foreign language of English. I wondered why I had never read the work of these scholars before and why the curriculum of one of the finest

schools in Hawaii had overlooked their important contribution. In undertaking this self directed study to broaden my understanding of my own culture and history, I began to feel for the first time out of step with the college preparatory focus to which Punahou was directing me. Even the study of Art, which gave me an important vehicle for self expression, raised questions as to whether my involvement in it would allow me to remain consistent with the serving traditions of my family as I perceived them. Art objects, after all, were objects of luxury commoditized by the wealthy to reflect and maintain their elevated social and economic status.

I went on to attend the University of Hawaii and graduated with Bachelor degrees in Hawaiian Studies and in Studio Art. I gravitated to the subjects of history and visual Art in my undergraduate studies as they gave me a broader understanding about Hawaii and Kanaka Maoli history while allowing me to formalize my interest and skills as an image maker.

Upon completion of my degree, I sought employment in the area of education for Kanaka Maoli development. It was my belief then as it is now that education is a vital necessity for the development of indigenous communities and people. For several years I worked as a university student counselor. My work aimed at supporting Kanaka Maoli students in their pursuit of higher education in Hawaii's Colleges and Universities. The educational statistics for Kanaka Maoli at all levels of education are quite poor when compared to other ethnic groups in Hawaii. These statistics (as well in other economic and social indicators) describe a dire situation of economic, social and political alienation that Kanaka Maoli experience within their own homeland which are similar to those evidenced by indigenous groups around the world. Through this work, I began to recognize the extent to which the aims and measurements for Kanaka Maoli academic success were being defined along American/Western values and aspirations primarily. As much as I had applied myself through my own education to meeting and succeeding by these same academic measurements, I questioned strongly the idea of higher education as a culturally neutral process in which knowledge from all sources was valued, sought after and freely exchanged. I began to see education as a political instrument designed to promote the values and perspectives of the dominant group.

7.3 Graduate School

After several years, I returned to the University of Hawaii to enroll in the graduate program for Visual Communication Design. My aim was to undertake a Master of Fine Arts degree study in the area of Visual Communication Design. The aim of my study was to develop an approach for Visual Communication Design based on Kanaka Maoli knowledge which could be applied to make relatable communication for learning within Kanaka Maoli communities. It is worth noting that at the time that I began my advanced study program, I was the only Kanaka Maoli in the graduate program for Visual Communication at the University of Hawaii.

Given my background, I was offered a graduate assistant position in the Department of Art to teach a foundation of Design course to first year students. I enjoyed this early experience of teaching at the University level as it helped me develop and define my personae as a teacher as well as my long held aspiration to serve and support the needs of my community through education.

As a graduate student, I studied deeply the broad fields of Printmaking, Typography and the principles of Visual Composition and Design. I explored the work of master designers and printers from the Italian Renaissance, the Arts and Crafts movement of Britain's Industrial Revolution, the Russian Constructivists, the German Bauhaus, the International Style in Architecture of the early twentieth century and other significant contributions to the historic formation of my discipline. As interesting and inspiring as I found this history, I began to understand how completely lodged its values, perspectives and philosophical foundations were to the historical and cultural context of Western European society. Instead of engaging the subject of Visual Communication as a human phenomenon as I expected of a advanced liberal education, my graduate program of study seemed geared to reinforcing European and American points of view exclusively. I was drawn to Art and Design study because it gave me a voice to express my individual thoughts and feelings. The irony is that the academic voice I found myself using had very little to do with me or my cultural heritage as a Pacific islander. The elevated principle of academic freedom, a notion that I had long respected and appreciated, lost a degree of meaning for me at that moment. I commenced uneasily to adopt the one-sided terms of this educational setting in order to assure the successful completion of my graduate degree.

7.4 Te Waka Toi

At the same time of this personal and ethical challenge in graduate school, an exhibition of New Zealand Maori visual Art was installed at the University Of Hawaii Art Gallery. The first of its type to visit Honolulu, the Te Waka Toi exhibition presented the works of a national association of Maori Artists. In previous years, the Maori heritage Arts exhibition 'Te Maori' had been successfully presented in New York and other major U.S. cities to rave reviews. The Te Maori exhibition introduced Maori culture to an international audience (Mead 1997). As with Kanaka Maoli culture in Hawaii, Maori visual culture had been, through the years of British colonialism, marginalized and dismissed as the remnants of a dying race. The recognition of the Te Maori exhibition validated the power and emotive character of Maori Art and Design and elevated overnight its value and status around the world. The Te Waka Toi exhibition continued the momentum initiated by Te Maori through a series of museum and gallery exhibitions in the United States and Honolulu.

The Te Waka Toi exhibition of Maori Art and Visual Culture illustrated through stark contrast the absence of an indigenous voice within the curriculum for Art and Design studies at the University of Hawaii. I was awe struck by the strength and

clarity of the Maori Artist's works and I felt very proud of their accomplishment as Polynesian people in giving their nation and culture a profound and contemporary visual representation. Within each of the works, I recognized a purposeful intention to preserve Maori genealogy and history, to translate traditional values and knowledge into a contemporary context and to provide a visual critique of their people's ongoing colonial context. More importantly, the images and objects in the exhibition provided fierce and unapologetic declarations of living force of Maori cultural and ethnic identity despite the impact of British colonialism in New Zealand.

The Te Waka Toi exhibition provided an example of a how indigenous people could contemporize their cultural expression through Art. It demonstrated that indigenous knowledge could be used to challenge western hegemony and become relevant to the educational and cultural sustainability needs of indigenous communities. I saw in the works of Te Waka Toi so much of what I aspired for in my work both as an Artist/Designer and Educator. This motivated me to learn more from the Maori example as it offered me one of only few examples in the Pacific where indigenous knowledge and culture was given space within the field of Art and Education to determine its own form, audience and intention.

7.5 Wananga

In 1995, an international Wananga or gathering of indigenous Artists was organized in Rotorua, New Zealand. This gathering was intended to bring together Maori Artists and indigenous Artists from around the Pacific to meet, work together and share ideas about indigenous visual culture and Art in the indigenous world. I was one of several Artists from Hawaii, Asia, Australia, North America and the Pacific to be invited. The gathering was a life changing event for me. Despite the differences in our cultural and national backgrounds, all of the participants in the Wananga bonded together in a positive spirit of friendship and community which reflected the commonality of our indigenous cultures and experiences.

The Wananga was especially important in that it allowed me the opportunity to meet with senior Maori Artists and educators and to discuss their views on the development of the Contemporary Maori Art and Design education. The encouragement and support I received from these discussions buttressed my thoughts for what needed to be done in Hawaii for Kanaka Maoli education as well as other indigenous settings across the Pacific region.

7.6 Ka Maka o Ka Ihe

Upon my return to Hawaii from the gathering in New Zealand, I was able to see more clearly the extent of marginalization and disregard that Kanaka Maoli society and culture had suffered within the Americanized context of Hawaii society. This

realization left me feeling both angry and concerned for the future sustainability and wellbeing of my culture and people. Within this setting, Kanaka Maoli would have little option but to comply and assimilate with American social values or face economic, social and political alienation in their own homeland as a consequence.

In 1996, I chose to take steps for change within the educational space that I was part of. I began this process by initiating the start of a student organization to support Kanaka Maoli learning and development through visual Art study. Called Ka Maka O ka Ihe, translated loosely as to mean *the Tip of the Spear*, (a metaphor for the role that contemporary Kanaka Maoli visual Art could make in piercing holes through convention in order to bring forward critical development of 'new' indigenous culture) this student group was organized to provide a means of engaging with indigenous knowledge to expand educational and creative development.

Among the positive outcomes of this initiative was the active engagement with Kanaka Maoli knowledge and teaching approaches that offered students an indigenous cultural based alternative to the western viewpoint promoted by their instructors and department curriculum. Ka Maka O Ka Ihe not only empowered students to contribute their cultural understandings to discussions but it recognized the value of Kanaka Maoli knowledge and culture as an equivalent and viable alternative to conventional views promoted by their teachers. It is important to note that in its efforts to give focus to Kanaka Maoli knowledge and cultural perspectives in Art and Design education, Ka Maka o Ka Ihe continued to positively recognize and acknowledge the important contributions of Western Art to the history of human creativity. The student discussions through Ka Maka o Ka Ihe sought to reposition Art and Design study from a mono-cultural to indigenous viewpoint that recognized and affirmed ancestral knowledge as well as the Artistic and creative contributions of many cultures.

By the end of my graduate study, I felt that I accomplished the goals that I set out to achieve in undertaking an advanced degree. My sense of accomplishment was tempered however as I came to understand that the process of education in Art and Visual Communication Design was intended to acculturate students into a western cultural framework. Although advocating for change as a graduate student, my appeals were largely ignored by faculty and an ambivalence about the mono-cultural practices in education continued. Without change, future Kanaka Maoli students would be left with little choice but to conform to the assimilative objective of conventional education in Hawaii. Further action was needed to further address the educational and cultural needs of students – particularly indigenous – by furthering the scope of teaching and research within the Department of Art through the inclusion of Kanaka Maoli and indigenous knowledge in formal study.

7.7 Graduate Exhibition

My graduate exhibition, entitled Ho`okumu Hou/To Create Again, reflected my concern about the marginalization of indigenous knowledge in higher education in Hawaii. As much as my graduate exhibition represented the culmination of research undertaken through the 3 years of study, it also aimed to bring public awareness to the taken for granted practice of colonialism through Art that was being promoted by the University. (Kosasa 1998)

Part of my exhibition was a photographic installation in which the individual members of Ka Maka O Ka Ihe had their heads photographed while being grasped and squeezed by a pair of white hands. The photographs were designed to convey the idea of Western/White hegemony over Kanaka Maoli through education. Each photograph was individually exhibited within the gallery along with short written statements from each student describing their experience of having to work within the Eurocentric curriculum of the Art Department. The following statement was posted at the entry to the gallery as a challenge to the Department administration.

> Western Art Theory and practice is the standard for Art Education in Hawaii. While the opportunity to learn non-western Art theory and practice in general is limited, indigenous Hawaiian perspectives have never been offered or considered worthy of Artistic or academic consideration. White faculty continue to hold the numerically dominant position within the Art department of the University of Hawaii system. It is my strong contention that race and culture profoundly influence the manner, content and form of teaching and education. Without Native Hawaiian educators, University of Hawaii Art students are robbed of an opportunity to understand Art through the eyes of the indigenous culture of these islands.
>
> In this my graduate exhibition, I, along with the members of Ka Maka O Ka Ihe, request that the University of Hawaii take steps to end its colonial practices by hiring Native Hawaiian teaching faculty and develop courses in Native Hawaiian contemporary Art and design. For the first time in the history of the University Of Hawaii Department Of Art, Native Hawaiian Artists have gathered to speak out. In this our first expression of Hawaiian Sovereignty and Art, we challenge you who are in power to respond. (Clark 1998)

7.8 Kanaka Maoli Visual Studies

Needless to say, the exhibition was received with mixed reviews for its confrontational position. Many found the unapologetic criticism of its message far too political for the scope of Fine Art study while others saw it as an important step in the transformation of educational practice in Hawaii through the inclusion of indigenous knowledge.

Immediately after the installation of my graduate exhibition, I submitted a draft plan to the Department administration for a class in Kanaka Maoli Visual Design Studies. Caught off balance by the public exposure and challenge of my exhibition, the Art Department faculty approved the course as an experimental project.

I began to teach the course in Kanaka Maoli Visual Design Studies in the Department of Art in 1997. The course, attracting students from several disciplines and Colleges throughout the University of Hawaii, drew interest because it provided a unique opportunity for students to work within a Kanaka Maoli knowledge context and make new and individual interpretations of that learning through an Art/Design medium.

The first assignment invited students to research and visually interpret an aspect of their genealogical history. The aim of the assignment was to allow students the opportunity to assemble research about their history and compose it into a visual format. Students designed and composed their works according to a structure and aesthetic that aligned with the values and principles of ancestral knowledge rather than the introduced aesthetic of western Art. While producing stunning outcomes, the students valued far more the indigenous process of investigation, experimentation, analysis and selection/editing that they were introduced to in developing their Art/Design works. The inaugural course, and the many that followed, engaged students on a holistic level different than conventional Art and Design study provided. (Dudoit 1998)

I taught this experimental class for several semesters at different campuses of the University of Hawaii system. In all, the learning experiences for Kanaka and non Kanaka students were consistently positive. Despite its growing popularity, I knew that the experimental course would eventually become the site of an ideological struggle between those who valued Western knowledge traditions in higher education and those who aspired for greater inclusiveness of epistemological views in academia.

Further in the process of developing and teaching the experimental Kanaka Maoli Visual Culture course, I began to critically examine the actual position that I had taken in the design of the curriculum and pedagogical practice of the class. In this self reflection, I realized how pervasive the influence of western Art and Art History had been on me and my approach to teaching. Despite the fact that I was Kanaka Maoli and raised within a Kanaka Maoli context, the imprint of Eurocentric Art education left an indelible imprint upon my outlook as an educator. As much as I tried to teach from a Kanaka Maoli position, I found that the perspective and language of my pedagogy was strongly informed by the conventions of Western Art and Art Education. While I struggled to create space to teach a Kanaka Maoli culture based course for visual Art/culture studies, I began to see that my language and values as an educator aligned with 'mainstream' principles and perspectives that I had undertaken to resist and find alternatives to. I resolved then that I needed to extract myself from the Americanized context of Hawaii to engage in research that would enable me to further develop Kanaka Maoli/indigenous cultural approaches to Arts based education. To defend and extend Kanaka Maoli knowledge at this heightened level, Kanaka Maoli Visual Culture studies would need proponents who were academically credentialed and vested in the language and research of Indigenous Education and Critical Theory to champion its cause. The meaning of the muhe'e metaphor that my great grandmother had shared with me on the reef at Ka'a'awa took particular relevance to me at that moment. I felt that I needed to learn better the nature of academic research and indigenous theory to maneuver

successfully across the complexities of the academic world I was just beginning to enter. For this reason, I aimed my intentions toward New Zealand again as the obvious location in the Pacific to strengthen my ability and understanding as an indigenous Artists, educator and academic.

7.9 Return to New Zealand

Fortuitously, I was offered a lecturer position in 1999 at a Polytechnic in New Zealand. There, I was invited to apply some of my ideas for indigenous education toward the development of an Indigenous Design curriculum that was being developed for the School of Applied Art. The decision to leave Hawaii was a difficult one for me. As much as I felt obliged to continue the struggle of expanding the educational opportunities for Kanaka Maoli in Visual Art and Design studies, I knew that I was ill equipped to sustain or expand the initiative given my lack of experience as a researcher, educator and Art/Kanaka Maoli visual culture maker. I chose to leave Hawaii to broaden my capability and formal credentials as an indigenous educator. I looked to the opportunity of working in New Zealand to further develop my experience as an Art Educator and to witness the process of indigenous Polynesian education within an environment that was independent and free of the influence of American educational ideologies and practices. Of equal importance, I chose to leave Hawaii in order to undertake research through doctoral studies in the area of indigenous education, a field of research that would be far better supported in New Zealand than in my own homeland.

Not long after my departure from Hawaii, the University Hawaii Department of Art eventually took steps to expand its curriculum to include the paper on Kanaka Maoli Art and Visual Culture within its programs of study. Taught by a well known Kanaka Maoli Artist, the course was offered for a few years before it was relocated to the School of Hawaiian Studies due to ideological differences. While this move may have allowed the lecturer to teach within a more sympathetic philosophical and cultural setting, it permitted the Department of Art to relinquish itself of any future obligation to engage indigenous knowledge within its teaching program. Further, the move consigned the innovative and transformative potential of the paper to a contained academic quarantine located on the margins of the University.

7.10 Concluding Thoughts

Since immigrating to New Zealand in 1999, I have completed doctoral studies in Indigenous Education and have taken academic appointments at three different tertiary institutions around the country. The most recent of these has been at Te Whare Wananga o Awanuiarangi, one of the country's three indigenous institutions of higher education where I am now based. New Zealand, by virtue of its founding

document, the Treaty of Waitangi, has been in the process of developing in its education, government and public services policies that forward a bi-cultural ethic – one that honors and engages both indigenous Maori and settler culture and knowledge. Within this more favorable setting, I have been able to work within a context that supports an indigenous focus in Arts and education research and practice. New Zealand has allowed me the opportunity to expand the scope of my work beyond a focus on Kanaka Maoli knowledge to the broader international struggle for indigenous self determination through education and Art. In this context, I have become part of a global network of indigenous scholars, educators and artists who like the muhe'e of my great grandmother's teaching, maneuver across political tides to ensure the sustained evolution of indigenous culture, people and knowledge within the global contexts of the twenty-first century.

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Part III
Changing Academic Identities: Reshaping Pedagogies

Chapter 8
Teaching Across the Eye: Insecurity, Individuality, and Intellectual Values in Global Higher Education Practice

Eugenio Benitez

Abstract This paper describes adjustments to teaching practice after migrating from the North American to the Australasian higher education sector. Although the particular experience described is individual and personal, the discoveries and adjustments made can be useful to anyone who faces the experience of academic migration, or even to any teacher. Key adjustments recommended include emphasis on inquiry over information, patient attention to the individuality of learners and teachers, and shared practice of the values of sympathetic understanding, fairness and intellectual humility. These recommendations are not new – in fact the paper takes pains to show how ancient they really are – but they can serve as reminders to teachers facing the insecurity of the global higher education environment.

8.1 Crossing the Eye

In the Northern Winter of 1992 I left Los Angeles on what seemed an interminable flight across the Pacific – "the Eye of the earth," as Robinson Jeffers called it.[1] I felt well prepared for the job that lay ahead. I had studied classics and philosophy in one of the world's top-ranked programs at the University of Texas, and had several years experience teaching ancient philosophy at the Catholic University of America and the Smithsonian Institution. I had just been appointed to a lectureship with the brief of developing ancient philosophy at Sydney University in particular and in Australia generally, and I was eager to get on with it. In hindsight, the assignment should have alerted me to fact that in Australia, philosophy is a largely unhistorical business. I was naive enough to imagine that the deference shown to ancient philosophy in the

[1] Robinson Jeffers, "The Eye" (1948) in Jeffers (1965, p. 85); capitalisation as it appears in Jeffers.

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USA was the same all over the world. At Texas, I had been taught by philosophers from North America, the UK, and continental Europe. All of them had the highest regard for ancient philosophy. Not so in Australia. One of the first questions I was asked in my new department was, "So, are you a scholar or a philosopher?" That distinction, which implies that those who study the history of ideas are not *really* philosophers, was completely alien to me, and I did not know how to answer.

The difference between Australian and American philosophical attitudes to history reflects a more general cultural difference. American political mythology has long encouraged veneration of the classics. Partly this is a result of the respect to them paid by the founders themselves. As Carl J. Richard (1994, p. 12) has observed, "The founders' classical conditioning was so successful that most learned to relish the classics as a form of entertainment and to consider the ancients wise old friends. … the classical heritage gave them a sense of identity and purpose." The turn to ancient Greece and Rome for a sense of identity and purpose is strongly reflected in American intellectual and domestic history,[2] it is visible in the Greek Revival architecture of the most prominent nineteenth century public buildings,[3] and it forms a basic, if unconscious part of the American civic perspective "from George Washington to George W. Bush" as one historian aptly puts it.[4]

Australian political and cultural history has been rather different. It is difficult to identify any parallel sense of shared political mythology in Australia, let alone one that venerates the classics. Within the sandstone walls of our Universities the story is admittedly more complex. Sydney University was at the outset an Anglophile institution, with a strong emphasis on classics, literature, philosophy and the arts. It has a distinguished history of classical studies from the earliest days to the present. Only recently, in fact, has the University removed the Latin motto *Sidere Mens Eadem Mutato* from its corporate brand.[5] Nevertheless, apart from a few classicists with philosophical interests (e.g. Sir Charles Badham), and a few philosophers with classical interests (e.g. Sir Francis Anderson), the distinction between philosophy and classics in Australia has always been strong. The primary interests of the most forceful and renowned of Australian philosophers – people like John Anderson, David Armstrong and J. J. C. Smart – were in contemporary metaphysics, epistemology and logic. Many of Anderson's followers were also significantly involved in setting a progressive, libertarian social and cultural agenda in Australia from the 1950s through the 1970s. There was little room for veneration of the classics in that environment. Thus, in the early 1990s, Australia's academic disregard of the

[2] See Winterer (2002, 2007).

[3] See Hamlin (1944).

[4] See Meckler (2006).

[5] The usual gloss on this quaint motto, which the University's own website translates "the constellation is changed, the disposition is the same" (usyd.edu.au/heraldry/coat_of_arms/motto.shtml) is that it expresses the determination to preserve the English cultural and intellectual orientation in the face of the celestial disorientation experienced by immigrants to the Southern hemisphere, upon finding that all the familiar Northern constellations had vanished from the sky. Crudely put, the motto means, "You can take the professor out of England, but you can't take England out of the professor."

philosophical past was complemented and reinforced by a general cultural apathy towards European history and the beginnings of Western civilization. Ironically, Tertullian's famous rhetorical question, "What indeed has Athens to do with Jerusalem?"[6] could easily have been adapted to late twentieth century Australia. "What indeed has Ancient Greece to do with Australia?" The answer, in the vernacular, was "Bugger all."[7]

These general cultural differences between the USA and Australia seem to have been at their peak around 1992. During roughly the same period as the Hawke-Keating government in Australia, America had taken the neoconservative turn under Ronald Reagan and George Bush senior. In the American higher education context, William J. Bennett had served Reagan first as head of the National Endowment for the Humanities and then as Secretary of the Department of Education. Bennett, one of America's leading neoconservatives, practically made it his mission to promote classics and Great Books in American society.[8] His edition of exemplary tales, *The Book of Virtues: A Treasury of Great Moral Stories* (1993), was based on a classical model of education going back to Homer. The particular virtues he emphasized were easily identifiable, from my own upbringing, as comprising Aristotelian ethics and Catholic morals. Although I thought of myself as a centre-left humanist, I was more influenced by neoconservative values than I realized.

Thus, upon arrival in Australia I had a sense of being in a place that was superficially very similar to America, but substantially different underneath. At the everyday level these differences were not expressed in terms of attitudes about the classics or political mythology. They showed up innocuously in small cultural differences in manners and temperament. For example, I couldn't get over why I seemed to be the only one who was worried about all the things going on in the world, or why I was the only one who showed up to a dinner party exactly on time, or why, in the university context, I was no longer addressed by students as "Professor Benitez" (that title being cordially extended, in America, even to junior members of the Academy). In Australia I was known simply by my nickname, "Rick".[9]

Nothing could have prepared me for my first day in the classroom, however. I still remember vividly standing in white shirt, silk tie and blue blazer before a first year class of about 350 students. I wasn't prepared for the lecture theatre (my largest class prior to that had enrolled about 35), nor was I prepared for the way Australian students would flow into and ebb from the classroom like a slow tide. I remember being startled at about 10 past the hour to see a young couple saunter in, wearing shorts and singlets, all bronzed and barefoot, with the scent of the sea still hovering

[6] *De Prescriptione Haereticorum* vii, in Stevenson (1987, pp. 166–167).

[7] I hope the reader will forgive my use of this familiar vulgar expression. My aim in using it is to indicate that those who ignore the past are condemned to being unable to see themselves repeating it. Many Australians would not know that in *Clouds*, Aristophanes refers to the entire audience as "buggered" (*tous euruprôktous*, 1098).

[8] See Bennett (1993).

[9] I took some solace in the tradition, now doubted, that Plato was (and still is) known by his nickname, his given name being Aristocles.

in the air around them. That someone would (or even could) come from the beach to the university for the afternoon was something I simply could not imagine. Let alone that they should bring their dog, a Jack Russell as I recall, into the lecture theatre with them.

I felt uneasy and self-conscious. I tried to make a joke. My class was "Origins of Western Philosophy", so I thought I'd try some dry humour about the first philosopher, Thales of Miletus. Thales is such an obscure figure that we wouldn't even know when he lived were it not for an astronomical event. There was a total eclipse of the Sun over most of Turkey on the evening of 28 May 585 (BCE), and Thales predicted it; at least, he predicted that an eclipse would occur during that year. As it happened, the eclipse occurred during an important battle between Lydians and Medes, so Thales' prediction could not go unnoticed. Hoping to make students feel something of the wonder surrounding how historians pieced all of this together, I said to them, "So, if you are asked a question on your take-home exam about when Thales lived, remember to go to the library, get out an almagest or similar astronomical catalogue and look up the umbral paths of solar eclipses in the pre-Christian era. Then get out a historical military atlas and look up where battles between Lydians and Medes occurred. Then compare these two sources and find the date of the eclipse that occurred where a battle between Lydians and Medes took place and – *voila!* – you will have your answer." Dead silence. The geeky irony that had gone over so well in the USA was completely lost on my Australian audience.

I left the lecture theatre puzzled and dejected, realising that I did not see eye to eye with these students. I had crossed the Eye of the earth, but I did not know how to get across the eyes of my students. Between that day and today, I have never stopped reflecting about teaching and learning, about what engages students, and what will promote insight. I did not try to make the Australian students like the American ones. Rather, I learned a valuable lesson about what is now called 'student-focused teaching': *teach to* your *audience*. Eventually, I learned a valuable lesson about teaching and learning in general: *improvise what is needed*.[10] This paper is about the development of some specific features of my teaching and learning practices in ancient philosophy across two decades at Sydney University. This development was a response to differences in attitudes about Western heritage in the USA, where I trained, and in Australia, where I teach, but those different attitudes turn out to have been the catalyst for change, not the cause that required it. In what follows, I describe some specific ways in which the initial differences led me to improvise my teaching to mind the culture gap, and how from these improvisations a distinctive approach to understanding the ancient philosophers emerged. The relevance of my experience to a more general audience is that my approach, which is based on treating philosophy as a practice rather than a subject, can be successfully adapted to other teaching and learning contexts. Moreover, it is an approach that can be utilised by twenty-first century academics, who must constantly adapt their

[10]This is actually a tag from Aristotle, about practical wisdom. See *Nicomachean Ethics* VI.10.1138a1-3.

practices to fit changing technology, changing institutional conditions, changing learning situations and changing students.

My experience is not as unique as it might seem at first sight. In fact, the geographical differences (including cultural and social differences) that I experienced between the USA and Australia are probably less significant than the changes in higher education within Australia itself from 1992 to the present. For example, when I arrived at Sydney the only computer available was a shared 512 k Mac in the department common room. There was essentially no email. Students, many of whom had been lingering around the university for years, still wrote out essays by hand. There was no Powerpoint, no Blackboard or WebCT, no Lectopia, no Clicker. "Chalk and Talk" was the technology of the day. There were no staff development programs and there were no institutes of teaching and learning. We are better equipped and better supported now, but the changes to come in the next 10 years will be more dramatic and more encompassing than those of the last 20. So this essay is not so much about getting across the Eye of the Earth, as it is about getting across the students' eyes in which things look different to how you see them. I hope that my experience can be used as a general lesson for adapting to insecurity in higher education, whether across space or across time. But in order to achieve my aim, I have to get you to think about education in a different way.

8.2 "Education for Insecurity": Teaching and Learning as a Practice of Inquiry

Not long ago, a friend who knew of my interest in teaching and learning gave me an old paper, written by a University of Sydney professor of Botany, Eric (Baron) Ashby, in 1941.[11] I like old papers. They afford us some distance. We don't have to engage polemically with them; we can just read them and think. This one had the added bonus of an intriguing title, "Education for Insecurity," and so, being myself an insecure person, I read it jealously. Initially I was disappointed. Ashby's paper was not about tertiary education (in fact, he was speaking to the Second Biennial Conference of the Australian Association for Pre-School Child Development). But his message was about education in general, and I soon discovered that he had expressed in six pages what it took me nearly 20 years to learn. Along the way, he also explained much about why my first experience at teaching in Australia had been so different from what I expected.

Ashby spoke during the height of the Second World War. He had no way of knowing what the world would look like afterwards; nor did anyone else. His views about what changes the world would see were wrong in their detail (for example, he predicted the decline of 'Economic Man'), but his general point, that the post-war world would be very different from that of the 1930s, could hardly miss the target.

[11] See Ashby (1941). I am grateful to Jean Barrett and the archive of the History Room, SDN Children's Services, Woolloomooloo, for granting me access to this paper.

And his idea that teachers should prepare learners to adapt to and cope with a fast changing world could not, I think, be more suited to the present day.

Ashby was aware that post-war students would have to adapt to new ways of learning, as well as to social and cultural upheaval. He advocated what is nowadays often called 'deep learning' as opposed to the 'surface learning' that Australian students had to "cringingly submit" to (1941, p. 44).[12] Thus he described the "formality" of Australian education as having "outlived [its] usefulness" (1941, p. 40). He criticised what he regarded as a "Gilbert and Sullivan" emphasis on specialisation, which tended to produce smart, efficient, "tiresome little pedants" who know many facts but have no sense of originality, free-spirit or adventure (1941, pp. 42–3). "Instead of becoming highly erudite parrots," he thought, students should "learn to have confidence in the processes of thought" (1941, p. 42). In the post-war environment the proposals for reform made by Ashby and many like him met with some measure of success. They explain why my free-spirited Australian students were not particularly interested in the eclipse of May 28, 585 BCE. My joke must have seemed like tiresome pedantry to them, and the deference that I expected them to show to the ancients would, I think now, have looked rather like cringing submission.

Ironically, the model for education that Ashby wanted to emplace was decidedly classical. The qualities that top his list of graduate attributes – "self-reverence, self-knowledge, self-control" (1941, p. 42) – are the same ones most highly prized by classical Athenians. Ashby knew this, of course, since he took the terms straight from the mouth of Pallas in Tennyson's *Oenone.*[13] He also knew, I am sure, that his focus on learning attributes rather than learning content had a distinctively classical ring to it. The whole of a classical education was directed towards developing strength of character, balance, virtue, and sound judgment.[14] Likewise, Ashby recommended that education be directed towards "poise; courage; resource; a closeness to life; adaptability to the unfamiliar; resolve to keep alive the free spirit through hardship" (1941, p. 41).

This irony provides the key for understanding the most significant changes I made in adapting my teaching to the Australian context. Like Ashby, I realised that bare facts are the sort of things you feed to machines; they are not the nourishment of human comprehension. Rather than teach my students about eclipses, *klepsydra*, quadratrixes and a host of other narrow, arcane trivia, I realised that I had to introduce them to classical philosophy through the intellectual activities and educational values they already shared (albeit unwittingly) with the ancients. Ashby urged

[12] For one version of the deep vs surface learning distinction see Biggs and Tang (2007, pp. 13–18). A more specific version of this distinction can be found in terms of 'extended abstract' vs 'pre-structural' learning, in Biggs' famous 'structure of observed learning outcomes' (SOLO) taxonomy. See Biggs and Collis (1982).

[13] See *Oenone* (1829), ll. 143–4, in Tennyson (1832): "Self-reverence, self-knowledge, self-control,/These three alone lead life to sovereign power."

[14] See, for example, the concise description of the classical Athenian education in Plato's *Protagoras* 325c–326e (cf. Plato *Laws* 653a-b and Aristotle *Nicomachean Ethics* II.3.1104b10-13).

teachers to make students "familiar with [their] own environment and with the way of life of other people" (1941, p. 42). My great fortune was to realise that I could do both things at the same time.

8.3 "Know Thyself": The Importance of the Individual in Education

One of the more popular commonplaces about education is that "teachers teach more by what they are than by what they say." Like many appealing slogans, this one is both false and misleading. It is false because it separates what the teacher is from what the teacher says, when in fact teachers are, *qua* teachers, very much constituted by what they say. It is misleading because it focuses more on impersonal aspects of teaching than personal ones – the *what* rather than the *who.* I prefer a slightly altered version: "teaching involves teaching who you are". (Note: ultimately this slogan may also be false or misleading.) The aim of "teaching who you are" is not to obscure the truth that teachers teach particular content, but to remind us of the personal contribution made by teachers in the way they communicate that content. Teachers could not even teach basic numeracy and literacy without imparting something about why (or in unfortunate cases whether) it means anything to *them*. I am still adept at the nines table because my third grade teacher told me that nine is a 'magic' number, whose multiples always add up to nine.[15] I remember what she told me because of the way she taught it, and *in* the way she taught it. She was a magical teacher, and the black bag she set on her desk every morning was her bag of mathematical tricks. Or again, one of my mentors, Paul Weiss, told me he became a philosopher because his first grade teacher told him, to his amazement, that all the words there ever were could be spelled from just 26 letters. She challenged him to wonder about things, and the playfulness of her challenge remained with him long after the alphabet became routine.

Similarly, learners learn who *they* are, at least when they are not expected to act like machines. Why does the old story of Thales falling into a well while looking at the stars stick with me? Because it reminds me of the way I get so absorbed in what I'm doing that I forget to notice what is right in front of me. How do you engage students in your classroom? By getting across their eyes and connecting with something in *them.* The trick is to do it in a way that gets them to see themselves in the connection – by showing them that there is already something of them in what you are teaching. We may think of this for a moment the way the subjective idealist does. In Plato's *Charmides*, for example, Critias says that the famous inscription at Delphi, "Know Thyself", is not an injunction, but a salutation (164b), as though the world were saying "Behold! I am You!" To borrow a phrase of Whitman's, the

[15] That is, if you take any multiple of nine, no matter how large, and add the digits in that number and keep adding them until they resolve into a single digit, that digit will always be nine.

world presents us with "tokens of ourselves."[16] Teachers engage students by getting them to see tokens of themselves in what they are learning. To that extent Plato was right to criticise those who held that education was like "putting sight into blind eyes" (*Republic* 518c). But teachers do not simply turn eyes in the direction in which they see themselves. Teachers are not passive conduits to solipsistic insight. They actively focus student learning through the corrective lens of intersubjective understanding. Nobody's vision is perfect. Teaching and learning is the generous act of sharing our partial, individual understanding with one another, and of correcting each others' insights in the light of that sharing.

If I was going to get across the eyes of my Australian students, I could not simply lumber them with abstract philosophical doctrines. I would have to share *my* understanding of ancient philosophy with them. I had to show them why it meant so much to me (how it reflected who I am) and also why it should mean something to them (how it was connected with who *they* were). Realising this brought me to a crisis. Even though I had already been studying ancient philosophy for 15 years when I arrived in Australia, I had still not reflected about these simple questions.[17] When I did think about them, the changes that ensued were dramatic. For example, I had always been attracted to Plato and the Presocratic philosophers, and I had assumed, uncritically, that this was due to an interest in metaphysics and logic (perhaps because they were the most difficult subjects). Yet when I explored my attraction more carefully, I realised that metaphysics was not my interest at all.

What attracted me *originally* about the ancient philosophers was simply their incredible capacity for imagination. To take seriously the claim that everything whatsoever might be a presentation of water, for example, as Thales said, or that the world is as illusory as shadows on a wall, as Plato said, requires significant cognitive adjustment. These were intelligent men, the greatest minds of their age, yet they seem to have said things that ordinary common sense would reject in 2 min. The effort of considering what they really meant is worthwhile not because they might have been right, but because it forces you to realise that things need not be as ordinary common sense would have it. The Socratic insight that very often we do not know what we think we know is the corollary of ancient philosophical imagination, and from it follow the familiar Aristotelian propositions that *philosophy begins in wonder* and *philosophy is the desire to understand*.[18]

When I finally realised that what interested me was the practice of provoking wonder through active imagination, and the practice of promoting philosophy through awakening the desire to understand, the world of the ancient philosophers took on a completely different appearance for me. I began to see everywhere among the ancients an emphasis on the community and practice of inquiry, rather than on abstract knowledge and theory for its own sake. I began to see philosophy and education as nearly the same thing. How could I get this across to my students?

[16] *Song of Myself* 32.10, in Whitman (1885).

[17] I have only lately discovered, to my embarrassment, that critical reflection about how you teach and why is an elementary part of teaching development. See Brookfield (1995).

[18] See Aristotle, *Metaphysics* I. 1–2.

Fortunately, the ancient philosophers themselves were there to assist me. The Pythagoreans, the members of the Plato's Academy, the Peripatetics, the Epicureans and the Stoics all lived in communities engaged in "cooperative inquiry into matters of common concern," as my one of my teachers, A. S. Cua, used to put it.[19] But that was just exactly the way in which I now saw the terms of association between teacher and students at Sydney University. The mismatch of my American background with Australian students no longer mattered. Together we could *find* common ground in company with the ancients. The only thing needed was to point this out.

That is not to say that I had my students pretend to be Academicians, or even, what is more plausible, that I got them to imagine what it might be like to study at the Academy, the Lyceum, or in Epicurus' garden.[20] Rather, I tried first just to get them to think about the teaching and learning enterprise on its own terms. What was our aim? How did we hope to accomplish it? What qualities would we need to do well? How could we develop those qualities? What did that show about the values that we held in common? Doing this prepared the ground for studying classical philosophy because it engaged them in asking the same sort of questions that they would see figuring prominently in the ancient world.

8.4 "Self-Knowledge, Self Reverence, Self-Control": Education and Intellectual Values

Eric Ashby's recommendations in "Education for Insecurity" placed a priority on values over facts. He believed that if you instill the values, the desire to understand the facts would follow, whereas the other way around things may not go so well. I have already mentioned that the chief values Ashby desired to promote – self-reverence, self-knowledge, self-control – are classical values. They are also values of learning, or intellectual values. Someone who has self-reverence, or what we might nowadays be more inclined to call self-respect, will not be cowed by dogma. She will not hide away her doubts out of fear or submissiveness. Nor will she be lazy or superficial. Someone who has self-knowledge will have the good sense to admit when he doesn't know, and the confidence to work to his capacity. Those who have self-control will not monopolise the learning environment, nor, in the case of their own learning, will they run before they can walk.

Once I began to focus on education as a cooperative inquiry into matters of common concern, it was inevitable that I should take a greater interest in these and other intellectual values. It was striking, then, to discover that among the most fundamental intellectual values are ones that resemble closely the ancient cardinal virtues,

[19] Cua's beautiful description was based on his study of Chinese and Aristotelian ethics. He inspired me to a lifelong interest in Chinese philosophy. For more on this view see Cua (1978).

[20] Martha Nussbaum uses this imaginative idea to great effect in her book *The Therapy of Desire* (1994).

including: *respect, fairness, understanding, moderation,* and *openness* (where these values resemble, respectively, *piety, justice, wisdom, temperance,* and *courage*).

Respect, not just self-respect, but respect for others, would seem to be required in virtually all teaching and learning contexts. This includes the respect accorded to teachers in virtue of their presumed competence to direct learners (from which follow expectations of concern and commitment on the part of the teacher).[21] But it also includes the teacher's respect for learners, their respect towards each other, and even in-principle respect for any views put forward for consideration. Unless an attitude of respect is present, there is little hope of accomplishing any learning at all.

Along with respect comes the value of *fairness*. Respect cannot be maintained if fairness is not observed, whereas if fairness is observed, respect can often be maintained even in the face of criticism. Respect requires that teachers and learners adopt a non-prejudicial stance towards the views of others. Fairness requires that they appraise each other's views fairly. Thus is should not be uncommon for a learner to respect a classmate while judging (fairly) against his view. A special obligation of fairness is incurred by teachers in virtue their responsibility for assigning marks in a course. Conditions of equity (sensitivity to the background conditions and abilities of students), impartiality (a refusal to be swayed by irrelevant factors) and parity (willingness to award equal marks for equal performance) apply to judgments of absolute and relative merit, appraisal of excuses, and assessment of penalties. This more formal commitment to fairness is often extended to and expected of learners in peer assessment, a common practice in group exercises undertaken in large, under-resourced classes.

Understanding incorporates skill in listening, discerning, interpreting, representing and articulating. Understanding what a teacher or learner says is fundamental to making a fair judgment about it. Adopting an attitude of respect towards a learner is fundamental to understanding what she is trying to say. In general we may say that in appreciating an idea fairness and understanding are inseparable.

I have already spoken about self-control and the need of learners to curtail their own contributions in order to allow for the contributions of others. Unlike mere self-control, however, *moderation* also involves actively making contributions to learning. That is to say that like its ethical counterpart, intellectual moderation occupies a mean, in this case between intellectual self-indulgence and intellectual passivity.[22] In this sense, moderation must be finely attuned to the point where the distinction between teacher and learner begins to disappear. This is the point at which education becomes genuinely philosophical; it is the point at which the one formally designated as teacher should, and the one formally designated as learner should not hold back.

Finally there is the value of *openness*, which I take to be analogous to the virtue of courage. Courage is a virtue that involves a practical mastery over fear in matters of imminent danger. In my experience, few philosophers ever consider that

[21] See Thompson (1997, pp. 24–42).

[22] Aristotle says (*Nicomachean Ethics* II.8.1109a1-4) that the ethical moderation occupies a mean between sensory self-indulgence and being 'unfeeling' (*anaisthêton,* 1108b21).

openness might appear to present a significant risk to students. In fact, however, the situation in which persons might be expected to express their own ideas openly is fraught with the fear of exposing ignorance, naivety, stupidity, parochialism, prejudices, and so on. Indeed, the risk appears so great that some students are unlikely to be open even to *themselves*. Simms (2002, p. 400) maintains that "[a] safe environment needs to be developed and fostered so students can feel trusting enough to relate to others on a personal level." Relating to each other on a personal level, of course, is the key to teaching and learning who you are. It is the key to all learning that is genuinely *relevant* to a person.

The intellectual values of *respect, fairness, understanding, moderation,* and *openness* will be familiar to educators in the humanities. It seems to me that few values are as useful in promoting deep learning in humanities contexts. In my particular context, however, they occupy an even more central place. I noted earlier how Eric Ashby urged teachers to make students familiar with themselves and with other people's ways of life. I said that my great fortune was to realise that I could do both things simultaneously. It should now be clear how that was possible. By modeling and promoting the intellectual values central to the educational enterprise, I could make students familiar with themselves. At the same time, because the intellectual values were the central values of classical education, I was already introducing students to the way of life of the ancient Greeks, and to the philosophers' thinking about that way of life.

8.5 Conclusion

Any of my students who reads this essay will undoubtedly find it artificially packaged. The way I actually teach is a lot messier and a lot more implicit. I often forget my philosophy of teaching when I'm in the classroom. But I believe my students will have no trouble seeing *me* in this essay. This summary of my thoughts about teaching ancient philosophy really does reflect my journey across the eye, and the development of my whole attitude towards teaching and learning. It may appear at this point that I would be much more concerned with ancient ethics now than with ancient metaphysics and logic. The appearance is not altogether deceiving: most of the courses I teach are in ancient ethics, politics, or aesthetics (which, for the ancients, is almost always bound up with morals). Nevertheless, I think I would be quite happy to teach the other subjects, and I would go about teaching them in the same way: by thinking about why I am interested in them, by making that clear in how I teach, by considering what is involved in thinking these subjects for oneself, and by considering what values especially promote understanding of them. It seems to me clear that some of the intellectual values I have mentioned would occupy a prominent place in learning about *any* subject. Other values might, in some cases, displace them.

I hope there is a general lesson for all teachers in my experience. If we think of our disciplines as a practice of inquiry, rather than as a body of knowledge, we will

naturally be more inclined to identify the nature of that practice and the shared values that sustain it. We will be inclined to develop these values in ourselves and in our students; indeed, we will see them as the focus of education. In doing this we will teach and learn who we are. We will prepare our students and ourselves better for what, it seems to me, is a very uncertain future.

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Chapter 9
Traversing the Academic Terrain Across the Continents: A Reflective Account of My Journey and Transformation

Mohammed Abdur Razzaque

Abstract In this chapter, the author retraces his teaching experience in higher education institutions across the continents beginning some four decades ago when he left his home country (Pakistan) to study business at Indiana University, in the United States. His experience of teaching in universities in Pakistan, Bangladesh, Sudan, Singapore, Finland and Australia in different languages provides the platform for his reflections on different cultures of knowledge and learning and their impact on his own journey and transformation as an international educator.

9.1 Preamble

This chapter presents a reflective account of my long journey in the academic terrain that started in 1969, when I, a 23 year old naïve engineering graduate from a small town in the then East Pakistan (now Bangladesh), left home for the world's most affluent nation, the United States of America to pursue an MBA degree. I was awarded a Ford Foundation Fellowship to be trained as a faculty member for the Institute of Business Administration (IBA), the pioneer of business education in the then eastern wing of Pakistan. That marked the beginning of my journey through diverse cultures and educational systems in several nations across five continents. Writing a reflective account of such a long journey is not an easy task, however. First, the very term 'reflection' is rather elusive as it includes the interplay of experiences with analysis of beliefs about those experiences (Newell 1996) calling for an eclectic approach which may embody descriptive, self evaluative as well as critical

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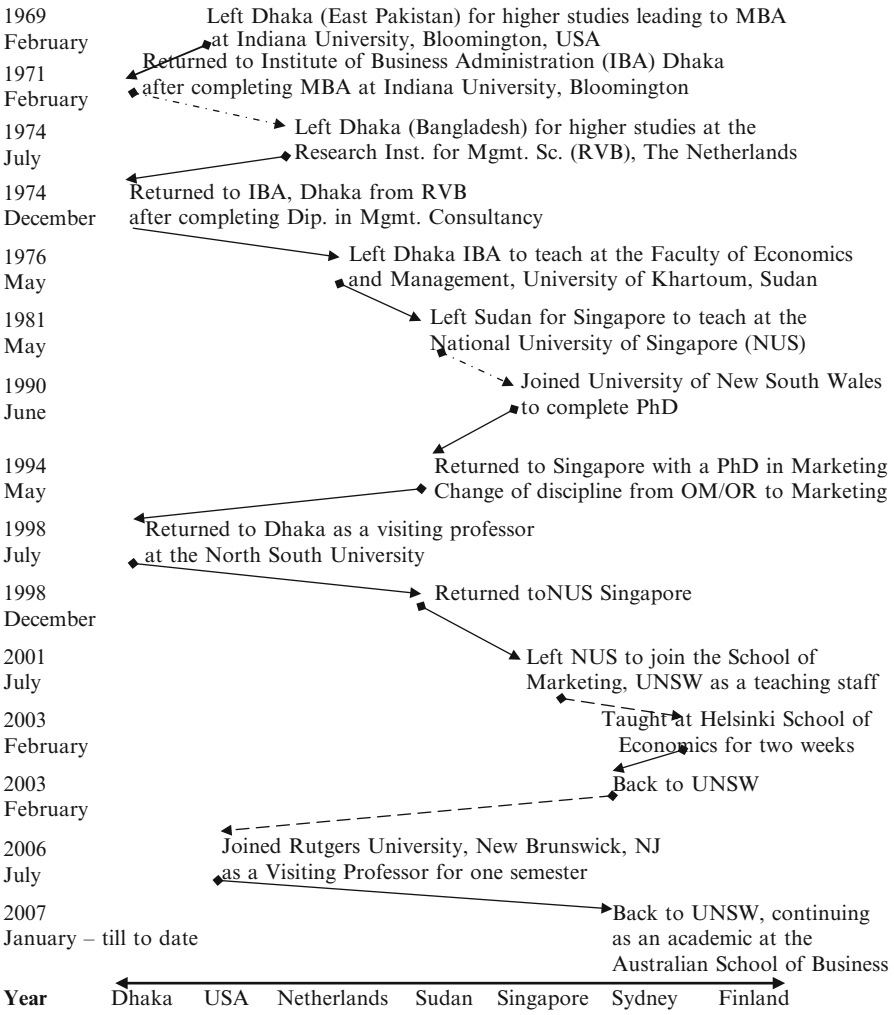

Fig. 9.1 The grand journey

reflection (Hatton and Smith 1995) both in and on actions and events during a given time period. Second, to understand what takes place in the world of education, which epistemologically subsumes learning and teaching, one must comprehend the relationships between the individual, the institution and the society in which he/she operates (Gimeno Sacristán 1999). This is the story of my migration from a young student in a developing nation to an academic in one of the world's most prosperous nations. My shortcomings notwithstanding, I want this account to present the picture of a lived reality spent in many countries (see Fig. 9.1) from my unique perspective. Readers should appreciate that the views presented here are exclusively my own, but like any trip down memory lane, recollections may suffer from

inadvertent omissions or exaggerations. I may have received accolades for my teaching efforts, but this account is not intended to persuade others to accept my teaching philosophy as holy gospel; I am simply sharing my experiences. It is my own story and I am telling it in my own way.

9.2 The Journey Begins …

February 4, 1969, my first day at the Indiana University Graduate School of Business as well as the first day of preparation towards my future teaching career, began with enrolling myself for the Spring Semester. When I sought exemption from an elementary quantitative methods course to enrol in a higher course instead, an appointment was made for me to see the professor authorised to grant this permission. However, when I met the professor, he quite bluntly told me that he did not have much faith in the quality of Third World country education. His belief was simple: if it was not American, it was worth nothing. I was shocked; but prejudice against foreigners, non-whites or people from certain faiths was visibly present in many of the US campuses in the 1960s despite the anti-racism movement initiated by the likes of Dr. Martin Luther King. I gained permission as I scored a perfect 100 % in a test that he gave me to prove my capability; but the incident left a permanent scar in my mind.

My first semester at Indiana University was eventful. My absolute unfamiliarity with 'quizzes', 'case studies' and 'term papers' for example, was a major challenge as was my struggle to switch from the 'rote learning' mode to the 'understanding and comprehending' mode. However, I succeeded in rising to these challenges. Objectively reflecting on the problems I faced in the USA as a student, I can identify two major problems. The first involved adjustment to a new learning paradigm, while the second centred on general acculturation; both being rooted in the general lack of skill and proficiency in English. Research has shown that the problem of adjusting to a new learning paradigm results mainly from the students' inability to follow the lecture and participate in the class discussion. Research on international students corroborated this; international students who believed their English was adequate, were significantly better adapted than those who believed it was inadequate (Surdam and Collins 1984). Acculturation, i.e., "those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups …" (Redfield et al. 1936, pp. 149–152) is the second major challenge. International students from traditional societies may be unaware of proper classroom etiquette as well as an acceptable level of intimacy with other students. Also they may not know how to build a quality relationship with their cohorts and teachers.

I never viewed the US culture as better or worse; it was an unfamiliar culture and living in an unfamiliar culture made me feel uncomfortable. For most people, merging into an alien culture is difficult, if not impossible, because it demands

simultaneous adjustments to a new environment, people, language, food, customs, attitudes and life style. The problem is exacerbated when one's attempt to merge into the new culture is not reciprocated by most people in the host country because of misgiving, distrust or other reasons. Hence the excitement and satisfaction that one could experience by living and studying in a different country often demands a rather high price in the form of tension, anxiety and enormous patience and perseverance necessary to make the adjustment. Furthermore, as aforementioned, lack of fluency in English inhibits the process (Mori 2000; Poyrazli et al. 2002; Yeh and Inose 2003). Now, more than 40 years later, when I look back, I can unequivocally say that my experiences in the US have literally transformed me as a person. The coping strategies that I used to overcome the problems I faced helped me counsel and assist many of my international students with similar problems.

By the end of the Fall semester of 1970, I graduated from the Indiana University and left Bloomington for Dhaka on the 30th of January, 1971.

9.3 First Stop in the Journey: Dhaka

I returned to Dhaka on February 13, 1971 and joined IBA at the University of Dhaka, as a member of its teaching staff. Established in 1966 in collaboration with Indiana University, Bloomington, IBA was the only graduate business school modelled after an American Business School in the then eastern province of Pakistan (now Bangladesh). Its flagship MBA program was highly regarded by the community for its commitment to the highest educational standards.

My first assignment at IBA was to teach two courses, Production Management and Principles of Management. My home-country undergraduate education and American post-graduate education made me well aware that the traditional commerce education introduced by the British Raj was outdated, but the very dynamism inherent in the American business curriculum was too advanced to adopt in the Bangladesh context. I needed to develop a curriculum that would be modern and appropriate for Bangladesh.

Many of my colleagues at IBA adapted the American curriculum that they used as a student to teach their courses. I was not convinced of the merit of this approach. Although I was not aware of the 'constructivist theory of learning' that postulated that individuals construct meaning and understanding from their prior knowledge applied in particular contexts (Resnick 1987) at that time; the engineer in me told me that direct experience and reflection on that experience were fundamental to the process of learning and accumulation of knowledge structures over time (Doyle 1990). I embarked on developing a curriculum that was contextually relevant, rich in content and appropriate for Bangladesh. To that end, I collaborated with various business organizations and industries and initiated dialogues with their management to learn what knowledge, skills and attributes they wanted their would-be recruits from IBA to acquire. This rather rudimentary exploratory research was found to be very useful in developing a curriculum that was helpful in rebuilding the

infrastructure and the economy. I wanted my students to establish ownership of their knowledge in the first instance.

The entire year of 1972 witnessed strange and audacious student behaviour supported by the political leaders and unusual interference from the government of Bangladesh which gained independence from Pakistan in December 1971 through a bloody 9-month long war. Students were not willing to sit for the exam; but wanted the degree. To combat the fast deteriorating law and order situation in the country, the government introduced a one-party, pro-Soviet dictatorial rule and expected everybody to join the party 'voluntarily'. My decision to stay away from this party ultimately worked against me, forcing my departure from Bangladesh 4 years later. However, things started to improve from early 1973 by which time the initial euphoria of independence had passed. Academics at the IBA, viewed as American agents during the liberation war, were 'spared' and we were able to devote ourselves to the task of teaching in a relatively less tense environment. There were some interesting developments though; Bengali, the mother tongue of the Bangladeshi people, was declared as the national language and we were asked to teach in Bengali.

9.4 A Short Detour

In July 1974, I was awarded a Scholarship by the Royal Netherlands Government to pursue an Advanced Diploma in Industrial Management at the Research Institute for Management Science (RVB). RVB was renowned for its practical, hands-on training programmes offered to business academics, practitioners and civil servants from developing countries. This program allowed me to interact with about 30 students from many developing Asian, African and Latin American nations and gain a first hand understanding of various problems facing the business and industrial sectors of those countries. I could see that important issues pertaining to socio-economic development of these countries were different from those in the developed nations and so should be the approaches to address them; they needed to be tailored to suit the individual needs of each country. I successfully completed the program and returned to Dhaka just before Christmas of 1974. My experiences at RVB made me a more mature academic by enriching my knowledge base immensely. On my return to Dhaka, I undertook the task of fine-tuning the curriculum that I developed earlier.

Strictly speaking, IBA was my training ground and laboratory to learn as well as hone my teaching skills. It allowed me to experiment with curriculum development and course design and planning. IBA had a good mix of students from various disciplines such as engineering, commerce, economics and science. I used this heterogeneity to generate interaction and learning between students with diverse creative strengths. IBA also allowed me to experiment with my pedagogy ensuring that all students benefit from the lectures and develop intellectually. IBA also provided the opportunity to engage in business consultancy and executive teaching which helped me better understand the nuances of Bangladeshi Business. While at IBA, I also

taught a course, 'Engineering Management', to undergraduate engineering students at my alma mater Bangladesh University of Engineering and Technology (BUET). This opportunity forced me to be creative in my teaching, allowing me to explain essential management concepts from a multi-dimensional perspective by harmoniously linking them to engineering and socio-economic realities of Bangladesh. This approach was well loved by the students giving me the confidence to experiment with my teaching.

Due to abysmally poor governance coupled with international politics, Bangladesh faced a severe famine in 1974. Mere survival became difficult and my optimism about Bangladesh fast faded away. I managed to get a teaching position in the Department of Business Studies at the University of Khartoum, The Sudan, leaving IBA in May 1976.

9.5 The Second Stop in the Journey: Khartoum

I arrived in Khartoum on May 19, 1976 and was greeted by a military coup the next morning aimed at ousting Sudan's then President, Major General Jaafar Numeiry. About a week later, I joined the Department as its fifth expatriate staff member. I was also asked to teach a course at the Khartoum Polytechnic. We, the expatriate staff members, outnumbered the locals. I was assigned to teach 'Operations Research' and 'Operations Management' to undergraduate students.

When I arrived in the Sudan almost two decades after its independence, Western influence was clearly visible in the nation's various social institutions. The use of English as the official medium of instruction in the Sudanese tertiary educational institutions bears testimony to this. However, the Arabic speaking lecturers used a mixture of Arabic and English in their classrooms. Since the students' general proficiency in English was rather poor, they tended to prefer the mixed mode. Non-Arab lecturers needed to use simple English in their lectures.

Most of my students were North Sudanese Muslims of Arab origin who in their interaction with me implied that my being a Muslim made it imperative that I should learn Arabic. Sudan was a new place with new social and cultural norms and I was expected to play by new rules. Accordingly, I enrolled in a short Arabic language course, and in about 8 weeks, was able to have short chats in Arabic with my students and the locals. In about a year's time, my command of Arabic improved and I was able to better communicate with my students. Perhaps this was a politically correct move, but that proved to be very useful.

Like IBA, the University of Khartoum was also a predominantly teaching institution with no research culture whatsoever. Textbooks were either too expensive or not available. To overcome the scarcity of textbooks, I had to develop detailed reading materials for my students which gave me the opportunity to present complex materials using simple and easy-to-understand English suitable for students with limited English knowledge.

Teaching in the University of Khartoum was characterized by a practice limited to the classroom time and space. Students were graded as pass or fail based on performances in the end of term exams. Exams set by staff members in our department were reviewed by an external examiner from the London School of Business with a view to maintain the quality standard of the exam. This was something IBA did not have. Sudanese students tended to be very polite but easy going and not too much concerned about meeting deadlines. By and large most of them were very religious; they did not mind coming to a class late and/or leaving it early so that they could say their prayers at designated times. While this was a highly sensitive issue with a cultural overtone that forced the teachers to compromise with class discipline, handling such issues in a highly traditional society such as the Sudan was a very difficult proposition for someone like me from a different culture. I had to learn to be patient to deal with this laid back attitude and lack of urgency in students.

Teaching in Sudan re-exposed me to some of the stark realities of higher education in Third World countries that I first observed in Bangladesh. Problems such as shortage of current books and journals, inadequate physical and support facilities and absence of research culture appeared to be common in both countries. However, erratic power supply and absence of alternative sources of power in the harsh desert weather of Khartoum was not very conducive to learning. At IBA, we had access to a mainframe computer; in the University of Khartoum, we did not have that. And unlike, IBA, the university-industry linkage was totally absent in the Sudan.

Life in Sudan started to become very difficult from late 1979 due to chronic shortage of food, petroleum and other day-to-day necessities and escalation of the conflict between the Arab North and African South Sudan. In early 1981, I was offered a teaching position at the Faculty of Business and Accounting (FBA) at the National University of Singapore (NUS). I accepted it without any hesitation and left Khartoum for Singapore in late April, 1981.

9.6 Third Stop: Singapore

I joined the National University of Singapore in late May, 1981. It was a very different teaching environment compared to that in the Sudan or Bangladesh. In order to meet the growing demand for trained manpower for Singapore's fast growing economy, the government heavily invested in the development and restructure of the higher education sector. The new campus of NUS that I joined not only looked spectacular, it also represented well designed and well laid out class rooms with state-of-the-art audio-visual facilities.

The National University of Singapore in the early 1980s used to be a predominantly teaching university, with research taking the backstage. Lectures, generally delivered in large classes, were followed by small group tutorials. The lectures tended to be monologic, with virtually no input and participation from students. The tutorials, on the other hand, were expected to be interactive and include learner-centred activities. The medium of instruction in the university was English. Dubbed

Singlish by many, Singapore English contained a "… bewildering mix of English, Malay, Mandarin and various Chinese dialects" (Dolven 1999) and was difficult to follow. It took me some time to get used to this language. My first assignment was to teach two first year undergraduate courses – 'Basic Calculus' and 'Principles of Management'. While I was quite happy with my teaching, the end-of-term student evaluation scores were not that good. It appeared that not only did the students not like my teaching, but my use of humour, which I have successfully used in my teaching since my early teaching career, was also not appreciated.

Student evaluation was absolutely new to me and I had no idea how to react to this. I approached a senior colleague, one of the best teachers in the faculty, for guidance. He thought my teaching approach that worked well in the traditional Muslim cultures of Sudan or Bangladesh was possibly inappropriate in the predominantly Chinese cultural setting of Singapore. The thinking process of the Singapore students and their attitude towards learning were very different from those of my former students. There was another possible reason for this: Singaporeans were generally proud of their economic success and for many students taking lessons from a lecturer from a lesser developed country was not palatable. They may have prejudged me as academically inept and, through the evaluation scores communicated that message. He advised me not to be too concerned with evaluation scores; I should rather carefully reflect on how I can improve and concentrate more on engaging students.

As suggested, I started to reflect on my teaching practice. I undertook a careful review of the course objectives; content, assessment and teaching/learning methodology. I carefully read the students' qualitative comments to understand their perception about my teaching and identified those areas requiring changes and improvements. I also started to sit in the classes of 'star' lecturers in the school and watched how they taught. What struck me was that in good teaching, often "less is more". Keeping all these in view, I carefully redesigned my courses incorporating changes – both minor and major – with a view to 'own' it. I also changed my style of delivery to some extent. All these efforts seemed to have paid off – within 2 years, students rated me as one of the top lecturers in the school!

However, I had no intention of resting on my laurels; I needed to maintain the reputation in the future as well. To that end, I took the initiative of making myself approachable and reaching out to my students as a friend and facilitator rather than a lecturer. Singaporean students, especially those who lacked previous exposure to lecturers of non-English speaking background with strange names and often, with funny accents, did not really know what to expect from them and tended to distance themselves from these lecturers. To bridge this gap, I tried to bring myself closer to students by listening to them patiently, paying special attention to those needing it and adopting an open-door policy encouraging them to see me whenever necessary. It did not take me long to become known as a student-oriented teacher with empathy. In about a year's time, I earned a reputation as a caring and effective teacher which I have maintained to date. Incidentally, this reputation allowed me to join the elite teaching team of the NUS Business School and teach in the executive

development programs that NUS offered to business executives from the neighbouring and regional countries.

However, good reputation often invites challenging responsibilities. In the mid 1980s, I was given the responsibility to develop and teach an undergraduate course in Business Logistics. I had very little knowledge in this area but strong determination to educate myself in logistics coupled with systematic efforts to understand the logistics function in action by visiting leading logistics firms in the city-state and talking to their executives, enabled me to develop a curriculum which was well received by the students. The success of the course was a turning point in my life as it opened a whole new horizon of opportunity for me. NUS were approached by the Singapore Ministry of Defence to train their logisticians and I was appointed the deputy director of the program.

9.7 Second Detour

By the late 1980s NUS started to emphasize research and it became crystal clear that non-Ph.D. lecturers may not have a future at NUS unless they upgraded their qualifications. I decided to enrol myself into a Ph.D. programme, and looking at the way the Singaporean economy was moving, I chose innovation as my research topic and joined the doctoral program offered by the School of Marketing at the University of New South Wales in July 1990. Returning to student life after 20 years as a lecturer was, indeed, a big risk for me. I was in my mid-40s at that time; but I was pleasantly surprised with my rather smooth transition to student life in Australia. I found this new phase in my life quite interesting and stimulating; but by no means easy enough to sleepwalk through. I submitted my Ph.D. thesis in May, 1994 and returned to Singapore to resume my duties at NUS. I was awarded the Ph.D. degree in August, 1994.

9.8 Back to Singapore

I started a new academic life as Dr. Razzaque in a new discipline, Marketing. Despite some initial hiccups, my inherent extroversion helped me adjust to this new discipline quite easily. I started with an undergraduate marketing principles course but was later assigned to teach ‘Marketing Management’ to MBA students at the NUS Graduate School of Business. Most importantly, I was also assigned to supervise students seeking Bachelor of Business Administration, (Honours) and Masters Degrees. I was quite shaky when I started as a supervisor. However, as my students’ research works were published in internationally refereed journals, my confidence as a research supervisor grew.

9.9 Third Detour

In early July, 1998 I visited the North South University (NSU) – arguably the most reputed private university in Bangladesh as a visiting professor. Coming to teach in Bangladesh was like a pilgrimage to me. I was thrilled by the way my students welcomed me; I really became enthusiastic about my new assignment. But as I started teaching, my enthusiasm evaporated. I could see the multitude of problems facing even the best private university in the country; things were much worse than when I left Bangladesh in 1976. Destructive politics resulting in lost teaching hours, lack of leadership, lack of qualified teachers, books, journals etc. and a host of other problems have crippled the higher education sector to a point of no return. I left Bangladesh a very sad and dejected individual.

9.10 Back to NUS

However, I returned to NUS a more mature and understanding academic. I could clearly see the correlation between the education system and national development. While a forward looking, progressive education system helped Singapore develop fast; a neglected and regressive education system in Bangladesh pushed the country in the backward direction. NUS Business School was trying to emerge as a strong player in the arena of global business education through a team of academics from all over the world. They were committed to producing high value-added graduates with excellent skills according to the needs and demands of the nation. By contrast, institutions of higher education in Bangladesh were fast regressing. It seemed that education in Bangladesh had the least-priority in the scheme of things.

The late 1990s witnessed a major change in NUS's leadership and its future direction. There seemed to be a sudden urgency to transform NUS into a 'world class research university' in the quickest possible time. Like many of my NUS colleagues, I felt out of sync with the way it was being implemented and decided to move to a new destination. On July 16, 2001, I left NUS and Singapore to join the School of Marketing at the University of New South Wales, Sydney.

My 16½ years as an academic at NUS have been an extremely rich learning experience. During these years, I witnessed a general paradigm shift in higher education and learnt that I have a lot to learn to become an effective teacher. I must acknowledge the strong institutional support provided by NUS's teaching and learning unit to help me improve my teaching. Working with the NUS academics who came from various countries and engaging with them in intellectual discourse had always been an enriching experience. Occasionally, there were misgivings and misunderstandings resulting mainly from ignorance, prejudice and a false sense of pride rather than the cabalistic difference in cultural perspectives. I realised that an open attitude to listening, sharing and exercising a bit of patience make all the difference in bridging the gap created by cultural divide. This was a great lesson that

I found very useful in my next teaching job in the truly multicultural setting of the University of New South Wales, Sydney.

University teachers in Singapore were like civil servants tasked to contribute towards the nation-building objective by producing students who could implement what their leaders deemed to be appropriate in a given context. As such, teachers were expected to come to work every day and be available during the designated office hours; and more importantly, not to criticise any government policy, action or any government leader. It is interesting to note that university teachers received bonuses – in June and in December in varying amounts. Good teaching was rewarded by additional performance bonuses. However, I would hesitate to say that full academic freedom as it is understood and interpreted in the West was available to the teaching community; but despite this 'absence/lack of freedom' I have no hesitation in saying that NUS transformed me from a mere 'lecturer' to an effective 'teacher'.

9.11 Current Address

On July 16, 2001 I joined the School of Marketing at the University of New South Wales hoping this to be my last career destination. I was assigned to teach 'Marketing Fundamentals' – the gateway undergraduate course of the school, with the responsibility of arresting the gradual decline of student enrolment in the course over the preceding 2 years and raising it. As in Singapore, the course was run on lecture plus tutorial basis, however, unlike Singapore, where tutoring was done by lecturers themselves, at UNSW, tutorials were run mostly by post-graduate students with little or no prior teaching experience or by casual staff members working elsewhere. At this juncture, my Singaporean experience was of great benefit: I systematically redesigned and updated the course as I developed in Singapore with a view to 'own' it. However, in this exercise I constantly reminded myself that students at UNSW were much more heterogeneous as they were products of many different educational systems and learning cultures. While teaching the course, I emphasised learning by doing and facilitated students' learning by questioning, exhorting and challenging them. I delivered the course in a manner that encouraged students to assume a personal responsibility to learn, by being a motivated explorer, a critic and a contributor to active learning. This approach made both teaching and learning a fulfilling, fun and a joyful experience. The assigned mission was accomplished in less than 2 years.

In later years I have designed and taught many other courses for both postgraduate and undergraduate programs, each of which had distinctly different demands and as such, needed different design, structure and delivery methods. Based on my life-long experience in teaching and learning I tried to adopt a research-led approach in the course design and incorporate up-to-date knowledge of the field of study as well as coherent and imaginative resources. I have also made use of appropriate technology to support and facilitate student learning.

9.12 Two Short Detours

In early 2003, I accepted an invitation from the Helsinki School of Economics (HSE) to teach a 2-week crash course in marketing management, largely involving case-based teaching. Students, mostly from different countries of Europe, had practical experience as marketers in various European countries and brought their diversity of views in analysing the various cases. This was truly an international business program that helped me learn a lot about marketing in Europe.

Three years later, in 2006, I spent my sabbatical leave at the Blanche and Irwin Lerner Center for Pharmaceutical Management Studies in the Rutgers Business School (RBS) in New Jersey, USA. Besides undertaking joint research with one of the professors, I also taught an undergraduate marketing course. Returning to an American classroom after 35 years I could see some major changes in the attitudes of the US student body. McDaniel and Hise (1984) observed that compared to their compatriots in the late 1960s, the business school students in the 1980s were much more career and materially-oriented and tended to view courses and curricula as the product offering, themselves as the intermediate customers who purchase and process for resale to their employers. It appeared that both the career and material orientation of the US business school students in the new millennium were much greater than those of their cohorts of the 1980s.

9.13 Back to the Pavilion

I returned to UNSW in January 2007 to resume my teaching duties. Several things happened in the next 3 years. In 2007 I was named as the first recipient of the Bill Birkett Award for Teaching Excellence awarded by the Australian School of Business. While I was very happy with the award, I could not have been more excited at the turn of events that followed in the next 2 years. In 2009, I received the 'Vice Chancellor's Award for Teaching Excellence' followed by the award of an Australian Learning and Teaching Council (ALTC) Citation in 2010. My life-long passion for teaching, my early struggles as a lecturer and my continuous efforts to hone my teaching skills have all been worth it. Looking back, when I decided to give up my career as an engineer to become an academic in a business school, two very obvious questions came to my mind – "What if my students do not like my teaching? What if I cut a sorry figure as a teacher and my students hate me?" When I was receiving good student evaluation and feedback about my teaching, I was asking myself "Have I really been as good as they say?" These awards reassured me that in my own humble way, I might have made some contribution to my students as well as this noble profession.

9.14 In Lieu of a Conclusion

A long time ago I came across a Latin proverb – qui docet discit – meaning "he who teaches learns". Indeed, by virtue of being a teacher for almost four decades in many different countries, I have learnt a lot about teaching and I am still learning. The most important lesson I learnt is that teaching is a matter of sharing of ideas and passion to foster inquisitiveness in students' minds; and learning is a collaborative effort between the teacher and the student which can always be improved and strengthened. When I first started my career in Bangladesh, I knew nothing of teaching. But with time, I slowly started learning about this challenging, but interesting profession. My teaching in Bangladesh and the Sudan was based on trial and error. I had the passion and love for teaching but no formal training or knowledge; so I experimented with teaching. In Singapore, I received some formal as well as informal training in teaching and learning, gained confidence in my ability as a teacher and began to think about a more innovative approach. My level of confidence was much greater in Australia and I have been more innovative and experimental in my teaching. The second lesson that I learnt is that effective teaching cannot be a mechanical act. Students' receptiveness and learning styles vary and it is difficult, if not impossible, to adopt a particular teaching approach that would be effective for all. However, I have observed that developing a relaxed atmosphere of learning can transcend the style barrier and facilitate learning. The best way to do this, in my opinion, is to establish relationships with students which go beyond the limits of a classroom and can only develop from the assumption of a broader conception of teaching by the lecturer. For example, I observed that my ability to speak multiple languages (e.g., Bengali, Urdu/Hindi, English and some Arabic) gives me a natural edge over my other colleagues as I can communicate with a large number of international students in their own language. Even after all these years in academia, I continue to learn and acquire new skills. Self-evaluation has always been important in guiding me to improve my pedagogical practice and enhance my overall teaching quality. However, if asked to identify the elements of good teaching, I would have difficulty but among them would be 5P's namely, passion, preparation, presentation, patience and pragmatism.

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Chapter 10
Cultural Positionings and Knowledge Production: Moving Within and Between Malaysia and Australia

Cynthia Joseph

Abstract In this chapter, I discuss cultural differences and the politics of knowledge production as played out through four significant moments in my academic journey. I trace my educational and research pathway from my schooling, university and teaching days within the highly ethnicized, stratified and political Malaysian system to my doctoral and postdoctoral work in an Australian university researching gender, ethnicity and education vis-à-vis the experiences of Malay-Muslim, Chinese and Indian young women in Malaysia. Malaysian ethnic politics involving the ethnic groups of Malay-Muslims, Chinese and Indians position me as a Malaysian-Indian in ways that both privilege and disadvantage me. I also consider my current positionings living and working as a university senior lecturer in Australia. The ways in which I am required to (re)negotiate my insider-outsider positionings within these different educational and cultural spaces are also discussed. The discourses and representations of Malaysian and Australian inform each other, and respond to the cultural and education milieus in which they are situated. This chapter sheds important light on the complex ways in which identity practices, both formal and informal shape knowledge production and educational practices.

10.1 Difference, Power and Knowledge

In this chapter, I discuss the ways in which difference, power and the politics of knowledge production are played out through four significant moments in my research and educational journey. I trace my educational and research pathway from my schooling, university and teaching days within the highly ethnicized, stratified

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and political Malaysian system to my doctoral and postdoctoral work in an Australian university researching gender, ethnicity and education vis-à-vis the experiences of Malay-Muslim, Chinese and Indian young women in Malaysia. I also consider my current positionings living and working as a university senior lecturer in Australia. The ways in which I am required to (re)negotiate my insider-outsider positionings within these different cultural spaces are also discussed. The intersecting issues of gender, ethnicity, culture and location, as these relate to my identity, research and teaching are brought to light in this discussion. Nina Asher (2006), a postcolonial feminist scholar notes that "interstitial locations between different cultures and identities are useful and critical in identifying new possibilities for personal and social transformation" (p. 165). I write about the ways in which the development of my own scholarship and identities are informed by negotiations of multiple epistemologies and ontologies.

I refer to 'difference' in my work as difference linked to power and hierarchies, and located within the intertwining of social dimensions such as gender, ethnicity and class (Ahmed 2006; Brah 1996; Gunaratnam 2003; Mohanty 2003). Difference is not seen as benign variation (diversity) that bypasses power as well as history to suggest a harmonious, empty pluralism but rather is seen as conflict, struggle and the threat of disruption embedded within webs of power. Foucault (1980) alerts us to the important point that power is a relation and inheres in difference. Power is then a relationship, one that creates subjects – but "power relationships can be resisted, which means that we can oppose the subject positions that discourses and material practices attempt to impose on us" (Dimitriadis and Kamberelis 2006, p. 115). Ways of being and knowing of researchers and educators moving between and within national, cultural and intellectual landscapes then entail processes of negotiation and contestation located within layers of difference, power and knowledge.

10.2 'Positivism' and Knowledge Production: Schooling and Teaching in Malaysia

Throughout my schooling in Malaysia, I was academically positioned in the Science stream and in the top class during my secondary schooling days. Pedagogical practices of a "culture of positivism" (Giroux 1983, 2001) with markers of academic streaming, ranking and examination, and the privileging of Sciences over the Arts are still prevalent in most Malaysian schools. In part, constructions of academic success are based in a meritocratic Western liberal value system, expressed in a hierarchy of achievement. Remnants of the colonial education system continue within the present day Malaysian education system. The British colonial policy of divide and rule, that is, practices of separate and unequal educational provision, and ethnicized compartmentalization shaped the dominant discourses of colonial education. The politics of difference represented through differential access to educational opportunities and economic prosperity along ethnic lines during the

colonial era resulted in social and economic inequities that have continued through to contemporary postcolonial Malaysia.

The Malays, the dominant ethnic group politically, form the main labour force in government administration, the armed forces and at the ministerial levels. Bumiputeras, who are Malays and other indigenous people, constitute 67.3 % of the population. Bumiputera is a Malay word meaning sons/daughters of the soil. This group has indigenous status, which guarantees attendant privileges, and Malays comprise 80 % of the Bumiputera category. The Chinese, a significant minority, monopolise the private or corporate sector, having had the historical experience of capital accumulation. The Indians are lagging behind economically and socially in comparison to both the Malays and Chinese; the Chinese and Indians constitute 24.5 % and 7.2 % of the Malaysian population respectively (Malaysia 2010).

In addition to the ethnic politics operating at the national levels, normative constructions of academic success, access to educational opportunities and pathways is highly ethnicised in Malaysia. The best students within each ethnic group gain access to public university education based on an ethnic quota. However, the academic achievement criteria used to establish the 'best students' is different for each ethnic group.

I still remember my father, who placed much emphasis on studies, advising my brother and me while at school to always emulate the Chinese on the basis of how good they were in their studies. This is exactly what we did, given that we were studious and very conscious of the importance of education for social mobility. We both turned out to be professionals. Very few Indians at that time attained a level of achievement comparable to that of the Chinese and Malays. Education systems value particular forms of knowledge. Clearly, there is a privileging of knowledge and a normative notion of success located within the positivistic paradigm. Such educational practice is not unique to Malaysia. Lynch and Baker (2005) argue that "the curricula, syllabi and modes of assessment adopted in most formal educational systems are heavily biased towards students with written linguistic and logical-mathematical capabilities" (p. 138).

Upon completion of my undergraduate degree, I embarked on my career as a Mathematics teacher at a Science college where most of the students and teachers were Malay-Muslims. I was again immersed in the ethnic politics as an educator in this school where there was an ethnic privileging not only in terms of the educational facilities and resources but in terms of access to opportunities. The politics of difference vis-à-vis the affirmative action policies and ethnic quotas through specific education and economic policies and effective to this day, place the majority of ethnic Malay-Muslims in favoured positions of access to opportunities and advancement within the economic, educational and employment sectors. I started to question again issues around privileging and marginalisation in relation to Malaysian cultural politics. I began to ask questions of 'who am I?' in the midst of the ethnic and educational politics I negotiated on a daily basis.

I decided to embark on a Masters in Education at a Malaysian university in an attempt to answer some of these questions. However, in looking for a supervisor for my Master's thesis, I was told that my proposed topic was 'sensitive'.

I compromised my research passions with the apolitical research agenda at the Malaysian university where I was studying and adopted a positivistic research framework for my Master's thesis entitled 'The relationship between self-concept, value system and academic achievement among Form Four Malay students in a residential Junior Science College'. This represented strategic identity politics in my career trajectory to access the Malaysian university system in the hope that I would secure a university scholarship to go overseas to a 'western' country for my Ph.D. to pursue my research questions of identity and cultural politics in postcolonial Malaysia (which I subsequently secured at Monash University in Melbourne, in 1999). As a postcolonial subject, I naively looked to the 'West' as the "creator and bearer of knowledge" (Subedi 2006, p. 576). At the time, I was negotiating a simplistic binary of East/West, traditionalism/modernity and oppression/freedom in my ways of knowing. I was hailed by popular ideologies and representations of the 'western' subject operating within the media and public domains as 'west' being indicative of "being educated, modern, and having the freedom to make their own decisions" (Mohanty 2003, p. 22). In my work, I acknowledge the problematic notion of 'west' or 'western'. I refer to west/western as media representations and popular culture (such as magazines, television programmes and movies) that portray 'Western' ways of being from post-industrial, capitalist and neo-liberal societies like the US, UK and Australia in terms of having freedom, choices and assertiveness.

10.3 New Ways of Knowing and Doing: Doctoral and Post-doctoral Journey

I started my work and research on femininities, ethnicities and education broadly, and specifically within the Malaysian schooling/education context when I embarked on my doctoral studies. It was a time when conceptual frameworks (such as postcolonial feminisms, black feminisms, feminisms of difference and anti-racist feminisms, and other critical social theories) challenged Euro/American and functionalist analytical frameworks of schooling and education, and essentialist understandings of gender, race/ethnicity, class and other social dimensions. Within such epistemologies, the focus is on the discursive, material and cultural differences in ways of becoming and being (Ahmed 2006; Brah 1996; Mohanty 2003).

I was looking for conceptual framings that would capture the uniqueness and richness of multiethnic societies broadly, and more specifically in Malaysia, in understanding young women's ways of being. The works of postcolonial theorists and feminists of difference (such as Ahmed, Brah, Gunaratnam, Mirza, Mohanty, Narayan, Spivak, Yuval-Davis) resonated – and still do – with the goals and passions of my academic journey. Such epistemological frameworks emphasize the interplay between experiences of the research participants (and those of the researcher) and structural and social inequalities to inform understandings of

gendered, ethnicised self-identifications within a Malaysian context, and in my broader work on cultural differences and social inequalities in education.

I work with concepts such as ethnicity, gender, identity, difference, power and resistance. I also engage with critical sociology and education frameworks (represented in the works of theorists such as Freire 2004; Giroux 1983, 2001). Equally important are the conceptualisations of the Malaysian ethnoscape in relation to the social, political and educational dimensions, and to that end I draw on the work of Malaysian social theorists (for example, Ng et al. 2006).

The conceptual approaches that I have outlined in this section allow for a multifaceted notion of Malaysian female identity which is sensitive to differences and sameness within and between categories such as Malays, Chinese, Indians and Others. Such a framework also allows for non-essentialist interpretations of Malaysia and more importantly Malay, Chinese and Indian as opposed to essentialist interpretations premised on Euro/American interpretations (including feminist views) of 'Third World' or 'global South' femaleness. Thus, ways of being are produced not so much by external ideas, values or materials causes, but more so by personal subjective engagements in the practices, discourses and institutions that lend significance (value, meaning and effect) to the events of the world. The agency of subjects is made possible through shifting and multiple forms of consciousness, which are constructed through available discourses and practices but are always open to interrogation through self-analysis. This notion of agency offers hope through engagement in challenging the structural inequalities and hierarchies (Alcoff 1988; Brah 1996; Gunaratnam 2003).

My ethnographic enquiry on the ways in which ethnic and gender politics have different effects on Malaysian young women's orientations to education, success/failure and opportunities spans a period of 7 years – beginning with my ethnographic study of 16-year-old schoolgirls in a Malaysian urban school, and follow-up research with the same students, now young women in their twenties. In tracking their lives from 2000 to 2006, I was able to observe the ways in which the agency of young women impacts or shapes cultural politics at local, national and global levels. It is not the purpose of this chapter to provide a detailed account of Malaysian young women's complex and dynamic identity work (for a more detailed discussion on Malaysian young women, see Joseph 2006, 2009). As argued earlier, the focus of this chapter is to examine the interplay between cultural politics and knowledge production in my academic and cultural journeys within and between Malaysia and Australia.

My work highlights the importance of inter- and intra-ethnic dynamics in processes of identity formation (Joseph 2006, 2009). It draws on the interactions within and between cultural practices and material realities of Malay-Muslim, Chinese, Indian – and contemporary globalization. In this way, my work deepens debates on identity formation, social inequalities and education of young people from the Asian region – and beyond post-industrial, capitalist and western neo-liberal societies. My doctoral and post-doctoral work with Malaysian young women has provided answers to some of the questions derived from my university and teaching days in Malaysia. As Asher (2006, p. 169) notes in her experiences of being a South Asian

woman academic in America, “my evolution as a scholar has been intertwined with my personal identity quests”.

In working with and through layers of differences and contradictions in understanding ways of being Malaysian women, I have come to know and understand the significance of theoretical and methodological tools in interrogating the dynamic, context-specific intersections of gender, ethnicity and culture within different educational spaces in Australia, Malaysia and beyond. Such epistemologies have given me the conceptual tools of multi-axial analysis of power to understand the ways in which difference is represented through shifting and political positionings of ethnic collectives and individuals. My research agenda addresses the gap in ethnographies of gender, ethnicities and education from the global ‘South’ and a non-Western context.

While completing my doctoral studies, I decided that I would not return to the Malaysian university where I previously worked. I would not be able to teach or research cultural differences and social inequalities as an academic in an education faculty in Malaysian universities. There are a few educational researchers in Malaysia who do engage with notions of intellectual rigor and social justice in their academic practices. However, the ethnic politics and lack of transparency and meritocracy in career opportunities have caused much frustration and grievances among these critical researchers. These politics have resulted in a brain-drain with a number of these academics migrating to Singapore (for example Maznah Mohamad, Goh Beng Lan), Hong Kong (for example Tan Chee Beng), Australia (Alberto Gomez, Amarjit Kaur) and other countries. They continue to conduct research on Malaysia from their new academic spaces.

I do not wish to discount that such identity, research and educational politics do not exist in other countries. I also do not wish to privilege Australian academe over Malaysian academe since the basis for comparison is complex when historicity, politics and culture are considered. Education and educational research is political and influenced by national and global socio-political and economic agendas.

10.4 Multiple Cultural and Epistemological Spaces: Possibilities for New Identities

Mohanty (1994) writes that engaging with “difference” in relation to power is extremely complicated and involves not only rethinking questions of learning and authority but also questions of center and margin” (p. 151). Postcolonial theorists and critical education theorists (Mohanty 2003; Truit 2003) have written about the complexities in interweaving different ways of knowing and doing through critical examination of multiple perspectives and engaged dialogue in our academic and research practices. In my current position as a researcher and educator within an Australian university, I engage with the notion of difference on a number of levels. As Cutajar (2002) notes, “my diverse locations and positionalities within the local,

national and the global are implicated in the knowledge I consume, produce and reproduce" (p. 83).

My epistemological journey within and between the Malaysian and Australian research and professional spaces have enabled me to engage with positivism and critical approaches to research/knowledge production. I have come to understand the politics of knowledge production vis-à-vis different ways of knowing and doing.

I am currently working in the Faculty of Education at Monash University where I teach Research Methodology and International Education. I also supervise higher degree doctoral and masters students from diverse backgrounds. The students and research topics I supervise and teach are located within diverse socio-cultural contexts (such as Indonesia, China, Japan, Africa, Israel and Australia). I continue to write on Malaysian gender and ethnic politics. I am constantly engaging with difference in knowledge production within multiple academic spaces. For example, in teaching a research methodology subject in a class where there are significant numbers of international students amidst local Australian students, I draw on reading materials and discussion topics that highlight the knowledge hierarchies in different ways of doing research. We engage with academic literature (Smith 1999; Subedi 2006) that problematizes the interplay between colonialism, neo-colonialism and knowledge production in the research process. We also engage with research located within positivistic and postmodern frameworks, as well as critical approaches to research. These divergent sources of reference provide the opportunity for "a critical examination of the multiple perspectives through engaged dialogue within the group" (Schoorman 2000, p. 6). In my pedagogy, I draw on my ethnographic longitudinal inquiry and a research consultancy project on the politics of exclusion and inclusion in the interplay between education/schooling and identity practices within multiethnic societies.[1] I interweave the professional and cultural experiences of my students, with that of my Malaysian research and professional experiences with the Australian educational context, in problematizing the familiar and unfamiliar. I raise questions in relation to the privileging and marginalisation of knowledge production.

Work and academic cultures are different in the Australian context compared to the Malaysian context. There still exits dominant western and European discourses of knowledge production and dissemination within Australian academe. This however does not discount other discourses of knowledge production and dissemination. I have encountered resistance amongst my students in my classes in my endeavor to hold on principles of critical pedagogy in unpacking the politics of difference in the teaching and learning process. For example, some of my students in my postgraduate classes, especially local Australian students feel uncomfortable when I highlight the Eurocentric focus in knowledge production in most academic fields including Education, Humanities and Social Sciences. These students told me

[1] I was invited to be a research consultant on a project (2003–2005) funded by the United Nations Development Programme (UNDP) and the Malaysian Government to develop a Human Resource Development Masterplan in line with the notion and global discourse of Knowledge-based Economy (Joseph 2006).

that such statements about the prevailing Eurocentrism of knowledge construction can be seen as being racist. This group of students argued that they too have been discriminated upon in non-western contexts, for example when they are positioned as minorities during their travels and short overseas stints. There are also some students who hold on to the tenet that positivistic research paradigms produce valid and objective knowledge. I challenge and dialogues with my students, in bringing to light the colonial and historical underpinnings of knowledge production in academe. I also introduce them to different ways of knowing and doing through engagement with research and writings of postcolonial researchers, indigenous scholars and scholars from non-western contexts.

Educational theorists (Giroux 1983, 2001; Dimitriadis and Kamberelis 2006) argue that the complex identity and cultural politics within and between groups of students and teachers provides the opportunities for both students and educators to engage with critical pedagogy and scholarship. As educators and researchers, we need ask the questions "who can share power and under what conditions?" (Dlamini 2002, p. 63) through our pedagogical and academic practices. Only then is there cultural remapping in our epistemological and ontological frameworks. Our academic and research practices calls for an awareness on our part that "challenging belief systems is synonymous with challenging ways of living and challenging invested territories and practices" (p. 64).

I had to learn new ways of being an academic, educator and researcher within Australian academe. In my early years of being an academic in Australia, I was constantly comparing ways of being, doing and knowing as an academic in Malaysia and Australia. Academic colleagues in Australia (and Australian university students) were more vocal during meetings, seminars and discussions than my Malaysian academic colleagues. I also found it unusual for students and colleagues to be addressing each other using their first name compared to the formal way of addressing colleagues and students in Malaysia. There is a visible deference to seniority and authority in the Malaysian context which is not as visible in the Australian academe I am located within. But this is not to say that it does not exist. I find it unsettling at times in taking on performative ways of being vocal, debating and questioning – rather than thinking critically quietly and translating that into my work practices through teaching, writing and research. However, in being located within an Australian academic environment that promotes such ways of being, I too have to engage with these identity politics in strategic ways. I was negotiating ways of being and ways of being and doing along these continuums, fully acknowledging the de-essentialising nature of such dichotomies:

Passive ways of being	Active ways of being
Accepting	Questioning
Thinking critically quietly and translating that into work practices and action	Thinking out aloud critically and debating

The integration of my Malaysian and Australian experiences and knowledges are about "gaining knowledge about another culture and importantly skills in

comparing and negotiating between this and their own…encountering a range of cultures not available in their countries of origin and also experience the ways these are negotiated" (Tsolidis 2001).

In keeping with global educational trends in capitalist and post-industrial western nations, Australian universities now function as neo-liberal and managerial educational institutions (Blackmore 2009; Marginson and Considine 2000). Blackmore (2009) notes that "this pincer movement between managerial and market accountability simultaneously intensifies control over academics, producing a sense of a crisis of trust in academic professionalism at the same time that it alters pedagogical relations between academics and their students, remaking academic identities" (p. 857). Within this environment, the performative neo-liberal subject academic is defined in terms of income, the individual self, economic survival, surveillance mechanisms for reporting and producing appropriate behaviour (Davies 2005). Such discourses of subject positionings of Australian academics pose challenges for academics and educators who engage with the unraveling of social injustice and inequalities in the production and dissemination of knowledge within classrooms and academe. It continues to be a challenge for academics located within 'western' academe in balancing the institutional imperatives of instrumental performativity and our philosophy of critical pedagogy and scholarship and principles of social justice in our practices.

Williams (2003) in drawing on the work of Spivak (1988, p. 291) reminds us within the present academic climate that "what is needed first from the teacher is not a mythology of transparency in terms of power but a self-interrogation of his/her role in the production and reproduction of ideology" (p. 604). Educators and researchers should interrogate their positionings in relation to pedagogical and research practices and examine their hegemonic and counter-hegemonic biases. 'We are clearly marked by the burdens and privileges of our histories and locations' (Mohanty 2003, p. 191). To think through, theorize and engage with questions of difference and power means that we understand gender, ethnicity, race, class, nation, sexuality and colonialism not just in terms of static embodied categories but in terms of histories and experiences that tie us together – that are fundamentally interwoven into our lives as researchers, educators and individuals.

In critically engaging with different epistemologies and difference through a framework of democracy, equity and respect – 'we study and learn new ways of thinking and teaching so that the work we do does not reinforce systems of domination, of imperialism, racism, sexism or class elitism' (Hooks 2003, p. xiv). It is through the recursive movement between action and contemplation, research and writing, listening and speaking, that potential exists for new identities and political possibilities for academics (Mountz 2002, p. 193). I would say that at this stage of my career, there can be no simplistic explanation of movement within and between different research, academic and cultural spaces. Discourses and representations of Malaysian and Australian contexts intersect with each other, and respond to the cultural and political spaces in which they are situated. Experiences of living, learning and working within and between multiple cultural and epistemological spaces create real possibilities for 'new' identities.

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Chapter 11
Embarking upon a New Academic Culture: Implications for Identity and Educational Practice

Erlenawati Sawir

Abstract Like cross-border students, some immigrant academics make smooth transitions, while others face challenges in navigating their ways through career and life in the new country. This chapter draws on personal account and theories of acculturation, adjustment and cultural identity in unpacking the experiences of an international student who became an academic researcher specializing in the study of international education and cross-border mobility. Reflecting on her experience supervising and mentoring international students, the author also explores how the value of cultural diversity as a form of cultural capital enriches the supervisor/mentor – student relationship and discusses its implications for conducting research in a multicultural context and its impact on educational practice, more broadly.

11.1 Introduction

The growing mobility of people is one outcome of globalisation, defined as 'the growing role of world systems, networks, movements and relationships, not just economic and technological but also cultural, social and political' (cited in Marginson and Sawir 2006: 347). More people leave their home countries to pursue their studies and careers than ever before. Some return to their home countries while others choose to stay in the country of study, for various reasons. In either case, international experience can serve as a 'catalyst for intellectual development' and may be vital for one's professionalism (Bodycott and Walker 2000).

Education institutions worldwide witness the mobility of not only their students but also their academic staff. Within higher education the presence of a linguistically and culturally diverse academic community has created a multicultural environment, which in itself fosters a form of international exposure.

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Australia has attracted a huge number of academics from many parts of the globe. Welch (2002: 433) noted that 'Australian universities are relatively cosmopolitan workplaces, with teaching and non-teaching staff often bearing qualifications and experiences from a wide range of countries, as compared with the staffing profiles of the professoriate in most other countries'. The presence of these staff makes Australia one of the more 'internationalised higher education systems' (Welch 1997, 2002). However, unlike research on the international student cohort, studies concerning immigrant academics are limited. Within the higher education literature, the everyday experience of migrant academics is still a relatively unexplored area (Howe 2008; Bodycott and Walker 2000). Coping with a national and academic culture that may vary greatly from their own cultures constitutes one of the challenges faced by academics operating outside their countries of origin.

Drawing on relevant literature on acculturation (Berry 1997; Bhugra 2004), the model of newcomer experience (Louis 1980), and transformative learning (Mezirow 1990, in Hamza 2010), this chapter makes a contribution to the research in the area. The author reflects on her cross-cultural journey that has brought her from being initially a senior lecturer in her home country Indonesia, then a doctoral student in Australia, and subsequently a researcher specialising in the area of international education in Australia. The author illustrates her experience of the new academic culture, and how she coped with the novelty of that culture. She also makes suggestions as to the kind of personnel support that is appropriate to assist such relocation. First, however, literature relevant to the transition into another culture will be explored.

11.2 Embarking upon a New Culture

Successful adjustment and settlement is dependent on many variables. Among them are the attitudes of the host community toward the newcomers. Studies indicate that there are common factors that influence attitudes to immigration and diversity across national contexts. Dandy and Pe-Pua note that demographic characteristics such as age, education, and place of birth, are significantly associated with attitudes toward immigration and diversity. For example, more highly educated younger females had more favourable attitudes to immigration and/or diversity than did older and less educated males (Dandy and Pe-Pua 2010). The academic community is significantly more supportive of the newcomers than those without a university education. Hence, they have a relatively positive attitude toward multiculturalism (Ang et al. 2002). Migrants from non-English speaking backgrounds tend to be more supportive of increasing the migrant intake, thus supporting further multiculturalism and diversity (Betts 1996). Acceptance and a welcoming attitude by the chosen nation are significant in shaping the settler experience of new arrivals.

Richardson et al. (2006) argue that specific traits of character are relevant to better adjustment in a new community. The attitude of openness would appear to play a significant role in moderating the stress sometimes associated with culture shock experienced by newcomers. Individuals who are open to new cultures, are 'perceived to be able to get along with people from different national backgrounds, and capable of being effective in a variety of situations ultimately have the capacity to adjust better' (Caligiuri and Jacobs 1993 cited in Richardson et al. 2006: 886).

In the process of relocation to a new culture, newcomers undergo a process of acculturation defined as 'individual changes in attitudes, behaviours, values and customs due to long-term intercultural contact' (Nekby et al. 2009: 942). In modelling the newcomer experience Louis (1980) likewise identifies 'change' as one of the major features of the entry experience.

Bhugra (2004) notes that with acculturation some aspects of identity are likely to change, including the concept of 'self'. A person's identity is defined as the 'totality of one's self formed by how one construes oneself in the present, how one construed oneself in the past and how one construes oneself as one aspires to be in the future' (Bhugra 2004: 135). Bhugra emphasises that racial, ethnic and cultural identity are part of one's identity. The constructions of identity will change as a result of changes owing to acculturation.

Berry (1997) identifies four distinct acculturation strategies for how individuals relate their own background culture to the dominant culture in the new country. The first is *integration*, which implies a strong sense of belonging to the background culture together with a strong identification to the new dominant culture. *Assimilation* entails a strong identification to the dominant majority culture but weakened ties to the background culture. *Separation* is the opposite: it implies a strong affiliation to the background culture but weak ties to the majority culture. Some researchers argue that assimilation (where cultural differences disappear) and acculturation are similar (Berry 1980 cited in Bhugra 2004). Finally, *marginalization* implies weak ties to both the background culture and the new majority culture.

Another factor which plays a role in understanding the process of acculturation is the effect of cultural value dimensions. Hofstede's (1984) descriptions of cultures as individualistic and collectivist may be relevant here. Individualism refers to a society where ties between individuals are loose and everyone is expected to look after him/herself and his/her immediate family. In contrast, collectivism refers to a society in which people from birth onward are cohesively integrated and loyal to each other. While individualist culture values emotional independence and autonomy, collectivist culture emphasises emotional interdependence and the importance of group solidarity and social harmony. Understanding how a particular culture operates in terms of values, beliefs and other rituals is a necessary condition that enables us to make sense of the new culture so that we can function in a given culture appropriately.

11.3 Implications for Identity and Educational Practice

11.3.1 The Window of Opportunity

Academic relocation is a common part of academic dynamism, which is significant for one's personal and professional growth. Reybold and Alamia (2008: 109) note that the academic journey is 'neither static nor dispassionate'. People do not only relocate within institutional settings, but also on a national and international basis in pursuit of furthering their careers. Academic transition is characterised by both professional conflict (Reybold and Alamia 2008) as well professional development or transformation (Reybold 2005).

To meet the societal demand for a better quality of higher education in my home country, Indonesia, it is recommended that universities empower their academic staff through postgraduate study abroad preferably conducted in the medium of English. This was the starting point of my academic journey in Australia. I won a competitive scholarship to undertake my doctoral degree in Australia in 1999. Prior to this I was a senior lecturer in Indonesia with 15 years of teaching experience. My status as an immigrant began in 2005 which was 2 years after the completion of my doctoral degree in 2003. I had taken the position of a research fellow specialising in international education.

In general I was able to socially integrate well into the new culture without necessarily disengaging from my own culture. I chose the term 'integrate' rather than 'assimilate' as the former reflects equal ties, in terms of how I relate to my native culture and to the host culture. I was well equipped with some cultural knowledge prior to coming to Australia. My family came to join me in the second semester of the year. Family support has been instrumental in my social adjustment. Bhugra (2004) sees it as an enhancement of an individual's coping mechanisms. Adequate cultural knowledge, family support and willingness to learn would facilitate smooth transition into a new social sphere.

11.3.2 To Survive and to Strive

Fitting into a new academic setting is no easy endeavour. Operating in a second or foreign language constitutes the first challenge. This is not solely about linguistic ability in speaking and writing but also about how cultural meanings and assumptions are shared and correctly interpreted. Other challenges include immersing oneself into new and different teaching and research practices and administrative contexts. One's prior experiences may not necessarily match the new academic practices. To make sense of the new academic/research setting I have had to develop sufficient knowledge of the new academic culture for example, the structure of higher education, the teaching and learning practices, administrative tasks, conducting research, and collaborating with other academics from different fields. Coming

from an academic background with a predominantly teaching focus I have found my new role as a research fellow challenging at some points. For example, preparing a research ethics application is a complex process which in my home country is not necessarily a required research procedure. Going to a research meeting can be very daunting as discussion extends beyond the research topic to comment on Australian history and politics or even sports with which I am not very familiar. The need to be au fait with such topics becomes a necessity.

My academic journey has brought transformation to my life personally and professionally. Working with people from different disciplines and cultural backgrounds has broadened my global vista. At the beginning I found it difficult to deal with criticisms of my own work and more generally to be critical and analytical either in verbal or in written communication. But gradually I learned to work in a team, be critical, accept criticisms and be independent. Being open to changes and having a willingness to learn new things is important for survival in a new culture. As noted, this kind of shift in thinking is at the core of transformative learning. The theory of transformative learning has been useful in exploring adult learning (King 2004), particularly how adults incorporate new knowledge, perspectives, skills, or practices into their world out-look as they engage in learning opportunities (Hamza 2010). For transformative learning to occur, one has to undergo changes in experience, which includes changes in assumptions, perspectives and behaviour (Cranton 1992 in Hamza 2010). Transformative learning involves a decision to discard an old perspective in favour of a new one – or to mix them both (Mezirow 1991).

For myself there were tensions aroused by the shift in my personal identity from a senior lecturer to a research fellow, a more junior position. I lost my status as a senior academic in which I felt I had full respect from people. This kind of tension is also highlighted in the literature. 'Many international scholars also struggle with self-identity as they leave their homelands as part of a majority population to join the ranks of a minority in a new land' (Sandhu and Asrabadi 1994 cited in Howe 2008: 76). This is particularly true in a situation where a previous position was higher than the new one. Coming from a culture where hierarchy is highly valued made it even harder to cope with this conflict. Being in a junior position, in an environment where those from non-dominant cultures find that their differences are less valued, and not having English as my first language, all had an accumulated effect. Sometimes I felt I was being evaluated less positively than others. I believe that once the newcomers are accepted into an academic community, their prior backgrounds should be valued. Luxon and Peelo (2009: 652) note:

> While recognised as a member of an internationalised disciplinary community, the academic sojourner might reasonably expect-within a truly internationalised institution-that their prior experience as both a scholar and a teacher will be equally valued.

The lowering of self-esteem is also expressed by the participants in Sandhu and Asrabadi's study (1994). The authors note that loss of status, lowered self-esteem and culture shock lead among internationals to heightened sensitivity in perceiving 'rejection in the verbal and non-verbal communication and behaviours' (Sandhu and Asrabadi 1994 in Howe 2008: 76).

Transitions into a new work setting are often associated with professional anxiety and frustration. However research indicates that conflict itself is not always negative and it may be necessary for professional development, 'providing the impetus for professional insight and constructive change' (Reybold and Alamia 2008: 110). I believe that a favourable working environment can play a large role in reducing professional anxiety.

11.3.3 It Takes Two to Tango

The need to have a mentor is of paramount importance, particularly in the initial stage of working in a new setting. I was very lucky to have some mentors who provided me with guidance and assistance on how to deal with academic as well as other administrative tasks. Having as a mentor a more senior academic who has empathy toward other cultures facilitated my learning and further development of my academic career.

Research also highlights the significance of support from peers and the organisation for successful adjustment of the newcomer. Louis (1980: 244) notes that newcomers 'need help in interpreting events in the new setting and help in appreciating situation-specific interpretation schemes or cultural assumptions'. She develops the sense making model which focuses on the cognitive process that an individual employs in organisational settings to cope with the newness of the workplace. The model highlights the importance of help from the 'insiders' in helping the newcomers to cope. Insiders are seen as a 'potentially rich source' of such help. Collegial support helped me feel that I was welcome in the new work setting and belonged as a member of the academic community. Friendship within the new work setting made me even more valued. It is the day-to-day interactions which facilitated connection to the new work force and environment. The need for continued assistance to international staff as they adjust to the new cultural and academic settings is clearly evident.

Interactions with the host academic community provide international scholars with valuable insights into university life as well as the organizational bureaucracy (Trice 2004) which eventually enables them to develop skills necessary to engage successfully across the cultural divide (Chapdelaine and Alexitch 2004). According to Otten (2009: 415) a community has much better potential than a single person to explore different views and arguments within a certain domain. The ideal community is diverse in social composition and cohesive in its mission. The recognition of cultural diversity in an organization or within a community is of paramount importance. However, it requires staff with intercultural perspectives and competence to accommodate newcomers in their adjustment into the academic culture. This is highlighted by Otten (2009: 415) who argues that academic teaching and research in an intercultural environment requires 'skilled and passionate people who are intrinsically motivated to get engaged in all the cultural stuff'. The host academic community also needs to develop a cosmopolitan outlook, defined as 'an intellectual

and aesthetic stance of openness toward peoples, places and experiences from different cultures especially those from different nations' (Szerszynski and Urry 2002: 408). How members of a national academic community enhance their global competencies and intercultural communication skills so they can function well in an increasingly diverse society is a key issue for internationalised universities, and in strategies to further internationalise institutions.

In sum, support from mentors, collegial relationships and institutional support in the new work setting are very important in the successful adjustment of newcomers. These mechanisms all contribute to the adjustment, settlement and the development of the academic careers of immigrant staff. The motivation and willingness of experienced staff to mentor should be highly valued. Successful integration into the new academic setting requires both positive attitudes among the newcomers and the support of the host institutions. It takes two to tango.

11.4 Implications for Educational Practice

11.4.1 Cultural Diversity as a Form of Cultural Capital

As I benefitted from my relocation personally and professionally, I also came to see myself as a resource for both social support and academic support for international students. I found that research students, particularly those from Asian backgrounds, were able to relate to me easily. They came and spoke to me freely about their personal as well as academic matters. Students with family resident in Australia particularly came to me for advice on matters such as the schooling for their children, part-time jobs for their spouses and other domestic matters. There were also times the students came to see me for emotional support as they found the multiple roles of mother, student and worker difficult at times.

The value of socio-emotional support has been well documented in the literature. The socio-emotional support provided to international students can be vital in moments of crisis; or when students have had threatening or discriminatory experiences (Berno and Ward 2003); and in reducing stress, thus promoting positive health outcomes (cited in Ong and Ward 2005). Sufficient emotional and social support can also lower newcomer anxiety levels, enhance academic adjustment and improve the attachment to institutions (Pickering and Morgan 2004). Butcher and McGrath (2004) suggest that the pastoral care of international students needs to incorporate not only their educative side but also social, spiritual and psychological needs. While institutions may provide sufficient academic support for international students the provision of socio-emotional support may not be as available.

Emotional support requires some kind of trust between the student and the staff members. Students from collectivist cultures, like myself, rely very much on their close kin or close friends when talking about their personal matters. Collective societies stress emotional interdependence (Hofstede 1984) in which individuals are bound by relationships which emphasize a common fate (Bhugra 2004). I found that

research students considered me as one of their 'comfort zones' and were able to relate to me easily and discuss openly with me their personal issues. No doubt that was because we shared a common cultural background, a common experience of collectivist culture. In effect, I have become seen by research students from the same cultural background as an extension of their own family or close friends, in that they could always come to me for emotional comfort.

11.4.2 Research Supervision

Not only do students come to me for emotional support, some of them, particularly those from an Asian background see me as their academic mentor. Research supervision is often constrained by cross-cultural issues. Consultation sometimes becomes problematic when the supervisor and the student have a differing approach to an issue. Having had the opportunity to talk about their research with me, the students feel satisfied. I am able to discuss the issue easily with them – more easily than could their supervisors – as we share the schemata. But I always emphasise from the beginning that I am not their supervisor and explain to the students that my role is just that of a mentor, so as not to confuse them and to avoid conflict with their supervisors' perspectives.

I had the opportunity to officially supervise a couple of international students of Asian background for their master thesis. Having had the same cultural background we approached an issue from the same angle thus facilitating easy discussion. I was very familiar with the literature on cross-cultural issues and suggested a number of relevant reading materials.

11.4.3 Conducting Research in a Multicultural Context

Being an ex-international student from a South-east Asian country and conducting research on international students who mostly come from South-east Asian countries has given me some advantages as a researcher, particularly during data collection periods. When interviewing international students, the fact that the interviews are conducted by a former international student helps the majority of students to respond positively to the invitation to participate. In conducting an interview, it is important to create a trusting relationship with the participants and to relate to their situation. Being a former international student I have the capacity to promote trust between 'me' as a researcher and 'international students' as participants and am able to understand their academic and social related issues. I do not need to work hard on establishing a social rapport with international students. For the most part the students feel very relaxed in the interview and the conversation flows naturally.

The flip-side of conducting research on international students by a researcher who is herself a former international student is that I need to exercise caution and

position my role appropriately so as to avoid subjectivity in the data analysis. I am very aware of the paradox of the outsider and insider researcher. The notion of insider and outsider has been a significant issue in social and behavioural research, particularly in qualitative research. Insider-researchers are those who are involved in a study of a group of people to which they belong, while outsider-researchers do not belong to the group under study (Breen 2007). Brayboy and Deyhle (2000: 163) note that researchers must continually be aware of 'how those we study view us as well as how we view them'. Qualitative research such as that of the in-depth interview relies on what the participants will tell the interviewer. Therefore it is important to understand the characters of the interviewer and the interviewee, as these in some ways determine how and what information is obtained (Rabe 2003).

There are advantages and disadvantages of being an insider to a research domain (Bonner and Tolhurst 2002). With an insider perspective, researchers have a good understanding of the culture being studied and as noted, have the ability to interact naturally with participants, thus creating relational intimacy with the process (Pugh et al. 2000). The researcher also has easier access to authentic knowledge and special insights into matters based on knowledge of the language and sensitivity and empathy and understanding of the culture and its people (Kikumura 1998 in Rabe 2003). However, Hewitt-Taylor (2002) argues that greater familiarity can also lead to a loss of 'objectivity' particularly in terms of inadvertently making erroneous assumptions based on the researcher's prior knowledge or experience. Lipson (in Bonner and Tolhurst 2002) observes that because the behaviour is so familiar there is a tendency to take the information for granted, without making an effort to seek clarification (Gerrish 1997).

How do we deal with the insider and outsider perspective? Gerrish (1997) argues that in order to avoid subjectivity it is important to balance the dual roles of the researcher being a person with international background, and conducting research with participants from a similar cultural background. Pugh et al. (2000) suggest that a research partnership between an insider and an outsider can promote this balance. Having worked with colleagues from different cultural backgrounds (Anglo background) and also different disciplinary areas to my own, I have been in the position of being neither an insider nor an outsider researcher, which minimises the subjectivity of my role. In one of my research teams, composed of academics from different cultural backgrounds and disciplinary areas, we see things differently and thus bring different perspectives to our research, which tends to reduce the overall impact of particular biases. Hodkinson (2005) and Rabe (2003) argue that the role of the researcher is better conceptualised on a continuum rather than as an either/or dichotomy.

11.5 Conclusion

There is an end to every journey, but my academic journey still has a long way to go. There is more to learn. It has been a very fulfilling and stimulating experience. On my part it has taken some courage and most importantly it involves a genuine

willingness to learn and to adapt to changes. Like overseas student sojourners, immigrant academics face challenges. They need support that enables them to appropriately and competently function in the new location. Mentor, collegial and institutional support plays an important role in the settlement of academics working outside their countries of origin.

In this chapter I have reflected on my experience in entering a new academic setting. The experience has been mostly positive. I as well as others benefitted from it personally and professionally. I have adjusted to local academic practices and learned how to work in an environment which differs markedly from my previous work experience. However, the dominant culture, rather than imposing its own cultural norms and practices should adopt a humble posture of learning in relation to the immigrant academic.

As institutions have become more internationalised, understanding the experience of immigrant academics is of paramount importance. The cultural diversity they bring with them is one important facet of Australian higher education institutions. It should be valued and be seen as a form of cultural capital that can enrich our understanding of other cultures, a necessary condition in education by and for global citizens.

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Chapter 12
Harnessing International Experience to Improve International Student Employability

Fazel Naghdy

Abstract In a climate where the export of higher education has become a major industry for a number of English-speaking countries, internationalisation of university as well as curriculum has become a significant agenda on the strategic plans of many universities. Internationalisation, however, has proved to be a multi-faceted, ambiguous and sometimes confusing concept in the context of higher education. Despite such a broad understanding, improving the achievement and satisfaction of international students has proved to be a common thread among all the interpretations of the concept. An exploration of the internationalisation is carried out based on the personal experience of the author as an international student in his early career development, as well as his academic and professional experience in three continents. Over the last 25 years, as an academic in Australia, he has taken various initiatives to improve the university experience of international students enrolled in the degrees offered in his school and university. A background on the concept of internationalisation is provided. The critical role of academic staff in facilitating the smooth transition of international students to the new culture and educational environment is highlighted. The importance of providing extra support for international students and adjustment to both the content and delivery of the curriculum is underlined. As an example, a recent experience of the author in developing and delivering a special subject on employability assets and communications for international students is described and the outcomes are examined.

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12.1 Introduction

As far back as the fourth century B.C., people have been travelling to other lands in pursuit of knowledge from renowned masters (Cardinale 2000). One of the very early universities established in the fifth century A.C. in the Persian Empire, the Academy of Gundishapur, had an international focus. It provided training in medicine, philosophy, theology and science and welcomed physicians and scholars from Greece and India (Hill 1993) to conduct teaching and research at the academy. The academy hosted the first medical symposium in 550 in which hundreds of physicians and religious figures from different countries participated. The King of Iran, Anushiravan welcomed the Nestorian physicians and Greek philosophers of the famous School of Edessa to work at Gundishapur after it was closed by the order of the Byzantine emperor.

Development of technology and its impact on transportation significantly changed the scale of academic migration in the early 1900s as more people could travel internationally for education. In the early 1980s, universities in industrialised countries went through a series of economic restructuring and deregulation. This forced the higher education providers to become more commercially oriented and to set up fee-charging degrees for foreign students (Chadee and Naidoo 2008). The first major influx of international students to the English speaking countries including the UK, US, Canada and Australia took place in the early 1980s (Kaufman and Goodman 2002).

This phenomenon has continued with a steady pace through the 1990s and 2000s to the extent that the export of higher education has become a new developed area of international trade. According to OECD's estimation, the higher education trade accounts for 3 % of global service exports (Vincent-Lancrin 2005). In this climate, internationalisation of the universities as well as the curriculum has become a significant agenda on the strategic plans of the universities in exporting countries. Internationalisation, however, has proved to be a multi-faceted, ambiguous and sometimes confusing concept in the context of higher education. No matter how the term is interpreted, a number of objectives are pursued to improve the levels of achievement and satisfaction of international students. In some countries like Australia, where undertaking a university degree improves the chance of international students to get permanent residency, internationalisation requires deeper scrutiny.

The author, currently an academic at University of Wollongong, Australia, draws on his personal experience as an international student in his early career development as well as his academic and professional experience in three continents to reflect on the issue of internationalisation. Over the last 25 years, as an academic in Australia, he has taken various initiatives to improve the university experience of international students enrolled in the degrees offered in his school and university. After a background on internationalisation, the paper highlights the critical role of academic staff in facilitating a smooth transition for international students to the new culture and educational environment. This will require providing extra support for international students and adjustment to both the content and delivery of the

curriculum. As an example, a recent experience of the author in developing and delivering a subject on employability assets and communications skills for international students will be shared and the outcomes produced so far will be reported.

The chapter is organised as follows: Initially, a background on internationalisation based on the literature will be provided. The relationship of internationalisation in higher education with globalisation will be explored and various interpretations of this process and its associated activities will be reviewed.

The next section highlights the role of academics in internationalisation and argues that the process of internationalisation in higher education will not be complete unless the nature of curriculum and its delivery are reviewed to embrace the needs and background of international students.

The social and academic needs of international students identified based on the personal experience of the author are addressed in Sect. 12.4. It is also shown how such experience has been leading the author to introduce various innovations to facilitate the smooth transition of international students into university life.

In the final section of the chapter, the author describes one of his initiatives to address the challenges faced by international students. An overview of the work conducted to design and introduce a subject in a Master Coursework degree to enhance communication and 'soft' skills of international students will be provided.

The chapter concludes by drawing some conclusions.

12.2 Exploring Internationalisation

Internationalisation has become a key activity in higher education. Although internationalisation takes place within the context of globalisation, they are distinctively different phenomena.

According to Knight (1993), globalisation represents "the flow of technology, economy, knowledge, people, values, ideas" across national borders. Particularly, in the twenty-first century, the forces of globalisation are opening higher education to a greater international involvement (Altback and Knight 2007). The globalisation process has already produced significant outcomes in higher education including global research integration, international labour market for scientists and scholars, and international publishing companies. Adoption of English as an international language for the global higher education sector and ICT as a powerful tool for communication among scholars and scientists, have significantly increased the pace and impact of globalisation.

Internationalisation of higher education is a systematic and ongoing effort to make tertiary education responsive to the constraints, challenges and opportunities offered by globalisation (Van der Wende 1996). Such definition of internationalisation is broad but at the same time subject to diverse interpretations and applications depending on the context, motivation and specific objectives pursued by different universities. In addition, the term internationalisation has been interpreted and

implemented in a variety of forms. Some universities have defined it as integrating international content and perspectives in the curriculum in order to provide a better understanding of global cultures and circumstances (Groennings and Wiley 1990). According to Thune and Welle-Strand (Thune and Welle-Strand 2005), internationalisation consists of activities that contribute to recruitment of international students, enhancing the teaching and learning processes for international students, providing more internationally oriented course content and resources, recruiting international academic staff, and establishing offshore campuses.

Van Vught et al. (2002) have identified the following activities and processes as major components of internationalisation:

- Transnational mobility of staff and students
- Internationalisation of curricula, policies and procedures
- International cooperation in the areas of research and teaching
- Emergence of international university consortia
- Cross-border delivery of education

Internationalisation in higher education can be motivated by political, academic, cultural/social or economic rationales (Qiang 2003). The desire for national security and dominance by ideologically influencing other countries is an important aspect of the political rationale. The goal of achieving international standards in teaching and research towards higher quality is among the academic rationale. The cultural/social rationale advocates the preservation of language and cultural diversity. Finally, the economic rationale is a response to market forces towards either increasing the revenue of an institution by attracting foreign students or enhancing national competitiveness by developing the required human resources through higher education.

Internationalisation in higher education was driven by political, cultural and academic factors until the 1990s. This is reflected in the spirit of cooperation and support that could be observed in the initiatives that took place during that period. On the contrary, the present internationalisation undertakings are primarily driven by economic factors and competition. In such a climate, the primary challenge is to ensure that the desire for attracting more students and generating income does not compromise the integrity and the quality of the curriculum and delivery. On the other hand, more effort is required to ensure that the necessary mentoring and monitoring processes are in place to cater for the educational needs of the increased number of international students.

12.3 Academics and Internationalisation

As demonstrated in the previous section, the scope of internationalisation is quite broad and many stakeholders at different levels should effectively and harmoniously interact to drive the process for a successful outcome. Many universities have created extensive infrastructure, units and agencies to manage different aspects of

internationalisation such as student recruitment, logistic support and others. The role of academic staff, however, has not been clearly identified in such processes and they are not systematically integrated into the internationalisation efforts.

The dominant assumption is that academic staff should continue as before with a difference that the content of the curriculum is delivered to a wider and more diversified audience. This is, in fact, the common practice. Academic staff usually ignore the impact of increased number of international students on the dynamics of their classroom and the adjustments that they have to make to maintain the quality of teaching and learning. The majority of staff who experience a reduction in the average student satisfaction and performance in their subjects after an increase in the number of international students show resistance to make any changes in the content or delivery as it is viewed as compromising the quality of their teaching.

Such an attitude often results in high failure of international students, particularly in Master coursework degrees due to their relatively short duration. International students do not get an opportunity to adjust to their new social and academic environment. Poor academic background of international students is often blamed for high failures. In general, the status quo continues without either creating a better transition for international students or to adjust the curriculum and delivery to create a better learning environment.

If the aim of internationalisation is to cater for international students, then review of the curriculum and delivery should be an integral part of the process to address the needs and expectations of this cohort of students. The intention should not be to trivialise the curriculum or compromise the expected standards, but to identify effective ways to reduce the gap between academic background of international students and prior learning expected in the curriculum. Otherwise, international students will be disadvantaged and will not get value for the investment they have made for their future career development.

In this process, academic staff play a critical role. They need to understand and appreciate the needs of international students and challenges faced by them. At the same time, they should explore ways to help international students with their challenges and to improve their satisfaction and achievement.

12.4 Meeting the Needs of International Students

Reflecting on my academic experience, I can clearly see the significant impact of my background on the innovation and methods that I have introduced over the years to support international students.

I clearly remember the first days that I arrived as an international student in England and started my Master degree in Bradford, a city in the heart of West Yorkshire. I had no understanding of the local culture and the racial conflict that had been inflicted on the city for decades and created an atmosphere of mistrust and cynicism among different groups. I could feel the estrangement in my encounters

with people but I could not fully comprehend the reason for it. I had not experienced and seen racial intolerance back home.

In addition, people lived and communicated with each other differently. From the simple task of shopping to opening a bank account, the approach was unfamiliar and I had to learn many new things.

Perhaps the biggest challenge was the language. I could not fully understand the strong accent of the Northern England local people and lecturers at university. They talked too fast, used slang words and phrases, and structured and expressed their thoughts rather differently from what I was used to. Although I adapted quickly to my new environment, the communication challenge remained for quite a long time.

Inability to fully understand my lecturers became a significant overload on my study-time as I had to spend longer hours to master each topic and to do my assignments. Since I could not understand the lecturers, my source of learning was the textbook for those subjects that had a textbook. For others, I had to talk to other students and get help from the notes taken from the lecture.

I am sure my experience as an international student was not unique. Every international student can share similar stories. Some students with more resilience can overcome such challenges and successfully complete their studies. For many others, the difficulties and uncertainties faced in the new environment are too much to cope with. This is a strong reason for the poor performance of some international students.

Over the last 25 years, the number of international students in my school at both undergraduate and postgraduate levels has risen from 5 % to around 50 % of the overall students. In parallel with this significant increase we have continuously monitored the performance and satisfaction of international students and have introduced new approaches to assist them. We have identified the following areas critical for smooth transition of international students into university life:

- Social Inclusion: Social inclusion at both the university and community level is one of the major challenges of international students. The surveys conducted at universities relating to international student satisfaction clearly highlight this problem. Generally, it is more difficult for international students than domestic students to find friends and become involved in social activities. In my school, we have been conscious of this challenge and have been proactive in creating various opportunities for international students to get integrated into the university social life. The new subject introduced in our postgraduate Master degree, “Communications and ICT Workplace Practice”, described as a case study in the next section, has proved successful in creating a circle of friendship among international students in the early stages of their arrival. The School has also been encouraging the formation of various sports clubs such as soccer, which has proved an effective environment for the integration of international and domestic students. In addition, regular BBQ and morning teas are provided for international students and staff to strengthen their sense of belonging to the school and university and to facilitate closer bonds between students and staff.

- Academic Support and Care: A great deal of resources in my school is dedicated to provide academic advice to international students and assist with their academic issues and problems. This includes a School Academic Advisor, Year Academic Coordinators, Degree Advisors and a School Internationalisation coordinator. In addition, an International Office at the Faculty level provides extra support for students with enquiries beyond subject and curriculum. Academic staff, in particular administrative officers who are the main interface between international students and school are regularly briefed on the special care that they should give to international students.
- Bridging the gaps: A common deficiency we have observed in our international students particularly at postgraduate level is the lack of practical skills. This includes both computational and laboratory skills. We have now introduced special subjects that aim at providing international students with basic skills in conducting a scientific experiment, as well as computational modelling and simulation of various engineering systems.
- Enhancing Communication Skills: A major challenge faced by international students is the lack of confidence and skills to effectively communicate in a foreign language. They are often penalised for their poor literary level in written assignments and verbal presentations. Inability to articulate and present their thoughts often leaves them with no option but to plagiarise with severe consequences and penalties. We have now introduced special subjects and tutorials to systematically address this challenge. Students are introduced to technical writing, referencing methods and presentation skills. They are also provided with an opportunity to practise their presentation skills in various seminars organised for them.
- Quality Teaching and Learning Resources: In order to make up for the deficiency of verbal comprehension in a foreign language, it is critical that quality teaching and learning resources are provided for each subject in addition to standard lectures and tutorials. This is now a common practice in my school for every subject. The complementary materials including the lecture slides, complementary readings, solution to various examples and problems are provided on the university e-learning site.

12.5 Building Employability Skills in International Students

Almost all students enrolled in the coursework Master Degrees offered in the Faculty of Informatics, University of Wollongong are international students. The majority of these students are eager to stay and work in Australia after their graduation. The available evidence shows that finding professional employment in Australia is difficult for these graduates. Failure to secure employment is partly due to their lack of what has been recognised as the employability skills expected in an Australian workplace.

The study conducted by the Australian Chamber of Commerce and Industry and the Business Council of Australia in 2002 on behalf of the Federal Department of Education, defines employability skills as "skills required not only to gain employment, but also to progress within an enterprise so as to achieve one's potential and contribute successfully to enterprise strategic directions" (Australian Chamber of Commerce and Industry 2002). It also highlights the importance of such skills as being sought by employers in addition to technical knowledge and skills.

The Employability Skills framework (Department of Education, Science and Training 2006) proposed in the study consists of the following "soft skills": Initiative, Communication, Teamwork, Technology, Problem-Solving, Self-Management, Planning and Learning. Various ways that each skill can be manifested and practised have also been identified. Employability Skills are not job specific and "cut horizontally across all industries and vertically across all jobs from entry level to chief executive officer" (Sherer and Eadie 1987).

Reports on graduate employment indicate that employers have generally been unsatisfied with the employability skills of university graduates at entry levels (Cassidy 2006). The graduate generic skills are perceived as more important than technical skills by employers (Cotton 2001). Literature shows similar observations in other countries. In a major study conducted by Harvey et al. (1977), graduate employability was identified as a major concern for employers. According to the report from the UK Industry and Parliament Trust's Study group on employability, "employers are not satisfied with the quality of young people and graduates coming into the labour market" (Clarke 1997).

According to literature, generic and employability skills have been of interest in many countries over the last three decades and various schemes have been developed to systematically define and adopt them (Curtis 2004). The first evidence of such interest in Australia emerged in the 1980s. The major step in the process was the Mayer Committee report in 1992 defining generic skills as key competencies (Australian Education Council, Mayer Committee 1992). During the mid-1990s, Australian schools and the VET sector had their focus on implementing these key competencies, though such attention was gradually diverted to other priorities. The significance of the generic and employability skills was raised again in the late 1990s by the Australian industry. A report was subsequently commissioned by the Australian Industry Group in 1999 to identify the training needs of Australia's industry (Allen Consulting Group 1999).

This was followed by a comprehensive study of employability skills conducted by the Australian Chamber of Commerce and Industry and the Business Council of Australia in 2002 on behalf of the Federal Department of Education.

One of the initiatives of the author to address the challenges faced by international students was the launch of a project on enhancing the communications and employability skills of international students in Master coursework degrees. The project was initiated at the School of Electrical, Computer and Telecommunications Engineering (SECTE), University of Wollongong in 2008 and was supported by an internal grant. In this study, a new subject called "Communications and ICT Workplace Practice", targeted at international students taking Masters of Engineering

Studies was developed. The project drew on research by the Australian Chamber of Commerce and Industry that had identified certain "soft skills" in demand by employers.

The subject runs over one semester, and teaching is shared between the university Career Services, the Learning Development Centre and SECTE. It uses the model of a virtual workplace to integrate different aspects of the course, stimulate teamwork among students and encourage language development.

For the first time, the subject was delivered in the Autumn session of 2009 to 40 students. The formative and summative evaluations strongly indicate that the learning objectives set for the subject were achieved. The continuous assessment of the subject and the survey demonstrated a high degree of achievement and satisfaction.

12.6 Approach

Both technical and generic attributes and qualities that a graduate should acquire during completing a degree forms the basis of the curriculum and the subjects developed to deliver the curriculum. While there is sufficient time and opportunity in an undergraduate degree to work towards accomplishing these qualities through various subjects, the Master postgraduate coursework degrees are relatively short in duration with the most attention given to building technical knowledge and skills. Working within this constraint, it was decided to design a core subject for the degree with the focus of enhancing the employability skills of international students enrolled in the degree.

The work started with a deeper review of the literature. In particular, examples of subjects being taught with a focus on employability or soft skills and communication were identified and considered. The subject was also identified as an opportunity to address the critical issues of social inclusion and to enhance the social life and integration of students within the school and university.

Towards satisfying such requirements, the following major learning objectives were identified for the subject:

- Enhancing the spoken and written communication skills of students
- Building confidence in students to participate in discussions and express their views
- Familiarising students with the Australian workplace culture, job-hunting methods, resume writing and interview skills
- Enhancing the social inclusion of students
- Strengthening the sense of belonging to university among international students

Such objectives can be achieved only when students are active participants in the learning process. It will require their personal thoughts and reflections, effective spaces in which they can express and share their thoughts in both spoken and written English. This was achieved by creating a dynamic learning environment and

Table 12.1 Structure of the subject

Weeks	Topics and activities
1–6	Orientation
	Virtual workplace group assignment
	Language development and communications skills
	First presentation on deliverables
7–10	Career development
	Guest speakers
	Job application to positions in virtual companies
11	Mock interviews for positions
12–13	Final presentation on deliverables

introducing formative and summative continuous assessments. Accordingly, the following components and activities were designed for the subject:

- e-learning and online activities
- Role plays
- Journal activities/reflective and writing practice
- Group work
- Mock job interviews
- Industry visits/talks/guest speakers

The subject features regular assessments including weekly contributions to an online learning journal and group discussion forums, culminating in a group oral presentation as well as a written project-scoping document.

The subject is delivered over a session of 13 weeks, with 4 h contact time per week. The session is divided into four sections. The structure of the subject and various activities taking place in each section are illustrated in Table 12.1. In the first part, which takes place in weeks 1–6, the focus is on communication skills and setting up the virtual workplaces. Three virtual companies in the areas of Electrical, Computer and Telecommunications Engineering are set up. Students are divided into groups and assigned to these companies according to the majors they do.

The focus of weeks 7–10 is on career development. Students are introduced to career planning and are familiarized with the ICT industry in Australia.

They learn how to hunt for a job, prepare a resume and a covering letter according to the job description, and apply for a job in one of three virtual companies.

In week 11 students take an assessed mock interview. They are expected to demonstrate their understanding of the interview techniques covered during their lectures. In addition to marks, students receive feedback on their strengths and deficiencies.

The final presentation on the scoping project happens in weeks 12 and 13. Students present their work in groups and are assessed based on the quality of their work as well as their contribution to the work presented.

12.7 Survey Results

In order to measure student achievement and satisfaction, an evaluation was conducted at the end of the session. Feedback from 38 students who completed the survey is overwhelmingly positive. As a result of taking the subject, they have a greater sense of belonging to school (78 % either agree or strongly agree), they've learnt a great deal about the Australian Culture (92 % agree/strongly agree), have developed friendships with other students (89 % agree/strongly agree, 42 % 'strongly'), three in four feel being integrated in the university life and almost two in three are more confident in talking to academic staff.

According to the majority of students, the learning objectives of the subject are accomplished. Around 78 % of students have a better understanding of how to communicate effectively on an individual basis and 84 % have a better understanding of how to communicate effectively within a group. They are also more confident in using English, whether it's electronic media (81 %), speaking (75 %) or writing (61 %).

Students mention opportunities to practise English, receive feedback from staff, being encouraged to improve language skills, working as a group and the oral presentation as strengths of the subject.

Students report difficulties such as being nervous in a presentation or not being sure about an assignment. The most common ways these were resolved were talking to group mates or asking staff and to practise.

Looking at different elements of the subject, the e-learning site was popular. Around 50 % of students agreed that e-learning site was "really useful and relevant", and a further 39 % saw it as "fairly useful and relevant". The learning journal was also considered a useful and relevant part of the subject. 43 % of student put it as "really useful and relevant", with a further 32 % ranking it as "fairly useful and relevant". 81 % of students found the discussion forum useful and relevant.

The virtual workplace module clearly needs improving. 22 % of students found it irrelevant and not useful (this represents eight students); one in four had no opinion on it, while 55 % thought it either 'fairly useful' or 'really useful'. Suggestions for improving the workplace set up focus on giving better instructions, setting tasks and more active moderation from staff.

Other suggestions for improvement included providing more opportunities for speaking and presentation. A summary of the responses given to some of the questions in the survey is provided in Figs. 12.1, 12.2, 12.3, and 12.4.

12.8 Conclusions

In higher education, the internationalization process should focus on creating a teaching and learning environment that is conducive to more enhanced achievement and performance of international students. This obviously requires a conscious

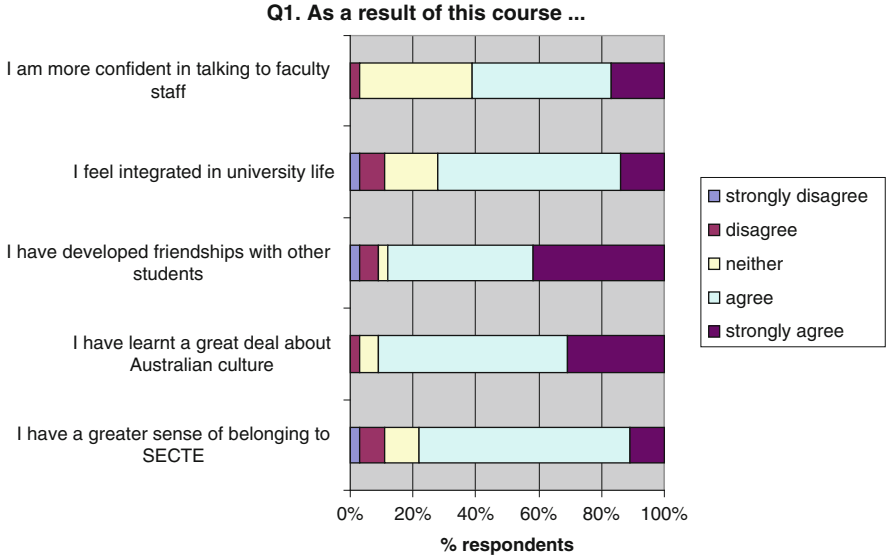

Fig. 12.1 Responses to question 1

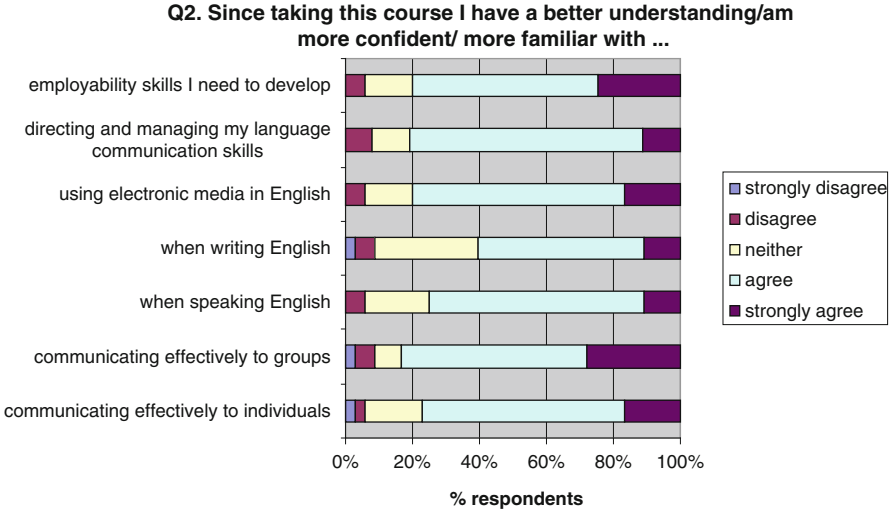

Fig. 12.2 Responses to question 2

allocation of resources to such focus. At the same time, academic staff who teach international students should accept that the dynamic of their classrooms can radically change with the presence of international students. They should endeavor to introduce the necessary adjustments to the content and delivery of their subjects to accommodate this cohort of students.

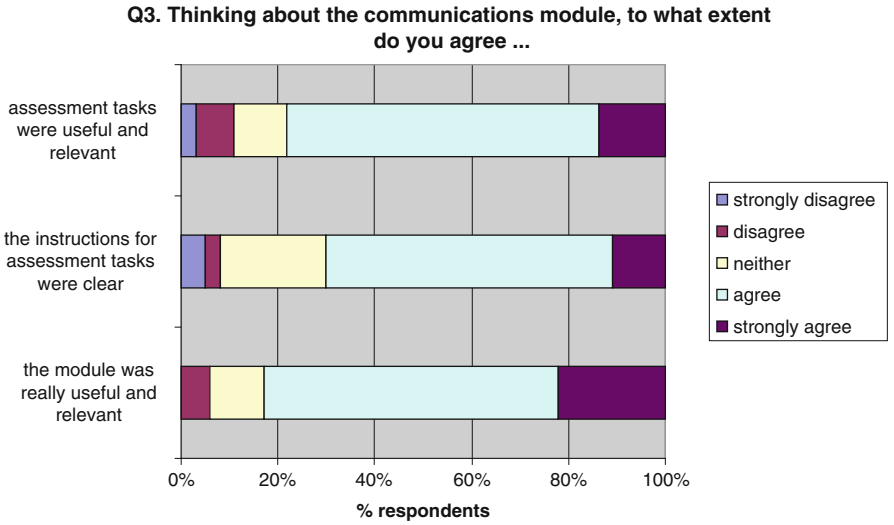

Fig. 12.3 Responses to question 3

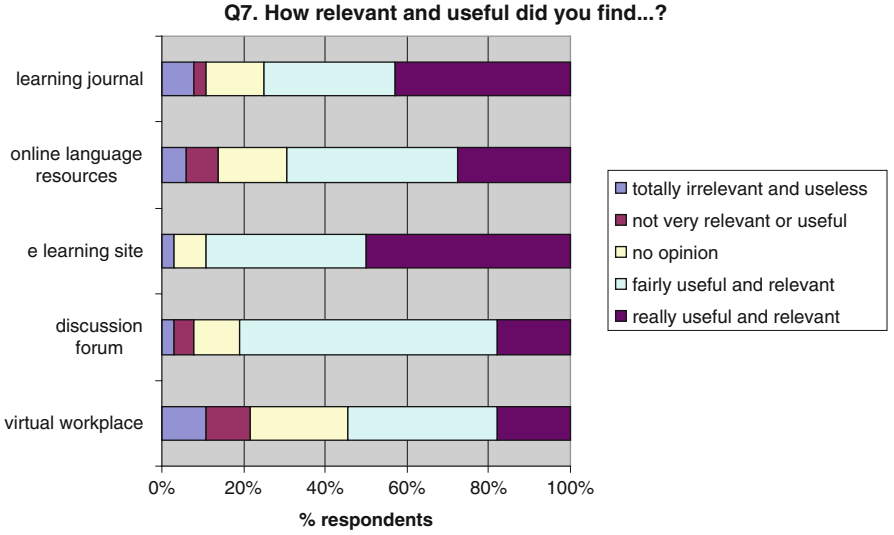

Fig. 12.4 Responses to question 7

Universities should also recognise and acknowledge the challenges faced by international students and set in place the necessary processes to assist them. International academic staff who themselves have experienced such difficulties can play a major role in such processes.

The case study presented in this chapter well illustrates the importance of small changes in the curriculum that can greatly support international students. The work

conducted on developing a subject to teach workplace practices and enhance the communication skills of international students enrolled in an Engineering Master degree was reported. Evaluation conducted on the subject indicates that the learning objectives set for the subjects were achieved. In addition, the subject resulted in greater cohesion among students through interaction in group activities. Students also developed a strong sense of belonging to the school and university, previously identified as a challenge.

The evaluation also points to some weaknesses and deficiencies that should be addressed in the future deliveries of the subject. For example, some of the assessment tasks should be better defined. Students also need more opportunities to develop presentation skills.

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Part IV
Teaching Practice and the Academic Diaspora

Chapter 13
Academic Migration and Reshaping of Pedagogy and Epistemology: An Insider-Outsider Perspective

Wing On Lee

Abstract This chapter highlights major contemporary migration features in the context of globalization that have created new cultures in cosmopolitan societies today, characterized by multiculturalism, pluralism, inclusivity, and dynamic and continuous change of cultural elements in society. The new migration features brought about by globalization have changed the migrant patterns of societies and will have significant impact on migrants and both the sending and receiving societies. To highlight a few, long term migrants have been replaced largely by short term migrations; migration destinations have in many cases become mid-way stops rather than irreversible destinations. As a result, the old concepts of brain drain have been increasingly replaced by brain circulation, signifying that an age of back and forth flow of talents is emerging, replacing the old days with irretrievable talent outflows. In addition, internationalization has become a common agenda across the world, with cities competing for gaining talents in the brain circulation orbits. This has also affected the discourse agenda in universities in particular, with discussion gradually shifting from economic gains in internationalization to the development of new epistemologies that reflect a diversity of cultures. In the context of this migration shift, this paper delineates the author's personal experience, as an educational expatriate in the academic diaspora, in the different localities of his workplace, namely Australia, Hong Kong and Singapore. The chapter both reports on and analyzes his observation of the above-mentioned changes from the perspective of an insider-outsider participant observer.

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13.1 Introduction

In 2003, the United Nations established the Global Commission on International Migration to study the phenomenon of international migration, in order to provide a framework for the formulation of a global response to the issue. The Commission Report was published in 2005, entitled *Migration in an Interconnected World: New Directions for Action* (GCIM 2005). The Report has provided many insights and new perspectives about the scale, impact and interconnectedness of globalisation and migration. The Report points out that the world has been transformed by the process of globalisation. States, societies, economies and cultures in different regions of the world are increasingly integrated and interdependent, particularly referring to the development trends below:

- There are almost 200 million international migrants, a number equivalent to Brazil, the fifth most populous country in the world. It is more than double the figure recorded in 1980.
- Migrants are now to be found in every part of the globe, some of them are moving within their own region and others travelling from one part of the world to another. Around 60 % of the recorded migrants are located in the world's most prosperous countries, and the other 40 % in developing regions.
- Asia has some 49 million migrants, Africa 16 million and Latin America and the Caribbean region six million.
- Economic restructuring has been identified as a major factor for migration, but there are significant cultural factors affecting migration, such as gaining new experiences and encountering unfamiliar cultures.
- Other factors for increased migration include the growth of global communications networks, global transportation, and global social networks and diasporas that have made it easier for people to move to another country and to adapt to a new society.
- The pattern of migration has also changed. Whereas earlier migrants were 'permanent settlers' in the destination countries, there is a growing phenomenon of temporary migrants, such as international students and scholars.
- Increase in international migration has led to the emergence of 'global cities', characterised by a significant degree of diversity, that are described as socially dynamic, culturally innovative and economically successful.

Faist (2000) has identified three generation-typologies of migration. The first generation of migration was mainly characterised by the 'push-pull' factors, representing the age of industrialisation where migration was seen in terms of emigration and immigration. The second generation of migration was affected by the centre-periphery perception, with emigrants flowing from less developed states to states that are more economically developed. The third generation of migration deviates from the former two types, being regarded as 'migration in social spaces', which is transnational in nature, considering migration not as singular journeys, but as a part of life of the migrants that would blur the distinction between origins and destinations. Instead of seeing migration as a linear movement, the third generation is post-modern, seeing migration as an emergent and complex phenomenon, with circular flows of persons, ideas, goods and symbols across nation-state borders (see also

Castles 2002). Likewise, Pries (2008) describes transnational migration as a kind of movement towards the creation of 'social space' rather than 'geographical space'. In addition, Castells (2000) observes a shift towards 'space of flows' as compared to the conventional emphasis of 'spaces of places'.

The concept of circular flow in migration is important, as it changes the perception about people movement from a gain-loss perspective, which was based upon the notion of permanent settlement and also a linear concept, to a win-win perspective. As the Commission Report puts it, the notion of 'brain drain' is increasingly replaced by the notion of 'brain circulation', caused by the phenomenon of temporary migration, and with the possibilities of migrants returning to their own country on a regular or occasional basis, sharing the benefits of the skills and resources they have acquired while living and working abroad (GCIM 2005).

Against this background of concept shift in migration towards a non-linear complex phenomenon of circular talent flows, temporary migration, and social space, this chapter aims to analyse how these concepts may be applied in understanding the role of education in the context of globalisation. My personal trajectory – a PhD student trained in the field of comparative education in the United Kingdom, and having been engaged in academic appointments in Hong Kong and Australia, and now in Singapore – informs my analysis. It will be based upon the academic agenda that I have developed while working in these countries – as a temporary migrant and an academic migrant using the concept of migration, and a 'global scholar' using the concept of globalisation. The chapter is also developed from an insider-outsider perspective. I was educated and raised in Hong Kong, and am absolutely an insider of Hong Kong, but the opportunity to study and work overseas allowed me to reflect upon and analyse Hong Kong from an outsider perspective. As a comparativist, I have taken interest in educational policy and development in a broad range of countries, especially those in the Asia-Pacific region, such as Australia and Singapore. I began with learning about the two countries as an outsider, but the opportunity of working in them, and experiencing cultural immersion, has allowed me to understand more about the two countries as an insider. This interaction of insider and outsider perspectives allows me to keep challenging my earlier perceptions about these three places, and identify commonalities and differences, in the process of developing and analysing research agendas in each location.

13.2 The Emergence of 'Academic Migrants' in the Internationalisation of Education

In his analysis of the development of higher education in the twenty-first century, Altbach (1998) has identified trends which concur broadly with the globalisation literature, as follows:

- *Changes in the university student profile.* Students come from much more diverse social class backgrounds, and the proportion of women in the student population has dramatically increased. Although student activism has declined over the last few decades, there is a rise in student consumerism in higher education.

Students worldwide have become more concerned with the usefulness of higher education in the employment market and they have demanded a more vocationally useful course of study.

- *Changes in the professoriate.* The decline in government funding to universities has led to increased vulnerability of the professoriate – decrease in full-time permanent positions; increase in part-time and non-permanent positions; and consequentially the professoriate in general "the best and brightest" are less frequently attracted to academic careers. On the other hand, the academic profession has become more diverse in terms of gender, race, and ethnicity.
- *Internationalisation.* Knowledge has become increasingly international and links among academic institutions worldwide continue to expand. The number of international students and scholars continue to grow. This is a positive aspect of contemporary higher education, although at the same time it increases demands for financing.

In sum, there is an increased flow of international students, and also of the professoriate in the internationalisation process of higher education. It is interesting to note that education has become a significant reason for migration, especially temporary migration, creating a kind of 'academic migration'. There are obvious reasons for students who wish to study overseas. Some would study overseas because of wider opportunities available elsewhere as compared to their own localities. Others would want to go overseas simply for exposure reasons. And in the globalised world, employers also look for human resources that would have global exposure, and this encourages many students to aspire to overseas experience, including gap year experiences as this would enhance their job opportunities in the global job markets.

In respect to the professoriate, the decline of the traditional professoriate, as described by Altbach, has given opportunities to people from outside of their localities to teach in higher education institutions. This is also related to globalisation and the trend in migration shifts. Aharonov (2010) has particularly identified the growth of education expatriates in his study on the implications of migration for education. According to Aharonov, expatriation refers to people who spend part of their life living and working in other countries. But an expatriate is characterised as the person 'who comes today and leaves tomorrow'. He/she is not a sojourner, but rather a transient who comes for a defined mission or purpose and leaves after it is done. Even if he/she stays, he/she can indeed leave at any time. He/she is characterised as 'permanent in his impermanency'.

Aharonov (2010) further argues that from a global perspective, the mobility of more educated people is significant. The largest corporations today are multinational corporations who hire millions of employees from all over the world, and thus facilitating their mobility is important for economic development.

With the growth of education expatriates working in higher education institutions, and with the growth of temporary migration, this group of scholars may well be termed as 'academic migrants', a terminology that Mason and Rawlings-Sanaei have adopted in editing this book, in examining the role of education expatriates in

the contexts of globalisation and internationalisation. Below I would like to offer my reflection on what I have experienced and learned while living and working in Australia, Hong Kong and Singapore, and what I might contribute to the three locations as a comparativist, an education expatriate and an academic migrant. The approach taken in this chapter is to provide a reflective account of my personal experience as a participant observer and an insider-outsider.

13.3 From Internationalisation to Culture-Based Education: The Experience in Australia

A highlight of my teaching experience in Australia was the supervision of several PhD students, one of whom, Aharonov, researched education expatriates for his PhD study. Aharonov was an international student from Israel. His interest was initially focused on the group of teachers sent by the Israeli Government to teach Israeli culture and the Hebrew language to emigrants (for his study, he focused on those migrating to Australia). Very soon, he found that he had to work on the migration literature, and such related issues as cultural adoption and migrant adaptation. Very soon, he found that cultural adoption and adaptation is not a unilateral process in that migrants are not only recipients of cultural adoption and adaptation. They also have an active role to play, contributing to the gradual cultural shift of their ambience as well. The possible contribution of a migrant to their migration destination is an important insight, as this might significantly change the thinking and culture of the receiver. For example, Australia as a country of migrants always identifies itself as a country that supports multiculturalism. Australia is no doubt characterised by western democracy due to a substantial population from the west (broadly speaking), but there is significant acknowledgment of the need to preserve indigenous cultures. With an increased migrant population from Asia, Australia also acknowledges the significance of the Asian cultures.

With many universities setting internationalisation as a significant development agenda, Australia has become particularly known for its recent expansion in overseas enrolments and export of educational services. In 2002, Australian public higher institutions enrolled 185,000 international students as compared to 29,000 12 years earlier, amounting to 21 % of the total student enrolment in higher education, one third of whom were studying in offshore programs. International students contributed A$2 billion to Australian universities. In addition, further substantial amounts were spent by these students and their families in living expenses when residing in Australia (Harmon 2005). In 2010, the number of international students enrolled in the higher education sector in Australia had jumped to 227,230 (Marginson and McBurnie 2003).

Internationalisation of higher education is a means to many ends, and thus represents broad interests and varied perceptions in Australia. First, internationalisation is a means of raising revenue for the higher educational institutions. Internationalisation

is in this sense a commercial export of higher education services, reflecting Australia's policy shift from aid to trade since the mid-1980s. The commercial basis of internationalisation has led to the expansion of international students in the higher education system. Second, internationalisation of higher education functions as a means of enhancing the international outlook of the exporting country, international impact and international relations. The second function is closely related to the first one. On the one hand, the commercialisation of education is established as a means of sensitising the nation to global competition. On the other hand, the expansion of higher education exports is also a means of enhancing the international impact of Australia. Third, internationalisation is also a means of enriching cultural understanding with the corollary of an awareness among Australian academics to internationalise the higher education curricula (Lee 2008).

From a cultural perspective, investigation of different aspects of the internationalisation of higher education in Asia has been regarded as significant for the understanding of localisation and contextual impacts in globalisation, and advancing cultural understanding across cultures. In the context of contemporary taxonomies of globalisation, (for example that of Sklair 1999, which distinguishes between the World Systems model, Global Society, Global Culture, and Global Capitalism), it is the latter two that stand out. Economic and cultural globalisation form key elements of the changing context for international relations in education.

While teaching at the University of Sydney during 2005–2007, there was intense discussion among academics about the recruitment of international students for economic reasons, without attention to their learning needs. As alleged by Park (2009), taking an internationalisation perspective, there is more emphasis on the integration of Australian students with international students, than the internationalising of learning content and context. There has not been much discussion and effort to understand the practice of internationalising the learning context in respect to international students' cultural background and the internationalised learning environment. There are many factors which interfere with internationalisation in the learning context such as English proficiency, culture difference and the lack of awareness of these issues both in the wider public and among academics. This kind of question is important to address, as this will have significant epistemological implications. For example, Welch (2004) challenged the basis of knowledge that is based upon western traditions, and called for the need to examine the development of knowledge from various cultural perspectives.

Shortly after joining the University of Sydney, my colleagues (D. O'Connor and L. Napier) and I were funded by the University to work on a project entitled 'Transformation towards internationalisation: The individual and the classroom' which led to a publication edited by Waugh and Napier (2009). We surveyed and interviewed students in the Faculty of Education and Social Work and invited them to come together to share their learning experience. It became clear to the academics involved that it was necessary to reconstruct epistemologies that take into account students' cultural backgrounds and that the international students are cultural assets for these goals to be achieved. We also realised that teaching international students is a process of learning for ourselves, at least to understand how students from

different cultural backgrounds differ in their reactions to an academic issue. Thus, as in the case of academic migrants, international students should be viewed as teaching resources. In this way, we can make the best use of the diverse cultural environment in the classroom as a learning context for everyone.

A recent report published by the Australian Curriculum Assessment and Reporting Authority, namely *Civic and Citizenship Draft Shape Paper* (ACARA 2012) adopts the concept of multiple citizenship, which acknowledges that citizenship perspectives can be affected by personal, social, spatial and temporary situations (Cogan and Derricott 2000). More importantly, instead of seeking a legal definition of citizenship (by birth or naturalization), the paper emphasizes that citizenship is a "state of being" (para. 15). This emphasises that the contextual situation plays an important part in the shaping of citizenship concepts. The notion of citizenship in the report highlights the significant implications of temporal situations in the conceptualization of citizenship. Most immediately, it integrates multiple dimensions of citizenship that reflect the reality of Australian society, acknowledging diversity and at the same time calling for inclusivity. The inclusivity of diversity echoes very well with the theme of the national citizenship booklet: *Australian Citizenship: Our Common Bond* (Commonwealth 2012). Inclusivity provides a common bond for Australian citizens. The shift from the traditional legal definitions of citizenship to a "state of being" (para. 15) characterises an existential participatory definition of citizenship. This means that citizenship is not simply a legal identity, but a personal identity, and at the same time it emphasises the need to respect other citizens' personal identities within the society. It therefore posits citizenship as a fluid concept open to change depending on both the country and personal situations. Notwithstanding all these allowances for change, notions of citizenship are based upon democratic beliefs, rights and liberties (Commonwealth 2012). The outcome of informed and active citizenship is to "improve society" (para. 19), with a common goal to shape the future society for the common good. Interestingly, harmony is identified as a distinctive citizenship feature in Asian cultures (Lee 2012). It is noteworthy, however that harmony in this respect is mentioned in respect to local, regional and global communities rather than citizenship relationships per se.

The discussion on internationalisation leans towards inter-cultural education. This echoes Stier's (2006) assertion that internationalisation is about intercultural communication and intercultural competence. He concedes that internationalisation requires the teaching of six i-Characteristics:

- Intercultural (themes and perspectives),
- Interdisciplinary,
- Investigative (curiosity and passion for new cultural experiences and knowledge),
- Integrated (national and international students),
- Interactive (teacher-student; student-student) and
- Integrative (theory-practice).

Thus, internationalisation is not 'complete' without traversing cultural boundaries, and an orientation towards intercultural learning.

13.4 Reshaping Pedagogy That Integrates Chinese and International Practices: The Experience in Hong Kong

It is well established in the globalisation literature that the localisation which occurs in the process of globalisation counters the effects of the dominance of globalisation. The dichotomy implies conflicts and polemic tensions between what is supposed to be global and what is supposed to be local. However, my experience of working in Hong Kong and observation from there suggests that localisation and globalisation may not necessarily be in conflict, but on the contrary can be complementary.

Although Hong Kong had been a British colony for over 150 years, Hong Kong has been still "very Chinese" at least in terms of its demography, with 98 % of the population being ethnic Chinese. Although English is an official language, and a common language in trades and business, Cantonese is still the lingua franca of the community. And it was only after the transfer of sovereignty to China in 1997 that Mandarin has become more widely spoken. I have conducted a comparative study between Hong Kong and Shanghai in terms of internationalization, and found that teachers from Shanghai were more concerned to know about international affairs whereas Hong Kong teachers were more concerned about values issues (Lee and Leung 2006).

A seminal work in the field entitled *The Chinese Learner: Cultural, Psychological and Contextual Influences* (Biggs and Watkins 1996) is based upon observations from two educational expatriates from Australia and New Zealand respectively, about the process of learning among Chinese students in Hong Kong. Biggs and Watkins highlighted two aspects of the so-called "paradox of the Chinese learner": (1) Chinese learners are often taught in conditions not conducive to good learning according to Western standards, such as large classes, expository methods, relentless norm-referenced assessment and harsh classroom climate, yet they out-perform Western students, at least in science and mathematics and have deeper, meaning-oriented, approaches to learning; (2) Chinese learners are generally perceived as passive rote learners, yet they show high levels of understanding. Five years later, the paradox of the Chinese learner was extended to the Chinese teachers in a follow-up volume entitled *Teaching the Chinese Learners: Psychological and Pedagogical Perspectives* (Watkins and Biggs 2001). Here the authors found that the tightly orchestrated teacher-centred teaching allowed students to be active, even in large classes. Moreover, Western teaching innovations such as constructivist teaching methods and problem-based learning were found to work well with the Chinese learners if carefully implemented by the Chinese teachers concerned (Watkins and Biggs 2001).

Following up on these observations, Mok and I published a special journal issue, entitled *Construction and Deconstruction of the Chinese Learner: Implications for Learning Theories* (Lee and Mok 2008). In this special journal issue, we found more diverse and complicated issues in relation to Chinese learners. Mok et al. (2008) found that quiet students in the classroom does not equate with passive

learners. There are social reasons behind it. They did not ask questions mainly because they did not want to interrupt the teachers in the course of teaching and they did not want to deprive other students in the class from learning what the teachers have to teach them, uncomfortable that they would occupy the class time because of their own questions. Instead, after the class, the students will compare notes with each other, and sometimes ask further questions to their teachers outside the classroom. They are indeed active learners, only their classroom behaviour is somewhat passive. Harbon (2008) depicted how the deepening of teacher/student relationships could enhance learning (Harbon 2008). Mak moved further to demystify concepts of the Chinese learners, arguing that the Chinese learners, even though they may be different from learners of other cultures, still needed to resolve problems common to all learners (Mak 2008). Moreover, Chinese pedagogies were not easily stereotyped. Rather they emerged in response to changing educational contexts and to changing demands on teaching and learning (Chan 2008).

In sum, the articles solicited for the special journal issue argued that studying pedagogies for Chinese learners made a special contribution to a more general understanding of teaching and learning theories. In particular, cross-cultural studies can show how self-concept theories can be revisited or reconstructed. For example, Wang and Lin (2008) found that students of some high performing countries in mathematics could have relatively low self-concepts, and vice versa, whereas within country, i.e. intra-culturally, students' self concepts and learning achievements are positively correlated (cf. Lee and Mak 2008). Moreover, Chan (2008) argues that there might not be such thing as 'Chinese learners'. Teaching strategy considerations among her sample teachers required adaptation and integration of various learning strategies. Even within a Chinese cultural context teachers need to adopt a transformational approach in teacher development and/or teaching strategy development that integrates a cultural orientation with the changing educational demands and expectation that a society like Hong Kong undergoes.

13.5 Being International with Local Roots: The Experience in Singapore

During my short period of living and working in Singapore, I have observed the embracement of internationalisation[1] as a circumstantial developmental path in Singapore, with a strengthening of domestic harmonisation and the adoption of a global stance. Singapore never fails to surprise me, demonstrating her deliberate embrace of an 'external, non-domestic agenda', such as globalisation and the institutionalisation of English as a language in public life (Tham 1989).

Singapore is a multilingual, multiethnic and multicultural country. During her nation building years, Singapore's multiracial society comprised mainly the

[1] The terms globalisation and internationalisation are used interchangeably in the context of this chapter.

Chinese, while the Malay, Tamil and the others formed the rest of the population. Multiracialism, multilingualism and multiculturalism were held as pillars to build a cohesive and progressive nation (Chan 1989). The English language was adopted as the language for official purposes as a means to ensure survival for a resource scarce nation and also to uphold multilingualism and multiculturalism (Tham 1989). The English language is regarded as ethnically neutral, and serves to connect people of diverse ethnic groups and languages (Gopinathan 2011; Shotam 1989). Governing this diverse population requires great sensitivity and balance, where equal attention must be given to the diverse ethnic/cultural groups residing in Singapore. Tan highlights the practice of multiculturalism which encompasses governance that upholds the equal treatment of all racial groups in its policies and in practice.

> 'Multiracialism' celebrates a harmonious society made up of distinct 'racial' groups… These ethnic identities and their respective practices are encouraged to flourish in the private sphere. In the public realm, decisions, selections, and promotions are made in ways that officially do not disadvantage any particular racial community. (Tan 2010b, p. 275)

Nation-building demands shared values across cultures for Singaporeans to share the same ground and this includes: collaboration, forbearance, mutual sensitivity and respect towards 'building a democratic society', as stated in their pledge. The government's emphasis on attaining economic development through education and meritocracy have provided the public with a shared social goal for building a harmonious society based on justice and equality that supersede one's ethnicity (Tham 1989). Internationalisation therefore provided a future-oriented vision for Singaporeans while helping its population to meet the demands of the twenty-first century global workplace and society.

Singapore's education agenda may be considered as national with a global outlook. As Koh (2007, p. 186) describes it, "The Singapore way of participating in global capitalism is tactical because it uses a range of social, economic and education policies and translates them into national imperatives or into discourses of crisis." With regard to citizenship education, Singapore takes on a holistic approach incorporating civil, moral and national education with personal development, social-emotional learning and character education. The perception of 'consumer citizenship' has expanded to echo the prominence of marketisation as Singapore internationalised (Baildon and Sim 2010). Tan comments that "Globalisation is recognised as a double-edged sword that is seen as being beneficial to the well-educated and mobile Singaporeans. They were labelled the 'cosmopolitans' for their relative adaptability and receptivity to globalisation and their English language proficiency" (Tan 2010a, p. 85). Koh (2007) added that this is the 'metapragmatics of globalisation in Singapore.' Cosmopolitan Singaporeans described in the *Singapore 21 Report* exemplifies the 'culture of internationalisation' (Singapore 21 Committee 1999). Grounded in international literature and an array of teaching methodologies adopted by Singapore teachers, Singapore's citizenship pedagogies in schools are diversified. In Sim's (2010) study of social studies teachers in Singapore, four pedagogical typologies were found to characterise Singaporeans. Sim (2010) terms them expository and highly controlled, rationalistic and persuasive, interactive and

participative and constructive and experiential. I have argued in my scholarship of Asian citizenship pedagogies that Asian educators are kept abreast of international pedagogical literature however, they often make informed choices regarding its application and implementation (Lee 2010). This appears to describe the context of Singapore as well.

In the short span of my stay in Singapore, I have come to note the striking difference between Hong Kong and Singapore. While the cultural agenda of the 'Chinese Learner' may be conveniently applied to Hong Kong, the cultural makeup of Singapore is much more diverse in nature and dynamic with its active emigration and immigration. As the Dean of Education Research at the National Institute of Education, I am responsible for the management of research projects within the Institute. I have observed from many research projects that the academic and policy discussions in Singapore illuminate the importance of applying empirical evidence in academic, pedagogical research in order to inform policy making within the Institute and the Ministry of Education.

The constant reminder is that Singapore is a small state and its survival is highly reliant on its ability to attain international standards to achieve and complete internationally. It appears to reflect Singapore society's emphasis on social harmony, while blurring cultural differences to minimise cultural conflicts. Similarly, in the research on schools and classrooms in Singapore, there is a deliberate restraint against demarcating cultural explicitness in relation to specific ethnic groups. For example, schools and classrooms are not being profiled culturally.

The Chinese Learner is a deliberate research perspective on citizenship identity in Hong Kong, a perspective which deliberately highlights cultural identity (as opposed to political identity). In Singapore, relatively little research has been conducted to profile the Singapore Learner or Asian Learner based on cultural heritage as a divergent educational characteristic of the society analogous to the Chinese learner. However, the Singapore education system is distinctive in itself. Even though Singapore adopts a British 'O' level and 'A' level examination system, the papers are quite different from those examinations conducted in the U.K. Thus we cannot assume direct knowledge transfer of the Singapore education system from the West.

As the education nucleus of Asia, Singapore has positioned internationalisation of education as a strategic policy agenda. Cribbin (2008) describes this nucleus that Singapore has cultivated as a 'secondary hub' as opposed to the commonly known 'primary hub'. This implies that Singapore functions as a *platform* for students to 'come through' rather than 'come to' Singapore as a *destination* for overseas students. Rather than expanding its own education system, Singapore takes on a unique approach to invite prominent and esteemed universities from the United States and Australia to inaugurate its branch campuses in Singapore. Therefore, in contrast to the intensifying discussion in Australia regarding intercultural education that has evolved from internationalisation, Singapore is relatively silent (with the exception of the private sector) in its discussion on understanding cultural elements in a globalised world. Cultural respect appears to be embedded in their value system, where Singaporeans have been inculcated to value divergent cultures within their society.

This has caused them to demonstrate mastery in their traits, knowledge and skills as an international citizen (a view that has been debated by my Australian colleagues as being Western-based).

13.6 Conclusion: The Role of Academic Migrants in Enriching Scholarship and Teaching

The above discussion was generated by the insights of the editors of this book Felicity Rawlings-Sanaei and Colina Mason, who specifically requested an analysis of an academic migrant from personal experience, knowing that I have lived and worked in three countries. Their suggestion of this particular approach has prompted me to combine my training in comparative education with the research I have conducted while living and working in the three countries, and recall seriously how the interplay of insider-outsider perspectives inform my understanding of the interplay of globalisation and localisation, as well as internationalisation and nationalisation.

The thinking process in shaping this chapter has also led me to think about how a culture-based epistemology and intercultural education agenda could emerge in the process of internationalisation of education in Australia; and how the search for cultural roots and the Chinese Learner agenda have emerged during the 150 years of British colonisation in Hong Kong. Moreover, it has prompted me to consider how the globalisation and internationalisation agenda, on top of nation-building, gradually becomes an overarching national goal that is pragmatically seen as an advantage for Singapore to enhance its immersion in the global arena, on the one hand, and an indirect way to achieve harmonisation in an ethnically diverse population, on the other. Further, what I have learned while working in the three cultural settings has provided invaluable insights as a migrant scholar to note how the emphasis on internationalisation in Australia has led to growing awareness of intercultural education; how the search of cultural roots in Hong Kong as a British colony has led to the reinforcement of the localisation and cultural agenda in an international city; and as a city state, how Singapore has chosen to adopt globalisation and internationalisation agendas that would balance out ethnic diversities.

A few decades ago, the economic miracles of Hong Kong, Taiwan, Korea and Japan caught the world's attention as East Asia's Four Little Dragons. A tremendous amount of research and analysis appeared over the years, seeking to better understand the common success factors of the four economies. Interestingly, the findings have been mixed, and no commonly accepted growth formulae have been developed. The general conclusion was that these successful economies were able to make use of the opportunities available in the world market, and develop economic strategies that particularly fit their own social, cultural and political settings and economies which have all contributed to their success.

My observation about the development of scholarship and teaching in Australia, Hong Kong and Singapore has arrived at similar findings – the three countries all have different approaches in developing epistemology and pedagogies that are relevant to their own contexts. However, the interesting observation is that universalism and particularism in the three countries interact in their own ways to arrive at different emphases, with all three having differing combinations of the two: namely, a culturalist agenda is developed from an international agenda in Australia; a cultural approach to learning is developed in an international city, Hong Kong; and an internationalised agenda is developed due to the existence of cultural diversities in Singapore. Having said that, this observation by no means implies that internationalisation is not important in Australia and Hong Kong, nor that culturalism is not important in Singapore.

Being an academic migrant, I have found much enrichment in my cultural experience, while living and learning in the three cultural contexts. What I have found most enlightening is that any cultural context is very complex, and that caution should be exercised in making generalisations as diversities are embedded within a seemingly unified culture. At the same time, being an academic migrant, I take courage in realising that I should not be a passive recipient in the migrant destination. To the contrary, being an active citizen, I offer my perspectives that come with my diverse backgrounds to enrich the cultural dialogue wherever I stay. As a teacher, having awareness of the significance of cultural diversity enhances my ability both to understand students, and to be understood by them. I am often in awe at the significant insights gleaned through cultural perspectives in the process of learning and teaching.

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Chapter 14
Chinese Cultural Heritage: Influences on University Learning and Teaching

Patrick X.W. Zou

Abstract This chapter first introduces the Chinese cultural heritage in relation to education, namely Confucianism, *Yi Jing* (The Book of Changes) and *Da Xue* (The Great Learning). It then discusses the author's own learning and teaching journeys in China and in Australia, as a case study, to demonstrate how the Chinese cultural heritage has been influencing his learning and teaching rationale, methods and practices in Australian universities. This chapter also offers three conceptual frameworks: (1) A 24/7 E-Learning 2.0 Framework; (2) A 6D Teaching Rationale Framework and (3) A 4D Improving Your Teaching Framework. These three frameworks should be integrated and function together in responding to the needs and challenges faced by university learning and teaching in the twenty-first century. In the 24/7 Elearning 2.0 Framework, there are seven key questions that should be asked when designing e-learning courses, and in addition, consideration should be given to the pedagogies to be used in guiding the e-learning process. In the heart of the 6D Teaching Rationale Framework, there are five key questions that should be asked is the student learning experience and outcomes, which is achieved by implementing and integrating five key aspects of teaching practices in relation to students: understanding, oversight, engagement and teacher-student relationships; setting clear learning aims and developing comprehensive learning contents; applying educational technology, e-learning and pedagogical methodologies; focusing on developing students graduate attributes and generic skills; and using assessment to effectively drive learning and achieve learning outcomes. The 4D Teaching Improvement Framework includes: effective lectures; differentiation in teaching; excellence in teaching; and applications for awards for excellence in teaching.

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14.1 Introduction

The migration of peoples from one country to another is a defining feature of globalisation and internationalisation. This is particularly the case in Australia where the first- or second- generation immigrants make up over 50 % of the country's population. Furthermore, up to 30 % of Australian university enrolments are international students and there is also a substantial proportion of students with bi-lingual or bi-cultural backgrounds. There is also a sizeable population of migrant academics, with me being one of them. Consequently, educational and cultural heritage impact significantly on university learning and teaching.

In this chapter I share my experience on learning and teaching in China and Australia. On reflection, it is clear that my Chinese educational and cultural heritage have influenced the shaping of my views on the value of education, my teaching philosophy, my teaching methodologies and the way I relate to students. Although written in the specific context of construction management, the educational philosophy, rationale, approaches and cultural influences articulated here will be applicable to other disciplines.

14.2 Chinese Cultural Heritage in Relation to Education

In China's five thousand years of history, perhaps the best known philosophy that has had a profound influence on education is Confucianism, i.e., the philosophy developed and implemented by Confucius, or Kong Fuzi or Master Kong in Chinese. Confucius developed a philosophy that emphasised compassion and respect at all levels of society and promoted education as a means to develop the mind and cultivate the character, so that harmony and peace through social and political morality and interpersonal behaviour could be achieved. Confucianism places great emphasis on the importance of education – it was through study, one could develop one's mind and character, both of which were important for professional success, the cultivation of morality and an understanding of ritual (McArthur 2011). Confucianism was primarily concerned with the human condition and viewed education of the mind and the cultivation of character as the key to creating successful relationships at all levels of society (McArthur 2011). The root of Confucianism consists of five attributes, which are "benevolence (*Ren*, 仁), righteousness (*Yi*, 义), propriety (*Li*, 礼), wisdom (*Zhi*, 智), faithfulness (*Xin*, 信)", duty to be loyal to the state and to people of higher status (*Zhong* 忠) and filial piety, the love of children for parents (*Xiao*, 孝). Here, benevolence (*Ren*) means a deep and sincere concern for the welfare of others, and Propriety (*Li*) applies to such everyday social acts as basic greetings to various members of our social world – family members, friends, teachers, employers, or government officials, as well as deceased family members (McArthur 2011). The other dimensions include *Zhi* (Wisdom), *Xin* (trustworthiness, or honesty) and *Zhong* (忠, duty to be loyal to the state and to people of higher status) and *Xiao* (孝, filial piety, the love of children for parents). Many virtues, such as loyalty,

filial piety, bravery, fairness, transparency, diligence are derived from it. The core philosophy of Confucianism emphasizes that people should treat each other with benevolence and righteousness, stressing courtesy and etiquette. Rites are based on the principles of benevolence, while the latter is the outward manifestation of the former (World Expo 2010).

Another important aspect of the Chinese culture is the capricious *Yin* and *Yang* in endless succession, which is recorded in the book *Yi Jing* (*The Book of Changes*). *Yi Jing* is based on the belief that all things on earth are in a constant state of flux and developing, with *Yin* and *Yang* (positive and negative, male and female, light and dark etc) as the basic components. The positions of *Yin* and *Yang* change capriciously and repeatedly. *Yin* and *Yang* are the core ideological elements and basic symbols of Chinese thought and culture. The fundamental spirit lies in the continuous process of generation in an endless succession. The generating process has no dominator for the endless course of creation, but entirely depends on nature. *Yi Jing* (*The Book of Changes*) says "as heaven's movement is ever vigorous, so must a gentleman ceaselessly strive. As earth is vast and grand, so must a gentleman embrace everything with virtue and tolerance". This saying emphasises the spirit of firmly forging ahead as well as the breadth of mind needed for leniency and forbearance (World Expo 2010).

Traditional Chinese culture reveres education with respect for self-cultivation through learning and pastoral teacher-student relationships (Marginson 2011a). Over 2,000 years ago, Confucius, in his book *Da Xue* (大学,The Great Learning) noted:

> Great Learning consists in manifesting and clearly displaying the illustrious, natural virtue that is given by the Heaven, so that men may be renewed and brought back to his original purity, and it does not stop till this is perfectly accomplished. Through the investigation of things, knowledge is perfected. With the perfection of knowledge, thoughts become sincere. With sincerity in thoughts, the heart is rectified. Through rightness in heart and mind, the self is cultivated and disciplined. When the self is disciplined, the family can be rightly regulated. When the family is rightly regulated, the state can be well-governed. (*Da Xue,* The Great Learning, cited in Tzu 1994)

Confucianism attaches great importance to learning, study and all aspects of relationship and socialization. Confucius assumed that everyone was educable, even perfectible, and that everyone needed educating, as he said, "to educate all despite their social status" and "to teach according to the student's characteristics" (Kavanagh 2011). Rooted deeply in the Chinese social system, all parents have very high expectations of the success of their children's learning. Chinese parents have been shown to be more likely than American parents to use (the threat of) punishment with their children (Kavanagh 2011).

The roles and duties of a teacher in traditional Chinese culture may be defined as "to propagate the doctrine (*Chuan Dao*, 传道), impart professional knowledge (*Shuo Ye*, 授业), and resolve doubts (*Jie Huo*, 解惑)" according to Han Yu, one of the most outstanding scholars and educators in the *Tang* Dynasty (Gao 1998). Teachers are viewed as models of good conduct and learning for students, or a model of both knowledge and morality (Watkins 2000). Confucius emphasized the

importance of the exemplary effects of teachers and said when the personal conduct of a man is upright, the people will be attentive even if he does not issue orders.

Good teachers should not only perform well in teaching and learning, but also in other aspects of their lives. Teachers should position themselves as models in both academic capability and conduct, both inside and outside the classroom, so that students may follow their lead and find the correct way in their learning and development, the so called "*Wei Ren Shi Biao*, 为人师表", which means a teacher being a role model for students. Further, the Chinese culture also emphasises severity in teaching, as it was historically quoted that "To teach without severity, is the teacher's laziness" according to the Chinese *Three Characters Classics* (三字经).

There is strong belief that effort leads to positive learning outcomes. Confucianism viewed study as largely involving hardship, diligence and perseverance, not enjoyment. A typical Chinese saying is "effort can compensate for a lack of ability" and "a slow bird should make an early start". Students were encouraged concurrently to think and seek knowledge: "seeking knowledge without thinking is labour lost; thinking without seeking knowledge is perilous". However, in the Chinese cultural heritage, studying implied careful, intensive reading and the depth of learning depended on the number of readings; therefore Chinese students tended to memorise the contents without gaining deep understanding of the actual meaning or development of practical skills. This means that traditionally, Chinese students tended to undertake surface learning rather than deep learning.

Student achievement in Confucian heritage society is determined by three factors: the comprehensive modernising state; society-wide competition and selection with ancient roots in the Chinese imperial examinations; and the bonds uniting the Confucian families (Marginson 2011b). Confucius viewed schooling as a way to educate government officials; so-called "*Xue Er You Ze Shi*" (学而优则士) which means the outstanding scholars may become or be appointed as officials. This led to the "*Ke Ju*" examination system, established in China in 606 AD, which was the national selection and examination system to select government officials. The "*Ke Ju*" (科举) examination system has three grades of credential with the most prestigious degree, the *Xiu Cai*, 秀才, or 'cultivated talent', assessing the candidate's broader learning (Marginson 2011a). The "one-chance" examination system is still in use in China for university entry and government official selections. Since then, schooling has become an 'official and glorious ladder' to success and encouraged many students and scholars from average and poor families to study diligently and consistently (Gao 1998). This is reflected by a typical Chinese saying "no one pays attention to your 10 years of hard-study; but you will be well known once you succeed". Consequently, Chinese students typically value learning as a moral duty and studying hard is regarded as a responsibility to the family (Lee 1996; Watkins 2000).

In China, parents and teachers expect high achievements of their children and students. The traditional aims of education are threefold (Moral, Intellectual and Physical, also called Three Good Students -三好学生) stated in descending order of importance. Education should achieve the development of these three aspects; its

aim is the perfection of the person (Kavanagh 2011). The ultimate aim for an intellectual, in the Chinese culture, influenced by Confucianism, is not limited in study alone; he should also be successful in being a human who achieved the five attributes – benevolence, righteousness, propriety, wisdom and faithfulness, and in his bearing of himself and to make full use of his ability, personality and intelligence to do good for the state, society and the world at large. As *Da Xue* (i.e., The Great Learning) stated: "A man should discipline himself, after that he could regulate his family, then govern the state and finally lead the world in peace." In achieving such ultimate aims, the Chinese perceived teaching as including five aspects: knowledge delivery, exam preparation, ability development, attitude promotion and conduct guidance (Gao 1998).

14.3 My Learning Journey

14.3.1 "Thirsty for Knowledge"

Born and raised in a village in Guangdong Province, Southern China, I am the youngest in the family with one sister and two brothers. My father was a primary school teacher and my mother did not receive any schooling. It was not uncommon at that time for females to have no opportunity to study or gain formal education. In my early childhood, China was experiencing the Cultural Revolution. During this time, Confucianism was criticised and abandoned. Teachers and students, instead of going to school, were sent to work in the fields. Those who insisted that students should study in class were sent to "labour re-education camps". Regardless, I was "thirsty for knowledge" at that time probably influenced by my father, who has never stopped or given up learning throughout his life. In my memory, my father was always reading books and newspapers or practising Chinese calligraphy whenever he had time. I too, always wanted to learn, to read books and solve maths or physics problems. I also had a strong desire to be "the best of myself and the best in the class", and an inner determination and spirit of "never giving up".

Once the Cultural Revolution was over (in 1976), the Chinese government re-established the national examination system in all levels of education, particularly for university admission, which allowed rural students to progress and gain opportunities to enter high schools and universities away from their home-town with life-changing consequences. I was one of such students who, through preparing and participating in examinations, gained opportunities to study in a selective high school, college and university and then work in the "Special Economic Zone" Shenzhen City, which was established in 1979/1980 as an outcome of Deng Xiaoping's "Open Door" policy. Shenzhen is now a very modern city and ranked the 4th largest city in China after Beijing, Shanghai and Guangzhou. I worked as a site engineer at the time in Shenzhen City and after 2½ years, I was

promoted to be Officer-in-Charge. At that time, such an opportunity and career prospect was considered an ideal dream job with a bright future for many young people of my age.

14.3.2 From a Cleaner to Professor

With an aspiration to "read thousands of books and travel thousands of miles" and "learn more, go further", I landed in Australia on 11 April 1990 with a student visa to study English for 6 months. But life was really tough at that time, because there were about 40,000 Chinese students arriving in Australia at the same time which made it extremely difficult to find a part-time job. I had no financial savings and I could not speak much English at all. After 1 month of studying English, I had to find a part-time job, to survive and gradually save money to go back to university for further study. During this time, I did several different jobs including cleaner, factory worker and shop assistant. However, even though life was tough, I persisted with studying English, spending all my time in local libraries and prepared for the IELTS (International English Language Testing System) test. While the IELTS results of my first attempt were below university entry requirement, I did not give up and obtained an average score of 6.0 the second time, which just met with the university entry requirements during that time. It was not until 1993 that I gained an opportunity to study at The University of New South Wales (UNSW). It was very challenging at the beginning since I had limited English and was not familiar with the Australian university education system or the teaching methods. However, I persisted, studied very hard, and gained a high distinction in the subject of Prestressed Concrete, which was the highest attainment in the class. I continued my study by enrolling in a PhD. During my PhD research, I published several papers and was a teaching tutor for a range of subjects. After gaining my PhD degree in October 1999 I was offered a lecturer position in the Faculty of Built Environment at The University of New South Wales and started my teaching life in 2000. Realising the importance of having knowledge in information technology (IT) for teaching, I enrolled in an IT course and obtained a Graduate Diploma in 2001, also from UNSW.

On reflection of my learning journeys in Australia and China, it is clear to me that while the education systems in Australia and China differ in many respects, two distinct differences stand out. One is the "self-independence for one's own study" in Australia where the majority of students leave campus once classes finish and study alone; whereas in China students generally study and live on campus, where they support and help each other in studies and life skill development, with support and guidance from teachers. In other words, it is self-dependent learning in Australia, while it is teacher-dependent and peer-supported learning in China. Another significant difference is in the scale and scope of assignments (assessment tasks); in China the scope of assignments is much smaller, while in Australia the scale and scope are much bigger and often relative to practical problems, which means requiring a broader spectrum of knowledge to answer the questions or solve the problems.

14.4 My Teaching Journey

Currently I am Professor and Chair of Building and Construction Management, and Fellow of the ANZSOG Institute for Governance at the University of Canberra and prior to this I was Associate Professor at the University of New South Wales, where I served for more than a decade in various capabilities including lecturer, senior lecturer, program director and research students director. Over the past 12 years, I have taught a range of different subjects at postgraduate and undergraduate levels.

My teaching has come a long way from struggling to manage classes, to being an innovative teacher receiving several awards including the UNSW Vice-Chancellor's Award for Teaching Excellence and Australian Institute of Building (AIB)'s Professional Excellence in Building Awards, as well as the UNSW Innovative Teaching and Educational Technology (ITET) Fellowship.

14.5 My Teaching Rationale and Approach

A key challenge in university learning and teaching from my experience includes development of students' attitude, knowledge and skills in a range of areas including the following: technical, critical, creative, analytical, reasoning, decision making, problem-solving, research, teamwork, comprehension, conceptualisation and application of theory into practice. These challenges collectively could be termed as ASK (Attitude, Skills and Knowledge) (Zou 2008a). Another major challenge is acknowledging and valuing students' diverse backgrounds, needs and expectations, and recognition of their prior knowledge and skills.

In responding to these challenges, it is important to develop one's teaching rationale and approach. In my case, the main objective of my teaching is to guide students' learning such that their learning experience is enriched and they achieve excellent learning outcomes in the most effective and efficient way. I see the teacher's roles and responsibilities in student learning are to "*propagate the doctrine (Chuan Dao), impart professional knowledge (Shuo Ye), and resolve doubts (Jie Huo)*" quoted from a traditional Chinese article "*On the Teacher*" by Han Yu, a famous educator and writer in the *Tang* Dynasty, as discussed above. Over the years, my teaching rationale has evolved and can be described as "student-centred and inspirational" which I will elaborate upon in the following sections.

14.5.1 Student-Centred

The formation of my "student-centred" teaching rationale is perhaps an integration of the Chinese educational cultural heritage and the Western's educational theories. I have combined the Chinese "teacher-dependent and peer-supported" learning (i.e., teacher takes the responsibility for students' learning) with the

Western's "self-independent" learning to become '*student-centred*' teaching rationale. A "*student centred*" approach involves a commitment to understanding students, engaging students and being responsive to individual student needs. With such a mindset, I always focus on who they are, what technical skills and life-long skills they should learn, what knowledge they should achieve, how I can help them to learn most effectively and efficiently and develop a positive attitude and moral values. I set clear learning aims and expected learning outcomes and develop comprehensive learning content for students. I also pay full attention to and draw on students' diverse cultural backgrounds and make good use of educational technologies to enhance student learning. Moreover, I use real-life and practical examples including site visits and case studies to enhance students' understanding of concepts, principles and techniques. Students have regarded me as "*genuinely interested in students doing well and learning as much as they can*"[1]

14.5.2 Inspirational

As discussed in the previous section, in Chinese culture, the teacher is viewed as a model of knowledge and conduct for students to follow and learn from. The teacher being a role model obviously will have an inspirational effect on the students. Being a role model is referred to as "*Wei Ren Shi Biao*" in Chinese. This is a requirement, which is of high standard, I set for myself.

Being *inspirational* means how, through my positive attitude towards learning and teaching, my belief in the value of education, and my behaviour (both in-class and outside-class), I can inspire, encourage and motivate students to learn to the best of their abilities. I express my belief in the value of education and the impact of education on one's life, and I use myself as an example, by explaining to students how learning has changed my life and learning has led to who I am now, and how I will continue my life-long learning journey, which is as described in *Yi Jing* (The Book of Changes) that "as the heaven's movement is ever vigorous, so must a gentleman ceaselessly strive. As the earth is vast and grand, so must a gentleman embrace everything with virtue and tolerance" (ibid).

I believe students, like everyone else, have great potential, as assumed by Confucius that everyone is educable and even perfectible. I demonstrate my interest and enthusiasm in teaching and encourage students to challenge me and to think critically and creatively aiming to develop their problem-solving and decision-making abilities and capacity to apply theories to real-life situations. As one student commented *The teaching style, during the lecture fills me with the confidence that I am on the right track in my learning in this subject….. And it is definitely going to help me fulfil my ultimate goal to serve this society.*[2]

[1] *UNSW CATEI (Course and Teaching Evaluation and Improvement) Survey, 2008.*

[2] *UNSW CATEI Survey, 2007.*

14.6 Classroom Practice

My classroom practice is multifaceted. I use a *traditional approach* i.e. I lecture in front of the class, explaining learning aims, expected learning outcomes, key learning contents – concepts, principles, techniques, and case studies. I pay special attention in my first lecture to explain and discuss *what* they will learn, *why* they should learn and *how* they should learn. I see this first lecture as the most important in communicating, developing and reaching common expectations of lecturer and students. I emphasise development in attitude, knowledge and skills. The relevance of their studies to their personal and professional life is clearly explained to motivate them to learn and achieve a higher level. In a typical lecture, questions (including not only *what*, but also *how, why* and *why not)* are frequently asked and group-based exercises are frequently employed. I also encourage students to find *alternative solutions* for problems. During lectures, particular attention is paid to maintaining students' attention and concentration using both verbal and non-verbal means of communication. A number of different innovative teaching methods are used to enrich and improve students' learning experience and outcomes. These are discussed below.

14.6.1 Developing Students' Teamwork Skills

Teamwork is one of the key skills students need to develop during their university studies. Group assignments are a common form of assessment task for developing teamwork skills. Influenced by the Chinese collectivism culture, I believe it is important for students to develop teamwork skills to work collaboratively with other people. However, students face difficulties in group assignments, particularly when students with different cultural backgrounds work together. To enhance students' learning in group assignments, I conducted research and organised "group dynamic and team learning" workshops with students and academic staff. From these, I developed a "*Guidelines for Group Assignments*" (Zou and Yang 2013). These guidelines include several chapters on subjects such as why we need to work in groups, how to work in groups, how to handle difficult situations and reflective learning. It also includes many forms for students to use to monitor the group assignment process and reflective learning. The guidelines have been used in my teaching and student learning since 2005 and were also used by the UNSW Foundation of University Learning and Teaching (FULT) Program which is a compulsory 5-day intensive course tailored for new academics at UNSW.

14.6.2 Curriculum and Application of Educational Technology

I hold a firm belief that it is important to design and develop comprehensive, meaningful and coherent curriculum and that students are given a body of core knowledge that they should learn although they are expected to extend their knowledge

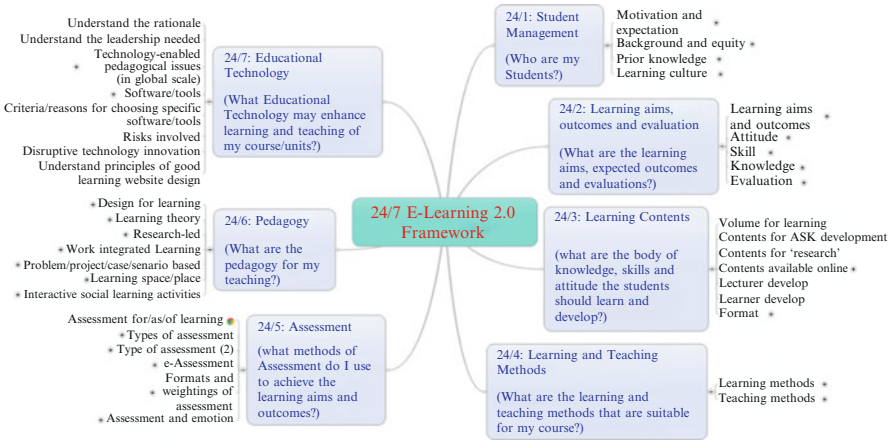

Fig. 14.1 A 24/7 E-Learning 2.0 Framework

beyond these core materials. I have been using course websites since 2000 and have developed websites for all courses I teach, using educational technologies in an innovative manner, including the use of computer animations, video clips, and e-learning modules that contain comprehensive learning content. A typical course website includes: a syllabus, learning resources, an online quiz, an online discussion forum, online communication tools, assignments, and grade/progress checking. The design of the e-learning modules is student centred whereby students' learning outcomes and learning effectiveness are emphasised. The e-learning modules include texts, photos, diagrams and computer animations as well as video clips. Online quizzes are used to enhance students' understanding. Online discussion forums are also used to help students' team learning.

Based on my knowledge, experience and research on e-learning (Zou 2007a), I developed a 24/7 E-learning 2.0 framework as shown in Fig. 14.1. This framework includes seven important aspects of e-learning and is presented in the form of seven key questions to be asked when designing/developing e-learning curricula. The name of the framework 24/7 implies 24/7 accessible learning. The framework also includes a [**+1**] component, which is often forgotten when designing eLearning modules or courses, that is the pedagogy that should be considered to guide e-learning.

14.6.3 Developing Students' Critical Thinking by Adapting Experiential Learning

In order to enhance students' understanding of construction processes, technologies as well as management issues, and to allow students to explore real life cases so that their learning is more relevant and practical, I organise students to visit construction

sites and invite experienced site personnel to give guest lectures. When students return to class, issues related to the site visit are discussed, in an effort to link the on-site practice to the principles and techniques taught in class. Students found these learning activities very effective. The on-site experiential learning also aims to provide opportunities for developing critical thinking in students. This is achieved by encouraging them to observe and reflect on practice at the site and compare the practice with theories discussed in the classes. They are also encouraged to critique the practice and to think of alternative solutions.

14.6.4 Research in Learning and Teaching

I have conducted research and published on a range of topics in learning and teaching, including graduate attributes, e-learning, group assignment and team learning, assessment and student satisfaction. On being asked why I was passionate about researching in learning and teaching, my answer was simple – "I want to help my students and improve my own teaching". On reflection I believe I have achieved these aims. Research in learning and teaching has helped me shift my mindset and mental model about university education, for example moving away from being teacher-centred to student-centred. Such research also allowed me to gain a deeper appreciation of Western culture and integrate my Chinese cultural heritage into my teaching practice. It is also through undertaking research in learning and teaching that I have improved my teaching capability, particularly in understanding and applying the pedagogies in my teaching practice and developing my teaching philosophy, rationale and methodology. Further, it has helped me to appreciate that students learn differently and different methods are appropriate for different cohorts of students, depending on their cultural and technical backgrounds and work experience.

14.6.5 Research-Based Collaborative Learning

In order to develop students' skills in research, teamwork, critical thinking, decision making and problem solving, I design a major component of the overall assessment tasks to be research based. The class is divided into groups and a specific topic is given to each group with specific requirements on submissions. Students are required to conduct in-depth research and submit a research report and to present their research findings to the class. These exercises allow for peer learning and improvement in both written and oral communication. To help students learn more and better in this process, I developed the guidelines for group assignments as discussed in the previous section.

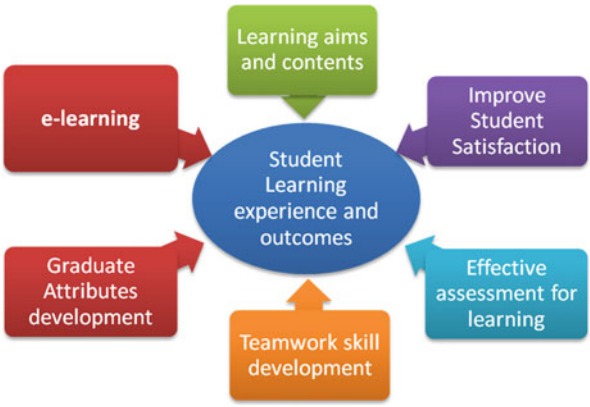

Fig. 14.2 A Six-Dimensional Teaching Rationale Framework

14.7 Summary of My Classroom Practice

Figure 14.2, which is a Six-Dimensional Teaching Rationale Framework, summaries the approaches and practice I have implemented. My approach began with writing comprehensive learning content followed by development of e-learning modules to meet the needs of new generation students who grew up with information technology (Zou 2007a, b; Zou and Wang 2011). With a belief that "students need to learn what to learn and how to learn", I developed and implemented strategies and guidelines to help students achieve "graduate attributes" (Zou et al. 2004; Zou 2008a) and to guide student learning in group settings and help them develop teamwork skills, I developed guidelines for group assignments (Zou and Yang 2013; Zou 2007a; Zou and Darvish 2006). Placing students at the centre of university education, I investigated ways to improve students' satisfaction (Forsythe and Zou 2006), and designed effective assessment strategies to drive student learning (Zou 2008b).

Reflecting on my teaching practice, there are obvious aspects that I have integrated from my Chinese cultural heritage. For example, the motivation to develop comprehensive semi-structured learning content was based on my understanding of China's nationwide standard textbook approaches. However, I find it difficult to identify which aspects of my practice were due to my Chinese cultural background and which were learned from Western culture. Instead I have integrated the two into one "Confucian-Socratic" approach, which was described by Tweed and Lehman (2002) as a flexible approach to learning that combines the strengths of both traditional approaches.

14.8 Teacher-Student Relationship

It is important to develop a good working relationship with students. In my view, teacher and student are two essential parties in the learning-teaching process, just similar to the Chinese "*Ying-Yang*" philosophy; one will not be able to exist without the existence of the other, and it is the interaction between the two parties that lead to

constant progressive learning and changes. I position myself as "their teacher and also their friend". As a teacher I try to command their respect so that I can implement certain rules to shape class behaviour and students' learning; as their friend, I seek to understand them and listen to them so that I can help them more effectively.

Further, I seek to learn from my students, following the Confucian saying "If three men are walking together, one of them is bound to be good enough to be my teacher" and "A student is not necessarily inferior to his teacher, nor is a teacher necessarily more virtuous and talented than his students. The fact is that one might have learned the doctrine earlier than the other, or might be a master in his own special field". This mentality allows me to appreciate that students are talented in their own right and own ways and there is much I learn from them, and their peers can learn from each other. Therefore I emphasise interactive teaching-learning and peer-learning, and provide opportunities for students to apply and build on their prior knowledge in their learning process. By doing so, the teacher–student relationship is also improved.

14.9 Developing Students' ASK (Attitude, Knowledge and Skill)

I developed and applied the ASK (Attitude, Skill, Knowledge) model to inform students what I require them (and also what they should aim) to learn, develop and achieve. Educating students to develop the right attitude is as important as teaching them the technical knowledge; I emphasise that having a positive attitude towards oneself, the people, the profession and the society as a whole will lead to positive outcomes. In addition to having a positive and supportive attitude, one should also develop and apply her/his knowledge and skills in their chosen professions and to society. This ASK model has similarities to the threefold characters of China's "Three Good Students" standard (i.e., Moral, Intellectual and Physical). In the Chinese "Moral, Intellectual and Physical Three Good Student" standard, the Moral component is comparable to the Attitude, and the Intellectual component is comparable to Knowledge; however the Chinese standard did not include Skill and instead it emphasised physical fitness and health. On the other hand, Western education focuses much more on skill development and not enough on Moral or Attitude. Combining the elements in the Chinese and Western education standards is the formation of the ASK model, which is an easy acronym that also means *ask* if you do not know the answer to a problem or question. This ASK model has been proved effective in guiding student learning (Zou 2008a).

14.10 Responding to Student Diversity

Positioning myself as "their teacher and also friend" allows me to gain a better understanding of the hardships and challenges students might have to face during their study. One particular challenge in today's university is to respond to student

diversity given the significant proportion of international students. Having been an international student myself, I am fully aware of the difficulties international students face particularly upon arrival. Therefore, I encourage them to talk with me. I often advise international students on ways to improve their English, with a particular emphasis on "*Thinking in English*". Further, students learn differently as a result of their differing educational backgrounds. Therefore at the beginning of a course, I conduct surveys to know who they are and where they are from. For example I conducted a survey in one of my postgraduate classes and found that 70 % of the class were international students from 13 countries. Their technical backgrounds were also very diverse, including architects, engineers, construction managers, cost estimators, material scientists, economists etc. I encourage students to view such diverse backgrounds in a positive way, i.e., as an opportunity to be tolerant and respectful, and to learn from each other, culturally and technically. For example, in group assignments, students form "multi-disciplinary" groups with members from different technical and cultural backgrounds. I also use the Confucian saying "If three men are walking together, one of them is bound to be good enough to be my teacher" to encourage students to learn from each other (i.e., peer-learning). Further, I draw on the students' prior knowledge and experience. The following student comments are illustrative: *(Patrick) treats students as friends; (Patrick's) enthusiasm and interaction with the students was really high. He loves to teach and share his knowledge and experience with the students.*[3]

14.11 Summary and Conclusion

In this chapter, I have discussed the challenges in university learning and teaching, together with my rationale and approach for teaching, which have been informed by my Chinese cultural heritage and my understanding of Western culture. Upon reflection and summary of my journey of teaching and learning, I offer a simple **4D** Improving Your Teaching framework, as shown Fig. 14.3, which is self-explanatory. In this framework teaching involves Conducting Effective Lectures; Differentiating Your Teaching; the development of Excellence in Teaching and Applying for Awards for Excellence in Teaching. The process is cyclical with an aim of continual improvement; the underlining rationale similar to what has been said in *Yi Jing* (The Book of Changes).

I hope that my peers, particularly those of bi-cultural backgrounds, may draw inspiration from this chapter, so that they can develop their own way of integrating their cultural backgrounds into their teaching practice. For students, particularly international students, I hope they too, can understand the importance, value and impact of their study at university, and can learn to integrate their cultural backgrounds, *learn more, go further, be the best you can, and never give up* in this never-ending learning journey.

[3] *UNSW* CATEI Survey, 2006.

Fig. 14.3 A 4D Improving Your Teaching Framework

We now have a multipolar world in which Eastern and Western elements are shaping each other in a reciprocal process and we are witnessing continued culture-mixing (Marginson 2011). Given Australia is a country with people from more than 200 regions and countries, it is naturally a culturally rich country. The significance of integrating one's cultural heritage and background in his or her work will definitely benefit Australia's advancement. This is particularly important for university teachers and students, because university education is a critical factor in where a country's future lies.

To conclude, the way ahead is long; I see no ending, yet high and low I'll search with my will unbending: (路漫漫长修远兮,吾将上下而求索).

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Chapter 15
Cross-Cultural Academic Experience in Medical Education: Enrichment of Teaching Through Confucian, French and American Influences

Dzung H. Vu

Abstract I was born in Vietnam, a country that had a strong Chinese cultural influence, and grew up at the transition between the French and American influence. I began teaching medical students in Vietnam when anatomy teaching was still influenced by the French philosophy and methods. I came to Australia as a refugee and returned to medical practice and resumed lecturing anatomy at the University of New South Wales where I have seen the changes from the traditional British-influenced programme to the new Problem-based method. I had previously completed my surgical training in the American system and recently had some teaching experience in North America as a visiting professor of anatomy. Thus I have been a student and lecturer in three different social and cultural environments (Confucian, French and American) prior to my current work as an academic in Australia. This chapter is an account of my observations and personal experience of the influence of cultural background on student-lecturer interactions.

15.1 Introduction

Born in Vietnam in 1947 at the end of French domination, I was raised in three mainstream philosophical traditions (Confucianism, Buddhism, Taoism), in a family that was amongst the earliest to convert to Christianity. At that time, French influence remained strong in universities, especially in medical schools until my early undergraduate years; it was later supplanted by the American influence as the war escalated when I finished my undergraduate and postgraduate training in 1973 and started teaching anatomy to medical students. I came to Australia in 1979 as a refugee, repeated my medical training and returned to academic work in Sydney,

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teaching anatomy in a medical education system that is modelled on the British system. This is a reflective account of my personal experience as an academic in three cultural environments. This review of cultural background is more about my personal observation and interpretation than a scholarly in-depth study of oriental and western cultures.

15.2 Brief Background of Vietnamese History and Culture Up to 1975

Vietnam had been under Chinese rule for a thousand years until the X century. Although we gained our independence, Vietnamese administration, social organisation and culture was adapted from the Chinese. The official written language for learning and administrative records was in Chinese characters. Christianity was introduced to Vietnam in the XVII century by the missionaries, mostly from Portugal and France. This new religion was seen as a threat to the king's authority and social order, so the missionaries and new converts were persecuted. This gave the French colonialists a primary pretext to bring the troops to Vietnam and colonise the country in 1888. Under French domination, the traditional education system and selection of government officials was replaced by the French education system from primary to secondary school. French was introduced as a compulsory second language in primary school. Secondary schools were opened in only a few major cities for a small number of privileged or brilliant students where French was the main language of instruction. In addition, there were a few French Lycées reserved for French children and children from families of high social ranking (e.g. doctors, lawyers, high-level government officials).

The long struggle for independence provided fertile ground for the growth of the communist party led by Ho Chi Minh. In July 1954, the French colonisation ended with their defeat at Dien-Bien-Phu. According to the Geneva Peace Accords in 1954, Vietnam was divided temporarily into communist North Vietnam and democratic South Vietnam. The general election scheduled for 1956 to unify the country never took place. The communist led insurgence in South Vietnam under the banner of the National Liberation Front (NLF) had the command from North Vietnam and logistic support from Russia and China and spread throughout the South. The American support to South Vietnam was correspondingly stepped up to control the insurgence.

A coup d'état in November 1963 replaced the elected president of South Vietnam with a series of short-lived American-backed governments. American troops were sent in large number to Vietnam to deal with increased activity of the communist insurgence. While the war was escalating, the US government began negotiating with North Vietnam in 1968. The result was the signing of the Paris Peace Accords in 1973 that marked the beginning of the end of the Vietnam war. In April 1975, the entire country was unified under the control of the Hanoi communist government.

15.3 My Education and Academic Work in the Timeline of Vietnamese History

I moved to the South in 1954 after the Geneva Accords. The Medical School of Indochina had been established in Hanoi in1902 by the French government as an annex of the University of Paris. It became the Faculty of Medicine in 1936. All faculty members were French professors. Medical students counted only about a dozen, and all had to go to Paris to take their final exams. Many of them continued their postgraduate training in France to become professors, and some of them returned to teach in Hanoi. The number of medical students grew slowly to about 60 students a year, with the development of the Faculty. After the Geneva Convention, the original faculty of the Medical School of Indochina divided, those members who remained in Hanoi formed the Hanoi Medical School, the remainder moved to form a Saigon Medical School.

When I completed my Baccalauréat II (equivalent to High School Certificate in Australia) in 1965, the selection of 120 medical students each year was extremely competitive, based on an entrance exam which included three papers based on the principle Baccalauréat subjects (philosophy, physics, biology), a short-answer paper on general knowledge that included history, geography questions, and two essays in French and English. Although teaching was still in French, the American influence began with the appointment of some American-trained professors, and most importantly, the establishment of a small group of selected students, of which I was a member, to be taught in English by professors sent from the USA.

Gradually, French was no longer the exclusive language of instruction. More and more lectures were given by American and American-trained professors, textbooks in English filling up more shelves in our medical library, and British and American journals crowded out the French ones. Some lectures were even given in Vietnamese interspersed with either French or English medical terms, a practice that many professors and students found unsatisfactory. Exam questions could be answered in any of the three languages. However, it was more common for graduates to further their study in America, and some postgraduate specialist training courses (orthopaedic surgery, obstetrics and gynaecology) were conducted in Saigon by specialists coming from America.

I finished my orthopaedic training and completed my MD thesis in 1973. Thus my medical training began under the French system, but gradually became American-influenced in my later undergraduate and postgraduate years. I started teaching anatomy at Saigon University in 1972 during my surgical training.

Under the law of general mobilisation, I was drafted into the army after my graduation but I was allowed to stay at university to finish my specialist training. I then served in the Qui-Nhon General Army hospital as an orthopaedic surgeon from 1973. After the fall of Saigon in 1975, and because I had served in the South Vietnamese Army, I was sent to a series of "Re-education camps", a euphemism for labour camps. The idea of labour camp is to keep the inmates exhausted and

half-starved, to the point that their existence is reduced to basic survival instinct. I saw myself and other inmates going through all the stages (including suicide) described by Viktor Frankl (1959), a psychiatrist who survived the Auschwitz camp, so I tried desperately to maintain my spirits, my faith and my sanity. I resisted the process of brainwashing by speaking to myself each night in French and English to keep my brain active. An ex-navy officer taught me how to identify constellations and how to learn basic navigation. I was released late in 1977, but was for practical purposes under house arrest and worked in a District Hospital. Following a friend's advice, I bought the book *The Bowditch's American Practical Navigator* (Bowditch 2002) in the black market, tore it apart and hid each chapter in a different place in my house. I learned the chapter on latitude navigation, and climbed on the roof every night I was on call at the hospital to have a glimpse of the stars over the southern hemisphere. After one failed attempt, I managed to escape on a small trawler with my wife, my 3-year old daughter, my brother, his wife, his sister-in-law and 33 other people. With a school protractor, a small plumb-bob and an army compass as instruments, an Almanac page torn from *Dutton's Nautical Navigation* (Cutler 2004) to track declination of the stars, and the coordinates of potential landing places in Malaysia scribbled on a piece of paper, I navigated my boat successfully to Kuala Terengganu. We were sent to the worst refugee camp on the island Pulau Bidong on the east coast of Malaysia, where 40,000 refugees lived in an area of sand the size of a football field with no sanitation and one single well for washing water. The waiting time before re-settlement was many months on average, so I made myself useful by serving as an interpreter for the High Commissioner for Refugees and the Australian delegation, and as a volunteer doctor in the Dispensary. I resurrected the School of Languages not only to teach English, French and German to the refugees but also to keep young people busy and out of mischief. I was selected by the Australian Delegation to resettle in Australia and arrived in Perth in July 1979. As a foreign medical graduate, I could take the AMEC exam as the first step to get into medical practice, but I elected to retrain at the University of New South Wales (UNSW) because I believed that to practise medicine and to work as an academic, I needed more time to learn about the health care system, and to be familiar with the Australian culture and historical background. As soon as I finished my internship, I joined the School of Anatomy at my second *alma mater* to teach anatomy, a task that I had been doing part-time for many years since my surgical training in Vietnam. Currently, I practise part-time as a general practitioner but my full-time work is teaching anatomy to medical students and to trainees and practitioners in radiology, ophthalmology and different branches of surgery.

Accordingly, since 1986, I have been a practitioner and academic in the Australian system, which is based on the British system. I have recently served as visiting professor at McMaster University in Hamilton, Canada and at Henry Ford Hospital, Detroit, USA, and had the experience of teaching in the American medical education system.

15.4 Effect of Vietnamese Culture and French Influence on Teaching and Learning

15.4.1 Cultural Background: From Confucianism to the French Influence

In this chapter, the word 'culture' is used in the sense of a set of beliefs, morals and social values and practices that are integrated in all members of a society.

Traditional Vietnamese culture has been under Chinese influence since the beginning of our written history. The most popular religion was the Mahayana branch of Buddhism, but the prevailing belief affecting every aspect of daily life in Vietnam has been a combination of Buddhist philosophy, Confucianism and Taoism. Children were taught self-cultivation (xiu-shen) from childhood and had to strive to become a jun-zi (a morally *superior person*) by learning and following maxims distilled from all three philosophies. In broad terms, Buddhist philosophy influenced people's concept of life and afterlife much like Christian belief in Western society, and Confucianism regulated social and political hierarchy and organisation. Taoism dictated some social and religious rituals, and misinterpretation of Lao Tsu teachings resulted in some common superstitions that persist until the present day.

In the traditional patriarchal society, the King or Emperor commanded the supreme respect, then the Teachers and lastly the Fathers. The role of Mothers was to raise the family, to support the Husbands and Sons so they could devote all their time and effort to study the classical canons and bring honour to the family.

Although mathematical knowledge was advanced in ancient China, mathematics, science and technology were not emphasised in schools in ancient Vietnam. Students learned philosophy and wrote essays about self-cultivation, filial duties, social hierarchy… The aim was to excel in civil service examinations organised by the King to select local and imperial officials which were based on exegesis of Confucian classics. The ultimate dream of any scholar was to become a mandarin in the King's court. Some scholars chose to learn traditional medicine and became traditional physicians who enjoyed the respect of the general public and was second only to the respect of mandarins. A good physician restoring his patient's health and welfare was considered as respectable as a good mandarin ruling the state bringing peace and prosperity to his people (Tsai 1999).

A Human was considered as a microcosmos, an integral part in harmony with the greater cosmos. This integration of *Heaven* with *Man* meant that Man must constantly improve himself morally to align the *Way of Man* with the *Way of Heaven* (Tang 1991). Self-cultivation was at the centre of social order because Confucius stated in *The Great Learning* that scholars must cultivate their own moral character first, then bring order to their houses, then order to their kingdom, and the whole world will be at peace (Tsai 1999). The key to maintaining successful intergenerational and interpersonal relationships is to observe custom, tradition, manners and rituals. Good rulers rule by observing ritual propriety and deferring to others

(Rosemont 2006). Confucius emphasised the importance of proper title or proper name, "let the ruler be a ruler, (…) the father a father, the son a son". One should live up to the expectations of one's title because "if names do not match reality, then nothing can be done successfully" (Rainey 2010). Adaptation of Buddhist belief in re-incarnation expanded Confucian "humaneness" to respect of all life forms. This tradition lives on even today, judging from the higher proportion of applications for admission into the medical course from high school graduates whose background can be traced back to countries with Chinese influence in South East Asia. When I finished my study and started teaching in medical school, the traditional belief was still strong, and academics in medical schools occupied a very high position in the socioeconomic scale because they were not only physicians but also teachers. Anatomy in particular was considered one of the most important preclinical subjects.

When Christianity was introduced into Vietnam, the new converts, like my own forefathers and myself, had no difficulty integrating the new religion with traditional beliefs, just like Confucian China embraced the importation of Buddhism during the Han dynasty (I century). They practised the Christian "religion" while living by the traditional beliefs as a "philosophy". Christians do not have an ancestral altar and do not burn incense or offer fruits or sacrifice at the altar, but they pray for their ancestors on the anniversary of their passing. The French invasion wiped out the power of the old monarchy but not the traditional culture and beliefs.

However, the French colonialisation introduced a new social class with more privileged, those who worked for the French government. Their children went to French schools and Lycées, and had a clear advantage in entering and graduating from the most coveted university programmes like law or medicine over the rest of the "indigenous" who were not fluent in French.

15.4.2 Effects on Teaching and Learning Anatomy in Medical School

When I entered medical school, although the traditional value system had been eroded by 60 years of French influence, the university remained an ideal learning environment because education and academic achievement were still highly valued.

Students were enthusiastic for many reasons. As there was only one medical school in the country accepting 120 students, medical students had a sense of pride and privilege to belong to the selected few. Medicine had been regarded as a respectable career from the time of Confucius. This belief is still seen today in Chinese-influenced countries in South East Asia and evidenced by the proportion of medical students of Asian background in our university. In my time, the medical course was even more desirable and students more motivated because it was the longest university course, and students were exempted from army duty until they finished their

first university course or failed a second time during the course. The majority of students came from more well-to-do families and were provided for by their parents. They were usually conscientious in their study at least in gratitude to their parents, and they could devote all their time to study because most did not have to work for a living. Unfortunately, the difficult entrance exam and the relatively high failure rate tended to select highly competitive and driven individuals who were often not ready for team work or group learning.

The teachers' task was made easier by the sense of respect of elders and authority inculcated into students by their previous schooling and their family. It was easy to teach students professionalism or ethics because many of them had learnt the Confucian idea of rituals and behaved according to their title, from dress code and mannerism to respect of patients' well-being.

The same applied to academics because most also endeavoured to live up to what was expected of them. The selection process for specialist training and pathways for progression in the academic hierarchy was also modelled from the French system and was therefore based on opinions of individual professors rather than selection committees. When one was chosen by a famous professor of surgery, one belonged to his "school" not unlike Plato had been to Socrates. While it promoted a sense of pride and almost a paternal relationship in training, it at times led to favouritism.

In my field of anatomy, the French influence was obvious in the way the course was designed and delivered. Anatomy was the most respected and dreaded course in the first two medical years. Respected because of our traditional respect of the human body especially after death, and because of its importance as a foundation of medical study. Dreaded because it was the most difficult of the basic sciences and the most common cause of drop-outs in the first 2 years of the medical programme.

At that time, the French way of teaching anatomy put much emphasis on fine details, minutiae and eponyms. The French standard textbook of anatomy in four tomes, L. Testut's *Traite d'Anatomie Humaine* (Testut 1905), the equivalent of *Gray's Anatomy* (Standring 2008) of the Anglophone world, was three times thicker than the latter.

But in addition to such encyclopaedic tomes, there were also short teaching textbooks and atlases with creative drawings to illustrate three-dimensional conceptualisation of difficult areas of anatomy. The same principle of simplification and systematization was applied in teaching anatomy as well as other clinical subjects. The main branches of the carotid artery for example were presented to beginners almost dogmatically, leaving all variants for a later stage such as surgical training in senior years. The "gray areas" such as anatomical variations, unusual presentation of diseases… were only included in encyclopaedic comprehensive books such as Testut's textbook. This approach, which was very helpful for junior students, was only obvious to me when I compared French to American books which tend to include the common variants even in a basic textbook such as *Grant's Atlas of Anatomy* (Grant 1972).

Written assessments were composed of essay questions, not multiple-choice questions. I still remember an open-ended essay question in my end-of-year exam:

"compare and contrast the upper limb and lower limb basing on your knowledge of anatomy, histology and embryology". Answers to that type of question can range from a page to a book chapter. There was always viva voce in front of an anatomical specimen or a cross-section of a specimen such as an arm or a chest. That is another example of the philosophy of teaching anatomy that was focused on the understanding of spatial anatomy. Sectional anatomy was then purely an intellectual exercise, as its real-life application only came with the first CT scanner installed in 1974.

Verbal communication was a component in exams at all levels, and students learned from the way professors delivered their lectures. All lectures or presentations ideally had to end at the time given, and follow proper structure: introduction, transition between sections, and conclusion. My favourite professor of anatomy was a vascular surgeon. He talked and drew diagrams on the blackboard at the same time, and his blackboard diagrams were worth putting in a printed atlas.

15.5 Effect of American Influence on Teaching and Learning

From the early 1960s, the American influence in Saigon medical school grew in strength and supplanted the French influence. This was achieved by the building of a new state-of-the-art medical school and special care units such as a Burn Unit in a major teaching hospital, the formation of an English-speaking group of students, sending American professors on teaching tours in Saigon, appointing American-trained professors, and selling American medical books to students at a cheap price.

At this time, escalation of the war required general mobilization. Young men not doing a university course were all drafted into the Army. Although this motivated university students, it demoralized the majority of youth, some of them turning to drugs out of desperation. The political unrest after the 1963 coup d'état was the result of a weakening government which had lost the people's trust, and an increase in activities of communist infiltrators in South Vietnam who instigated protests and riots in major cities. All this social turmoil together with the spread of the Hippie movement brought about a disintegration of the traditional value systems in our society. General distrust of the government and its authority figures eroded the traditional respect for elders and teachers.

The medical school was not immune to social turbulence; the friction between the French and American trained academic became a battle for power. Our Dean was replaced by a committee with a majority of American-trained professors. There was some disruption caused by student political protests within the medical school and the respect our professors had enjoyed previously was no longer absolute.

Fortunately, the attitude to learning of most students went unchanged not only because the ingrained cultural influence was still strong amongst the highly selected medical students cohort, but also because failing one yearly exam meant army duty.

With the introduction of English textbooks and lectures in English, the first difficulty for our students was to master a new language in addition to French as the traditional language of instruction. The adaptation process had to go deeper than the

language level as the medical curriculum was gradually changed to adopt the American model. Anatomy teaching was no longer systematic and comprehensive. The American approach to anatomy was the regional approach, lighter on details but heavier on clinical application. In other fields such as medicine and surgery, the teaching was less dogmatic with less clear-cut systems of signs and symptoms. Variations and contradictory or controversial findings of recent research were introduced. Contrary to French textbooks of medicine which were dogmatic, American textbooks included latest research papers in their text and their bibliography. Students were encouraged to read journals, and received tutorials on how to use *Index Medicus* (a monthly comprehensive index of medical scientific journals) to look up the latest research publications. This new research-oriented approach made the textbooks and lectures more confusing to weak students, but instilled a new way of learning and fired up interest in research.

While American professors were more accessible to students for consultation and made use of more modern audiovisual technology, fewer could talk and draw perfect diagrams on the blackboard like my favourite French professors; most projected in their lectures colour slides taken from established atlases. As a student, I found those slides less effective in explaining complex structures in anatomy than building up layer by layer with hand drawn diagrams as the lecture was delivered. Assessment in anatomy now included multiple-choice questions scoffed at by the old school professors, and there were fewer and shorter essay questions. As verbal communication skill was less emphasized, viva voce lost its importance in preclinical subjects like anatomy.

At postgraduate level, the selection of candidates for specialist training was still based on the old French system with individual professors "hand picking" residents to be trained by themselves in their department. There were no selection committees or Colleges as in America.

My experience with the American influence in Vietnam was mostly on the receiving end because I only taught anatomy for a short time during my orthopaedic training. In recent years, while teaching clinical and radiological anatomy in America and Canada, I had the experience of being an academic in a different culture. By then, I had experienced the American way of teaching and learning as a student in Vietnam and I also had gained much experience as an academic in Australia.

In 2002, I went to teach anatomy at McMaster University, Ontario in order to gain real experience of teaching in the Problem-based Learning (PBL) system before my university switched to a PBL approach. At McMaster, students did not have formal lectures or schedule practical classes in anatomy. They taught themselves by visiting the stations in the anatomy museum where specimens were set out on the table with accompanying guides and reading materials. Students negotiated their own classes with professors. The academics had no sense of obligation or any authority on students' learning, only a short-term learning contract for one particular topic. When I agreed to guide a group of students through "anatomy of hernia", my task was only to help them understand the anatomical basis of groin hernia, I had no responsibility for their learning of the rest of the abdominal anatomy and did

not even have to set an exam. Only when I took students on a three-week Independent Learning Project on a topic of their choice did I have responsibility to guide them, teach them and complete an assessment form on their attitude and aptitude during the project. Thus academics saw themselves as providers of information on demand, and had neither ownership of nor responsibility to plan or organise any course. Some students even treated professors like their equals.

The radiology residents were selected by the national resident matching system, not by an individual professor at an accredited hospital, and exited the training programme by taking exams set and run by the College of Radiologists, a national accreditation body. The professors in the hospital department were teachers and mentors; they could facilitate residents' learning and could recommend residents for or discourage them from taking the College exam, but could not directly pass or fail them. I found that in this system a professor's respect depended on his/her expertise and capability rather than on the fear of absolute power as in the old French system. I was a visiting professor with absolutely no influence on their career, but I could still command enough respect from them to positively affect their learning. This was achieved firstly by adapting the Confucian principles as I have done in my teaching in Australia (vide infra), and secondly by using the teaching methods from the French school of anatomy systematization and spatial conceptualization.

From my experience, even for a short-term request such as "anatomy of hernia", I imposed my authority on their learning by establishing ground rules and a learning contract: "I only teach you if you learn and read the pre-tutorial readings I give you". They always turned up on time because I was punctual. The first time they didn't read the chapters, I cancelled the tutorial. The interesting observation is that as I made them address me by my title, Dr Vu, our interaction in the lab assumed a teacher-student pattern, not a first-name interaction. As they found that my tutorials were useful to them, they were happy to abide by my rules.

15.6 My Experience of Learning at the University of New South Wales (UNSW)

When I came to Australia, my MD degree was considered equivalent to the Australian MBBS. I could lecture but could not practice medicine. I elected to go back to study at the University of New South Wales to graduate a second time with an MBBS, then resumed teaching anatomy at the University.

The Australian healthcare and medical education systems are based on the British system. Unlike my first adaptation from the French to the American system, there are no such striking differences between the Australian and American system in which I had been trained. The organization and funding of state universities in Australia are slightly different from the American state universities. The hierarchy is very similar except for some terminology. For example, in North America, a lecturer is only a tutor, not considered as an academic. Academic titles begin with

assistant or associate professor and progress to full professor. Conversely, the Australian academic hierarchy begins with the title of lecturer, and progresses through senior lecturer to associate and full professor.

I found that compared to American anatomy textbooks, the classical British textbooks are in general more succinct and read less like a journal review. However the difference is now increasingly blurred. British and American textbooks in all fields of medicine have been used interchangeably in both systems. There are more and more similarities and fewer differences due to the instantaneous exchange of ideas and experience amongst academics and students on the internet, through exchange students and academics on fellowship or sabbatical leave. Many scientific societies such as The American and the British Associations of Clinical Anatomists even hold joint meetings regularly.

The important difference now is the almost universal adoption of the new problem-based learning (PBL) system in Australian medical schools. Most medical programmes in North America still follow the model recommended by Abraham Flexner for the medical education reform in America in1910 and include in addition to 2 years of college or university study of science, two *pre-clinical* years for basic sciences such as anatomy, physiology, biochemistry… and two *clinical* years for medicine, surgery and specialties. Incidentally, French universities today still use this traditional model with their first and second "cycles of medical studies". In our PBL system, students do not learn each subject systematically, but learn small parts of all subjects relevant to the problems that serve as triggers for their learning. The extreme example is the McMaster model where PBL was born, there are no scheduled lectures or tutorials at all, learning is entirely student-driven and by peer-teaching with group meetings in the presence of a facilitator who can be an academic from any field in the faculty of medicine.

15.7 My Current Teaching at UNSW and How It Has Been Influenced by My Previous Cultural Experience

My teaching is shaped by my own beliefs on many aspects of teaching and learning, from the lecturer-students interaction to the practical aspect of planning and delivering lectures, beliefs that have been influenced by my cultural background and previous experience.

15.7.1 Students' Attitude to Teachers

The students' attitude to learning and authority is different to that in my student days. In the Confucian influenced society of Vietnam, and almost similarly in the French system, professors and lecturers were more *authoritarian* while in Australia they are more *authoritative*. I often see examples of the respect of teachers from

these overseas students, such as in an anatomy workshop that I ran 5 years ago for a group of surgeons from Taiwan. The deferential treatment they gave me even extended beyond the laboratory. A surgeon of my age sitting next to me at the dinner table after the workshop treated me with much respect and explained "because you are our teacher today". In my student days, professors had almost absolute power over their students, from teaching to assessment, and were not easily accessible. At UNSW, it is easier for a student to consult a professor for clarification or even to discuss the marks of an exam paper.

Unlike in Vietnam or other "old countries" in Asia or Europe, many professors or lecturers here prefer to be addressed by their first name. The Confucian idea of social rituals and behaving according to the name/title is often not strictly followed. When not seeing patients in the hospitals, medical students can even wear shorts to lectures or practical classes. One can argue that this environment allows for more individuality and personal development without the stifling inflexibility of dress code or authoritarian professor-student interaction. However, according to Confucian thought, teachers are more likely to behave like teachers when they are addressed and treated respectfully as teachers. Confucius also clarified that although teachers, even emperors, were respected, they would lose that respect if they did not fulfill the responsibility expected of their title. The best way to lead is not by authority but by example.

For the last 25 years lecturing at UNSW, I have asked my students to address me by my title, not because I want to feel a sense of status or power, but because my role is Dr Vu, a teacher who can offer them some expertise in anatomy. As I have behaved like a teacher, trying my best to teach and help my students even outside of working hours, no student has ever had issue with calling me by title. As an anatomy examiner for the Royal Australian and New Zealand College of Ophthalmologists, I have seen candidates presenting in suit and tie for the viva voce and written exams in the early 1990s, and in shorts and T-shirt in recent years when there has been no more viva voce. Although I have noticed that the candidates' behaviour was more serious and professional when they wore suit and tie, I see no disadvantage with the relaxed dress codes so long as it does not interfere with their performance in the exam. More importantly, I interpret the students or candidates attire, mannerism or attitude according to the current university culture, not by the Confucian rules of my cultural background.

15.7.2 Students' Attitude to Learning

Another cultural difference is the students' attitude and approach to learning. UNSW enrolls many overseas students from Asia who remind me of my own background. In general, due to the Confucian upbringing, many of them trust and accept their lecturers' instructions more readily than local students who tend to be more inquisitive and critical of what they are told to learn, and want to know why they have to learn certain topics. The change from the relatively more passive and

"obedient" attitude of my own cultural background is in fact a change for the better and has been behind the current concept of andragogy and the change of our medical programme to a PBL approach. In my student days, medical education was very much subject-centred, Anatomy was taught and learned with an aim for clinical application, but the emphasis was on learning anatomy systematically, the applied aspect was only implicit and not spelled out in lectures or course books. Since I started lecturing in Australia, I have been observing and analysing my students' attitude in order to continually refine the effectiveness of my teaching. Even before the implementation of the PBL system, my lectures usually began with a clinical problem that could only be solved with some anatomical knowledge, even a few X-rays or CT scans could give my students more interest and motivation to learn the lecture contents.

15.7.3 Social Interaction and Culture

During my psychiatry term of my re-training in Australia, I have learned one of the most significant lessons about communication and social interaction: the influence of cultural background is at least as important as language and verbal communication. By then, I had gone through previous training in English and had worked in a high school and a university in Australia for almost 2 years, yet I was still sometimes misunderstood. I was also often the slowest student in my clinical tutorial group to catch the humorous side of a situation or a remark from a colleague or patient, and the last student to identify as "abnormal" a response or behaviour of a psychiatric patient. I realized that verbal communication involves decoding the words the speaker has used to encode their thoughts. The process of encoding and decoding thoughts is coloured by the cultural background and past experience of the interlocutors, and is supported by non-verbal signs such as facial expression, body language… which are also shaped by their cultural background and past experience. At that time, I had not had enough living experience in Australia to align perfectly my encoding-decoding system with those of my colleagues and patients. Consequently I made an effort to talk to people more, listen to talkback radio and even watch Australian and British sitcoms on TV to gain more exposure to Australian culture. I even took a General Education course (which was and still is compulsory for any degree at UNSW) on Australian political history.

I later noticed that in general, Australian students tend to be more expressive and outgoing while my overseas students with an Asian background like mine tend to be more reserved to the point of being shy because we had been taught from an early age to control our gesticulation and expression of emotion. An interesting phenomenon is over-correction in some overseas students when they attempt to assimilate. I feel that in order to teach efficiently, I must be able to effortlessly get my message across to my students and correctly assess their responses and reactions. This can only be achieved by a conscious and constant effort to observe and analyse the influence of cultural and social background on everyday social

interactions, in and outside the lecture theatres or laboratories. I am still honing my communication skills, and learning even more every time I am misunderstood or commit a social gaucherie.

15.7.4 Teaching in the Field of Medicine and Anatomy

I started my medical training, especially in anatomy, with the French and French-educated professors. Since I started teaching in Australia, I have been sifting through the virtues and shortcomings of the French philosophy and practice of teaching medicine and anatomy, while identifying its strengths to apply to my anatomy teaching at UNSW.

Two general features of the French education system in my student days have now become its weaknesses: the heavy factual content, and the encyclopaedic approach to learning.

As mentioned earlier, in the 1960s anatomy was taught with all the minutiae with almost no explicit mention of applied anatomy. As an example, as a first year medical student in 1966, I had an hour-long lecture followed by a practical class on a single bone of the skull, the *sphenoid*, with all the details that are now only expected in a primary fellowship exam in some specialties that have any contact with the sphenoid, such as ophthalmology or neurosurgery. At that time, only comprehensive reference books in English such as *Frazer's Anatomy of the Human Skeleton* (Breathnach 1965) covered the bone to the same depth.

Education at that time, was encyclopaedic, covering a broad range of subjects. Although students taking a Baccalauréat (high school certificate) exam were streamlined into three streams: humanities, mathematics and experimental sciences, they had to take exactly the same subjects, albeit with slightly different depth and weighting. In my medical course, first and second year students had to take more than a dozen end-of-year exams covering subjects from anatomy to history of medicine, medical ethics and legal medicine, all with the same weighting.

The medical curriculum was subject-centred, anatomy was taught as a discipline of knowledge. Students learned about the human body, system by system, and in progressive steps, from the bony framework, through muscles, then nerves and blood vessels. In the late 1960s, the establishment of "*centres hospitalo-universitaires*" (Hospital-university centres) in France was seen as a revolutionary development and brought in some degree of curricular integration because teaching was carried out in both the hospital and university, but teaching was still subject-centred.

In the current application of the principles of andragogy, especially with the PBL curriculum, the above traits of the French system are no longer desirable. Students do not learn anatomy as a discipline, but they learn only the particular areas of anatomy required to solve a specific clinical problem. However, I personally believe that the French system did have a positive effect on the attitude to learning and on the student-teacher interaction. The systematic approach to teaching anatomy gave the students an opportunity to learn to think like an expert in the field of anatomy; that

gave them a preparation for future research in the field and an appreciation of the importance of the subject. Weekly contact throughout the academic year with an expert in a subject-centred syllabus gave students a role model to follow. As the syllabus was heavy on encyclopaedic knowledge of the subject, good professors had to possess, not only an expertise in small areas of anatomy required by the finite number of PBL projects of the course, but a broad and deep knowledge of the entire subject and were deservedly respected by their students as absolute authorities. This expectation motivated students and professors to try their best to pass their exam and to maintain the respect which drove their students to study.

For teaching purposes, my experience of learning anatomy in the traditional French method can be put into good use. The minutiae and methodology of anatomy as a discipline are no longer taught in the undergraduate course, but are essential for anatomy courses for specialists in areas such as radiology and all branches of surgery and for training research students of all levels, from Honours to PhD. In the first stage of their study, my post-graduate students are required to review relevant anatomy in a systematic way and to the depth of the current state of knowledge.

The strength of the French way of teaching anatomy is the creative way of simplification and systematization to help students learn the organization of human anatomy in three dimensions (vide supra). The technique is widely used throughout many French teaching books, but only used sporadically in anatomy textbooks written in English.

Learning from my past experience, I have developed a reconstructive method of presenting anatomy based on layering and three-dimensional conceptualisation which has proved to be useful for the training of radiology and surgical registrars.

15.7.5 Delivery of Lectures

Similar to the American system, the delivery of anatomy lectures in Australia is focused on content more than presentation. I adopted the French way of giving a lecture with accurate timing, drawing diagrams on the blackboard illustrating the points as I talk, using creative diagrams to illustrate three-dimensional conceptualisation instead of relying entirely on ready-made colour slides or photographs of specimens. This approach presents some novelty and maintains my students' interest and attention.

15.8 Discussion and Reflection

The challenge of discussing cross-cultural academic life lies in the title itself, in the fluidity of the definition of "culture". Even by adopting my limited working definition of culture, there is always some degree of stereotyping and bias in the observation of

cultural influence on an individual's reaction and interaction in any given situation. My description of the traditional Vietnamese culture is a stereotype and obviously does not apply to all Vietnamese students. Moreover, I believe that description of cultures is always biased. Firstly, one's observation is always limited to the group that one is in contact with, which is not a random sample of the population. Secondly, as a Vietnamese immersed in my early years in my own culture that is familiar and dear to me, my observations are biased towards the traits that I may have considered as desirable, a case of selective sampling. As an observer of a different society and culture such as the time when I first came to Australia, my observation may be biased because of my incomplete understanding of the history, verbal and body language. Even my account of Vietnamese history may be biased because I was in Vietnam at the time and served on one side of the war, even though I have read books written by authors who were on the other side of the war. However, despite these limitations, it is still important to learn from our observations of various cultures.

My account of my personal experience has limited value in the analysis of the cultural influence on teaching and learning. We cannot have the rigorous scientific control set-up to compare the experience in two cultures because I experienced them sequentially at different times, more than two decades apart. Culture changes with time and is deeply influenced by socio-economic factors and by the means of communication and information technology. This was obvious to me when I was incarcerated in the "re-education camp" and in close contact with my captors. They also came from North Vietnam, where I was born and had lived there until 22 years before that time, and yet they seemed to be of a different culture to me, with peculiarities in their language and their different mannerism and beliefs. The Vietnamese culture that I observed in the 1960s therefore must be dramatically different from the Vietnamese culture today when Vietnam is not at war, under a different political regime and in an instantaneous two-way communication with the world through the ubiquitous internet. However, it is still a valuable exercise to reflect on my personal experience because I have lived through the changes in the Vietnamese culture and by analyzing the factors affecting the changes, I can acquire a deeper insight into the nature of these influences and the dynamic of those cultural changes. For example, my observation of the political and military events after the coup d'état in 1963 helped me understand how they influenced the change in the value system and the attitude of Vietnamese youth in Saigon.

Cultural differences are now much less dramatic than in the past because of the easy and immediate exchange of ideas and experiences through travel and the "information superhighway" in today's "global village". However, the situation is different when we compare cultures that have been so different such as those of the Far East and of the Western world. They were isolated from each other at the beginning of written history. Although differences are being diluted now, their contrasts are still easily noticeable. I think that there are many reasons for this fact. Language and script are the first barrier. For example, only a few languages in Asia have romanised scripts, the remaining languages like Chinese, Cambodian are absolute mysteries to the rest of the world. Without some understanding of the language, one cannot have even a glimpse of the culture. Secondly, the cultural heritage ingrained

in the collective memory of a people only changes slowly if they are prepared to adapt to the global trends. When some countries of the West went out to look for colonies, most countries in South East Asia, such as Vietnam, closed the door and allowed very little exchange with the Western world. They remained a mystery to the world until they were conquered, when the colonised people resisted any changes in order to maintain their identity.

From my personal experience as an academic working in a cultural environment different from my own, the first difficulty to overcome is communication. It is easy to learn the basics of a language, but an academic must master the subtlety of the language. As any student of translation understands, language carries with it the entire cultural make up of its society. When I first came to Australia, I already had a reasonable command of American English from my surgical training, but I was unsure about the true meaning of some Australianisms. For example, the expression "not bad" is not a negative comment in Australia as it is in Vietnam. Correct interpretation of reactions, and verbal and non-verbal communication signs when dealing with students and colleagues of a different culture requires a good understanding of the history and social structure of that society. This understanding only comes from observing reactions of real life situations or from cues which reflect reality, such as books or television. Comedy can be helpful because they often exploit or exaggerate social gaucherie or faux-pas. My simple rule is that I can only teach efficiently when the interaction with students or colleagues in a "foreign" culture has become second nature to me, just like I cannot speak a language effectively if I still have to consciously think about vocabulary or grammatical rules.

This cultural adaptation is easier than one may think. I hold the idea that cultural differences are often only minor and superficial, because deep down, we humans as a species have the same pattern of reaction and interaction towards each other and we have developed similar pathways to maintain harmony. I can easily demonstrate many similarities in the teachings of Socrates and Confucius. Facing the same unpleasant situation, two people of different cultures perhaps express anger in words and body language that may look different but actually have many common traits on close observation. Lullabies in many languages share the same characteristics because the same pattern of sound and melody is soothing to babies of any culture.

On the other hand, academics coming from a different culture can enrich their teaching by taking advantage of their different background, by incorporating new ways or new approaches of teaching into the system. Once they have demonstrated the richness of their knowledge or technical experience and their enthusiasm to share it, as long as they are aware of and respect the cultural differences, their students and colleagues will readily accept the difference. Even some quirky use of language can be accepted if it does not lead to ambiguity or confusion. I personally maintain some attitudes from my own Confucian background, such as respect of authority if they facilitate better communication and learning. While trying to learn more about Australian culture that is becoming my own because this is now my adopted country, I also seize upon the best parts of my cultural heritage and my life experience and use them to improve my communication and teaching.

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