Studying 'Self' to Teach 'Others':
Assessing a Teacher's Personal and Professional Intercultural Identity Development

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Acknowledgements

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Reflections from Africa

I. I am a transplant in a land
Where weeds struggle to hold the earth
Vastly in need of watering
Seeds of inquisitive pollen
Nestled inside a bud
Germination is possible in an oasis of tranquility

But the struggle
To locate the life - bearing element
Which, at once was stagnant,
Now dissipates
As drought recedes
When floods widen the riverbed
Fertilize the shore
And green blades of grass sprout
Midst the weeds

I am a transplant in this land
A foreign flower
Deriving nutrients from Mankind's humus

II. I was a misplant in the land
Which knows not drought,
Where storms of wilderness activity
Alternate with seasons cushioned
By white dormancy
Sheltering the mind, laying it to rest

It was in those months of madness
When mid-March blues mixed
With northeasterly winds
That the search for evidence
Of life was cultivated.
Anticipated summer's warmth
When roots would plunge
Deep into the rich soil

III. I am no longer a misplant
In the Land of Bark-Eaters,
I am at home in this place
They call Adirondack
Far from Africa
Topical winds have carried me.

I am now free to spread
Myself amongst the forest
To grow in its light
And in its shade
To absorb from the stairs
Which have proven their vitality

I am a plant- in a pot- resisting rot,
Sprouting gingerly on two continents, simultaneously
Nyabasi, Kenya ~ Summer 1986 ~revised, Winter 2011

ABSTRACT

This self-study focuses on critical incidences (CIs) that occurred during three personal and professional periods of one teacher's life: a semester abroad as an undergraduate; an independent fellowship year abroad as a post-graduate; and, as a volunteer serving abroad. Using constant comparison methods to analyze archival documents generated in intercultural educational settings and contemporary data drawn from interviews and surveys with fifty participants, the study concentrates on how CIs did or did not affect the teacher's intercultural competence and identity development. Methods of inquiry utilized include ghostwriting (Rhodes, 2000) and shadowwriting (Clerke, 2009), and introduce a technique called BENCHspeaking to activate co-participants' voices. Five contested identity metaphors that emerge to describe the researcher's personal and professional identity are exposed: homebody, social networker, boundary pusher, opportunist, and goal setter. Teacher educators' ability to cultivate intra-cultural competence, personally and professionally, conclude the research, and pedagogical suggestions and implications for contributing to pre-service and teacher educator identity development are outlined.

RESUME

Cette étude se concentre sur trois épisodes/ expériences transformatrices professionnelles dans la formation d'un seul professeur/du chercherur: ses études à l'étranger, le stage qu'elle a fait à l'étranger après avoir terminé ses études, et, son service bénévole/comme volontaire à l'étranger. Se servant de méthodes comparatives pour analyser des documents primaires créés dans des milieux interculturels, et l'information tirée des sondages et des entretiens avec 50 participants, l'étude est axée sur la manière dont les expériences critiques ont influencé, ou n'ont pas influencé la compétence interculturelle du professeur et le développement de son identité. Les méthodes utilisées comprennent « ghostwriting » (Rhodes, 2000) et "shadowwriting" (Clerke, 2009), et introduisent une technique appelée "Benchspeaking" pour inspirer l'expression des co-participants. L'étude révèle cinq métaphores qui se manifestent pour décrire l'identité conflictuelle personnelle et professionnelle du chercheur: 1) la femme au foyer/la casanière, 2) la personne qui crée un réseau social/qui a une vie sociale, 3) celle qui pousse/dépasse les limites et les frontières, 4) l'opportuniste, et 5) la personne qui montre la voie et établit des objectifs. L'étude se termine par une discussion de la capacité de l'enseignant à cultiver la compétence inter-culturelle, à la fois dans sa vie personnelle et professionnelle, et offre des suggestions d'ordre pédagogique pour la préparation des enseignants.

Chapter One: Introduction

No one arrives at a persona alone. I may have been born wired with proclivities toward curiosity or adventurousness but, as a social being, reflecting on how I have been shaped by historic, environmental, familial, economic, political, religious and cultural forces significantly informs my sense of who I imagine myself to be (Bahktin, 1981 as cited in Marchel, 2007, 2). I consider myself to be a social constructivist and experiential educator. Experiences as a girl in the 1960s-1980s in the rural Adirondack Mountains of New York affected my view of femininity, politics, and gender relationships. I came to know my self and the world through historically tumultuous lenses given the times in the United States and world. My trajectory to becoming a university teacher educator has been propelled by intracultural, intercultural and international education experiences launched at a private college. In my personal roles as wife, mother, daughter, etcetera and in my professional one as a teacher, I also consider my responsibilities as a world citizen. Service learning experiences, paid and volunteer domestic and overseas work, and my non-traditional path to becoming a teacher have affected my epistemology, ontology, and pedagogy. I have come to think of myself personally and professionally as a "cultural worker", in the Freirean sense (1998). Perhaps more significantly, however, I have discovered – with the assistance of research participants in this project - that it has been through sustained exposure to intercultural issues that I have became committed to social justice issues. I have redefined my ideas of who I am (and of what it means to be): a homebody, social networker, boundary pusher, opportunist, and goal-setter. Developing intercultural competence is an evolutionary process, requiring attention to context, how interpersonal relationships are built and maintained, and the priorities of a society's collectivist and individualist values. Reflecting on critical incidences reminded me that individuals who attend to rules, norms and expected behaviors, while also seeking opportunities within intercultural contexts, can emerge as leaders, teaching others, being of service, and balancing being independent with being interdependent.

I learned long ago, as a novice teacher, that separating my personal and professional life is difficult to do. Concentrating on this dissertation has given me pause. Although I have examined stimuli that have influenced my development, I have not

attempted an autobiographical memoir. However, as I have chosen to use self-study methods, I do share elements of my self intimately. I know I am likely to face "knockers" (Taylor, 1991 as cited in Frank, 2002) - those who may accuse me of presenting self-absorbed, idealized, or romanticized and fictional accounts of my self. My research methodology has caused me to revisit three distinct periods of my personal life to examine how they intersected with, bolstered or caused tensions in my professional life. At an earlier time, or with a less well-informed readership, this might have been considered ludicrous, even without scholastic merit. How could pieces of one person's life story contribute anything of value, for instance, to a community of educators seeking to enhance teaching or learning? How might a young woman's experiences in a third year undergraduate course abroad merit examination in an academic arena? To counter skeptics or post-modern critics, I have invited people who have been a significant part of this thirty-year journey to voice their perspectives. From comments long ago, as well as more currently, I have learned much about what occurred in my life, who I was, who I am and how experiences have shaped my (and their) being.

"Reflection" of this sort has come to be accepted, even expected, practice in teachers' professional lives (Schön, 1983). Articulating identity statements is done at pivotal points in professionals' lives, when pondering career decisions, for instance. Action research includes critical dialogue (Marchel, 2007) and demands that teachers improve their practice by examining who they are becoming by reflecting on past practice. Yet, in harried lives of teachers who balance competing roles and responsibilities, precious little time may be relegated to such quests. So it is with a sense of privilege and humility that I have stepped into this self-study, wearing multiple hats. Asking more robust forms of simple identity questions, "Who am I?" and "How have I become this person?" has inspired me to improve my professional self and to seek to know, "How can I become a better teacher?"

Self-study purposefully requires one to set the "self" (and others) out for private and public examination. Considerable risk is inherent to such an approach; I have tried to be mindful of that. The three early, intercultural educational (ICE) experiences abroad on which I focused occurred during formative periods of my life; examining these eras, together with family members, friends, colleagues and students, has reminded me how

deeply rooted I am at "home." I have attempted to handle participants' identities and viewpoints, especially when they diverged from my own, with care and respect, as I owe them this at the minimum. Interactions between researcher and participants intentionally collapse in self-study, and intersubjectivity must be acknowledged. In this study, I know that each participant has been my teacher; dare I say that collectively they have also been my students? Yet, as will be shown, self-study is NOT, as the name might suggest, primarily about navel-gazing, though there could be temptation to do that along the way (Samaras, 2011).

My core focus has been on the question, "How may critical incidences in intercultural educational settings have contributed or not contributed to intercultural competence development and my personal and professional identity?" In revisiting three crucial periods in my life: 1980, when I studied abroad for a semester as a junior, undergraduate sociology major; 1982, when I traveled as a newlywed with my husband for one year, as an independent researcher, on a Thomas J. Watson Fellowship; and, 1986, when I volunteered with Operation Crossroads Africa for two months, leaving my twin 2 year-old daughters with my husband in the U.S., only to return to enroll in graduate school to become a teacher, I also found it useful to ask:

1. In 1980, 1982, and 1986 what were the elements of the experiences in intercultural educational settings that I deem to be critical incidences?
2. How have "outcomes" of critical incidences contributed or not contributed to my personal and professional identity?
3. How have the critical incidences contributed or not contributed to the development of my intercultural competence?

First, I explore existing literature around identity development as it applies to international and intercultural education, teacher education pedagogy, and self-study. In Chapter Three, I describe how I identified critical incidences using a constant comparative method (Glaser & Strauss, 1967; Scott, 2004). Assisted by ATLAS.ti software, I describe how I recorded, defined, and organized codes; categorized data; and, wrote rules of inclusion and memoes (Maxwell & Miller, 2002). Samples of contemporary data are shared including: (a) interviews with significant family, friends, colleagues and students; (b) an on-line survey; and (c) an informal ranking of personal characteristics to approximate, affirm and challenge how others (and I) view elements of

my intercultural competence development (Fantini, 2006, p.7). I relied on modes of writing as a method of inquiry (Richardson & St. Pierre, 2005): (a) ghostwriting (Rhodes, 2000); (b) shadowwriting (Clerke, 2009); and, when those techniques presented limitations, (c) a technique I devised called BENCHspeaking. I also kept a reflective journal to document my evolving insights. Analyses of archival and contemporary data using several strategies led to intersections and convergent findings; I developed metaphors that encapsulated responses to suggest how CIs have shaped my identity and intercultural competence development. These are explored in Chapter Four and further contextualized with exemplary CIs in Chapter Five. Finally, Chapter Six describes implications, limitations and applications for personal and professional intercultural competence development. It concludes with suggestions for future educator-researchers who choose to use self-study to examine the role of CIs in forming and transforming spheres of their own personal and professional identity development.

Chapter Two: Literature Review

Internationalizing Teacher Education to Develop Intercultural Competence

Theoretical and empirical literature on internationalization in higher education reveals that 21st Century educators face imperatives with implications for stakeholders across traditional academic disciplines, programs, campuses, and national boundaries. Adult learning, teacher identity formation, teacher exchange, and professional development literature indicates that educators' dual role is to understand their own lived experience before and in conjunction with exploring that of others'; this provides profound opportunities for intercultural learning (Brown, 2005; Chaitin, 2004; Frank, 2002; Harrris, 2005; Hassam, 2007; Hsieh, 2006; Kainan, 2002; McNamee & Faulkner, 2001; Moen, 2006; patterson, & Brogden, 2006; Sims, n.d.; Wall, 2006). Together with students in broader local, national and international communities, educators wishing to cultivate intercultural competence may be positioned well to reflect on how they navigate and evolve in complex social and academic contexts in which they operate.

Intercultural education and identity. Carignan, Sanders, and Pourdavood (2005, pp.4-6) have described connections between individual identity and historical underpinnings of "intercultural education" within the United States. In the early nineteen hundreds, Rachel Davis DuBois, as the U.S. Bureau for Intercultural Education (1934-1954) founder, advocated that teachers educate second-generation immigrants without stressing assimilation, as first waves had been socialized to accept. Instead, schools were urged to respect unique needs of immigrants. These notions were consistent with liberal multicultural education goals of the 1970s-1990s and remain (but have yet to be fully actualized) in schools today: e.g., promoting tolerance, eliminating racism, reforming biased curricula, and diversifying staff to reflect student populations. Critical and radical theorists' emphasize transformative possibilities that exist when external influences on and power dynamics within schools are examined. Post-modern intercultural educators support social justice movements that value "pluriethnic, pluricultural, democratic, equitable and inclusive" communities, holding that the "world must change" to embrace alternative communication means and viewpoints (Carignan et al., 2005, p. 6).

By 2020, it is expected at least one third of students in U.S. classrooms will be from varied cultural and linguistic, socio-economically impoverished backgrounds (Tellez et al. as cited in Carignan et al., 2005, p. 2, 13). Teachers in K-12 classrooms remain predominantly white, middle class, English-only speaking females of Christian, Anglo-Saxon orientation – even as "we" become the minority in the population at large. Inability to gain access to equitable resources, including interculturally competent teachers, has contributed to minority students' lack of relative academic success compared to their white counterparts (Kozol, 1991) and to de facto segregation (Tatum, 1999). Teachers with intercultural skills are especially thought to be able to influence social change.

The Education Sector of the United Nations Educational, Scientific and Cultural Organization (UNESCO) developed Guidelines on Intercultural Education in 2006. Viewed in the context of United Nation millennial goals, intercultural education responds to challenges to provide universal, quality education for all (Article 26, Universal Declaration of Human Rights (1948, http://www.un.org/en/documents/udhr/index.shtml#a26). Intercultural education is viewed as a means of addressing human rights within and across societies and promoting world peace among societies. But to discuss intercultural education, a focus on culture must first occur. UNESCO states that, "Culture is at the core of individual and social identity and is a major component in the reconciliation of group identities within a framework of social cohesion" (UNESCO, 2006, 12). Culture permeates personal and social (including professional) identity. Intercultural education requires mutuality, intentionality, and purposeful exchange of cultural "capital", i.e., so that groups' historical information, traditions, beliefs, and worldviews are respected in educational exchanges. According to this view of culture, human beings decide, recognize and teach what is acceptable in terms of belief systems, adornment, courtship, mating and birthing rituals, as well as a host of other behaviors. They either deny or accept "others" based on whether their own group cohesion is perpetuated or threatened. By doing so, they define themselves as belonging to a group that constructs individual, professional, societal and cultural identities, in order to ensure survival. By interacting with, acculturating and assimilating others, they allow others to adopt cultural beliefs or behaviors; this may

happen as a result of formal or informal education, inside or outside of school. Where power dynamics marginalize minority individuals and groups, excluded members succumb to dominant or majority influence, remain as sub-cultures, or form resistance groups.

Schools are predominant institutions within which formal civic education occurs in U.S. and Western societal settings. Yet education occurs broadly in other societal contexts, as well, including in family, workplace, religious settings, and in other natural or social environments. The role of language and interrelationships between individuals and cultural groups must be acknowledged, as dialogue and mutual respect are inherent to effective intercultural communication. Perspectives alter when individuals either do or do not act competently within their own or other cultures as part of both formal and informal "transformative learning process(es)" (Taylor, 1994).

How one comes to know one's self and one's world, as well as "an other's" is at the heart of one's intercultural (and intracultural) education. Reminding educators about dangers inherent to ethnocentric teaching and learning, even (especially) when purposefully setting apart others' cultures for examination, Reagan (2005) reminds teachers to be mindful of Said's (1978) charges of orientalism; that is, educators must examine (by themselves and with their students) assumptions that reflect patriarchal or colonial practices dominating thought patterns in which: "…reification (of others) results not only in the distortion of what one is trying to understand, but also in its subjugation to one's own preexisting values and norms" (p. 1). Separating "others" as fundamentally, exotically, or inferior and "different" from self (in terms of gender, sexuality, politics, socio-economic values, religious worldviews, etcetera) on personal or professional levels could, would, and should be viewed as contributing to one's intercultural incompetence. What becomes essential to intercultural educators in determining intercultural competencies is *how* one seeks out, listens to, encourages and actively interrogates multiple and opposing perspectives. The means by which and the ends to which one interrogates *how one has come to know* one's own beliefs, history, traditions and worldviews constitutes value in one's intercultural self-study. Writing narratives has been shown to give voice to "the other," is valued and viewed by as more closely approximating "the other's" experience (Said, 1978), and can go "against othering"

(Krumer-Nevo and Sidi, 2012) in combination with dialog and reflexivity. One's intercultural education - in self-study, by definition - involves "others" representing their "selves" and their viewpoints to expand the author's reflexive view of him or her self.

Intercultural competence. Fantini (2007) defined intercultural communicative competence (ICC) as "abilities that are needed to perform effectively and appropriately when interacting with those who are linguistically and culturally different from oneself." Since U. S. classrooms are pluralistic, I preferred to modify Fantini's definition of intercultural competence, encompassing an ideal whereby people develop: an ability to recognize and ethically navigate one's own and another's culture effectively by means that are respectful of each other's histories, traditions, beliefs, and worldviews. This implies that intercultural competence requires a degree of intra-cultural competence. One should be competent in one's "home" culture as well as in the world. In my case, this includes family and school cultural contexts. In teaching, reflection on one's professional ICC is expected practice and part of meta-cognitive development.

Internationalizing teacher education. Internationalizing higher education demands diversifying populations, globalizing curricula, and documenting "outcomes"; when teaching and working with "others", teachers are expected to exemplify intercultural competence (Tidwell & Fitzgerald, 2006). The National Council for Accreditation of Teacher Education (NCATE) stresses that pre-service teachers gain intercultural competence via curricular and fieldwork experiences. Standard 4 states that teacher education programs should develop "curriculum and experiences for candidates to acquire and apply the knowledge, skills, and dispositions necessary to help all students learn. These experiences include working with diverse higher education and school faculty, peer teacher education candidates, and diverse students in P-12 schools" (2001, 14)(http://www.ncate.org/public/unitStandardsRubrics.asp?ch=4#stnd4). NCATE calls for educators to become interculturally competent; yet, specific guidelines for how to achieve this policy practically are not provided.

Immersing students in intercultural education programs is one means advocated by intercultural educators (Cushner & Brennan, 2007). While international and intercultural education is thought to be personally and professionally transformative (Akande &Slawson, 2000; Brown, 2005; Carlson, Burn, Useem, & Yachimowicz, 1990;

Cushner & Brennan, 2007; McNamee & Faulkner, 2001; Taylor, 1994), the process for how it shapes individual and group identity is still being analyzed. Focus on discrete skills (such as language competency, knowledge of local customs or capital currency) has shifted to inclusive and integrative worldviews (Taylor, 1994), symbolized by four broad pillars: "learning to know, learning to do, learning to live together, and learning to be" (UNESCO, 2006, 19-20).

Unclear is how people, especially teachers, acquire intercultural competence. Study abroad (SA) is one established means; however, Open Doors (2009, 2) reports consistently demonstrate low teacher education candidate participation rates (~4% of undergraduates represented by the study abroad population, or about 10, 000 total since 2007-08). Trends are toward short-term programs (summer, winter or less than eight weeks in duration) versus longer, immersive situations.

No guarantee exists that educators studying, teaching, working or living in intercultural contexts gain intercultural competencies - even when engaged in mainstay reflexive activities such as action research (Carr & Kemmis, 1986, as cited in Samaras & Freese, 2006, 27). Tracking U.S. professional educators in a four-week Costa Rican service-learning project, Roberts (2003) acknowledged how minimal research exists about effects of service learning on teachers. Early program design, based on work done by Thomlinson (1991) and Kauffman (1983) (as cited in Roberts, 2003, p. 258), showed that university students studying abroad demonstrated: (a) increased open-mindedness; (b) respect for diversity of others and keener awareness of own and nation's culture, customs, policies, and practices; (c) decreased ethnocentrism; and (d) heightened complexity of thought processes. Preparing students for cross-cultural experiences, some programs try to address Boyer's (1994) warnings that, without attention to social action components, racist, colonialist and "ghettoist" ideas could be reinforced by lack of engagement with local populations (as cited in Roberts, 2003, p. 258). Developing "perspective consciousness" or an "active decision to realize issues through the eyes and minds of individuals representative of other cultures who maintain contrasting worldviews" (p. 255) has been established as a program goal; exploring curricular issues of "mutual concern" and exchanging effective teaching methods have been another. These approaches support claims by Maddux and Galinsky (2009), who chronicled a

relationship between being abroad and creativity. Innate personality characteristics related to intelligence, tolerance for ambiguity, risk-taking, energy levels, self-confidence, intrinsic motivation, ambition and cognitive flexibility, openness to experience and a desire for intrinsic rewards were identified as attributes possessed and enhanced by individuals who adapted to experiences outside their own cultural contexts (pp. 1048, 1054). Inputs gleaned from novel ideas and concepts were seen as contributing to creative processes, as individuals increased their "psychological readiness to accept and recruit ideas from unfamiliar sources, thus facilitating the processes of unconscious idea recombination…to generate and integrate ideas in novel ways" (pp. 1048-1049). These descriptors are consistent with developing intercultural competence.

Roberts (2003) work showed, disappointingly, that not all pre-service or in-service teachers involved in intercultural education programs realize productive competencies. Some overtly displayed negative attitudes or intercultural incompetence, in spite of concerted efforts to proactively address ethnocentric issues. Roberts (2003) concluded that past experiences and social environments affected participants' ability to be transformed personally and professionally; this suggests that teachers from homogenous or mainstream cultural backgrounds might particularly benefit from intercultural programs with significant preparatory readings, discussions, activities and reflections required. However, no mention of how to support educators in the post-experience period was provided.

Nevertheless, developing intercultural competence is a specified component and intended "outcome" of many teacher education institutions, including the one at which I am employed, the State University of New York (SUNY) at Potsdam. SUNY Potsdam's Teacher Education Mission Statement is aligned with efforts to internationalize higher education. NCATE reaccredited SUNY Potsdam's Teacher Education program in 2008 after it scrutinized how and whether Standard 4 (Diversity) was being met. According to the SUNY Potsdam Teacher Education Mission Statement for the School of Professional Education and Studies (1995, updated 2006):

> The education programs at SUNY Potsdam are committed to the preparation and enhancement of teachers who are grounded in disciplinary knowledge emanating from the arts and sciences and in curricular and instructional theory and practice.

> The departments strive to assist teachers to become reflective practitioners, lifelong learners, and persons able to integrate their knowledge of subject matter, pedagogy, students, the school and the larger community to maximize the education and welfare of students. The education programs are committed to preparing and sustaining teachers who hold knowledge and attitudes needed in dealing with the challenges facing schools today and in the future. Some of the new challenges include: increased diversity of the student population in terms of abilities, linguistics, ethnic and cultural backgrounds; rapid technological advancements; changes in assessment practices; and school restructuring and reform.
> (http://www.potsdam.edu/content.php?contentID=6C0E584FAD5EB308A47CFDD4C9A87E93)

For the Department of Curriculum and Instruction population with which I most closely work, no formal multicultural or intercultural communication course is required of undergraduate or graduate childhood or early childhood education majors, beyond: (a) the infusion of diversity principles into courses, (b) a Universal Design for Learning (CAST, 2008) assignment introduced in a Special Education course, and (c) a very limited number of elective offerings. To support student teachers' opportunities to develop intercultural competence, SUNY Potsdam's Teacher Education Office currently offers one international student teaching program to participants: a thirteen week semester in Australia, formerly affiliated with the University of the Sunshine Coast (http://www.potsdam.edu/content.php?contentID=ABFD5E062E26839036130742FC93F564). Slots available are minimal (between one and six per year), given hundreds of students graduated annually. Former opportunities included summer teaching internships in New York City schools, an option elected by few education candidates; the program was recently suspended. Although the ethnic composition of students and staff on campus is minimally diverse, opportunities for developing interpersonal intercultural educational experiences remain for motivated individuals. Spending time "with others" of obvious ethnic, socioeconomic, linguistic, religious, sexual or other cultural difference may be one way to broaden personal life experiences. On an institutional level, expanding

international education programs, including faculty or student exchanges, might facilitate personal and professional transformation, including intercultural competence development. As Carlson (2006) noted in a 2004 Report from the National Association of State Universities and Land-Grant Colleges (NASULGC) stated:

> Internationalization is not the latest academic fad, nor is it a simple add-on to existing practice. It (is) deemed essential for schools' survival…(it is) the process of integrating international and multicultural perspectives and experiences into the learning, discovery and engagement mission of higher education. (http://www.virginia.edu/insideuva/2006/03/globalization.html)

Defining and Developing Identity

Martin and Nakayama (2008) defined identity simply as "the concept of who we are" (p. G-3). Cartesian ideas about the dualistic nature of reasoning relegated the mind's intersection with the body's experiences into two spheres (Jensen, 2006; Laverty, 2003; Pigrum & Stables, 2005). Contrary to Enlightenment ideas about the objective nature of knowledge (Greene, 1994), or Moen's (2006) claims about dialogic processes that facilitate identity formation in a seamless web, in this discussion, postmodernists' ideas about identity formation may be more applicable. In the academy, these educators may view defining one's "self" as an intersubjective and iterative process. No one reality exists; individuals' perceptions of reality and knowledge vary, depending on life experiences. The fluid nature of an individual's reality and knowledge, ontologically and epistemologically, are the grounds upon which "messy" qualitative research (Daykin, 2004) about identity formation may be based when we examine intercultural competence development.

For this study, personal identity has been defined as: all of the influences that can be described as having shaped a person's sense of who they are, at any given moment. Developing an educator's professional identity includes adopting or distinguishing one's personal sense of self and efficacy with regards to one's work, in relationship to a group whose members share similar education backgrounds, sense of purpose, standards and mission. Experiences that derive from one's age, gender, sexuality, race, ethnicity, religion, class, language, personality, regional or national origin/habitation, occupation,

physical abilities, talents, interests, academic successes or challenges (Shames & Alden, 2005) and societal affiliations relate to aspects of identity. Descriptions or proportions of significance that one attaches to each of the above depend upon time, place and/or situation. Traits attached to one's identity may be involuntary (e.g., physical abilities or attributes such as being born blind), voluntary (e.g., choice of religion), or transient in nature (e.g., current age bracket or past occupation) (Dixon, 2006; Pigrum & Stables, 2005; Smith, 2005).

Identity study may (e.g., and this one does) draw from feminist and critical theory, among others. Vygotsky (1978) recognized cognition as socially mediated, while other researchers have explored how personal or professional identities are constructed around gender or power issues. Gee (2000-01, 100) showed how "core identity" or sense of self is linked to: (a) the nature identity or the state developed from forces in nature; (b) the institution identity or a position authorized by authorities within institutions; (c) the discourse identity, an individual trait recognized in dialogue with other rational individuals; and (d) the affinity identity or those experiences shared in practice with groups to which one belongs. Foucault's ideas (1983, referenced in Kubow & Fossum, 2007, p. 66) about the nature of "otherness" illustrate how individuals position themselves or are positioned by others. Foucault's propositions, as advanced by Davies and Harre (1999, as cited in Korth, 2007, p. 9), are that "people identify themselves by positing an identity that holds a relation to social discourse."

William Perry suggested individuals developmentally move from positions of duality through multiplicity, relativism, and commitment in relativism (McKeown 2002). According to Baxter Magolda's Epistemological Reflection Model (1992), undergraduates pass through stages of absolute knowing, transitional knowing, independent knowing, and contextual knowing. For those becoming teachers, acquiring multicultural and international perspectives while studying abroad is thought to contribute to these states of knowing; global education precipitates development of perspectives that vary from one's own. In short, one's identity is seen as being altered through intercultural education although, again, documenting *how* educators' identity is altered by specific experiences, however, has not been subject to traditional outcomes assessment or progressive qualitative research methods.

Researching Teacher Identity, CIs, and Intercultural Competence Development

Quantitative researchers have tried to use empirical data to make claims about subjective aspects of studying and teaching abroad (Akande & Slawson, 2000; Bodycott & Walker, 2000; Carlson & Widamon, 1988; Carlson et al., 1990; Opper, Teichler & Carlson, 1990; Slawson, 2003; Wallace, 1999). Brian Whalen has noted longitudinal effects of study abroad typically concentrate on institutional impact and student learning (http://www.forumea.org/research-position_papers.cfm). Generally, reports address curricular reform, marketing, financial effects, impact on enrollment/retention, and effects on faculty, while student learning studies address grade point averages (GPA), self-analytic processes, and retrospective elements. Marketing, financial effects, impact on enrollment/retention, and GPA may lend themselves especially well to positivist aspects of quantitative research. But other aspects do not.

Qualitative research conducted inductively, from a variety of theoretical perspectives that affects design, data collection methods and conclusions, searches for patterns in data. Researchers attempt to categorize findings to create theory, embracing studies that occur "in natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them" (Denzin & Lincoln, 2000, p.3). With interdisciplinary roots and applications, according to Denzin and Lincoln (2002), the qualitative research field has traveled through seven approximate eras: (1) the traditional (1900-1950), (2) modernist (1950-1970), (3) blurred genres (1970-1986), (4) crisis of representation (1986-1990), (5) postmodern (1990-1995), (6) post-experimental (1995-2000) and the (7) "future" or moral (2000-now). Different paradigms operated in each period; methodologies and methods for each were developed, tested, criticized, and subsequently revised. In this, the seventh moment, they claim, "the social sciences and the humanities (are) sites for critical conversations about democracy, race, gender, class, nation-states, globalization, freedom, and community" (p.3). Practitioners and researchers in the intercultural education field of higher education arrive at an opportune moment for qualitative study, as they seek to promote conversations about how people experience and make meaning of experiences in an interdependent world.

By nature, subjective experiences – such as critical incidences that occur in

intercultural educational settings - are difficult to quantify – which makes them nuggets for qualitative investigation. How IE participants' worldviews lead to either an acceptance or rejection of intercultural competency elements, and results in identity shifts, undergird Bennett's (1993, 2000) intercultural sensitivity model, for instance. Post-structuralists' insights about the meaning of language focus research on humans' expressed experiences, rather than scientific phenomenon. Bolstering Kuhn's (1970) work about multiple epistemologies, Jensen (2006) says,

> …research is no longer about discovering a single, unchanging truth. Research is about co-creating reality through reflective questioning of historical, cultural, and political codes of community. It is within this paradigm of scientific inquiry that hermeneutics, interpretivism, postmodernism, phenomenology, and narrative inquiry begin to flourish (p.4).

Theoretical relationships about study abroad, critical incidences and teachers' identity formation are underexplored. Citing Bolen's (post-2001) work, Dolby (2007) called for IE analysis to be expanded beyond "what works" to "interrogate the fundamental assumptions that shape our pedagogical approach to the study-abroad experience and the ways in which study abroad produces identities" (p. 144). Examination of initial and reentry culture shock processes or the effects of international education on host nationals' identity (Stephenson, 1999) are also underrepresented.

Techniques are available for educational researchers to get at learners' "truth," including participant observation, interviews, focus groups, questionnaires, journals, case studies, and more contemporary, arts-based options (Daykin, 2004; Pigrum and Stables, 2005; Vaughn, 2005). One can turn to Creswell (1998), who classified reporting traditions into five categories: biography, phenomenology, grounded theory, ethnography and case study. Different sources and data analyses processes produce qualitative accounts. Narratives, for instance, may be co-constructed by researchers and participants (Denzin & Lincoln, 2000) to interpret "outcomes". Expressions of individual's or a groups' understanding of topic, and the "reality" of conclusions that emerge, are acknowledged as limited and situational (as they have been in this self-study) - rather than universal - hence, the metaphor of a qualitative researcher as a "bricoleur" (Denzin & Lincoln, 2000, p.4).

Kraus and Sultana (2008) outlined how to "problematise" cross-cultural collaboration by examining critical incidents in higher education settings. Their work exposed shifting identities in a globalized world, with virtual universities, technology-based instruction, and wireless campuses becoming the norm. Discussing "identity politics", they argued that national, gendered, and disciplinary identities are being redefined. Dahlgren, Larson & Walters (2006), Ferdig & Dawson (2005), and Whiteman (2007) have also investigated electronic learning environments. Agostinho (2005) justified an e-learning study, stating qualitative research was an "umbrella term to depict research conducted in a natural setting to investigate a social or human issue" (p.2). Although traditional research settings involve face-to-face observation between investigators and participants, these have been increasingly supplemented by technology – in effect extending natural settings (Epstein, Stevens, McKeever, & Baruchel, 2006; Muncey, 2005; Paterson, Bottorff, & Hewatt, 2003; Turner, 2003; Uhrenfeldt et al., 2007). Kanuka and Anderson (2007) addressed ethical concerns of e-learning research environs, where settings and participants are "out there". Investigations and debate around technology issues will become increasingly important to intercultural education identity researchers as virtual worlds evolve.

Arts-based methods in intercultural and international education outcomes research have not been widely documented. Daykin (2004) explored using music as a means of countering "linear texts" to explore how nationalistic music meaning making links with social hierarchies and identity construction or maintenance; the argument made was that using collage and other visual arts may facilitate building creative identities by using metaphors. This may be particularly useful for action researchers.

Self-study. Within qualitative methodologies, self-study has made headways to become accepted institutional practice in teacher preparation programs. With roots in psychology, its goals resemble those of action and participatory action research. Educators use self-study to examine their selves, as well as the educational and socio-cultural institutions that influence formation of their ideas of "self". Systematic self-study occurs when teachers critically examine their actions within a specific context to develop more consciously driven modes of professional activity (Samaras and Freese, 2006, 11). A reflexive research method, self-study has been identified as key to teacher efficacy,

with personal history self-study, in particular, being defined as the "study of the influence of one's culture, context, and history on one's teaching practices" (Samaras and Freese, 2006, p.7). It may be distinguished from action research by its focus on life history, biographical and autobiographical elements, and narrative inquiry (Samaras and Freese, 2006, 29).

In teacher education, self-study gained stature beginning in the 1990s; because of practitioners leading the field, among them the "Arizona Group", the range of teachers' stories available has been broadened (Greene, 1994, as cited in Darling-Hammond, 1994). Although self-study is an accepted and expected institutional evaluation practice, it has evolved to include intentional, reflective and individual professional practice (Loughran et al., Eds., 2004). Hamilton and Pinnegar, two well-known self-study pioneers, have defined the genre as "the study of one's self, one's actions, one's ideas, as well as the 'not self'" (1998, 236). According to this definition, one's life, viewed holistically in research, becomes raw data open for exploration from a number of angles and, by necessity, involves internal and external voices. To refute critics' accusations that self-study is navel-gazing, proponents are urged to invite others to collaborate (Loughran, 2004 in Loughran et al, Eds., 2004), dialogue, corroborate and constructively criticize researchers' interpretation of life stories, narratives, and autobiographical texts. External voices verify or challenge and help to "rewrite" with more accuracy essential elements that emerge around questions teacher-researchers posit. Participatory, collective approaches utilized in self-study push inquiry processes past self-absorption and seek to validate, challenge or triangulate individual researcher's claims, balancing skeptics' or traditional positivists' claims about the inability of qualitative researchers (especially those who choose to use self-study) to distance themselves from data. Those who adopt self-study acknowledge overt and inextricable links between themselves and "others" because self-study requires that researchers place themselves and their conclusions in open spaces for examination. Researchers' claims –as well as researchers themselves- become purposefully vulnerable.

Those who take risks associated with self-study stand to claim self-empowering positions of leadership (Samaras & Freese, 2006) and enhanced understanding of how to improve their professional practice and personal selves. Educators who use self-study as

a pedagogical and research tool highlight transformative roles teachers potentially hold – for themselves, their students and the institutions within which they work (Loughran, 2004 in Loughran, Hamilton, LaBoskey, & Russell, Eds., 2004). Yet, gaps in existing self-study literature suggest a need for focusing on intersections between how critical incidences and intercultural competence may contribute to (or impede) educators' professional development. It is my hope that longitudinal self-studies, such as this one, may inform intercultural discourse.

Meta-cognitively examining CIs and identity formation. Self-study about teacher identity complements meta-cognitive learning theories, as it provides teachers with means to analyze how personal and professional identity characteristics become self-ascribed, as well as determined by others. Relationships rooted in power expose dialogic and intersubjective processes between individuals and society. Intertwined with cultural influences, an individual's identity can include being elevated to majority status or marginalized by mainstream society.

Chaitin (2004) notes how people fluidly affiliate with a number of groups to derive aspects of their identity:

> According to social identity theory (Tajfel, 1982), when a particular group identity becomes salient at a particular time – for whatever reason- the sentiments, emotions, and behaviors of a member of the salient group will tend to be affected and guided by the norms and aspirations of that group. However, the degree to which an individual identifies with a given social category is associated with the internalization of the social category's goals, values, norms, and traits (Ashform & Mael, 1989); with the degree of commitment the person feels toward the group (Mowday, Porter, & Steers, 1982); and with the degrees of cohesion, cooperation, and altruism toward other group members (Billig & Tajfel, 1973). (p.5)

Agar (2006, p.7) summarized Kondo's (1990) ideas about how individuals place themselves with regard to cultural elements – "we craft a self…We put together who we are based on the contingencies and constraints of the moment." Korth (2007) agrees with Harre's assertion (1998) that "humans take up two identity projects through their activities…(they) establish their honorability within a social group, and…establish their uniqueness as one very particular, individual being" (p. 9). The idea of contingency

reflects the essence of identity formation; its inter-subjectivity is without expectation that a completed product will ever emerge. This relates well to Bennett's (2000) intercultural developmental theory; one's identity is viewed as evolving to incorporate more sophisticated levels of intercultural competence, always in relation to others. Critical incidences examined within this framework move individuals to negotiate and construct identities – in consort with others – in their own or others' cultural contexts.

Social experiences that subject people to political and economic forces mediate identity formation; characteristics may be adopted and internalized or rejected. Stereotypes adversely linked to personal and social identity formation have been exposed in intercultural settings. For example, whether a person born "poor" by others' standards chooses to accept others' definition of being "poor" or not is a choice that can be influenced by education or social context, among other factors. Countering suggestions that identity formation is a natural process over which people have little control, qualitative studies done with learning disabled students abroad (Shames & Alden, 2005) and East Asian females (Hsieh, 2006) studying in the U.S. showed how students actively overcome or resist others' labeling while studying in intercultural programs. Students in the former research increased their self-efficacy, countering ascribed notions of helplessness or learning limitations, attributes regularly ascribed to differently-abled students. Hsieh documented how Asian women, rather than passively accepting negative attributes related to their intelligence and competence (being obedient, submissive, subservient, quiet, and non-assertive) actively constructed alternate self-identities, in opposition to social stereotypes. Hsieh claimed, "…findings of this study challenge dominant adult development theory and suggest that identity development cannot be pattern categorized" (p.10). Hsieh allowed that research participants from China, Mongolia, Japan, Korea, Taiwan may be more vulnerable to mainstream U.S. perceptions about their link with cultural traditions and cultural homogeneity, such as all Asians' respect for social norms, harmony, being passive and possessing a yielding female role; however, female participants refused to incorporate stereotypical notions into their sense of self.

It is not unusual for undergraduates in SA programs to face personal and national identity questions when in intercultural educational settings. Effectively using language

in a new context, for instance, as well as navigating cultural or political mores can cause students to wonder, "Who am I?" and "Who am I as a representative of my country?" Unfamiliar labels, symbols, and language that cause cognitive dissonance interfere with an individual's sense of "who I am" or alliance with a group as "who we are." In intercultural contexts, resulting reflections can be counterproductive to identity formation. They may, for instance, play a part in narrowing worldview if one's national identity is threatened by the perceptions of others (Hsieh, 2006; Roberts, 2003). Apple (2002, as cited in Dolby, 2007, p. 144) observed, for instance, that a surge in patriotism and nationalism in the U.S. post 9/11 has influenced citizens' identity development. Dolby (2007) reported Americans see and position themselves vis-à-vis "their American self", contrasting with Australian counterparts, who are more likely not to focus on national identity but operate with a "networked" outlook (p. 152). Although Dolby did not explicate exactly why Australian students are predisposed to transnational worldviews, her findings about the American students contrasted with pre-2001 research in which U.S. students did not confront their "American selves" in the same way as they did post-9/11. Although a person's sense of national identity may be affected by exposure to world events, whether or not these can be influenced by direct instruction to develop a global identity, for instance, also remains open to investigation.

"Critical incidences" have been viewed as public, pivotal experiences that shape how some see themselves in conjunction with others. Musanti and Halquist (2008) described evolutionary definitions of "critical incidences", noting the term's origin over five decades ago in organizational and industrial psychology (Butterfield, Borgen, Amundson & Maglio, 2005). Sikes, Measor & Woods (1985, 432) defined critical incidences as "highly charged moments… (with) … consequences for personal change and development"; Martin (1996, as cited in Musanti & Halquist, 2008, p. 2)) later portrayed CIs as events that stand out from everyday occurrences. The definition of critical incidences that resonated most with my experience was, "events that occur in ordinary situations that are, nevertheless, subjectively "created" and noted by the participant-interpreter rather than being dramatic, obviously different or easily objectively identified by onlookers" (Musanti and Halquist (2008, 3) citing Angelides

(2001) & Tripp (1993, 8)). Critical incidences are "critical", then, mainly because the meaning given to them by those involved determines that they are significant.

Teacher-researchers such as Hatton and Smith (1995) broadly reviewed historical foundations that establish the value of nurturing meta-cognitive practices, including self-reflection. Brookfield (1995) assumed that adult learners can and should identify critical incidences to process how their learning was affected. McNamee and Faulkner (2001, 65) described "breaching" experiments originating in international educational settings that affected learners; ethno-methodologists, conducting research about social interactions in intercultural settings, purposefully disrupted "normal" situations in which people took for granted assumptions of reality. Their experiments lent insights into how people make revised meaning of their life experiences, essentially altering their identities. Angelides (2001) also stressed how critical incidences that contain "surprise" elements (attributed to Schein, 1985 and Schön, 1995) or problematic situations "may conceal cultural assumptions … (noting) … their analysis can be an efficient way of getting into the deeper culture of a school…(and) can help in illuminating workplace cultures" (p. 430). Taylor (1994) joined Brookfield, Tang and other associates to write about transformational learning with Mezirow (2000). The authors pointed to "catalysts for change", focusing on subjective and objective relationships, as they relate to power dynamics, and the process and outcome of changes within groups or organizations. Within this framework, people who are developing intercultural competence are acknowledged as having come "to the stage" with varying readiness to advance when faced with experiences that cause cultural disequilibrium. People who adopt a reflective (or non-reflective) orientation to events adapt behavioral learning strategies, leading to evolving intercultural identities. While Marchel (2007) (and others) emphasized critical dialogue techniques to stimulate reflection, their theories complement Kolb's (1984) early cyclical experiential education model of education (Figure 1):

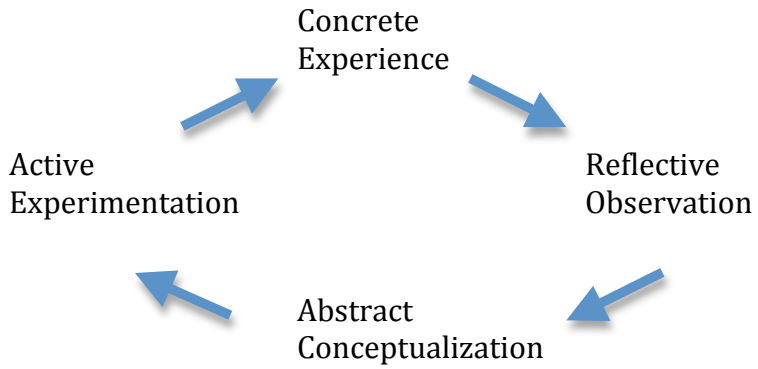

Figure 1: Experiential model of education (adapted from Kolb, 1984, 33)

Kolb asks learners to reflectively observe, think about, and act on concrete experiences. Marchel (2007) adds a meta-analytic component – examining one's biases. Both dovetail with Brookfield's (1995) critical incident techniques (CIT), which became the basis for shifting his own practice as a teacher educator while using the meta-cognitive tool with students to cultivate their ways of knowing about knowing. Musanti and Halquist (2008) suggest teacher researchers make meta-cognitive processes transparent and credible – to themselves and to others - when identifying, describing and analyzing CIs. Finally, Berry (2010) calls for teachers to engage in assumption hunting (echoing Brookfield's notion of uncovering take-for-granted beliefs that shape our actions) by referring to critical incidences in Mezirow's (1991) terms, i.e., as "disorienting dilemmas" that help teachers reframe practice.

Techniques suggested for teachers use to contextualize memory and identity development research by Muncey (2005) include snapshots, metaphors, journeys and artifacts. Letters and emails have also been informative data sources about people's self-perceptions, particularly around "intense critical life events" (Harris, 2002, p. 7). Strategies that apply probing questions, create narrative analyses, and compose vignettes help distill critical incidences' essence for those who experience them; teachers and research practitioners, as Stuart Hall, the British cultural scholar, (1999, as cited in

Martin & Nakayama, 2008) are repositioned: "Instead of asking what are people's roots, we ought to think about what are their routes..." (p. 104).

Facing "knockers". In spite of the history and merits of self-study, as a qualitative research genre, it has been subject to criticism about its lack of replicability or reliability; it has sustained charges from "knockers" (Taylor, 1991 as cited in Frank, 2002) as being navel-gazing. Criticisms fall under what Denzin and Lincoln (2000) have termed the triple crisis of representation, legitimization and praxis (p. 17). Cyber age charges include how participant consent is obtained, whether data ownership is public or private, and confidentiality or anonymity in virtual situations where identifying all who are "participating" is inherently challenging (Kanuka & Anderson, 2007). Rigor and trustworthiness of qualitative studies are thought to be strengthened by "bracketing" researcher experiences (Laverty, 2003; Paterson et al., 2003). So are: engaging for prolonged periods with subjects; observing persistently; triangulating methods; debriefing peers; analyzing negative cases; using member checks; providing thick description; establishing audit trails; memoing and maintaining copious field notes; and, utilizing reflexive research journals (Agostinho, 2005; Denzin & Lincoln, 2000; Groenewald, 2004). Examining outlying cases to search for atypical patterns or findings contradictory to initial conclusions (Bruce, 2007, p. 7) is also important. Utilizing multiple methods of representation that show how participants measure impact in their lives is thought to be a more accurate means of documenting lived experiences; in self-study, multiple perspectives are also thought to help validate findings (Samaras & Freese, 2006).

In this chapter, I have reviewed literature to describe why internationalizing teacher education to develop intercultural competence is important. I have described how identity develops individually – personally, professionally, and socially, especially in intercultural contexts. While teacher-identity and self-study research are well-established in the education field, a closer examination of the link between CIs and identity formation is warranted. In chapters that follow, I describe methodology, findings, and limitations to how I meta-cognitively examined CIs. I conclude with implications for and applications of personal and professional identity issues as they relate to developing teachers' intercultural competence.

Chapter Three: Methodology

This self-study concentrates on three periods in my early formation as a person and teacher: an undergraduate semester abroad (1980); a year-long fellowship spent overseas as a research fellow with my husband during the first year of our marriage (1982); and, a volunteer experience when our twin daughters were two years old (1986) that resulted in my decision to become a teacher. I focused on the question: "How may critical incidences in intercultural educational settings have contributed or not contributed to intercultural competence development and my personal and professional identity?"

In this chapter, I describe methodology, including: a working definition of intercultural competency; explanation of archival and contemporary data sources, coding and analysis processes; and, a list of CI criteria. I show how I culled interview and survey data to corroborate, challenge and contextualize my interpretations. To conclude, I provide an overview of the three writing methods I used to show how data intersected, converged and crystallized (Richardson & St. Pierre, 2005) into the metaphor themes that I chose to shed light on three research sub-questions:

1. In 1980, 1982, and 1986 what were the elements of the experiences in intercultural educational settings that I deemed to be critical incidences?
2. How have "outcomes" of critical incidences contributed or not contributed to my personal and professional identity?
3. How have the critical incidences contributed or not contributed to the development of my intercultural competence?

Defining Intercultural Competency Outcomes

I defined intercultural competency as the ability to recognize and ethically navigate my own and others' cultures effectively by means that are respectful of each other's histories, traditions, beliefs, and worldviews (Fantini, 2006). The goal or "outcome" of this research ultimately became to cultivate my "potential self" to develop more intercultural competence. It is important to note that the term "outcomes" in this study is not synonymous with fixed products that can always be evaluated by traditional or behaviorally quantifiable assessments. In keeping with my epistemological beliefs and of Kolb's (1984) experiential pedagogy, the term is more constructivist and evolutionary

in nature when used in relation to intercultural competence development. It is assumed that intercultural competency varies, depending on the issue(s) and people at hand; adaptations occur because "…learning is a continuous process grounded in experience…(and that)…all learning is relearning…" (Kolb, 1984, 12). Therefore, measuring intercultural competency outcomes was assumed to be difficult, subjective and most appropriately done formatively, by multiple means and from many perspectives, as well as summatively. Methods I employed were not intended to be exclusive or exhaustive.

Choice of Self-Study

Self-study is a misnomer in that it requires educator-researchers to collaborate significantly with others. Tang (as cited in Mezirow, 1997, 110-111) has described how supportive individuals differentiate but also integrate their selves by holding each other as equals, leading to personal and organizational transformation or "synergic inquiry". I was inspired to use self-study to guide my qualitative research because, as a teacher educator committed to experiential pedagogy (Kolb, 1984), I reflected on my own intercultural education, dating to the early 1980s, and wondered whether a retrospective approach might uncover fertile ground for improving my own teaching and learning processes. In order for me to effectively <u>teach</u> how to use self-study, I felt compelled to <u>apply</u> its elements to my own life experiences.

My choice of self-study was also to bring my voice as a person and an educator into the fields of intercultural, international and teacher education - and to welcome voices of non-academics who have participated in this research. I chose this methodology after carefully reflecting on my epistemology (or my basic beliefs about how people come to know), my ontology (or my worldview of what does and does not exist), and pedagogy (or how I believe a teacher can influence others' acquisition of knowledge). I consider myself a social constructivist (Vygotsky, 1978) and believe people make sense of their worlds through direct experience, creating "reality" through discourse with others. As an experientialist educator (Kolb, 1984), I also believe: people's experiences are a factor in their evolving sense of reality; personal goal-setting is and should be part of one's education; teachers can (and should) formally and informally assist students in

their learning by creating concrete experiences that enhance students' abilities to build on previous learning, by guiding their reflection; and, by continuing to reflect on teaching practice, better teaching (and learning) skills are cultivated. These beliefs guided my research – selection of archival and contemporary sources of data, methods of inquiry, analysis techniques, and final "outcomes".

I self-identify as a world (rather than an American) citizen; I am committed to social justice issues. My collective identity has been affected by my personal, social, political, and cultural history - as a wife, mother, daughter, and teacher educator – and these have been constituted by situated experiences (Vygotsky, 1978; and, Haraway, as cited in 1996 in Philips and Carr, 2006). Traveling, working, studying, and service-learning projects abroad have influenced my life path, present work as a teacher educator, and interactions with others. While I do not claim (and I have not here sought) to know fully how these experiences have affected (or biased) my epistemology, my ontology, and my pedagogy, I have come, through formal educational endeavors and much reflection, to value post-modern, feminist, and critical (including race, post-structural and post-colonial) perspectives particularly. To me, this means: as post-modernists do, I adopt a worldview that questions whether any singular truth exists (Samaras & Freese, 2006); as feminists do, I seek to have women's (or other minority and historically oppressed) voices included. Joining critical and post-structural theorists, I analyze the role of language in creating or supporting social hierarchies and institutions when they silence marginalized populations. I believe every person's experience is valid and matters. I believe that groups organize themselves and operate within power dimensions and that these dimensions require critical examination if personal liberties are to be protected. As someone concerned about social justice, I believe this is especially important to keep in mind when discussing education systems, as students are a particularly vulnerable population. I view self-study methodologies as a way to liberate and empower, as well as to make responsible, teachers and learners who want to and believe they can learn best by co-constructing (or deconstructing) their social reality.

I also recognize how research paradigms influence investigations of personal or professional identity formation. Positivists and post-positivists might align themselves more closely with quantitative researchers or believe that objective accounts of reality are

possible, albeit to varying degrees. By establishing and varying experiments, positivists might attempt to determine approximate or probable certainties; intercultural education researchers who adopt these approaches might target pre-departure training strategies and their effects on effectively preparing participants for culture shock, for instance. By documenting and quantifying outcomes, comparing experimental and control groups (one who did and another who did not experience pre-departure training, for example), positivist researchers might support IE research bases. Positivists could claim authority about strategies that were effective or ineffective orienting IE participants for culture shock. However, establishing causal relationships has been very difficult in IE, even using positivistic methods, given that, as Roberts (2003) has pointed out, humans arrive at international education engagements with past experience that appears to influence the degree to which they may be positively influenced by actual IE experiences.

By contrast, structuralist and post-structuralist researchers might concentrate on language used to describe IE CIs. Students' journals or teachers' accounts of factors influencing IE experiences provide those wearing structuralist lenses insights into how participants make meaning of their interactions with "others;" post-structuralists ask IE participants to "unpack" or deconstruct their experiences (Creswell, 1998). Stories provide data; metaphors probed for deeper meaning reveal beliefs about systems, values, and norms participants hold. Educators' personal epistemologies or ontologies may be exposed, confronted or altered by examining language used to describe CIs.

Denzin and Lincoln (2002) might recognize my efforts as part of the seventh moment of qualitative research in which, they claim, "the social sciences and the humanities (are) sites for critical conversations about democracy, race, gender, class, nation-states, globalization, freedom, and community" (p.3). In IE and intercultural educational contexts, conversations about such topics are commonplace. I wondered whether reflection about CIs might trigger conversation about significant personal and professional issues in education and complement entrenched practices such as journaling and seminar discussions. Current practices rely on students identifying and analyzing specific experiences and are rooted in theory (Schön, 1983), while being linked to "practice"; I hoped considering critical incidences might also inform other teachers as they re-sculpt their practice.

Data Sources

Archival data. Long before I began contemplating a doctorate, I had amassed a large body of artifacts (letters, journals, and academic papers) from my earliest study, travel, and work experiences abroad. This textual evidence had been generated while I was immersed in intercultural experiences twenty years earlier, without any thought of doing formal research. I thought there might be clues about my transformation from an undergraduate student to a professional educator, from a young girl into a mature woman. I also wondered whether perspectives recorded at the time by me or significant "others" in my life might address the lament (Hodder, 1994) that historic texts often are interpreted without the benefit of the emic or "insider" voices (Pike as cited in Harris, 1976). I also posited that socio-historic value might be found in written correspondence with co-participants, most of whom were still alive, revealing roles, responsibilities, expectations and values held by their authors. Seeking etic "outsider", as well as contemporary, external "voices" might serve as "crystallizing" forces (Richardson & St. Pierre, 2005) to complement or challenge interpretations I made.

To narrow my focus and to manage archival materials, I extracted only written materials: letters (approximately 50 from 1980; 80 from 1982; and, 20 from 1986); journals (one from each period); and, academic papers (primarily from 1980). I hired someone unrelated to me and to the project to word-process verbatim from their original hand-written form (retaining originals) the aerogrammes, personal notes, postcards, letters and formal texts that had been safely stored, in spite of multiple home moves. These became the raw material from which I distilled critical incidences, initial patterns, categorical codes, and metaphorical themes, using Atlas.ti software as an organizational tool.

Contemporary data. Contemporary data was derived from material generated by fifty-five participants and came in three forms: open-ended survey questions, anonymously submitted, on-line or in paper form; semi-structured interviews, conducted with thirty-seven participants individually or in small groups; and a survey based on a

modified version of Fantini's (2006, p.7) Assessing Intercultural Competence (AIC), Personal Characteristics (Part II).

Participants. Initially, I invited fifty-five participants (Table 1) to complete surveys and indicate their willingness to be interviewed. Among them were twenty-eight family members, six friends, fifteen colleagues and six former students. Family members included my spouse and two daughters, parents, eight adult siblings, parents-in-law, husband's three siblings, and ten adult nieces and nephews. Six friends participated: a childhood friend; two college friends; a friend who hosted me abroad during all three periods under study and who has remained in touch, most recently by visiting us in the United States in summer 2009; two colleague/friends – both educators with whom I have worked domestically and abroad. Colleagues included: two former administrators, two mentor teachers, two co-teachers, five current teacher education colleagues, and four former professors. Six former undergraduates I taught on campus or supervised rounded out the pool.

Table 1: # Participants invited and interviewed

Relationship to researcher	# invited	# interviewed
Family	28	18
Friends	6	5
Colleagues	15	11
Students	6	3

Informed consent process. I secured approval to conduct research with human participants from the Institutional Review Board at SUNY Potsdam and the Ethics Review Board at McGill University in Spring 2009 (Appendices A & B, respectively). Between June – November 2009, I sent Informed Consent Forms (ICFs) (Appendix C) to potential participants seeking permission to send them a paper copy and/or web-link to an anonymous survey, as well as permission to interview them. Participants were assured of my intentions to protect their anonymity throughout the process to the best of my ability, of their right to withdraw at any stage, and of their right to contact my thesis supervisor. Contact information for the latter was provided on all written correspondence. I emailed the web link or sent paper copies of surveys to all who agreed to participate, along with a

separate stamped, self-addressed envelope in which to return the survey. Again, participants were informed that they had the right to answer any, all or none of the questions and to withdraw from the study at any time; they were reminded, however, that any responses that had been submitted in the survey process, prior to their withdrawal from the study, would be included in the final data analysis, due to my inability to extract their particular responses from the anonymous, collective results. The participants and I signed ICFs; I retained originals and returned copies.

Interviews. I originally envisioned conducting focus group interviews; logistical complications prevented this. Between June 2009-January 2010, I interviewed thirty-seven (Table 1) participants as it seemed to "make sense". In pairs, I interviewed both of my parents; my father-in-law and mother-in-law; a brother and sister; and, two team teaching colleagues. Individually, I interviewed: a former student; a sibling; an in-law; a friend, a colleague and a former instructor. Interviews were conducted in informal settings (in homes, schools, hotels, at beaches, or wherever we deemed to be mutually comfortable). Interviews averaged 45-60 minutes in length and were tape-recorded, with participants' consent. When face-to-face interviews were not possible, I conducted phone interviews and sent participants edited transcriptions or notes, along with a permission form granting me the right to quote from final texts (Appendix D). Some elaborated, revised or requested omissions but most indicated willingness to include all interview data as recorded, without significant alterations. (Appendix E contains an abridged schedule of formal contacts with participants; identifying information has been removed.)

I informed participants about semi-structured interview protocols (Fontana & Frey, as cited in Denzin & Lincoln, 2005). In face-to-face interviews, I provided a copy of questions and urged participants to ask procedural or substantive questions. I reminded participants of their right to withdraw, to refuse to answer, to state discomfort with questioning, etcetera. I encouraged them to seek clarification and to challenge my assumptions or interpretations. I provided a copy of and an opportunity to revise transcription notes. I agreed to (and did) edit texts; I was willing to remove portions of participants' interview texts altogether, should they withdraw from the study (but none did).

As I wrote draft narratives about each of the five metaphorical themes that arose while analyzing contemporary data (a process outlined in greater detail in following sections), I submitted texts for member checks. I asked participants to verify anonymity and whether representational perspectives "rang true". This was meant to authenticate efforts to personify participants' "voices" as much as possible. It should be noted that it was not practical to submit narratives to all participants. It was also virtually impossible to completely guarantee anonymity, for instance, in the case of my parents, spouse or children. Where it was important or impossible to include participants' identities (e.g., my husband), I sought and received permission to refer to the person by name (e.g., Mike). Generally, I refer to a "family member," "friend," "colleague," or "student". I have retained copies of all correspondence.

Surveys. Participants responded anonymously to paper or on-line, open-ended survey questions (see Appendix F). To retain the integrity of hand-written responses, I hired a neutral party to enter paper survey responses into the on-line site; she was aware of and agreed to abide by the ethics of the study. I downloaded composite results of all on-line questionnaires from the free, on-line software services provided by Survey Monkey (http://www.surveymonkey.com). I compiled data from the Excel spreadsheets, accessible to me collectively by participant type only, i.e., "family," "friend," "colleague," "student," and "other". Table 2 summarizes response rates from the surveys. Subjective responses shaped questions I used during the semi-structured interviews; they also provided corroborative exemplars (Emerson, Fretz & Shaw, 1995) or discrepancies to questions as I composed narratives while writing as a form of inquiry (Clandinin & Connelly, 2000).

Table 2: Response rates to on-line or paper survey questions

Relationship to researcher	Response count	Response percent
Family	21	45.7%
Friend	14	30.4%
Colleague	11	23.9%
Student	5	10.9%
Other*	6	13.0%
Total	57*	123.9%

(*Note: The "other" category allowed participants the option to identify themselves outside of ascribed labels and accounts for more than fifty-five participants. Duplicate responses were discarded during analysis.)

I administered the modified Assessment of Intercultural Competence (AIC) Survey (Appendix G) (Fantini, 1995, 2005, 2006) at the conclusion of interviews. The anonymous Likert survey gauged participants' views about my intercultural competence on fifteen personal characteristics identified as "outcomes of intercultural service experiences: intolerance, flexibility, patience, sense of humor, tolerance of difference, suspension of judgment, adaptability, curiosity, open-mindedness, motivation, self-reliance, empathy, sense of self, perception, and tolerance of ambiguity. Independently, I rated myself on these same characteristics and wrote commentaries, comparing and conjecturing about differences between my ratings and interviewees' (Appendix H).

Analyzing Archival Data to Identify CIs

Charmaz (2005) reminds us how social justice educator-researchers use grounded theory methods of inquiry (Glaser & Strauss, 1967) to create social change. I adopted an open, iterative data analysis process to identify critical incidences (CIs). While reading archival texts, I used a constant comparison approach (Maykut & Morehouse, 1994), searching for patterns, assigning codes, and mapping and conceptualizing data, assisted by Atlas.ti software (v 6.1.8; 2010). I examined data in situated context; this required several close readings in which I highlighted sections of text to distinguish broad patterns. This enabled me to assign descriptive or open codes (Strauss & Corbin, 1990) and write rules of inclusion (Lincoln & Guba, 1985) when I found examples that illustrated similar or repeating ideas. I categorized them temporarily, subsumed them with other coded categories, or retained them as outliers. Finally, I made collective

meaning of incidences that appeared in isolation or in context by placing them within larger structures and, assisted by contemporary sources (i.e., participants' corroboration or challenges), named metaphorical themes to understand better my complex identities and intercultural competence development. A detailed description of this process, with narrative exemplars, occurs in Chapters Four and Five.

Here, three chunks of text (indicated in italic, single spaced quotes from archival data) show how I repeatedly worried about money:

Anyway, we finally finished our tea - our bill had been delivered promptly with the meal £3.19 - we didn't know that was nearly $8 - We thought we were getting 2 breakfasts cheaply for $1.50. We soon learned the difference. (PD 19, 36; 2/14/80)

I decided to do a crazy thing I had been postponing since arriving in Kenya: call Mike. Three minutes seemed ridiculously short and foolishly expensive, but the sound of his voice - risen at 3:14 am (1:14 pm our time) was worthwhile. (PD19, 465; 4/18/80)

This (campsite) is a bit more expensive than the last site. We're paying $3 a night for the two of us. Checked out a hotel in Mombasa, it'll cost us $5.60 for a double. (PD 74, 35: 2/25/82)

I decided the code "being frugal" described these situations and wrote the rule of inclusion for this code as, "comments about or inferences drawn about being (or the need to be) careful with money or other resources". Subsequently, every time text appeared that showed evidence of my conserving funds or worrying about the scarcity of resources, I highlighted and coded the section in Atlas.ti as, "being frugal". In all, forty-six pieces of data were labeled with this code. Eventually, this became part of codes assigned to the "homebody" metaphor. Appendix I lists all one hundred twenty-one codes assigned to archival data, along with their frequency occurrences.

Clustering, conceptualizing, and commenting on coded data using Atlas.ti. Initially, I oriented myself to archival documents simply by rereading them to refresh my memory of their contents. I systematically coded lines of data and wrote initial rules of inclusion. However, with later readings, I expanded, deleted or revised codes. Interpretive strategies (detailed in Chapter 4) included: listing, categorizing and commenting on codes; enumerating and clustering descriptive codes; and, determining conditional relationships by reflectively coding. Atlas.ti software assisted me

substantially in organizing this work; I easily stored or retrieved codes, themes and connective concepts that emerged as I reread documents, line-by-line, segmenting chunks. I linked and unlinked codes and documented my conceptual thinking (not an altogether linear or objective process). Table 3 illustrates how categories originally relegated to broad terms, such as "religion", were later expanded and specified, lending clarity to my thought processes; for instance, I broke the category "religious attributes" into "religious music, religious celebrations and religious education".

Table 3: Codifying "religious" data

Code	Rule of Inclusion	Sample Quotation	(PD) Source
"religious music"	*music that is related to church or others' religious celebrations*	*I felt freed as we walked back to Sue's humming Amazing Grace in harmony.*	*PD19, 166, 2/25/80*
"religious celebrations"	*traditions or acts related to religious holidays or events*	*"In the early afternoon I joined my sister and those of her family at home to go to one of my brother's home for an Easter dinner. My sister in law is an excellent cook so we had a delicious ham dinner."*	*PD13, 20, 4/10/80*
"religious education"	*informal or formal instruction related to religion*	*"Dad drove a car full of kids to Watertown Saturday a.m. for the youth rally."*	*PD104, 18, 3/28/82*

This step in the constant comparison process allowed me to see discreet differences in related archival (or Primary Document - PD) data.

Collapsing categories to select metaphor themes & address research sub-questions. Maxwell and Miller (2002) suggest researchers code data using two types of relationships: those based on similarity and those based on contiguity. I did both. I categorized codes to ascertain relationships between the one hundred twenty-one initial codes (Miles and Huberman, 1994) assigned. My goal was to collapse emergent themes so metaphors described how CIs contributed to or did not contribute to my intercultural competence and personal or professional identity development. I collapsed codes into a manageable number of themes using several strategies. In Strategy One, I listed, categorized and commented on CI codes; in Strategy Two, I enumerated and clustered categories, based on frequency ratings, and renamed subgroups; in Strategy Three, I determined outcomes of CIs by using conditional relationships and reflective coding

(modifying an approach outlined by Scott, 2004). Finally, I used concept maps to coalesce and reconcile findings. In Chapter Four, I illustrate each strategy to show how metaphors (homebody, social networker, boundary pusher, opportunist, and goal setter) emerged by synthesizing these processes. The CI: Hiking Mt. Kenya also highlights an example of how archival and contemporary data reveal important contradictions in my intercultural competence and identity development.

Relationship between data sources. A fundamental and analytical relationship existed between archival and contemporary data. Contemporary data was useful for gauging how my self-perceptions stood against others' views around events that occurred in conjunction *with others over time*. By scrutinizing open-ended survey questions, responses provided during interviews, and AIC ratings, I examined my assumptions and conclusions about how others currently "see me". AIC survey data corroborated or supplemented interview conversations; taken together, the "pauses" and snapshots of my "self" and my "not self" over what is a lifetime of on-going conversations, grounded my thinking (Hamilton & Pinnegar, 1998) and assisted me in seeing where archival data intersected, coalesced with or diverged from contemporary data. The process of self-study I used is illustrated in Figure 2.

Self-Study Process (Pinard, 2011)

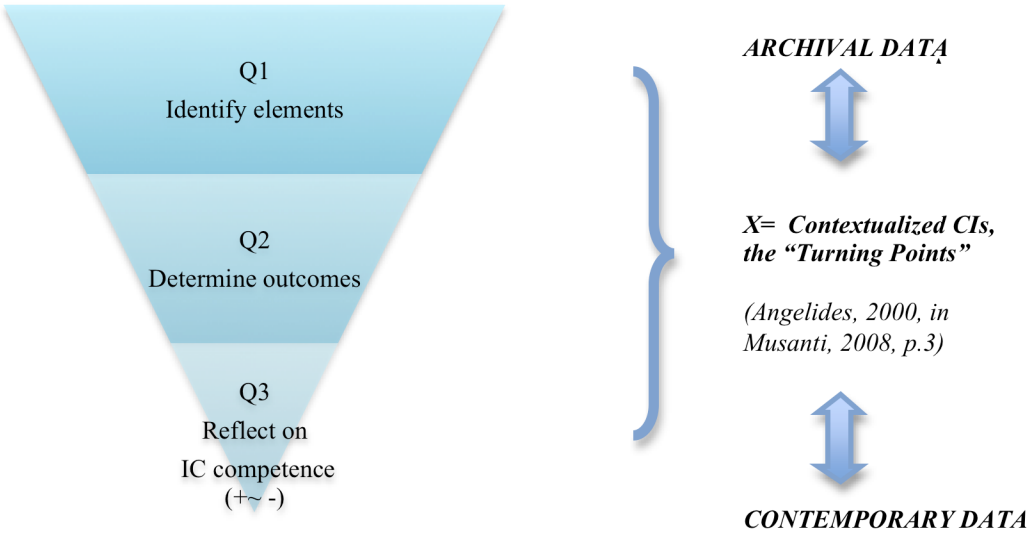

Figure 2: Self-study process (Pinard, 2008-2010)

To identify elements of critical incidences (CIs), I concentrated on archival data and sub-question one (Q1): In 1980, 1982, and 1986 what were the elements of the experiences in intercultural educational settings that I deemed to be critical incidences? I analyzed outcomes of critical incidences primarily by engaging with contemporary sources; the intersection of archival and contemporary data pointed to metaphors, addressing sub-question two (Q2): How have "outcomes" of critical incidences contributed or not contributed to my personal and professional identity? This process allowed me to adapt Kosnick's (2001) approach (as cited in Brandenburg and Gervasoni, 2010) and generate questions about each metaphor to address sub-question three (Q3): How have the critical incidences contributed or not contributed to the development of my intercultural competence? (Analyses are described in detail in Chapter Five.)

Here it is most important that I stress the significance of point (X) in Figure 2, which connotes the intersection between archival and contemporary data. The context in which CIs were corroborated or challenged became the revelatory "turning points" (Angelides, 2001, as cited in Musanti & Halquist, 2008, 3) in my understanding about the impact of experiences in intercultural educational settings on my personal and professional identity, as well as my relationship with others; more significantly, these "turning points" became springboards from which I launched questions about how to continue to develop more intercultural competence in all spheres of my life, thus setting myself up for the next phase in my life-long experiential learning cycle (Kolb, 1984). A fuller discussion of this process occurs toward the end of the thesis.

Analyzing Contemporary Data

A major analytic approach I took to analyzing both archival and contemporary data involved writing to inquire (Richardson & St. Pierre, 2005). It was often during reading and rereading texts that "turning points" became exposed. Coding archival data, I wrote memos; I reflected in journal entries; to analyze contemporary data, I ghostwrote (Rhodes, 2000), shadowwrote (Clerke, 2009) and developed BENCHspeaking. Each of these techniques is described briefly below; insights derived from them are elaborated upon later.

Writing memos and reflective journal entries. When I recognized patterns in coded data, I wrote rules of inclusion; clustered, collapsed and expanded descriptive categories; and, eventually coded data conceptually, or grouped them according to metaphor themes repetitively suggested by participants. I integrated memos (Emerson et al, 1995) that could easily be recalled in Atlas.ti and, in the archival data analysis stage, I found emerging support for not only answers to sub-questions, "what" and "how" - but to the overarching question, "so what". Later, I noted how grounded archival data challenged or corroborated contemporary data. An example of this may be found in a set of reflective journal comments, in which I documented early theorizing I was doing about "othering", as well as my concern about maintaining integrity in the research process:

Having been through the archival documents and having completed the initial coding process, I find myself faced with going back and attempting to either unlink codes from sections that have been coded multiply or eliminating codes altogether. This seems like a daunting task…As I go through the codes, I will be conscious of whether I have derived them from an etic/outsider or emic/insider point of view. To persuade others, the data must be able to stand on its own. Yet, there is so much subjectivity involved, particularly in my self-study that it is difficult to completely remove my perspective, the depth and breadth of my relationships with people, for instance, to filter out the nuances.

Some of the themes I find emerging have to do with: how others "othered" me while I was "othering" others; how juggling roles presents parallel demands in both my personal and professional lives; how teachers were or were not significant in assisting me to sort out how critical incidences were shaping my identity. As I try to sort through these, I can see how they may fall into different domains of my identity. I also begin to see potential for how teachers might help students cultivate their undiscovered selves.

That allowed me a conceptual breakthrough…I needed to make decisions about exactly what the quotations were saying. Were the data saying "this" or "that"? I was reluctant to let go of original codes, having spent considerable time combing through the data. However, once I unlinked some categories, I found that I was able to modify the code themes I had given some passages, more accurately reflecting the essence of the data's meaning. For instance, "I pray you will keep well and safe all the days you are away from Long Lake" had been triple-coded – religion, safety, expression of faith. I altered it to "faithful expression re: safety." I also took a careful look at other quotations that had been coded with "religion." I saw that they were diverse types of religious references. This led me to create several specific codes for other passages…These were, I believe, more consistent with the evidence in the passages and helpful for analytical purposes…digging deeper into my understanding of why I originally cited these passages and developing theory about what these mean in terms of how people or events in my life were contributing to my identity development at that time. (Research Journal, MRP, 10/3/09)

Identifying critical incidences. Initially, I avoided scrutinizing archival documents for critical incidences (CIs). Later, writing memos and journal entries allowed me to "add layers to the data onion"; I attached commentary memos in Atlas.ti and labeled events "CI" if they were "turning points, (that) changed the group conversations, or uncovered something that had already been going on without detection or acknowledgement" (Angelides, 2001, in Musanti & Halquist, 2008, 3). Criteria I developed for CIs included: (a) events were ordinary; (b) they occurred between me and someone else; (c) they gave me insight into how my own or another culture "worked"; and, (d) they enhanced my ability to ethically navigate my own or others' cultures effectively and respectfully, based on my or their history, traditions, beliefs or worldviews.

Corroborating CIs. I tracked the number and types of coded categories attached to CIs in Atlas.ti. Later, I hypothesized about relationships between CIs and transformations in my thinking by linking data (or "turning points") and making connections between archival and contemporary data – a vital point in the analysis (Maxwell & Miller, 2002). I isolated and referred back to CIs (and their associated codes) quickly using Atlas.ti. To construct narratives to represent my participants' viewpoints, I chose illustrative, thematic quotes from archival documents that were connected to the CIs by referring to codes recorded by the software. I drew salient points, framed narratives and re-contextualized CIs, yet retained their roots in the archival data to illustrate how intercultural educational settings contributed both positively and negatively to my personal and professional identity development. This part of the process required me to think deeply about CIs by repeatedly reviewing their situated contexts.

Grounding narratives in data: CI – Drinking "goat's blood". An example of how I did this may be found in archival data, a memo and reflective journal entry about a CI ("drinking goat's blood"), elaborated upon in later chapters. Several participants recalled (in person and in the on-line survey) that I had told them a story about this event that occurred while on a three-day hike with warriors in Kenya in 1980. Yet an interview excerpt with Fam13 revealed how easily it is to mis-recall details. Archival data confirmed the event's veracity and served as an important internal check on the reliability

of interpretations and origins of qualitative data, especially in longitudinal self-study that involve memory work. A family member recalls:

I think the story that made the most impact on me was witnessing the slaughtering of a goat and drinking the goat's blood. I was really repulsed by it at the time but now that I'm a little bit wiser I can see that people in extreme areas that might be experiencing drought or if it's a ritual, to survive. It's no stranger thinking that this glass of wine turns into the body of Christ. It's just a different perspective or tradition. (Interview, Fam 13, 7/11/09)

However, archival data showed how relying on memory alone can be faulty:

Just drank blood from a sheep's slit neck - The warriors had collected green tree top leaves and firewood. The sheep was picked up bodily and held down at the ankles while a junior elder slit the throat. Warm blood sucked from a pool held in by the sheep's skin isn't half bad. No taste while drinking, and a bloody one afterwards. Am proud of myself that my psychological western barriers didn't prevent me from humbling myself, bending down and putting my face first into the neck. Some people (girls only tried it) were grossed out at the blood's warmth but I felt that comforting. Coagulated, cold blood doesn't appeal to me, somehow. It's interesting that guys didn't try it…The adventurousness of females once again shines through. I never really contemplated actually drinking blood but it was the kind of thing someone announced "time to drink blood" and I put down "The trial of Dedan Kimathi" and I walked to the drinking fountain. No thought involved. (PD 19, April 12, 1980)

In the memo I attached to this CI in its situated context, the point "X" at which the archival and contemporary data intersected during my analysis, I commented on the discrepancy between the stories as they lingered in my participants' (and my?) mind and on the different social, political and class slants (as opposed to religious significance) I had attributed to the incident. I explained how the conversation became a "turning point":

This is an interesting anecdote on several levels. One, memory has clearly shown flaws in that I have clearly erroneously retold this story, substituting a goat for a sheep. Several members of my family can corroborate my faulty memory. The incident, recorded so close to the time of its occurrence, here sets the record and my memory straight, underscoring the importance of triangulation. Archives win in this case. Putting the sheep aside, I also had forgotten the males' reluctance to drink the blood and am wondering why that was the case then and why it appeared to be a big deal. Were we feminists in training? Finally, the irony that I recount having put down a book about the Mau Mau Rebellion to casually partake of blood, as if they were hors d'oeuvres at a St. Lawrence reunion party, does not escape me. I wonder if Dedan Kimathi had the luxury

of roasted mutton while he plotted the overthrow of his colonial oppressors. (PD19, 392, Memo)

While I sought to corroborate my (and my interviewee's) interpretations, I found that archival documents revealed contradictions between my and participants' memories. Archival data authenticated the "real" experience; in fact, I had not drunk *goat's* blood. Nor had I realized how family members compared the experience to Catholic communion when wine is drunk; similarly, I saw how I related the incident to an East African Literature course historical selection.) Atlas.ti allowed me to relate to this archival data on three levels: one, simply to "correct the record"; second, to contrast it with contradictory contemporary data; and, third, to create theoretical positional statements – those that, in this case, supported how my feminist and post-colonial political stances, as well as a participant's religious views, were affixed to the CI. In essence, I made analytical connections with the data that significantly changed the conversations about something that had been occurring all along.

Ghostwriting, Shadowwriting, and BENCHspeaking. I also used three distinct forms of writing during my inquiry process to analyze and present findings from interviews: ghostwriting (Rhodes, 2000), shadowwriting (Clerke, 2009), and, BENCHspeaking. Table 4 shows how I distinguish theses three forms of writing; it also indicates the number and type of perspectives, levels of the researcher's and interviewee's roles interrogating the participants (including the self), and dominant voices or positions projected in the resultant narratives.

Table 4: Distinguishing "researcher as writer" roles in self-study

Form of writing as inquiry	*Number and type of perspectives represented*	*Level of Researcher's role interrogating interviewee*	*Level of Interviewee's role interrogating researcher*	*Level of Researcher's role interrogating self*	*Dominant voice/position projected in narrative*
Ghostwriting (Rhodes, 2000)	Singular	High	Low	Low	Researcher, vocalizing for interviewee
Shadowwriting (Clerke, 2009)	Multiple, convergent	Moderate – high	Low	Low	Researcher, vocalizing for collective
BENCHspeaking (Pinard, 2010)	Singular or multiple, divergent	Low – moderate	High	High	Interviewee in role of researcher; researcher in role of respondent/interviewee

Ghostwriting (Rhodes, 2000) honors participants' voices as a means of "writing responsibly," using interviewee data selectively in the research process while acknowledging the dialogical presence that exists when researchers interpret data. I used ghostwriting to capture single participant's viewpoints or to illustrate divergence from other participants' voices in a salient manner. However, I found that participants often echoed each other's observations. While this provided corroboration about various viewpoints, ghostwriting became redundant and did not significantly add depth to my analysis.

This is when shadowwriting (Clerke, 2009) became useful. When two or more voices converged to illustrate the same or similar viewpoints, shadowwriting (Clerke, 2009) offered a second, post-modern way of interpreting and providing "groundedness" to the data. In both ghostwriting and shadowwriting, I noticed that I - as the researcher - took a lead role conducting interviews and conveying main ideas that emerged from our conversations. As both genre names imply, however, when I concluded with writing exercises, participants remained "in the shadows" as relative "ghosts", although their voices – and mine - were necessarily still present in narratives I produced.

Technically, to produce ghostwriting and shadowwriting narratives, I first revisited transcripts, and categorized sections that applied to each of the five metaphors that were emerging. I slightly altered the order of text from within single or multiple interviews respectively - namely for stylistic purposes - for emphasis, continuity, and flow. I recomposed transcriptions in response to my interview questions in order to story participants' responses, retaining as much of the original conversation to maintain the integrity of the transcriptions as possible. While participants' voices were foregrounded as evidence, I, as the researcher, remained primarily in the role of investigator.

However, even after using these ghostwriting and shadowwriting, I had questions about whether all data was being fully "mined". While chunking transcripts, I noticed times my participants asked me very poignant questions. Closely reading, I realized <u>they</u> were interviewing <u>me</u>. They took a more active role than either ghostwritten or shadowwritten narratives seemed to allow for.

I faced a researcher-writer's dilemma. I found that I could not (and did not want to) remove my voice from the narrative. I would sacrifice too much context, the

"conversation", particularly the "turning points" when "something (that) has already been going on without detection or acknowledgement…was uncovered" (Angelides, 2001, as cited in Musanti & Halquist, 2008, 3). These were moments when critical incidences, in essence, came to light. They became epiphanies or nodal moments in which I experienced meta-cognitive or transformational learning. They also seemed to coincide with questioning I faced by my participants.

I discovered a new way for my interviewees to assist me with my analysis. Again, I searched through transcript data. I concentrated on occurrences when participants had spoken up to question me. This led me to invent another process for writing as inquiry: BENCHspeaking. I placed participants in the role of active investigator and myself in the role of interviewee. This form allowed me to retain my participants' voices in narratives and to show how family members, friends, colleagues and students turned the tables, empowering themselves to become co-researchers in the self-study process. They asked me to articulate my positions, my understandings, my sense of self and other. They came out of the shadows, shed their ghost-hood, and sat with me on a research bench as we processed the questions at hand. Examples of ghostwriting, shadowwriting, and BENCHspeaking are found in the following chapters and in the Appendices.

Accounting for interpersonal subjectivity. Perhaps not surprisingly, I had a high rate of participation (84%) in this project. I identified fifty-five prospective participants and all but one student, one friend, one colleague, and six family members participated. People whom I invited have long-standing relationships with me. In most cases, they have lived, worked, and studied with me for sustained periods of time, ranging from a few months to decades. Most knew about and (I believe) supported my desire to complete my Ph.D. Although some might criticize my choice of participants for their lack of objectivity, it was their intimate (and critical) knowledge of my development over time that I sought. Indeed, while reviewing data from thirty-seven transcripts, I was reminded how participants encouraged to ask questions felt comfortable enough to do so. For instance, one colleague (Co6) challenged me to consider whether including an instance with another colleague could have been construed as unflattering for a third party; I removed the description. BENCHspeaking acted responsively by allowing me to

reinsert intersubjectivity that standard interview protocols and analyses might sanitize, further honoring Charmaz's (2005) claims that qualitative research can advance social justice studies.

Commenting on surveys. Writing in response to survey responses was also enlightening. These included open-ended submissions on-line or those in paper form (Appendix F) that were entered by a neutral party on-line. After I downloaded spreadsheet results and compiled comments by response category, I reviewed data for mention of specific incidences, patterns in comments, or information that confirmed or challenged my memory that I could use to supplement interview questions. Once I tentatively identified identity metaphors, I went back to survey data to "chunk" and categorize evidence that either supported or refuted those ideas. I organized this information in separate documents for reference purposes, along with quotes from interviews, retaining copies of all "raw" data.

Since my goal had been to compare how others view my intercultural competence with how I view it, before I analyzed Assessment of Intercultural Competence (AIC) survey (Fantini, 2006, p.7) results, I wrote to "define" myself in terms of fifteen personal characteristics (Appendix G). One example follows:

I think of myself as full of contradictions: somewhat rebellious, yet seeking to please; kind and gentle in soul, yet often unable to express myself intimately with those who love me most dearly, save my nuclear family; strong and capable, yet insecure and shy; a person who can articulate well and one who lacks social graces; giving and selfish; domestic but not wanting to be defined by traditional roles. As a result of taking right-brain, left-brain, Myers-Briggs, and other psychological inventories, I have become acutely and meta-cognitively aware of internal struggles caused by my learning style. I almost always present as dominant in both spheres – creative but logical. I often want to wander and be free but, alternately, I need the security of a routine and rules. Knowing this has been helpful to me in analyzing and coping with the tensions I find in both my personal and professional identities. (Journal Entry, MP, 11/25/09)

Making data analysis processes transparent. In this chapter, I have described how and why I conducted this self-study. I have also detailed the multiple methods I used to analyze archival and contemporary data, and how I attempted to establish a rich audit trail (Lincoln & Guba, 1985). External auditors or other interested researchers, with participants' permission, should be able to examine raw materials, follow my

research and analytic steps, and challenge or confirm the assertions I have relied on to satisfy questions about the trustworthiness (Lincoln & Guba, 1985) of the methodological process I have used. This is not to deny, however, the validity of advice from Said (1978) who warned against narratives and ethnographic (mis)representation (as cited in Britzman, 1995) or researchers who use narration to contextualize identities, counseling that we should "read the absent against the present" (p. 230).

I investigated contemporary data to confirm, disconfirm, support and challenge preliminary findings from archival data. This involved scrutinizing interview transcriptions; aggregating on-line and paper survey responses; and, using three distinct writing processes to construct narratives as part of the inquiry process (Samaras & Freese, 2006, 29). Throughout, I remained attuned to participants' perspectives and criticism from "knockers" (Charles Taylor, 1991, as cited in Frank, 2002, p.7). I was mindful of disparaging attacks on qualitative research and views that it is soft, unmeasured, unreliable, non-replicable, non-generalizable, non-verifiable, fictional or lacking rigor and constructed a research design to address these issues.

Besides taking measures to gauge approximations of or authenticate perspectives, it has been important to me to provide transparency about methodological processes personally, as well as professionally. I involved many in this study who have never been involved in scholarly work. Family members, friends, students and colleagues have been very curious about what I am doing. I wanted to educate them about academic research processes that are difficult to explain to non-academicians. Involving friends and family members, particularly, provided glimpses into my professional identity. Sharing interview texts offered tokens of the process to retain as their contribution. Finally, repeated invitations to comment on interpretations or "findings" offered a bridge into my work space, my "office," my interests, my challenges, my learning, and, in the end, I hope, demonstrated to significant people in my life how they contribute to outcomes of my work. This commitment to reciprocity honors what Ernst (2009, cited in Brandenburg and Gervasoni, 2010) has referred to as ethics of the "first philosophy", or pursuit of knowledge being secondary to duty to "the other" in self-study.

Chapter Four: Analyzing and Conceptualizing Findings

The purpose of this chapter is to analyze findings that emerged from the intersection of archival and contemporary data to conceptualize answers to three research sub-questions supporting this self-study:

1. In 1980, 1982, and 1986 what were the elements of the experiences in intercultural educational settings that I deem to be critical incidences?
2. How have "outcomes" of critical incidences contributed or not contributed to my personal and professional identity?
3. How have the critical incidences contributed or not contributed to the development of my intercultural competence?

First, I list twenty-eight critical incidences. I describe and illustrate strategies I used to elicit and refine my understanding of CI elements. Then I discuss results of the intercultural competency rating survey and provide examples of how I used ghostwriting, shadowwriting and BENCHspeaking to interpret contemporary data to provide context for findings. An explanation of how analytical strategies converged to distill five contested metaphors to describe my personal and professional identity concludes this section.

Critical Incidences

I identified CIs by closely reading the archival data several times, coding the data, revisiting (and recoding it, if necessary) after examining the contemporary data and determining if the events fit the definition I had established: that they were "turning points, (that) changed the group conversations, or uncovered something that had already been going on without detection or acknowledgement" (Angelides, 2001, in Musanti & Halquist, 2008, 3). They needed to be (a) events that were ordinary; (b) occurring between me and someone else; (c) giving me insight into how my own or another culture "worked"; and, (d) enhancing my ability to ethically navigate my own or others' cultures effectively and respectfully, based on my or their history, traditions, beliefs or worldviews. Exemplars are discussed in this chapter and in Chapter Five.

The twenty-eight CIs were labeled: wanderlust, # of children in families, KSP departure & reflections, Orientation KSP, reintegration, procuring water for daily living, conversation on train in S. Africa, Samburu Homestay, service learning pedagogy, shopping, being the object of attention with Boran, Kenyans' reactions to Samburu homestay, Female Circumcision, drinking goat's blood, making decision to do OpCrossAf, Evans homestay, Conversation with Housegirl, meeting all types, OpCrossAf setting goals, Ol Maisor teaching, 3 incidences in a row in Lake Victoria, Hiking Mt. Kenya, deciding to teach, Mathari Valley schools and Jonathon Kozol, raising children, Writing Paper, identifying with Paul as a prof abroad, and, Mike's letters. Implications for how CIs fall into personal or professional domains and impact my intercultural competence and identity development are described in Chapter Six.

Interpreting CI elements

Intersecting archival and contemporary data assisted me to identify, analyze and conceptualize or make meaning of critical incidences. Using Strategy One, I listed, categorized and commented on CI codes; in Strategy Two, I enumerated and clustered categories, based on frequency ratings, and renamed subgroups; finally, in Strategy Three, I determined outcomes of CIs by using conditional relationships and reflective coding (modifying an approach outlined by Scott, 2004). Concept maps helped me to link and coalesce overlapping findings from the three strategies.

Strategy One: Listing, categorizing, & commenting on CI codes. To address sub-questions one and two, *"What were the elements…(and) How have outcomes of critical incidences contributed or not contributed to my personal and professional identity?*" I broke the task into two parts. First, I listed and categorized codes associated with the twenty-eight "critical incidences." For CIs that had recurrent codes (i.e., exceeding three), I recorded asterisks (*) and wrote comments about how categories contributed or did not contribute to my personal and professional identity development. Identifying and categorizing elements allowed me to analyze whether themes were closely associated with CIs. In a non-linear, largely intuitive process, I noticed themes appearing as responses to sub-questions one and two: (a) building a future, (b) equity and privilege, (c) goals, (d) intercultural education, and (e) male/female relationships. Table

5 shows examples of how I conceptualized tentative responses to questions one and two. For instance, I noticed that, while I concentrated on building a "traditional" future and balanced tensions or expectations about male/female relationships in my personal life, I also incorporated notions of equity and privilege into my classroom management and curricular practices. Appendix I lists examples of how CIs and fuller findings acquired from strategy one.

Table 5 - Strategy One: Listing, categorizing, & commenting on CI codes

Research Sub-question 1: ***In 1980, 1982, and 1986 what were the elements of the experiences in intercultural educational settings that I deem to be critical incidences?***			***Research Sub-question 2:*** ***How have "outcomes" of critical incidences contributed or not contributed to my personal and professional identity?***
List of CI Codes	**Rules of inclusion**	**Collapsed categories**	**Commentary**
aspirations to improve life economic worries home association home ownership gardening security	expressions related to building a life together; may include references to future domicile or envisioned "home"	**Building a Future (n=6)**	Focusing on a future home helped me to be accepted in my & my husband's family - building a strong "home" was valued; forged connections with international students/visitors
alienation* being frugal* class reference* colonial relations** educating children-others education politics education resources generosity* living conditions* local economy materialism natural resource use politics* race or ethnic relations* resorts scarcity sustainability transportation modes & challenges	concerns about, explicit or implicit references made to or about perceived or real, experienced privilege based on inequitable distribution of resources, including power	**Equity and Privilege (n=9)**	Equity and privilege contributed to my spiritual affirmation in family; did not divorce me completely from strong religious upbringing (family could rationalize that I was still a "good person" (if outside the fold) Contributed to my education methods – e.g., ed philosophy, teaching classroom mgmt; Curriculum connections - Later gave me an "education cause"- i.e., social justice, giving "others" voice and opportunities Gave me social causes to support

Strategy Two: Enumerating and clustering descriptive codes. As I examined archival and contemporary data throughout this study, I pondered, "What mattered most to me and to my participants as we recorded our thoughts during the three periods I was examining?" I also wondered whether codes attached to CIs appeared more frequently as extraordinary events or whether, as I had begun to posit while reviewing archival data,

that ordinary events over sustained periods in intercultural settings were actually contributing more often to my identity development than I had first imagined. If so, I thought, this might represent a departure from earlier stances, i.e., that singular events as CIs were responsible for affecting intercultural competence development and personal/professional identity development. Enumerating code frequencies (Goetz & LeCompte. 1984) shed insight on this question. Listing codes in descending order (Appendix J) and examining whether codes associated with the twenty-eight CIs appeared with the same or different frequency compared with codes relegated to non-CIs led to my conclusion – that CIs most often grew out of sustained, everyday interactions, rather than extraordinary events – and appear to have affected my worldview gradually, over time.

The number of outlier codes (listed at the bottom of Appendix J) troubled me, as I was initially unable to make sense of extraneous data. Recalling Kuhn's construct of paradigm shifts that occur in qualitative research (cited in Donmoyer, 2006), I avoided succumbing to a state in which "what the scientist sees…is taken as real rather than as a mere perception or interpretation of reality" (p.12). Since several codes did not appear attached to critical incidence passages, I resisted discarding outlier codes; I thought they might potentially be useful later when "making meaning" of the data in aggregate or while applying other analytic strategies. Discounting seemingly "insignificant" codes attached to "non-critical" incidences too prematurely required instead that I "stand back and critically examine (my) paradigm construct" (Donmoyer, 2006, 17).

"It may be touchstones I'm looking for rather than critical incidences," I contemplated in a March 28, 2009 journal entry. Drawing on Wilson's (2008, 95) memory work with social justice educators, I mindfully distinguished "storied remembrance(s)" about favored or formative spots in my (or others') memories while identifying CIs. Retaining outliers and examining data from yet another angle was done to tether my assumptions more strongly to data rather than to fictional, romanticized accounts and to avoid losing the "big picture" or context of data, a perceived risk of breaking coded categories into sub-groups by using strategies one and two.

Frequency pattern rankings showed two things: one, transportation and living conditions bubbled to the top, not as "extraordinary" events, but as arduous and sustained

events in contexts abroad. More importantly, thematic descriptive codes grouped to produce overarching, conceptual categories. Frequently listed codes (transportation modes/challenges, living conditions, medical, and economic worries) reflected day-to-day concerns; once I revisited original, descriptive rules of inclusion and grouped and collapsed them, the thematic code became: "Survival Concerns". Table 6 shows how I revised the rule of inclusion to re-conceptualize the category.

Table 6: Conceptualizing data by enumerating and clustering descriptive codes

Top 15 Codes	Frequency of occurrence	Original rule of inclusion DESCRIPTIVE	Collapsed Code	New rule of inclusion CONCEPTUAL
transportation modes/challenges	133	*descriptions of the ways we traveled, including conditions, delays, etc.*	*Survival Concerns*	*descriptions of concerns about day-to-day life, including transportation modes, living conditions, medical challenges, and economic worries*
Living conditions	101	*descriptions of either "their" or "our" living conditions - "everyday" life*		
medical	97	*having to do with medical needs, illness, death, etc.*		
economic worries	88	*expressed concerns about means of survival, by others or me, including budgeting*		

Conceptual categories encompassed descriptive categories and propelled me from grounded data to a closer examination of how personal and professional aspects of my identity were affected by daily CIs. "Survival Concerns" referred to how we physically traveled, stayed, faced challenging conditions, whether ill or well, with strained economic and emotional resources. "Relational concerns" covered "descriptions of insights about the role power plays in relationships, gained by interactions between self and "other" (m/f, tourist/non-tourist, host/visitor, self/travelers, etc.)". This broader category enveloped several original codes: "encounters with the 'other', sight-seeing & tourism, male/female relationships, relationships with international hosts, productivity, intercultural education, equity and privilege, alienation as a tourist or traveler, and interactions with other travelers." The conceptual category also revealed aspects of my identity that integrated interpersonal aspects of my home and work lives, providing corroboration for "Relational Concerns" and blended metaphor themes (i.e., that I am

both a "homebody" and "social networker" – or one concerned about contexts and relationships). These are discussed fully in Chapter Five.

Strategy Three: Determining conditional relationships by reflectively coding. Clustering and enumerating codes worked well as strategies for connecting and conceptualizing archival data elements. To further reduce unwieldy numbers of initial coded categories to manageable levels, however, the most helpful interpretive strategy was a modified version of Karen Wilson Scott's (2004) technique, "Relating Categories in Grounded Theory Analysis: Using a Conditional Relationship Guide and Reflective Coding Matrix."

As mentioned earlier, I established a framework similar to Scott's (2004), using components of the definition for "intercultural competence" became criteria for rows distributed along the vertical axis. I indicated elements that: did or did not alter my ability to recognize my own or another's culture; did or did not cause me to be respectful of my own history or traditions; did or did not cause me to become respectful of others' histories or traditions; did or did not cause me to examine my own beliefs and worldviews; and, did or did not cause me to examine others' beliefs and worldviews. Across the horizontal axis, I modified and rephrased Scott's (2004) guiding questions to reflect my research questions: "What was altered? When was it altered? Where was it altered? Why was it altered?" and, "How was it altered?" I also added the column, "Consequences," and inserted, "What happened as a result?" I retained Scott's (2004) suggested prompts, "during, in, because, and by" to answer each question but added, "So what…?" for the last column. Inserting "researcher's" and "participants' words" was done to acknowledge the unique nature of self-study.

I systematically relegated one hundred twenty-one categories from archival data as "evidence" for how each code answered guiding questions under each column heading. Because I had come to doubt singular, critical incidences *alone* as being significant, I assigned as many codes from the initial process as I could to the relational guide. This was also to honor "Strauss and Corbin's (1998) suggest(ion) that grounded theory analysts work to 'uncover relationships among categories … by answering the questions of who, when, why, how, and with what consequences … to relate structure with process" (cited in Scott, 2004, 113). Using a modified version of Scott's (2004)

Conditional Relationship Guide allowed me to make connections between discreet CI elements and to discern patterns between CIs that occurred in various contexts, at home and abroad, in school settings and in natural environments, between myself and family members or between myself and culturally different people. I distinguished subtleties in code categories: between concrete and abstract nouns (diet vs. self-doubt); nuances of phenomenon (experience as an 'other' vs. gender roles); and, conceptual categories versus affective ones (intercultural education vs. frustrations of an educator). While assigning codes to categories, I maintained an open perspective, seeing how codes could fit into several categories. This allowed me to interpret data in multi-dimensional ways. However, I also noted disadvantages placing codes in multiple categories, mainly the risk of being ambiguous. To address this, if I found that I was not adding new interpretive or conceptual information to categories but was becoming redundant, I considered categories "saturated" (Goulding, 1999 and Creswell, 2002, 450 in Moghaddam, 2006). In the end, I considered the approach exhausted when only one code did not appear to "fit" in the relationship guide; I retained it as an "outlier" in the last row of Table 7 in Appendix K (i.e., contradictions). I have not relegated it to a particular column or metaphor but, instead, temporarily concluded that it is part of my complex, human (and contradictory) self.

Table 7: Intercultural competence criterion and CI consequences – Conditional relationship guide (modified from Scott, 2004)

Category/ Question	What was altered?	When was it altered?	Where was it altered?	Why was it altered	How was it altered?	Consequence – What happened as a result?
Response phrase… associated with categorical question	Researcher's or participants' words	during…	in…	because…	By…	So what…
Altered ability to recognize my own culture	alienation time concepts flexibility economic worries equity and privilege education gender roles politics race or ethnic relations relationship building	alienation as a student/an educator natural resource use local economy resorts swimming tanning or sun related field study international travel sight-seeing & tourism US travel wilderness adventure home association	 cleanliness etiquette rural meets urban urban conditions compar. ed info education - curriculum discipline goals methods outcomes politics resources facilities equipment assessment sexual references	transportation modes/challenges physical challenges impatience scarcity sustainability college professor frustrations as an educator politics reputation as traveler/"expert" productivity family travel loneliness m/f relationships male image security relationships with intl hosts	persistence safety being cheated class reference potential costs vs. benefits encounters with the "other" interactions with other travelers personal learning style relationships with students intimacy maternalism raising children romantic expressions	Self-doubt intercultural communication intercultural ed goals

By examining row one, shown in Table 7, readers might relate to how I constructed hypothetical responses and drew conclusions to sub-question three, as well as to my core research question: *How have critical incidences contributed or not contributed to development of intercultural competence and to the development of my personal and professional identity?* I found that CIs progressively altered my ability to recognize (and/or effectively operate within) my own (and others') culture(s) when, for instance: I felt alienated; experienced differences in time concepts which caused a need to be flexible; had economic worries; struggled with equity and privilege, gender roles/relationships, politics, or race and ethnic relations that varied from my own culture.

To illustrate this, I share an exemplary CI, contrasting how these ideas "came alive" on the road – incidentally and incrementally.

CI: Conversation on train in South Africa. My husband and I were traveling by train in South Africa on the Watson Fellowship in 1982 when an incident caused me to experience cognitive dissonance with regard to time, transportation modes and challenges, equity and privilege, and race relationships (all codes attributed to this CI). In journal excerpts, I recorded what occurred after my husband and I tried to save money by buying second-class train tickets. We discovered, as white people, we could not; cattle cars were reserved for the country's largest segment of the population, indigenous blacks, in 1982 at a time when apartheid had yet to crumble:

Took the train to Strand. Mike asked for 2nd class tickets but was issued 1st - that's for Europeans. The train station here is really quite nice, resembling a park or mall of sorts. We had some time to kill before departure so Mike sunned and I waited by the baggage. One lady with a British accent and husband advertising "Phoenix, Arizona" on his t-shirt sat on the bench back of me and bitched at her colored porter about the where's about of their rental car. Tough life. Once aboard the train we wished we'd sat by the window as it was quite stifling. An old lady who kept faking she was asleep wasn't too friendly but was tolerable of our standing and rearranging to break up the trip. After she finally smiled I felt comfortable to ask her about the segregation, what would happen if a black sat in the white section? "Well, I suppose if they paid more money they could." What would happen if a white sat in the black section? "Well, of course, no one would want to." C'est Ca...(PD 133, 220; Journal, January 22, 1982)

Coming from the United States, I was typically impatient about wasting time (based on my preconceptions or values about productivity – time is money) and about wasting resources (since money is limited, it should be used carefully). This led to unpredictable encounters with "others": scarcity of reliable, efficient transportation modes; physical challenges; concerns about safety; variable understandings about equity and privilege, and cultural notions related to "feeling cheated."

Extraordinary events (or CIs) like this conversation on the train in South Africa stood out, but there were many more ordinary times that occurred while traveling daily, when nothing spectacular happened. Yet challenging conditions, day after day when we were granted inequitable privileges just by being white (e.g., having funds to be able to purchase a spot in a matatu (crowded taxi) rather than to have to walk from place to place or not go at all) and luxuries of "safe" travels through uncertain conditions taught me

about flexibility, privilege, and other factors that affect situational intercultural competence – such as being doubtful about my own culture's mores, developing intercultural communication skills and committing myself to goals such as sharing these experiences via becoming an intercultural educator. Coming to this revelation, I recorded:

It occurs to me that all the times I have been coding transportation modes/challenges and wondering what they had to do with intercultural education or if they were at all significant since there were few CIs (related to transportation specifically), now I see that it is not necessarily the 'eureka' moments but the sustained experiences, the daily frustrations or interchanges that comprise this category as being 'critical'. Because we rubbed shoulders with ordinary people and had to problem-solve on a variety of levels in order to get around (obtaining money, food, shelter, and occasional fun) along the way, we began to empathize with people while also reflecting on what would have been had we been "at home". We could have taken our own vehicles or stood in brief, orderly lines to purchase a ticket for a designated, cushioned seats on a bus or train or cruise ship that would have taken off as scheduled (relatively speaking) and that would have been "normal". But because our transportation challenges were daily, our sense of what was "normal" was also kept off balance and that caused us to survey the land, read the road and the people along it, and find our way. That skill translated into a certain flexibility, intercultural competence, patience (borne even out of impatience) and knowledge that things would work out, not perhaps the way we thought they "should" but that we would eventually get to a destination, even if the path we projected did not materialize the way we had thought it would. I wonder if that made me able to be more flexible with curriculum, how I dealt with students and colleagues, how I saw "structures" and how I was able to negotiate situations later in my personal and professional life. (Memo 12/9/2009)

Using Strategy Three, the modified conditional relationship matrix, led to important conceptual insights about CI elements and outcomes. It underscored my notions that: (a) *self-doubt, (b) intercultural communication, (c) intercultural education, (d) goals, (e) service, and (f) spiritual(ity)* have been drawn from sustained interactions with others. These findings overlapped with findings in Strategy Two, enumerating and clustering descriptive codes: (a) *Survival Concerns, (b) Relational Concerns, and (c) Home/Welfare Concerns*. They also converged with outcomes from Strategy One, when I listed, categorized and assigned critical incidence codes: *(a) Building a future, (b) Equity and privilege, (c) Goals, (d) Intercultural Education,* and (e) Male/Female Relationships.

Using concept maps to coalesce and reconcile findings

To further understand outcomes from the three strategies, I turned to concept mapping, which has been shown to be useful for framing research projects, reducing data, analyzing themes, and presenting findings in qualitative research (Daley, 2004). Preliminary linkages between outcomes assisted me to better understand contested aspects of my identity. Findings produced by the three archival data analytic strategies, together with the narratives, showed me how metaphors were coalescing. Figure 3 shows the concept map I drew to summarize outcomes from the three strategies which pointed to overlapping linkages; it should be stressed that these were formative rather than summative interpretations, but significantly, they pointed to key aspects of my identity.

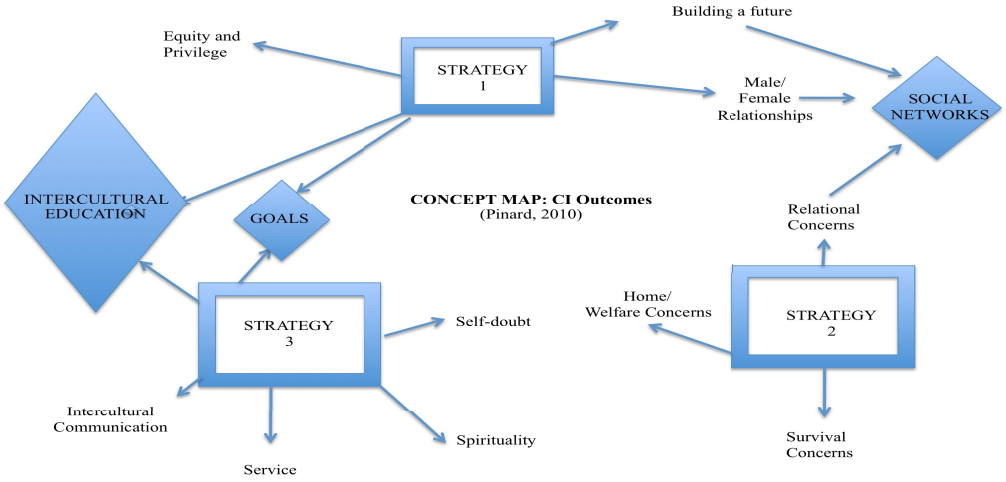

Figure 3: Concept map of CI outcomes

Diamonds in Figure 3 surrounding goals and intercultural education showed me similar outcomes arising from Strategies 1 and 3. Relational concerns (e.g., male/female relationships) corroborated the "social networks" metaphor theme that was emerging, represented by intersections between Strategies 1 and 2. Outcomes such as "intercultural communication, service, spirituality, and self-doubt" that did not suggest strong connections with other findings immediately later indicated implications for "goals" I set in my personal and professional life, for instance. Concept mapping compelled me to return to archival and contemporary sources - to confirm whether interpretive metaphors remained grounded in, and were corroborated - or challenged – by the data.

Analyzing Assessment of Intercultural Competence (AIC) Survey Data

For each characteristic given by participants on the Assessment of Intercultural Competence (Fantini, 2006, 7) survey data, I calculated aggregate (Imean=n) and (Imode=n) scores. Table 8 shows comparative results of participants' and my rankings of fifteen characteristics of intercultural competency.

Table 8: Comparing participants' and M. Pinard's AIC ratings (Fantini, 2006, p.7)

Personal Characteristic	MP Self-rating	Participants' I-Mean Rating	Participants' I-Mode Rating
Lacks sense of humor	1	1.1	0
Intolerant	3	1.6	0
Tolerates ambiguity	3	2.7	3
Patient	3	3.1	4
Suspends judgment	3	3.3	3 & 4
Flexible	5	3.6	4
Clear sense of self	3	4	5
Empathetic	4	4.1	4
Open-minded	5	4.4	5
Adaptable	4	4.5	5
Curious	5	4.5	5
Tolerates difference	4	4.6	5
Perceptive	5	4.6	5
Self-reliant	4	4.8	5
Motivated	5	4.9	5
Other characteristics identified as relevant to competent performance in own culture:			
By MRP	Independent, bi-lingual, sensitive, outspoken/assertive		
By participants	Friendly, welcoming, (forming) friendships, lifelong learner, reflective, global awareness, accepting of own culture		

Interviewees' scores are ranked from low (0) to high (5); mine are indicated as (MRP=n). Interviewees' weighted mean (I-mean) and most frequent (I-mode) scores are listed in the last two columns. To supplement my self-analyses, I wrote brief rationales for my self-ratings and commented on participants' ratings; I did not subject these to quantitative analyses or member checks. When I scrutinized interview data survey comments, I searched for evidence of why participants might view me in the ways indicated. While examining archival data, I also looked at CIs for information that might explain findings. I considered scores of less than or equal to 0.5 to be in general agreement with my self-evaluation; scores with more than 0.5 discrepancy, I considered to be divergent. Full survey results, as well as analytic commentary I wrote, may be found in Appendix H.

Results indicate that others generally concur with how I view myself in terms of: my sense of humor, tolerance for ambiguity, patience, suspension of judgment, empathy, adaptability, curiosity, tolerance for difference, perceptivity, and motivation. In general, interviewees saw me as less intolerant, less flexible, less open-minded, more tolerant of differences, and having a clearer sense of self than I view myself. Excerpts (from Appendix H) show two areas where participants and I diverged (clear sense of self and intolerance) indicating that there may be a need for me to become more intraculturally competent in these areas. Here I quote from my interpretations:

Intolerance – *I rated myself as slightly intolerant, because I see this as a situational characteristic. I can be highly tolerant, especially of others' lifestyles, religious practices, food or musical tastes, beautification preferences, etc. However, I also can be very intolerant. I am intolerant of shoddy work. I am intolerant of unethical behavior, such as cheating, lying, stealing or trust-defying behavior. I am vocally intolerant of political viewpoints that I find to be inconsiderate of social justice issues. I do not respect fundamentalist viewpoints, regardless of what culture they are found in, though, intellectually, I understand the root causes and purposes that give rise to or serve to perpetuate them. Others' perception of my tendency to be intolerant was spread across the board, with slightly more people seeing me as more tolerant (or less intolerant) than I see myself. In terms of intercultural competence, this might be interpreted as a positive attribute. However, given the distribution of scores (and barring any pretense of quantitative or statistical analyses), drawing conclusions in this category may be difficult.*

Clear sense of self –*I opted for a middle score on this because there are times and situations where I feel very clear about who I am and others where I am uncertain. Times*

of uncertainty tend to be where I feel others are actively defining me; it is normal in some social settings (e.g., at a cocktail party) to wonder how others will see a person, and I do not engage in those scenes very often, but even when I know people well, either professionally or personally, I wonder how I am seen. A huge part of this identity question and academic research project is about clarifying that for myself. I feel I can be a more effective citizen, by knowing who I am as a teacher, colleague, friend, and family member and by striving to be a better person and professional.

Given that my thesis revolves around identity issues, I was not altogether surprised that disparities existed. I generally display professional confidence publicly, which may account for why others view me as having a clear sense of self; privately, I may have more misgivings. In the "intolerance" category, inconclusive findings raised an area of concern in terms of my intercultural competence – regardless of generally favorable ratings. Interviewees' narratives (presented in a later section) also brought this to the forefront of implications clearly.

Writing as Inquiry

Three writing processes illuminated findings from contemporary data on the five contested identity metaphors (homebody, social networker, boundary pusher, opportunist, and goal setter). They were: ghostwriting, shadowwriting, and BENCHspeaking. I adapted ghostwriting (Rhodes, 2000) to capitalize on writing as a metacognitive tool. This enabled me to "crystallize" or shed light on a number of perspectives (p. 962-963), rather than triangulate (Denzin, 1978), qualitative data in a positivistic sense.

Ghostwriting. To ghostwrite, I attempted to remove my voice from interview transcripts, although I acknowledge my role in constructing them. First, I omitted questions, statements, or miscellaneous text from single interviews. Then I added minimal conjunctions, articles and other joining phrases to compose narratives that represented individuals when combining voices with "others" did not make sense (and, by extension, when shadowwriting did). I altered scripts minimally for readability; I occasionally reordered interviewees' comments, but did not add or omit any substance to intentionally alter meaning. For instance, I ghostwrote from the perspective of a former male student, for instance, who recalled how class topics shaped his impressions of me as his undergraduate instructor:

M: Do you remember, when you first met me? What were your impressions of me as a person, as a teacher, (and) what the course was going to be like?

ST-B: I remember being very excited actually because…(we) were sitting outside the classroom by the tree. That was when I felt or noticed that you were going to be a kind of organized person and that you would challenge us because just by the questions you would raise or how you stated things, I could tell that you meant business but you also had high expectations for your classes…when we talked about bullying in the classroom…

M: Why bullying? Why does bullying stick out?...

ST-B: I just remember different scenarios that we discussed as a class. Whether it be their background, how they were raised different, maybe they had two moms or two dads, different ethnic backgrounds. Maybe they were a Caucasian student with an African American parent, things like that. Then we started to talk about child abuse, different reasons for bullying, even the boys themselves are bullying them. Just things like that…(Interview, ST-B, 8/15/09)

When I ghostwrote the interview, the student teacher's voice became:

I remember being very excited. We were sitting outside the classroom by the tree. That was when I felt or noticed that you were going to be a kind of organized person and that you would challenge us because just by the questions you would raise or how you stated things, I could tell that you meant business but you also had high expectations for your classes…when we talked about bullying in the classroom. I just remember different scenarios that we discussed as a class. Whether it be their background, how they were raised different, maybe they had two moms or two dads, different ethnic backgrounds. Maybe they were a Caucasian student with an African American parent, things like that. Then we started to talk about child abuse, different reasons for bullying, even the boys themselves are bullying them.... (Ghostwriting, ST-B, p7)

Ghostwriting concisely encapsulated this student's recollections. Although his comments support my professional persona and I, as a researcher-writer, might be tempted to use such examples to advance flattering or self-promoting agendas, ghostwriting served equally well to confirm divergent participants' perspectives – that is, to show that I was intolerant. By reconstructing conversations "as if" they occurred verbatim, I reduced individuals' risks of being exposed or harmed by critical or unflattering conclusions I might draw. However, I also placed myself at risk of criticism of shoddy (and unethical) scholarship. Mischaracterization, casual misrepresentation or selective data omission data would neither be complimentary or acceptable. In light of criticism about using transcripts in that they may falsely give the appearance of "sanitized output" (Rhodes,

2000, 519), I accept the chance that either or both scenarios inadvertently occurred. Checking interview data against aggregated on-line survey information forced me to consider whether ghostwriting or shadowwriting would best (re) present (Rhodes, 2000, 515) my participants' viewpoints, thereby maintaining more integrity during the research, writing and analytic processes.

Shadowwriting. Shadowwriting (Clerke, 2009) was useful for creating composite voiced narratives and for addressing themes that emerged from contemporary data. When multiple participants' ideas converged, I wrote stories as if one voice was speaking on behalf of others. Collective voices positioned together, in unity, could present a point of view that each had expressed alone. Participants individually and I, as researcher, stood in the shadow of the actual interview, without significantly altering the essence of the spoken word. To illustrate how I shadowwrote, two colleagues' voices (Co5 and Co6) are excerpted from a joint interview below. Each exposes lead roles I took in faculty discussions about controversial programmatic changes at an elementary school where we were jointly employed, as we considered moving from self-contained classrooms to parallel multi-age and "traditional" classroom options:

M: …do you think during that point… that my take on (the multi-age issue) could have been construed as … trouble making… pushing the envelope a little too far, a little too fast, a little too provocatively?

Co5: I don't think of you as being thought of as causing trouble so much as speaking your mind and probably saying some things that other people were thinking but didn't want to say themselves. I think you probably did that a lot. And I don't mean that in a bad way, I think …you were willing to take the risk for a lot of other people, whether they agreed or disagreed.

Co6: I think it was willingness, that you were willing to take that risk. You were able to speak your mind knowing that someone may not agree with you. (Interview, Co5 & Co6, 8/3/09)

Using similar editing techniques as ghostwriting, removing my voice from the text and inserting joiners, or slightly rearranging the order of the conversation, but maintaining the spirit of our discourse, I re-presented the conversation about risk-taking in one voice by shadowwriting:

I don't think of you as being thought of as causing trouble so much as speaking your mind and probably saying some things that other people were thinking but didn't want to say themselves. I think you probably did that a lot. And I don't mean that in a bad way, I think that you were willing to take the risk for a lot of other people, whether they agreed or disagreed. I think it was willingness, that you were willing to take that risk. You were able to speak your mind knowing that someone may not agree with you. (Shadowwriting, Co5 & Co6, p9)

When I asked colleagues (while teasing out the boundary pushing metaphor) to dissect my risk-taking nature, I tried to discern if, whether, or how this was tied to CIs and my intercultural experiences. In an interview excerpt condensed into shadowwriting, I wondered how risk-taking put me at the periphery socially:

M: … just about going back into before we implemented (the multi-age program)…, do you remember the politics of the change? Do you remember the discussions that were held by the faculty, the professional development?

Shadowwriting:

I think particularly in the field of education change is so difficult…but the faculty felt a bit pushed into moving towards the multi-age program. I wasn't against it so therefore I didn't have that same feeling of being overwhelmed. If I had to do it alone I think I would have felt much more uncomfortable about it. But I do remember one horse shoe of desks all together, I remember a teacher was just aghast and not in a negative way, but she was just like 'I have no interest in something like that!' Then I remember going around the room and having people say if they were in or not. I remember that being very difficult for people. I would say that people were aware that you would be willing to take a change or take a risk before they would do that and they were happy to let you do that, if it didn't involve them. (Shadowwriting, Co5 & Co6, p9)

Removing contextual factors from texts, as with ghostwriting, required that I place myself (and my participants, alternately, in chorus) in the shadows. In spite of this limitation, I believe I honored my co-researcher(s) by placing them in the foreground for any claims I made (Rhodes, 2000). Again, while I made every attempt not to misrepresent participants' viewpoints, the chance remains that I may have done so inadvertently. The essence of their points, I believe, remains central to conclusions drawn.

BENCHspeaking. Ghostwriting (Rhodes, 2000) and shadowwriting (Clerke, 2009) offered unique ways to analyze and present participants' voices, an essential aspect of self-study. However, I struggled as I noticed limitations with both methods. This is

likely because of my constructivist epistemology; I have come to understand that I am a linguistic processor. As students who are language-based learners might do, when I speak with others, I often better understand how I view my self, situations, and others' viewpoints. As well, when I write, I arrive at deeper conceptual understandings. One defining characteristic of ghostwriting and shadowwriting is that my voice had to largely be removed - yet, as is true with all research, my voice and viewpoint could never be completely objective. My person was (and is) subjectively present. More striking was the fact that my participants' voices – as interviewers of me – were also purposefully removed in both narrative approaches. This did not settle with me as being altogether authentic or adequate means of representing how I analyzed or conceptualized contemporary data.

As an experientialist, social constructivist, and social justice educator, I am a teacher who promotes honoring learner's expressive styles. As a post-modernist and post-structuralist, I also was faced with a philosophical ontological dilemma. I found that I could not ignore my blatant "self" lingering in the conversational wings of the interview text. Nor could I silence my interrogators' voices. Therefore, I decided to bring my presence – and theirs - into the dialogical interview and onto center stage, to acknowledge our interactive roles. To create "BENCHspeaking", I modified techniques used in ghostwriting and shadowwriting and included excerpts of the interviews when participants sought my perspective in the conversation. This deviation was a conscious attempt to retain and make their co-participation role in the interview process transparent. In keeping with post-modernist and post-structuralist positions, I adopted this form to step out of the shadows, claim my voice and empower my participants' voices. I believe I had important things to say in the semi-structured interviews; but, more importantly, I wanted to show how I was prompted to think about core or tangential questions related to my research *because of* my participants' spontaneous questions during the interviews. My responses to these individuals' (and to their collective) questions backlit my interpretation of the contemporary data. Ironically, I discovered how subtly but potentially powerfully using BENCHspeaking as an analytic writing device could be: it repositions both in the research process - participants become interrogaters (as researchers), while researchers become interviewees.

BENCHspeaking places me side-by-side in the conversation, as direct quotes would, but with significant differences. It alters participants' role, empowering them to activate the researcher's – in this case, my, thinking process by making them the respondent. When interviewees asked me questions, they engaged me in articulating developing theory. In the fluid conversations that occurred, we "made sense" of situations we had faced together. Participants asked me a question and I responded, constructing understanding of my world, my actions, my motivations, my rationale – much in the same manner that I asked them to do. Research interview data became more equitably understood to me and to them, particularly, as shown below, in feedback provided during member checks. Spotlighting my position temporarily in the interview's dialogic process lay bare my thinking about participants' questions. Sitting together, as if literally on a bench, participants assisted me to contextualize our collective experiences, collaboratively, by asking me to articulate my insights on points relevant to "my" research. An example follows.

Sharing the BENCH: Sharing the lake. One interview (Fam 11 & Fam 12) took place immediately after I had an interaction with four nieces and nephews on a dock. Cousins argued about whether they could swim and fish in the "same" space; I was the only adult within earshot. I intervened, offending my nieces, because I challenged their claims on the boys' "unwillingness" to share the water. In essence, I saw myself as a "teacher", although I was in an unofficial capacity, by asking the girls to think outside "the box" to solve their perceived problem – that they could not swim where the boys were fishing. The girls became upset and tattled on me to their parents. When I interviewed their mothers, they commented on a negative perception of my (boundary pusher) identity – accusing me of using language to bully others – particularly when I feel passionate about a topic:

M: So let's go back to your examples or your point about (how I use language) sometimes intentionally, sometimes unintentionally, and about power.

Fam 12: Ahhh, let's see, what's an example of it? Sometimes in communication, you can tell you put on a different personality; you put on a different hat, a different role, or something. And that different role comes with a different tone of voice, different vocabulary that you choose, different physical posturing sort of thing. It is like a

different part of your personality, because we have all these different parts, but when you step into that role which is domineering…

M: Can you give an example?... I don't disagree with you; I would just like you to come up with an example.

Fam 12: It doesn't happen the whole time – you step into it.

Fam 11: You step into it and step out of it.

Fam 12: You are more at ease when you are out of it.

Fam 11: You are more rigid when you are in it. It might be one of those times that you are talking about something that you are more passionate about. Or where you feel that you are the authority on.

Fam 12: Something political. … I don't know, it is like so ingrained, it is like part of the interaction each time. Okay I know, I guess here is an example. Just saying that the girls were stepping into a subservient role or something, I don't know what it was, like down on the dock, I don't know if that is a very good example, to say that that had some significant… like they were stepping into gender roles or something like that, and they were like, 'No, we just want to swim, and we don't want to get hooked (by the fishing line).' I wasn't there.. I wasn't there so…

Fam 11: What they said to us was they wanted to swim where we always swim behind the boat, in the swimming area. And outside of that area was the unsafe, unexplored zone where there might be weeds or rocks or who knows what. And, so …..

Fam 12: We couldn't see where they were fishing either. I didn't want them fishing right where they swim.

M: So because I urged them to go beyond their confines, and I did it with gender based language, in a joking way, that I was taking on a political role - that put on a different hat for me? That was more rigid, more offensive or bristly?

Fam 12: They came up and said, 'Michele was being mean to us and she has never been mean to us like that before.' Those were their words.

Fam 11: And we are like, 'What's going on?' (Interview, Fam 11 & Fam 12, 8/1/09)

Insights gained from BENCHspeaking contributed to my understanding of metaphor themes; in this case, I saw how I am a boundary pusher and opportunist. I was asked to justify my actions (and my communication style) with my nieces and nephews during the interview with participants (Fam 11 & Fam 12). An advantage was that they could

potentially address my identity in the family member and as a teacher as both were themselves teachers. When reviewing the transcript, I saw how BENCHspeaking might help me (and my participants, as will be shown) to analyze diverse roles I play. When I step outside of roles that "others'" ordinarily "view me" in or term as acceptable, I appear to push others' imaginations of who they think I am (or who they think I ought to be). In the process, I discovered, I throw them into cognitive dissonance. They are unsure of my loyalties – personally or professionally. My nieces were apparently unsure why I was "being mean", pushing them to think of swimming in "unsafe" spaces, in the same way public school colleagues could not imagine why I would want to take risks by reconfiguring traditional work spaces. This realization came as a result of the writing process.

To create BENCHspeaking passages, I left participants' questions and my responses in narratives and, consistent with shaddowwriting techniques (because there were two convergent points of view), combined participants' comments with "feedback loop insertions" provided to me in responses to interview transcriptions. I condensed interview sections and, prompted to respond, brought my "self" out of the shadows, to BENCHspeak. Finally, I concluded with participants' voices:

I don't know, it is like so engrained, it is like part of the interaction each time. Okay I know, I guess here is an example. Just saying that the girls were stepping into a subservient role or something, I don't know what it was, like down on the dock, I don't know if that is a very good example, to say that that had some significant… like they were stepping into gender roles or something like that, and they were like, 'No, we just want to swim, and we don't want to get hooked.' I wasn't there. I wasn't there so… What they said to us was they wanted to swim where we always swim behind the boat, in the swimming area. And outside of that area was the unsafe, unexplored zone where there might be weeds or rocks or who knows what. And, so…We couldn't see where they were fishing either. I didn't want them fishing right where they swim. They came up and said 'Michele was being mean to us and she has never been mean to us like that before.' Those were their words.

And we are like, 'What's going on?'

BENCHspeak - *M: So, let's talk about this being mean business. Because I think that is the part sometimes that I feel is the bone of contention and maybe you could call it intellectual bullying? I will call it that; I'll claim it. So when I say to two young girls sitting on the dock, the boys were there first fishing, and they actually have moved off the dock into the boat, from my view point, they had actually honored the fact that the*

girls wanted to swim right off the dock and the girls still didn't see that as enough space and weren't willing to go outside of what they thought was the safe zone. And I pushed them to think about whether they were nagging the boys and whether they indeed could go a little bit outside of what they saw as the safe zone. They took it as bullying. Now, let me ask you whether in the confines of discussions at home, at the table, if I do that same thing when it comes to discussions about religion. Or when it comes to my discussion with teachers (and you both are teachers, and that is another reason why I asked you to talk together), when I ask teachers to think about how they have been socialized, to think about teacher / student interaction or teacher / administration reactions or teacher / teacher interactions, you know and how they have been socialized to accept certain roles. And I ask them to push them outside of the envelope, sometimes they also feel a little bullied. Because maybe they haven't thought of things from a different viewpoint yet. I will say that sometimes the student who isn't, from my viewpoint, open to possibility maybe they can see that, or even people in our family can see that as intellectual bullying.

It is when you use vocabulary that is grandiose; they immediately feel like whoa, wait a minute here I need a translator. So, if it was in plain language, ladies, do you kind of think that maybe, that they moved and it still not good enough, like if you spoke at their level they would have maybe been more open to hear what was going on. So I think that sometimes happens and I wonder if that is where the intellectual part of the bullying comes in. So if you say it in plain language they would be less intimidated. (BENCHspeaking, Fam 11/Fam 12, 3/22/10)

BENCHspeaking exposed the power of language, strengthened my understanding of post-structuralism and, in this conversation, unmasked *my lack* of intracultural competence. Lessons about my identity and intercultural competence development resulted from this interaction: knowledge acquisition and perceptions about what "can be" are compounded by a differential in educational levels; stature, in the family – as well as in "school" - may create tensions around a person's ability to effectively communicate intraculturally; and, expressive styles can be perceived as placing me in the "bully pulpit" from others' vantage when I articulate positions about which I am passionate.

That both males and females (or students…or teachers…) have the power to change their life circumstances (in this case, to be safe and have fun while recreating) or, more fundamentally, that they could and should push themselves out of their comfort zones were lessons that I learned as a young woman, as an undergraduate, and while studying abroad. They were lessons I have attempted to pass on and to live - as a role model personally or as a teacher.

Directly lifting and paraphrasing quotations while ghostwriting, shadowwriting, and BENCHspeaking allowed me to retain participants' (and my) salient points, protect their anonymity, share single or multiple voices, and demonstrate ethically, within established academic research protocols, integrity and personal sensitivity to how participants viewed CIs as having contributed or not contributed to my intercultural competence and personal or professional identity development. I did not select quotes just to bolster positive slants. In fact, quite the opposite was true. I searched for contrarian viewpoints to nuance narratives and to ensure that my interpretations were honest. I did this to heed Britzman's (1995) call to elaborate upon theoretical and narrative decisions I made in producing my text. Exploring my role as an elder family member shaping my nieces' and nephews' thinking applies to Denzin and Lincoln's (2002) seventh moment of qualitative research, as well. I was advancing the conversation about gender and freedom. Activating the "multiplier" effect (Lambert, 1989) in both personal and professional domains of my life, I saw evidence in contemporary data of instances where I activated the discourse identity (Gee, 2000-01) - as teachers do when they actively engage students in constructing meaning by engaging in dialogue about experiences, thus realizing the "interpretive performance" aspect of interviews (Denzin, 2001 as cited in Shank, 2006, 49). The power of BENCHspeaking became even more apparent to me in the member check phase when one of the interview participants acknowledged that her own worldview had been broadened through this interaction. Her post-script on the transcript said:

> *Fam 12: By the way, now that I know the full story and have had time to see how the girls boss the boys around, I agree that they were just pushing their dominance. At first, we didn't see the whole picture – only what the girls painted. (Interview transcript post-note; Fam 12, 3/12/10)*

As I identified CIs and metaphor themes, contradictions in my intercultural competence emerged; I found revisiting my self-study design helpful. As noted earlier, the context in which CI elements and outcomes converged took on increasing importance. Figure 4 highlights this point of intersection.

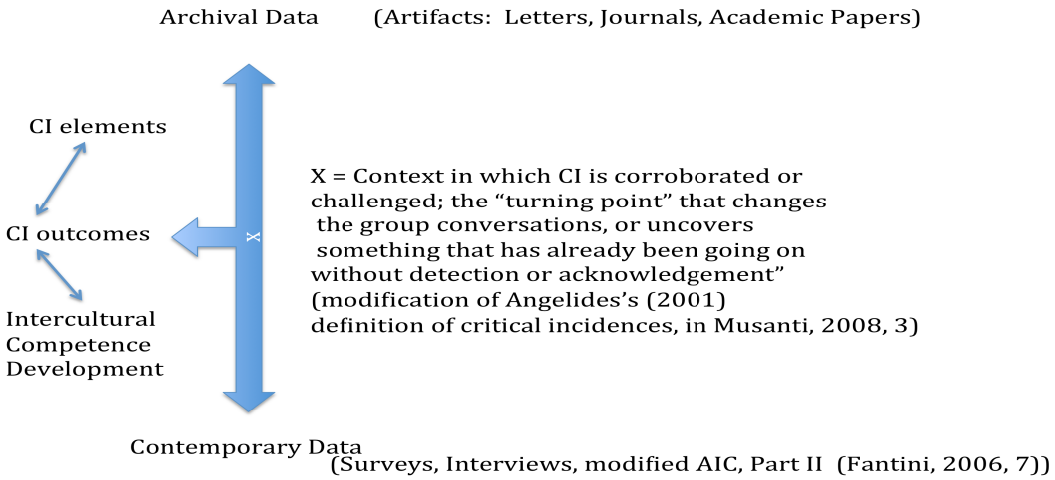

Figure 4: Context in which CI elements and outcomes converge

I went back and forth between archival and contemporary data, writing narratives from interview texts and scrutinizing how elements and outcomes of CIs mattered in various contexts. Participants' perspectives compelled me to consider dualities and account for contradictions in my identity or intercultural competence development – depending on where and with whom I am interacting. For instance, at "home," I was perceived as being both open-minded and intolerant; empathetic and offensive:

I found a sort of anti-American attitude when you returned. I do find in you that you have a real tolerance for other people's religious beliefs around the world but you ridicule our own. And that is hard. I don't know if that is a result of traveling or whatever. (Fam 11, Interview, 8/1/09)

I worried about how to reconcile data that implied that I had become both interculturally competent and intraculturally incompetent because of CIs. While being tolerant of others' values might be a positive consequence of studying in intercultural or international settings, pushing acceptable boundaries of standards and norms to a point where I am perceived as intolerant seemed to put me at risk of alienating my self from others – in my home culture. Fam 11 described these aspects of my behavior as a pattern, relating them to my decision to participate in Operation Crossroads Africa:

…(Going back to Africa, leaving the children behind)…was against the rules of what a wife should do, what a mom should do, but again it went along with "Michele always breaks the rules." You broke the rule by living with Mike in the trailer, you broke the

rules by going to Montana, and you broke the rules…. I don't know it seems like you always broke the rules, in my mind. I probably vaguely remember some teenage talking back, about coming home late from some place and the fact was that you broke the rules and you wrote the rules and you weren't going to be easily bossed around, that was just the way it was. You broke a lot of rules, or stereotypes, or expectations, so it was just like another one of those. Michele doesn't have to do what other people expect her to. (Interview, Fam 11, 8/1/09)

An international colleague echoed this observation. Even though I was relatively new to the faculty, she commented on my willingness to speak up at department meetings, comparing the U.S. education context to unwritten rules in her own culture, where she would likely perceive my behavior as violating cultural norms:

I didn't want to challenge those people in power in front of the others. Maybe that's just our way because we don't really want to challenge those people in front of other subordinate people. There are hidden meanings of politeness, rudeness or manners. I do not really know the American way, what's acceptable and what's not acceptable. In my culture I would definitely be able to say you crossed a line or they might have said that you were rude or you crossed a line. I don't know how they would think about, you know, your reactions at that moment. But if I were that person in my culture, I might think that way. (Co 10, Ghostwriting)

Whether CIs caused or exacerbated natural tendencies in my personality is unclear; establishing causality was never an intention of my self-study. However, participants agreed that intercultural education contributed to both my intercultural competence development and need to improve intracultural competence.

Excavating and re-membering CIs: Hiking Mt. Kenya. To illustrate how archival data codes, analyzed in combination with contemporary data and ghostwriting, shadowwriting, and BENCHspeaking narratives, crystallized (Richardson & St. Pierre, 2005) into the homebody metaphor, I offer the CI: Hiking Mt. Kenya. It shows how I formed responses to my central dissertation research question: "How may critical incidences in intercultural educational settings have contributed or not contributed to intercultural competence development and my personal and professional identity?" It also symbolizes how I began to formulate new questions about what it meant to be competent as a "homebody".

In 1982, while Mike and I hiked Mt. Kenya, he suffered a grand mal seizure. Health care was limited, instant communication with emergency personnel or family was

impossible, and I naturally became alarmed, alone with limited resources to address his needs. Writing home, I related events (*CODES are placed in parentheses*):

Finally the rains have begun here and the people are elated. (NATURAL RESOURCE USE).

Ngei, the god of Kenya, has blessed them (EXPRESSION OF FAITH).

We were selfishly hoping they'd hold off a few more days so we could enjoy the mountains beauty, but alas two days before we came down (six days, seven nights) they had started. Together with a Japanese and another American we hiked around the highest peaks - glacier, lakes, ice, snow, rocks, mud, tropical flowers, bamboo, monkeys that look like the Grandfather on the "Munsters" - they steal even tinned food! It really was a good trip - except for the end (WILDERNESS ADVENTURE)...
On the way down, quite near civilization, Mike suddenly had what appeared to be a Grand Mal seizure. He tells me now that early this morning he shook uncontrollably for a second while washing up, but attributed it to the cold, our wet conditions, etcetera. Anyway he scared me and I thought he was dying before my eyes (MEDICAL).

I was praying to God for him to forgive me for being so mean and bitchy on the trip when things were uncomfortable as hell (FAITH EXPRESSION RE: HEALTH/SAFETY).

But he fell backwards on a steep decline and started shaking rigidly, then coughing and blood (he'd bitten his tongue) coming from his mouth, pale faced, eyes rolling back, etc. until the fit had stopped - only a brief, but what seemed an eternal time (MEDICAL).

I remembered all of my first aid as best I could and turned him uphill, tried to cover him with the sleeping bags, etc. But he wasn't the most cooperative, tried straightening things up, etc. all in a daze. Finally a truck I knew was coming down arrived and we drove to a nearby lodge where I got him a warm bath and bed (GENDER ROLES)…

We're going to go to the doctors for tests, EEG, etc. and I'll let you know what happens. Just thought the two families might comfort each other. I know you'll both worry…(INTER-FAMILY RELATIONSHIP). (PD 77, 11-13; Letter to Fam 4, 4/2/82)

When the accident occurred, data showed how I immediately attempted to create a sense of "home away from home". I played nurse, cook, and faithful comforter. I was struck by how my sentiments as wife mirrored my mother-in-law's response when I found both of us had concentrated on spirituality themes ("expressions of faith") because of Michael's health situation. That was not surprising, since people often turn to religion in times of life-stress. But data showed that more mundane predicaments we faced while traveling created empathic bonds between us and I saw how, over time, I assumed roles she once

had. Through the year, we remained "in touch" with home, focusing on each other's daily situations and challenges; correspondence exposed and reinforced core values, beliefs, concerns, and worldviews. In response to the seizure news, my mother-in-law revealed perceptions of (and, I believe, transferred to me) what my current role was becoming by recalling what her role had once been:

Dad went to the Post Office. I was dying for a letter from you two, since we hadn't had one for a long time… and how shocked I was to read that Michael had another spell. I relived the experience in the bathroom 4 years ago, March 9th, and how sorry I am today I didn't insist that the (hospital) and (the doctor) have more tests taken. The Dr. said it was exhaustion and Michael needed a rest, and it really took you Michael a few weeks to get back on your feet. Your description Michele in your letter of what had happened to Michael on that hill is about the same thing that happened here in the bathroom, so maybe it can be some help for you when you talk to the doctors in Nairobi (MEDICAL).

I wish I could be there to help you (MATERNALISM),

but the only thing I can do is pray which I do everyday and I know the good Lord is looking after you (EXPRESSION OF FAITH).

So strange that it happened again after four years. (If I were you Michael, I would try not to get exhausted to a point where you collapse. It also might never happen again… At any rate see a doctor and let us know and if you want to call us collect you are very welcomed. We are dying to talk to you. Also, I hope you didn't injure your back too badly (MATERNALISM). Anyway our love and prayers are with you and I'm sure things will get better. (PD 131, 12; April 16, 1982)

Reviewing both sets of data from multiple angles helped crystallize the "homebody" metaphor with multi-faceted lenses. Affirming that "maternalism, gender roles, and inter-family relationships" results matched Strategy 2 outcomes (relational concerns, home/welfare concerns and survival concerns), I noted how frequently we commented on similar personal identity issues. We examined gender roles, division of labor, and male/female relationships in alternate contexts; concentrated on building relationships, contemplated what it meant to be productive, (and to have privilege, or to live a "fair" life). These overlaps indicated that I was building competence in one culture to return to roles in another. Although dis-connections with home and family caused a sense of melancholy (resulting in frequent "loneliness"), I found plentiful evidence in domestic jobs (at home and abroad) that my position as "substitute matriarch," and early training as "mother's helper" was evidenced in archival and contemporary data and supported the

claim that I am, personally, a "homebody".

Professionally, contrasting pulls on my "homebodiness" existed. Letters from a prominent female mentor - a pioneer home economics teacher who had spent time in the Middle East in the 1960s - as well as from male academic mentors encouraged feminist calls for liberated women to define the "self" independently. This created conflicts for me about what it meant to be a "homebody". I wrestled with competing notions of womanhood. Figure 5 illustrates how archival codes (using the three strategies shown earlier) merged to become the broader category, "Home/Welfare Concerns" and crystallized into the "homebody" identity metaphor:

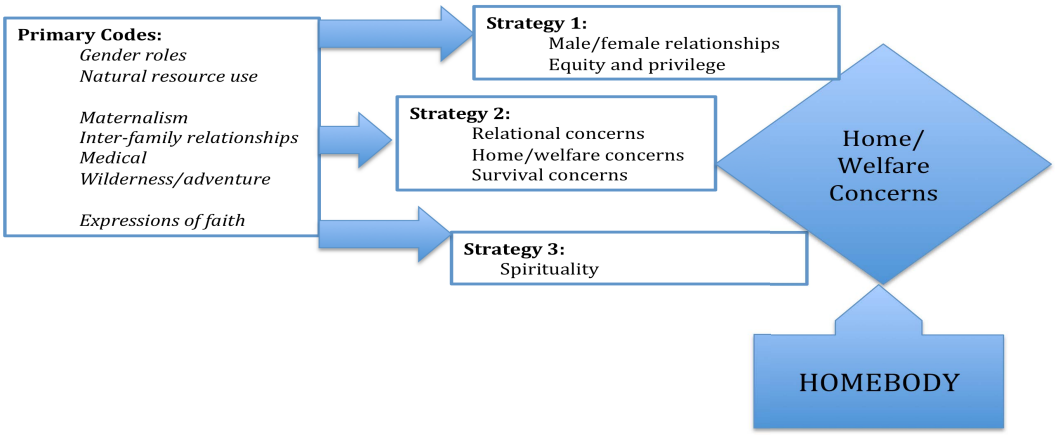

Figure 5: Distilling and crystallizing metaphors

As was the case for all five metaphors, a participant suggested the "name" for this aspect of my identity. To my surprise, a colleague raised a controversial claim during an interview: that I am a "homebody". I was intrigued by tensions the term encompassed. To be called a "homebody" gave me pause; the label was in direct opposition to how my own husband (and others) viewed me. Yet archival data repeatedly pointed to dominant home/welfare concerns.

This metaphor was indeed grounded in data, nuanced my contested identity, and reflected my complex roles – whether in my personal or professional life. I *have* alternately wanted to be both at home and away from home - in the classroom and out of it, assuming expected roles while also eschewing them to ascribe my own – and this tension results, in part, from CIs experienced in intercultural educational settings.

One such tumultuous period in my life, when my daughters were in school and I was teaching caused conflict about staying home - like a "good wife". My colleague recalls I was tempted instead to pursue professional ambitions abroad, wondering whether I was "at home" teaching any longer or not:

You were afraid of your life. You were afraid that your life with Mike and the girls was going to trap you and squelch you. You had to mesh your world with Mike and kids and Long Lake and family with what could have been if you hadn't done any of those things and had gone and pursued just travel experiences. You were able to bring enough experiences to satiate those needs without giving up, in part because of who Mike is (his steadfastness and willingness to see this in you and trying to satisfy this need). You got to the point where there were enough experiences. Just standing there wouldn't have done it. If you hadn't done your international education program or the Korea teacher-training thing, you still would have been lusting for it. But you also realized that a lot of these people also are dealing with this and have real lives and you were able to accept your place in the world. When you found that it didn't have to consume you and it didn't, you were able to make peace with it. You had to realize that both things are okay.

You're such a homebody, too. You love having that little nest around you. The atmosphere in your house is very welcoming and relaxed. It speaks to your personality. It speaks to the fact that you are a friendly, warm, welcoming person; it comes out of your house. You like that part, too, and that is okay. (Co 3, Ghostwriting, 7/21/09)

I adopted the metaphor "homebody" because it was (and is) a contested or debatable description of my identity and intercultural competence, as are the other four metaphor themes. Checking with participants about interpretations, as I often did in the contemporary data process, I asked my husband bluntly about this aspect of my identity:

M: Am I a homebody?

MSP: No. You go crazy when you're in the house very long.

M: So there is no part of me that is a homebody?

MSP: There may be a little bit now. I think you've grown a certain percentage that, at times, you want to just settle down and hunker down but for the most part, you are not a homebody yet, not like I am. Not in the sense that I am.

M: So that part of me that likes to cook or that likes to make a house feel like a home…

MSP: You still have part of that, being domestic, but not as much as you like to take off or do a bit of traveling…I'm much more of a homebody and I think over the years you've begun to lean that way, too.

M: What does that mean to you, to be a homebody?

MSP: After work, I'm just happy to come home and watch a little tv or a movie. Even on my days off, I'm happy to be around the house doing things. Whereas you would go and look at the paper and seek out events in the area and try to attend them even when you had to drag yourself with a migraine or near exhaustion, you'd still feel like you should go see those things…(Fam1, Interview, 4/25/10)

When I probed participants about themes such as my homebodiness, as I did with my husband in this excerpt, I corroborated and/or challenged preliminary findings to crystallize or shed lights on contradictory aspects of my intercultural competence or identity to nuance metaphors from several directions. While colleagues saw me as having gained intercultural competence skills in returning to academia, for instance, family members still see me as tentatively committed to being a "homebody" in my personal life. Ironically, I found that the same CIs that allowed me to develop *intercultural* competence, to some degree, in both domains of my homebody states, personally and professionally, have caused tensions that have led to some perceptions about my lack of *intracultural* competence.

The process used to distill each of the other metaphors was similar. I examined archival data codes, juxtaposed emergent themes against contemporary data in context, and chose phrases that participants raised that seemed well-suited to encompass contested aspects of my personal and professional identity: (a) *homebody, (b) social networker, (c) boundary pusher, (d) opportunist, and (e) goal-setter.* I viewed data from multiple angles to ascertain whether and how CI criteria were met: (a) to see if events were ordinary; (b) if they occurred between me and someone else; (c) if they gave me insight into how my own or another culture "worked"; and, (d) if they enhanced my ability to ethically navigate my own or others' cultures effectively and respectfully, based on my or their history, traditions, beliefs or worldviews. Doing this allowed me to: (a) identify elements of the experiences in intercultural educational settings that I deemed to be critical incidences; (b) understand better how "outcomes" of critical incidences contribute or do not contribute to my personal and professional identity; and (c) interpret how my

intercultural (and intracultural) competence continues to (or needs to) develop. In the next chapter, I elaborate on each metaphor; suggest implications for me, personally; and, identify opportunities for professional educators to learn from CIs.

Chapter Five: Contextualizing Critical Incidences

As an experiential learner and constructivist educator, my preference has been to define CIs as events that became "turning points, (that) changed the group conversations, or uncovered something that had already been going on without detection or acknowledgement" (Angelides, 2001, as cited in Musanti & Halquist, 2008, 3). CI elements personalized my learning by interrupting the way I had thought about my values, my professional practice and my personal identity, in five areas: work and home contexts, social relationships, norms and expectations, opportunities and goals. To better understand how the CIs "changed the group conversation" or enlightened my understanding of particular aspects of my evolving competency or identity, I turn to exemplars, following Bycio and Allen (2004) who suggest that CIs are best understood as: "stories that reflect especially good or bad performance on a job…specific, describing what the incumbent did, the context of the behavior and its consequences" (p.87).

Incidences I gleaned from archival and contemporary data were heavily contextualized; participants' insights about CIs and the metaphors they crystallized for me bolster Mezirow's (2000) claims that culture shapes a learner's transformation (p. 187). CIs did both contribute and not contribute to my intercultural competence development and they have certainly shaped my personal and professional identity. CIs have been most revelatory to me as a learner when "turning points" illuminated aspects of my identity or showed how I either performed competently or incompetently in particular intercultural situations. To qualify as a critical incident in this study, I decided events needed to be ordinary, occur between me and someone else, and give me insight into how my own or another culture "worked". They needed to enhance my ability to ethically navigate my own or others' cultures effectively and respectfully, based on my or their history, traditions, beliefs or worldviews. In this chapter, I share exemplary CIs to show how each of the five metaphor themes produced outcomes and impacted my intercultural competence development, highlighting participants' voices to raise questions about my

future intercultural competence and identity development. I begin with how I became a "homebody", because it is the point of origin from which, I believe, the other four metaphors stem. Then I go on to the "social networker, boundary pusher, opportunist and goal setter" metaphors. As "evidence" from archival data reinforces, supports or challenges elements found in contemporary data, I present narratives (using ghostwriting, shadowwriting, and BENCHspeaking). Doing this is intended to acknowledge "elders' voices" (Merriam & Ntseane, 2008) and to create connectivity between selected CIs.

On becoming a "Homebody"

The idea of "homebody" conjures images of someone being physically united with a place. Shelter appears. Family or "things" surround a person. "Homebody" also may invoke a peaceful notion of one of *being* at home - with one's body, other occupants, and the surroundings. In a workplace, one may feel part of the institution, the organizational culture, and its mission. The academy might be referred to as a body of scholars. A teacher is at home in the classroom. The legal phrase "in loco parentis" places educators in lieu of home, not accidentally. Teachers literally take the place of parents, as if they were at home. Collegial networks within the profession, with the metaphor of a school as "family", bridge home-school partnerships. A school culture has its own unwritten rules of what is acceptable and what isn't, who belongs and who doesn't. In this arena, the teacher as a homebody is a socio-cultural being and students become one's responsibility, regardless of maternal (or paternal) proclivities.

"Homebody" appeared to be the most contested theme applied to me by others. Even my husband, who has lived with me for the longest period of time of anyone connected to this research, as was shown, was uncertain whether he would classify me as a homebody. Others vehemently disagreed. The truth is, I have wrestled with this notion most of my life, trying to determine just where I belong, personally and professionally. I have come to understand my dilemma has been likely exacerbated because of CIs in intercultural educational settings. Implications for me as a person, wife, mother, and (traditional) teacher have been (and are) serious, as divides between personal and professional identity in teacher's lives are blurred, not easily extrapolated.

As charges of being a "homebody" were leveled, I dug to uncover why this aspect of my identity raised such opposing sentiments. I have played expected roles in dominant home and school cultures, yet others raised questions about my loyalty to "home". Whether I was content (or, by opposition, dis-content) appeared to qualify (or dis-qualify) me as a "home-body", one in good standing, according to participants. When I adopted or eschewed "homebody" norms, implications existed for how I was viewed in terms of my intercultural competency. Wearing post-modern, critical lenses, I questioned, "Who determines whether (and when) I am a home-body?"

My adult, married life has seen a working woman holding school and summer jobs while completing domestic duties in the Second Shift (Hochschild & Machung, 1989). Earlier, as the eldest of nine, I eavesdropped among female leads in my life and internalized cues about where, when, and why I should "act". Dominant models were my mother, grandmother, aunts, and women in whose homes I babysat – mainly they remained home to raise children. Female teachers bent my ear, as did media whispers, girlfriends, and – later - male college professors. They threw back the curtains on what I considered to be a broader, borderless "home" stage. Possibilities expanded for roles I could play.

Typically, undergraduates differentiate adolescent identities from adult ones (Chickering, 1969). Venturing from home, I found authoritative, inflexible, and stereotypical thinking ran counter to traditions and normative community values. Alternative family role models and divisions of labor within homes appeared; this was especially true in 1980 when I studied in Kenya. The experiential, interdisciplinary program abroad focused on social, political and environmental issues. As is true for many who study in intercultural settings (Carlson, Burn, Useem, & Yachimowicz, 1990), secondary learning outcomes became about us as individuals. In a post-colonial nation that had earned its independence just two decades earlier, we examined our place in the evolving global society. We were white and privileged, living in a gated compound. We had University of Nairobi or adjunct U.S. professors to supplement local people's perspectives, especially on safari. With Kenyan instructors, we debated assigned readings and interacted with diverse political, ethnic and socio-economic groups of citizens. Notably, I had the first *female* instructors I ever experienced as an

undergraduate; many had been engaged in "radical" freedom movements. Their life stories expanded my paradigm about nationalism, "home" building, equity, privilege and male/female relationships. More uncertainties were raised than answered by pedagogy employed; all built on experiential models I had experienced on campus. A professor stated:

I think I tried to make learning experiential when I could. It is a way to give people new ways at looking at things. It gets people out of their comfort zone just a bit… That is what we were trying to do; we never resolved anything for anybody. We all sort of had the same kind of philosophy. You've got to sort this out. That was the best teaching I ever did… You would get on the road, you know students differently… I guess that is the only way you can correct it, by letting people like you start to ask those questions. (Co 13, Ghostwriting,1/22/10)

Ask questions I did. From Kenya, I wrote to affirm how instructors in my new intercultural field courses were transforming my learning. In my journal I wrote:

A lecture by Karim Mojahammed on the history of Kenya was excellent. He put the nation in better perspective - the pre-colonial period, the colonial, the post-colonial problems. Very interesting. Then a slide show from David Keith Jones, author of Faces of Kenya, rounded out the evening. His presentation was aimed for travel agencies and repeatedly stressed the first class comfort one would find in Kenya. That made me sick. The photos were indeed beautiful but the selective nature, i.e. animals, hotels, vast luxury, etc. disturbed me. Few pictures of the nomadic, poor rural Kenyans were seen. In a way North of South's point about the tourist not seeing the average Kenyan's lifestyle was legitimate. Mr. Jones was highly informative, though and I appreciated the slides on Lake Turkana. (PD 19, 108-110, KSP Journal, February 20, 1980)

Homestays. Compulsory homestays engaged us students with Kenyans and revealed further intimate aspects of daily lives that coursework did not. Living with rural Kikuyu, urban Meru, and pastoralist Samburu families, I also benefited from a fourth homestay with a Mzungu (white) couple. At each home, I examined relationships between myself and my hosts, reflected on family and societal dynamics, and investigated power dynamics that existed in each context. "What does (or should) a home look like? Who are (or can be) admitted as members of a family? How many homes, children, wives (or husbands, as feminists among us vocally pointed out) can or should a family sustain? How are roles defined in a home? When should (and can) people who are key to a family "be" – or not be - at home?" Asking questions in each context

helped me generalize (but avoid transferring blanket responses) into other intercultural contexts. In work contexts, I scrutinized those allowed to be part of the "body", how expected roles were defined, and how members within the unit were treated, educated, elevated or restrained.

For instance, touring a 29,000 acre camel ranch, I noticed the former colonial employees' families lived in collapsible, portable homes. In dry spells, entire extended compounds (or bomas) with all inhabitants and livestock were moved to better grazing land:

At first I was appalled at the monthly moving of the bomas. Hinged houses could be loaded nicely onto a truck with watu (derogatory term used for indigenous people) and chickens. (The owner) contended the watu didn't mind their uprooting. Actually they enjoyed it and often asked to be moved; their life styles were traditionally conducive to traveling. Firewood and water supplies exhausted in one region, moving ensured a plentiful supply just a few miles away. I could accept that, though it still seemed awkward that their lives depended so basically on the landlord. But then, so did their livelihood. (PD 17, 50-51; May 1980)

I walked to a thatched school daily to teach, passing students' families' "mobile" homes. My mind wandered to itinerant and migrant farm workers who lived in trailer parks at home; I recalled sociology courses that exposed complex socioeconomic issues surrounding minimal wage and dependency issues. Feeling conflicted about social inequities, I went about my daily routine in the main compound:

A camel of only a few weeks old wanders freely about this estate - inside and out. Several dogs and pups of assorted size and genealogy too laze about until they were being (sic) "stinking" and are shooed outside. Staff silently perform their chores; others wait patiently outside for (the owner's wife')s dispensary to heal their minor ailments… A river water bath - now to bed. (PD 19, 604; April 29, 1980)

I bathed in the tap delivered river water, then retired to the kitchen table's formality for a mango, apple, pineapple, wheat germ (raison & nut) cereal, egg, fried tomato, toast and tea breakfast. It's amazing how long a four course breakfast can take - one must remember to wash one's fingertips in the gold finger bowl and eat selectively as with the different sets of silver, always wiping one's crumbs from mouth onto cloth starched napkin. At first I felt quite uncomfortable with the whole system, but now it's become mere ritual. When in Rome do as the Romans do. (PD19, 612; May 2, 1980)

An acute awareness of living disparities afforded wazungu (white people) – or hosts' pets - made me face my complicity in a system in which inequitable benefits were solely derived from status, ethnic or national origins, and socioeconomic class. Intercultural education afforded me opportunities over others. Neocolonial realities were apparent wherever we went. Every time I ceremoniously dipped my fingers into untarnished cleansing bowls, then sheepishly handed it to the man – our "house boy", years my senior, to polish before the next meal, I was confronted by this truth. I behaved in an "interculturally competent" manner at the time by not confronting the situation. I was a "good guest". But lessons and questions about rules, role divisions, and equitable male/female relationships in life simmered. Two CIs from Samburu and urban homestays illustrate how I reexamined interpersonal relationships and redefined labor divisions within contrasting homestay contexts.

CI: Female circumcision – (Re)examining interpersonal relationships. At seminars in the "bush," controversial domestic topics surfaced. Students hotly debated circumcision rituals with elders after learning that prepubescent females were sequestered in specially built houses, prior to marriages:

…(We) ate lamb which had just been slaughtered and saw a slide show on girlhood, womanhood via marriage and circumcision rites…Many girls were upset by the seemingly female subjugation via circumcision. By cutting out the clitoris all sexual sensitivity is removed. But Samburu don't think of sex in terms of pleasure, rather mere procreation. I know the pain must be intolerable and the up to 70 mile walk afterwards mustn't be pleasant, but when brought up under Samburu cultural outlook, the whole rite must be less dramatic. We have the advantage of having seen another worldview for comparison. For them, it's life. (PD19, 369; April 10, 1980)

Girls wed at ages younger than allowed by our laws, fulfilling life roles, establishing homes with multiple wives as their helpmates, and, then, procreating. Samburu sexual practices initially offended my Western concept of what a liberated female was. They eventually caused me to deliberate over what being a home-body meant in the pasturalist (versus in my own) context. My mind stretched. I deconstructed religious frameworks in which I had been acculturated at home, where, not much differently, to have children, many children, was also assumed to be a "gift." A letter from my mother, on a marriage renewal retreat, provided this reminder:

We took part in a parish renewal… - a spiritual happening which reinforced what I already believed…One lovely lady gave me a quote which brought me peace and healing which I will value forever and it is so true. "Our children are the only earthly treasures we can take with us to Heaven." That makes Daddy and I two of the richest people I know and eternally rich I may add… (PD 109, 20; Letter, March 2, 1982)

Although I found no reference to female circumcision by any participants in contemporary data and apparently did not share this lesson widely in my personal or professional life (perhaps because of taboos of discussing intimate sexual matters in either private or professional "homebodies"), I consider it a CI because it shaped my private, personal self by impacting how I (re)defined human sexual relationships in the Samburu context, as well as in my own culture. The female circumcision CI caused cognitive dissonance for me because it contrasted contextual viewpoints from which I was coming (a feminist one in which women should have control over their sexuality and religious indoctrination that God gives children to a family). The CI caused me to question basic beliefs I had about the female body, women's role in the home, and society's (especially males') prerogative to influence choices about when, why, how and whether women should be "home-bodies". Ironically, what went unexamined at the time was how female elders influence or perpetuate circumcision practices (and protect their own status) in Samburu society.

CI: Conversation with housegirl – (Re)defining labor divisions. Homestays taught me that class barriers within homes exist, as do gender differences. Youthful experiences as an "other" in Adirondack homes, working in a tourist economy, included earning summer income as a hired body shuffling to and from kitchens, delivering goods to those with relatively more wealth. In Kenya, I found myself the bodily recipient of others' labor, waiting at- rather than on - the table. Preparing American meals with or learning to cook local foods from hosts, I rubbed up against prickly questions about house workers' origins, duties, treatment, pay, sleeping arrangements, education status, and future employment prospects. Discriminatory gender and ethnic practices frayed labor relations. Domestic workers generally were relatives from the same ethnic (tribal) group as employers, residing far from family villages. They had little leisure, were not well educated, and ate and slept separately, usually on the kitchen floor. With limited tools, cooking, cleaning and caring for children occupied housegirls' long hours.

Unaccustomed to domestic help, I reflected on the subjugation of one "body" over another, connecting it to literature course discussions:

Had a disturbing conversation with (the housegirl) today which reminded me of lit class yesterday. As a 'housegirl' and, I speculate (observe), an oppressed African - this time by fellow Africans as opposed to Europeans - she is unsatisfied with her position. Treated like a modern slave, she eats in the kitchen alone, is served last, called upon first to relieve parents of bratty kids, really given little recognition as a human. (My housemate) and I find it impossible to tolerate and try to treat her especially nice - as an equal and friend, not as an unseen. It's a quirk in modern Kenya society and to me evidence of one oppressor being replaced by another. This time it's worse, because supposedly colonialism is a thing of the past. It's hideous and sickening especially when manifested via modern Kenyans, supposed educated refusing to colonize. Tell me - who is better? The European or Kenyan who treats a fellow human being like a dog? (PD19, 314; March 28, 1980)

Face-to-face encounters uncovered the role we as students had in perpetuating structural inequalities; concrete experiences bridged theoretical neocolonial concepts. We had not directly hired domestic workers, but, as students abroad, we clearly benefited from their services. Manual labor as a form of employment in this context sustained individuals and was necessary to maintain the middle class lifestyle our host family (and I) was living. But interdependency and social justice issues raised in environmental field courses implicated our lifestyles in the United States. These truths were activated by CIs. I was made more sensitive to how consumption patterns extracted costs globally. I became attuned to shared environments and was impatient at home, in reverse culture shock:

You were disgusted. You got sick to your stomach about American waste. You took very little on your plate and I think I remember it physically making you ill to see American surplus everywhere you looked. Grocery stores, I think I totally recall that. I think you were physically ill from seeing materialism everywhere. I remember you being disgusted with consumerism and wanting people to stop, but it wasn't like individual people… it was, like don't leave the water running when you are brushing your teeth, conserving, that kind of stuff…don't let the water run. Almost desperation to scream at people to stop it! Stop using. Stop consuming. (Survey Response, Family, Ghostwriting)

This CI, temporarily, caused me to reflect on my self by empathizing with the housegirl. Although I realized that formal education opportunities would transport me out of the kitchen - should I choose to leave it, feminist voices scolded: Who gets to and who does

not get to choose whether to stay at home? Daily conversations about women's laborious situations became CIs because they became turning points in the conversation among sustained, ordinary encounters, teaching me to question (or to respect) women's place in the home - in my culture and worldwide. I learned to question how (female) human capital is viewed as a resource, valued, accessed, and used, and to assess what the person's role (including my own) was in determining that role.

Impact of "homebodiness" on intercultural competence development. CIs in intercultural educational settings affected my homebody identity and intercultural competence development because: they assisted me to (re)examine interpersonal relationships and (re)define labor divisions within specific cultural contexts. I learned to carefully scrutinize cultural contexts in which I was living and working, and to compare my cultural assumptions about personal rights with regard to sexuality, marriage, home membership, and labor divisions. This heightened my awareness of the need to be able to recognize and ethically navigate interpersonal relationships and labor relationships in my own and other's cultures effectively, by means that are respectful of each other's histories, traditions, beliefs, and worldviews.

On becoming a "Social Networker"

Homestays and field study complemented traditional course instruction in intercultural settings, broadening my ideas of home composition – literally and figuratively. They also made me reexamine priorities societies place on collectivism over individualism. The value of social networks was indispensable in pasturalist groups, where I witnessed polygamy. Benefits derived from laboring together reminded me of extended family experiences. With Samburu, I reaffirmed aspects of my formative identity: sharing duties raising younger children, reinforcing family rituals, and building bonds of womanhood. Placing group over individual welfare had been (and was often) stressed in intercultural education settings, in contrast to capitalist economic principles of free market competition. Traveling together required subsuming individual desires for group survival.

Living conditions were relatively austere. Developing interpersonal communication skills, with rudimentary language proficiency in host contexts, became

necessary. My tendency to network socially preceded technological definitions currently used; no access to email, cell phones or forums such as Facebook existed. Cooperative problem-solving became second nature. CIs gleaned from a Samburu homestay and a period of wanderlust demonstrate how (re)prioritizing collective and individual values and (re)learning the value of pragmatics and productivity helped shape my social networking identity.

CI: Samburu homestay: (Re)prioritizing collective and individual values.

Two of us were exposed to polygamist life rhythms when we stayed with a wife of a university employee and accepted an invitation to do women's evening chores:

… the third wife of (our host)'s father greeted us with spirit filled eyes. Bloated with sangria (beads) and wrapped in a light cloth, breasts exposed and suckled by a two year old, she was the epitome of a Samburu woman. She led us through the ngong (munyatta), through her gate - the one cattle later marched through without guidance- and into the dung hut. It was cool and smoke filled, very dark, low ceilings, but comfortable…There we gazed in amazement at the surroundings - several calabashes, locked food storage chests, a stool like my Turkana one, a three stoned fireplace, a shelf which had been woven into the wall during construction. Obviously house building is an art...We were served chai…

Dusk was setting in but we returned to our hut. There a pile of fresh dung awaited our mother's hands. She took the piles of green off the roof, climbed a crooked stick and began plastering the dung with the palm of her hand in strong artistic form. We watched a dog, a mutt, off in the field wrestling with some meat- (a female student) speculated perhaps a discarded goat. We were soon invited to help- so climbed the stick and unbelieving, smeared as best we could. If only a camera could have recorded that precious act. Earlier we read a Massai saying- "When you go to a land where people eat feces, eat them also." (Tenilo enkop nanya nkik ninya (slye)). A humbling but worthwhile experience- hands deep in warm shit. If people at home could see me now. When the roof was completely re-layered we stepped down and washed off. A good feeling. (PD 19, 394-406; April 14, 1980; Journal)

Dunging huts might have been exotic, but its deeper educational value lay in shifting our notions of how collective work expectations and individual rights vary, depending on context. While we accompanied young children herding their father's cattle throughout the day, Samburu wives collected firewood, tended babies and prepared meals. In the evening, "housework" (their second shift) began, as did sharing a husband who rotated among wives' homes. The hut-dunging anecdote cited on surveys resonated with

participants; it elicited memories of an agrarian lifestyle and reinforced work ethic expectations - being frugal with resources and sharing labor ensures community welfare:

Seeing people that have so little and getting by, how they interact as a community to make sure that they get by. There is also an awareness, and you shared that awareness, of conditions of the work load –that people worked hard - it was hard work. But you can see those same things on traditional farms in upstate NY, too, where the men have certain jobs and this is what is expected of them and the women have certain jobs. When it was time to harvest, you pull together with the neighboring family to get the job done. That is something that I think is cross-cultural, at least I hope it is. (Fam 13, Ghostwriting, 10/22/09)

This CI revealed to me how relating to others in intercultural contexts reaffirmed training I had as a child. It linked with my cultural values: work hard, cooperate, stretch resources, be practical. But the CI also struck against popular feminist and cultural norms of my home context at the time. One man benefitting from several women's labor ran contrary to monogamous religious ideals. Though I respected Samburu family structures, history, traditions, beliefs and worldviews, I had no interest in polygamous (nor agrarian) lifestyles. I knew I would not feel comfortable on paths that I perceived their lives taking – that is, behind their husbands. I doubted whether women had free choices or willingly shared men. I envisioned any relationship I would enter to be more "equitable". I rationalized our co-existence in culturally relativistic terms:

Last night's slide presentation re: male circumcision rites, combined with the previous nights on female circumcision, spurred on before sleep conversation re: marriage. In Samburu society, marriage sanctions responsibility transfers, i.e., the female acquires cattle, the male a woman who is dependent on him. The two live together with an age difference twice her age (14 and 28 or so), and must learn to respect each other. In our society, a supposed love exists for marriage….If I wasn't sure, if our relationship weren't strong, I simply couldn't be here and he be there…(PD 19, 373: April 11, 1980)

As my education continued, and career and life decisions loomed, I determined I wanted both a career and a family but dreamed of traveling or living abroad. Mike was supportive:

I hope June comes quickly, but not so quickly to spoil your experience in Nairobi. Enjoy it all, I envy you very much, but look forward to sharing your experiences and creating some of our own. (PD 34, 18; February 10, 1980)

Peers, professors and popular culture admonished me. They warned that my individuality,

career, and academic potential would be stifled by marriage, that it was old-fashioned, restrictive, thwarting. I struggled to reconcile individualist and collectivist messages. Studying in an intercultural context abroad exacerbated my confusion. Disconnections in my mind and body and between authoritative male academicians and the few female mentors I had at the time resulted in social networks tugging me in opposite directions. One admitted how he projected aspirations onto me:

When I finished my Ph. D., I was 38. I thought with the obligations and the age group one's contributions become slow to the field so I was applying my personal experience to you. My youngest children were in kindergarten when I finished. Then I had my daughter a year later, so I was still caught in my family obligations, raising my kids. Also, the productivity in the disciplines is different. In (my field), they say, your productive years are over by the time you are 30. I did publish a lot…. I was applying my beliefs and my feelings about being productive and usefully productive on you. We are in different fields, different disciplines. But what I was thinking doesn't necessarily apply to you. When you graduated, I urged you to go to grad school and get a PhD and teach and do research; I thought you were capable…if you get a chance to teach in a graduate school setting…That way you could create a prodigy in your discipline. (Colleague 15, Ghostwriting)

CI: Wanderlust – (Re)assessing the value of pragmatics and productivity.

Competing voices and desires swirled in my head. I contemplated my future while vacationing along the East Indian Ocean coast. Pragmatic, religious and ethical considerations prevailed:

One last coastal comment….- just loafing around our newly acquired American, British, Canadian and German friends - listening to their travels, my feet ached to hit the road - to join these young travelers as they lazily roamed the worldwide. Responsibilities and college and financial restraints prevented me from hopping aboard the caravan, but perhaps someday I'll have a chance…Then my affair with Michael… will he be willing, even able, to join my thirsty, hungry appetite to try the undone, see the unseen, learn the unknown? Time will tell. (PD19, 509-511; April 22, 1980)

Social temptations to "join young travelers", "hit the road", "hop aboard the caravan," and "loaf around" by myself were antithetical to collective family norms. Financial barriers tempered my wanderlust. I focused on practical goals. Within a year, I sought and earned an independent travel/study award and proposed to my husband, hoping a joint adventure would cement a life of travel, service, and work abroad.

Social networking carried us through 1982 on the Thomas J. Watson Fellowship. Our home was spent "on the road" in South Africa, Kenya, Egypt, Israel, Greece, France, and England. We survived on limited funds. Our largest asset was time. Leisure compounded typical young marriage stressors; ironically, freedom from work caused loneliness. I shared feelings about being unproductive:

…I still remember that feeling. In order to be worthy, you had to be working every day. We both started working when we were in our early teens – all summers. We never had a summer vacation, really. When you were in college, you worked. We've always worked. Now we had a whole year where we could just travel. I think we both felt guilty a few months into that trip. I don't know whether we felt we weren't worthy to have this opportunity or not…(Fam 1, Interview, 4/25/10)

Coming from blue-collar families, sub-text in correspondence from home hinged on productivity, reflecting traditions that included rugged individualism as a core value of American identity synonymous with work, determination and faith in the future. Letters reminded us of promised eternal spiritual rewards:

…its (sic) so hectic here with trying to finish the job on J P Lewis and opening at Brandreth, plus the bad weather; snow and freezing rain and also the wind, very windy this winter. Dad is working almost around the clock plowing roads so workers and trucks can get in. He also has a very bad cold and can't get rid of it, and exhausted. Well he hired 4 skidders plus his 4. Hopefully, if that works he might be able to cut it all this winter, if weather permits. The trucking business seems to have slowed down a little bit. A few truckers have called Dad for some hauling. I am fine and running all the time trying to help him. (I hope in heaven there won't be no logging so I can rest in peace.)(PD 125, 12; Fam 20 Letter; February 1, 1982)

Our bodies were taxed by arduous travel versus work conditions. We frugally relied on one another (and strangers). Persisting, we became flexible because of repeated challenges: rough transportation, diet alterations, medical emergencies, safety or security concerns, and the need to communicate in alternate languages. Living conditions were not luxurious. We carried minimal supplies, cooked, or ate at kiosks and cheap restaurants. In game reserve campgrounds, huddled with weathered travelers, or accepting invitations from strangers (and former homestay families), we stretched our budget and bartered talents:

We hitched back from the coast last Thursday and were lucky to receive a full ride to within 5 minutes of (my host family')s place. They greeted us with cheers and "banana cake - you make for us". We knew we'd been missed. (My host mother) also had plans in store for me. She spent 700 shillings ($70) on material for me to reupholster their living room furniture. She bought a second hand machine in Britain (though she still doesn't know how to thread it properly) and Mike and I put it into working order, so... I'm off! It's a change but so far it's coming out well. Good old (Home Ec teacher)'s classes are paying off!! (PD 76, 13;MRP Letter to Fam 4; March 16, 1982)

Remaining thrifty reflected our own (and our host) families' toils and the need to be conservative, economic values, and resourcefulness – practical and productive. We collectively shared each other's traditions, beliefs, and worldviews. Facilitating my host mother's ability to fulfill her role – to create a comfortable and aesthetically pleasing home – also allowed me to bond on a woman-to-woman level. Within Kenyan social networks, my acts affirmed a rite of passage, from youthful, single girl to newlywed - showing that I was capable of providing for my own home one day.

Returning home at the end of 1982, I faced constrictions within my social networks. Pregnant, with limited employment options, I worked in a history museum and focused on becoming a mother. A disconcerting period followed:

You wanted to move away from Long Lake …sometimes I could feel the restlessness in you. Your family needed you. I knew you were doing a wonderful job but I worried that you were delaying what you wanted to do. You would still say, "I am going to do it. I don't know what it is but I am going to find that out, too." (Co 15, Ghostwriting)

Enduring Adirondack winters as a "homebody", supported by networks of friends, families, and colleagues, my social needs went unfulfilled. My mind wandered. I feared graduate school, travel and a life of service would come to naught. I questioned whether a professional identity would materialize.

Impact of "social networking" on intercultural competence development.

Prioritizing collective and individual values is an important skill to learn in intercultural contexts. Whereas some societies elevate group status over each member's desires, others elevate individual preferences. In homes, schools and workplaces internationally this can vary. Skills I learned as a child in high context cultures were reaffirmed – or challenged - by CIs in intercultural settings and helped me to assess the value of pragmatics and productivity. I also assessed my inclinations to be independent. At times,

dominant social networks (and values) in my life have constrained and exacerbated tensions when people in my social networks have not agreed that my choices – personally or professionally – have been pragmatic or "productive", according to their norms. This realization has led me to my greatest lesson in this self-study: that becoming intraculturally competent may be most important to maintaining my place in social networks and my "homebodiness" in some personal and professional contexts in which I have chosen to operate. I have developed an enhanced awareness of the need to be able to prioritize collective and individual values in my own and other's cultures effectively, by means that are respectful of each other's histories, traditions, beliefs, and worldviews.

On becoming a "Boundary Pusher"

To participants, my identity as a boundary pusher has been less about maintaining and more about straining relationships. When I have conformed to norms, my status within personal and professional groups has been affirmed. When I have challenged norms, colleagues, friends, family members or students have reminded me that my intercultural competence compromises the "social networker" aspect of my identity. Two CIs demonstrate this point succinctly: deciding to volunteer abroad and returning home to teach.

CI: Making decision to do OpCrossAf – (Dis)tending relationships. In 1986, I learned about a service-learning program called Operation Crossroads Africa. Home, raising children and juggling museum work, I recalled my Kenyan host-parents - a university librarian and electrical engineer, who raised school fees for two children while striving for a middle class lifestyle. Post-Baccalaureate, each had studied abroad. When my host mother left for England, my host father and the house-girl cared for the children. Not an anomaly, professionals regularly emigrated to advance careers and their families' welfare. My husband recognized my personal and professional needs and supported a plan to care for our twins; we adopted our Kenyan family's social networking "model", by hiring my cousin for the summer. A friend recalls pre-departure preparations:

I thought to myself, you cooked all the meals, you had everything in that freezer ready to go …it was like a double thing for you because you had to make sure that everybody was going to be all set for you while you were gone for that length of time but yet you set Mike

up for it.. It wasn't like you just left your kids and Mike sitting there and took off. It was obviously a joint decision that he supported your choice. But I do remember that. (Fr 1, Ghostwriting)

We recreated a social network that mimicked a successful model seen in another context. Criticism we (particularly, I) faced reflected how we pushed boundaries of socially acceptable norms, traditions, and worldviews:

When you wanted to leave the girls, I remember thinking, "Going back again? Why would you do that?" I remember thinking you were selfish to go now that you have babies. "How could you do that?" 'How could you….. ?" That was a hard situation… What could be that important to go back over? I don't know that I agreed, but like, "What kind of man would let his wife take off and he's not wearing the pants in their house?" But then some people said, "He is amazing, loving and supportive to allow her to do this, even though it completely disrupts their life…

…We feared your marriage would break up or that you would be breaking the family up and that it would be disastrous. We worried about how the babies would do. We were afraid that something would happen to you while you were abroad and that the girls would grow up with just Mike but we're a big enough family that we would have made sure they would have been okay. (Fam 7, 10; Shadowwriting)

Family members acknowledged that our cultural context was collectively supportive but they believed my role should be subject to tradition, at home, with children – that my individual needs should not supercede the family's. Extending lessons from my host parents in Nairobi and Samburu families (and tapping into childhood lessons) about collectivity, I inadvertently escalated tensions intraculturally. Ours was a strong relationship with androgynous roles, but family feared for my husband's, children's, and marriage's welfare:

I thought it wasn't right to leave your family and girls; the expenses involved would be difficult financially for Mike. It would be hard for the girls to have their Mommy leave and what was the purpose? Was it part of your future plans? To accomplish something or just what? I thought, "This isn't quite right. What the goals are, I don't know." But you went and they survived. It was hard on Mike. I'm still unclear about the intent. (Fam 5, Ghostwriting)

Friends also recognized my passion for Africa, but wondered whether my purpose was defined or justification clear enough; perceived as self-centered, I violated social norms:

FR 2: I thought it was a very selfish move leaving Mike with those girls being so young, but that wasn't my decision… I think raising a child is hard enough, but raising two children that young – were they toilet trained yet?

M: No, I don't think so; they were two and half years old.

FR 2: So that was hard for me to understand and it still is. You had talked about it and said that it was Mike's decision and as a couple I think it has to be the man's decision, and it is not my place to judge that, but it was a little shocking that a mother would leave those children like that…. and I didn't see where that would fit into making things better for you and Mike, at the time, I guess maybe. So, I never understood that and still don't understand that as a non-selfish move. (Fr 2, Interview, 10/13/09)

Placing personal (or professional) goals, and individual over collective values, stretched boundaries of acceptability in my social context. Pressing economic demands when I returned required that I secure employment, melding personal and professional worlds.

CI: Deciding to teach –(Re)balancing goals and responsibilities. Thankfully, while participating in Operation Crossroads Africa, a CI occurred that fused my public responsibilities and private goals. To remain within socially acceptable networks, I resolved to become a teacher. I wrote to my husband and daughters, on the shores of Lake Victoria:

I'm feeling very content about returning to Long Lake, hoping to get certified to teach 5th - 6th grade. I've realized I love Long Lake in lots of ways and of course I am so eager to see all of you. (PD 145, Letter MP to MSP, 7/16/86)

In a memo, I attached commentary about this critical incident:

It's funny that I can almost pinpoint a date on which I decided to become a teacher through these letters and journals. I don't know if it was so much a philosophical decision as a practical one, but it is clear here that I made the decision over this summer (and I knew this to be true), but the fact that my documentation clearly points that out is pretty amazing. I wonder how many others can actually point to dates and places or circumstances that gave rise to their choice of profession - in my case, fusion of personal self. (PD 145, 15, 12/11/09)

Impact of "boundary pushing" on intercultural competence development. Distending relationships threatens social networks. CIs impacted my intercultural competence by reminding me that, in any group, to be an acceptable member of the body, one must balance individual goals with group responsibilities. Professionally, when I

have advanced alternative teaching partnerships, reconfigured classrooms, abandoned traditional curriculum design, or, personally, proposed non-traditional living relationships, scrutiny and skepticism have followed. Risk-taking inherently requires me to ask when and whether individual rewards outweigh collective sacrifice. To remain inter- and intra-culturally competent, careful examination of a group's rules, norms, and expectations for behavior is required. Depending on the context, knowing (and exercising) one's personal – and the group's collective – responsibilities with its goals, is crucial. Not heeding social boundaries puts one at risk of being alienated or alienating others within cultural contexts. When attempting to produce or access resources to accomplish goals or meet responsibilities, this point becomes especially important. CIs have taught me to recognize and be aware of ethically navigating boundaries in social networks in my own and other's cultures, by means that are respectful of each other's histories, traditions, beliefs, and worldviews.

On being an "Opportunist"

A long-term effect of study abroad and intercultural education is a correlation with enhanced professional career choices (Ailes and Russell, 2002; Slawson, 2003). Coupling this with fundamental aspects of my personal and professional identity (i.e., the propensity to build and maintain social networks and to push, yet stay within, boundaries), participants described how they see "opportunistic" traits in me. One stated:

You have always been a mentor to me; you have been a strong female character. You have been someone that thinks outside of the box, lived outside of the box and is an opportunist. Not only an opportunist like you wait for it to come by, you create it. You can create what you want in your life…I think you've taken opportunities. If I went looking, I could take them, make them. I don't choose to. (Fam 6, 8, 10; Shadowwriting)

One subtle outcome of this research methodology is that CIs and intercultural education have taught me how double-standards apply in gender-biased families and workplaces; I accept that if my leadership style includes one who, at times, forthrightly adopts an "opportunist" identity, I risk accusations of being self-serving. I am willing to admit that, in seeking opportunities for others, I have nevertheless reaped benefits for myself. Studying CIs has also taught me that, by examining community goals, one can reveal one's individual assumptions and intentions. If aligned, one can remain of service,

especially while adopting an opportunistic identity, if one is sensitive to responsibilities, valuing and integrating others' perspectives – essentially committed to operating in an interculturally competent manner.

This was never more apparent than during discussions with how I entered, left and returned to public teaching. I have discussed how being away from my children, husband, and job propelled me to return to the United States and seek out an opportunity to earn a Masters of Science in Teaching degree. To augment my employment as an educator at the Adirondack Museum, I needed to earn a formal education certificate. Mike and I turned again to our social support system. He resided with his parents, my sisters babysat evenings, and I took a turn being single parent. Within a few years of securing a teaching position, I built a network of colleagues and administrators who backed curricular and pedagogical boundary pushing. Fourteen years, I taught in an intermediate level, predominantly multi-age, classroom that ran parallel with a "traditional track." A colleague recalled:

When I went into 5 & 6, or into the 6th grade you were team teaching, that's the first thing I remember. I still describe it as the best team teaching situation I've seen. Part of it has to do with things you can't re-create. That setting of being able to open into a wide room, close it down into a smaller classroom, do that kind of piece. But part of it had to do with a real identifiable division of labor, and a real understanding of the collaborative teacher piece and role that each of you would play within each of those disciplines. It was very calm, yet it was organized. It was business like and I really don't know how to describe that in a situation. (Fr 3, Ghostwriting)

Teaming allowed me to network socially, take risks, and avoid isolation. Collaborations witnessed in extended, Samburu, and urban host families helped me re-imagine classroom labor divisions – for teachers and students. In loco parentis, my partner(s) and I shared caretaking duties; we believed collective eyes, ears, and brains would better address children's needs than individual teachers' would.

I think our philosophy on education was that we wanted what was best for kids. It didn't have to be determined by how old they were, or what grade they were in but we wanted to meet their needs, each child's needs, the best that we could. I think we talked a lot about individual kids and I think we were able to not follow if it said so in the lesson plan, we had to do it – we didn't follow that philosophy. We were able to change as necessary. I

felt more confident because I had someone that either agreed or disagreed with me in the decision I was making about a particular student. (Co 5, Ghostwriting)

Benefits created for others – students, primarily – spread to us professionally, as well. Confidence gained broadened our instructional and creative problem-solving skills. At first, district colleagues were wary but, eventually, others adopted our approach. We reconfigured rooms and educational programs - opening accordion "walls", sharing curricula, mixing rosters. Alongside "traditional" colleagues, we activated learning communities. Carving opportunities to teach differently made waves as we abandoned "one size fits all" templates aside self-contained classrooms and singular graded children. A colleague described the turbulence:

I think particularly in the field of education change is so difficult…but the faculty felt a bit pushed into moving towards the multi-age program. I wasn't against it so therefore I didn't have that same feeling of being overwhelmed. If I had to do it alone I think I would have felt much more uncomfortable about it. But I do remember one horse shoe of desks all together, I remember a teacher was just aghast and not in a negative way, but she was just like 'I have no interest in something like that!' Then I remember going around the room and having people say if they were in or not. I remember that being very difficult for people. I would say that people were aware that you would be willing to take a change or take a risk before they would do that and they were happy to let you do that, if it didn't involve them. (Co 5, Ghostwriting)

Demonstrating leadership skills by looking for opportunities required risk-taking, collaboration and assessing what would benefit individual students, as well as teachers. Students crossed traditional age and class boundaries, working more independently and receiving differentiated instruction. An administrator discussed our methods:

Just in things that you did in the classroom with students visiting and observing and what not… I think the level of integration that you did, the cross curricular kinds of things that students were involved in. The international festival is a perfect example, when you look at kids making projects and doing things individually, they can make great posters, they can duplicate lots of things that they see, but you built into a lot of the things you did an element where the kids had to go and speak with other people, who were good references for each of them for the projects that they did and they brought in things and they in turn had to speak to an audience about what they had there. I think that was a real element that I saw consistently in your room was the presentation part of what they did. They not only had to learn it, they had to articulate it, or teach it back to someone else. And I think that is a real key for understanding. (Co 2, Ghostwriting)

Just as my model of a marriage and child-rearing threatened traditional norms, our teaming approach initially stretched colleagues' ideas about "teaching", as social networking, opportunistic decision-making and interdisciplinary studies became the norm:

Where some people would sit back in kind of that comfortable niche, of doing the same and not necessarily looking outside and to bring anyone in, I felt you were always out there looking to bring other people in. I think a lot of it goes back to some of the speakers you had in your classrooms and some of the topics that they would talk about, a lot of the women kind of issues. I can remember quite a few speakers coming in from (nearby universities) and they would come in and talk to the children. Again about the role of women and education and the opportunities they had had. A lot of it was opportunities that had been afforded to them, not only in their own country but here to expand…I think CRU (Communication, Respect and Understanding) conferences were a good example of looking outside this area and bringing our kids into contact with others. To be honest I think a lot of those events we had, those were the first opportunities that our kids had had to speak with someone of a different background, a different culture, from our own country. I don't think a lot of our students had been exposed to black kids or African American kids. That was a huge piece for many of our students… You taught me that good teaching comes in many different facets. It isn't just the one that tows the line. It is also the one that is constantly pushing the envelope, pushing the fringes and I hope that…. I believe that teachers picked up from what we were doing, that it was okay if there is a better way to do it. You are a person that demonstrated that. You were constantly pushing for better ways and looking for other approaches and I learned from that and we supported you in any way we could. (Co 1, 2, 5, 6; Shadowwriting)

Supportive home and school networks I have sought and taken advantage of have given me unique opportunities in which to learn or to teach. These experiences have, in turn, impacted my identity. Had I not incorporated outcomes of intercultural educational experiences into my personal and professional life, I doubt I would have become the wife, mother, and teacher that I am. Because relationships matter to me (and to others within my culture), I have tried not to take deleterious advantage of situations. Yet, my perceptions have not always aligned with others' and, as CIs showed, I have tread in murky water.

CI: Ol Maisor – Re(viewing) teaching as service and leadership. As an opportunist, and in this study, I have sought to focus on the role of CIs' impact on my identity and intercultural competence development. Kolb's model of experiential

learning (1984) suggests that concrete incidences should cause students to reflect, conceptualize and actively experiment to make meaning of these experiences. While teachers have been referred to as servant leaders (Bowman, 2005; Drury, 2005), I have not typically thought of myself in those terms. However, reflecting on a CI, an internship in Kenya, I discovered one opportune time I reflected on teaching as serving:

After chai in the (ranch owner)'s memorabilia filled home, I was able to set up an internship - At the last camel stop I'd seen several 'staff' homes (75 staff under the white lord - is that fair?). They ranged from thatched circular permanent stone homes to tent inverted shaped lorries to stick homes encircling animal enclosed bomas. When I saw the tattered clothed children who watched us Muzungu in curiosity trampling through their 'homes', I wondered if and where they went to school… I'd have to talk with the teacher - an untrained fellow who'd grown up in the lot and by (the ranch owner's wife's) opinion, was a better teacher than trained teachers who'd left shortly after their assignments had begun. Yes, I'd be a help teaching English to the 'bright' and I hope, not so bright (down right thick) children. Everything fell into place so quickly. I could write (my friend) and say I'd also be learning via these (landowner)s. Perspectives of both worlds hopefully - the 'staff', the 'master'… (PD 19, 443, Journal, 4/16/80)

My motivations for teaching on the ranch were to: serve an underserved population (the children) while learning about a foreign education system; witness relationships between landowners and workers; and, investigate colonial attitudes. Overwhelmed by conditions facing the children, I seized an opportunity. I hoped to study "others" while "teaching" myself. Had self-study research techniques been available, with the assistance of a critical mentor, I might have examined my biases as an educator earlier:

…it strikes me that I "saw a need" and felt a "fit" for myself in that small corner of the world…I defined the children as being inadequately educated, i.e., formally. Really, what did I know about their education? Now I know that their lives were likely rich in oral tradition and they certainly knew much more about their world than I did. When I attempted to identify curriculum that was appropriate, I failed miserably. Tangible resources were pathetically in short supply and language was a barrier. But I learned so much about what it means to truly teach during that month. The persistence that is required, the selection of content, motivation, making do, being flexible, suspending time, communicating any way you can, rethinking discipline and cleanliness standards, using the natural world as a laboratory...learning styles, differentiated approaches, putting people on the clock, standards and formal assessments...those things would not make sense in this context. The roots of my interest in comparative education were planted here. Mostly I learned what it means to be reflective as so often I wondered whether what I was doing was making any difference. (Memo, PD 19, 443, 11/5/09)

Approaching teaching pompously, I did not appreciate that underserved children in overcrowded classrooms with paltry resources and absentee or unpaid teachers were the norm. Rote was by necessity, discipline harsh. I undervalued indigenous education and overvalued my potential:

Yesterday's schooling re-inspired me as I walked into class empty handed, was greeted as usual with "Good Morning Madame." Be Seated. "Thank you Madame". I proceeded with English classes using their books. Standard four is really quite bright, reads well, retains well, etc - but lo for Standard 3 - they need help. There're a mixture of bright - dumb students so some catch on (R ought to go to Standard 4) and others lag behind. (J seems almost dumb, definitely has a speech impediment). We marched on telling time in both classes. They confuse quarter to with quarter after, and don't connect the numerals with representing five minutes each, but with time, who knows? Anyway I was quite pleased with the day's activities. They seemed enthused about the rock filled bean bags we made - and the races we proceeded to hold. There exists a high competitive level - especially among the boys, who'll often pair up with their rival - masculinity being asserted once again. The girls tend to be second and submissive but I always try to upset the balance. Provocateur! (PD 19, 636; Journal, 5/9/80)

Unfortunately, journals reveal elitist and racist attitudes I held. Pejorative labels I assigned embarrassingly mirror my host's attitudes - those that I supposedly abhorred. Coyly, and self-congratulatory, my self-compliments pushed a feminist agenda that included rebalancing gender inequities simply by arranging a relay race – hardly sustainable – as institutionalized practices remained; I was, after all, just another itinerant teacher. It was I, rather than my students, who had the most to learn, a lesson I have learned many times since as a teacher. This CI taught me that leaders (and teachers as servants, particularly) who seek opportunities must carefully examine how resources are accessed and distributed; as well, they must determine for whose good – the individual or the collective.

Impact of "opportunism" on intercultural competence development.

Adopting and accepting the identity of being an opportunist has impacted my intercultural competence development because it has taught me to reflect contextually on how I try to be of service and leadership, personally, as well as professionally, when teaching. In either realm, I must: maintain existing interpersonal relationships; build social networks; accomplish sustainable community goals; work within norms even when

pushing boundaries; and, locate and create access to, as well as distribute resources equitably to meet individual and group goals.

How well one develops one's intercultural (as well as intracultural) competence is reflected by how one leads, serves, and teaches - by example – and is supported by the multiplier effect (Lambert, 1989). A senior foreign colleague, who hails from a culture where collective power and individual status differentials are respected unquestioningly, reminded me of this when she offered insight about how she was motivated (against her normative acculturation) to *become* more opportunistic because of my leadership nature. At the same time, she pointed out how being opportunistic may be considered interculturally incompetent in varying social contexts:

During department meetings, I was in a way more established than you, yet I was really keeping my mouth shut, yet you, as a new faculty member, spoke - you spoke up… You were really brave in a way to say those things up front to senior faculty members, even though you knew that there were some really tense politics going on. So that way it really showed me that you are someone who is not really afraid of facing the consequences of doing the right thing. I thought that you genuinely wanted to know about what it is, if that's the right procedure, if this is good for our students or our department. No one wanted to get involved in between, caught in between, so no one spoke. Yet you, as one of the brand new faculty members and also someone who is new and someone who doesn't have that kind of connections, spoke up. So that was really strong and shocking and in a good way. I still remember that. For those people who were not brave enough, like myself, it kind of awakened me, like you woke me up like. She's taking that risk and I'm kind of a coward in a way. How come I only care about my own well-being and I don't say a thing even though I know that this is not the right direction, that we should have the discussion about that issue? Why am I keeping this silence, like should I speak up too, you know? I didn't want to obviously be challenging -- challenge those people in power. So I didn't really take action yet I knew that, huh, maybe I should have taken the other direction. So maybe after that I was -- I don't know if that was really the impetus or not. You know, I cannot really say, but it could be one of the reasons that I became more vocal in my rights or what's right and wrong. So I was more vocal and I was more visible in discussions…(Co 10, Ghostwriting)

My colleague recognized how I opportunistically advanced discussions about professional education topics, although I had relatively less status politically. She noted that her lack of knowledge about U.S. higher education norms (and my willingness to push boundaries conversationally) encouraged her to begin to address inequitable situations by communicating her needs in a more culturally competent (i.e., assertive)

manner. However, another colleague, with whom I share academic rank, ethnic and national heritage, argued that my direct communication style can border on being intraculturally incompetent because it causes tension in professional social networks:

I guess in the education field we have to be assertive to get some things across, but not aggressive. In your talking, there is a thing that sometimes when you are talking you become too super assertive. I say assertive because I don't think you are aggressive. I think at some times too assertive. Sometimes, though, I think, when you crossed the line, our reaction was to become protective. We faculty have to stick together. You should try to balance your passion and watch the terminology you use. You need to separate the intellectual from the humanistic elements of your personality. You seem to forget your human nature when you are confronting issues that you feel strongly about. You should pay attention to the human elements more and think before you put yourself out there. Sometimes when you're using your "voice", you should pay attention more to your "whispering self" and even analyze more critically if maybe you are being used. (Co 9, Ghostwriting)

This colleague warns me to avoid adopting such an opportunistic leadership style, lest I strain cultural norms, fray networks, or sever relationships within professional bodies. Reflecting on CIs in which I have been opportunistic or taught others, has impacted my ability to recognize and ethically exercise leadership skills – for my own and for others' benefit. In my own and other's cultures, I am reminded of what it means to "teach" and to "learn" effectively, of what it means to be "opportunistic" – how to take advantage of "teachable moments" – for myself and others - by means that are respectful of each other's histories, traditions, beliefs, and worldviews – particularly in pluralistic contexts in which competing interests send conflicting signals about what is valued, by whom, for whose benefit - and to whose demise.

On becoming a "Goal-setter"

Thus far, I have discussed how I identified four metaphors to describe aspects of my personal and professional identity: homebody, social networker, boundary pusher, and opportunist. Rooted at home or on the road, I have shown how CI elements impacted my intercultural competence development. Being opportunistic, I searched for ways to learn, teach or serve with others, but this has resulted in restlessness and an insatiable need to learn, as many participants testified:

You were always "on the go." You were always very involved, thinking ahead – and always had high expectations of yourself. Maybe that's the way you were trained from the beginning. You achieved goals but still maintained a leadership role, helping, organizing, getting things accomplished, not asking the others to do it, but doing it yourself. I think you got bored at present levels, whether it was with school or family and you didn't want to be slowed down. You were always trying to be independent and move on with your dreams or aspirations. It was like, "This is what we're doing – get on board. You can come with me or not." But at the same time, you were saying, "It's okay to color outside the lines." You were curious. What is ahead of here? (Fam 4, 5, 8; Ghostwriting)

You were inquisitive about learning and you wanted to learn in depth. You were one of the few that wanted to know why things worked… but your interest was like a young kid who was full of life. It seemed like you wanted to learn everything. (Co 13, 15; Shadowwriting)

You have the need to grow. You see a world out there, which is not typical of a lot of people who grow up in the Adirondack Mountains, have the background that we do. You've always thought globally. In a sense, that has made you very liberal, very progressive. You have this impatience because you're a quick learner. You're always ready to move on to the next thing. Once you've mastered something, you need something else, the next thing you're going to. (Fam 23, 24; Shaddowwriting)

As a teacher, I have often not felt of service interpersonally or globally. Heightened emphases on standardized testing, versus on inquiry based problem solving, and alienation from broader social and economic goals in the United States have made me question whether teaching should remain a part of my professional identity, in spite of support by family and colleagues. The opportunistic, boundary-pushing, social-networking part of my identity has tempted me to leave my personal and professional home-bodies:

When you were a primary school teacher, it was the same thing. It wasn't enough for you; you wanted a new challenge. It reminds me of a bird caught in a net that can't get out; if someone doesn't push it out, it is like a helpless little creature. It is fluttering all the time to get out. It happened over and over to you again and again. It happens to a lot of people. (Co 15, Ghostwriting)

Boundary pushing, impatience and strained relationships stifled my ability to reach goals:

I think you were challenged by people who were unwilling to step outside the box a little bit, both with colleagues, as well as students… It's not bad and it's not good…I think it's maybe just the way you are wired…(Co 6; Ghostwriting)

Analyzing CIs showed me how my need to set and reach new goals may have been impacted by CIs . I have learned that, when individuals face resistance, think they have unrealized potential, or challenge collective status quo, goal-setting may be particularly important. For me, it may also be inherent, exacerbated by intercultural study.

CI: OpCrossAf setting goals – (Re)envisioning in(ter)dependence. When I decided to serve in Operation Crossroads Africa, I caused strained relationships. Conducting this research and discussing historical limitations placed on women with participants helped reframe some CIs and my intercultural "incompetence" as learning opportunities. Prior to 1986, I had been tenacious about reaching my goal of returning to Kenya. When I did go, violating familial and cultural norms, I thought carefully about how I could balance my desire to be independent with responsibilities. An advantage of interdependence in collective networks that I had built was, frankly, that social groups had supported many opportunities I had sought. Reexamining CIs revealed how strong females may not see power they hold or how they are contributing to social change – even when they are asserting themselves within their "homes," leading and teaching by example, serving "others". Here I quote extensively from an interview with a family member:

MP: If I can be so bold as to say, I probably caused some problems from time to time within the family. At least I felt like I was causing problems because I was outspoken and willing to challenge things on a conversational level politically or whatever. Do you think it would be accurate for me to say that?

Fam 23: Yes, I do. I think it was a generational thing, too. With my parents it was much more difficult…my grandmother did not get married until she was thirty or thirty-one, because her mother had died. She was the oldest in the family and she was expected to raise that family. She raised her mother's family. Then her father remarried and she was expected to take care of the new wife and the new wife's daughters, as well as her brothers and sisters. So it wasn't until her siblings were raised until she could consider getting married, which she did, and then she raised her second family, which was her own. My mother's strongest memories have been that you are always compliant to the male. When my mother's grandfather would come for dinner, which he did on a regular

basis, the children were not allowed to speak at the table. My grandmother always treated men with a great deal of respect. She always saw herself as secondary.

MP: What does that have to do with me?

Fam 23: Having had that background,…my mother tried to be as independent as she could, but I think many times she has felt trapped herself because of her generation. The wife stayed at home and raised the children. The wife was expected to sacrifice. So she did that. I think with our generation, and yours – because it's really a different one – it's really difficult because her idea of marriage was that both parties have to give and take but, without acknowledging it, there was always this thing in the background about the woman has to more than the man. As much as she would have liked to have had more freedom and a career and a life more of her own, she always did what she had to do. It's always been going on inside of her. The woman always has to make more of a sacrifice than the man does.

MP: Do you think she saw me as not making enough of a sacrifice?

Fam 23: Yes.

MP: Maybe she saw me as more of a burden…?

Fam 23: I don't think burden is the word – more that (your) marriage was very different. It's a hard thing to explain. Just that it was harder for (Michael). His marriage was harder for him in that you would do what you wanted to do in terms of going to Africa and "Poor Michael doesn't want that, so you should give it up." Then you went ahead and did it. I think that was hard because that never happened for her in her life experience. Not for her mother, not for her. Not for her daughters in a sense. We didn't have the same path that we were following but that didn't matter.

MP: Isn't it ironic that she might want the man to give more and yet when she saw (Michael) giving more, that she resented it?

Fam 23: It is a contradiction in itself. I don't think she realizes she's conflicted. She wants women to be more independent, women should be able to do it. But then…,

MP: Here I am… (Fam 23, Interview, 7/22/09)

Analyzing this CI contextualized and symbolized recurrent tensions felt in my private and professional life. When I assert my independence by striving to reach goals that are perceived as challenging socially dominant norms, I cause conflict. In this CI, group norms were not reflected in my marriage; it varied from others' (*your marriage was very different).* My husband and I defined labor, equity and privilege for male and female relationships differently than previous generations did. Our norms for what was

fair or possible for females pitted (my) individual against collective goals and exposed differences in expectations for the genders *(the woman has to more than the man. As much as she would have liked to have had more freedom and a career and a life more of her own, she always did what she had to do… The woman always has to make more of a sacrifice than the man does.).* Mike and I (we, collectively) assumed setting goals for a woman outside the home was acceptable, supportable, and accomplishable – and could be done without permission from our extended social network (*you would do what you wanted to do in terms of going to Africa…you went ahead and did it)*.

Conflict in our collective "home" context was likely inevitable, given prevailing views about women's education or career choices not benefiting family or society *(I think it was a generational thing, too…that never happened for her in her life experience. Not for her mother, not for her. Not for her daughters in a sense. We didn't have the same path).* Although what was "right" and "possible" in male/female relationships might have been a shared goal *(She wants women to be more independent, women should be able to do it.)*, as is the case in real life sometimes, ideals and realities don't always mesh *(But then….Here I am…).* Reviewing CIs, I saw how the same has been true for educational debates when I have pushed boundaries, sought opportunities, or tried to enact goals that were perceived as being too independent from the collective culture's. Only when my independence has resulted in greater in(ter)dependence have I been perceived as being culturally competent; when I threaten the collective fabric, I risk being perceived as culturally incompetent.

Impact of "goal setting" on intercultural competence development. In the CI related, retrospectively, I see an ambitious woman – my mother-in-law - who nurtured in her offspring, including my husband, a progressive worldview: that women should be able to set goals, push boundaries, seize opportunities, and, supported by social networks, invest collectively in creating positive social change. Although she might not have seen herself as one (and I did not see it at the time), as a result of this self-study, I see in her a teacher. Just as reflecting on interactions with my Kenyan internship students (or hosts) taught me to examine their context, potential and goals, examining this CI showed me how sustainable social change occurs. Assertive leaders working in corners of the world – whether in family units, classrooms, or communities teach social justice concepts

incrementally, interpersonally, by sacrificing and working within norms and institutions that are resistant to change. Reflecting on this CI, I realized: to become interculturally and intraculturally competent and alter one's personal or professional conditions in a sustainable manner, one often has to defer seeing the output of one's work – much as a teacher does – because it may be hidden in the crevices of one's undiscovered self. My mother-in-law's son had actualized lessons she taught him about empowering women and I have been, over time, one beneficiary of that teaching. When I have repeatedly asserted my independence to reach my goals, it has only been because of the strength of collective values that I have been able to remain integrated in my home communities. However, had I pushed boundaries too often, I might not have preserved the social order. Reexamining how important it is to balance independence and interdependence, individual and collective goals, and to operate and coexist in a variety of social contexts – each with their unique norms – contributes to my awareness of the need to be able to recognize and ethically realize goals – for my self and with others. In my own and other's cultures, I am still learning what it means to be interculturally competent and to live effectively, by means that are respectful of histories, traditions, beliefs, and worldviews.

Relationship between CIs and Metaphors on Intercultural Competence Development

Table 9 summarizes the five identity metaphors that emerged from this self-study to encapsulate my personal and professional identity. Also listed are selected CIs highlighted in this chapter, outcomes, and examples of questions that caused me to reflect on how my intercultural competence and identity have developed.

Table 9: Exemplary CIs' impact on intercultural competence development

Metaphor/Context	Exemplary CI(s)	Outcome(s)	Intercultural Competence Questions
Homebody/ At home and work	CI: Female circumcision CI: Conversation with housegirl	(Re)examined interpersonal relationships (Re)defined labor divisions within specific cultural contexts	What is the cultural context in which I am currently operating?
Social Networker/ Social Relationships	CI: Samburu homestay CI: Wanderlust	(Re)prioritized collective and individual values (Re)assessed the value of pragmatics and productivity	What are priorities, individually or collectively? What are priorities, pragmatically and productively?
Boundary Pusher/ Norms and Expectations	CI: Making decision to do OpCrossAf CI: Deciding to teach	(Dis)tended relationships (Re)balancing goals and responsibilities	What are the rules, norms and expectations in this context? What behaviors are valued and what behaviors are not accepted?
Opportunist/ Opportunities	CI: Ol Maisor teaching	(Re)viewed teaching as service and leadership	Where do opportunities exist in which resources may equitably be distributed – for the good of the group and individual goals?
Goal Setter/ Goals	CI: OpCrossAf setting goals	(Re)envisioned in(ter)dependence	How do independence and interdependence, individual and collective goals, operate and coexist, in contexts?

CIs heightened my awareness of the need to be able to recognize and ethically navigate my own and other's cultures effectively, by means that are respectful of each other's histories, traditions, beliefs, and worldviews with regard to five areas: work and home contexts, social relationships, norms and expectations, opportunities and goals. Developing intercultural competence is an evolutionary process, requiring attention to

context, how interpersonal relationships are built and maintained, and the priorities of a society's collectivist and individualist values. Reflecting on CIs reminded me that individuals who attend to rules, norms and expected behaviors, while also seeking opportunities within intercultural contexts, can emerge as leaders, teaching others, being of service, and balancing being independent with being interdependent. The next chapter outlines implications, limitations and applications educators (including myself) might use with self-study to activate their "potential, undiscovered selves" and to increase intercultural competence in private and public spheres of their lives.

Chapter Six: Implications, Limitations and Applications

Internationally, teachers recognize potential they possess to educate citizens of their respective nations (Beck, 2002; Bodycott, & Walker, 2000; Bolen, n.d.; Dolby, 2007; Hassam, 2007; Rapoport, 2006; Roberts, 2003; Stohl, 2007). Educators have established a variety of methods for achieving learning outcomes in intercultural educational settings (Akande & Slawson, 2000; Carlson, Burn, Useem, & Yachimowicz, 1990; Carlson & Widaman, 1988). Comparing one's self to and with others, teachers have come to know and contrast their political voices, transnational identities, and personal and professional affiliations - crossing national boundaries (Hawkins & Cummings, 2000 as cited in Bolen, nd.).

In this research, I sought to understand my self but also to contribute to self-study practices, viewed as natural, heuristic means of informing teachers about professional knowledge, skills and attitudes (Hamilton, Pinnegar, Russell, Loughran, & LaBoskey, 1998). I proposed concentrating on critical incidences as a potentially powerful teaching technique to develop pre-service teachers' efficacy in intercultural educational settings (Cushner & Brennan, 2007). I have reviewed how I identified critical incidences and analyzed elements and outcomes of critical incidences that occurred in 1980, 1982, and 1986; metaphorical themes (in concert with others) helped me understand my developing intercultural competence and evolving identities. To conclude, I share implications, limitations and applications for intercultural educators wishing to transform themselves, their practice, and society, as Freire (1998) dared us to do.

Implications

CIs are subjective and sustained in nature. Educational research has documented evolutionary uses of Critical Incident Techniques (CIT); recommendations for standardizing definitions, terminology, procedures, data collection, and analyses led me to avoid Flanagan's classic CIT approach (2000, as cited in Butterfield et al, 2005). Without having the luxury of nine data-analysis checks, as had psychologists or special educators at the University of British Columbia (pages 485-488), I discovered opportunities to expand areas of my personal and professional self by locating "turning

points, (that) changed the group conversations, or uncovered something that had already been going on without detection or acknowledgement" (using a modified form of Angelides's (2001) CI definition, as cited in Musanti & Halquist, 2008, 3). With access to external "experts", formal statistical analyses, saturation testing, or categorization assignments (Butterfield et al, 2009), my findings might have been modified, affirmed - or even dismissed. However, Keatinge (2002) has suggested that "critical incidences" more accurately characterize "revelatory incidences" and I support this idea. Adult learners (with participants' significant involvement) have been shown to be able to identify aspects of their own transformational learning (Mezirow, 2000) and what constitutes an incident as being "critical".

I viewed CIs as pivotal experiences that could reflect back to me how I could see my self interacting with others – over time. Iterative participant checks and multiple methods assisted me to crystallize data. Participants concurred with some CIs I identified as "pivotal" (e.g., dunging a hut), but more often, I found that it was sustained, ordinary interactions with people in intercultural settings that became significant for my learning. Some CIs were personal and private (e.g., female circumcision); others were public (drinking goat's blood). Self-study involves others, but CIs appear to be highly personal and subjective. Analyzing critical incidences the way I did, I would defend, consistently produced "revelatory incidences" because they contributed to *my* transformational learning. CIs were ordinary events, and, when given meaning by those involved, became "critical" to me – the adult learner.

Agreeing with post-modernists, I would argue that CIs are best judged by those directly involved in them. The 28 incidences – even if reviewed by external auditors – might not hold profound meaning, be categorized similarly, or fall into neat, compartments to be classified statistically. These events are and were not events that can be "sanitized" (Rhodes, 2000, 519) or viewed objectively by disinterested parties. They were and need to be heavily contextualized to be revelatory. Implications exist for teacher educators: we need to examining socio-cultural aspects of students' daily lives; otherwise, an integral aspect of CI data analysis and interpretive processes and their "transformative" potential may go unrealized, in the epistemologic sense Mezirow (2000) proposed, or, worse, dismissed altogether.

CIs raise meta-cognitive awareness. I was interested in how teacher educators might use self-study research and apply Kolb's model of experiential education (1984), particularly because the theory places learners directly in the reflective and assessment process. Surprise events that occur in intercultural educational settings (e.g., while studying abroad) are compatible within this framework since CIs offer students non-linear, recursive, even regressive, learning opportunities. Concrete experiences become launching pads for reflectively observing one's own and others' actions, a time to abstractly conceptualize about what occurs (in this case, about the impact of CIs on intercultural competence and identity development) and a chance to set new goals for learning; active experimentation with theories developed occurs by engaging in new concrete experiences. In the cycle of intercultural learning, Kolb's model builds well on intercultural developmental models (Bennett, 1986, 1993, 2000; Bennett & Hammer 1998, 2001), because developmental learning stages occur when individuals engage in increasingly complex encounters with others. Exposing these, through CIs, might show novice educators how worldwide people face dominant forces that shape their meta-cognitive skills.

For instance, the CI: female circumcision indicated a point in my ICC development where I initially thought, "That is their world; this is ours" - cultural relativism indicated a phase of my ICC evolution. Journal entries made while I studied abroad reflected my observations at that time. While in ethnocentric phases (denying, defending, or minimizing cultural differences), I reflected either naïvete or further development along the intercultural competency scale; when in ethno-relative stages - acceptance, adaptation, and integration, my identity also evolved (Bennett, 2000). Whereas I began in an acceptance stage, later, after additional experiences with genital cutting, I repositioned my concerns over whether any body – male or female - should ever be circumcised – regardless of the traditions of the society, for cultural, religious or medical reasons – and indicated a shift in thinking. Instructors explicitly addressing the female circumcision CI by framing it within developmental ICC or feminist ideological theory could have helped me to understand evolutions in my thinking. I was on the cusp of understanding how women's identities are constructed and defined by societal,

spiritual and cultural mores; the CI: female circumcision embodied our own subjective viewpoints about women (Mezirow, 2000). However, at that time, I was not assisted to transfer lessons "home" into my mother's or future mother-in-law's contexts. Studying this CI in retrospect, I saw that no one's sense of identity is completely developed in isolation. I understood my thinking processes better.

Of additional surprise to me was how I retained this event personally, privately – apparently not sharing with others. This CI made me more meta-cognitive how I internalize and guard against private aspects of my sexual identity. Another aspect of how my socialization and intercultural competence development evolved "internally, over time" (Merriam and Ntseane, 2008, 189) was revealed:

I recall not fully understanding why some of the women were so upset, though I did find the idea of circumcision ritual (for females) to be shocking. I think I was in a cultural relativism phase of IC development, looking back. Later, I came to question whether, on a humane level, the practice could <u>ever</u> be justified, for men or for women. (Memo, 7/17/09)

Peeling away contextualizing factors surrounding CIs showed how constrictive and liberating life circumstances can be. I developed an affinity for nuances in Samburu life. I accepted alternate "marriage" arrangements. Intercultural educators mining CIs might have discerned other judgments I made (about school children, the housegirl, etcetera) and confronted me about the complex social, economic and political dynamics behind the contradictions in my thinking.

CIs scaffold intercultural learning. Data showed how CI elements overlap in familiar and novel contexts (e.g., maternalism, economic worries, etcetera) and contribute to aspects of metaphorical identities. In the field, junior elders and warriors literally taught about drinking goat's blood; self-study research figuratively linked CIs to junctions in diverse cultural traditions. Just as spheres of "homebodiness" are blurred between personal and professional, as a teacher, potential points of entry between teachers and students in conversations can present as analogies to contrast familiar history, traditions, beliefs or worldviews.

By recontextualizing CIs (e.g., Samburu survival practices), I discovered how to use familiar norms or traditions (e.g., Catholic wine-drinking rituals) as a backdrop to

teach how to avoid judging others' cultural practices. Using similar techniques could build teachers' dispositions for basic intercultural competency acquisition. Constructivist pedagogy strives to relate to students' lives; teacher educators can call on Vygotsky's (1978) ideas to scaffold learners' concrete CI experiences toward a zone of proximal intercultural competence development, capitalizing opportunistically on relevant CIs as "teachable moments".

CIs stimulate the "multiplier effect". Reciprocity is an integral characteristic of collective communities; a colleague leading a volunteer ESL program describes how social networking becomes mutually reinforcing:

Your enthusiasm for becoming involved with the international …You have had several different ones and you always have them to your home and your family gets to know them well. Like the dinner we had when (A and Z, an international couple) were leaving to return to Iran. You've made yourself a part of so many of their lives… (Fr 5, Ghostwriting)

Examining CIs forced me to recollect how cognitive dissonance is created when one is forced to confront, adapt (or, occasionally, reaffirm) one's own cultural expectations by contrasting them with an other's histories, traditions, beliefs, and worldviews. Homestay families welcomed us as strangers. Social networking with those who are culturally "different" became internalized and seeking or extending cross-cultural experiences to others became integral to how I "teach". About how I intentionally activate the multiplier effect (Lambert, 1989), family members comment:

It was neat how you met Neil in South Africa, then they came here…When people are here, they are trying to be like us. I am not sure how I would act in their context. I have seen you interact with people. You would bring them to our family. The English people came to Long Lake and had a meal with us. The Africans came. I think you experience them, then you want us to experience them so we have the same experience to learn how similar people can be. (Fam 9, Fam 5; Ghostwriting)

Teaching others by stimulating the multiplier effect activates opportunities to expand intercultural competencies, including those on the AIC (Fantini, 2006), and addresses the "hidden curriculum" (Ciges & Lopez in Cushner, 1998). "Students" expand their knowledge of, affective skills, and experiential base of behaviors while interacting with others.

CIs personalize the curriculum. Intercultural educators processing CIs with pre-service teachers can identify strategies for utilizing artifacts, guests and stories to weave together a portfolio that broadens standardized curricula and expands pedagogical boundaries. When real life experiences are integrated with abstract ideas and places, particularly for elementary students, learning (and teaching) become relatable on a personal level in the same way that drawing family, friends, colleagues or students into social webs at school or home broadens the curriculum; story-telling is a particularly effective medium:

Education is sharing experiences, and your experiences with traveling in Kenya and then South Africa and then Operations Crossroad… just bring the kids in to want to learn more… you developed reading lessons and science lessons and math through all the experiences you had…(Fr 2, Ghostwriting)

You would tell stories. I think people have a connection to stories. Teachers who are storytellers…(have) to be genuine. People who are natural storytellers capture an audience. That's what teaching is all about. If you can capture your audience, then you can teach them. If your stories help you do that, then you have them. Your experiences happen to be cultural. Any experience you have you bring, no matter what it is. If you have other experiences from other cultures, it is going to influence what you bring to your kids. There is another way to do things. We think this but there is also that. You are able to open their eyes …making them more aware, making them get out of their box. It's more effective when you can say, "I have done this," than "Here's a story about life in South Korea." You can say, "I was there. I saw. This is my friend from South Korea." Kids love stories; kids love to hear our stories. The more stories you have firsthand, then it's going to affect them." Those are the things they remember. (Co 3 & 4, Shadowwriting)

While carting artifacts to schools and sharing relics makes distant places tangible, it also challenges students' paradigms and viewpoints; a teacher recalls:

In my ninth grade world studies class…, you brought a lot of things with you, the gourd that they smoked the inside of – and the milk or goat's blood that they put in it. You passed all of these artifacts around for the kids to look at; it was so outside of their normal realm of thinking that they were really looking at it from a very narrow perspective. You want to talk about ethnocentrism. It was so interesting to watch the kids as they were touching these things and, as they could open them up and smell the smoke. There was no way they would ever try any of that. They couldn't believe the stories you were telling them. For some of them, it could have been Mars…many of them had never left our town. It was a good experience. It led to some interesting conversations. The ethnocentric thing, very judgmental, seeing it only from their own perspective. No way I'd do that. No way you'd get me to do that… The forty-two minutes went very fast. I'm

sure it was one of those lessons they remembered for a long time. It was different. (Fam 23, Ghostwriting)

For students whose learning contexts are limited by geographic or economic boundaries, teachers' abilities to personalize the curriculum becomes essential in scaffolding their intercultural educational development.

CIs activate social justice awareness. Scrutinizing situations from multiple perspectives by enduring sustained CIs in cultural contexts other than my own provided recurrent opportunities for introspection. CIs particularly sensitized me to global social justice concepts. These later propelled me to relate education as a social justice issue to my students:

I recall being able to easily relate to Kozol's Savage Inequalities years later, in part because of having taught in and witnessed the educational systems in Kenya. The inequities, being relegated few resources or underqualified teachers, how were inner city schools to compete with their suburban counterparts? In the Principles of Education course I would teach twenty-five years later, I tried to bring this lesson home to teacher education candidates, knowing they would face lack of resources. I wanted them to question taxation systems, government policies and social priorities that allowed or perpetuated inequitable distribution of resources. (Memo, PD 19, 720; 11/8/09)

For example, interning as a teacher, I attempted to obtain coveted reading materials from the ranch owners' personal library. My efforts were refuted; I was told that glossy materials were not to be shared with "grubby hands". Such attitudes were reinforced daily in the post-colonial context. I learned how generational poverty is institutionalized and how dependency is built on inherent foundations of structural inequalities, oppression and denial of access to resources – including the opportunity to gain equitable education. A journal entry from the ranch where I taught school reveals:

Being with (the ranch owners) I've viewed the European perspective - often cringing at remarks, always striving to understand their position. ...For 35 odd years (the ranch owner's wife)'s been handling (the houseboy's) ciggies - a generous five per day allotment, which requires key and lock to retrieve from the store, where precious goods (liquor, tea, and sukari, etc. "all the things Watu pinch") are barricaded. I agree smoking is not healthy…but there comes a time in every man's life where freedom to make decisions - to smoke or not to smoke, in this case, ought be sanctioned….(He) reports (at) 7 am to clear dinner slop from the sitting room, sweeps dog haired carpets, scrubs calf shitty floors - then sets gold finger bowls for breakfast.

Scurrying around behind him is 19-year old Joseph…I notice he lingers to converse and his eyes sparkle when I obliquely answer that no - I don't have children or kukus, yes I am 21, and sure I'll point out Long Lake in the Atlas…(the ranch owner's wife) admits he's bright. With one breath she warns "he understands quite a lot", with another spells "the country next door - Uganda…Idi Amin… coup…" Why doesn't she tell him what's going on?... (PD 19, 674-676; Journal; 5/14/80)

In part, I attribute my "boundary pusher" identity to being ignited when I am confronted by attitudes of those who have access to (educational or other) resources ignoring the needs of those who do not. My "intolerant" reactions are sparked because of attitudes shaped by CIs. As a teacher, knowing the source of my philosophy of education informs my personal, political and pedagogical biases. Reflecting on these, in the experiential cycle, becomes the source of transformation and opportunity for setting new learning goals.

CIs elucidate ICC potential in undiscovered identity spheres. The most significant implication I discovered from CIs is that they can assist me to identify potential, uncultivated areas of my personal and professional identity where I need to focus on developing greater intercultural competence. Becoming interculturally competent is a process; like becoming an excellent teacher (or mother or partner or human being…), learning about and to respect one's own or others' cultural norms is non-linear, never done, full of growth spurts and setbacks. Identifying that I am intolerant of my own family's religious traditions or that I border on straining workplace communication protocols, for instance, I have discovered that I need to attend to intracultural competencies. Developing greater tolerance, for instance, for religious practices in my family and honing better communication patterns at work become new goals in my experiential learning cycle. These intracultural competencies lie as opportunities in crevices of my undiscovered self. CIs (occasionally sparked by painful discourse with others) have revealed to me shady spots hiding my *incompetence*, spurring meta-cognitive awareness of undiscovered identity spheres.

To assist me in teaching students about this potential, I have conceptualized teachers as having public, professional selves, and personal selves, known and unknown to others in separate spheres or domains (Table 10 shows how I classified my own CIs.)

Table 10: CIs classified in personal, professional, private, and public identity domains

Personal/ Private *Known to self, not to others*	**Personal/ Public** *Known to self and to others*	**Professional/ Private** Known to self, not to others	**Professional/ Public** *Known to self and to others*	**Professional/ Public** *Known to others but not known to self*
CI wanderlust	CI # of children in families	CI KSP departure & reflections	CI Orientation KSP	
CI reintegration	CI procuring water for daily living	CI conversation on train in S. Africa	CI Samburu Homestay	
CI service learning pedagogy	CI shopping	CI being the object of attention with Boran	CI Kenyans' reactions to Samburu homestay	
CI Female Circumcision	CI drinking goat's blood	CI making decision to do OpCrossAf	CI Evans homestay	
CI Conversation with Housegirl	CI meeting all types	CI OpCrossAf setting goals	CI Ol Maisor teaching	
3 CI incidences in a row in Lake Victoria	CI Hiking Mt. Kenya	CI deciding to teach	CI Mathari Valley schools and Jonathon Kozol	
CI and raising children			CI Writing Paper	
CI identifying with Paul as a prof abroad				
CI Mike's letters				
N = 9	N = 6	N = 6	N = 7	N = ?

It is in our undiscovered parts of our selves, I have come to believe, where reflecting on CIs may be most transformational for inter- or intra-cultural competence development. For instance, some CIs appear to have acutely affected parts of my identity that were known to me, alone; these are relegated to the private domain of my identity (as I found in the CI: female circumcision rites). Others have been more public, shared with others (e.g., drinking goat's blood). There remain parts of my identity that are known to others but are not fully known to me (perhaps having to do with my direct communication style, for example); those are categorized as professional and public temporarily. With more self-study, I may shift knowledge, skills and behavior into one of the "known to self" domains after dialogue with "other(s)". CIs appear to be potentially well-suited for contributing to one's identity and intercultural development when tapped in the

unexplored spheres. Self-study techniques employing critical friends (Goodell, 2006, p. 227) hold examples of methodology that teachers could use to activate ICC development, an idea addressed more fully in the following section.

CIs activated hidden or undiscovered parts of my identity, such as my homebodiness, known to others, that were not completely explored by me until I conducted this research; in the "undiscovered" recesses, I realized that intercultural competencies in my personal and professional "homebody", "social networker", "boundary pusher", "opportunist" and "goal setter" identities lay as potential parts of my "self" – the yet to be developed self. The contestable parts of my identity – as participants' divergent views have shown - revealed subtleties in my personal and professional competence that had not previously been exposed. Examining CIs, as I did in this retrospective self-study, illuminated crevices around my composite identity and allowed me to identify areas to prune, to weed and to water.

Intercultural educators may leverage CIs to assist students to develop intercultural competencies or explore aspects of their untapped intercultural competencies and identities. Figure 6 shows how conceptualizing these spheres holistically may be useful:

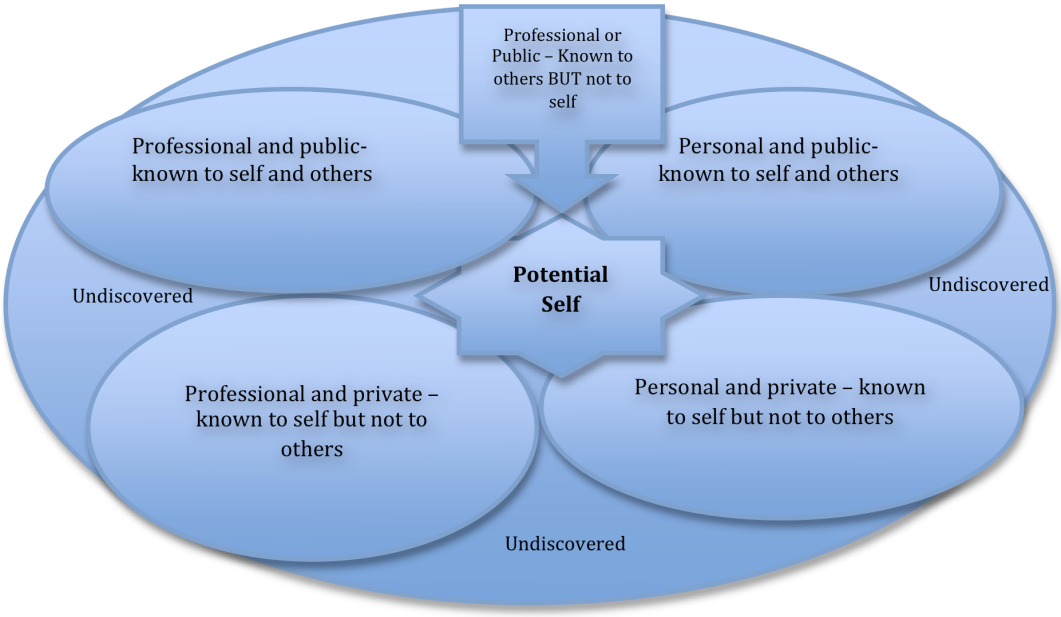

Figure 6: Spheres of Identity

As I have become more meta-cognitively aware of my identity spheres and intercultural competence, I have found it helpful as a teacher to explain to my students how CIs positively (or negatively) may potentially affect their ICC and identity development. Assisting students to categorize CIs from intercultural education experiences into identity "spheres" may allow other teachers to reflect on how CIs have shaped their intercultural competence in both personal and professional relationships. My sense of being a "homebody" (i.e., a teacher educator in a male-dominated, public university system with hierarchal protocols, for instance) has evolved; given evidence in this study, I need to develop more intracultural competence to retain my "homebody" status within this professional collegial context. Teaching my students, I might place this within Luttrell's (2000) notions about reflexivity and identify tensions, contradictions and power imbalances still encountered by working-class women in America. One goal I have is to collaborate with novice educators to determine whether they find utility in using these spheres of identity and this classification model to determine untapped potential to cultivate their undiscovered (more interculturally competent) selves.

Limitations

Composing a dissertation is largely an individualistic task; self-study (like teaching) requires unique interactions with others. However, because no research is foolproof or unbiased, I pause to summarize methodological and interpretive limitations here.

Methodological limitations. A fundamental notion underlying this research is the assumption that my educational experiences should have helped me develop some degree of intercultural competence. To minimize subjectivity and the halo effect (Hoyt, 2000 as cited in Bycio & Allen, 2004), I designed methods to analyze and present data from contradictory angles inviting fifty participants, at differing stages, into the process to provide "checks". The five metaphor themes I put forth represent contestable identities and my findings remain subject to debate.

I have noted that relationships matter (Hofstede, 1994) in collective cultures. This was both a limitation and strength. Implications for participants warrant attention.

During data collection I was keenly reminded of what it means to engage in self-study with ethical praxis (Brandenburg & Gervasoni, 2010). In high context cultures, members can risk "losing face" if they violate socially accepted norms. I valued close associations with prospective participants, personally and professionally. A high degree of participation was predictable (but not ensured). Participants (and I) may have worried about "saving face", had I not interviewed (or had I "favored") selected participants, for instance. Maintaining reciprocal obligations is an expectation.

In fact, all immediate family members and in-laws completed ICFs. Because of a low response rate for nieces and nephews (three out of ten), I decided not to interview them; anonymously completed surveys were retained in aggregate responses. In future research, I might pursue whether any "multiplier effect" (Lambert, 1989) exists with this group, to determine whether studying abroad has any effect on second-generation college-bound families.

There were also "opportunity costs" and privilege associated with this research. Younger and less educated participants expressed some hesitation, perhaps because of lack of exposure to academic processes. Some found the prospect enlightening or intimidating. Participants revealed minimal but interesting concerns: personal memory was "too short" to offer any details that would "matter"; inadequate English language skills or poor writing abilities existed; or, they could not articulate what I was "really looking for". I reassured them that I had no "hidden agenda" and that "correct answers" did not exist, but I empathized with their nervousness. Only one prospective participant declined outright. Those who became involved did so, I believe, with few reservations.

Participant limitations included: personal hardships, competing priorities, and demanding life roles. Being a wife, mother, grandmother, full-time employee, baby-sitter, in-law guardian, or caretaker for ill family members, meant time available to interview or complete the ICF was a luxury. In my research journal, I noted:

It is a disconcerting concept that arises in many sectors of life – education and economics, namely – and has recurred enough to make it a dominant discourse thread in my head. These conversations are ones others have had with me and I've increasingly had with myself. How is it that I, not seeing myself as "naturally" privileged and having been the recipient of, alternatively, pejorative or accusative labels – (Which am I? "Underprivileged" or "Overprivileged"?), find myself uncomfortable, i.e., privileged (by education and relative leisure, to study vs. to work) and ask others to give up their

personal or professional time to assist me to figure out something as "trivial" as an identity question! (June 28, 2009)

Relationships with former students are transitory. Limiting the research pool meant narrowing perspectives. I decided against sending an indiscriminate mass email; those with whom I interacted at germane times in my career (e.g., when I was a novice or multi-age classroom teacher; a newly-hired college instructor; an academic or study abroad advisor) might provide richer data:

… I'm astounded to think that I've likely taught over 1000 students. How can I choose five? I tried to pick ones from key moments in my career or those with whom I had particularly multi-dimensional relationships…When I began to assemble the friends category, I was startled to see blanks. …. I realized I didn't know whom to ask. The other realization was that many of my friends are teachers. This is true for family, as well, which will be helpful in providing a dual perspective. (MRP, Research journal, June 18, 2009)

Limitations reinforced, in early design stages, how teachers' private and public selves cannot be easily compartmentalized. As a teacher-researcher, I *do* have an agenda (efficiency, uncovering multiple identities, being fair...). I chose former students who would be honest with me, both positively and negatively. I no longer had any "leverage" over them, in terms of evaluating their academic work by awarding grades. However, power inequities inherent in teacher-student relationships always remain. While I interviewed "former" professors, I was – as their student - respectful and deferential. If I erred by losing objectivity and numbers, I hoped to gain subjectivity and data manageability, in the spirit of what Luttrell (2000) terms "good enough" research. In the future, I might investigate ICC issues from a greater student pool's point of view.

Another limitation had to do with anonymity. I assumed most people would favor completing electronic surveys to avoid potential identifiers, such as hand-writing, locations of postal stamp cancellations or other compromising information on paper versions. Some reported they found paper surveys easier to do "in pieces," after reflecting, completing the questions as convenient or inspired; others felt compelled to complete on-line surveys in one sitting. I hired a person disconnected with the project to enter paper survey data on-line. This was practical for aggregating responses. By reading the archival data, reviewing the compiled survey results, and interviewing participants, I

believe I retained a higher degree of objectivity. Nevertheless, in a study this personal, there are limitations to how objective I could ever become. I have been forthright and self-critical, explaining my biases and assumptions as much as possible.

Using the AIC survey (Fantini, 2006) with students in intercultural programs is something I would definitely consider, with modification due to minor limitations. I noted, when participants asked whether they should rate "me" or themselves, that altering the Likert scale heading from, "Perception of Self in Your Own Culture" to "Perceptions of M. Pinard in U.S. Culture" might have avoided confusion. Negative phrases (intolerant, e.g., vs. tolerates differences) included for internal reliability could have compounded subjective term interpretations, and definitions might have been useful, though I did not intend to do quantitative analysis. Encouraging respondents to use available space to make explanations might have clarified viewpoints. For example, I gave a "neutral" or "3" score for "intolerant" because I see myself as "intolerant" of what I perceive to be social injustices, yet I do not see myself (and others may not see me) as intolerant of people's diverse lifestyles. When I contrasted participants' ratings with my own, I saw that I could be viewed as "interculturally competent", meeting the goal of the survey – although I am unclear how others define the term. Providing all interviewees the option to complete the AIC survey (including those interviewed by phone) could also increase the amount of data.

Finally, methodological limitations impacting interpretive aspects derive from how I contextualized CIs. Atlas.ti software allowed me to document, retrieve and analyze substantial amounts of text. Drawing conclusions about intercultural competence is notoriously difficult (Deardorff, 2009) and higher education efforts to internationalization curriculum have stumbled. I used multiple strategies, enumerating, categorizing, collapsing and distilling codes, and placing them in a modified matrix to show conditional relationships (Scott, 2004) before settling on metaphors suggested by participants; supplementary exemplary CIs were provided for readers to glimpse revelatory moments. Atlas.ti now has the capacity to allow social scientists to conduct mixed methods research. In the future, I might attempt to use their Co-occurrence Explorer tool, one that "helps reveal associations between concepts, their intensity, their meanings, and their role in constructing the phenomenon under study"

(http://www.atlasti.com/nl_201102_context.html). This might help in the conceptualization process. Quantitative researchers could also be called upon to collaborate and design methods that would corroborate questions about my interpretations.

Interpretive limitations. Self-study requires one to remain a close and "critical friend" (Goodell, 2006, 227). When learning about or teaching "others", this is also true. Teacher educator-researchers must examine assumptions about students, as they should about "others" (Said, 1978). Using narratives to activate "others'" voices (e.g., while BENCHspeaking) addressed some methodological and interpretive limitations I had when others questioned my assumptions. Yet, limitations remain. I was unable to involve many "others" from 1980, 1982 and 1986 due to logistical constraints including time, distance, and lack of contact information. Leisure to participate in study was relative. Clearly impacting interpretations are the absence of housegirl, Ol Maisor students, and other absent voices represented in this study. I acknowledge this. One day, I would seek to include greater participation by underrepresented voices and involve host family members, for instance, as insufficient research involving "others'" voices in intercultural and international education exists.

In differing with Butterfield et al's (2009) insistence that co-participants agree on CIs (p. 272) and independently extract CIs (p. 274) – from a practical and philosophical stance, I tried to be thoroughly exhaustive during data collection, analysis, and metaphor crystallization processes. I did credibility checks and utilized several strategies to corroborate and challenge findings. I transparently indicated contrasting CIs, as outliers advanced or repositioned my thinking. I chose methods for this self-study to align with "collaborative action research and praxis oriented inquiry" because they had a "personal essay purpose" (Donmoyer, 2006). I wanted to avoid the "halo effect" (Hoyt, 2000 as cited in Bycio & Allen, 2004) and, because self-study relies heavily but not solely on self-reported data, inherent temptations to inflate any degree of personal or professional intercultural competence that might exist.

Merriam and Ntseane (2008) underscored the communal nature and role of others in individual learning and identity development in their work on transformational learning. They noted how culture shapes an individual's response to "disorienting

events". "Ordinary" life events cause reexamination of assumptions or values and a shift in perspective on roles or worldviews, and individuals work through learning experiences "internally over time" (p. 189). I turned to intercultural competency development models, such as Hammer and Bennett's (1998) Intercultural Development Inventory (IDI) & Fantini's (2006) AIC because I believe they complement self-study goals; they cause learners to reflexively examine how adult experiences, assumptions and values precipitate nodal or pivotal learning experiences or affirm individual and community values. That is, if a person's experiences confirm normative values, how does that person feel - integrated into and accepted as part of the community to secure a place or membership in the group? Or, if one's experiences cause conflict with normative values, how does the person feel - threatened, disintegrated or rejected as part of the community, disaffirming one's place and membership? Each has value in developing intercultural competencies. Each can be "critical" or "revelatory" because CIs are given meaning by those involved. As I interviewed participants, reread transcripts, and analyzed survey data, I ruminated over what CIs revealed and whether they put me "in" or "out" of a community context by examining what (and whose) values were being tested. When I discussed tensions with participants, they refuted or established my position (or theirs) within group norms and, together, we made meaning of underlying cultural contextual operants. Both affirmative and alienating interpretations became instructive. For instance, although I come from a dominantly individualistic culture, my sub-culture is highly collectivist. As a "boundary pusher", I was reined back by both personal and professional members because my institutional identity (Gee, 2000-01) required me to conform to intra-cultural competencies. I must remain within defined boundaries to affirm my "homebody" and "social networker" roles. Being a teacher, I find compatible identities and overlapping competencies required in my family and school cultural institutions.

However, to self-study "knockers" (Taylor, as cited in Frank, 2002) or those who allege that this qualitative research does not carefully or critically examine data, I acknowledge there were times I felt judgmental of others. In the following example, a woman demanded a backpack and a man gave us a ride; I noted he gave us a ride and how he interacted with his fellow countrymen from a point of privilege. But I also

attempted to exploit my economic privilege, bargaining down the price of a wooden souvenir - with gusto. I was relieved that the man offered us a ride. When I was the recipient of privilege, I put forth, and data shows, I had less of a problem with power differentials than when I held privilege. To address interpretive limitations, while analyzing what it meant to be "opportunistic" (with its unflattering connotations), I scrutinized archival documents, read about mundane trips through Kenyan countryside, and mused over what it meant to be "American, white and middle class". Mulling over daily exchanges with others, I learned who we were and who we were not - by noting where we could go versus where we could not – by examining what, how and where we chose to eat, travel, sleep, and live. Daily choices exposed underlying socioeconomic and political forces that shaped us. Simple aspects of our lives in intercultural settings revealed privileges extended or denied to us. Nevertheless, limitations of being part of and then analyzing the experience objectively remain. The three-part CI hitchhiking along Lake Victoria in which we attempted to blend in with "other mzungu" (white people) backpacking or relaxing at area resorts reveals this pointedly:

The New Victoria Hotel, named after the humid waters of the Nile's origin, treated us well, but we decided to stay in Holiday Lodge instead for 55 shillings. Met some interesting characters there - the church leader, mother of four illegitimate children, the gold smuggler (from Zaire) - all in one person mind you. "Have much does your pack cost?" $150 "Oh, that's not much - you can post me one!" Sure. I often cringe at the presumptions some of these ignorant people have. And the contradictions in character often baffle me! By the time we left Kisumu I was getting fed up with Kenyan idiosyncrasies and was ready to reschedule our flight immediately.

One thing happened there - we'd walked a mile or so from town out into the country to the poshest hotel on Lake Victoria, full of mzungus and Asians and decided we couldn't afford either a tour to the islands or a drink in the bar. Besides we weren't comfortable there. So we headed back- the tarmac road glistening in the noon day sun. A beautiful Audi pulled up the road and stopped a few feet before us with a big old Asian man with enormous cheeks and chin in the front seat. Did we want a ride to town? He directed his chauffer practically every step of the way, first to drop him for chakula, then to take us where we wanted to go. It was a nice gesture on the old man's part.

On the way back to the hotel after a bit of food ourselves, Mike spotted a rhino. We'd both seen its hood shimmering in the sunlight and it stood out from all the other carvings. We bargained and contemplated for quite a long time but Mike's strong will (if I have that I'll be happy) won out - We ended up getting 2 sets of salad tongs and the rhino for

15 shillings. It was a beauty but now we'd have to lug it around with all the other things we'd accumulated this time on the road. (PD 133,605; Journal, April 29, 1982)

Contradictory expectations revealed opportunistic interactions with others. Interpreting our worldviews and treatment of and by others exposes cracks in our ICC development. A memo addressed these biases:

This part of my journal is very telling to me as I read and stop carefully to examine how I recorded three incidences right on the heels of one another, coding them nearly the same in each case, but each revealing more depth to the statement in the first so casually written, i.e., "the contradictions in character baffle me." In the first, I am disgusted by the complexities of the woman's roles and her assumptions about our relative wealth, and her audacity to demand that we share some of it with her. In the second, I am delighted that the man, in his relative and overt display of wealth, offers to share his privilege with us, even as he banters it about at the expense of one of his own countrymen, to our benefit. I applaud his generosity. Then, I delight in our cunning ways, enough to extract a symbol of having conquered the marketplace, the rhino, as well as other souvenirs to lug home, by bargaining shrewdly. These we still display, evidence of our privilege in having "been someplace exotic." The contradictions in character no longer baffle me. (Memo, 9/12/2009)

Thirty years later, I suggest, these interchanges demonstrate stages of intercultural competence development. Rather than being an interpretive limitation, however, to the self-study methodology however, I would argue that, as an intercultural educator, I am able (with hindsight) to appreciate how people universally share fundamental (and biased) beliefs and worldviews. Humbly researching such incidences, I recognize my self in the woman who asked for the backpack, and I see reflected back an image of my husband and me, demanding a lower price for the rhino from the street vendor. Claiming a trophy to bring and display at home – even though we didn't even own a home – assisted me to excavate a pointed, ironic example of us leveraging our relative economic wealth and privilege – the very thing at first I denied I had. As an intercultural educator (and self-study researcher), I know it is imperative to remain sensitive to (and to reveal to others) these interpretive biases when sharing "findings".

Britzman (1995) has called out "the question of belief" when writing about post-structural ethnographic approaches. The unfulfilled promise of including "insiders" in research conversations, she asserts, is that readers will glimpse cultural secrets while they become vicarious insiders peeking into "private moments (that) are rendered public"

(p.229-230). While autoethnographers do (and should) attempt to retain some objectivity, in self-study practices, one must engage with others *about the self* to develop self-efficacy (Samaras & Freese, 2006). Fundamental barriers to objectivity exist when exposing one's subjective biases and contributing to the research conversation. To address these limitations, I did (and would also advocate that student researchers use) multiple inquiry-based writing processes. Ghostwriting and shaddowwriting (or other artistic analytic forms) were helpful to complete contemporary data analysis. I felt compelled to omit my voice, having been trained to remain as objective as possible, to examine data from all angles, to position and reposition, to view from "crystallized" angles (Richardson & St. Pierre, 2005). However, doing this exclusively would not have entirely honored the very intention of both techniques – and not to acknowledge my presence as the researched and the researcher, as a participant in the interview, was to violate the research route, intentionally but falsely eradicating my voice. Ethically interjecting my voice rather than erasing my presence altogether by using BENCHspeaking represented conversations with integrity. Participants' relevant and insightful questions assisted me to articulate developing theory by invoking me to interview myself. I essentially found myself conducting an autointerview (Boufoy-Bastick, 2004 as cited in Shank, 2006), an autoethnographic research method used to explore one's "own worldview by asking ourselves a series of critical and reflexive questions. By focusing on oral history, personal biography, and critical incidents, we can use the interview process to come to know ourselves and our worldviews" (p. 49). I remain curious about colleagues' reactions to suggestions that BENCHspeaking may be a useful analytical tool and to students' responses, as well, should they choose to adopt it as a method of inquiry.

Methodological and interpretive limitations of this study surely remain. Drawing definitive cause-effect conclusions or generalizing outcomes from the contributions CIs did or did not make to my identity and intercultural competence development to others would be mistaken overstatements. Yet, this point underscores precisely why teachers who choose to examine CIs in intercultural education may find using self-study so personal in nature, highly contextualized and powerful in transforming their undiscovered selves.

Applications

I gravitated to self-study to improve my personal and professional "competencies". I wanted to know more about my "self" and my ability to identify, describe, and teach about CIs that occur in intercultural educational settings (Collins & Pieterse, 2007). Especially as demographic shifts occur in U.S. school populations, increasing intercultural skills of educators in university preparation programs is important if we are to expand professionals' deliberations about "who we are" or "who we want to become." Decades old attempts to recruit and retain greater numbers of diverse faculty into higher education, including the one at which I am employed, are now pitted against technology explosions and social justice education issues; meanwhile, US education policy engages in a "Race to the Top". Debate about how to document teachers' effectiveness is vigorous; I suggest that self-study presents one way of accounting for teachers' identity formation and intercultural competence development.

Enhancing intercultural education. To learn about one's self and one's world, as well as "an other's," enhances one's (intercultural) education. While this study was not about "others" in Said's (1978) classic sense of the definition, nevertheless, as has been pointed out, dangers remain with interpreting others' lived experiences. Ethnocentric teaching or learning is, for instance, not guaranteed to be extinguished. I have claimed that teachers who examine CIs may become more mindful of Said's (1978) charges of orientalism, to avoid practices that separate or subjugate others' values, and to avoid judging others' worldviews as being exotic from or inferior to their own preexisting values and norms (Reagan, 2005, p. 1). I have also shown, through my own examples, that students and teachers may progress through, regress into, or manifest orientalism, given contextualized situations in their intercultural and intracultural education. However, it is my position that teachers using CIs reflexively, by involving "others" who represent their selves and their viewpoints in self-study, can seek out, listen to, encourage and actively interrogate multiple and opposing perspectives to activate an on-going dialogue, and when, rooted in critical reflection, may personalize their intercultural education cycle to develop understanding of how competencies (or incompetencies) are manifested in personal and professional spheres of their lives. Reflection on *how the self*

comes to know his or her own beliefs, history, traditions and worldviews, then, constitutes a very personalized course of self-study *with* the "other" – and is a fundamental requirement of an intercultural education before embarking on teaching any content about, to or with "the other".

Improving professional practice. Identifying international education's longitudinal outcomes on adults, used here to include anyone of post-secondary age, has become a central focus of NAFSA: Association of International Educators and Forum on Education Abroad (FEA) professional study, university and government administrators, commercial providers and education researchers (Ailes and Russell 2002; Slawson, 2003). Teachers who use formal self-study methods involving critical incident analyses actively commit to assist individual students' development as they process intercultural experiences. Curricular and interpersonal benefits potentially emerge when teachers and students co-construct causes of and solutions to universal human, environmental, political and socio-economic situations; sharing methodologies for how to more effectively teach about these issues when "at home" in classrooms in relatively isolated corners of the world becomes viewed as an integral pedagogical approach to intercultural studies.

Traditionally, educational discourse and practices have not been spared of hegemonic policies; assimilation practices advanced by the dominant white population in public schools, for instance, have historically privileged teachers and students by ethnic, socio-economic, marital and religious status, skewing educational outcomes. Erroneous notions still exist among educators and students alike who believe that "we" have achieved "post-structural," "post-racial" and "post-colonial" competence; unfortunately, stark realities in U.S. schools are cloaked by these attitudes, we are reminded by critical theorists and by raw data. Calling on educators such as Kozol (2005), who have propelled a conversation about *The Shame of the Nation*, and social justice issues – including those related to teachers' intercultural competence – could reawaken students' attention today. Likewise, using *We Can't Teach What We Don't Know* (Howard, 1999) and *White Teacher* (Paley, 2000), educators can confront U.S. white teachers in training with a domestic challenge: in order to effectively communicate with diverse constituents, they must be able to recognize and adapt elements of their own cultural norms to better align with students' cultural proclivities for learning. Paley outlines anecdotes to assist

white teachers in examining praxis, uncovering operational attitudes and values about race and teaching "others." Howard implores teachers to do their homework, to purposefully mine roadblocks that may exist in their personal and professional lives, and to clear the way for detours. Utilizing more effective and culturally responsive pedagogy in increasingly pluralistic classrooms in which white teachers work, teachers hear Paley's and Howard's voices leading by example. Complemented by Delpit (1995), Friere (1998), hooks (2000, 2003), Kozol (2005), Tatum (1999), policy makers and social media, educators in teacher preparation programs could expect to ensure that more students' needs and perspectives are addressed in K-12 and higher education classrooms by creating de-privileged spaces (Adair, 2008).

Social constructivists in the comparative education field have paid attention to teachers' professional development, especially to cultural issues and the role educational contexts and curriculum play in student identity development (Martin & Nakayama, 2008, p. 313-333). Kubow and Fossum (2007, p. 6-11) described historical phases teacher educators have undergone in their quest for understanding international colleagues' pedagogies. They claim a "period of traveler's tales," followed by "educational borrowing" and "international cooperation," typically characterize exchanges between educators in diverse contexts. True partnerships that are based on reciprocity should become an operating premise to benefit all stakeholders and allow for collaborative teaching, research, publishing, and dissemination of collective learning (Gillespie, 2003). This ripple effect should permeate institutionalization efforts in teacher preparation programs in higher education.

Gribble and Zigarus (2003) question whether anecdotes at current IE professional conferences constitute valid claims, saying there is a lack of "critical distance" (or objectivity) between those involved, leading to insufficient research on teaching and learning processes. They argue for more "quality assurance processes" (p. 206-207) and hone in on preparation faculty receive to prepare them for transnational living and teaching conditions. To enhance professional development, as well as student learning, they suggest pre-departure training include: unique and potentially stressful circumstances living and studying offshore; culturally appropriate curriculum and teaching methods; and, logistical and legal information. Engaging conversation partners

in cross-cultural CI studies to document how students' substantive knowledge, personal growth, interpersonal connections and perceptual understanding develops (Wilson, 1993) represents another opportunity. Currently, less attention is given to reentry, when significant potential exists for personal and professional development and when processing intercultural experiences may be most critical. Self-study concentrating on CIs might help address this gap.

Using the Five Foci Framework Samaras suggests (2011), self-study in teacher research would involve personal situated and critical collaborative inquiry, improved learning, transparent and systematic research processes, and knowledge generation that leads to presentation of findings for outsider's validation (p. 72). Involving critical friends (Loughran & Northfield, 1998, in Samaras, 2011), teachers cooperatively draw on trusted colleagues to interrogate each other's assumptions and practices, as well as interpretations of daily interactions with stakeholders whom they serve, with the goal of improving their personal and professional selves.

As a social justice educator, I believe it is my responsibility to contribute to individual and social transformation. But, to intentionally build socially just communities, on-going dialogue is required:

> It calls us as teachers and as citizens to seek out and encourage engagement with those different from ourselves, to foster critical reflection on the meaning of our differences, to create mentoring communities where socially responsible commitments can be formed and sustained, and to make available opportunities to practice these emerging and vital commitments. (Mezirow et al, 1997, 121)

Given my experiences as a teacher educator so far, I would concur that pre-service teachers do not necessarily question foundations of socially constructed perspectives, as Carignan et al, 2005 have claimed. U.S. teachers' traditional education systems at all levels reinforce mainstream and marginalizing behaviors by virtue of cultural reproduction. I also agree with Bourdieu's and Passeron's (1970) assertion, "From the traditional perspective, neither mechanisms of racism nor ethnocentric biases regarding Occidentalism, Westernness, or Eurocentrism are requestioned…(the) world is as it is…" (as cited in Carignan et al., 2005, p.4). In order to reconstruct socially influenced viewpoints, it may be helpful to expose novice educators to how socio-cultural context

affects curricular content, classroom dynamics and collaborative interactions, with examples such as the intercultural spiral model (Carignan et al, 2005, p.14).

Teachers' definitions of who they are or ought to be are not impervious to technological realities of globalization (Dixon, 2006; Harris, 2005; Whiteman, 2007). In the virtual world, "others" are "out there" - sometimes faceless, with ambiguous norms. Dixon (2006) has claimed that, in spite of advanced technology and relative fluidity in cyberspace, positioning theory remains a relevant concept to apply to identity formation. Although postcolonial theorists reject binary divisions between insider/outsider identity models, Dixon (2006, citing Edwards & Usher, 1997; and Usher, 2002) has suggested that students are establishing "hybrid identities". "Globalisation is constructed from/by/on participants who are (dis)located. It is in this (dis)location – the feeling of being neither here nor there yet also of being here and there – that understandings of self and globalization are constructed" (p.320). Self-study helps explore how hybrid identities are being constructed (how boundaries are being pushed), particularly when students and colleagues have opportunities to participate in intercultural educational experiences – whether virtual or face-to-face. Unpacking CIs that occur in socially networked settings may determine how identity development is impacted, becoming foci for electronic forms of self-study research.

Students and collegial communities are amorphous in an electronic age; in on-line instructional communities, a teacher may never physically meet students. Whereas a person's presence in intimate settings is no longer required to carry on the dialogical process of identity construction, ideological stances a person holds can and do reflect one's "positions," even when the boundaries between one's multiple identities are opaque or blurred (Harris, 2005; Kanuka & Anderson, 2007). People self-identify as "global nomads" (McCraig, 1994) and "third culture kids" (Pollack & Van Reken, 2001). Their perspectives are increasingly pertinent in identity formation discussions, as they are a consequence of internationalization, intercultural and international education. Nations, social groups, and political ideologies offer multiple reference points for people whose lives have been spent in multiple cultural "locations." Adults and children who have been raised in several international places, immigrants, refugees, and world travelers have joined virtual communities in and from which they can interact and develop senses of

"who we are" (http://www.globalnomads-dc.org/). How CIs occur (and are resolved) in these settings needs to be documented and intercultural educators can lead the process.

Ferdig & Dawson (2005, 491 & 493) recognized that technology enhances identity development, claiming that teachers can develop intercultural skills in "deep play" by building "webs of significance," terms Geertz (1973) originally identified. Again, this suggestion has implications for how educators may gain intercultural education when "social networking" occurs in cyberspace. Pritchard and Mountain (as cited in Tidwell and Fitzgerald, 2006) urged that identity-oriented research be represented in story-telling and other alternate, non-traditional, non-text-based forms, reminding us that, "in the telling of our stories of teaching, we have become ethnographers of our own lives and the subcultures we represent" (p17). I agree. How stories are collected from (or lost to) an elusive web of cyberspace presents artistic, as well as technical, opportunities.

Opportunities to uncover socialization elements using post-structural analysis may find students concentrating with their teachers on transcripts of interviews or narratives about concrete experiences with others. Teacher education candidates may discover "natural" communication patterns that illuminate CI elements, revealing how typical interaction styles mask cultural values. Assisting students to contrast preferences in communication (or dress, religion, food, sexual, relationship, resource use, etcetera) in cultural preferences might help educators expose how "natural" modes of operating or viewing the world could be considered dysfunctional –or incompetent - in another cultural setting (as they were – and sometimes still are) for me. Scaffolding students' learning about critical incidences and engaging them in critical self-dialogue about what it means to learn in intercultural educational settings would assist students to isolate CI elements, then reflect on how they are developing their selves more fully and purposefully, at formative stages of their lives. Veteran teachers might also be able to support them as they set goals for their own intercultural competence development. This approach adheres to my philosophy of education, as I operate in a constructivist, experiential cycle. Figure 7 illustrates how these suggestions meld with Kolb's (1984) experiential educational model.

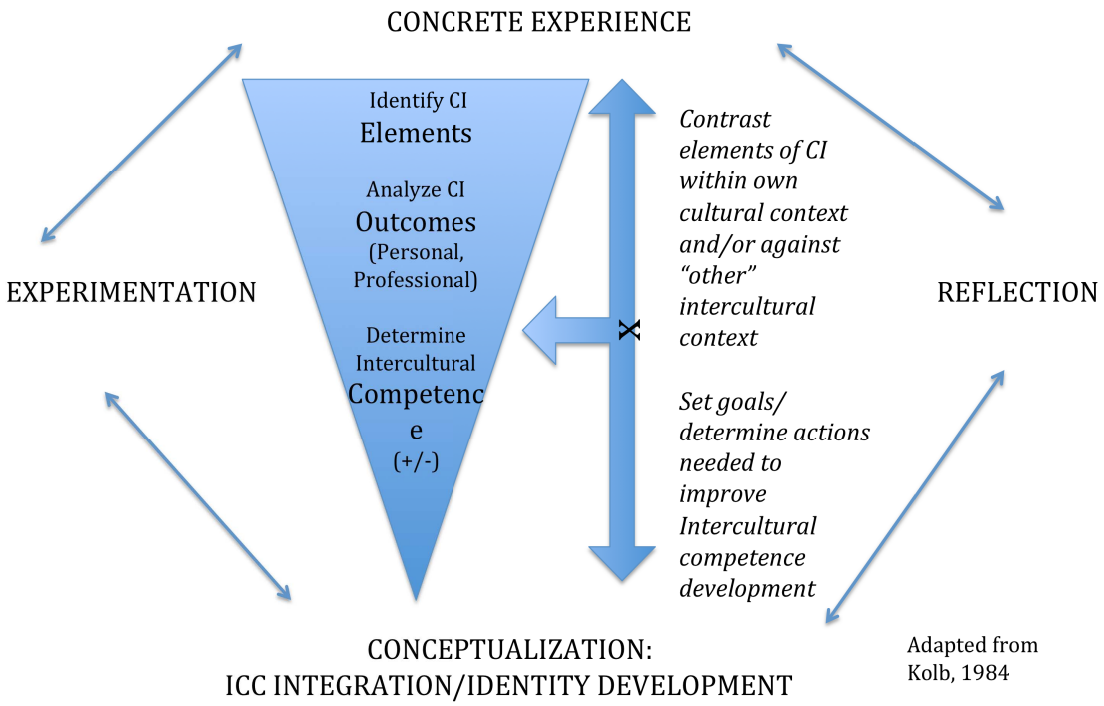

Figure 7: Teacher's role in facilitating ICC development om self-study

With concrete experiences constituting their learning base, students identify CI elements, reflect on CI outcomes, and (in a non-linear, iterative process), conceptualize how experiences influence their actions, skills or worldviews to either enhance or detract from developing personal and professional intercultural competence and identity formation; this process becomes integral to students' education in experiential learning. In traditional intercultural educational situations (such as studying abroad, interning, etcetera), in technologically supported situations (such as on-line educational communities or web-based cooperative project teams), or in less formal learning situations (such as volunteering abroad), students continually experiment and engage in concrete experiences. Guided reflection, ideally, results in goal setting that includes self-study.

Educators exposing pre-service teachers to intercultural theory may affect metacognition and readiness for intercultural change (Carignan, Sanders & Pourdavood, 2005; Ferdig & Dawson, 2005, p. 490; Fries, 2002; Hassam, 2007). Teachers and students explore culture-specific elements of CIs, including: time, space, and

communication patterns; as well as notions of group, organizational and cultural dimensions, such as power distance theory, high and low contexts, individual and collective orientations, gender roles, and uncertainty avoidance behavior (Hall and Hofstede as cited in Martin & Nakayama, 2008). Referring to Harro's (1982) "Cycle of Socialization" (adapted by Griffin, 1997 as cited in Tidwell & Fitzgerald, 2006, p. 190) might clarify social justice elements in CIs. Agatucci's (1996) comparative approach, described in *When the Teacher Is Not the Expert: Implementing Non-Canonical Pedagogies* correlates to Hammer and Bennett's (1998) model and the ethnocentric stage of intercultural competence development with "the condition of unbelievability". Rejecting that there are no essential cultural differences in human reality leads to teachers' "psychological readiness for multicultural learning and global cooperation" or a condition of believability, similar to acknowledging that cultural differences do indeed exist (and are valuable) in a person's worldview. At this stage:

> The 'choice' to become 'intercultural' or 'multicultural,' (is)…informed by willingness to engage in serious, reciprocal inquiry into the sources and consequences of cross-cultural conflict, at sites of 'enunciation,' learning, and change--a process of negotiation that may force one to re-evaluate, modify, compromise or radically change; a process of becoming a new kind of person interculturally defined/enunciated at the site of negotiation. (http://web.cocc.edu/cagatucci/asa/mcsources/intercultdev.htm)

Building on metacognitive foundations, teacher educators attune students to dimensions of human experience and recognize similarities and differences in their own and others' behavior, encouraging them to discuss cultural realities in many cultures, thus predisposing themselves to become more interculturally competent (Marchel, 2007).

Flanagan (1954, as cited in Butterfield et al., 2005, 2009) became widely recognized for using CIs in the clinical health field. More recently, Farrell (2008, 3) defined critical incidences for educators as, "any unplanned event that occurs during class". This is, in my opinion, too broad a definition. CIs may be unplanned events that occur regularly during classes; unfortunately, they often go unnoticed, carry variable impact on participants, or are left unaddressed by educators. I would turn instead to Schön (1983), who distinguished between "reflection-on-action" and "reflection-in-

action"; there is a need to process events both during and after their occurrence. I also find Brookfield's (1995) landmark work with CIs, which required students to reflect on learning outcomes, relevant. Advanced by Griffin (2003), who asserted that it is the *meaning* undergraduate teacher educators attribute to CIs that matters, and by Goodell (2006), who stressed that daily occurring CIs should cause teachers to question decisions they make and how they lead to improved practice, I find CIs to emerge in daily practice, over time, through contextualized patterns of interactions with others.

Sims defined cultural competence as, "a set of congruent behaviors, attitudes, beliefs, and values that…enable (people) to work effectively in a cross-cultural situation" (as cited in Soriano, 1995, p.67). Teachers engaging in self-study may explore cultural understanding and concentrate on their incremental abilities to promote a global civic agenda that includes a shared human identity. This is a goal I support – one that has caused me to continue to "push boundaries," personally and professionally. To document progress, multiple assessment tools exist, in addition to Brookfield's (1995) initial CIQ approach: surveys that demonstrate affective growth as a result of cognitive dissonance (Carter et al., 1999,10); group evaluation checklists (Marchel, 2007, 14); and, CI Classification Schemes, such as content categorization of the College Student Experiences Questionnaire (Bycio & Allen, 2004). For education majors, ICC may be tied to teaching standards (Griffin, 2003, 212) or professional dispositions (Fitzgerald, Canning & Miller, in Tidwell & Fitzgerald, 2006). Participation in professional learning communities, such as American Educational Research Association (AERA) events or biennial CASTLE Conferences also informs educators about evolving self-study practice. Ultimately, employability standards and retention may require teacher evaluations to account for skill gaps in intercultural competency; critical incidence techniques are already being used in workforce training to address these expectations (Hill, Popovic, Lawton, Eland, Morton, Curzon, Eastcott, & Tomas, 2010).

Educators should note, however, that student CIs are likely to vary in multicultural training (Coleman, 2006); Collins and Pieterse (2007) described how Critical Incident Analysis Based Training (CIABT) is being used to expand dialogue about cultural issues. Personalized learning objectives matrices (Montrose, 2002) require students to set goals for learning in cognitive, affective, and behavioral domains. Such

personalized approaches were supported at the 5th International Conference on S-STEP: Journeys of Hope, Risking Self Study in a Diverse World, where it was advocated that teachers utilize learning contracts to facilitate individualized approaches to self-study (Wilcox, Patterson, & Watson, 2004). These approaches resonate with experientialists and constructivists.

For those interested in Lakoff and Johnson's (1980) claim that life is lived by metaphors reflected in linquistic expression, Merryfield's (1993) work with teacher metaphors could successfully facilitate reflection on life experiences and shape global educators' perspectives and pedagogy, both of which are pertinent to developing intercultural competency. Jensen (2006) recently revived this claim, referring to Bibik's (1997) and Dooley's (1998) studies:

> …understanding of one's personal metaphor for teaching would assist in reflection about one's practice. This awareness could then help to increase the effectiveness of teaching. …Data from journal entries, observations, and interviews indicated that examination of internal metaphors encouraged the participant to reflect on prior beliefs, assumptions, and approaches to teaching. This reflective process helped the participant to understand how his root metaphors were causing problems in instructional planning and implementation. The study also helped to show that language analysis was an essential tool to help the participant bridge the gap between philosophy and practice (p. 12-13).

When working with students in international contexts, comparative education information may also be useful to explore – including culture general and culture specific competencies (McAllister, Whiteford, Hill, Thomas, & Fitzgerald, 2006).

Hassam (2007) reminds us learning needs to be scaffolded for IE students who venture to "exotic" locations - as students compare actual experiences with expectations drawn by media images or government promotions. Pewewardy's (2000) shared journaling techniques might be an effective methodology for engaging students in broadening intercultural perspectives through dialogue with others, during or following IE study. Tudball (2005) outlined strategies educators can use to extend critical thinking following IE experiences, including: (a) Responding to stories, (b) Corners statements, and (c) Reading pictures. Inquiry-based methods require students, respectively, to:

intentionally interact with anecdotes told about IE experiences, raising controversial questions for group discussion; physically indicate positions about events or issues based on prompts relevant to the IE context by standing in "corners" of a room; and write captions for, create collages of, complete partial scenes of, or make predictions for photographs taken in intercultural contexts. Tidwell and Fitzgerald (2006) also support sharing "nodal moments" artistically. Additional ICC building methods include: (a) role-plays (with students playing researcher/researched roles), (b) fishbowl discussions, and (c) analyzing cartoons (Pui-lan, Brown, Delmarter, Frank, Marshall, Menn, & Riggs, 2005), along with critical incident report writing (Jacobs, in Pui-lan et al, p. 36).

Fantini's AIC (2006) is an example of a simple, subjective, contextualizing tool. I support administering a modified form of this instrument to teacher education candidates prior to, during and after participating in intercultural educational experiences. From a social constructivist's viewpoint, having students "justify" personal scores, as I did, in a pre-departure study abroad program orientation, for example, might benefit meta-cognitive, reflective skill development or self-study in intercultural study programs. In groups in which trust is sufficiently built, teacher candidates that periodically revisit the survey, especially in times of conflict, could view aspects of personality (cultural mores, e.g.) that are "stretched" by CIs. A teacher who was able to pinpoint aspects of a potential self by noting in which sphere of identity the characteristics were "triggered" to become "turning points" might uncover meaning behind them and be able to reconstitute situational knowledge (Angelides, 2001 as cited in Musanti & Halquist, 2008, 3), as well as begin to cultivate aspects of their undiscovered self (see Figure 6 on page 117).

Finally, in an area that is very underrepresented in IE research, educators might conduct collaborative research with host families. Purposefully empowering "others" to share in learning about intercultural competence and identity development, using ghostwriting, shadowwriting, and BENCHspeaking as means of inquiry, are all techniques I intend to try with students in self-study. Introducing the graphic organizer (see Table 4, page 40) might assist budding researchers to distinguish between ghostwriting, shadowwriting, and BENCHspeaking on the basis of the number and type of participant perspectives represented, variant levels of researcher and interviewee roles during interrogation, and dominant voices or positions projected in the respective

narratives. Collecting community voices could reintegrate the overlooked role hosts play in shaping guests' identities.

Butterfield, Borgen, Maglio, and Amundson (2009) suggested nine means of improving Flanagan's (1954) original Critical Incident Technique (CIT). These were, unfortunately, not available to me. I would advocate for these as part of a contemporary Enhanced CIT "wish list" (p. 267). Other effective methods I would continue using include "critical friends" and self-study methods; Scott's (2004) Conditional Relationship Guide and Reflective Coding Matrix proved especially helpful in the constant comparison process. In intercultural or research courses, I support teaching this process to students at the onset. I would also attempt bolstering data analysis processes, as Butterfield et al. (2009) suggest, whenever practical: strengthening interview protocols, having an external party review and provide feedback on my interview data, asking independent judges to place CIs into categories, and further cross-checking conclusions with expert opinions. However, I recognize that limited resources are shrinking in the current economy. Additionally, I would advance BENCHspeaking to invite co-participants to more fully share in analytic processes.

Attending to personal intercultural communication competence. Acknowledging differences between collective and individual processing is important. Carter, Kang and Taggart (1999) advocated for interdisciplinary approaches to critical incident analyses because of the nature of knowledge. The "Critical Incidents Analysis Group" approach undertaken by Michigan State University journalism faculty utilized an expanded, mega-event definition of CIs. Social events that "have the potential to change public opinions, policies and even social values" (p.6) became the course focus. Journalists' responsibilities for, roles in, and outcomes of reporting events' complex natures were analyzed. The group looked at how they shaped individuals' perceptions of newsworthy events – how, essentially, they "changed the conversation" in readers' minds.

Educators wishing to replicate the model – to determine how CIs "turn the conversation" - might teach students explicitly about flawed thinking; ask students, individually and collectively, to critically dialogue (Marchel, 2007); and, urge informed judgments about "thorny questions" (Pui-lan et al., 2005) about social phenomenon in

"home" (i.e., educational) and intercultural learning contexts. Focusing on how, where, why, and to what extent CIs cause cognitive dissonance or affect one's professional ability - to educate students well, for instance – individuals would critically dialogue, identify stumbling blocks (pp. 5-6) and process critical incidents that occur in interpersonal relationships or professional communities. In structured exercises, instructors would guide students to ask "the right kind of questions" (Marchel, 2007, p. 9). Debating what teacher candidates (and the public) think constituents need to know versus what professional educational policy makers think students need to know (Carter et al., 1999) would draw on students' personal CIs, as well as national educational debates; educators would unmask assumptions and expose differing values, histories, traditions, beliefs or worldviews within the group, thereby nurturing individuals' ICC, as well as advancing collective professional dialogue.

Choosing self-study to examine CIs should place individuals (and teacher researchers) on a journey; adopting this approach necessitates enlisting honest communication from co-participants and exposing perceptions that may originate from or cause miscommunication. However, examining CIs to advance pedagogical approaches and integrating autobiographical assignments into teacher preparation programs may minimize defensive stances (Vavrus, as cited in Tidwell & Fitzgerald, 2006). Farrell (2008) points out (and I concur) that consulting and monitoring teachers in training about the meaning they make of CIs is an "uncertain and difficult process" (p. 8) because of inherent subjectivity. It becomes imperative, as critical educators believe, to examine identity development within power frameworks (Gee, 2000-2001) so teacher education candidates can recognize how they shape and are shaped by contextual forces.

To illustrate my own learning about this point, I share an interview with a teacher friend. He stated that he did not have the luxury of being as civically intolerant about societal privileges as he sometimes finds me to be. We were discussing Freire's (1998) ideas about education being a political act; he rejected the suggestion that teachers should push back against "nationalistic" agendas in classrooms. His disenfranchised status as a minority caused him to argue that I should be *more* opportunistic, use my privileged voice, and become demonstrably politically active. As this BENCHspeaking exchange

shows, I disagreed that I was unengaged politically, citing alternative means by which I enact my espoused beliefs:

Fr2: I think, with all your travels, all your reading and all your studies, you have become intolerant of the United States. Every time I come back from wherever I travel, I am so thankful to be in the United States and I don't think you are. I find that real hard to believe. I think to make a change in the world you can't be so hard on the United States and the government and as hard as you are on them, I don't see you actively involved in trying to change that intolerance. All these years you could have belonged to some organization that tried to change that. You have never run for a public office, you're not on the school board. I think grassroots is starting small and working big. I look at my life and I have to be more politically involved because of the equality issue, being gay. I do go to different things that are grassroots. I have always believed that you have to start at the bottom and work up for change, that change from the top down doesn't work….

BENCHspeak
M: I think you are right and you are not the only one to say that I am tolerant for very many other cultures but not for my own. That is something that I have come to understand and I think that is an area of growth for me. Because how can I be tolerant of other families and not be tolerant of my own? We are all human beings and we all have contradictions and weaknesses, so as I said that is an area of growth for me.

I just think that is our difference - of how we feel comfort with affiliation. I think Mike and I are not the type to go to political rallies; in fact I have tried that and I felt very, very awkward. It just wasn't me. I am not going to be on the school board – that kind of thing, that was not my position, but if I am at a meeting where these things arise, that is not to say that I will not push back against something that I think is not right. I am independent, not a member of the Independent Party. I won't sign up for any (political) party and the same with religion. I am purposefully not involved in any religion. For me it (being politically active) would be more like working on the Fresh Air Fund, person to person. Or I belong to a woman's education society, so educating people like that. We like to give our money through different organizations like the American Association of University Women. We send our money to send girls to camp. We send money to Afghan women, you know, to support their education societies. You know that is the way that we support change, very quietly. Supporting education scholarships for students, too, either to come here or go abroad; that is how we do it. So, I think I am active - on a one to one level, from the inside out. That is where I feel more comfortable. Maybe I think I am active through writing as well. I would say that I push back against the existing structures in education or in our society that I feel perpetuate inequities. Yeah - that is more my style. (Fr 2, BENCHspeaking, Interview, 10/13/09)

Confronted by my colleague and friend, it became clearer to me analyzing this data how my identity as an "opportunist" was contestable from his viewpoint; he did not see how I

was using my status as a member of a dominant group to be politically active. In this self-study, I debated controversial topics, learned about others' values (and confronted my own). In this case, I saw how a marginalized "other" defined social activism and civic responsibility - and he viewed my intracultural (in)competence. As a teacher, I could imagine holding group debates and supporting student analyses about societal topics to reveal individual views and how they do or do not match collective values, creating opportunities for individuals to shift their personal (or professional) identity or intercultural competence development, cultivating their potential selves.

Operating within a social constructivist and experiential education framework, I view predispositions as key to bridging transformation (Mezirow, 2000) that occurs. Just as measuring exact learning outcomes or causal effects is nearly impossible, so is dismissing CIs as entirely subjective experiences that only grow social networks or provide obscure value to learning. An interview with my husband illustrated this point. He attributes his interest in intercultural affairs and service work to having traveled on the Watson Fellowship:

MSP: If I had not ended up with you, or had ended up with somebody more traditional that wanted to stay and work in the North Country, I don't think I would have traveled to Europe or Africa. I am sure of that. Certainly, your interest in other cultures has broadened my view of the world. There's no doubt about that. And I think that goes for your brothers and sisters and their children, too. That's been discussed before, at family get-togethers, how they look to you as kind of a pioneer traveling abroad and a lot of your brothers and sisters and nieces and nephews that followed that path. (Fam 1, Interview, 4/25/10)

While value-added components of CI techniques used in self-study may be difficult to standardize or quantify in education outcomes research, and categorical statements alone may not represent scientific student learning, paradigmatic shifts in thinking may be broadly stated when aggregated. Students' individual CI elements could be compiled, analyzed and found by the collective to be significant. They could add a qualitative element to summative data of individual evaluations that are already used for course redesign, particularly when groups are involved in intercultural or international education programs.

With opportunities come risks. Tayler and Coia (as cited in Tidwell & Fitzgerald, 2006) have pointed out how complex authority issues surround identity in "democratic classrooms" (p. 56). This became clear to me when conducting this self-study, especially when I thought about CIs in my personal and professional life, the evolution of my intercultural competence, and identity development from a feminist viewpoint. While reading proceedings of the Fifth International Conference on Self-Study of Teacher Education Practices, for instance, I recognized "good girl feminism" (Gallop, 1995 in Luke, 1996) in myself. I was reminded of what it meant to me to caretake (CI: Mt. Kenya) or when I taught versus the identity stretching I did when I tried to promote independence and develop autonomy and agency (p. 52) – by being a boundary pusher – at home or at work - for myself or for my students. I excavated struggles faced within my family or with colleagues while conducting this self-study. Suggestions that educators hold meta-discussions about the teaching and learning processes in school communities, explicitly addressing authority issues, resonated with me. Even as I present this thesis, I am under no illusion that doing self-study is easy, safe, or politically acceptable in academic or personal forums, including those in which I operate. To be effective, self-study needs to be conducted in an open, engaging and collaborative manner. Belittling, blaming, renouncing, invalidating – or privileging – any groups' voices violates post-modernist philosophy, good teaching practice and norms of a democratic society. Nevertheless, while educating pre-service teachers, I will need to be mindful of realities; it is my teacher-researcher ethical responsibility. Wherever I find myself interacting with others, I need to find opportunities to do so in an interculturally competent manner – while avoiding succumbing to "good girl feminism". What one does in a group matters.

Conclusion

Acquiring cognitive knowledge about one's own and others' cultures, as well as meta-cognitive affective and behavioral skills, can reveal tolerance and potential for constructing attitudes differently, for developing an appreciation of cultural difference, and for actively working toward diminishing offensive behavior or stereotypes (Fries, 2002). Analyzing CIs retrospectively and utilizing tools such as Fantini's (2006) AIC to self-assess and compare others' subjective assessments of my intercultural competence

has assisted me to self-reflect on my ICC skills. On the surface, envisioning my identity as a boundary pushing, opportunistic, goal-setting, social networker contrasted with that of being a homebody. Yet opposing images symbolized well the tensions that exist in my (and many women's) personal and professional lives.

At the time I first began my intercultural studies, I did not have mature enough insights (or enough of a theoretical background) to reframe or contextualize CIs that occurred and analyze how they affected evolving roles in my life. An intercultural educator who could have presented feminist, post-modern, or critical perspectives might have helped me analyze and redefine these experiences more effectively. Because of this research, I can now point to expectations my mother or mother-in-law, among others, faced and see parallels endured by my homestay mothers, for instance. Each had culturally defined roles at home, in a marriage or while raising children, as I have. The benefit of nearly thirty years' hindsight is that I have come to recognize how each of our struggles occur because of mitigating socializing forces:

I feel for our mother's generation. They got mixed signals, so they had mixed thinking. Years ago, even women working full time was not good but because of the economy and cost of living, women had to work. I think maybe they got mixed signals… They encouraged all of us to get an education and support ourselves. Their experiences were that women can and should be able to take care of themselves but, at the same time, they should be totally submissive.

I think women are supposed to give up things and not seek - or if they are inclined to and it doesn't fit their family's ideas, they are looked upon or not encouraged to…It's tsk, tsk, tsk…The Women's Movement gave us a lot of changes but there's a lot more to be done. Our mothers were trying to sort out all those things. They were strong and independent but they were pulled back in. (Fam 22 & 23, Shadowwriting)

In this self-study, I focused on how critical incidences contributed or did not contribute to my intercultural competence (ICC) and identity development. In preceding chapters, I examined intercultural education literature, described how I collected and analyzed archival and contemporary data, and isolated critical incidence elements and outcomes. I showed how five identity metaphors crystallized: homebody, social networker, boundary pusher, opportunist and goal setter. Contextualizing exemplary CIs, I illustrated how I: (re)examined interpersonal relationships and (re)defined labor divisions within specific cultural contexts; (re)prioritized collective and individual

values; (re)assessed the value of pragmatics and productivity; (dis)tended relationships; (re)balanced goals and responsibilities; (re)viewed teaching as service and leadership; and, (re)envisioned in(ter)dependence. Doing this has shown me how CIs: have been subjective and sustained in nature; raised my meta-cognitive awareness; scaffolded my intercultural learning; stimulated the "multiplier effect"; assisted me to personalize curriculum; activated my social justice awareness; and, left me with potential to elucidate ICC in undiscovered identity spheres of my life. I have addressed methodological and interpretive limitations of this study, as well as applications for those who choose to focus on CIs, using self-study in intercultural education.

Recognizing (and altering) my hegemonic attitudes and practices can become an indicator of my own intercultural education. But, as a professional teacher educator, one of my goals in conducting this research was to test self-study as a viable method to use with teacher education candidates. I want to nurture students' (and my own) personal and professional intercultural competence development. My research process and outcomes that have emerged convince me that it is the *sustained interactions* and *ordinary events* that occurred between me and others in intercultural contexts that have lead to my most profound insights about CIs and into how my own or another culture "works"; they enhanced my ability to more ethically navigate my own or others' cultures effectively and respectfully, based on our individual and collective history, traditions, beliefs or worldviews. Incidences became critical for my learning and my intercultural competence development, precisely because it was how I interpreted and acted upon what I concluded from them that became integral to shaping my identity. In other words, had I not done this introspective work, with others, I might not have closely examined how critical incidences informed whom I believe (or others believe) I am.

At the conclusion of this study, I now ponder how critical incidences themselves will change, be experienced, documented, negotiated and processed in such a rapidly changing world. Discovering "who one is," defining one's educational philosophy, and marrying it with practice is professional educators' perpetual work. I entered the profession, as many novice teachers do, with a view of myself as an agent of social change, able to transform individuals within a school culture and invigorated to use innovative methods to deliver curriculum (britzman, 2003, 1995). I find myself today,

among my colleagues, holding dialogues with students virtually and in person; in so doing, I am both liberated and constrained by the educational system, reconciling practice with pedagogy. This is, I suppose, the reality of how we refine our identities. Nurtured by reflection on action (Guskey, 2002), an expected standard and practice in teacher education programs, I know that my teacher identity will continue to evolve and that it is related to concrete experiences inside and outside professional arenas. In the end, my intercultural competence and public identity will be exemplified through my interactions, conversations, and negotiated reflections with others – as well as by private study with my self.

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Appendix A: Certificates from Institutional Review Board at SUNY Potsdam

STATE UNIVERSITY OF NEW YORK AT POTSDAM
INSTITUTIONAL REVIEW BOARD

Project #: 09-S-578

TO: Michele Pinard, Department of Curriculum and Instruction
FROM: [redacted] Chair, Institutional Review Board
RE: IRB action on submitted human subject proposal
DATE: March 25, 2009

Your proposed use of human subjects for the submitted project ""Studying 'Self" to Teach Others"" has been approved by the Institutional Review Board and by the Provost of the college as of March 24, 2009. Most projects are approved for a term of one year. If your proposal is funded by a contract/grant the completion date may be based on the terms of the funding. Please note that a termination date of this approval has been set as March 24, 2010.

One month prior to March 24, 2010, the completion date you will receive a Notification of Project Completion form. You must complete this form and return it to [redacted] Chair of the Institutional Review Board no later than March 24, 2010. If you have not completed the portion of your study in which human subjects are used you may ask for an extension of approval using the same form.

Comments:

Cc: [redacted]

[redacted] Dunn Hall 100C Phone 267-2919 E-mail [redacted]

STATE UNIVERSITY OF NEW YORK COLLEGE AT POTSDAM
INSTITUTIONAL REVIEW BOARD

Project #: 09-S-578

TO: Michele Pinard, Department of Curriculum and Instruction
FROM: [redacted], Chair, Institutional Review Board
RE: "Studying "Self" to Teach Others", Request for Extension
DATE: February 26, 2010

The Institutional Review Board has extended the approval of your project ""Studying "Self" to Teach Others"" to March 25, 2011. The original approval of this project was given on March 25, 2009. Most projects are renewed for a term of one year. If your proposal is funded by a contract/grant the new completion date may reflect a change based on the terms of the funding.

You may request up to two (2) renewals for a total of three (3) years to work on the proposal. You will have completed two (2) year(s) of your project at the end of this renewal. On the fourth year of your project you are required to submit a new application.

Please note that a strict termination date of this approval is required by law and set as March 25, 2011. One month prior to March 25, 2011, the completion date, you will receive a Notification of Project Completion form. You must complete this form and return it to [redacted], 510 Raymond Hall, Research and Sponsored Programs, no later than March 25, 2011. If you have not completed the portion of your study in which human subjects are used you may ask for an extension of approval using the same form.

CC: [redacted]

[redacted], Chair Dunn Hall 101 Phone 267-2919 E-mail [redacted]@potsdam.edu

Appendix B: Certificate from Ethics Review Board at McGill University

Appendix B: Certificate from Ethics Review Board at McGill University

McGill

Research Ethics Board Office
McGill University
1655 Peel Street, 11th floor
Montreal, QC H3A 3L8

Tel: (514) 398-6831
Fax: (514) 398-4644
Ethics website: www.mcgill.ca/researchoffice/compliance/human/

Research Ethics Board II
Certificate of Ethical Acceptability of Research Involving Humans

REB File #: 407-0409

Project Title: Studying 'self' to teach 'others'

Principal Investigator: Michele Pinard **Department:** Integrated Studies in Education

Status: Ph.D. student **Supervisor:** Prof. [redacted]

This project was reviewed on May 22, 2009 by [redacted]

Expedited Review ✓
Full Review

[redacted]
Chair, REB II

Approval Period: May 22, 2009 **to** May 21, 2010

This project was reviewed and approved in accordance with the requirements of the McGill University Policy on the Ethical Conduct of Research Involving Human Subjects and with the Tri-Council Policy Statement: Ethical Conduct For Research Involving Humans.

* All research involving human subjects requires review on an annual basis. A Request for Renewal form should be submitted 2-3 weeks before the above expiry date.
* When a project has been completed or terminated a Final Report form must be submitted.
* Should any modification or other unanticipated development occur before the next required review, the REB must be informed and any modification can't be initiated until approval is received.

Appendix C: Informed Consent Forms

Informed Consent Form

Dissertation Research – Michele Pinard, Ph.D. Candidate, McGill University
66 Leary Drive, Brasher Falls, NY 13613 *pinardmr@potsdam.edu* *or Michele.pinard@mail.mcgill.ca*
315-389-4305 (home) or 315-267-2643 (office)

Thank you for considering participation in my doctoral study. The purpose of this study is to collect data for analysis for a dissertation research project, which is in partial fulfillment to complete and receive my Ph.D. degree from the Department of Integrated Studies at McGill University, Montreal, Quebec, Canada. Research will take place from June to November 2009. I hope to use the results of my research to improve my teaching and student learning, especially in international and intercultural education programs. You are encouraged to ask questions at any time about the nature of my study and the methods that I am using by contacting me as indicated above.

The two methods I propose to use to collect information **from you** for this study include:

A paper copy or electronic copy of a survey designed on Survey Monkey (available on-line at: http://www.surveymonkey.com/Default.aspx)*

**Note: This address will change; I will email you the correct address, if you indicate that you prefer to complete the electronic survey.*

Semi-Structured Interviews

Other data sources I expect to use in my self-study include:

- letters (or e-mails) sent to family members in 1980, 1982, and 1986 while studying, traveling, working and living abroad
- academic texts (journals or papers for course requirements) written in the same time periods, including materials prepared for the Thomas J. Watson Fellowship (awarded 1981)
- personal journals I have generated during these periods
- formal evaluations that have been conducted by former students, supervisors and administrators

If you agree to participate in the interviews, I will be providing you with written interpretations of responses provided in the interviews. I will ask for any corrections or alterations you may wish to suggest. In the final report, every attempt will be made to protect your privacy and to report anonymous, collective responses, rather than individual ones, unless explicit, written permission from you has been gained. I will keep all information in a secure file cabinet in my office. No one else will have access to this information until my dissertation is submitted to my academic advisors for review.

My Academic Supervisor at McGill University may also be contacted at any time:

Dr. Lynn Butler-Kisber, Department of Integrated Studies in Education
3700 McTavish St., Montreal, QC Canada H3A 1Y2
TEL: 514-398-2252 or by email: lynn.butlerkisber@mcgill.ca

You will receive no monetary compensation for your participation. I consider the invasion of privacy and social risk to you to be limited. However, there remains the chance that the questions I ask during interviews or the interpretations I make may offend you. I will make every effort to minimize the likelihood of this occurring. **You have the right to withdraw at any point during the research process.** Your interview responses would be eliminated from the research data; your paper or on-line survey responses would remain part of the data, as participation in the on-line and paper surveys ensures anonymity, unless you disclose your identity.

Do you grant permission to be involved in the research study? _____ Yes _____ No
Do you agree to complete the anonymous paper or on-line survey? _____Yes _____ No
Do you agree to participate in the semi-structured interviews? _____ Yes _____ No
*If you do wish to participate in the semi-structured interviews, please indicate the **best** way to contact you below:*

Name _____
Email: _____
Phone Number: _____

Do you understand that you have a right to withdraw at any time from the research study?
_____ Yes _____ No

Do you understand that, should you choose to withdraw from the study, only paper or on-line survey information would remain as part of the data? _____ Yes _____ No
Do you understand that, should you choose to withdraw from the study, interview information will not be included as part of the data? _____ Yes _____ No
I agree to the terms: _____ Yes _____ No
*Respondent's Signature:*_____ *Date*_____
Researcher's Signature: _____*Date* _____
Please note: A copy of this form will be returned to you. Please indicate the address to which you wish this form to be mailed:

_____ _____ _____ _____
Street Address *City/Town* *State* *Zip Code*

Appendix D: Permission form granting right to use quotes from final texts

Interview Notes: M. Pinard, Ph. D. Dissertation
McGill University

Permission Form

I, _____ (please print name), have been provided with a copy of the notes taken by Michele during our tape-recorded interview. I have also had an opportunity to read, edit or request that sections be revised or omitted from the text.

I give permission to Michele Pinard to include material from the text of the interview (see attached) in her dissertation to be submitted in partial fulfillment of the requirements for a Ph. D. from McGill University. I understand that portions of the text may or may not be included in the dissertation, and that interpretations of comments made are attributable to Michele alone.

Signature _____ Date _____

Note: The attached notes are not a verbatim transcription, but have been reconstructed and paraphrased into "conversation" where necessary for fluidity, without significant omissions, to the best of my ability. If I have omitted sections because voices were inaudible or because I deemed parts to be too personal or sensitive in nature, I have indicated this at the relevant point in parentheses in the notes.

If there are sections you wish to elaborate on, revise to clarify, or omit, please indicate those corrections on this form; feel free to attach separate pages with notes or revisions. Please also make a copy to retain for your records, if you wish, and send the original annotations back to me, along with the signed permission form.

Thanks.

Michele Pinard
Fall 2009

Appendix E: List of Contact with Participants

Participant	*Interaction Notes – 2009*
Fam1	Gave ICF 6/27; recd ICF 7/7; gave survey & ICF copy 7/8; gave interview summary 4/27; recd signed perm form 4/27
Fam2	Emailed consent form & link 6/28; gave paper ICF & recd. signed copy 8/26; gave copy of ICF 8/26; gave interview notes & recd. signed perm form 12/31
Fam3	Sent ICF 6/17; consent recd.; emailed link; mailed survey & ICF copy 6/28; mailed duplicates 7/8; mailed interview notes 10/10; recd. modifications & perm 10/19
Fam4	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; interviewed 7/10; emailed notes draft 7/11; mailed interview notes 9/21; recd revisions & permission 9/25
Fam5	Sent ICF 6/17; consent recd; mailed ICF copy & survey 6/28; interviewed 7/11; emailed notes 7/11; mailed interview notes 9/21; recd revisions & permission 9/25
Fam6	Sent ICF 6/17;called 6/28; recd. ICF 7/5; emailed link & sent ICF copy/paper survey 7/8; mailed interview notes 12/24; recd. perm form 1/6/10
Fam7	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; mailed interview notes 9/21; recd perm. form 9/30
Fam8	Gave ICF 6/18; called 6/28; recd ICF 7/5; mailed ICF copy/emailed link & sent paper survey 7/8; mailed interview notes 9/21; recd revisions & permission 9/25
Fam9	Gave ICF 6/18; called 6/28; received ICF 7/12; emailed link & mailed paper survey 7/13; corresponded re: SM 9/10; mailed interview notes 12/21; recd signed perm form 1/30/10
Fam10	Sent ICF 6/17; consent recd; emailed link; mailed survey and ICF copy 6/28; interviewed 7/11; mailed interview notes 9/21; recd perm form 10/16
Fam 11	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; mailed interview notes 11/15; recd. perm form 11/20/09
Fam12	Sent ICF 6/17; consent recd; emailed link; mailed survey and ICF copy 6/28; mailed interview notes 11/15; recd perm form & revised notes 3/3/10; revised notes 3/21/10
Fam13	Sent ICF 6/17; consent recd; mailed ICF copy & survey 6/28; interviewed 7/11; mailed interview notes 9/21; received perm form re: notes 10/22/09
Fam14	Left phone message 6/28; mailed all mats 7/3; recd. ICF 7/12; mailed copy of ICF 7/14
Fam15	Delivered all mats 7/3; sent inquiry re: participation & SM closing date 9/10; recd ICF 9/25; sent copy of ICF 9/28
Fam16	Mailed all mats 7/3; recd. Signed copy of ICF 7/12; mailed copy of ICF 7/14
Fam17	Mailed all mats 7/3
Fam18	Mailed all mats 6/29; phone conversation 7/9
Fam19	Mailed all mats 6/29
Fam20	Gave ICF 7/11; discussed & received signed ICF/gave copy of ICF 7/29; interviewed 7/29; will do survey (may dictate responses at date tbd)- dictated responses

Fam21	Gave ICF 7/11; discussed & received signed ICF/gave copy of ICF 7/29; interviewed 7/29; will do survey (may dictate responses at date tbd)
Fam22	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; mailed interview notes 1/12/10; recd. perm form 1/22/10
Fam23	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/29; mailed interview notes 10/7; recd. perm form 10/19
Fam24	Sent ICF 6/17; called re participation 9/10; recd ICF 6/16; mailed copy of ICF 6/19; mailed interview notes & perm form 1/2/10; recd. signed perm form 2/5/10
Fam25	Delivered all mats 7/4; received ICF 7/4; emailed link 7/6; sent SM closing date 9/10
Fam26	Delivered all mats 7/4
Fam27	Delivered all mats 7/4
Fam28	Delivered all mats 7/4
Fr1	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; interviewed 7/11; sent SM closing date 9/10; mailed interview notes 9/21; recd revisions & permission 9/30
Fr2	Sent ICF 6/17; recd. ICF 7/10; mailed survey 7/13; called 9/10; recd survey by hand – 10/13; mailed interview notes & perm form 12/29; recd perm form with changes; 1/22/10 – made changes 1/23
Fr3	Emailed invitation & request for mailing address 6/16/09; sent ICF 6/17; dropped off ICF & paper forms 7/8; emailed link 7/8; gave interview notes & perm form 12/4; recd perm form 1/11/10; revisions made to transcript 2/7/10
Fr4	Sent ICF 6/17; consent denied
Fr5	Emailed re: participating & for address 6/16/09; sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; mailed interview summary & perm form 12/15; recd perm form & modifications 12/31/09; made modifications to transcript 1/4/10
Fr6	Emailed 6/30; mailed mats 7/1; recd. ICF 7/11; sent interview notes by email with perm form 1/23; recd. Revised notes 2/1 by email; recd pdf perm form by email attachment 2/3
Co1	Sent ICF 6/17; consent recd; mailed ICF copy & survey 6/28; sent interview notes 11/30; recd. Perm form 12/6
Co2	Sent ICF 6/17; consent recd; mailed ICF copy & survey 6/28; sent interview notes 11/30; recd. Perm form 12/2
Co3	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; mailed interview notes/perm form 10/2; recd perm form 10/14
Co4	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; mailed interview notes/perm form 10/2;recd interview perm 10/7
Co5	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; sent interview notes 11/24; recd. perm form 12/11/09
Co6	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; sent interview notes 11/24; recd perm form with revision notes 11/30; made revisions & sent revisions 12/1
Co7	Gave ICF & paper survey; recd. ICF 9/28; mailed ICF copy 10/2
Co8	Gave ICF & paper survey; recd incomplete ICF 9/28; mailed signed copy of

	ICF 10/2 with note requesting clarification re: unsigned portions
Co9	Emailed 6/28; recd. response; mailed ICF 6/29; recd. ICF & emailed link 7/8; mailed copy of ICF & paper survey 7/9; emailed interview notes 11/19; recd. email perm from notes – okay 12/1; gave perm form 12/11; recd perm form 12/17
Co10	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; sent interview notes & perm form 12/15; recd perm form 1/8/10
Co11	Emailed re: participation 6/28; put materials in office box 6/29; spoke to 9/7 re ICF & paper survey completion
Co12	Left message, emailed 6/16/09; emailed cover letter, ICF, link & paper form & mailed all 6/28; emailed re SM closing date 9/10; mailed interview notes 11/3 with copy of ICF; recd. notes via email with edits 12/15; recd. ICF and perm form from interview 12/17; mailed signed copy of ICF 12/20
Co13	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; notified re: SM closing date 9/10; sent another survey 10/20/09 by request; mailed interview notes 1/12/10; recd perm form 1/22/10
Co14	Called & emailed 6/27; spoke with 6/29; recd. Email response; spoke to & mailed all materials 6/29 per request; recd. ICF 7/30; mailed copy of ICF 7/31
Co15	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; mailed interview notes/perm form 10/2; received perm form & revised notes 10/13/09
ST-A	Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; mailed interview notes 1/20; recd perm form 2/3
ST-B	Emailed requesting mailing address 6/16/09; Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; mailed interview notes 12/9; recd perm form 12/15
ST-C	Emailed requesting mailing address 6/16/09; Sent ICF 6/27; recd ICF; mailed ICF & paper survey/link info 7/8; notified of SM closing date 9/10; mailed interview notes 12/24; recd. Perm form & modifications 12/ 30/09; made modifications 1/3/10
ST-D	Emailed 6/17; recd. autoresponse; called 6/28 – left message; mailed ICF and paper survey/link info 6/28; notified of SM closing date 9/10
ST-E	Emailed requesting mailing address 6/16/09; Sent ICF 6/17; consent recd; emailed link; mailed survey & ICF copy 6/28; notified of SM closing date 9/10
ST-F	Called 6/27; mailed ICF & paper survey with link info 6/28; returned ICF copy 7/28

Appendix F: On-line and paper version of Survey Monkey questions

Dissertation Research Survey, M. Pinard

Department of Integrated Studies, McGill University, Montreal, Quebec, Canada

Thank you for completing **one** form of this survey, also available on-line at:
http://www.surveymonkey.com/s.aspx?sm=zQXZgf7acmq2FhKkhDKgtA_3d_3d

Please answer all questions as honestly and accurately as you feel you can. If you wish to omit a question, you may do so. If you need more space and wish to add pages, feel free to do so. If you complete the paper form, please mail your responses back in the stamped, addressed envelope provided. I appreciate your willingness to participate in this research. MPinard - 6/09

1. What is your relationship to Michele Pinard?

*Please check one of the following options:

____a) Family member
____b) Colleague
____c) Student
____d) Friend
____e) Other (please specify) _____

2. How long have you known me?

3. What would you describe as my interests?

4. What would you describe as my goals?

5. What would you describe as my strengths? What would you describe as my challenges?

Strengths

Challenges

6. If you wish, recall an event, story, or incident that would illustrate one of my interests, goals, strengths or challenges:

7. If you can recall a story I may have told you from one time when I worked or studied or lived with people from another culture, would you share that story, as well as why you remember it?

Story

Why you remember it

8. Do you think my experiences with people from other cultures have affected my personal or professional development? If yes, in what way? If not, why not?

Personal development

Professional development

9. The central question of my doctoral research is: "How may critical incidences in intercultural educational settings have contributed or not contributed to aspects of my personal and professional identity development?" If you would like to comment in response to this question, please do so here.

Personal development

Professional development

Again, thank you for participating. For information about this research, contact me or my advisor:
Michele Pinard, 315-389-4305, pinardmr@potsdam.edu
Dr. Lynn Butler-Kisber, 514-398-2252 lynn.butlerkisber@mcgill.ca

Appendix G: Assessing Intercultural Competency, (AIC) Participant Survey (modified from Fantini, 1995, rev. 2001, 2002, 2005)

AIC PART II
PERSONAL CHARACTERISTICS
[32 Questions]

Please answer all of the following questions. Using a scale of 0 to 5 (highest), rate yourself on each characteristic listed below by checking the number that best represents how you perceive yourself in your own culture. Then also rate yourself, as you believe your hosts perceived you during your stay in Ecuador.

	Perception of Self in Your Own Culture
1. intolerant	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
2. flexible	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
3. patient	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
4. lacks sense of humour	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
5. tolerates differences	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
6. suspends judgment	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
7. adaptable	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
8. curious	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
9. open-minded	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
10. motivated	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
11. self-reliant	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
12. empathetic	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
13. clear sense of self	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
14. perceptive	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
15. tolerates ambiguity	☐0 ☐1 ☐2 ☐3 ☐4 ☐5
16. other qualities you possess that are relevant to your performance in your own culture? (list and then rate with a number from 0 to 5)	☐0 ☐1 ☐2 ☐3 ☐4 ☐5

7

Appendix H: Results of Ratings by Participants and M. Pinard, AIC Survey

Note: Interviewees' scores are ranked from low (0) to high (5); mine are indicated as (MRP=n). Interviewees' weighted mean (I-mean) and most frequent (I-mode) scores are listed in the last two columns.

Personal Characteristic	**Low 0**	**1**	**2**	**3**	**4**	**High 5**	**MRP Rating**	**I-Mean**	**I-Mode**
Lacks sense of humor	11	9	1	1	2	1	1	1.1	0
Intolerant	7	6	4	4	2	1	3	1.6	0
Tolerates ambiguity		7	2	9	6	1	3	2.7	3
Patient			3	7	13	1	3	3.1	4
Suspends judgment	1	1	3	9	9	3	3	3.3	3&4
Flexible			2	7	11	2	5	3.6	4
Clear sense of self				5	6	14	3	4	5
Empathetic				6	11	8	4	4.1	4
Open-minded			1		11	13	5	4.4	5
Adaptable				3	5	16	4	4.5	5
Curious					11	13	5	4.5	5
Tolerates differences				2	7	16	4	4.6	5
Perceptive				2	7	16	5	4.6	5
Self-reliant					5	20	4	4.8	5
Motivated				1	1	23	5	4.9	5
OTHER QUALITIES RELEVANT TO PERFORMANCE IN OWN CULTURE									
Friendships					1				
Friendly/welcoming						1			
Lifelong learner						1			
Reflective						1			
Global awareness						1			
Accepting of own culture		1							
Independent							4		
Bi-lingual							3		
Sensitive							5		
Outspoken/assertive							4		

Personal Characteristic Descriptions

<u>Intolerant</u> (MP=3) (Imean= 1.6; Imode=0) I rated myself as slightly intolerant, because I see this as a situational characteristic. I can be highly tolerant, especially of others' lifestyles, religious practices, food or musical tastes, beautification preferences, etc. However, I also can be very intolerant. I am intolerant of shoddy work. I am intolerant of unethical behavior, such as cheating, lying, stealing or trust-defying behavior. I am vocally intolerant of political viewpoints that I find to be inconsiderate of social justice issues. I do not respect fundamentalist viewpoints, regardless of what culture they are found in, though, intellectually, I understand the root causes and purposes that give rise to or serve to perpetuate them. In sum, I found the term "intolerant" to be difficult to clearly determine whether I was one way or the other, so I "sat on the fence" with my vote, choosing 3 out of 5, the highest possible attribute.

Others' perception of my tendency to be intolerant was spread across the board, with slightly more people seeing me as more tolerant (or less intolerant) than I see myself. In terms of intercultural competence, this might be interpreted as a positive attribute. However, given the distribution of scores (and barring any pretense of quantitative or statistical analyses), drawing conclusions in this category may be difficult. (More criticism on this point below - It is worth noting that, by opening the survey with a negative attribute, Fantini may cause some confusion on participants' part, as several of my respondents asked me to clarify how to use the scale (generally viewed as increasing in value) with a negative term. For participants who were unaccustomed to completing such surveys, a brief description about the notion of internal reliability (given evidence of the use of "tolerates difference" as a personal characteristic later in the survey) sufficed; however, the results are inconclusive at best without explanations for responses, especially given the clearer distinction later, when I am viewed as having a high degree of ability to "tolerate(s) differences" (Imode=15).)

Flexible (MP=5)(Imean=3.6; Imode=4) I think of myself as very flexible. While I adhere to time schedules in the US and know that they are highly valued in this society, I have learned, particularly by traveling, but also by teaching and by working with people, especially children, that time schedules don't always go according to human imposed structures and, generally, the world goes on. Perhaps living in the wilderness has also taught me that changeable weather can cause delays. In any case, even in my teaching now, I feel that I am flexible to a very large degree, although I do hold students accountable for meeting the deadlines imposed on us by "the system," as I see that as respecting a cultural norm, more than anything else. At the same time, I stress that flexibility is a valuable and necessary disposition worth cultivating.

Participants generally agreed with my perception of my ability to be flexible, although they rated me slightly less flexible than I see myself. Professionally, I have found students' perceptions of my flexibility has been somewhat underestimated, perhaps because of my standards for conduct, timeliness of submissions, etc. but, when combined with my tendency to be empathetic (rated consistently by participants and by me to be high), my ability to be flexible could be considered an enhancement to my intercultural competence, as changing norms dictate the ability to "go with the flow".

Patient (MP=3)(Imean=3.1; Imode=4) As with "intolerance", I felt I needed to vacillate with this descriptor. I can be very patient on the exterior but, internally, I can also be very impatient, both with myself and with others. As I have aged (and since I am not primarily responsible for an elementary classroom on a daily basis), I feel that I have become more mellow when working with children; ironically, it may be because I don't interact with them and I am not responsible for their learning every day! One of the reasons I left elementary teaching was that I felt I was becoming too outwardly impatient and I did not like the sound of my impatience. I felt the students deserved someone who had more patience. I am patient with most of my students now; I do not "suffer fools" easily, however, and I am likely to become impatient with comments or actions that I perceive to be patronizing, ignorant, or rude. I also become impatient when others do not "change" or see my viewpoint as quickly as I would like them to, when I am arguing a point, especially when it has to do with social justice issues. I will dismiss the person rather than spend much time trying to win a "lost cause" over to my side. In that way, I see myself as impatient. However, I come from a tradition that respects debate and, in an academic debate, listening carefully takes patience. I am quite good at maintaining my patience during academic debates, as I separate the person from the argument. I become "personally" dispassionate and move into a scholarly zone where I am invigorated intellectually. Patience is sustained longer for me in that arena.

Participants viewed me as slightly more patient than I view myself. Internally, as noted above, I can be very impatient; apparently, I do not demonstrate this characteristic as overtly as I think I may. When I am teaching, particularly, I strive to not be impatient, particularly when I feel a "hot button" pushed (i.e., a direct challenge to a core belief or value – such as a cultural affront or a malaprop- occur.) However, when I do become impatient, I try to measure my response; this is a direct result of intercultural educational awareness and skill training, I believe. Learning to recognize and react in culturally sensitive and appropriate ways to educate others, I have found, is more effective than pushing back from a point of anger. CI – Josh and nuts; JR and "third world curriculum" – see VH Interview

Lacks sense of humour (MP=1)(Imean=1.1; Imode=0) I rated this characteristic low because I think I do have a very good sense of humor. I do not always show it at work, especially in large groups. People who know me well or people with whom I feel comfortable will see my sense of humor (and mischievousness). I would even say that I sometimes commit malaprops by using my humor in ways that are intentionally or awkwardly socially embarrassing for myself or others. This is a "skill" I learned familially, but have honed to disarm people politically. In purely social settings, I can be and have a lot of fun, however, using or responding to language (i.e., jokes) well; I enjoy a hearty belly-laugh.

Apparently others also see me as demonstrating a healthy sense of humor as well, given the zero rating. It is worth noting that developing an appropriate sense of humor for different cultural contexts is an important aspect of intercultural communication, as what is seen as "funny" in one context may be totally inappropriate in another.

Tolerates difference(MP=4)(Imean=4.6; Imode=5) It was easier for me to rate myself strongly in this category because I value difference, whether it is in dress, language, religious practice, food preference, musical style, learning or expressive mode, etc. The only area where I don't tolerate difference as well is, as stated before, in the political arena when I see basic human rights denied to some people while others privilege themselves. I become very intolerant of different opinions, although I do seek to understand the different viewpoints, so in that way I "tolerate" the explanations. However, I usually commit myself to articulating a counter-argument, once I understand the opposite political viewpoint.

Others were more generous in describing my tendencies to tolerate difference than I was. A discussion of this characteristic occurred above in the initial category, intolerance. Suffice to say that learning to tolerate difference, a hallmark definition of "multiculturalism" when it first emerged (cite) is no longer sufficient; learning to appreciate, seek and even cultivate difference may be a more appropriate definition of full intercultural competence development – particularly for an effective teacher who seeks to build a community of learners in which diverse perspectives and critical thought are valued.

Suspends judgment(MP=3)(Imean=3.3; Imode=3&4) In the judgment category, I also see myself as working toward becoming less judgmental. I think my family raised me to be very judgmental. There were clear rights and wrongs, rooted in Catholic religious viewpoints, practices and doctrine, generally. However, the feminist and civil rights movements, Vietnam protests and anti-authoritarian movements that gave way to "sex, drugs, and rock and roll" experimentation in thought and lifestyle during very formative periods of my youth, adolescence and early adulthood led me to become what I would now, having studied extensively, term post-modern, feminist, and critical or radical thought patterns. Post-structuralism has helped me to analyze my linguistic proclivities. Constructivist and experiential pedagogies have taught me that learning is individualized, based in a person's cumulative life experiences. With these influences and the extensive traveling and exposure to "others" I have in my own life experience, I have become less judgmental and more accepting of people's predicaments, including my own. This has been immensely helpful to me as a teacher. I have learned the difference between evaluating and judging, something I did not learn as a child or at home. Now teaching Classroom Management, I ask students to avoid judging, labeling kids as "bad" kids, parents as deficits, etc. This has been part of my journey to become less judgmental. Of course, when I am threatened, under pressure or, as Spiral Dynamics theory would frame it (cite), in a more primal mode of survival, I sometimes regress to being judgmental.

In this category, participants rated my ability to suspend judgment close to the way I did - either neutral or slightly more favorably than I did, more able to suspend judgment. The only explanations beyond those above that I may offer for results about my ability to suspend judgment are that, while I may harbor judgmental tendencies, I may not overtly demonstrate them to others. This may be attributable to the difference between how this manifests itself in my public and private "selves"; I may demonstrate my judgmentalism with people, for example, whom I feel particularly close to or "safe with" (e.g., family and very close friends) but may avoid demonstrating judgmentalism to those in the public sphere (colleagues, e.g.) for whom I wish not to risk demonstrating any judgmentalism, if for instance, I see it as not being "politically correct", "socially acceptable", etc. Without breaking out the results and analyzing them quantitatively (fodder for future research, perhaps), no firm conclusions can be drawn. There remains the

possibility that I do display judgmentalism to either group, unknowingly (or knowingly and/or intentionally) but I admit that is a characteristic I have actively worked on diminishing in order to nurture a "kinder, gentler, more accepting and, therefore, interculturally competent" potential self.

Adaptable(MP=4)(Imean=4.5; Imode=5) I see myself as very adaptable. I often joke that I could take a hobo stick and just go and, for simply living, that is true. I have moved around a lot, since I was born, really. Traveling requires one to adapt and I get restless when I stay in one place too long. I am also adaptable when situations change. I do like advance notice when requirements are made of me, especially if I am going to be evaluated, however, so I retained one "space" on the Likert scale for growth in this area. I am not completely adaptable. When I need stability, I know I can come home to Mike, as he provides the less adaptable routine that sets me on a reassuring course.

Like the two preceding characteristics, participants see me as slightly more adaptable than I see myself. I reserved some adaptability because of practical realities and because of the conservative background I was raised in, but I do eventually adapt, regardless of circumstances, perhaps better than others view themselves as being able to adapt.

Curious(MP=5)(Imean=4.5; Imode=5) I am very curious. I have an insatiable appetite to learn. I am interested in just about everything. There are few topics that do not interest me, with the exception of science fiction, occasionally opera or hard (electronic) rock, electrical or chemical engineering – very technical material but, if made palatable, I can even become interested in those topics' applicability to the world.

A year-book picture of me in Grade 1 exists, a sibling pointed out on the occasion of a recent high school reunion, in which all other students are smiling for the camera – except for me. My nose is buried in a book. Participants whom I interviewed used terms such as "driven" or "on a quest…" to describe my love of "lifelong learning". In an interview with a colleague, I related how I have worried about dying young (INSERT BG QUOTE HERE) I AM curious; anyone pursuing advanced degrees in their fifth decade would have to be to complete the program. To teach and learn about intercultural differences, in particular, has been something I have been willing to pursue with little compensation and much loss of sleep!

Open-minded(MP=5)(Imean=4.4; Imode=5) I see myself as very open-minded. Although I have stated that I am not completely tolerant, patient, or non-judgmental, the situational aspects are what determine my positive or negative reactions. Initially, I would say that I am open to possibilities in almost all situations. I can be convinced by logical arguments, cultural rationales, etc.

Participants and I agree that I am open-minded, as well. The sign of a liberal mind, I learned in undergraduate study, was one that was open to diverse opinions, facts, and challenges of certainty. I have sought the "what ifs, whys and why nots." If in defiance of a math teacher who mocked me for always asking, "Why?" when new geometric algorithms were introduced, as a beginning teacher, I posted a sign that read, "All who enter, please ask, 'Why?'" on my elementary classroom door. The principal stuck her head in and asked, "Why?" I replied, "Because you'll get the answers to, 'Who, What, Where, When and How." That has been a guiding mantra of my personal and professional life.

Motivated(MP=5)(Imean=4.9; Imode=5) I am very motivated, almost driven. This can be one of my downfalls as I will push on when my body clearly needs sustenance. I almost feel possessed and won't stop to honor my human needs, to my detriment. I have felt throughout my life that I will miss out on something important or fun or intriguing if I don't remain engaged, by reading, going, doing, exploring, thinking, talking, arguing, etc. Doing this degree is an example of how I am motivated. At my age, I could be coming home to a much easier life and sometimes I ask myself why I am driving myself to do this, if I am sacrificing too much of my life or Mike's or my family's but I cannot help it, as I love to learn, to dig, to understand, before I die.

Again, participants and I agreed that I am highly motivated.

Self-reliant(MP=4)(Imean=4.8; Imode=5) Although I am not foolish enough to think that I have accomplished anything on my own, I do think I am self-reliant in the sense that I am resourceful. I will search for the means to accomplish goals, whether it is getting from point A to point B or getting around obstacles for my benefit or others'. In that way, I am self-reliant as a problem-solver. I will examine who can help me and I will ask for help, generally, when I need it – from strangers, friends, or family.

Participants see me as more self-reliant than I see myself. I understand that I come from a collective familial culture, for instance, and am (and have been) readily reminded of the assistance I have received from those who are related to me by blood. At the same time, while traveling is generally seen as building self-reliance, trips to parts of Africa (and more recently, Asia) has also allowed me to interact with people for whom reciprocity is highly valued and self-reliance undervalued. To build too high a degree of self-reliance would be to risk community cohesion. I am aware of this and so, when walking between cultures, guage how much self-reliance is appropriate or warranted so as to avoid risking offending people.

Empathetic(MP=4)(Imean=4.1; Imode=4) I do feel a deep sense of connection with people who suffer or experience joy and the full range of emotions shared by humanity. I cry easily and genuinely. I have a great capacity to love, though, as I have expressed elsewhere, I am not always comfortable demonstrating it overtly. I am very generous with material goods and with time. I feel people have been very generous with me and I try to reciprocate. I also try to do kind acts "just because." I am not sure this is altruistic, because I derive pleasure from others' surprise or gratitude, but that is part of being empathetic, I think. I have experienced those feelings and I know how grateful I have been.

My sense of empathy matches how people view my development in this regard. I am empathetic but I reserve some emotions for private occasions or display lack of empathy at times for various reasons. Whether that is a sign of being interculturally competent or incompetent is, I suppose, a matter of opinion.

Clear sense of self(MP=3)(Imean=4; Imode=5) I opted for a middle score on this because there are times and situations where I feel very clear about who I am and others where I am uncertain. Times of uncertainty tend to be where I feel others are actively defining me; it is normal in some social settings (e.g., at a cocktail party) to wonder how others will see a person, and I do not engage in those scenes very often, but even when I know people well, either professionally or personally, I wonder how I am seen. A huge part of this identity question and academic research project is about clarifying that for myself. I feel I can be a more effective citizen, by knowing who I am as a teacher, colleague, friend, and family member and by striving to be a better person and professional.

Given that the central thesis question revolves around identity issues, it is not surprising that some disparity exists between my sense of self and how others view whether I see myself clearly. I generally display confidence in my public self, which may account for why others view me as having a clear sense of self. In my private self, I may have more consternation or misgivings about who I am.

Perceptive(MP=5)(Imean=4.6; Imode=5) I think of myself as intuitive and perceptive. I feel that I can and do read situations and people well. When I am not sure, I will often ask clarifying questions. If misunderstandings occur or I sense some unclarity, I will seek to rectify the situation by talking out the problem. Almost always, my perception "on a gut level" that something was amiss, is correct. I am not always correct about the root cause but, through seeking "truth" and engaging in conversation, I do affirm my initial perceptive abilities.

I agree with others' view of my perceptivity. I try to avoid rushing to judgment but I find, more often than not, that my perceptions of a situation are accurate, as noted above.

Tolerates ambiguity(MP=3)(Imean=2.7; Imode=3) I can tolerate ambiguity well when I am "safe", physically or emotionally. If I sense that I am unsafe or others are unsafe, I will work tirelessly to resolve

the ambiguity. This is where I believe my intercultural competence, namely my intercultural communication skills, come in handy. I can be very patient, in spite of the ambiguity, and trust that "things will resolve themselves". I can also work "behind the scenes" to gather information to verify various viewpoints before making a judgment. So this is where the other "fence" scored characteristics (tolerance, flexibility, patience, adaptability, and perception) can combine to allow me to be very tolerant of ambiguity. However, as I mentioned, if physical or emotional safety is in peril, I will try to resolve the situation as soon as possible, even if that means being creative or finding a non-traditional or obvious solution. I think that is a result of having traveled, taught, worked with large groups of people, and honed intercultural communication skills.

Those who responded to Fantini's survey agreed with me that I tolerate ambiguity and do not tolerate ambiguity equally well. I am not sure if this means that I am perceived as being "flexible and easy-going" or "volatile and unstable" when faced with uncertainty or clearly comfortable with ambiguity by some while rigid by others. As described above, I view my tolerance for ambiguity as situational. While teaching, for instance, I can be very flexible and I enjoy discovering with students what will happen; I do not like being too routinized. I purposely sought change but with order attached, when introducing the multi-age program, for instance. Add KS quote.

Note: At the end of the survey, there was space for participants to add other personality characteristics that were seen as relevant to performance in a culture. A few comments were added, with their scores in parentheses; my comments follow:

Friendships (Imode=5; n=1) Friendships are important to me and I work hard to maintain them. This is characteristic of a collective culture. I tend to have friends for life. However, family is more important. I would rate this 4.

Friendly/welcoming (Imode=5; n=1) I would describe myself as friendly and I enjoy welcoming people to my home, inviting them to my office, or hosting them at outings in the community at with me. I would agree with a 5 rating.

Lifelong learner (Imode=5; n=1) I have described my curiosity and motivation above as very strong; I would agree that this makes me a lifelong learner, worthy of a 5 rating.

Reflective (Imode=5; n=2) I am introspective and would rate this characteristic strong, though maybe not as highly as a 5. Giving a 4 would leave room for the social gaffes I have made by not being as introspective as perhaps I should have been, at times, leading to offenses – either inadvertently or purposefully.

Global awareness (Imode=5; n=1) I try to remain as informed as possible about global events, but I do not feel as strong in this category as others have rated me. I would rate myself a 4, knowing that I have much to learn.

Accepting of own culture (Imode=1; n=1) I would rate myself a 3 in this category. I have been highly critical of many aspects of my own society or culture (religion, politics, education, social justice and welfare issues such as gender and human rights inequalities, conspicuous consumption and environmental degradation, to name a few). While it is of concern to me that I may be viewed as being unaccepting of my own culture, I have become increasingly vocal about my alienation from my own culture, as I do not wish to be unaccepting or intolerant, for example, of my own family's religious or political choices. I have never been very nationalistic but I have become increasingly less so. I demonstrated a break with family religious practices at a very young age. By adopting "critical" stances in education, I also risk the acceptance of mainstream political voices. While postmodern, feminist and queer theorist voices may be accepted in academic journals, they are not always accepted around dinner or department conference tables and I am not naïve to the perceptions those with whom I interact on a daily basis may hold of my "intercultural competence" in my "own (i.e., the dominant) culture."

While responding to Fantini's survey, I also took the liberty of adding several personal characteristics that I feel are necessary to navigate my own culture. They follow, with explanatory paragraphs attached:

Ability to "walk between groups"(MP=5) In the US, whether in business or in social settings, I see the need for citizens to be able to communicate with many different kinds of people and groups of people. I feel that I can do that. I can waitress or talk to business executives. I can work with immigrants who don't speak English or I can converse with University Presidents. I am versatile in conducting "needs assessments" and in tailoring my education presentations to various aged audiences. I see that as a vital element of intercultural competence in our multicultural society.

Sensitive(MP=5) This goes along with being perceptive and empathetic, but it is also being able to be sensitive to a situation's nuances and to tailor one's responses to it appropriately. This is one element that allows me to "walk between groups". The negative side to it is that it can make me very passionate about advocating for a group's cause, as I may be so sensitive and empathetic that I will adopt the cause as my own.

Outspoken/assertive(MP=4) I can be very assertive and outspoken when I feel strongly about a topic or cause, as noted, particularly when social justice issues are involved. In the US, being assertive is valued – particularly by men. I think there is a double standard still for women sometimes, however, and I get the message that I am not supposed to be so vocal. I usually try to determine whether it is "worth it" or not to be outspoken and assertive; occasionally, I err but I generally do not regret it. This has been a point of contention in my professional life, in particular. (EC quote, e.g.)

Independent(MP=4) This is another characteristic that is valued in the US, a legacy of the Protestant and wilderness work ethic, perhaps. It is related to being self-reliant, but I also see it as being willing to "go it alone" or take unpopular stances. Some might refer to me as a risk-taker or leader in this sense. I would say that I am willing to be independent, if I believe in a cause, knowing that I will fall asleep well at night, as I generally do not advocate for policies that I feel will harm anyone. On the contrary, I generally fight for improvements in whatever structures I am working in – to improve standards, working conditions, children's access to resources, etc., even if that means confronting administration or risking popularity. KS/MC and JK/PC quotes?

Bi-lingual(MP=3) This is something I feel that is important to anyone in our society now, as language gives insights into people's core beliefs. I have actively studied other languages, namely French, but I do not feel that I am as competent as I would like to be. Therefore, I have rated myself as adequate but leaving plenty of room for growth. I do hope to improve my bilingual competency with further study. I also advocate for all teachers to improve their language skills and to gain experience teaching English Language Learners.

Appendix I: Strategy One: Listing, Categorizing, & Commenting on CI Codes

Research Sub-question 1: *In 1980, 1982, and 1986 what were the elements of the experiences in intercultural educational settings that I deem to be critical incidences?*			*Research Sub-question 2:* *How have "outcomes" of critical incidences contributed or not contributed to my personal and professional identity?*
List of CI Codes	Rules of inclusion	Collapsed categories	Commentary
aspirations to improve life economic worries home association home ownership gardening security	expressions related to building a life together; may include references to future domicile or envisioned "home"	Building a Future (n=6)	Focusing on a future home helped me to be accepted in my family & my husband's family as building a strong "home" was valued; forged connections with international students/visitors when they were away from home
alienation* being frugal* class reference* colonial relations** educating children-others education politics education resources generosity* living conditions* local economy materialism natural resource use politics* race or ethnic relations* resorts scarcity sustainability transportation modes/challenges	concerns about, explicit or implicit references made to or about perceived or real, experienced privilege based on inequitable distribution of resources, including power	Equity and Privilege (n=9)	Equity and privilege contributed to my spiritual affirmation in family; did not divorce me completely from strong religious upbringing (family could rationalize that I was still a "good person" (if outside the fold) Contributed to my education methods – e.g., ed philosophy, teaching classroom mgmt; Curriculum connections - Later gave me an "education cause"- i.e., social justice, giving "others" voice and opportunities Gave me social causes to support
aspirations to improve life career considerations education assessment educating children-others education goals* self-doubt* service	refers to MRP/MSP goals - expressed or implied; may refer to others' goals - plans for improving life conditions	Goals (n=5)	education goals – kept me integrated in academic community – retaining my scholar identity gave me a feminist identity (separate from my husband's); allowed me to be role-model for daughters/other family members
Cooking domestic duties expectations family celebration female image gender roles intimacy loneliness male image maternalism* raising children*	descriptions of, references to, expectations for, or behavior having to do with m/f social interactions, dating, marriage, etc. - mine or others'	Male/Female Relationships (n=5)	allowed me to retain traditional roles within family integrated me (but also caused internal conflict for me) as I had children

sexual references*			
alienation as a student/an educator alienation as tourist or traveler career considerations college professor* education – curriculum education methods* education outcomes* encounters with the "other"* experience as an "other" feeling used interactions with other travelers Intercultural communication language pedagogy* productivity raising children* teacher/learner identity	experiences leading to deeper understanding between self and other	Intercultural Education (n=7)	Separated my ambitions while traveling from tourist as wanting to "study" – led to Watson – later studies, even PhD topic Became passion, personally and professionally – love of travel, social life, volunteer work, curricular connections Caused conflict for me within traditional roles I was playing Sought to integrate it into my personal and professional lives
Outliers: alienation as consumer, becoming worldly, being cheated, childbearing, cleanliness, comparative ed info, considering others, contradiction, curiosity in stranger, diet/experimentation with food, educating, children-relatives, education discipline, educational facilities and equipment, etiquette, exotic, expectations for students, experimenting with food, expression of faith, faith expression re: health/safety, faith tied to opportunity, family travel, field study, flexibility, frustrations as an educator, geography/topography, grandparents et al, impatience, inter-family relationship, international travel, leisure, medical, music/drama, on safari, orientation, persistence, personal learning style, physical challenges, physical difference, potential costs vs. benefits, relationship building, relationships with intl hosts, relationships with students, religion, religious celebrations, religious education, religious music, religious reference, reputation as traveler/"expert", romantic expressions, rural meets urban, safety, sight-seeing & tourism, spiritual, swimming, tanning or sun related, time concepts, urban conditions, US travel, wilderness adventure			

Appendix J: Strategy Two: Enumerating Code Frequencies

Atlas.ti Code	Frequency
transportation modes/challenges	*133*
living conditions	*101*
Medical	*97*
economic worries	*88*
encounters with the "other"	*85*
sight-seeing & tourism	*83*
m/f relationships	*82*
relationships with intl hosts	82
sight-seeing & tourism	*83*
Productivity	*82*
intercultural ed	*75*
equity and privilege	*74*
alienation as tourist or traveler	*72*
interactions with other travelers	*70*
Loneliness	*67*
home association	*60*
experimenting with food	*60*
local economy	*60*
diet/experimentation with food	*59*
domestic duties	*57*
race or ethnic relations	*56*
Generosity	*56*
female image	*55*
building a future	*54*
scarcity	*53*
Maternalism	*53*
Leisure	*53*
Materialism	*50*
gender roles	*47*
being frugal	*46*
class reference	*45*
education methods	*45*
family travel	*44*
natural resource use	*44*
college professor	*43*
Language	*42*
politics	*41*
raising children	*41*
Goals	*40*
intercultural communication	*40*
self-doubt	*40*
alienation	*38*
relationship building	*38*
Safety	*37*
Security	*36*
expression of faith	*36*
aspirations to improve life	*35*
experience as an "other"	*33*
geography/topography	*31*
education – curriculum	*31*

physical challenges	*30*
male image	*29*
inter-family relationship	29
religion	*28*
education outcomes	*27*
Swimming	*27*
Persistence	*25*
wilderness adventure	*25*
Cooking	*25*
faith expression re: health/safety	*25*
education assessment	*24*
colonial relations	*23*
Childbearing	*23*
tanning or sun related	*23*
intimacy	*23*
teacher/learner identity	*22*
time concepts	*22*
education resources	*21*
urban conditions	*20*
grandparents et al	*19*
pedagogy	*19*
potential costs vs. benefits	*19*
alienation as a student/an educator	*18*
exotic	18
expectations	*18*
etiquette	17
religious celebrations	17
career considerations	17
challenges	*16*
education goals	16
gardening	*14*
family celebration	*14*
flexibility	*14*
cleanliness	*14*
on safari	*14*
service	*14*
international travel	*13*
becoming worldly	*13*
being cheated	*12*
educating children-others	*12*
resorts	*11*
faith tied to opportunity	*10*
US travel	*10*
sexual references	*9*
relationships with students	*9*
spiritual	8
alienation as consumer	*8*
educating children-relatives	*7*
considering others	*7*
reputation as traveler/"expert"	*7*
religious education	*6*
music/drama	*6*
home ownership	*6*

sustainability	6
impatience	5
physical difference	5
contradiction	4
curiosity in stranger	4
religious reference	4
comparative ed info	3
education politics	3
educationl facilities and equipment	3
feeling used	3
field study	3
rural meets urban	3
frustrations as an educator	3
education discipline	2
religious music	2
romantic expressions	1
orientation	1
personal learning style	1
expectations for students	1

Appendix K: Intercultural Competence Criterion and CI Consequences - Conditional Relational Guide (modified, Scott, 2004)

Table C: Intercultural Competence Criterion and CI Consequences - Conditional Relational Guide

Category/ Question	What was altered?	When was it altered?	Where was it altered?	Why was it altered	How was it altered?	Consequence – What happened as a result?
Response phrase… associated with categorical question	**Researcher's or participants' words**	**during…**	**in…**	**Because…**	**by…**	**So what…**
Altered ability to recognize my own culture	alienation time concepts flexibility economic worries equity and privilege education gender roles politics race or ethnic relations relationship building	alienation as a student/an educator natural resource use local economy resorts swimming tanning or sun related field study international travel sight-seeing & tourism US travel wilderness adventure home association	cleanliness etiquette rural meets urban urban conditions compar. ed info education - curriculum discipline goals methods outcomes politics resources facilities equipment assessment sexual references	transportation modes/challenges physical challenges impatience scarcity sustainability college professor frustrations as an educator politics reputation as traveler/"expert" productivity family travel loneliness m/f relationships male image security relationships with intl hosts	persistence safety being cheated class reference potential costs vs. benefits encounters with the "other" interactions with other travelers personal learning style relationships with students intimacy maternalism raising children romantic expressions	self-doubt intercultural communication intercultural ed goals
Altered ability to recognize others' culture	gender roles politics race or ethnic relations economic worries time concepts flexibility	class reference curiosity in stranger field study international travel sight-seeing & tourism US travel wilderness adventure generosity local economy resorts productivity transportation modes/ challenges	cleanliness etiquette sexual references relationship building rural meets urban urban conditions scarcity	college professor scarcity m/f relationships male image maternalism reputation as traveler/"expert" relationships with intl hosts	colonial relations potential costs vs. benefits grandparents et al raising children encounters with the "other" interactions with other travelers language personal learning style relationships with students	service intercultural communication intercultural ed

Altered ability to be respectful of my history and traditions	building a future gender roles expectations religion faith tied to opportunity	considering others cooking gardening medical male image expression of faith home association	comparative ed info educating children-relatives geography/topography wilderness adventure rural meets urban	college professor expectations for students music/drama family celebration religious celebrations religious education religious music religious reference loneliness m/f relationships sexual references home ownership	career considerations grandparents et al inter-family relationship raising children romantic expressions faith expression re: health/safety maternalism	self-doubt spiritual goals
Altered ability to be respectful of others' history and traditions	physical difference generosity home ownership pedagogy relationships with intl hosts religion security	alienation as tourist or traveler class reference international travel US travel on safari religious celebrations religious education	educating children-others field study on safari sight-seeing & tourism wilderness adventure teacher/learner identity	college professor physical challenges sexual references male image safety music/drama religious music religious reference frustrations as an educator relationships with students	colonial relations race or ethnic relations diet/experimentation with food experimenting with food encounters with the "other" interactions with other travelers grandparents et al raising children	 intercultural communication intercultural ed spiritual
Altered ability to examine my own beliefs and worldview	equity and privilege female image pedagogy politics productivity religion	alienation as consumer resorts challenges intimacy romantic expressions sexual references childbearing domestic duties living conditions raising children local economy international travel	cleanliness materialism field study sight-seeing & tourism wilderness adventure comparative ed info frustrations as an educator	aspirations to improve life scarcity college professor gender roles leisure religious celebrations religious education religious reference	Being frugal colonial relations race or ethnic relations encounters with the "other" interactions with other travelers relationships with intl hosts personal learning style relationships with students feeling used	service spiritual intercultural communication intercultural ed goals
Altered ability to examine others' beliefs and worldview	female image male image sexual references natural resource use politics productivity religion security	Childbearing raising children domestic duties living conditions local economy experience as an "other" international travel US travel	field study geography/topography orientation on safari sight-seeing & tourism wilderness adventure	college professor scarcity exotic leisure religious celebrations religious education religious reference	relationships with intl hosts feeling used becoming worldly colonial relations race or ethnic relations encounters with the "other" interactions with other travelers personal learning style relationships with students time concepts	service intercultural communication intercultural ed goals spiritual
Outlier: contradiction						

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