Transcultural teachers: experiences of academics teaching tourism and hospitality in multicultural and transnational contexts

Mieke Witsel
Southern Cross University

Publication details
Copyright M Witsel 2008
Transcultural Teachers:
Experiences of academics teaching tourism and hospitality in multicultural and transnational contexts

Annemarie (Mieke) Alice Jeannette Witsel
Master of Arts (M.A.)
Doctorandus (Drs.)
University of Amsterdam

A thesis submitted in fulfilment of the degree of
Doctor of Philosophy

School of Tourism and Hospitality Management
Southern Cross University, Australia

September 2008
**Statement of originality**

The work presented in this thesis is, to the best of my knowledge and belief, original except as acknowledged in the text. I hereby declare that I have not submitted this material, either in whole or in part, for a degree at this or any other institution.

I acknowledge that I have read and understood the University’s rules, requirements, procedures and policy relating to my higher degree research award and to my thesis. I certify that I have complied with the rules, requirements, procedures and policy of the University (as they may be from time to time).

...........................................................................................................................................

Mieke Witsel
Abstract

The rapid growth in internationalisation of education has led to the point where Australia has become a world leader in transnational education. Simultaneously, the provision of hospitality and tourism management education has developed rapidly from its inception in 1974 with numbers of international students rising steadily. Although robust research into the international student experience has been conducted, the impact of these changes upon tertiary academics has received little attention from researchers.

Within this context, this research project aims to develop a better understanding of academics’ experiences of teaching tourism and hospitality in transcultural settings. More specifically, the study seeks to discover the impacts of working in a multicultural, multinational and multilingual environment on the tourism and hospitality academic (Objective One), and to explore the concept of competence in multicultural and transnational teaching (Objective Two).

This thesis is presented in five stages. The first stage considers the formative background to the research, and explores literature and concepts surrounding transcultural contexts of higher education. The current state of internationalisation of tourism and hospitality higher education in Australia is outlined, and gaps in the research field are highlighted. This section observes a need for transcultural competence in teaching.

Stage Two addresses methodological considerations and explores the use of interpretive phenomenological methodology for gaining a greater understanding of the lived experiences of academics teaching in transcultural contexts. The practice and philosophies surrounding phenomenology, interviewing, and transcribing talk are critically examined. This stage also proposes the use of mind mapping as a tool for qualitative research analysis.

Employing the interpretive methodologies outlined in the previous stage, Stage Three considers Objective One by addressing the research question ‘What are the concerns and constraints experienced by academics teaching in transnational and multicultural
contexts?’ In keeping with a phenomenological approach which encourages testing initial intuitions by subjecting them to critical evaluation, this section incorporates a peer-reviewed paper written by the researcher. Findings showed that academics experienced concerns and constraints relating to their sense of self, the intercultural other (the students) and the temporal and education environment in which they are situated. Stage Three also addresses the second research question, ‘What influences the positive experiences of academics teaching in transnational and multicultural contexts?’ Findings showed that travel and journeying (both physical and metaphorical) were highly significant, beneficial, and contributed greatly to emotional well-being as they allowed the academics to experience joy in transcultural teaching.

Stage Four addresses the second research objective and incorporates two research questions. The question ‘How are academics’ intercultural competences in multicultural education formed?’ involved the theoretical delineation of the specific research area through an in-depth systematic literature review in order to develop a holistic explanatory model. The model considers epistemology and ontology of teaching practice, and contains four quadrants: self-knowledge, values, knowledge and skills. The final research question, ‘How do successful international tourism and hospitality educators embody and integrate competence in their teaching within multicultural and transnational classrooms?’ entailed close phenomenological analysis of the narrated experiences of four academics who had not only derived much enjoyment from their transcultural teaching, but had been publicly recognised by peers and by their universities as being successful teachers. The narrated experiences, approaches and opinions of these academics are analysed and organised according to the model and are explored under the headings Epistemology – which includes ‘cultural knowledge’ and ‘skills’; and Ontology, which covers ‘values’ and ‘self’.

Stage Five considers the implications and significance of this research for higher education. The thesis contributes not only to research into teaching and internationalisation of education, but also makes original contributions to qualitative research methodology.
Acknowledgements

Some people experience the research and writing of a PhD as an isolating experience. My experience has been the reverse. During the course of this study I have been surrounded by a network of people who provided support, advice, expertise and friendship. Firstly, I would like to acknowledge the warm support from my supervisors: Professor Dr. Neil Leiper, Dr. Erica Wilson, and Associate Professor Dr. Meredith Lawrence. In addition, I am sincerely grateful for the fabulous, unstinting encouragement I received from the heads of the two participating schools at the time the research took place: Associate Professor Dr. Perry Hobson of Southern Cross University’s School of Tourism and Hospitality Management and Professor Dr. Brian King of Victoria University’s School of Hospitality, Tourism and Marketing. Many thanks too go to Professor Dr. John Jenkins for comments on the drafts. Most of all, though, I would like to thank the participants who gave so freely of their time and allowed insights into their experiences teaching in multicultural and transnational contexts: the academics teaching tourism and hospitality at Southern Cross University and Victoria University.

As the reader will discover, some of the input for this research came from unconventional sources. Many thanks go to the staff at SCU Library for enabling the literature research, much of which was conducted online. However, I would also like to thank fellow PhD researchers Dr. David Lloyd of the School of Environmental Science for our conversations on the psychology of perception, and Noah Nielsen for the many thought-provoking conversations about interculturality and methodology. Special thanks too go to my friends Michael Corkhill and Dr. Giovanni Cordeiro who provided times of repose and reflection at weekend retreats camping at the Condamine and Clarence Rivers, involving astute discussions on ontology. A chance meeting on a beach with the phenomenologist Dr. Vivian Waddell, and the ensuing advice and support I have received from her, have been most beneficial to this study.

Finally, I would like to thank my family for their unconditional love and encouragement: my parents Ton and Ellen Witsel; my husband and partner Hans Mol; and my wonderful daughters: Lisa, who helped so much with the transcribing, and Anjes, Tess, and Yarrow.

I would like to dedicate this PhD to my mother, Ellen Witsel-Koning: the first, and still one of the finest interculturalists I know.
**List of publications included in this thesis**

One peer-reviewed publication written by the author has been included in this thesis in its entirety and forms the basis for the first findings chapter (Chapter Four). This publication was written as a response to requests from the field for results from this study.

A preliminary analysis of the research findings was initially requested as a report of findings by the head of one of the participating schools. Subsequently, the findings were incorporated into a paper and submitted to the primary platform for tourism and hospitality education in Australia, the Council of Australian Universities Tourism and Hospitality Educators (CAUTHE), where it was double blind reviewed, accepted and incorporated into the proceedings of *To the City and Beyond*. The two referees’ reports are included in the Appendix (Appendices 6 and 7). This paper addresses the first research question, and with its preamble and final comments forms Chapter Four of this thesis.

List of publications relevant to this thesis

During the course of study, some aspects of this study have been published in a number of different forums and formats. These include:

Refereed articles


Conference presentations/invited guest addresses


Witsel, M (2007). *The ontology of teaching tourism and hospitality in a transcultural context: the voices of four successful academics.* Area of Research Strength in Tourism Retreat, Invercauld House, 3-4 December

Witsel, M (2008). ‘Mind Mapping as a Qualitative Research Tool’ *School of Tourism & Hospitality Management's Seminar Series*, Thurs 29th May Auditorium, Campus Central Building, Lismore

**Research project**

Witsel, M (2004). *Improving communication between Aboriginal people and non-indigenous environmental resource managers.* Part of larger scale project initiated by Department of Infrastructure, Planning and Natural Resources, and the Far North Regional Land Council, aiming to ‘maximize Aboriginal participation in all natural resource use decision-making, and improve communications between natural resource and environment managers, committee processes and the Aboriginal community by 2004’

**Reports**


**Electronic resources**


Online publications


jahia/Jahia/cache/offonce/lang/en/pid/908;
  jsessionid=79265072E02786E8632C8CBB0B1AB344

Article in commercial textbook


In preparation

Witsel, M (in preparation) ‘Joy in journeying: teaching tourism and hospitality in transnational and multicultural contexts’ for *Journal of Hospitality and Tourism Education*
# Acronyms and commonly used terminology

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Brief explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>AEI</td>
<td><em>Australian Education International</em></td>
</tr>
<tr>
<td>ATHE</td>
<td><em>Association for Tourism in Higher Education</em>, the subject association for tourism in the UK</td>
</tr>
<tr>
<td>AVCC</td>
<td><em>Australian Vice Chancellors’ Committee</em></td>
</tr>
<tr>
<td>CAUTHE</td>
<td><em>Council of Australian Universities Tourism and Hospitality Educators</em>, which promotes the development of tourism and hospitality research and education in Australia</td>
</tr>
<tr>
<td>Course</td>
<td>Full degree program culminating in an award.</td>
</tr>
<tr>
<td>DEST</td>
<td><em>Department of Education, Science and Training</em></td>
</tr>
<tr>
<td>GSM</td>
<td><em>General Skilled Migration</em>: a migration policy applicable for skilled people wishing to migrate to Australia</td>
</tr>
<tr>
<td>HECS</td>
<td><em>Higher Education Contribution Scheme</em></td>
</tr>
<tr>
<td>Higher Education</td>
<td>Tertiary education at degree level</td>
</tr>
<tr>
<td>IEAA</td>
<td><em>International Education Association of Australia</em></td>
</tr>
<tr>
<td>IELTS</td>
<td><em>International English Language Testing Service</em></td>
</tr>
<tr>
<td>ISANA</td>
<td>International Education Association Inc. is the representative body for international education professionals in Australia and New Zealand who work in student services, advocacy, teaching, and policy development in Australia and New Zealand.</td>
</tr>
<tr>
<td>National Code</td>
<td>The National Code of Practice for Registration Authorities and Providers of Education and Training to Overseas Students</td>
</tr>
<tr>
<td>New Generation Universities</td>
<td>Consortium of Australian Universities containing institutions that have received university accreditation since 1970. However, NGU members also share a number of features including ‘a flexible and dynamic program offering and an ability to operate in response to and in close cooperation with community, business and government’ (Australian Education Network 2008).</td>
</tr>
<tr>
<td>Offshore</td>
<td>Taught outside the country of origin of the education provider. See Transnational.</td>
</tr>
<tr>
<td>Onshore</td>
<td>Taught in the country of origin of the education provider.</td>
</tr>
<tr>
<td>P/G or p/g</td>
<td>Postgraduate</td>
</tr>
<tr>
<td>Program</td>
<td>Program of studies</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Registered Provider</td>
<td>An approved provider such as a school or university that is registered by a State/Territory to provide courses to overseas students</td>
</tr>
<tr>
<td>Student Exchange</td>
<td>Exchange of students between different institutions, normally in different countries. Exchange students do not normally pay tuition fees to the hosting institutions.</td>
</tr>
<tr>
<td>Study Abroad</td>
<td>Fee-paying short term study with an institution other than the institution providing the award.</td>
</tr>
<tr>
<td>TAFE</td>
<td>Technical and Further Education, vocational higher education</td>
</tr>
<tr>
<td>THE-ICE</td>
<td>Tourism and Hospitality Education International Centre of Excellence, an Australian government-funded research centre of excellence. More information available on <a href="http://www.the-ice.org">www.the-ice.org</a></td>
</tr>
<tr>
<td>Transnational</td>
<td>Literally ‘across nations’. Education, training and students being conducted across nations. Currently the preferred nomenclature to ‘offshore’.</td>
</tr>
<tr>
<td>U/G or u/g</td>
<td>Undergraduate</td>
</tr>
<tr>
<td>Unit</td>
<td>Subject studied as part of course (degree program)</td>
</tr>
<tr>
<td>VET</td>
<td>Vocational Education and Training</td>
</tr>
</tbody>
</table>
Table of contents

Statement of originality ........................................................................................................ii
Abstract .......................................................................................................................... iii
Acknowledgements ......................................................................................................... v
List of publications included in this thesis ..................................................................... vi
List of publications relevant to this thesis ..................................................................... vii
Acronyms and commonly used terminology ................................................................ x
Table of contents ......................................................................................................... xii
List of tables and figures ......................................................................................... xvi

Chapter one: Introducing the study ............................................................................. 1
1.1 Introduction ............................................................................................................. 1
1.2 Formative background to the research .................................................................. 3
1.3 Justification for the research .................................................................................. 4
1.4 Research aim, objectives and questions .................................................................... 5
1.5 Research approach ................................................................................................. 6
1.6 Contributions of this thesis .................................................................................... 9
1.7 Overview of the thesis ............................................................................................ 9

Chapter Two: Australian tourism and hospitality education in multicultural
and transnational contexts ......................................................................................... 13
2.1 Introduction ............................................................................................................. 13
2.2 Transcultural contexts in higher education ......................................................... 13
  2.2.1 Culture ............................................................................................................. 14
  2.2.2 Intercultural and cross-cultural .................................................................... 15
  2.2.3 Multicultural and transnational education .................................................... 16
  2.2.4 Transcultural contexts ................................................................................... 18
  2.2.5 Internationalisation in higher education ...................................................... 19
  2.2.6 Curriculum internationalisation .................................................................... 20
  2.2.7 Academics in transcultural contexts ............................................................. 22
2.3 Tourism and hospitality education in Australia .................................................... 23
  2.3.1 Internationalisation of higher education in Australia .................................... 26
  2.3.2 Trends in international tourism and hospitality students at
          Australian higher education institutions ......................................................... 28
  2.3.3 International student numbers at participating universities ....................... 30
  2.3.4 The settings in which transcultural teaching takes place ................................ 35
2.4 Educating the multicultural educators: gaps in current research ....................... 36
2.5 Need for transcultural competence in teaching ..................................................... 39
  2.5.1 Travel and teaching competence ................................................................... 40
  2.5.2 Happiness and enjoyment in teaching ......................................................... 41
2.6 Conclusion .............................................................................................................. 44
Chapter Three: Methodology .................................................................45
  3.1  Introduction ....................................................................................45
  3.2  Research paradigm and philosophical considerations ..................45
    3.2.1  Phenomenology ......................................................................48
  3.3  Locating the researcher .................................................................53
    3.3.1  Reflexivity ..............................................................................54
    3.3.2  Reflexive self ...........................................................................55
    3.3.3  Reflexive journal and incidental conversations .......................58
  3.4  Research design and research process ...........................................59
    3.4.1  Sample ....................................................................................60
    3.4.2  Participant profile ....................................................................61
    3.4.3  Objective One: Exploring experiences through in-depth interviews ..........................62
    3.4.4  Objective Two: Exploring competence through literature and four voices .....................63
    3.4.5  Focus workshops ....................................................................68
    3.4.6  Data collection ........................................................................69
  3.5  Consideration of interviewing as a research technique ..................70
    3.5.1  Inferring knowledge from interviews .......................................70
    3.5.2  Limitations of transcribing talk ..............................................74
  3.6  Data interpretation using mind mapping ........................................79
    3.6.1  Systemic analysis and mind mapping .......................................79
    3.6.2  Mind mapping: history and uses ...........................................80
  3.7  Considerations of this research approach ......................................87
  3.8  Ethical considerations .................................................................89
  3.9  Conclusion .....................................................................................90

Chapter Four: Constraints and concerns of teaching tourism and hospitality in a multicultural context .................................................92
  4.1  Introduction ....................................................................................92
  4.2  Constraints and concerns ...............................................................94
  4.3  Further discussion .........................................................................120
  4.4  Conclusion ....................................................................................121

Chapter Five: Joy in journeying: teaching tourism and hospitality in a transnational and multicultural context .............................................122
  5.1  Introduction ....................................................................................122
  5.2  Journeys .........................................................................................122
    5.2.1  Travel .......................................................................................124
    5.2.2  Cultural background ...............................................................126
    5.2.3  Cultural exposure .................................................................127
    5.2.4  Self-knowledge .......................................................................129
    5.2.5  Summary of this section: Journeying ......................................132
  5.3  Joyfulness ......................................................................................132
5.3.1 Travel and transnational teaching ........................................................ 133
5.3.2 Cognitive journeys ............................................................................. 133
5.3.3 Mutual care between student and academic ...................................... 134
5.3.4 Summary of this section: Joyfulness .................................................. 135
5.4 Conclusion ........................................................................................... 136

Chapter Six: A model of intercultural competence for teaching ................. 138
6.1 Introduction ........................................................................................ 138
6.2 ‘Competence’ within an interpretive approach ..................................... 138
6.3 Multidisciplinary factors contributing to teaching in transcultural contexts .......................................................................................................................... 139
6.4 Intercultural communication ............................................................... 140
6.4.1 Dimensional theories on culture ....................................................... 141
6.4.2 Discourse theories in intercultural communication ......................... 143
6.4.3 Similarities and differences in the theories ....................................... 144
6.5 Communication in the classroom ........................................................ 146
6.5.1 Logic, argumentation and organising thought .................................. 147
6.5.2 Direct and indirect and matters of face ............................................. 149
6.5.3 Metalinguistic communication .......................................................... 150
6.5.4 Level of English-language competency ............................................ 151
6.5.5 A sense of self: a second language and its effect on the speaker ...... 151
6.6 Multicultural education ....................................................................... 154
6.6.1 Differences in learning styles ............................................................ 158
6.6.2 Global perspective on internationalisation of education ................. 159
6.6.3 Culturally responsive classroom management .................................. 160
6.7 Ontology .............................................................................................. 163
6.7.1 Values ............................................................................................... 164
6.7.2 Societal values: motivation for internationalisation ......................... 165
6.7.3 Personal values .................................................................................. 168
6.8 Epistemology ....................................................................................... 169
6.9 Competence in the multicultural classroom: a model ......................... 170
6.10 Conclusions for this chapter ............................................................... 172

Chapter Seven: Competence & confidence – four voices ......................... 174
7.1 Introduction ........................................................................................ 174
7.2 Mind map ............................................................................................ 175
7.3 Epistemology ....................................................................................... 177
7.3.1 Cultural knowledge ........................................................................... 177
7.3.2 Generic skills .................................................................................... 184
7.4 Ontology .............................................................................................. 195
7.4.1 Self awareness .................................................................................. 196
7.4.2 Values ............................................................................................... 202
7.5 Summary of this chapter ...................................................................... 211
Chapter Eight: Conclusions, implications and future research directions ..........213

8.1 Introduction ..................................................................................................................213

8.1.1 Relevance of this thesis to current research .........................................................214

8.2 Research conclusions and implications ......................................................................215

8.2.1 What are the concerns and constraints experienced by academics teaching in a transnational and multicultural context? .................................................................216

8.2.2 What constitutes the positive experiences of academics teaching in a transnational and multicultural context? .................................................................219

8.2.3 How is the academic’s intercultural competence in multicultural education formed? .................................................................222

8.2.4 How do successful international tourism and hospitality educators embody and integrate competence in their teaching within the multicultural and transnational classroom? .........................................................223

8.3 Contribution to knowledge and methodology ..........................................................226

8.3.1 Contributions of the research for theory and practice .............................................226

8.3.2 Methodological contributions ...............................................................................228

8.4 Limitations of the study ............................................................................................229

8.5 Opportunities for further research ............................................................................231

8.6 Final reflection ...........................................................................................................232

References ......................................................................................................................233

Appendices ......................................................................................................................255

Appendix 1 – Commissioned Issues Paper ......................................................................256

‘International and Intercultural Issues’ for LTAC (Learning and Teaching Advisory Committee) .................................................................................................................256

Appendix 2 – Example of weak-form reflexive writing on the research process ................259

Appendix 3 – Email to academic staff .............................................................................262

Appendix 4 – Mind maps from focus workshops ................................................................264

Appendix 5 – Ethics approval and consent form ..............................................................266

Appendix 6 – Refereed paper review form ......................................................................269

Appendix 7 – Refereed paper review form ......................................................................270

Appendix 8 – Mind Map image from Concerns and Constraints paper ............................271

Appendix 9 – Unis Dumb Down for Foreign Cash ............................................................272
List of tables and figures

Table 1: Research design.......................................................................................8
Figure 1: Focus of Chapter Six: nexus of the disciplines.................................11
Figure 2: Categories of students in tertiary education......................................17
Figure 3: Growth of undergraduate tourism and hospitality programs.............25
Figure 4: International students in Australian universities...............................26
Figure 5: Number of overseas students by major sector....................................27
Figure 6: Overseas students by field of study.....................................................28
Figure 7: Total undergraduate tourism and hospitality students........................29
Figure 8: International students as a percentage of total students, SCU..............31
Figure 9: Growth of international students studying tourism and hospitality related degrees at SCU: onshore and offshore.................................................31
Figure 10: Growth of international students studying tourism and hospitality related degrees at SCU, undergraduate and postgraduate...............................32
Figure 11: SCU tourism and hospitality students, national and international.......33
Figure 12: VU tourism and hospitality students, international and national........34
Figure 13: Comparison VU and SCU: international students as a percentage of national students........................................................................35
Figure 14: Image of CD-Rom contents for ‘Witsel, M (2007) Teaching in a multicultural context: resources for academics’.................................................65
Figure 15: Example of semantic network..............................................................82
Figure 16: Example of a concept map.................................................................84
Figure 17: Example of a ‘natural’ mind map.........................................................84
Figure 18: Example of a computer-generated mind map......................................85
Figure 19: Mind map showing constraints and concerns........................................85
Figure 20: Early mind map showing preliminary research structure....................86
Figure 21: Research structure six months post interviews..................................86
Figure 22: Mind map of constraints and joys of multicultural and transnational teaching......................................................................................123
Figure 23: Multidisciplinary factors contributing to issues in the multicultural classroom..............................................................140
Figure 24: Intercultural communication in context.............................................141
Figure 25: Communication in the classroom, in context......................................147
Figure 26: Multicultural education in context......................................................155
Figure 27: factors which enhance intercultural competence...............................172
Figure 28: Mind map generated during analysis of the four quadrants.................176
Figure 29: Epistemology covering cultural knowledge and generic skills............177
Figure 30: Cultural knowledge covering practical knowledge and intercultural theory.................................................................178
Figure 31: *Generic skills* covering teaching, classroom communication, dealing with E2L. ................................................................. 184

Figure 32: *Teaching*, covering lesson structure, mixed assessments, and understanding how students access knowledge................................. 185

Figure 33: *Classroom communication*, covering clear delivery, allowing validation, and positive atmosphere............................................. 189

Figure 34: *Dealing with E2L*, covering overemphasis on written skills, academic conventions, early recognition of at-risk students, and retaining standards................................................................. 192

Figure 35: *Ontology* covering self identity and values.................................................. 195

Figure 36: *Self awareness* covering learning about self, improvement as an academic, and frame of reference................................................. 196

Figure 37: *Values* covering societal values and personal values............................... 202

Figure 38: *Societal values* covering strategic choices and the need for multicultural classrooms................................................................. 202

Figure 39: *Personal values* covering sensitivity, appreciation, compassion, morality and flexibility.......................................................... 205

Figure 40: Mind map of the structure of the conclusions to this research..............214
Chapter one: Introducing the study

_Transcultural teachers: experiences of academics teaching tourism and hospitality in multicultural and transnational contexts_

1.1 Introduction

_I’m a tourism academic, I teach tourism, so I am pro internationalisation._ (Raleigh)

_You could lose those regional elements in that race to become marketable and globalised._ (Ellie)

Ellie and Raleigh (pseudonyms) are two of the tourism and hospitality academics who participated in this study. Both teach, to a greater or lesser extent, in a multicultural or transnational context. Both live in Australia and work as tenured academics in Australian universities. Yet they have very different perceptions and experiences of the value of, and potentiality for, internationalising tourism education.

The purpose of this chapter is to outline the background to the research, and the research problem, starting with the formative background to the research: an exploration of the recent increase of internationalisation in Australian education.

Internationalisation of education reflects a growing trend towards globalisation (Leask, Hicks, Kohler, & King 2005, p. 13; Marginson & McBurnie 2004, p. 14). International education now represents Australia’s eighth-largest export sector. In 2006, approximately 200,000 international students were studying with Australian institutions (IDP 2006), contributing over A$4.2 billion to the Australian economy annually. Australia is now at the point where it has become a world leader in transnational education (Leask et al. 2005), offering over 1500 offshore programs through partnership arrangements alone (Murray 2005). Forecasts indicate that the global demand for international higher education is set to grow with demand for Australian education predicted to increase nine-fold, from 1.8 million international students in 2000 to 7.2 million international students in 2025 (Böhm, Davis, Meares,
& Pearce 2002). According to the forecasts generated by IDP Australia, trans-national or offshore programs (through offshore campuses and distance education) will account for 44% of this total demand (Böhm et al. 2002).

As the global educational system becomes more geared to multicultural society, and a need emerges to find funding beyond local students and research projects, tertiary institutions are experiencing more incentive to expand further in this area. This has significant impacts on academics as increasing numbers of international students will form part of their ‘classroom’ (in the broadest sense), either onshore or transnationally (offshore). In addition, and contributing to this increase, is the essentially multicultural makeup of the Australian population, whereby 50% of all Australians are either born overseas themselves, or have one or both parents born overseas. Financial considerations aside, as the Australian educational system becomes more geared to a multicultural student body, expertise in dealing with the multicultural classroom, and intercultural competence, will become increasingly important for teachers.

King and Craig-Smith (2005) in their study of tourism higher education in the Australasian region note that international student enrolments in tourism have increased rapidly for two reasons: the close proximity of Asia to Australia and the strong drawcard of the attractiveness of Australia as a place to study. In addition, government regulations pertinent for international students are changing: the modifications to the federal government’s General Skilled Migration (GSM) program (Birrell, Hawthorne & Richardson 2006) may enable international students to remain in Australia upon the completion of their studies as Australian citizens. This would increase the attraction of Australia as a place for international students to study.

This thesis seeks to develop a better understanding of academics’ experiences of teaching tourism and hospitality in multicultural and transnational contexts. Using an interpretive research approach, it considers the narrated experiences of academics, exploring both the positive as well as the negative experiences. Rather than impose research outcomes upon the academics, the aim of the study in the first place is to explore the experiences of the academics from their viewpoint. The study then goes on to explore the theoretical underpinnings of competence in multicultural education.
by applying an interdisciplinary approach, drawing upon relevant disciplines including sociology, social psychology, philosophy, education theory, intercultural theory and interpersonal communication theory. Drawing upon these theories and the points of intersection with teaching in multicultural and transnational contexts, this study generates and proposes a model which can be used to better understand the concept of competence in teaching in transcultural contexts. The study is not prescriptive and recognises that different individuals will have different approaches to and ways of filling in the factors that influence and constitute competence in teaching. Valuable insights into good practice in multicultural and transnational teaching emerge from the final analysis.

1.2 Formative background to the research

The impetus for undertaking the research arose from observing both the significant increase in the numbers of international students in onshore or offshore (transnational) tertiary education in Australia, and the impacts these changes have had on academics. However, as will be explored in more detail in Chapter Two, very little attention has been paid to listening to the voices of tourism and hospitality academics who are confronted with this change.

Internationalising the curriculum necessitates change management. Developments facing the universities in the near future will entail change in many areas and require flexibility from both staff and students. Student demographics will change quite drastically; and thus our traditional learning environment will need to be adapted to a more international setting. Academics used to teaching high-quality courses to a largely monocultural group will need to be able to teach within a multicultural classroom.

In 2007 Australia’s Tourism and Hospitality Education International Centre of Excellence (THE-ICE) commissioned a survey to explore the experiences of international tourism and hospitality students currently studying at Australian member institutions (International Graduate Insight Group 2007). More than 400 students across 13 tertiary institutions were surveyed. The results illustrated that ‘teaching quality’ was the most important factor in deciding to study at their chosen institution.
Teaching quality was rated as more important, for example, than cost of study or personal safety, reputation or language environment. In terms of the learning experience itself, ‘good teachers’ were rated as the most important factor – more important than ‘expert lecturers’ which rated second highest. In fact, international tourism and hospitality students rated ‘good teaching’ higher than generic students internationally, suggesting that international tourism and hospitality students place more importance on the quality of teaching than students studying other disciplines. The international tourism and hospitality students placed more emphasis on the importance of good teaching than on course content, assessment, work experience, or employability. This suggests that it is in the students’ and the institutions’ best interests to encourage quality in teaching – and not just the knowledge and skills base of the lecturers (creating ‘expert lecturers’); but ways of being university teachers (‘quality teachers’).

1.3 Justification for the research

The bulk of research into teaching in the multicultural environment focuses on the needs and experiences of students. Teaching in the multicultural classroom has been researched extensively, but also with a strong focus on meeting the educational needs of international students (e.g. Barron 2004; Breitborde 1993; Chan & Treacy 1996; Kato 2001), and the design of inclusive curricula (e.g. Cheng & Tam 1997; Das 2005; Haigh 2002; Wood, Tapsall & Soutar 2005). Research into the experience of academics in the multicultural environments often has the aim of generating prescriptive outcomes for good practice, outlining how ‘culturally responsive teachers’ should behave (Villegas & Lucas 2002). As will be seen in Chapter Six, much previous research on human interaction in a multicultural setting has focused on improving cross-cultural management and education and has led to a plethora of well-intended and practical how-to manuals. Indeed, the author’s previous research on teaching in the multicultural classroom (Witsel 2003a, 2003b), led to just that: a series of teaching and learning seminars and articles aimed at proactively improving academics’ expertise and skills in teaching in the multicultural classroom. The seminars, however, were attended mainly by those who were interested and positive about the subject matter in the first place.
Ehrich (1997) argues that there is a need for understanding educators outside the confines of theoretical constructs and overarching frameworks, and employs an interpretive phenomenological method which allows educators’ experiences to speak for themselves. Ehrich’s findings indicate that there is a mismatch between current policy directions for professional development and the reality of the educators’ experiences. It is for these reasons that this study takes a descriptive approach rather than a prescriptive approach.

In a paper titled ‘Academics and International Education: The Forgotten Segment of Australia’s International Education Program?’ (Chang 2007), the author laments the lack of research into academics’ experience of international education. Chang did not, however, explore the experiences of academics themselves. Previous research has shown that working with a diverse, multicultural classroom has an impact on academics’ sense of self, on matters of trust, and on confidence (Witsel 2003b). However, the emotional impact of work on the life of academics is a matter which is rarely discussed in the educational management literature, and is only tacitly acknowledged in academic literature. This does not suggest that all impacts are negative; yet as will be seen, the little research there is on this front focuses on the negative side of academic emotional life; and very rarely on the positive or joyful side. Nonetheless, as will be seen, although there are considerable constraints and concerns, there is also significant joy to be found in teaching in a multicultural context.

Accordingly, research is needed not only into the actual experiences of tourism and hospitality academics teaching in a multicultural context to ascertain and understand their perspectives and emotions; but to explore what being a quality teacher in a multicultural context entails.

1.4 Research aim, objectives and questions

This study considers the ‘lived experiences’ (defined below) of university level academics, teaching in the multicultural and transnational classroom, in the field of higher tourism and hospitality education.
The first objective is to identify what the impacts are of working in a multicultural, multinational and multilingual environment on the tourism and hospitality academic. To achieve this broad objective two research questions have been formulated.

1. What are the concerns and constraints experienced by academics teaching in a transnational and multicultural context?
2. What influences the positive experiences of academics teaching in a transnational and multicultural context?

The second objective is to explore the concept of competence in multicultural and transnational teaching. This is achieved by exploring the following research questions:

- How are academics’ intercultural competences in multicultural education formed?
- How do successful international tourism and hospitality educators embody and integrate competence in their teaching within multicultural and transnational classrooms?

The first objective considers issues experienced by the academic while teaching. The ensuing concerns and constraints, as well as the balance of joys – issues which are only tacitly acknowledged in a professional context – are explored in depth, using an interpretive approach.

This study then goes on to consider what constitutes intercultural competence while teaching in the multicultural classroom. Based on a study of relevant literature, a model clarifying what constitutes intercultural competence is put forward. In the final chapter, the model is applied to four successful tourism and hospitality academics to attempt to demonstrate how these academics integrate these attributes into their successful multicultural and transnational teaching.

1.5 Research approach

This study uses an interpretive research method to gain an understanding of the lived experiences of tourism and hospitality academics in transnational and multicultural contexts. The main part of the research focuses on twenty-nine academics, across seven campuses of two Australian universities teaching tourism and hospitality. These
participants were interviewed individually in depth to ascertain what experiences they thought were important in teaching tourism and hospitality in multicultural contexts.

The interpretive method used for the in-depth interviews is, more specifically, a combined methodology of phenomenological and hermeneutical research. Phenomenologically oriented researchers study everyday events from within the life-world of the person experiencing them. The aim is to determine ‘what the experience means for the persons who have had the experience and are able to provide a comprehensive description of it’ (Moustakas 1994, p. 13).
# Transcultural Teachers: Experiences of academics teaching tourism and hospitality in multicultural & transnational contexts

<table>
<thead>
<tr>
<th>STAGE</th>
<th>FOCUS</th>
<th>DATA SOURCE</th>
<th>CHAPTER</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Formative background and need for research</td>
<td>Locating the study and identifying research gaps</td>
<td>Literature review of international higher tourism and hospitality education research focused on the educator</td>
<td>Chapter Two: Tourism and Hospitality education in a multicultural context</td>
</tr>
<tr>
<td>2. Methodology</td>
<td>Research philosophy and approach</td>
<td>Literature review of and discussion of the appropriate methodological approaches</td>
<td>Chapter Three Methodology</td>
</tr>
<tr>
<td>3. <strong>Objective one:</strong> to discover what the impacts are of working in a multicultural, multinational and multilingual environment on the tourism and hospitality academic</td>
<td><strong>Research question one:</strong> What are the concerns and constraints experienced by academics teaching in transnational and multicultural contexts?</td>
<td>All in-depth interviews interpreted</td>
<td>Chapter Four: Constraints and concerns (incorporates published paper)</td>
</tr>
<tr>
<td></td>
<td><strong>Research question two:</strong> What influences the positive experiences of academics teaching in transnational and multicultural contexts?</td>
<td>All in-depth interviews interpreted</td>
<td></td>
</tr>
<tr>
<td>4. <strong>Objective two:</strong> to explore the concept of competence in multicultural and transnational teaching.</td>
<td><strong>Research question three:</strong> How are academics’ intercultural competences in multicultural education formed?</td>
<td>Literature review of the nexus</td>
<td>Chapter Six: A model of intercultural competence for teaching</td>
</tr>
<tr>
<td></td>
<td><strong>Research question four:</strong> How do successful international tourism and hospitality educators embody and integrate competence in their teaching within multicultural and transnational classrooms?</td>
<td>Application of model to four cases drawn from the in-depth interviews</td>
<td>Chapter Seven: Competence &amp; confidence</td>
</tr>
<tr>
<td>5. Conclusions</td>
<td>Reconsideration of objectives one and two and implications of this research for higher tourism education</td>
<td>Consideration of the findings from research questions one–four, determination of the validity of the model and further implications.</td>
<td>Chapter Eight: Conclusions</td>
</tr>
</tbody>
</table>

| Table 1: | Research design. | Source: Original for this study |
1.6 Contributions of this thesis

As transcultural education in tourism and hospitality higher education becomes more commonplace, a greater understanding of its effects upon academics is desirable. Australia, being a leader in transnational education (Australian Education International 2005; Buffington 2007; Leask et al. 2005), forms an excellent platform from which to explore and showcase academic experiences of teaching in transnational and multicultural contexts. In doing so it allows educators’ voices to speak of their transcultural experiences for themselves (Ehrich 1997, 2003). These academic voices have been considered ‘silent’ in the discourse surrounding the internationalisation of higher education (Chang 2007).

The importance of travel and interpersonal exposure for the professional and personal development of tourism academics has received little attention by researchers (Sheldon 2005). This thesis addresses this as it explores travel and journeying as a context for enjoyment in teaching, an aspect of education that has also received very little attention to date. This study also contributes to research on effective teaching and learning, focusing in particular on the hitherto relatively poorly highlighted aspects of how academics teach, rather than what they teach (Tribe 2005). This thesis presents a holistic understanding of how successful attributes of teaching are integrated in competent performance (Sandberg 2000). This understanding not only explores the epistemology of teaching (the knowledge and skills surrounding the practice of ‘doing’ teaching) but also the ontological aspects of teaching (the values and shifts in identity surrounding ‘being’ a teacher), which Dall’Alba argues has been neglected in the drive to focus on epistemologies of teaching (Dall'Alba 2005).

1.7 Overview of the thesis

This chapter has given the background and context of the study and described the research aim and objectives; and stated the research questions. It has also clarified certain key concepts and definitions.
Chapter Two discusses the current research into tourism and hospitality education in a multicultural context, and describes the current state of multicultural and transnational tourism and hospitality education in Australia.

Chapter Three discusses the methodology chosen by the researcher. The approach is based on interpretive social science methodology. The chapter focuses on five main topics. Firstly, a case is made for an interpretive approach for this study. Then, the research process is described. Following this, hermeneutic (interpretive) phenomenology is discussed, including its uses and the limitations of the method as experienced by the researcher. Fourthly, interview techniques and the issues underlying interpretation of interview data and how we can infer knowledge from the interviews are explored; and finally systemic mind mapping as a research tool for analysing the results is discussed.

This thesis incorporates publications in a manner which conforms to the guidelines set out by Southern Cross University (Baverstock 2004). One peer-reviewed publication included in this thesis in its entirety forms the basis for the first findings chapter (Chapter Four). This publication was written by the author as a response to requests from the field for results from this study.


Chapter Four, based on the refereed article listed above and drawing upon the findings of this study (Witsel 2006), explores the constraints and concerns faced by tourism and hospitality lecturers teaching in a multicultural context. The main findings of the article indicate that many tourism and hospitality lecturers in a multicultural teaching environment feel at times professionally and personally lost: in the area of personal development, the interaction with the students, and in the temporal and physical environment in which they find themselves. Nonetheless, as the next chapter illustrates, there are times that the academics can experience quite positive aspects of the teaching.
Chapter Five focuses on the positive aspects and benefits experienced by lecturers teaching tourism and hospitality in an international context. The chapter begins by exploring the literature on cross-cultural competence, travel, and happiness in education and how they interrelate. The chapter then goes on to examine the experiences and issues related by those academics who are self-professed to be happy in their work, and actively enjoy teaching in a multicultural context. The experiences of these lecturers show that there is joy and benefit to be found in journeying, whether physically or metaphorically, in a personal and professional sense. The concerns and the ‘joys’ can at times happen simultaneously and are not necessarily mutually exclusive.

Chapter Six is a literature study, and discusses the area formed by the nexus between communication, education and internationalisation. The dark green central area in Figure 1 below visually describes the subject area covered.

![Figure 1: Focus of Chapter Six: nexus of the disciplines.](Source: Original for this study)

A model is developed which outlines the attributes which influence intercultural competence in a multicultural educational setting. This model is subsequently applied in the following chapter.
Chapter Seven explores what factors play in successful multicultural tourism and hospitality education. The chapter explores the dimension of competence in teaching tourism and hospitality management in a multicultural context. From the initial interviews, four participants were selected according to criteria outlined in detail in Chapter Three. The experiences of these academics are placed against the components of the model outlined in Chapter Six and the outcomes are discussed.

Finally, Chapter Eight consolidates the findings and highlights key issues, and while much of the literature has already been integrated in the previous chapters, this chapter also reflects on certain aspects of the literature. The contributions to knowledge and methodology are discussed, as are implications of the research for theory and practice. Possible opportunities for further research are then put forward. To conclude the thesis, some final reflections are presented.
Chapter Two: Australian tourism and hospitality education in multicultural and transnational contexts

2.1 Introduction

This chapter examines a number of theoretical and conceptual issues associated with researching the teaching of tourism and hospitality in transnational and multicultural contexts. While this research seeks to explore the lived experiences of academics teaching in these contexts by identifying impacts and exploring competence, the diverse ways in which concepts surrounding transnational education are defined (International Education Association of Australia 2006) has implications for the ways in which the experiences of the academics are understood, and what can be learned from these experiences. This chapter first offers a discussion of major concepts encountered in this study. Following this, it gives an overview of the historic background of tourism education in Australia; a picture of the current situation in terms of international tourism and hospitality education; and a short overview of the research into academic experiences in international of higher tourism education.

This chapter only briefly considers competence in multicultural education, since before an in-depth discussion of what constitutes competence in multicultural teaching can be undertaken, the reality of the academics’ experiences needs first to be explored (Chang 2007; Ehrich 1997; Moustakas 1994; Sheldon 2005; Tribe 2005). The concept of competence in transcultural teaching is addressed in a chapter by itself (Chapter Six). This chapter instead goes on to explore the impact of travel and journeys on interculturality in an education context (Alred, Byram, & Fleming 2003; Hawkins & Weiss, 2004), and the contribution of positive intercultural experiences (Alred et al. 2003; Smail 1980) to happiness, as defined by Helliwell (2003) and Layard (2005) in the context of transnational and multicultural teaching.

2.2 Transcultural contexts in higher education

A recent report commissioned by the Australian Department of Education, Science and Training (DEST) and Australian Education International (AEI) into transnational education in Australia found as its first ‘key message and outcome’ that the desire for ‘clear and agreed set of terms in transnational education (TNE) and their consistent
usage means that a TNE “glossary” should be a priority project’ (International Education Association of Australia 2006, p. 8). In discussing international and multicultural education, as will be seen below, Stone (2006 p. 335) suggests that asking for a definition of internationalisation ‘invites seduction into a quagmire of potentially unsatisfying responses’. Even during the interviews some interviewees expressed a desire to first delineate what was meant by internationalisation, who was included in multicultural classrooms, and what was the scope of curriculum. For these reasons this chapter will now define and discuss some of the commonly used concepts.

### 2.2.1 Culture

The word ‘culture’ is commonly used to refer to two different areas: one of them being the area that this study is not concerned with – that is, the visual and performing arts, such as music, dance, painting, and the ‘refined’ intellectual life that accompanies these. Culture in the sense of intercultural communication or transcultural teaching refers to something far more pervasive and yet more intangible. Culture in this sense covers behaviour, values, assumptions, meanings, customs, and beliefs – in fact, all the facets that determine the way of life of a group of people: their patterns of behaviour, and the ways in which they understand and interpret the world.

There have been countless academic discussions which tried to definitively pin down this elusive concept of ‘culture’ – by the 1950s there were over 300 definitions (Kluckhohn & Strodtbeck 1961; Victor 1992). Williams (1958) saw culture as a manifestation of deeply social processes involving complex relationships between authorial ideology, institutional processes, and generic and/or aesthetic form. He argues that the notion of ‘culture’ has developed since the 18th century as a response to increasing industrialisation. As such, some might argue that some (non industrialised) nations might not be concerned with the concept of culture, and that it might be a predominantly Western concern. For a pertinent and concise overview of the various discussions, see Ron White’s paper, *Going round in circles: English as an international language, and cross-cultural capability* (White 1997).

Someone from a different culture than one’s own need not necessarily be a person with a different ethnic background, or a different religion. Diversity occurs on many
fronts: age and gender being the most common. Whether one is from the city or from a rural area will also affect your cultural makeup, as will one’s level of education and family background. Locality alone does not influence culture: for example, companies can have different corporate cultures, making it difficult for staff to adjust when two companies merge, or when someone changes their job.

It is difficult to talk about multicultural and transnational education without becoming entangled in these interesting discussions, and this is engaged in to a certain extent in the following chapters, but for the moment this study limits the idea of ‘culture’ to Hofstede’s (1997) understanding of what culture means in intercultural communication – the idea of shared values and practices, while keeping in mind that we all belong to many discourse systems at the same time – we are members of a particular professional group, gender, or religion. Hofstede defines culture in this sense as ‘the collective programming of the mind which distinguishes one human group from another’ (Hofstede 2001, p. 9).

2.2.2 Intercultural and cross-cultural

Often, the various terms ‘intercultural’ and ‘cross-cultural’, ‘multicultural’ and even ‘international’ are used interchangeably. In this study, though, in accordance with Verluyten’s (2000) discussion of the use of the words, ‘cross-cultural communication’ refers to a comparison between different cultures, which does not necessarily mean that the participants are in contact with each other; and ‘intercultural communication’ refers to the interaction between various cultures (Verluyten 2000). However, renowned authors do use ‘cross cultural’ when talking about cultural contact – such as Charles Hampden-Turner and Fons Trompenaars (Hampden-Turner & Trompenaars 2000; Trompenaars & Hampden-Turner 1998). As this study is more concerned with interactions between people rather than comparisons between people, the phrase ‘intercultural communication’ (Verluyten 2000) is employed when talking about situations where people from various cultures are together, and need to communicate, whether it be in a language which is foreign to all of them or to some of them. As will be seen below, however, the usage of the term ‘cross-cultural’ in ‘cross-cultural approaches to tourism education’ is, in fact, often anything but cross-cultural, and is in fact often mono-cultural.
2.2.3 Multicultural and transnational education

Universities can teach their programs either on campus, or off campus by means of distance education, which is supported by correspondence and Information Communication Technology (ICT). Some universities have multiple campuses across various locations within the same country. In addition, many universities and schools have joint articulation agreements with private and/or offshore providers. Both the universities involved in this study have multiple campuses onshore, and engage in joint articulation agreements with various offshore providers. This form of international education is termed ‘transnational’ education. A more detailed definition will be given below.

Whether the basis of the education is as a result of joint articulation or is solely the responsibility of the Australian university, if the students are mainly taught in Australia we speak of ‘onshore’ education. Onshore students can be full-time or part-time, can study on- or off-campus, and may be taught under joint articulation agreements with a partner institution. If the student resides overseas and is taught (full- or part-time) by the Australian institution (for example under the joint articulation agreement) we can speak of an offshore program; which is preferably now referred to as a transnational program.

Students can also be classified as ‘national’ or ‘international’. National students (i.e. those with Australian citizenship or permanent residence) can remain in Australia for the duration of their studies, or choose to study abroad for a period of time (whereupon in the eyes of the guest institution they in their turn become the ‘international’ student). International students might be studying onshore at an Australian institution, or offshore with a partner institution.

The following diagram outlines the various categories:
The ‘international’ students referred to in this study are international and transnational students, taught both onshore and offshore in the case of those involved in transnational programs (those on the right-hand side of the diagram above). They may at any stage be part of a class containing national (Australian) students, and thus form a multicultural classroom.

A multicultural classroom is a class where there is a diversity of cultures present. In its strictest sense, a multicultural classroom is one where the academic and the students are of differing cultures. This, then, means that if – for example – the academic is Indian and the students are Australian, then we could speak of a multicultural classroom. More commonly, though, it is used to refer to situations where the students themselves in any group comprise of varying cultures. This may be two different cultures, or many: indeed, as one of the participants indicated, when she started teaching, if there were three students of a single differing culture in the class, it was considered ‘multicultural’. Now, however, with fourteen different cultures represented in the same class, she feels that this, too, is multicultural – just as it was when there was only one ‘other’ culture present. Communication within the multicultural classroom would therefore be classed as intercultural communication, rather than cross-cultural communication.

Australian transnational education is officially defined as follows (DEST 2005, p. 12):
Australian transnational education and training, also known as offshore or cross-border education and training, refers to the delivery and/or assessment of programs/courses by an accredited Australian provider in a country other than Australia, where delivery includes a face-to-face component. The education and/or training activity may lead to an Australian qualification or may be a non-award course, but in either case an accredited/approved/recognized Australian provider is associated with the education/training activity.

As distinct from education and training provided in a purely distance mode, transnational education and training includes a physical presence of instructors offshore, either directly by the Australian provider, or indirectly through a formal agreement with a local institution/organisation. Education and training services delivered offshore may take many different forms, including:

- Campus wholly owned by an Australian institution;
- Courses/programs offered in partnership with local providers;
- Twinning arrangements;
- Franchising of curricula and/or courseware (where an accredited Australian provider remains an identifiable partner);
- Distance education programs that contain a component of face-to-face instruction (by local and/or Australian instructors);
- Education and training activities conducted on behalf of an Australian entity (i.e. training tailored for an offshore organisation); and
- Any other face-to-face delivery undertaken in the name of an Australian provider.

Therefore, contrary to popular understandings of international education involving ‘foreign students’ (Jopson & Burke 2005a, 2005b), the fundamental understanding in this thesis is that ‘internationalisation of education’ involves and concerns more than only those students who come from abroad to study at an Australian institution. It is recognised that transnational education is an emerging area of scholarship (Dunn & Wallace 2008).

### 2.2.4 Transcultural contexts

Due to the comparatively high volume of international and transnational programs in Australia, the extent to which Australian universities require academics to regularly teach transnationally throughout the year and also teach in multicultural classrooms to
domestic as well as international students is quite high in comparison to, for example, US or British universities (Leask, Hicks, Kohler, & King, 2005). A certain level of inexact use of terminology by the participants is not unexpected: many of the academics interviewed had not considered the terminology of internationalisation of education in depth prior to the interview. To many of them, this type of teaching is a ‘given’.

Yet to refer in this thesis continually to ‘multicultural and transnational’ in those cases where the participant is talking about both forms of teaching, though precise, would have been quite a mouthful. A more succinct descriptor was required that covered both yet was true to the nature of internationalised education. Extensive discussion with the dean of teaching and learning at Southern Cross University resulted in the adoption of the term ‘transcultural’, signifying a situation whereby there was a mixture of cultures present and could refer to both transnational teaching as well as multicultural teaching. Hereby, the physical location of the teaching becomes less important than the element of culturality.

2.2.5 Internationalisation in higher education

Internationalisation – as in ‘internationalisation of the curriculum’, or an ‘internationalised approach’ to learning and teaching – is not easy to define. As mentioned earlier, asking for a definition of internationalisation ‘invites seduction into a quagmire of potentially unsatisfying responses’ (Stone, 2006, p. 335). Papers from several universities containing definitions, goals and checklists of internationalisation have been considered here (for example, Castle & Kelly 2004; Das 2005; Haigh 2002; McTaggart 2003; Rizvi 2000; Ryan & Hellmundt 2003). However, none of them provide a succinct definition that also incorporates the dimensions identified in the universities’ graduate attributes. The following has been adopted as a working definition for this thesis (Witsel & Wallace 2006):

An international and intercultural approach to learning and teaching has perspectives which comprise:

(a) Staff and students who are reflective of their own cultural identities, and respectful of the identities of others and the impact of dominant cultures on individuals.
(b) Staff who bring knowledge, awareness and respect for cultural diversity and the University’s approach to international and culturally inclusive curricula and inclusive pedagogy to their teaching practice.

(c) Curricula that comprise relevant and appropriate elements of the OECD typology, i.e.

- Curricula with an international content
- Curricula that add a comparative dimension to traditional content
- Career-oriented curricula
- Curricula addressing cross-cultural skills
- Interdisciplinary area student programs
- Curricula leading to internationally recognised professions
- Curricula leading to joint or double degrees
- Curricula whose parts are offered at off-shore institutions by local faculty
- Special curricula designed exclusively for foreign students

(d) University policies in learning and teaching that take active account of international and intercultural perspectives, and the University’s particular focus on Indigenous identity and the multicultural character of Australian society.


2.2.6 Curriculum internationalisation

Current colleges and universities offering online information about their programs obviously feel the need to define the concept ‘curriculum’, since many include a separate page or definition devoted to the concept. Definitions of curriculum vary enormously, and range from limiting the idea of curriculum to a proffered list of subjects taught, to the objects required to facilitate the students’ learning (such as course materials, books etc, but excluding the academic and the interaction between academic and student), to the broad gamut of student experiences and academic
intervention throughout the path of study and beyond. Often, a curriculum is said to include or foster knowledge, skills, and attitudes, though it is not immediately apparent how and why these three aspects are traditionally included in a curriculum and not any other aspects. A study of the literature on competence suggests that this tripartite division might originate from ‘a dualist ontology and objectivist epistemology underlying the rationalistic research tradition’ (Gerber & Lankshear, 2000, p. 49). This will be discussed in more detail in Chapter Six.

An example of a narrow definition of curriculum is given by the Louisiana State University, who define curriculum as ‘A description of the required and elective courses for a degree program’ (Louisiana State University, 2006). A broader definition is given by the Australian TAFE colleges, who call it a ‘learning plan’ and cover outcomes, skills, behaviours and experiences as well as resources:

A structured plan of intended learning outcomes, underpinning knowledge, skills, behaviour and associated learning experiences. The learning plan is generally organised as a sequenced combination of modules so that a student can achieve specified educational and training outcomes. The curriculum includes the syllabus, teaching guides, an assessment guide and required learning resources. (TAFE 2006)

This is an example of perhaps the broadest focus which includes, according to the UK’s Higher Education Academy (2006b) ‘not just details of subjects taught but all the student’s learning experiences in an institution of higher education and the processes for organising and managing the learning and teaching’. In this study the broad definition is used when discussing curriculum, although of course some of the participants might be referring to a narrower focus in their interviews.

Given that the notion of curriculum itself is quite diverse, the concept of internationalising the curriculum has invited much discussion. According to the UK’s Higher Education Academy, internationalising the curriculum has two main aims:

1. to meet the educational needs of an expanding number of international students;

2. to equip all students, home and international, with the knowledge and skills needed to compete in an increasingly international world of work. (Higher Education Academy, 2006a)

Internationalisation of the curriculum is the process of designing a curriculum that meets the needs of an international student body. It contains the belief that a university should grant an equal opportunity for success to every student that it enrolls and not prejudice the advancement of any individual by granting an innate competitive advantage to students from any particular social group or tradition. The ideal international curriculum provides equably for the learning ambitions of all students, irrespective of their national, ethnic, cultural, social class or gender identities.

Ideal curricula notwithstanding, an in-depth discussion of competence in the context of transcultural teaching will be conducted in Chapter Six.

2.2.7 Academics in transcultural contexts

Much discussion and thought preceded the decision to refer to the participants as academics, rather than lecturers, or teachers. The participants in this study are all employed as academics, mostly full-time professionals, all on fixed-term contracts or tenured contracts with one of two Australian university schools offering tourism and hospitality degrees.

The case for referring to the participants as academics rests on several factors. Firstly, there is the observation that the participants do a multitude of things: they teach, they do research, they collaborate with others, and they do quite a lot of administration. Secondly, the task of teaching requires actual face-to-face classroom management, but also requires marking, administration, and consultation with colleagues (perhaps offshore). For example, Southern Cross University Human Resources policies state the following as a minimum standard for a Level B academic:

A Level B academic will undertake independent teaching and research in his or her discipline or related area. In research and/or scholarship and/or teaching a Level B academic will make an independent contribution through professional practice and expertise and coordinate and/or lead the activities of other staff, as appropriate to the discipline.

A Level B academic will normally contribute to teaching at undergraduate, honours and postgraduate level, engage in independent scholarship and/or research and/or professional activities appropriate to his or her profession or discipline. He or she will normally undertake administration primarily relating to his or her activities at the
institution and may be required to perform the full academic responsibilities of and related administration for the coordination of an award program of the institution (Human Resources 2007).

To refer to the participants as ‘teachers’ would draw the attention away from the complexity of their tasks and focus only on that one aspect of teaching, namely face-to-face classroom interaction. Likewise, to call them ‘lecturers’ denies the importance of tutorial work; of online interactions with students, and the like, in addition to suggesting the perhaps negative connotations of ‘lecturing’. This thesis considers not only the actual activity of *lecturing*, but also general student-academic interaction, tutoring, assessment and so on. It is for this reason that the study talks of academics teaching in a multicultural and transnational context.

There are two reasons why the academics are not referred to specifically as ‘tourism and hospitality academics’. Firstly, some of the academics did not, as undergraduates themselves, study tourism or hospitality (or even related fields of study like leisure or recreation): in some cases, because these fields of study did not exist when they underwent their undergraduate studies. Secondly, some of the academics in this study would not refer to themselves as ‘tourism academics’ but rather, for example, ‘a law academic who is teaching in a tourism degree’ or a ‘marketing academic lecturing transnationally within a hospitality, tourism and marketing degree’. Then again, many of the participants on the other hand, would definitely refer to themselves as tourism academics or hospitality academics (even if they did not study tourism themselves). The true constant in this group is that the academics were employed by a school offering the students tourism and hospitality degrees and the students these academics taught were studying for a tourism and/or a hospitality degree.

### 2.3 Tourism and hospitality education in Australia

The first university level programs in tourism and hospitality in Australia emerged in 1974 (Craig-Smith, 1998), and growth thereafter was rapid, despite fears by some that there were already ‘too many’ courses in tourism (Barge 1987, p.14), or that ‘little consideration appears to have been given by some institutions to the relevance and adaptability of these programs to trends and future needs’ (Hall & Weiler 1989, p. 9). Regardless, tourism higher education blossomed in the late 1980s to early 1990s. A
growing number of Asian tourists from neighbouring countries visiting Australia for leisure purposes strongly encouraged the need for continued tourism and hospitality training (King & Craig-Smith 2005). Growth of tourism and hospitality higher education was boosted further by the rise in international tourist numbers generated by Australia’s Bicentenary Celebrations and the Olympic Games in 2000. As Wijensingehe and Davies (2001) argue, the increasingly internationalised character of tourism in Australia invoked a need for more inclusive and internationalised curricula for tourism and hospitality education.

Australian higher education institutions have developed a range of programs within the hospitality and tourism area, with many attempting to generate demand and utilise existing faculty expertise through the creation of specialist programs in, for example, sports tourism, ecotourism or cultural tourism. Nevertheless, many hospitality and tourism programs still appear to be general in nature and some are aimed at providing graduates with a sectoral overview and industry-specific skills and knowledge. A survey of the Department of Education, Science and Training (DEST 2006) found that of the 43 publicly funded universities in Australia, only 14 did not offer any hospitality and/or tourism programs at either undergraduate or postgraduate level. The remaining 29 universities provided a range of undergraduate programs in the hospitality and tourism fields (Jennings et al. 2006).

As with many educational areas, there are two distinct types of hospitality and tourism programs offered by Australian universities. On the one hand, there are discipline named programs, for example a Bachelor of Hotel Management or a Bachelor of International Hotel and Tourism Management. On the other hand, the provision of hospitality and tourism education exists through programs identified as general degree programs that give the opportunity for specialisation or majors in hospitality management and/or tourism management. Programs such as these would include, for example, a Bachelor of Business with the opportunity to specialise in or major in hospitality management and/or tourism management. Another example is that a Bachelor of Science can offer the opportunity to specialise in Ecotourism. In many instances, it was found that a university offered a combination of both named programs and general programs. In addition to the 29 universities gleaned from the DEST website identified as offering hospitality and tourism education at bachelor
level detailed above, several private Australian hospitality and tourism educators were identified. In some cases the private providers work closely with an Australian university to offer a university degree. For example, the Australian School of Tourism and Hotel Management collaborates with Southern Cross University’s School of Tourism and Hospitality Management. With all these varieties taken into account, there are at present 112 undergraduate programs on offer in Australia (See Figure 3 below).

![Graph of Growth of Undergraduate Tourism and Hospitality Programs in Australia (1970-2005)](image)

**Figure 3:** Growth of undergraduate tourism and hospitality programs.

*Source: adapted from King & Craig-Smith 2005*

Thus it can be seen that the provision of hospitality and tourism management education has developed rapidly from its inception in 1974, and that these 112 programs in 2005 are distributed over 34 higher education providers of hospitality and/or tourism management in Australia. According to King and Craig-Smith (2005), however, this trend has reached a stage where rapid growth is likely to slow down as the market for ‘conventional’ tourism degrees has reached saturation point and there is an increase in areas such as convention and events management, sports tourism management, and environmental tourism. There is also a trend to rationalisation and reduction of degree types, and Southern Cross University for example, under its ‘New Directions’ program review, has undertaken to absorb the ‘niche’ degrees
Conventions and Events; Sports Tourism; Hotel and Resort; Environmental Tourism and International Tourism Management into a single Bachelor of Business in Tourism Management with majors in the abovementioned fields. Although this may be a one-off occurrence and not indicative of a trend, it does reflect the challenge tourism and hospitality institutions face to balance perceived industry training needs and the need for financial rationalisation.

2.3.1 Internationalisation of higher education in Australia

As mentioned in Chapter One, prognoses indicate that the global demand for international higher education is set to grow enormously and demand for Australian education is forecast to increase nine-fold from 1.8 million international students in 2000 to 7.2 million international students in 2025 (Böhm, Davis, Meares, & Pearce 2002). The chart below (Figure 4) indicates the growth of international students in Australian universities since 2000.

Figure 4: International students in Australian universities. Source: IDP Australia, 2004

The growth of international students studying at or through Australian universities has been highest onshore. In the period 1994 to 2000 alone, the number of international students studying within the higher education sector increased by 19.1%. This was much higher than the growth experienced by the Australian VET sector, the school
sector or the ELICOS sector. Growth since then has slowed but numbers are still rising (see Figure 5 below).

Figure 5: Number of overseas students by major sector. Source: Australian Government AEI

According to Australian Education International (AEI), the strong 19.4% growth of onshore higher education was stronger than that experienced by the US (4.3%) and the UK (2.3%) (Australian Education International 2002). Statistics show that since 2003/04, there appears to have been a decline in demand for international education affecting all the major Anglophone countries (UK, USA, NZ, Canada and Australia), particularly in the undergraduate sector (Australian Education International 2005). However, it is unclear whether this decline is temporary or indicates a more long-term trend.

Data gathered in 2008 indicate that nearly half of all international students studying in Australia were engaged in the fields of business, administration and economics (Australia Education International 2008). Tourism, though not specifically mentioned
by AEI as being a component in the business, administration and economics field, is included within this group.

Figure 6: Overseas students by field of study.  
Source: Australian Government AEI

The increase in international and transnational student numbers, among other reasons, underlines the need for ongoing research into internationalisation of tourism higher education in Australia, and confirms the need for organisations such as the Tourism and Hospitality Education International Centre of Excellence (THE-ICE), funded by the Australian government, to recognise, develop, promote and support tourism and hospitality higher education (THE-ICE 2006).

2.3.2 Trends in international tourism and hospitality students at Australian higher education institutions

Craig-Smith and Ruhanen (2005; 2006) presented two reports to CAUTHE (Council of Australian University Tourism and Hospitality Educators). These reports aimed to present a clear picture of tourism and hospitality student throughput rates, indicate future likely trends affecting the sector, and make clear and accurate public statements on the nature and health of the industry. It proved to be harder than anticipated to gather solid data on student numbers and in particular on international student numbers:
It is with some disappointment that this report cannot be more explicit on actual student numbers. With only eight completed replies no data were received from the majority of institutions. Furthermore it had been hoped this report would identify the percentage of the student body from overseas. As a very crude estimate it would not be unreasonable to hypothesize that approximately 10 percent of the undergraduate student body is from overseas with 90 percent from within Australia whereas, at postgraduate level the figures are more likely to be 90 percent from overseas and 10 percent from within Australia but this will vary greatly at the individual program level. (Craig-Smith & Ruhanen 2005)

It is indeed difficult to gather accurate data on student numbers in tourism and hospitality. According to the information presented in the Good Universities Guides for 2004, 2005, 2006 and 2007, the total number of tourism and hospitality students studying at undergraduate level in Australian universities has risen from nearly 7120 in 2004 to 9020 in 2006 (see Figure 7 below). The blue indicates international students, the red indicates national students.

![Figure 7: Total undergraduate tourism and hospitality students. Source: SCU 2004–2006](image)

It must be noted that it is not clear from the Good Universities Guide whether the students counted are studying full-time or part-time, or how the data was compiled.
Nevertheless, the national average for international undergraduate students as a percentage of the total number of undergraduate tourism and hospitality students has fluctuated only slightly, with a high of 30.48% in 2004 and a low of 28.27% in 2005.

2.3.3 International student numbers at participating universities

The following section compares the student numbers at the two participating institutions, the School of Tourism and Hospitality Management at SCU, and the School of Hospitality, Tourism and Marketing at Victoria University (VU). In 2004 SCU had 2,233 international students (on and offshore). VU had 6,097 (see Table 57 Commencing and All Overseas Students by State, Institution and Onshore/Offshore Status, 2004). The data collected in this section is publicly available and presented here for ease of access in tables and graphs.

International students at Southern Cross University

The ratio of international to domestic students studying onshore at Southern Cross University (SCU) was well below the Australian average in 2002 (3.8% compared to a national average of 13.6%), and this grew to 4.8%, still well below the national average of 16.9% in 2004. Although overall growth of international students in general at SCU was slow, growth of international tourism and hospitality students at SCU, has been rapid. In 2002 there were 33 international students studying tourism and hospitality related degrees onshore, and 4 offshore. By 2006 this had risen to 184 and 82 respectively. The figures below (Figures 9 and 10) show the increase for both on- and offshore students as well as dividing them into undergraduate and postgraduate levels. As can be seen, the rise in undergraduate international tourism and hospitality students has been marked. Unlike the SCU average, the greatest number of international students is to be found in onshore undergraduate education.
Figure 8: International students as a percentage of total students, SCU.  
Source: SCU 2002–2004

Figure 9: Growth of international students studying tourism and hospitality related degrees at SCU: onshore and offshore.  
Source: SCU 2002–2006
At SCU, although the number of international tourism and hospitality students rose, their numbers increased at approximately the same rate as the rise in national students, rendering a fairly slow increase as a percentage of total SCU tourism and hospitality student numbers (cf. Figures 7 and 8). These figures would be more accurate than the *Good Universities Guide*’s as they are drawn from existing CiS data at SCU. The number of students refers here to equivalent full-time student load and thus takes part- and full-time students into account.
International students at Victoria University

According to the same *Good University Guide* sources, at VU the number of international tourism and hospitality students, though low in 2004, rose rapidly to approximate Australian averages (circa 29% of total undergraduate student body), as by then VU had reached a 24% international student body component of the total undergraduate student numbers (Figure 12). At the same time, numbers of national students doing tourism and hospitality dropped slightly.
The following chart compares the two schools in terms of the international undergraduate student numbers as a percentage of total student enrolments for each school. As can be seen, VU has risen rapidly in comparison to SCU.
The forces that underlie the drive to internationalisation are multiple, and a detailed discussion of these would, to a large extent, go beyond the main focus of this study.

2.3.4 The settings in which transcultural teaching takes place

Like many Australian universities, both VU and SCU have collaborative educational agreements with tertiary education providers in other countries. These agreements can take a variety of forms: educational partnerships, education collaborations, joint articulation arrangements, double degree programs, and various specifically negotiated commercial arrangements. When a specific arrangement is negotiated each university and each partner will draw up their own memorandum of understanding (MOU) with distinct rights and responsibilities on both sides. Some universities, such as Monash University and the University of Wollongong, have opted to create an entire campus in another country. Wollongong University, for example, created a company through which it offers separate programs on its campus in Dubai.

Huang (2008 p. 25) lists four major types of joint degree programs provided in Chinese campuses, ranging from a 1+3 type whereby the Chinese student studies for a
year at a local tertiary institution, and thence travels to the foreign campus, whereupon all academic credits are transferred to the foreign institution; to a 2+2, 3+1 and a 4+0 type where the students study without travelling abroad, and the educational program is jointly provided by the Chinese institution and the foreign institutions, in China.

Typically, an academic teaching at an Australian institution may be requested to teach for a certain length of time in the partner (transnational) institution’s campus. This teaching may take the form of a series of lectures or an intensive series of workshops over a number of days, either with or without the local lecturer being present. Typical arrangements at SCU and VU can involve the academic travelling to the partner institution late in the week (Thursday, perhaps), then teaching Friday evening and all day Saturday and part of Sunday, ready to return to local teaching duties on the Monday. There is little written on the underlying regulations and processes of this kind of teaching practice, bar the rules set by the ESOS act (Standard 14 – Staff Capability, Educational Resources and Premises):

14.1

The registered provider must have and implement policies and procedures to ensure its staffing resources are adequate and have the capabilities as required by the quality assurance framework applying to the course. Where the course provided by the registered provider is not subject to an appropriate quality assurance framework, the registered provider must have and implement appropriate documented policies and processes for the recruitment, induction, performance assessment and ongoing development of members of staff involved with the recruitment or delivery of education or client services to students.

These regulations leave much room for interpretation by the individual institutions concerning staffing resources, the capabilities shown by teaching staff, and any staff development practices.

2.4 Educating the multicultural educators: gaps in current research

In a recent publication on international tourism education, Tribe (2005) illustrates that although there is a growing body of research literature on tourism education, there is a need for greater attention to methodological issues, and more research is needed on
effective assessment, teaching and learning. Furthermore, the literature on globalisation of tourism education (which, as Tribe outlines, accounts for only 8% of the total literature pertaining to tourism education in the period leading up to 2001) focuses on either one of two themes: on the one hand the camp that sees globalisation as a development that tourism has to adapt to, and serve, and on the other hand, there is a camp that sees globalisation as a threat to local autonomy and culture. Theuns and Go (cited in Tribe 2005, p. 31) point out that

… Western models [of tourism education] have been imported throughout the third world. As a consequence none of these predominantly business study and technician courses fully meets the needs of the hospitality and tourism sector in the Third World, let alone the society at large. (Theuns and Go 1992, p. 293 cited in Tribe 2005, p. 31)

So, not only are teaching and learning issues relatively neglected in the tourism education literature in the period up till 2001 (which is when Tribe’s study ended), but also the globalisation of tourism education is not commonly explored from within the perspective of teaching and learning. Indeed, as Tribe points out, ‘pointers to successful teaching and learning techniques are few and far between’ and in addition, ‘there has been little work on teachers and their qualifications’ (Tribe 2005, p. 34). The whole issue of ‘how to teach’, according to Tribe, has been overshadowed by curriculum issues – ‘what to teach’.

Yet, without the tourism or hospitality teacher, there would be no tourism and hospitality education. Indeed it is argued that ‘tourism’s most valuable asset in Higher Education (HE) is arguably the Tourism teacher’ (Stuart-Hoyle, 2005, p. 411). In her chapter on ‘Teachers’ in International Tourism Education (Airey & Tribe 2005) Stuart-Hoyle argues that ‘those who teach tourism in Higher Education have yet to be the subject of any significant body of research’ – and here Stuart-Hoyle is alluding to any kind of tourism and hospitality teaching, let alone multicultural tourism and hospitality teaching. Nonetheless, a volume dedicated to tourism and hospitality education devotes a significant section to the delivery of tourism and hospitality education (Cooper, Shepherd, & Westlake 1994, pp. 141–165). This book was written to meet the needs of those already lecturing in the discipline, but who felt the need to upgrade, and the book was subsequently absorbed into a masters degree program for Tourism and Hospitality Educators. A later version of the book was published under
the title *Educating the Educators in Tourism: A Manual of Tourism and Hospitality Education* (Cooper, Shepherd, & Westlake 1996).

Laudable though the book is in parts, in their section on ‘Cross-cultural Approaches to Tourism Education’, Cooper *et al.* (1994) do not in fact approach the issue from a cross-cultural perspective or even a comparative cultural perspective. Instead, various mono-cultural approaches to tourism and hospitality curricula are described. So, for example, the American approach is described, followed by the UK approach, and then the German approach, and so on. The various approaches are not compared, and in none of these is an approach put forward that might be valid for a multicultural student body comprising of students other than the natives of that particular country. Similarly, in the section on ‘International Tourism Education’, Airey and Tribe (2005, pp. 111–285) opt for a series of chapters where the contributing authors describe the provision of tourism (and hospitality) education in 12 different countries. Unlike Cooper *et al.* (1994), at no stage do the editors Airey and Tribe (2005) profess that this is a multicultural or cross-cultural approach to exploring tourism education (though it might be more precise to describe the sector not as ‘international tourism education’ but perhaps ‘tourism education across the world’). In fact, Tribe, in examining the implications of globalisation for the tourism curricula in developing countries, argues that there is a need for a distinct tourism curriculum that ‘reflects their uniqueness, culture and history’ (Lewis & Tribe, 2002, cited in Airey and Tribe 2005). Some ten years earlier in a study on tourism education in island microstates, King (1994), too, emphasised the need to assess the cultural needs of participating students, as well as those of the industry. More recently, Craig-Smith and Ding (2007) compared the evolution and development of tourism education in Australia with that of China and concluded that there were a remarkable number of similarities.

Some research has been carried out on training tourism and hospitality educators in a multicultural context, but only in a limited way. In a literature review article which reviewed aspects contributing to the internationalisation of a program of study (a hospitality curriculum in this case), Black (2004), identified four main areas of importance: faculty, students, curriculum content and international alliances. These four areas are based on Hale and Tijmstra’s (1990) study on European management education. Black approaches these areas by drawing strongly on the work of Betty
Leask, the dean of teaching and learning at the University of South Australia (Leask et al., 2005). Black (2004) concludes that internationalisation (for the students, for the curriculum and international alliances) may depend on the internationalisation of the faculty staff and that there is thus an underlying need to develop (indeed, an ‘overriding importance of developing’) an internationalised faculty. Black suggests that systematic development of staff’s cross-cultural skills is paramount and is a prerequisite for development in internationalisation in other areas. Black’s study does not, however, go into how this can be achieved.

A single-minded focus on staff development would suggest that, given the right training, it is in the hands of the particular academic to ensure that internationalisation of higher education occurs successfully and that there is ensuing quality in teaching and learning. However, some factors might lie outside the academics’ sphere of influence. Some factors might facilitate successful teaching and learning in a transcultural context, but some factors might constrain success. Constraints are those factors (real but perhaps also perceived) that restrict the lecturer in carrying out the art of teaching in an optimal manner; the limitation of possibilities.

Goldratt’s theory of constraints (Goldratt & Cox 2005; Schragenheim 1999) maintains, quite sensibly, that any real-world system must contain at least one constraint, otherwise its performance would be infinite – which would clearly be an impossibility. However, Goldratt maintains that a successful system needs to have very few constraints; otherwise it would be unstable and cease to exist. Too many constraints are detrimental to success. Linked to constraints, but not always necessarily directly resulting from these, are concerns about teaching in the multicultural context. Concerns are on the more emotional side of the teaching – that which causes anxiety or worry, insecurity or tension.

### 2.5 Need for transcultural competence in teaching

The above suggests that there is an overriding need for research into experiences of successful educators teaching in transcultural contexts. As discussed in Chapter One, the research conducted by THE-ICE into the experiences of international tourism and hospitality students suggests that it is in the students’ and in the institutions’ best
interests to enhance the quality of teaching (International Graduate Insight Group 2007) – and not just by exploring the knowledge and skills base of the lecturers (creating ‘expert lecturers’) but exploring ways of being university teachers (‘quality teachers’).

A refreshing new study on transnational teaching (Dunn & Wallace 2008) devotes an entire section to perspectives on teaching. The first chapter in this section calls for academics not to regard themselves as privileged holders of Western ideas, but rather see themselves as ‘flexible reflectors’ (Wang 2008 p. 64) wherein they develop their intercultural competence and intercultural learning. However, how intercultural competence is developed is not immediately apparent.

### 2.5.1 Travel and teaching competence

As will be explored in much greater depth in Chapter Six, knowledge of cross cultural communication theory alone does not necessarily equip an academic with the capabilities or the competence to manage effectively in an international or multicultural context (Gannon 2000; Witsel 2006). Cultural awareness, however, is crucial in developing intercultural competence (Bush, Rose, Gilbert, & Ingram 2001). In addition, the higher the intercultural competence, the lower the communication anxiety (Mothienvichchienchai, Bhibulbhanuwat, Kasemsuk, & Speece 2002). In theory, then, an academic teaching in a multicultural context will feel less anxious if they are interculturally competent, and will develop intercultural competence through cultural awareness. Chapters Six and Seven will address the issue of transcultural teaching competence in more detail. Here, this chapter explores travel as a means of enhancing cultural competence.

Travel to other cultures is a prime method of developing cultural awareness. Very little research, however, has been done on the importance of travel in tourism and hospitality education (Hawkins & Weiss 2004; Sheldon 2005). Sheldon (2005) looks at the value of overseas experience for tourism and hospitality students, and outlines the very real benefits that students can obtain, on personal, academic, intercultural and career levels. Nonetheless, there have been no studies on the importance of travel for tourism and hospitality academics as such. Alred, Byram and Fleming (2003) argue the huge significance of travel in education (but again, from a student’s perspective
rather than a teacher’s perspective), and recognise that it can be both positive and negative:

In an educational context (whether formal or informal) an experience of interculturality can be both liberating and threatening, whatever the age of those involved, and a ‘pedagogy of intercultural experience’ is needed in order to enable individuals to benefit rather than suffer. Intercultural experience has the potential to be highly significant. (Alred et al. 2003, p. 14)

As Alred, Byram and Fleming (2003) point out, experience of other cultures alone is not a sufficient condition for interculturality. In addition to the most probably necessary exposure to other cultures, the successful interculturalist requires ‘reflection, analysis and action’ (Alred et al. 2003, p. 5).

Therapy is also about important change, and there are a number of points of contact between therapy and intercultural experience that suggest exploration of the parallel between them may contribute to this ‘pedagogy of intercultural experience’ (Alred et al. 2003). Smail (1980, p. 15) makes this distinction and argues that ‘whatever the initial motivation of a person seeking therapy, it can, and usually does, contribute towards greater self-understanding, growth and development, and movement towards more resourceful and effective living’. In this vein, then, if the intercultural experience is pedagogically balanced, the experience may be very positive, therapeutic, and may reduce stress.

If intercultural experiences are positive, then this entails that the one experiencing the event must be experiencing some degree of happiness. What is happiness, though, and how is it experienced in the context of transnational and multicultural education?

2.5.2 Happiness and enjoyment in teaching

Happiness is more than simple pleasure. Some researchers use the term ‘happiness’ interchangeably with ‘subjective well-being’ (Graham, 2001). Others (Layard 2005; McGowan 2006a; Noddings 2003) distinguish quite clearly between the two, and acknowledge that happiness is more profound than subjective or emotional well-being, and satisfaction. For an excellent review of the definitions and the literature, see Easterlin (2000). For a review from the behavioural sciences perspective, see Diener and Biswas-Diener (1999).
Happiness, according to Layard (2005, p. 12), can be defined as a ‘state of feeling good’, and can fluctuate from day to day, and hour to hour, and can most certainly depend on the activity being carried out at any particular time. The ‘big seven’ factors affecting happiness, in order of importance, are family relationships, financial situation (up to a point: overall happiness has not risen despite increases in wealth), work, community and friends, and health (Layard 2005, p. 62). The contribution of work in overall happiness is important not only because of its generation of income, but the fact that it contributes an extra meaning to life as we feel we contribute to a wider society, which has an impact on not only social relationships, but also self respect. Studies have shown that fulfilling work can and does lead to higher levels of emotional well-being (Helliwell 2003; Layard 2005). However, due to a psychological process known as ‘adaptation’, new experiences and new stimuli are required to raise your well-being. Challenges, thus, can be quite beneficial in maintaining emotional well-being and happiness.

Although some people are biologically more predisposed to being cheerful and happy than others (Lisanby 2003), research has also shown that those who care about others are on average happier than those who are more preoccupied with themselves (Lyubomirsky 2003). One’s philosophy of life has influence on happiness (Layard 2005), as does the development of attainable goals (boredom, it appears, has a hugely negative effect on happiness) and the immersion in rewarding tasks (Mihaly Csikszentmihalyi (1990) described ‘flow’ as the experience when you are so absorbed in what you are is doing that you ‘lose yourself’). However this does not suggest that a pursuit of pleasure will guarantee a good life; rather, psychologists suggest a broader definition of ‘the good life’ which blends ‘deep satisfaction and a profound connection to others through empathy’ (McGowan 2006b). In addition, Ryff and Singer (2003) found that people who achieve a sense of meaning in their lives are happier than those who do not.

This suggests that work itself is very important for individuals in the first place but also that in order for the working environment to contribute positively to the emotional well-being of the academic, the context of their work – the context in which education takes place – should be challenging (Layard, 2005), meaningful (Ryff & Singer 2003), and contain not only the potential for socialisation (Helliwell 2003;
Layard 2005) but also the potential for profound connection and empathising with participants in the work environment (Lyubomirsky 2003; McGowan 2006b).

Happiness or joy in education is not a topic that is commonly researched. Many educational researchers, on the contrary, tend to look at the negative aspects or difficulties in education, focusing on problems and offering potential solutions. Education itself is sometimes seen as a source or cause of great unhappiness (see, for example, Steven’s (1978) book *Education and the Death of Love*). The cultural historian and educationalist Jacques Barzun (1959) argues comprehensively how intellect is eroded by intellectuals and educators, as schools are the product of our politics, business and public opinion (as fully as these are the product of our schools), as they are run by adults to suit other adults in political, intellectual and business life. And thus, argues Barzun, there can be no such thing as a perfect school, working as they do with spoiled materials, with ‘teachers marred by the ugly world and children already stamped with the defects that their parents condone by habit or foster on principle’ (Barzun, 1959, p. 88).

Nonetheless, the educationalists Neill (1960), Makiguchi (for English translations see Bethel 1994) and Barrow (1980) have researched the topic of happiness in education quite extensively. Interestingly, Makiguchi (Bethel 1994) identified happiness with the creation of value, and argues strongly for happiness as a prime aim of education. Barrow (1980) analyses happiness and presents the implications of the analysis for schooling, but in a very theoretical manner. More recently, Nel Noddings (2003) explored happiness and its intimate relation to education. Again, the focus of the book is students rather than the teachers, but the prime tenet of the book – happiness as an aim in education – is as valid for teachers as it is for students, for without teachers who are capable of experiencing joy in education, how can education be a source of happiness for the students? This is not to say that an unhappy teacher is necessarily a poor teacher, but a joyful teacher is more able to evoke motivation, even joy, in students. As Noddings remarks in her conclusion, ‘Clearly, if children are to be happy in schools, their teachers should also be happy. Too often we forget this obvious connection.’ (Noddings 2003, p. 261).
2.6 Conclusion

As explained above, researchers indicate that there is little research (too little, in fact) on teaching and learning issues in tourism and hospitality, and on academic staff development in tourism and hospitality education. There seems to be even less on teaching tourism and hospitality in a multicultural context. Yet, the THE-ICE study of international tourism and hospitality students studying at Australian tertiary institutions indicates quite clearly that they consider ‘quality teachers’ to be of utmost importance – more important than the matters of subject knowledge and expertise. Ergo, academic staff development would seem to be very important in successfully internationalised education. Having said that, it would seem that there is and has been little research into the educators of tourism and hospitality in a multicultural context within the context of tourism and hospitality literature. Not only have their experiences been largely ignored, but evidence of successful negotiation of teaching in a multicultural context is lacking in the research literature. There is a need for inquiry into these aspects, which this study aims to redress.
Chapter Three: Methodology

3.1 Introduction

As outlined earlier in this thesis, this study involves in-depth exploration of the lived experiences of academics teaching tourism and hospitality in multicultural and transnational contexts. This chapter begins by looking at the research paradigm and other broad philosophical methodological considerations. This involves a discussion of hermeneutic (interpretive) phenomenology, including its uses and the limitations of the method as experienced by the researcher. This is followed by a section in which the researcher is located, and the development of the researcher in the field of study is explored. After this, the research process and research design are explained. Following this is an exploration of interview techniques and consideration of the issues underlying interpretation of interview data, including how we can infer knowledge from the interviews. Systemic mind mapping as a research tool for analysing the results is then discussed. Finally, issues of reliability and validity are addressed.

3.2 Research paradigm and philosophical considerations

As researchers, we search for truth. Yet the discussion of what truth is, or whether truth is a valid concept to start with, has ranged across the centuries and across many philosophical doctrines. The positivist would suggest that sense perceptions are the only admissible evidence upon which to base human knowledge and precise thought, which lays an emphasis on logic, on the measurable, and on quantifiable truth (Kincheloe 2003; Mellenbergh et al. 2003). This entails that the descriptive, or constative statements describing reality are falsifiable (in other words, if the statement does not admit the possibility that it may be false, it cannot be considered scientific). Normative thinkers, on the other hand, describe theories, beliefs and statements in terms of values, emotion, ethicality, meaning (Court 2006; Creswell 1998). These are qualities which cannot be quantified, and thus by positivist standards are without rational content. For qualitative interpretive ethical researchers, proving truth is an elusive task.
Tribe (2001, p. 445) suggests that there are three methodological approaches to a tourism curriculum, namely a scientific-positivist, an interpretive and a critical paradigm. With an interpretive paradigm, ‘the human aspect of research activity is realised, and interactions between the researcher and the researched world are brought to the foreground’ (Tribe 2001, p. 440). This paradigm sits in contrast to the scientific-positivist paradigm, which, as Tribe critically reflects, has only a limited application because of a ‘lack of attention to meaning and values’ (2001, p. 442) which are so important in the light of tourism’s rapid growth and the ensuing sustainability issues. Within an interpretive curriculum paradigm, ‘[t]he the extent of the tourism world and tourism aims are not predetermined or predefined. Rather, part of the interpretive method is to seek agreement and understanding of the tourism world and tourism purposes’ (Tribe 2001, p. 445). Although Tribe does not specifically argue for an interpretive approach when researching tourism and hospitality academics, the interpretive approach does allow the researcher to seek agreement and understanding of the increasingly multicultural world of tourism and hospitality academics.

An interpretive social sciences paradigm, sometimes referred to as a constructivist paradigm, values empathetic understanding (Weber 1978). The interpretive social sciences paradigm recognises and assumes that there are multiple realities rather than universal truths or laws, such as assumed by positivist paradigms (Denzin & Lincoln 1994). An academic’s reflections of their own experiences in teaching in a transcultural context are, and will continue to be, different according to the participant involved, and will vary according to the time in their lives (the time of day, recent events, mood, and so on). This ‘perspectivity’ (rather than ‘objectivity’) is of great interest when exploring individuals’ lived experiences. This relativist ontology (Denzin & Lincoln 1994; Jennings 2001) therefore also assumes a subjectivist epistemology, where researcher and participant create understandings. This will be explored in more detail in Section 3.5.1, ‘Consideration of interviewing as a research technique’.

In adopting an interpretive, social constructivist paradigm, this study is therefore one which, from an insider’s perspective, aims towards a greater understanding of people, whereby human situatedness is crucial. Situatedness is quite difficult to define in
English, being based as it is on Heidegger’s (Philipse 1998) concept of ‘Dasein’, which translates roughly as ‘being there’, but contains the concept of social context as well. Situatedness has been defined as ‘the context that provides the multiple perspectives needed for understanding that permits all voices to be heard in good faith’ (Curran 1998, p.165) and is the interplay between agent, situation and context (Rohlfing, Rehm & Goecke 2003). According to Rohlfing et al, in order to interpret the behaviour of people and their cognitive systems, their integration into specific cultural environments must be considered. Situatedness is therefore a crucial determinant of their behaviour and their opinions. Interpretive models place this situatedness in a central position, and are based on the belief that ‘we can best understand human beings from the experiential reality of their lifeworlds’ (Van Manen 1997, p. xi). As will be discussed in more depth in Section 3.6.1 ‘Systemic analysis and mind mapping’, a systemic analysis takes this situatedness into account, and accepts that the observations are socially and temporally situated (Hollinshead & Jamal 2007).

An interpretive researcher steps back from searching for a prescriptive answer, and instead, approaches the issue with the aim of better understanding the nature of interaction in a multicultural setting, and the impact of this upon the participant. Given that this study seeks to explore the lived experiences of academics teaching in transcultural contexts, a humanistic and hermeneutic research philosophy (Gummesson 1991) or a phenomenological philosophy is appropriate (Easterby-Smith, Thorpe & Lowe 2002). As Bogdan and Biklen state (1988, p. 23),

If you were interested in the dynamics of the encounter, in the behaviour at the incidents, in the way people make sense of such incidents, and the arguments they construct in interpreting them, the ‘just the facts’ approach would not be very illuminating.

Since the introduction of phenomenology as a philosophy in the early 20th century by Husserl (1931) many variations and interpretations of phenomenological research have been developed. The following section will outline the form of phenomenological research adopted in this study.
3.2.1 Phenomenology

Phenomenology has been defined as a philosophy, a paradigm, and a methodology (Patton 1990). Phenomenologically oriented researchers study everyday events from within the life-world of the person experiencing them. ‘The aim is to determine what the experience means for the persons who have had the experience and are able to provide a comprehensive description of it’ (Moustakas 1994, p. 13).

Phenomenologists aim to describe phenomena as they manifest themselves to the consciousness of the experiencer (Moran 2000, original published in French in 1945). The phenomena may be emotions, thoughts, or physical objects. This implies then that the researcher strives to

Avoid all misconstructions and impositions placed on experience in advance, whether these are drawn from religious or cultural traditions, from everyday common sense, or, indeed, from science itself (Moran 2000, p. 4).

Phenomenology attempts more to describe than explain phenomena (Husserl 1931; Merleau-Ponty 2002), and attempts to recognise and understand the role of consciousness and perception in the achievement (Leistung) of knowledge. This study decidedly steps away from a prescriptive approach and adopts a descriptive approach. However, it is not a ‘wallowing’ in subjectivity for its own sake. As Moran explains,

Indeed, the whole point of phenomenology is that we cannot split off the subjective domain from the domain of the natural world as scientific naturalism has done. Subjectivity must be understood as inextricably involved in the process of constituting objectivity (Moran 2000, p. 15).

Certainly, the psychology of perception has given rise to much solid scientific research over the years (e.g. Harvey, Orbuch & Weber 1992; Heider 1944; Ross, Amabile & Steinmetz 1977; Shaver 1983; Taylor & Fiske 1975). Phenomenology, nevertheless, has been extensively criticised by positivists and members of the Vienna Circle, such as Schlick, Carnap, Ayer and Horkheimer. In France, the criticism of the assumption of the possibility of the full presence of the meaning in an intentional act by structuralists such as Althusser, Lévi-Strauss and Derrida eventually led to the collapse of phenomenology as a method. However, the enduring value of the phenomenological method is the manner in which it has steadfastly protected the
subjective view of experience as a necessary part of any full understanding of the nature of knowledge (Becker 1992; Ehrich 2003; Merleau-Ponty 2002; Moran 2000). Ehrich (1997; 2003) examines the role of phenomenology in educational research, and argues that it has made, and continues to make, significant and rich contributions to education.

Ehrich (1997; 2003) examines the role of phenomenology in educational research, and argues that it has made, and continues to make, significant and rich contributions to education.

‘Bracketing’, or ‘epoché’ in phenomenological research

Husserlian, or descriptive phenomenology, attempts to describe the essential meaning of human behaviour. It attempts to explore the question ‘how do we know’? This involves ‘bracketing’, the holding in abeyance of one’s preconceptions while attempting to understand and attain the true essence of the lived experiences. As a phenomenologist who combines Husserlian phenomenology with a social phenomenology, Alfred Schutz (1962) also recognises bracketing as important. Schutz’s definition of bracketing is described by Goulding (1999, p. 864) as

the setting aside of one's taken-for-granted assumptions in order to focus on the ways in which members of the ‘life world’ interpretively produce the recognisable, intelligible forms they treat as real.

Achieving this involves suspending ontological judgements about a situation. Cox (1998) describes this step or process as performing epoché. Hereby, the subjective observer attempts to temporarily suspend his or her own personal and academic (and, one would assume, cultural) presuppositions about the nature of reality in order to appreciate the perspectives of the people under observation. In this study, the researcher stepped aside from her quite positive outlook on internationalisation as a ‘good’ development in universities. Researchers are never entirely impartial (Ezzy 2002, p. 57), but this stage encourages the researcher to self-awareness on this front. However, as will be seen below under ‘inferring knowledge from interviews’ (see 3.5.2, below), the reality of fully achieving bracketing (or epoché, as Cox calls it), is extremely difficult if the research entails in-depth interviews, for the footing mutually developed by the interaction has a large effect on the data engendered by the conversation.
**Hermeneutic (interpretive) phenomenology**

Martin Heidegger developed Husserlian phenomenology by drawing on the work of Kirkegaard, and this form of phenomenology became known as ‘hermeneutic (interpretive) phenomenology’ or ‘existential phenomenology’ (Goulding 1999). Heidegger’s premise is that the basic aim of philosophy is to discover the nature of ‘being’, which is found in consciousness and the types of existence people have. With regard to the application of hermeneutic phenomenology, Schutz’s work in the 1960s had a great impact on applied methodology. Also, the work of Cox (1998), though applied to religious diversification, has been of great practical value for several researchers, and provides a useful basis with which to approach academics’ perceptions of multicultural education. Of course, many religions do indeed have a prescriptive function within a culture, and as such will have a large impact on how students and teachers learn, how they communicate, and how they interrelate. However, the most influential philosopher in phenomenology in education is Max van Manen (1997). Van Manen describes hermeneutic phenomenological research as a ‘dynamic interplay’ (Van Manen 1997, p. 31) of six research activities:

1. Turning to a phenomenon which seriously interests us and commits us to the world

2. Investigating experience as we live it rather than as we conceptualise it

3. Reflection on the essential themes which characterise the phenomenon

4. Describing the phenomenon through the art of writing and rewriting

5. Maintaining a strong and oriented pedagogical relation to the phenomenon

6. Balancing the research context by considering parts and whole.

Van Manen’s approach is supported by Morse (1994) who condenses the applied approaches to phenomenological research by referring to three constants: comprehension, synthesising and theorising. Comprehension is attained by reflection on one’s own experiences, which allows for bracketing, or *epoché*. Cox (1998) recommends that the researcher *perform empathetic interpolation* whereby the researcher, the observer, endeavours to understand what it would be like to experience
the world in the way the others do. Personal judgements are suspended so that an empathetic attitude may be employed.

The researcher, according to Cox (1998), must maintain _epoché_: Although the observer tries to enter into the experiences of the others, they do not adopt the actual beliefs of the others – it is not synonymous with ‘converting’ to the other’s value and belief system. The observer continues to suspend their judgements about the truth or reality of what is actually occurring. At the same time it is important that the observer is always aware that he or she is looking through culturally tinted glasses. As Hegel writes in his _Lectures on the Philosophy of World History; Introduction: Reason in History:_

In everything that is supposed to be scientific, reason must be awake and reflection applied. To him who looks at the world rationally the world looks rationally back; the two exist in a reciprocal relationship (Hegel 1840, translated in Stern 2001)

The next stage in attaining comprehension is to enter into a dialogue with others to gain descriptions of their experiences, which are recorded. The recordings are then transcribed, and key phrases highlighted. As can be seen below in Section 3.5, however, the issue of transcribing is not a simple one and there are many methodological concerns linked to this.

According to Goulding (1999), hermeneutic phenomenological research is characterised by three central concepts:

1. Intentionality. Here the researcher's conceptual categories are secondary to the participants' experiential ones. In keeping with this it should be recognised that 'lived' experience may not always honour the standard conceptual boundaries and must be understood in relation to the context of that specific 'life world' from which it emerges.

2. Emergent dialogue. According to this principle, dialogue is set by the participant rather than guided by any pre-specified questions.

3. Hermeneutic endeavour. Existential phenomenology proceeds by an interactive back and forth process which attempts to relate a part of the text to the whole. Interpretations are continually revised as more of the text is grasped by the researcher. It is the text that provides the focus for interpretation and the analysts must show where participants’ descriptions support the thematic interpretation.
Interpretive patterns should be visible and comprehensible to other readers. Furthermore, themes should be rendered in ‘emic’ (those of the participants) terms and should be subject to critical evaluation by an interpretive group. (Goulding 1999, pp. 864–865)

Synthesising, Morse’s (1994) second constant involves the merging of the data and analysing this in order to find and identify common structures. Outlined below (in Section 3.6.2, ‘Systemic analysis and mind mapping’) are the systems and methods used for this process. The structures thus engendered provide the researcher with an understanding of the world (the lived worlds of the participants) which contributes to the development of theory.

Many phenomenologists advocate a final step in the research process to ensure a level of validity in the research. Cox (1998) suggests that the final stage is to test the intuition, for example by seeking open feedback, such as the presentation of findings; and, as is the case here, by asking tourism and hospitality lecturers to reflect on the issues they have experienced in teaching in a multicultural setting during a focus group setting such as the focus workshops run in early 2006 (see below, under 3.4.6), and in the presentation of findings at relevant conferences such as CAUTHE, ATHE and in the publication of peer-reviewed papers. Similarly, the phenomenologist Goulding advocates the concept of hermeneutic endeavour (Goulding 1999), whereby themes should be subject to critical evaluation. This is the major reason for presenting for peer review and publication, papers which deal with Objective One of this research, prior to completion of Objective Two.

**Lived experience**

The reader might wonder why phenomenologists place an emphasis on the ‘lived’ experience, rather than simply the experiences or informed opinions of the participants in the study. Is not all experience ‘lived’? In this study however, the experiences we are interested in are not necessarily the experiences of the present. To follow the present experiences of the academics would entail sitting in on lectures, following tutorials, observing interactions, observing living experience. What we are concerned with here is the participants’ reflections on their past experiences (perhaps immediate past experiences) in teaching in a multicultural environment. Van Manen
(1997) argues that the present can never be grasped in its full richness and depth – perhaps we are too busy living life to think about it, in its immediacy, in any depth; and in any case experiences are by their very nature fleeting moments, gone as it were before we even realise. Dilthey (1976, cited in Van Manen 1997, p. 35) suggests that lived experience involves ‘a reflexive or self-given awareness which is, as awareness, unaware of itself’. Merleau-Ponty (2002) suggests that phenomenology is the kind of human research science that must seize this life and give reflective expression to it.

In this sense, then, lived experience involves both reflexion and reflection: a thinking about oneself (reflexivity), and thinking about the past in the context of the present (reflection). This interpretive examination of past experience, then, is what is termed lived experience. Lived experiences have a certain essence, a quality of ‘this is what it was like’, which we recognise in retrospect. These qualities or essences strongly inform the actions, moods and opinions of the present. In this study, not only were the participants asked to reflect on their teaching in transcultural contexts, but also the researcher herself made use of a variety of reflective and reflexive practices.

### 3.3 Locating the researcher

The interpretive social sciences paradigm allows data to be collected from an insider’s perspective, in a natural setting (Denzin & Lincoln 1994; Jennings 2001). As a researcher actively engaged and working within the very field being researched – that of teaching tourism and hospitality in a transcultural context – an insider’s perspective is not a methodological option, not a choice on the part of the researcher, but rather a given. This does not suggest that the inquirer is thus unwilling or reticent about the insider’s perspective: on the contrary, she can engage her voice of the ‘passionate participant’ (Guba & Lincoln 1994 p. 112) engaged in facilitating ‘multichoice reconstruction of his or her own construction as well as those of all other participants’ (Hollinshead & Jamal 2007, p. 94). This section locates the researcher in her field of study, and explores the development of the researcher’s understanding of the field over the course of time. This is relevant in a constructivist, interpretive methodology, and in phenomenological research in particular, as it attempts to explore ‘how do we know?’ (Husserl 1931).
3.3.1 Reflexivity

As a tourism academic actively engaged in tertiary tourism education in a multicultural context, the researcher is part of her own research field, and is engaged in her own personal journey as both researcher and participant. In addition, the researcher has close contact with many of the research participants, on a daily basis. This has implications for the study, for it means that the study is not, nor can it be, entirely objective. Being fully aware of this, the researcher makes some use of some reflexive writing in various formats, the first being a reflection on the self. A reflexive self, according to Hollinshead and Jamal (2007, p. 101)

… is that highly personal yet interactive analysis of the way insights are obtained in and about and single research context in terms of sociological rather than theoretical growth. Hence, the reflexive self is assumed to respond significantly and within the grounding interpretive community, and less substantively with abstract discourse, per se. The reflexive self is constituted of the ‘bought self’, which interfuses with the ‘research based self’ and also with the ‘situationally created self’

This allows the researcher to chronologically reflect on and describe the growing expertise and engagement within the subject area. Reflection is recognised as a valid method in tourism, hospitality and leisure research (see for example Ateljevic et al. 2005; Dupuis 1999; Ellis & Bochner 2000; Hall 2004). Hall (2004, p. 150) states that he regards ‘reflexivity as critical to all tourism practice’, and that although reflexivity may make one vulnerable, it attempts to locate the links between self and action; and may enable one ‘to peel off the onion-like layers of our understanding’ (Hall 2004, p. 150).

Reflexivity and the use of the first person in traditional positivist research paradigms are not generally considered appropriate for research, as such paradigms encourage a subjective approach. However, in the context of describing and accounting for agency as a researcher (Hollinshead & Jamal 2007), and to allow for the researcher’s voice (my voice) with an insider’s perspective on multicultural and transnational tourism and hospitality education to be heard, a reflexive approach is warranted. Reflexivity allows for agency as a researcher to be explained, as it gives scope for engaged interestedness (instead of a disinterested point of view), as it allows for an account of my interestedness and engagement in the particular area of transcultural education. Although this study is not about me but about the academics I interviewed,
nonetheless, reflexivity allows for a description of how my state of knowledge matured, and thus addresses the issue of authority as a researcher.

### 3.3.2 Reflexive self

A child of Dutch parents, I was born in the Netherlands but migrated to Adelaide, Australia at the age of four months, an age where, though vociferous, I had little say in any matters. As a child, I grew up feeling like an Australian but constantly reminded of my Dutch antecedents, most particularly by my mother who had strong ties with the Netherlands and who experienced occasional acute homesickness for her native country. On reflection, my mother’s strong sense of identity with her Dutch heritage sparked a decided interest in me in cultural identity and sense of place. When I was 18 my parents decided to move back to the Netherlands and, although technically adult, I still had little (if any) influence in this decision. I would personally have preferred to stay in Australia, but my family ties were strong. These ties did, and continue to, influence my life choices.

I studied in Europe as an international undergraduate and postgraduate student for many years and experienced some of the issues that international students in Australia do (such as being a ‘foreign language speaker’ – the foreign language in this case being *Engels*, and the native language *Nederlands*). At times I was acutely homesick for Australia, and very aware of the impact of speaking a second language (Dutch) on the sense of self. This no doubt was a significant factor in inciting interest in language, multicultural education and cross-cultural communication. Subsequently, in 1986 I became a lecturer at the University of Amsterdam (in the English Seminary in the Faculty of Humanities). In later years I held lecturing positions at various other European universities, such as the Nijenrode University, The Free University, and finally InHolland University in the 1990s, where my interest in culture and communication had led me to work as a lecturer with the Faculty of Arts, Culture and Policy Management. This faculty merged in 1995 with the Faculties of Geography, and Sport & Recreation, to become the first School of Tourism and Leisure Management in Amsterdam. Although English is my native tongue, some of the teaching was done in Dutch, and in time I became, and still am, a very fluent speaker of Dutch.
In 2001 I successfully completed a research masters degree thesis entitled ‘Towards an intercultural communication syllabus: for Dutch academics using English in the multicultural classroom’, at the University of Amsterdam. This qualitative study explored the impact of teaching in a foreign language (English) upon native-speaking Dutch and Flemish lecturers teaching in a multicultural context.

Later that year, my partner and my young family and I made a mutual decision to live in Australia. I gave up the tenured position at InHolland University and returned to the place I considered home in January 2002. However, my experience of living in the Netherlands and other European countries for 18 years had had an indelible influence on me, which in turn further fuelled my interest in transculturality and travel and its influence on personal development. In February 2002 I approached Southern Cross University’s School of Tourism and Hospitality Management and offered some teaching work, and by the following year I was engaged as a full time lecturer.

In addition to teaching commitments at SCU I engaged in research and consultancy in the area of internationalisation of higher education. At the very early stages of this PhD study, I published a peer-reviewed paper titled ‘Discovering Self through Teaching in a Second Language in the Multicultural Classroom’ (Witsel 2003a). Subsequently, a paper titled ‘Teaching and Learning Issues in the Multicultural Classroom’ was delivered at the Effective Teaching and Learning Conference at Griffith University, Brisbane (Witsel 2003b). On the strength of my expressed interest and prior knowledge in intercultural communication and multicultural education, in April 2005 the Vice Chancellor of the University commissioned me to assemble a report entitled ‘Implementing Internationalisation at SCU’ (Witsel 2005a).

In late 2002 I had been appointed to the University’s Learning and Teaching Advisory Committee. As part of this position I became the chair of the University’s project committee on intercultural and international issues in 2006. Part of this project entailed information-gathering and conducting in-depth interviews. The people interviewed covered many academic and managerial positions at the University. The report (Witsel & Wallace 2006) is available on the web from SCU’s Academic Board and is on the University’s internationalisation pages. In addition to building upon my understanding of the impact of internationalisation, the report had, and continues to
have, an impact on University policy with regard to teaching and learning in intercultural and international areas. A summary of the methodology and findings of both reports is available in Appendix 1.

As a tourism academic myself, once enrolled in the PhD, it appeared that the interpretive research interviews with tourism and hospitality academics teaching in multicultural environments were well facilitated by the sense of shared experience and the development of trust between myself as researcher and the participants. The shared experience of both higher tourism education and multiculturalism created a shared footing which generates far more ‘sayables’ (Goffman 1981 [1979]) than would have been the case had I myself not been a tourism academic, or had not experienced international teaching. The development of this common ground and a more familiar footing enabled me to better appreciate and explore the element of human *situatedness*, a crucial element in this research, as discussed above.

The first research activity in phenomenological research, ‘turning to a phenomenon which seriously interest us and commits us to the world’ (Van Manen 1997, p. 31) is apparent in my commitment to the research topic, as evidenced in the previous research on intercultural communication and internationalisation of education (Witsel 2003a, 2003b, 2005b), and the very fact that as an international tourism lecturer myself I am committed to this world of tourism and hospitality education in an international context. Performing empathetic interpolation, the stage in phenomenological research suggested by Cox (1998) was achieved during the interviews. Here, I reached understanding of the interviewee’s issues – irrespective of whether they mirrored my beliefs or not – by employing active listening (De Janasz, Dowd & Schneider 2004), a proactive form of listening which involves feedback and rephrasing to ensure understanding.

In all, the experience of investigating qualitative research methodologies for this study has been positive and interesting, as well as rewarding. Consequently, I have become a founding member of a research group named QUALNET\textsuperscript{WRTH} (Qualitative network for research in tourism and hospitality) which organises regular events such as symposia, guest speakers, collaborative research activities, and so on. Furthermore, I am engaged in ongoing research into qualitative research methodologies and their
application in tourism education and postgraduate research. Findings aside, the insights gained into research methodology during the course of this study have been very rewarding in themselves.

### 3.3.3 Reflexive journal and incidental conversations

At key stages in the research, most notably during the interviewing stage, I kept a reflexive journal, as a form of ‘gatekeeping’ (Hollinshead & Jamal 2007). A reflexive journal, according to Hollinshead (2007, p. 101)

> celebrates the sociohistorical significances of the ethnology of the enquiry as it systematically seeks to audit how the data obtained were locally grounded, how the held inferences were found to be logical, and how other inquiry decisions and methodological shifts were justified

Some relevant excerpts from this journal, most particularly where they elucidate or illustrate certain aspects of methodological concerns, are included in this thesis. Two main types of reflexive gatekeeping are included: strong-form, and weak-form.

Weak-form reflexivity has as its focus ‘a general and continued self-awareness about the ongoing relationship between the researcher and his/her informants’ (Hollinshead & Jamal 2007, p. 102) Such awareness yields useful insights into how the knowledge gained has been constructed and how ‘beliefs, background, and feelings have affected that osmosis of understanding’. Strong-form reflexivity is a more pervasive, deeper awareness about the development and ongoing relationship a researcher has with participants, and involves

> an accompanying muscular deconstruction of the authority of the researching author and of the power differences (i.e., specifically of the dominances and subjugations, and of the normalizations and the silences) that are found to exist in the field as ethnographic knowledge is produced and consumed’ (Hollinshead & Jamal 2007, p. 102)

The strong-form example (in Section 3.5.1 ‘Inferring knowledge from interviews’) concerns the issue of validity and reliability of information gathered during an interview and illustrates a rather tangled jostling for footing, and allows myself a somewhat sobering realisation that my own sense of pride and desire for a particular image can – and in this case possibly did – interfere with my abilities as a researcher.
The weak-form example concerns the sometimes unusual places and situations that generate knowledge of the research field, and can be read in Appendix 2.

### 3.4 Research design and research process

This section outlines the research process used for this study of transcultural teachers. The research sets out to explore two objectives, each entailing two specific research questions. Each progressive research question draws on certain data sources and the results are discussed in separate chapters. The table 1 presented in Chapter One outlines the research design by listing the focus of each stage, the data source and the corresponding chapter.

**Objective One**, to *discover what the impacts are of working in a multicultural, multinational and multilingual environment on the tourism and hospitality academic*, involved in-depth interviews with thirty academics and analysis of the ensuing rich data. The issue of sampling is discussed below, in Section 3.4.1. Subsequently, participant profiles are discussed in Section 3.4.2. The theory and structure of the interviews themselves is described in Section 3.4.5. The findings for the two research questions addressing this first objective are (in the case of the first research question) incorporated in a peer-reviewed article which has been accepted and published, and (in the case of the second research question), offered for publication in a peer-reviewed arena. This addresses both Cox’s (1998) final phase of phenomenological research, ‘testing the intuition’; and Goulding’s ‘hermeneutic endeavour’ (Cox 1998).

**Objective Two**, to *explore the concept of competence in multicultural and transnational teaching*, involved two research questions. The third research question, ‘How are academics’ intercultural competences in multicultural education formed?’ involved conducting a literature review of the nexus of the very broad fields of communication, internationalisation and education. More specifically, it involved narrowing the focus to the intersection of each of these fields: namely intercultural communication, communication in the classroom and multicultural education. This literature review then led to the development of a model which gives a holistic, descriptive (as opposed to prescriptive) view of competence in teaching in the
multicultural and transnational classroom. This is described and developed in Chapter Six, ‘A Model of Intercultural Competence for Teaching’.

The final research question for the second objective (and the final research question for this study), ‘How do successful international tourism and hospitality educators embody and integrate competence in their teaching within multicultural and transnational classrooms?’ entailed looking closely at a number of participants who embodied and portrayed competence in their transcultural teaching practices and approaches. The methodological approach and rationale for this is discussed in Section 3.4.4.

### 3.4.1 Sample

Participants for this study were drawn from two Australian universities: Victoria University and Southern Cross University. Both are Australian ‘New Generation’ universities, and have multiple campuses and transnational programs, drawing students from a predominantly lower socio-economic environment. Nonetheless, both the schools of tourism and hospitality in these two universities were multiple award winners for excellence in education, both on a state level as well as a national level. It can be argued that at the time of the interviewing, these were considered by Tourism Australia as the best two schools of tourism and hospitality education in Australia (in terms of teaching and learning). This is not a comparative study of two universities, and as such the campuses are not named in this study; nor are they or the schools compared.

Thirty academics were interviewed in 2005. To access these academics, no single sampling method was employed, but rather a combination of criterion sampling (Atkinson & Flint 2001) and purposive sampling (Guba & Lincoln 1981). Both techniques are acceptable within interpretive approaches to research and theory development (Guba & Lincoln 1981; Strauss & Corbin 1998).

Purposive sampling is a useful method in interpretive research, certainly where the researcher is previously closely engaged within the very field of study, as is the case here. It entails a research process whereby the researcher actively seeks people who meet the aims of the inquiry, and can offer ‘information-rich cases for study in depth’
As a sub-set of purposeful sampling, criterion sampling entails selecting the cases that meet a (set of) particular criteria (Wengraf 2001). The four criteria applied in this study were that the participants needed to be (a) actively teaching (i.e. not research-only) tertiary academics at level A, B, C, D or E; (b) at the time of interviewing employed by one of the two new-generation schools teaching tourism and hospitality. In addition, the participants needed to be (c) teaching units within tourism and hospitality degrees at the time of interviewing, but it was not a prerequisite that the academic have a degree in either tourism or hospitality themselves. The participants, finally, needed to have (d) some experience teaching either transnationally and/or teaching in the multicultural classroom.

Initial contact was made by email, with the heads of the respective schools, outlining the purpose and scope of the research and asking for their permission to interview staff. Permission was given, and the email was then forwarded to all academic staff. Interested participants were requested to contact the researcher by email and a suitable meeting place was arranged. For the most part the interviews took place in the offices of the participants. A copy of the email can be seen in Appendix 3.

On reflection upon their recorded interview, one participant requested that their recording not be included, in that they wished not to be referred to in the study either verbatim or using indirect speech; although they requested that their recording not be destroyed, but rather, referred to by the researcher for perhaps general theming. This request was complied with and therefore no quotes from this particular participant have been included in this thesis.

### 3.4.2 Participant profile

The academics were all at the time (June – July 2005) engaged in tenured positions or on long-term contracts at these two Australian universities, in two different states. The participating academics’ positions ranged from Professorial Level E (6 participants), Associate Professor D (3), Senior Lecturer C (4), Lecturer B (13) to Associate Lecturer Level A (3). Nine of the academics stated that they were born in Australia, two did not mention their place of birth, and the rest were born overseas (America, England, Scotland, India, New Zealand, Croatia, Vietnam, Malaysia, Netherlands, Africa, and Czechoslovakia). Some of the academics had degrees in tourism, but most
did not, having completed their undergraduate and postgraduate degrees in fields such as psychology, marketing, management, law, sociology, economics and education. Those that had undergraduate degrees in tourism were either at Lecturer (B) or Associate Lecturer (A) level. Though it would be interesting to plot more clearly which academic at which level had which undergraduate and postgraduate degree, and who was affiliated with which university, in the light of the close network of academics in the field of study, and in the interests of privacy and anonymity, this has not been done.

3.4.3 Objective One: Exploring experiences through in-depth interviews

In very broad terms, this study initially explores the impact of intercultural communication and multicultural teaching issues on academics, both the negative side and the positive side. However, during the interviews, participants were not asked to say what they thought was ‘good’ or ‘bad’ about the teaching. Rather, the research interviews opened with a broad question, namely ‘Tell me of your lived experiences of teaching tourism and hospitality in a multicultural context’. This enabled respondents the freedom to determine what he or she thought important, valuable or notable.

During the interviews, narratives were sought as much as possible – if achievable, by limiting my input to that single initial question, ‘Tell me of your lived experiences …’. This is a technique termed Single Question Interview Narrative, or SQUIN (Wengraf 2001), and it enables the researcher to address the phenomenological issue of epoché, or bracketing. Nevertheless, these research interviews were introduced to the participants (most of them experienced researchers themselves) as being ‘semi-structured’, although this is a very vague term. Semi-structured interviews are part of the biographic-narrative interview method (BNIM) (Wengraf 2001). As mentioned above, the interview structure aimed to induce unimpeded narrative using the SQUIN approach. However, at times this simply did not work: some participants, unsure of their footing (Goffman 1981 [1979]), perhaps, were less forthcoming and needed a more structured interaction. In those cases, the method used was, more specifically, a lightly-structured depth interview (LSDI) which allows the interviewee the freedom to
produce a narrative of their choosing within the general outline of the theme (Wengraf 2001).

Interestingly, when the SQUIN method did work, the interview ‘took off’, and the researcher was left feeling quite disempowered, and as if ‘control’ of the interview had been lost. Nonetheless, upon analysis, these interviews delivered much rich material. The extent to which the SQUIN structure of interviewing succeeded to a certain extent depended on the constraints the participant felt bound by: for example, in some cases the academics were hesitant about opening up as they had recently been involved in stressful situations, such as disciplinary measures due to poor teaching practices, or conflict with a colleague.

The interviews lasted between 20 minutes and two hours. Most interviews lasted approximately one hour. As mentioned previously, all the interviews bar one (from the participant who withdrew) were used for addressing Objective One and analysis of the first two research questions.

3.4.4 Objective Two: Exploring competence through literature and four voices

As mentioned above, the second objective involved an exploration of the concept of competence in multicultural and transnational teaching. This objective covered the third and fourth research questions. The third research question, ‘How are academics’ intercultural competences in multicultural education formed?’ involved conducting an in-depth literature review, drilling down deeply into the areas where the disciplines ‘communication in the classroom’, ‘intercultural communication’, and ‘multicultural education’, coincide. Much of the literature focusing on these areas explores effective strategies, hindrances to effective solutions, examples of good and poor practice, observed differences in situations – in short, guides and studies of existing situations and theories. This approach was selected in preference to exploring education management studies on competence, with their concomitant reductionist tendencies towards prescriptive ‘how to’ manuals of idealised practice.

This type of research is quite often described simply as ‘secondary research’, or ‘desk research’. However, in medical and psychological research methodologies such an in-
depth, deeply drilling approach to a delineated research area is termed a systematic review. A systematic review is a literature review focused on a single question, which tries to identify, appraise, select and synthesise all high-quality research evidence relevant to that question (MacFarlane et al. 2005). McFarlane’s word ‘all’ though might be somewhat of a red herring: as Rule (1997, p. 1) suggests, ‘Anyone who delves deeply into the literatures of theoretical social science must eventually sense that the reach of our disciplines exceeds their grasp’. Nonetheless, what is necessary in such a review is to carefully locate and select the area of study, with a view to eventually improving and updating the research area (Cochrane Collaboration 2006). Chapter Six therefore first puts forward a model with which the research area can be located and delineated. Given that the aim of academic research is to add to the body of human knowledge (Veal 2006), the chapter goes on to extrapolate and build upon the systematic review of the secondary research, and develops a new model which more comprehensively describes how academics’ intercultural competences in multicultural education are formed.

Incidentally, the more practical and salient articles and resources accessed for this section of the study were gathered and embedded in an interactive mind-map program and made available on CD-Rom for university staff teaching in a multicultural context (Witsel 2007). By clicking on the link the user could access the pertinent file.
The final research question in this study was to best understand how successful international tourism and hospitality educators embody and integrate competence in their teaching within multicultural and transnational classrooms. To answer this question, the experiences of a limited number of successful transcultural teachers were explored by analysing their interviews using mind-mapping techniques, and their stories narrated. Yet how many constitutes ‘enough’, and enough for what? The positivist would suggest that many subjects would need to be studied, and that any findings need to be generalisable, so that the findings can be extrapolated to other situations so that people are guided in how they ought best to behave. However, the purpose of this study is not to make generalisations about what ought to be, but rather, explore what is, in the context of confident and competent academics. Qualitatively, a focus on a select number of cases – or even on a single case – makes it ‘possible to investigate in detail the relationship of a specific behaviour to its context, to work out the logic of the relationship between the individual and the situation’ (Kvale 1996, p. 103). So how many should one investigate? Kvale (1996, p.101) suggests that one should ‘investigate as many subjects as necessary in order to find out what one needs to know’. However, does this not beg the question, what constitutes competence? In addition, is there thus not the danger of ‘otherising’ these people; portraying them as different, or highlighting the differences between them and the others in the study, perhaps suggesting that the others are ‘inferior’ in some way? As Hollinshead and Jamal indicate, [social science] ‘researchers have to be careful about whose view(s) they do, in fact, accommodate’ (Hollinshead & Jamal 2007, p. 92). These considerations will be addressed below.

Chapter Seven, ‘Competence and Confidence: Four Voices’, explores the voices of selected participants in the context of their competence in teaching tourism and hospitality in a multicultural and transnational context. For this chapter, the responses of only four of the participants were analysed using mind mapping techniques. Unlike the previous two findings chapters (Four and Five) which addressed Objective One of this study, Chapter Seven applies the principles of theoretical sampling (Minichello et al. 2000), whereby informants are selected ‘on the basis of relevant issues, categories and themes which might emerge in the course of conducting the study’ (Minichello et al. 2000, p.162). The sampling ‘is cumulative and dependent upon categories which have been justified as relevant’ (Strauss & Corbin 1998, p. 177). The categories in this
case are the four quadrants of the model put forward in Chapter Six, ‘A Model of Intercultural Competence for Teaching’. Two of these quadrants represent the epistemological aspects of transcultural teaching and the other two represent the ontological aspects. In considering the interviews of these four participants, the categories are recognised by the researcher ‘because they are repeatedly present […] when comparing incident after incident’ (Strauss & Corbin 1998, p. 177). The results are analysed in the sense that they are separated into the relevant quadrants, where they may generate sub-themes, but to a large extent the effect of the write-up resembles a narrative reflecting the lived experiences of these four participants. For more on narration as a part of interview research see Kvale (1996, pp. 175–85). Well-known examples of narrated phenomenological interview research include the work of Dr. Oliver Sacks, in his books such as The Man Who Mistook his Wife for a Hat (Sacks 1985) and Awakenings (Sacks 1973).

From the original series of interviews, then, these four interviews were selected on the basis of the participants’ successful multicultural and transnational teaching. There were several factors that led to these four interviews being selected. In the first place, each of these participants professed to positively enjoy teaching in the multicultural and transnational classroom above other forms of teaching; and felt that they were competent and successful teachers. During the interviews, each of these academics exuded confidence and enthusiasm about their teaching and about their students, often expressing genuine affection for their international students as a group. This enjoyment, confidence and enthusiasm, and their skill and genuine affinity with teaching, is something which I strongly recognised and related to.

Alone, these factors would not necessarily constitute a guarantee of teaching quality. In addition, though, these academics were publicly recognised as being successful teachers: by their peers, by their heads of school and/or by their deans, and in some instances by university wide teaching awards (VC awards for excellence in teaching) or by nominations for external national awards (Carrick citations). These recognitions mean that student feedback has been of a consistently high standard. Two of these academics occupied high positions within their schools, (associate professors), and have or had at various times in their careers been heads of their schools. The other two
academics were at Lecturer B level but had gathered more teaching awards and other forms of recognition.

These four people display competence and exude confidence about their teaching in a multicultural and transnational competence, without asserting that they are ‘experts’ in their field. Rather, they portray themselves as reflective practitioners (Schön 1983) – for example, they do not claim to be the only ones to have relevant and important knowledge (nor do I claim that they possess this, as explained below). They seek out and connect to the students’ thoughts and feelings, and understand that their own uncertainties may be a source of learning for themselves as well as their students. Further and in addition to this, they do not stop at simply reflecting: they actively employ and embody action and achieve change. As they portray a stance of both reflection and action, this suggests that they could be considered ‘philosophic practitioners’ according to the model put forward by Tribe (2002).

It must be made very clear, then, that this does not mean that these four are considered ‘the best’ four out of the entire group of participants, or the only participants worth exploring in this way. Many others could have been selected – bringing the number of voices in this section to five, six, or more. However as it stands the narratives engendered by these four alone constituted a significant block of writing. In time, more voices will be added from this study, and each will add their own layer of understanding and experience to the question of how they embody and integrate competence in their teaching within multicultural and transnational classrooms.

3.4.5 Focus workshops

The data collection phase was concluded by two workshops (one in each university) conducted with willing participants, all tertiary academics, in a setting similar to a focus group. The participants in this workshop were asked to brainstorm their own personal ‘issues’, positive or negative, (the word was left deliberately vague to avoid influencing the participants in any way) which they felt were important in the context of multicultural teaching. The ideas were written by the participants on large sheets of paper and presented to the rest of the group, and then placed in a mind map. The second of the workshops was filmed and is available on DVD (Witsel 2006b).
Although the findings of these activities are not directly incorporated into the research, they did inspire thought and suggested new avenues to consider. Most particularly, they constituted a platform for constant comparison from which to validate and inform the research findings (Gilbert & Strauss, cited in Lincoln & Guba 1985, p. 339). This process enabled the researcher to check whether the issues raised in the interviews were indeed reflected by the participants in the seminars. This is in keeping with the final process in phenomenological research, testing the intuition, as advised by Cox (1998). The mind maps outlining the results from these focus workshops are available in Appendix 4. One of the major findings of the focus groups is that the groups considered that teaching in multicultural and transnational contexts ‘makes you a better teacher’.

### 3.4.6 Data collection

Most of the in-depth interviews lasted more than an hour and all were digitally recorded and subsequently transcribed and analysed using mind-mapping techniques. For Objective One, all participants’ interviews were included and analysed. For Objective Two, four participants’ interviews were selected for in-depth analysis. The methodological philosophy underlying this selection is described above in Section 3.4.4.

The interviews were recorded using a digital voice recorder which stored the files as .mp3 sound files. An advantage of using this technology for recording is that the recording device is very small – the size of a fountain pen – and was as a result visually, and thus psychologically, unobtrusive during the interviews, reducing what is known as ‘psychological noise’ (de Vito 2001).

The interviews were subsequently transcribed. The issue of converting discourse to written text is not simply a clerical task, but involves interpretation (Kvale 1996, p. 161). In addition, transcribing recorded sound files as a method of retaining the content of the discourse (for later access and analysis) de-emphasises the visual aspect of the interaction, and thus reduces the emphasis on, and impact of, non-vocal communicative aspects, such as body language. The ramifications of this are discussed extensively in Section 3.5.2, ‘Limitations of transcribing talk’. Issues of transcription notwithstanding, the rich interview data required further analysis and
interpretation. This study makes use of systemic analysis and mind mapping, which is explained in more detail in Section 3.6, ‘Data interpretation using mind mapping’.

3.5 Consideration of interviewing as a research technique

The validity and reliability of information gathered during research interviews is of great importance. How do we know for sure that as interviewers we do not create bias in the interview, and how do we know that freely given information is ‘real’ information, rich data, which generates knowledge from which we can infer truths? Dijkstra, van der Veen and van der Zouwen (1985) performed an interesting experiment whereby they compared the data gathered by interviewers trained in two distinctly different interview styles: on the one hand a formal, highly structured interview technique with very little deviation from set questions and a great emphasis on measurable and ‘adequate’ (Dijkstra, van der Veen & van der Zouwen 1985, p. 44) styles of questioning and response.

The other interviewers employed what they term a ‘socio-emotional style’ of interviewing which entailed more deviation from the set questions (indeed, deviation from the entire topic) and far more ‘inadequate’ questions and responses, with more personal behaviour. In Dijkstra’s highly detailed, almost quantitative analysis of the results they find that both styles yielded the same amount of ‘adequate’ information in direct response to the questions (83%). In addition, the socio-emotional style gave more personal information; and the effect of the interviewer style on the extent of the personal information was mediated most strongly by the interviewer’s immediately preceding behaviour. In other words, respondents interviewed in the socio-emotional style provided more personal information, and thus richer data.

3.5.1 Inferring knowledge from interviews

Reassuring though this is for qualitative interview technique, the word ‘data’ itself is debatable. Kvale (1996) suggests that interviews can be seen in two ways. On the one hand, they can be viewed as a neutral process, whereby objective truths are sought (identified) with the aim of ‘capturing’ the reality of the ‘subjects’ being explored. The researcher searches for facts to be quantified (what Kvale terms ‘nuggets of essential meaning’ (Kvale 1996, p. 3)). On the other hand the researcher can take an
interpretive perspective. The interview, then, is based on the interaction between the researcher and participant, and it is their interaction which creates a complex picture, shaped by an exchange of views. In this way, according to Kvale, the research matter is no longer objective data to be quantified, but ‘meaningful relations to be interpreted’ (Kvale 1996, p. 4). However, the process of interpretation is extremely important and not simply a matter of reading over the text to ‘analyse’ the information in the manner of a media reporter. True, interviews generate information from which we make inferences. However, these inferences can be made on several levels. According to Wengraf (2001), there are three types of knowledge we can infer from an analysis of an interview: discourse, objective referents, and subjectivity.

The discourse level is the mode of talk spontaneously chosen by the subject. According to Chomsky (1971) and Foucault (1977), the deep structure generates the ‘surface performance’ and determines what can and what can't be said. This is like a pattern of rules that creates patterned productions of things likely to be said (‘sayables’) and things unlikely or impossible to be said (‘unsayables’) within the particular ‘regime of discourse’. This is strongly influenced by the footing (Goffman 1981 [1979]) tacitly negotiated between myself and the interviewee (e.g. myself as a researcher, as a woman, as perceived higher or lower in the status/order). This is supported by Dijkstra et al.’s findings (1985), as outlined above: the effect of the interviewer style on the extent of the personal information is mediated most strongly by the interviewer’s immediately preceding behaviour.

An example of strong-form of reflexivity concerning an interview is outlined in the following excerpt. The interview was conducted with a lecturer whom I did not know well, and who had little (if any) previous knowledge about me apart from the topic of my research:

At first he’s very avuncular in his manner to me – having placed me in a short chair on the other side of his massive desk, he leans back in his large swivel chair with fingers steepled and flashes his eyebrows at me. This flash, now – that’s not avuncular. I wonder how this interview will pan out. He sets the footing immediately – he tells me straight off about his long-standing experience as a tourism lecturer. He criticises the current management, uses words like ‘little boys’ and ‘pathetic’. There’s the harsh noise of drilling, outside, through the open door. My eyes flick to the voice recorder.
which he sees, but he doesn’t offer to close the door. I wonder whether he is enjoying my discomfiture. A few minutes further and he’s telling me about an affair he might have had with a female student: I’m not sure what’s going on. He’s telling me that ‘every female seems to think that every male is their target’; then he’s talking about a Chinese girl who wanted to take him out; and how one ‘tried it on’, says it’s a difficult situation. All I can do is nod, agree that it is a difficult situation, but really I’m astounded: it’s such a contrast to my own experiences as lecturer. To me he comes across as resentful that he’s no longer the head of school; and I’m not sure whether he likes women at all. The next minutes of his interview are filled with references to students as either male or female – it is so unusual that he segregates the sexes: most lecturers refer to ‘students’ rather than boys or girls, males or females. Further on he talks of girls, again – saying that ‘you can’t take an 18 year old or 17 year old maiden of the mist, to pretend she is not going to know a bit about life, after she has worked in a hotel for a few weeks’.

Halfway through the interview, we are talking about his German students. I concur that their English is at a high level and he challenges me with ‘you telling me that from experience, or what, from other lecturers?’ I explain that I taught in European universities for 17 years and his manner changes dramatically: ‘Wow! You didn’t tell me that!!’ After that the footing changes perceptibly: the interview becomes very level in tone, and goes into deeper issues – he talks mainly of ‘the students’ (rather than males and females) and of his teaching self, of curriculum and classroom issues, of assessment. At one stage, though, he says ‘I’m teaching these kids, it’s not like I’m dating them’ and I can’t resist subtly provoking him into the previous footing with ‘You date some of them, the Chinese girl you spoke about …’, but I regret it immediately. He defends himself, protesting that he didn’t date her, and I relent, and release him from his discomfiture by asking about strategies for successful teaching; a question he takes seriously and answers forthrightly and with perception and self-awareness.

At the end of the interview I ask him whether there is anything he’d like to add, any incidents he’d like to describe, or anything that pops into mind. He responds, jokingly sotto voce, with ‘Nothing that isn’t going to get me into trouble’. We both laugh.

During the next week I bump into him occasionally, either at morning coffee or in the corridors. Each time he smiles broadly, makes polite and complimentary comments and gallantly kisses my hand, with a deep bow.
In the case above, the initial footing may have been created by the interviewee’s perception of the author as a younger female, perhaps even as an attractive younger female (in his eyes), and lower in academic status (a research student). The references to ‘girl’ or ‘female’, ‘male’ or ‘boy’ and implicit references to sexuality number sixteen in the first half of the interview. After the change in footing, there are six references to the words girl, female, boy or male (four for the latter two); and no implicit references to sexuality. The change in footing was in all likelihood the result of the changing perception of the author in the eyes of the interviewee: all of a sudden the person before him was a potentially equal colleague as it became apparent that the author was also a lecturer, and had been one for a long time. The deliberate (though regretted) provocation back to the first footing may have unsettled the interviewee, but may also have evoked a wry sort of tacit respect on his part for the author’s awareness of the implicit footing set in the first half. In any case, he seemed happy with the outcome of the interaction, as the subsequent kissing of the hand and the gallantry might suggest.

On a deeper level, this example of strong-form reflexivity surrounding the aspect of the slipped footing allows for insights into myself as a researcher. There is no sense in which I can say ‘that wasn’t me, I normally would maintain my professionalism at all times’. It is all too easy to recollect the fine and noble things of life and discount the regretted behaviours with ‘it wasn’t really me’. Hard as it may seem, I cannot claim that goodness and being a noble researcher ‘is’ me, and lapses from professionalism are ‘not’ me? Strong-form reflexivity allows for the chance to reflect upon and learn from such behaviour and gain greater insights into one’s character and behaviours as a researcher.

In addition to the discourse level mutually developed during the interview, the interviews are also influenced by constraints of context. As the interviews are recorded and the interviewee knows that the results will be quoted, they may be unwilling or unable to say things which reflect badly on their own performance, on their own attitudes, or openly criticise the university, the school, their colleagues or the students. An example concerns the question of the signing of informed consent forms to allow the researcher to use the quotes in this thesis, a publication or any kind of public forum. One lecturer, although they gave permission for the interview to be
recorded, refused to sign the informed consent form, and declined to allow their quotes to be used. The reason given was that the lecturer concerned had had dealings with an ethics committee in the past and was wary of repercussions. Another example concerns a lecturer who had at the time of the interview only recently been reprimanded for poor teaching methods and had undergone a series of tense interviews with university management. This lecturer, possibly as a result of this, was extremely terse during the meeting, and very correct (but brief) in their answers. This interview was by far the shortest of all the interviews conducted and ended a short 20 minutes after it began.

The issue of footing, as described above, has therefore a marked effect on what is (or is not) said during the interview. This then suggests that the practice of bracketing in phenomenological research is – on the level of discourse and footing and its ensuing impact on subject matter and subjectivity itself – a hard (if not impossible) process to aim for.

The objective referent is the set of ‘realities’ that are referred to in the talk (hence the word ‘referent’), or the information that can be gleaned through the talk, and exclude the ‘subjectivity’ of the individual informant. These objective referents can be broadly called ‘topics’ and are akin to the ‘objective facts’ (Wengraf 2001). From the interviews, knowledge can be inferred, for example, as to who taught what, and in which countries and to how many students, what teaching strategies were employed, and so on.

The third type of knowledge that can be gained from an interview is the ‘subjectivity’ level. In a phenomenological study the subjectivity (and the changing subjectivities) of the interviewee is the key area of interest, as the study is concerned about the lived experiences of the lecturers as unique people in unique situations (Wengraf 2001, pp. 200–18). However, discovering these subjectivities is not a straightforward matter, as will be seen, below.

### 3.5.2 Limitations of transcribing talk

Transcribing an interview, converting the spoken word to text, and drawing quotes are from the text, leads to the question of whether one thus gets the complete picture, the
‘truth of the matter’. Naturally spoken language is just that: it is natural; with emphasis and pauses, subtle gestures of the hand, a quick and gentle furrowing of the brow, or the flicker of a smile; all signals that convey a huge amount of meaning. Many researchers have illustrated the importance of non-verbal communication and describe the huge communicative impact of communication without words: the paralanguage, the facial expression, kinesics, haptics, and proximity (Eunson 2005). In addition to this, there is the added complexity of the limitation of language as a communicative medium to fully and completely express our ideas and emotions in such a way that the other fully and totally understands what one wanted to convey (assuming that we know exactly what it is that we wish to convey in the first place). Hermeneutic phenomenological research as described by van Manen (1997 p. xiii) does recognise this issue, as van Manen discusses what language describes:

One answer is that language is simply inadequate in describing experience. Ultimately words miss the fullness and uniqueness of our private worlds. Words fall short because language is essentially social. It is only through the collectivity of language that we can access experience, the experience of others as well as our own. And so the essentially unique and private qualities of inner experience will ultimately be beyond our reach.

An example is worth exploring here. The first transcript, below, illustrates how natural the speech is in its disjointedness, hesitations, backtrakings, and small inconsistencies of grammar. To some this might suggest that the speaker is not fluent, yet this is not so, as we will see. The lecturer’s style of speech is distinctive: he is passionate about his teaching, about culture; he speaks quickly and when agitated hardly pauses for breath, though with a large amount of very expressive body movements. The grammatical structures buckle sometimes under his enthusiasm.

The section is below transcribed verbatim. Nonetheless, even transcribing a speech verbatim, although it entails putting down all the words, still entails interpretation; or as Professor Morris Zapp would say, ‘any decoding is also an encoding’ (Lodge 1984). The lecturer’s words are in italics, mine are standard script. Interjections are placed in brackets.

Lecturer: Travel is the other thing, uh, that I think helps a lot, if you travel to other countries, I think exchange program is very helpful. Say if someone, if he had the opportunity to maybe send some of our colleagues to some Asian countries or Europe,
and uhh that, you know, even just one semester, would have... person who lived in the country for few of months, will have learned a lot, [yeah, yeah] and that is invaluable, [uh huh]. Yeah, I, I think the professor mentioned about international, internationalisation of our curriculum..? [yes.,] (yes), (chuckles) having some, some benchmarks, you know having, having maybe more foreign..., you know exchange of foreign colleagues from other universities, and so on, from other countries, other cultures, certainly help, yeah [I think so, yeah] I mean just the fact that you you you’re have European background, European understanding of European culture, it has already helped me, me and other people, and I feel that that is a colleague that I can really talk to in a deep way, isn’t it? [yeah, yeah I have the same with you, I have the same with you about you know the Asian background] ... You find that that is something, that there is a lot of commonality, although we haven’t really had time to sit down and talk about a lot of things, but often, enough often, we, you know even just a natural understanding of the issue.

Me: It is, even though we’re from very different countries, we have this commonality, of I don’t know, maybe it’s otherness?

Lecturer: Yes, otherness and, I think it’s generally a deep understanding of the, the richness of culture and how how we value it because of the fact that we’ve lived in different cultures, and therefore seek to understanding, and also the other thing is tolerance, you know we have a lot more tolerance.

Below is a small section of the quote above, edited strongly for readability: and indeed it reads much more fluently. Note well, there are many choices being made in the editing; such as where to punctuate and how strongly – is this pause worth a comma or a semi-colon? Are the repeated words (e.g. ‘me, me’ or ‘you you you’) made for emphasis, or simply as a hesitation device? Is the use of ‘that’ (in ‘I feel that that is a colleague that I can really talk to in a deep way’), indicating the other person, a subconscious statement signifying the other’s attitude or simply a slip of the grammatical tongue? These are considerations and interpretations that are constantly being made, and have of course an effect on the way the objective and subjective referents are portrayed. Kay Standing, in her book *Voices of the Less Powerful* (1998) explored the implications of tidying up scripts: the emotions become lost, the dynamics are less apparent. This can be seen, here below, where the transcript is ‘tidied up’:
I think the professor mentioned internationalisation of our curriculum having some benchmarks – having maybe more exchange of foreign colleagues from other universities, and so on; from other countries, other cultures, which would certainly help. I mean just the fact that you have a European background, a European understanding of European culture, has already helped me, and other people; and I feel that you are a colleague that I can really talk to in a deep way.

Also, by homogenising the script in this way, as a researcher I am homogenising my participants, making them sound the same. Also, I am normalising the English of the participants, suggesting that this is a ‘better’ way for them to express themselves – which is patently untrue, of course. Nonetheless, when verbatim transcripts were shown to the participants many of them were dismayed at what they perceived as a lack of fluency, so essential in an academic’s life, and said ‘Do I really sound that disjointed?’ or ‘Do I really say “um” that often?’, and they would request that I tidy the script up before including the quotes in my writings.

A description of the interaction which takes into account the non-verbal communication and the dynamics between the researcher and the participant would include the following:

‘… and that is invaluable.’ He emphasises the point by stabbing his finger, firmly, onto his thigh. I nod; concurring that travel is indeed a good way to develop competence, and the lecturer smiles broadly, and continues;

‘Yeah, I, I think the professor mentioned about international, internationalisation of our curriculum..?’ He waves his hand in circles, and looks queryingly into my face, his raised eyebrows asking whether I remember the incident. Yes, I do, and I also remember the storm of discussion on the Vice Chancellor’s forum as a result, as I see he does.

‘Yes …’ is my nodding and smiling reply, although I shake my head too at the incongruencies of university dynamics.

‘Yes’, he agrees, chuckling at the memory. ‘… having some, some benchmarks, you know having, having maybe more foreign..., you know exchange of foreign colleagues from other universities, and so on, from other countries, other cultures,
‘certainly help, yeah ....’ He shrugs, struggles briefly for words and I encourage him to continue, saying,

‘I think so, yes.’

Struck by a sudden thought, he suddenly leans forward, and continues eagerly, thumping my knee for emphasis. ‘I mean just the fact that you you you ...’. Hunting for words, but keeping intense eye contact, he raises his hands in the air and shakes his head with a broad grin ‘you’re have European background, European understanding of European culture, it has already helped me’ and he indicates himself with his thumb, ‘me and other people’, spreading his hands out and waving them south and west, waggling his fingers and indicating our other campuses, ‘and I feel that that’, he says, pointing at me, ‘is a colleague that I can really talk to in a deep way, isn’t it?’. We grin at each other, we get on well, we always have.

This is where Kvale’s (1996) claim that in the interview it is the interaction between researcher and participant which creates a complex picture, shaped by an interchange of views, can be seen to hold true. The interview first discussed, where the researcher and participant did not know each other well and the footing changed suddenly to a non-gendered base shows that the information engendered by an interview is not purely objective. Likewise, in the case here where the researcher and participant obviously have a good and supportive relationship, the information generated reflects this. And in this way, according to Kvale, the research matter is no longer objective data to be quantified, but ‘meaningful relations to be interpreted’. Even the transcription method termed Conversation Analysis (CA) (Perakyla 2005; Sacks, H. 1974) which uses a detailed notation system to capture interactive practices such as overlapping text, ‘oh’-prefaced answers, and laugh particles within words, for example, do not sufficiently embrace the complexities of human interaction.

For the majority of the quotes in this thesis, the quotes are verbatim as much as possible. It cannot be said, though, that the quotes presented represent ‘fact’ in a quantitative way; they are the opinions and utterances of the participants on a particular day, experiencing a particular mood, and involved in an interview which creates its own idiosyncratic footing, its own unique relationship with me as a researcher.
3.6 Data interpretation using mind mapping

When researching lived experiences one must somehow, at some stage, gather the information, the quotes, the relationships together in such a way that they present meaningful results to the researcher, and to the reader. Researchers have devised many ways of analysing and coding qualitative data, ranging from interactive reading, writing case summaries, to computer analysis using a program such as NUD*IST (Minichello et al. 2000). In itself, though, the analysis needs to meet the needs of the researcher’s chosen research paradigm rather than an arbitrary principle about technology. The purpose of the research determines the methodology and tools one chooses (Wennerstrom 2001, p. 11). It is for this reason that the researcher has chosen a systemic approach to mind mapping as a means of data interpretation and coding.

3.6.1 Systemic analysis and mind mapping

The analysis of qualitative material requires a method which captures the subtleties, complexity, flavour and detail of the rich data (Bliss, Monk & Ogborn 1983). However, the phenomenologists offer little practical advice on how to realise this. Systemic network analysis (not to be confused with social network analysis) works with defined categories, but aims to elaborate these to the extent that the essential flavour does come through.

Monk (1983) describes a network analysis of free responses to an open questionnaire on classroom identities and opinions of peers. This is a far more categorised approach and very different to von Bertalanffy’s (1974) broader systemic approach. The disadvantage of Monk’s system however, is that he decodes the responses to a series of quantitative percentages on certain themes, which seem quite arbitrary. The approach used here, thus, is much closer to von Bertalanffy’s approach, and gives a more structured, considered starting point for analysing the interviews.

For the findings on concerns and constraints (Chapter Four), the responses of the participants were placed in a mind map, and grouped according to whether they concerned the participant themselves, their environment, or whether they concerned the intercultural other, i.e. the student. For Chapter Five, on joy and journeying, the mapping structure was slightly different; and for the final findings on competence and
confidence (Chapter Seven), the mapping structure was determined by the systemic model as set out in Chapter Six. The background and process of mind mapping is outlined below.

### 3.6.2 Mind mapping: history and uses

In the Western world, ‘thinking shows a decided bias toward the use of linear thought patterns when processing information, perhaps due to a high regard for Newtonian perceptions of the universe’ (Mento, Martinelli & Jones 1999). According to De Bono, (1990), linear thinking is essentially selective in that ‘… one selects the most promising approach to a problem, the best way of looking at a situation. With lateral thinking one generates as many alternative approaches as one can’. In the case of concept mapping or mind mapping, the logic structures employed are more generative than linear. Leiper (2004) discussed the theoretical difference between linear and systemic approaches and applied this to understanding tourism (2004, pp. 65–7) and to understanding the work of managers (2004, pp. 184–6), Linear connections are the basis of relationship thinking, which tends to produce interpretations that are overly simplistic, which is not problematic in many situations. Systems thinking has two advantages in situations where a deeper level of understanding is sought. It recognises that the real world is complex rather than simple, with many factors interacting; and systems thinking intrinsically deals with these complexities.

The systemic approach of mind-mapping is useful for interpretive methods applied to the data gathered from the interviews, as it better allows for inductive insights while simultaneously dealing with the complexities in the data. This is consistent with ideas about interpretive methodologies expressed by several researchers (Bogdan & Biklen 1988; Liamputtong & Ezzy 2005; Strauss & Corbin 1998; Ticehurst & Veal 1999; Wengraf 2001). What is more, ‘as interpretation is inherent to all human understanding of the world, specific aspects of interpretation appear in all types of research, although it is most often perceived to be typical of qualitative approaches’ (Gummesson 2003). In this vein, then, mind mapping or concept mapping can aid all types of researchers.

The following describes the development of mind mapping, and outlines its limitations and uses. According to Herman (2004) researchers need information for
four main purposes: for gaining an overview of the existing knowledge on a given topic, learning of new developments, for solving topical problems, and for stimulation. The author argues that in interpretive postgraduate research, which can entail managing a large project, mind mapping can benefit the researcher in many ways, which may facilitate and speed up the research process and provide clear overviews, and aid the researcher in managing large amounts of data.

Mind mapping stems from concept mapping. Concept mapping was developed by Joseph Novak in the early 1960s, based primarily on the theories of Ausubel1 (1960). Ausubel’s theories concerned how individuals learn large amounts of meaningful information. Ausubel developed what he termed the subsumption model, whereby he argued that ‘the most important single factor influencing learning is what the learner already knows’ (Ausubel 1968). In subsumption, new material is consciously and explicitly related to relevant ideas in the existing cognitive structures, or schema (for a concise discussion of schema theory see De Vito (2001, pp 94–8)). For this, Ausubel suggested ‘advance organizers’ as a major instructional mode (Ausubel 1960, p. 267). These advanced organisers act as a ‘subsuming bridge’ between existing ideas and new learning material (Ausubel 1960, 1963).

Novak developed concept mapping on the premise that ‘Meaningful learning involves the assimilation of new concepts and propositions into existing cognitive structures’ (Novak & Gowin 1984). Both Novak and Ausubel specified that their theories applied to receptive learning in a school environment, such as improving retention. In the case of mind mapping, the focus as generating structure in knowledge, rather than on retention.

Buzan is often accredited with inventing the mind map (Mento, Martinelli & Jones 1999), but this is not strictly speaking true: Porphyry, for example, used mind maps to graphically visualise the concepts of Aristotle in the 3rd century. The modern mind map as a psychological tool for organising thinking was really developed by Collins

---

1 Ausubel, in turn, was influenced by Gene Piaget.
and Quillian who conducted a series of experiments to test the psychological plausibility of semantic networks as models, both of the organisation of memory and of human inferencing. The networks they used, such as the semantic network pictured in Figure 15 below, gave far greater prominence than before to the hierarchical organisation of knowledge.

Buzan, in 1991, developed and copyrighted the mind map, and marketed it as a learning aid and note-taking method, arguing that its superiority lay in the fact that it utilised the left as well as the right sides of the human brain by tapping into the intuition, and thus increasing mental potential. Ensuing research has illustrated that these claims are unfounded, and may be attributed to urban myths concerning cerebral hemispheres. Farrand, Hussain, and Hennessy (2002) found that the marketed mind map technique did indeed have a limited but significant impact on recall only, in comparison to preferred study methods. However, there was a significant decrease in
motivation compared to the subjects’ preferred methods of note taking. All in all, Farrand et al. conclude that the learners in their research preferred to use other methods because mind mapping was an unfamiliar technique for them, and its perceived status as a memory enhancing technique engendered reluctance to apply it. A study by Pressley, Van Etten, Yokoi, Freebern, and Van Meter (1998) on metacognition found that learners tended to improve learning by focusing on the content of the material rather than worrying about the methods of note-taking. Novak (1993), in turn, argued that applying a range of study techniques – the very techniques that Buzan dismisses – leads to a more than 40% increase in learning compared to purely mind mapping. Much research, however, has verified the efficacy of concept mapping for the tasks as claimed by Novak (Novak 1993, 2005).

**Concept mapping and mind mapping: similarities and differences**

Concept mapping and mind mapping are related techniques, as they are both cognitive processes for incorporating and organising concepts and propositions to show a graphic relationship between key concepts. They are both two-dimensional visual tools for organising complex thought and representing knowledge, and can generate structure in projects. The main difference is that a mind map will have only one concept, whereas concept mapping may have several main concepts, which may be interlinked. A mind map therefore can be represented as a tree diagram (albeit with many branches), and a concept map may require a network representation.
Figure removed due to copyright restrictions

Figure 16: Example of a concept map.  
Source: Novak 2005

Figure removed due to copyright restrictions

Figure 17: Example of a 'natural' mind map.  
Source: Buzan 2005
The mind mapping of the issues raised by the lecturers generate a map and reflect the three main areas outlining the scope: the experiences surrounding the self, surrounding the multicultural other, and surrounding the environment, which together summarise the situatedness of the participant. The diagram below (Figure 19) illustrates a mind map generated when the interview data was analysed, exploring the concerns and constraints experienced by the lecturers.

Further uses of mind mapping

As outlined above, mind mapping can aid the researcher in analysing data. However, mind mapping can also aid the researcher in creating links and maintaining an overview of a complex project such as a PhD. The adoption of mind mapping as a tool to organise and plan the project greatly aided this researcher in the course of the
study, as the computer program used allows the use of hyperlinks to access other files and sites.

An early mind map for the study is the following:

Figure 20: Early mind map showing preliminary research structure.  
Source: Author, for this study

Months later, the project had fleshed out and gained coherence and detail, and the following mind map emerged:

Figure 21: Research structure six months post interviews.  
Source: Author, for this study
The program used not only allows the use of hyperlinks to access other files and sites, but also allows direct access to the relevant quotes. The value of this was illustrated by the author at the 2006 CAUTHE conference where her refereed paper entitled ‘Constraints and concerns of teaching tourism and hospitality in a multicultural context’ (Witsel 2006a) was presented to the attendees by using the mind mapping program.

### 3.7 Considerations of this research approach

This study employs a hermeneutic phenomenological research paradigm, based on in-depth interviews which are subsequently analysed using systemic mind mapping. There are three main perspectives from which such a research approach might be considered. The first is from the perspective of a positivist; the second from the perspective of an interpretive social scientist; and the third from my own perspective, having undertaken and experienced this study as a researcher.

Positivist critiques of a research approach such as the one undertaken here can arise from an inadequate understanding of qualitative research approaches, but may indicate real problems inherent in the use of in-depth interview methods. Kvale (1996 pp. 281–291) lists (and subsequently refutes) ten standard objections to qualitative research, which include the assertion that qualitative research may be perceived as not scientific; objective; trustworthy; reliable; intersubjective; scientific in method; testing of hypotheses; quantitative; generalisable; or valid. Kvale addresses these ten objections on a number of levels, all of which apply in this study. So, for example, the issue of whether the study is reliable is often based on the assumption that the interview results might be based on leading questions (Kvale 1996, p. 286). In this study, the initial main interview question (‘tell me of your experiences …’) was left deliberately broad so as not to influence or lead the participants’ responses. However, external events can and do influence responses – in this case, the Saturday before the interviews were held in Victoria, the main state newspaper ran a front page leading article suggesting that universities dumb down their curriculum to accommodate international students (Jopson & Burke 2005). As a result, many academics in the study referred to this media suggestion (and all those who did, refuted the notion, incidentally).
Qualitative studies tend to consider actuality, rather than typicality, and are not concerned with generalisation but rather particularisation, because so few of these studies have been done. Postmodernist trustworthiness criteria apply – so, the positivist criteria of external validity, objectivity and reliability are superseded by confirmability, dependability and credibility (Hollinshead & Jamal 2007).

Readers who understand and are sympathetic to qualitative research methods may put forward critique of certain aspects of in-depth interview methods (Kvale 1996). Such internal critiques may include that interviews in general may be too individualistic, in that they ignore the embeddedness of the person in a social situation; too immobile, in that the participants sit and talk only; and do not move or act in the world; or that they are too idealistic, in that they ignore the situatedness of human experience. These criticisms are not applicable to this study, which clearly does consider embeddedness and situatedness. Of the ten internal critiques listed by Kvale, the one critique that is pertinent here is that the study is considerably verbalised (Kvale 1996, p. 292) – the bodily situatedness of the interview is to a large extent left aside, although as Section 3.5.3 attests, the interviews can very well be considered in the fullness of their physical situation, as the transcription of the interview which took into account the non-verbal behaviour shows.

Having undertaken and conducted this study, my major personal hurdles in using this methodology are twofold. The first concerns the step in phenomenological research termed ‘bracketing’, or ‘epoche’ (See Section 3.2.1). According to dedicated phenomenological researchers, this step, whereby the researcher suspends their own presuppositions, is very important in achieving a true picture of the phenomenon as experienced by the participant. However, given the contextuality of an interview where the reality of the interview is created by the interaction of participant and interviewer, a complete suspension of reality on the part of the interviewer is terribly difficult (if not impossible) to achieve fully. This aspect of phenomenological research has been criticised by researchers, who question the degree to which bracketing can be achieved (Goulding 1999).

The second limitation is that hermeneutic focus on the written word, the transcribed text, creates a situation whereby the ‘raw data’ (which Kvale (1996) suggests are
meaningful relationships to be interpreted) are already interpreted, on many levels. Schwandt (1994, p. 118) points out that ‘to prepare an interpretation is itself to construct a reading of these meanings; it is to offer the enquirer’s construction of the constructions of the actors one studies’. Indeed, as discussed above, there are many ways in which a spoken text can be transcribed. In addition to this, can language accurately describe reality? As will be seen in Chapter Seven, the very language one speaks to a certain extent influences our perceptions.

3.8 Ethical considerations

The research design was submitted to and approved by the Southern Cross University Human Ethics Committee prior to interview process. I provided an information sheet outlining details of the study, as well as the precautions to be undertaken by the researcher to protect and preserve privacy and anonymity, and explained these to each participant. Accompanying this form was an Informed Consent form, which participants were required to sign prior to commencement of the interview (Appendix 5). The digital recordings were saved in a password-protected file. The participants were offered transcripts of their own interviews or a copy of the recorded interview as a digital .mp3 file. Upon receiving transcripts, some participants lamented their own personal lack of fluency or articulation; but as mentioned previously, only one participant requested that their quotes not be used in the thesis.

Rather than be discouraged from expressing negative feelings or opinions about the subject, I encouraged expression of any concerns and reassured the participant that sensitive material would be treated with utmost discretion and that confidentiality was ensured. The participants were under no pressure to divulge any information they may have felt uncomfortable with sharing. Also, the digital recorder could be turned off at any time during the interview.

Any information that was obtained in connection with this study and that can be identified with the participants remained confidential and was disclosed only with their permission. As a researcher I ensured the anonymity of any data from the interviews, except where express permission had been given to not do so. To ensure
confidentiality, the participant’s name, and the names of others who they may have mentioned in the interview, was not referred to within the text of the thesis.

The first chapter to ‘test the [phenomenological] intuition’ (Cox 1998) and thus the first to be presented for critical evaluation (Goulding 1999) was Chapter Four, ‘Concerns and Constraints’. The refereed paper that forms the basis of this chapter used no pseudonyms and the participants’ quotes were even de-gendered, to ensure anonymity (i.e. participants were not referred to as ‘he’ or ‘she’ but rather ‘the academic’ or ‘they’). This paper was presented quite soon after the initial interviews and it was felt that de-genderising the quotes would not only further anonymise data, it would also deflect discussion on gender issues in teaching, which is well outside the scope of this study. My reservations in this area were allayed by feedback from participants and colleagues during presentations, and subsequent chapters included the use of pseudonyms.

Despite these precautions, confidentiality remains a difficult issue here – some of the participants know each other so very well, that in many cases the quotes are recognisable. In cases of high recognisability (such as the three versions of the interview transcription, above), the participant was approached and permission was asked to include the material (permission was given freely in this case). Still, at conferences and at presentations the audience members would frequently try and ‘guess’ which of their colleagues had said what.

3.9 Conclusion

This chapter has sought to explain and explore the research strategies and processes adopted for this study. The study is founded within an interpretive social constructivist paradigm, which aims to document the process in which social reality is constructed through consideration of the participants’ views of the situation being studied. To understand and develop in-depth understanding of the academics’ experiences, hermeneutic phenomenological research strategies were employed and the data was subsequently analysed using mind-mapping techniques.
Hermeneutic phenomenological research offered two real methodological hurdles to be dealt with. The first was that bracketing, admirable a goal as it is in terms of achieving objectivity, is very difficult to achieve completely in an interview situation, and particularly in a situation where the researcher is in the same field as the participants. Not only do the reflexive writings show that participants and researcher can (and do) influence each other’s opinions, but the issue of footing in interviews illustrates that meaning is jointly constructed by the interviewee and the participant. The second hurdle is that hermeneutic focus on the written word as transcribed already involves some interpretation. Given those two considerations of hermeneutic phenomenological research, why use the method? As mentioned earlier, the real value of hermeneutic phenomenological research is the way it has steadfastly protected the subjective view of experience as a necessary part of any full understanding of the nature of knowledge (Becker 1992; Ehrich 2003; Merleau-Ponty 2002; Moran 2000), which is so very pertinent in an area where situatedness is crucial, and where the interplay between agent, situation and context are of importance (Rohlfing, Rehm & Goecke 2003).

Rendering the results visible to others is highly important. The ethical considerations raised still remain an issue, however – given that the participants know each other well, sometimes intimately, creating unrecognisable quotes entails obscuring a lot of the very personal tone, and homogenising the text, which, as discussed above, I had significant doubts about doing.

The use of systemic thinking and mind mapping has proved to be invaluable in terms of generating clarity and visible structure in what might otherwise be a rather dense and woolly field of research. Not only that, the mind mapping program greatly facilitated analysis of the research data, rendering the results available to third parties and participants in a highly visual and accessible manner. Above all, writing this chapter allowed me to reflect on and consider the ways in which, as researchers, we search for truth. This process gave much scope for engaged interestedness, and evoked and elicited a sincere delight in the philosophies surrounding qualitative methodologies and social constructivist paradigms.
Chapter Four: Constraints and concerns of teaching tourism and hospitality in a multicultural context

4.1 Introduction

This chapter addresses the first of the research questions put forward in Chapter One of this thesis, namely ‘What are the concerns and constraints experienced by academics teaching in a transnational and multicultural context?’ In line with University policy (Baverstock 2004), this chapter incorporates a double-blind peer reviewed paper, written by the researcher. The paper draws from the research conducted for this thesis and addresses the first research question. It was presented at the 2006 Council of Australian Universities in Tourism and Hospitality Education (CAUTHE) conference and the paper was subsequently published by CAUTHE in To the City and Beyond, edited by P. Whitelaw.


The paper was double-blind peer reviewed. Reviewer A did not require any changes to the paper, and recommended it for a best paper award. Reviewer B recommended acceptance with minor modifications to the editor’s satisfaction. The complete assessment analyses of the reviewers can be found in Appendices 6 and 7. The comments of Reviewer B were taken into consideration and incorporated into the paper.

As a consequence of the structure required for academic articles, there are certain elements in the paper which overlap, reiterate or condense what has gone before (or what is to come) in this thesis. The section on methodology (pp. 4–8) is drawn directly from this thesis (from Chapter Three). The literature section on intercultural communication and transnational education (pp. 2–3), is drawn from Chapters Two and Seven. However, new elements are included in the paper on constraints and concerns, under the paper section ‘Discussion of results: constraints and concerns’ on p. 9.
In particular, this paper addresses methodological issues in this type of interpretive phenomenological method (pp 4–8). It describes the use of systemic mind mapping as a qualitative research tool, and images of the maps generated by the research are embedded in the paper. This visual representation of the structured themes can help address the criteria of trustworthiness, credibility, transferability and confirmability applicable in constructivist research paradigms (Denzin & Lincoln 1994). Due to loss of image resolution caused by embedding the pdf pages of the article, the main mind map on page 19 has become unclear. It is therefore reproduced in a larger format under Appendix 8.

Secondly, the paper addresses findings surrounding lecturers’ concerns and constraints experienced while teaching tourism and hospitality in transcultural contexts (pp 9–21). The concerns and constraints are organised under the themes related to ‘self’, the ‘intercultural other’, and the ‘physical and educational environment’. The paper focuses on which constraints are experienced, and does not attempt to resolve why these constraints occur, nor how they are negotiated. To do so would involve addressing university policies, enterprise bargaining agreements, staff workload models, and issues of staff development, which are outside the scope of this research. Of course, some constraints resolve themselves, and some are resolved by the very process of teaching (unfamiliarity with the students, for example).
Chapter 4: Constraints and concerns

4.2 **Constraints and concerns**

**CONSTRANTS AND CONCERNS OF TEACHING TOURISM AND HOSPITALITY IN A MULTICULTURAL CONTEXT**

Mieke Witsel, M.A.
Southern Cross University
School of Tourism and Hospitality Management

**ABSTRACT**

As an outcome of the author's ongoing PhD research, this paper describes how a phenomenological research method was employed to gather meaningful, essential understanding of the lived experiences of tourism and hospitality academics in the multicultural classroom. Twenty-seven lecturers, across seven campuses of two Australian schools teaching tourism and hospitality, were interviewed to ascertain what experiences the lecturers thought were of importance in the teaching of tourism and hospitality, in a multicultural context. Three main areas outline the scope: the experiences surrounding the self, surrounding the multicultural other, and surrounding the environment. In this paper the form and value of this type of interpretive phenomenological method is explained, as it explores the darker side of lecturers' experiences: the constraints (those influences which restrict the lecturer in carrying out teaching in an optimal manner), and their concerns (the emotional cares which are experienced as negative). The concerns and constraints experienced by these lecturers show that these lecturers experience an essential sense of ‘lostness’ in each of the three areas as they can feel professionally and personally lost, and at a loss, in each of these areas.

Key words: tourism education, phenomenology, multiculturalism

**INTRODUCTION**

At present, approximately 200,000 international students study in Australian institutions, contributing over AUD$4.2 billion to the Australian economy annually. Future prognoses
indicate that the global demand for international higher education is set to grow enormously: over the last 12 months the number of international students enrolled in Australian universities increased by 12.5 per cent (IDP Global update, 2004), and demand for Australian education is forecast to increase 9-fold from 1.8 million international students in 2000 to 7.2 million international students in 2025 (Böhm et al. 2002). As the global educational system becomes more geared to multicultural society, and a need to find funding beyond local students and research projects emerges, more pressure is being exerted on tertiary institutions to open their doors to foreign students. This has a significant impact on lecturers as increasing numbers of international students form part of the classroom, either onshore or offshore. The question arises as to how tourism and hospitality academics cope with this. The researcher’s qualitative PhD research focuses on the lived experience of tourism and hospitality academics in the multicultural classroom. This paper explores the constraints and concerns expressed by 27 tourism, hospitality academics currently teaching at two schools of tourism, hospitality and marketing management at Australian universities.

**Literature**

Cross-cultural (intercultural) theory offers insight into coping with a multicultural student body. Many of the established interculturalists take a dimensional approach to culture: that is, they map the different national cultures on various two-dimensional scales of opposites, which allows one to compare and contrast one society to another. Kluckhohn and Strodtbeck (1961, p. 13) categorised cultures according to their place on six dimensions: relationship to environment; time; nature of people; activity; focus of responsibility; and concept of space. The well-known interculturalist Geert Hofstede divided cultures into five dimensions ranging from ‘high’ to ‘low’ on power distance; uncertainty avoidance; masculinity / femininity; individualism / collectivism and quantity / quality of life (Hofstede 1980, 1983, 1997, 2001). Hall and Hall (Hall 1989; 1987) developed a similar classification system whereby they ranked cultures according to their communicative behaviour on four dimensions: context; space; time; and information flow. Trompenaars and Hampden-Turner (Hampden-Turner & Trompenaars 2000; 1998) elaborated on these dimensions and divided national cultures according to their score on the following scales: rules versus relationships; groups versus individuals; specificity versus individuality; achievement versus ascription in according status; time orientation; relationship to nature.

However, an understanding of the varying dimensional approaches does not necessarily equip a lecturer with the capabilities or the competence to manage effectively in an international or multicultural context. As Gannon (2000, p. 11) argues, “[t]hese dimensional approaches are
an excellent starting point for understanding cultures and providing an overall perspective on cultural differences, but an individual will experience great difficulty in applying them to daily interactions”. Research into the application of internationalisation and managing within an international context has largely focused on manufacturing industries (Aliber 1970; Buckley & Casson 1976; Caves 1971; Dunning 1989; Hymer 1976, 1990; Vernon 1974), while others, such as Aharoni (1990); Dunning (1989); and Hussain and Mirza (1997) have addressed the internationalisation of services. Alexander and Lockwood (Alexander 1996; Nickson 1998); O’Farrell, Wood and Zheng (1998); Olsen (1999); and Roberts (1999) have focused on the hospitality industry internationalisation. Teaching in the multicultural classroom has been researched extensively, with a focus on meeting the learning needs of international students (e.g. Barron 2004; Breitborde 1993; Chan & Treacy 1996; Kato 2001), and the design of inclusive curricula (e.g. Cheng & Tam 1997; Das 2005; Haigh 2002; Wood, Tapsall & Soutar 2005). Research into the experience of lecturers in the multicultural environments are often with the aim of quite prescriptive outcomes for ‘good practice’ and outline how “culturally responsive teachers” should behave (Villegas & Lucas 2002).

As can be seen, much previous research on human interaction in a multicultural setting focuses on improving cross-cultural management and education and leads to a plethora of well-meant how-to-manuals. Indeed, the author’s previous in-depth study on teaching in the multicultural classroom led to just that: a series of teaching and learning seminars and articles aimed at proactively improving the lecturer’s expertise and skills in teaching in the multicultural classroom, which generally were attended by those who were interested and positive about the matter in the first place. But what of the multicultural teaching experiences of the lecturers themselves? Ehrich (1997) argues that there is a need for understanding educators outside the confines of theoretical constructs and overarching frameworks, and utilises an interpretive phenomenological study which allows the educators’ experiences to speak for themselves. Ehrich’s findings indicate that there is a mismatch between current policy directions for professional development and the reality of the educators’ experiences.

This study explores in depth the joys and benefits, as well as the constraints and concerns as experienced by lecturers teaching tourism and hospitality in an international context. This paper deals with only the concerns and constraints. The joys and benefits will be explored in a following paper.
METHODS

Interpretive methodology

Tribe (2001, p. 445) suggests that there are three methodological approaches to a tourism curriculum, namely a scientific-positivist, an interpretive and a critical paradigm. With an interpretive paradigm, “the human aspect of research activity is realised, and interactions between the researcher and the researched world are bought to the foreground” (Tribe 2001). This paradigm sits in contrast to the scientific-positivist paradigm, which, as Tribe critically reflects, has only a limited application because of a “lack of attention to meaning and values” (2001, p. 442) which are so important in the light of tourism’s rapid growth and the ensuing sustainability issues. Within an interpretive curriculum paradigm, “[t]he extent of the tourism world and tourism aims are not predetermined or predefined. Rather, part of the interpretive method is to seek agreement and understanding of the tourism world and tourism purposes” (Tribe 2001, p. 445 p. 445). Although Tribe does not specifically argue for an interpretive approach when researching tourism and hospitality academics, the interpretive approach does allow the researcher to seek agreement and understanding of the increasingly international world of tourism and hospitality academics.

The researcher here steps back from searching for a prescriptive answer, and instead approaches the issue with the aim of better understanding the nature of interaction in a multicultural setting, and the impact of this upon the lecturer. The nature of research issues at stake here suggest that a humanistic / hermeneutic research philosophy (Gummesson 1991) or a phenomenological philosophy is required (Easterby-Smith, Thorpe & Lowe 2002), rather than a positivistic or scientific research philosophy (Guba & Lincoln 1981).

If you were interested in the dynamics of the encounter, in the behaviour at the incidents, in the way people make sense of such incidents, and the arguments they construct in interpreting them, the ‘just the facts’ approach would not be very illuminating. (Bogdan & Biklen 1988, p. 23)

Phenomenology

Since the introduction of phenomenology as a philosophy in the early 20th century by Husserl (1931) many variations and interpretations of phenomenological research have been developed. Indeed, it has since been defined as a philosophy, a paradigm, and a methodology (Patton 1990). Phenomenologically oriented researchers study everyday events from within
the life-world of the person experiencing them. “The aim is to determine what the experience means for the persons who have had the experience and are able to provide a comprehensive description of it” (Moustakas 1994, p. 13). Phenomenologists aim to describe phenomena as they manifest themselves to the consciousness of the experiencer (Moran 2000, original published in French in 1945). The phenomenon may be emotions, thoughts, or physical objects. This implies then that the researcher strives to “avoid all misconstructions and impositions placed on experience in advance” (Moran 2000).

Phenomenology attempts more to describe than explain (Husserl 1931; Merleau-Ponty 2002), and attempts to recognise and understand the role of consciousness and perception in the achievement (Leistung) of knowledge. However, it is not a “wallowing” in subjectivity for its own sake. As Moran explains,

Indeed, the whole point of phenomenology is that we cannot split off the subjective domain from the domain of the natural world as scientific naturalism has done. Subjectivity must be understood as inextricably involved in the process of constituting objectivity (Moran 2000).

And certainly, the psychology of perception has given rise to much solid scientific research over the years (e.g. Harvey, Orbuch & Weber 1992; Heider 1944; Ross, Amabile & Steinmetz 1977; Shaver 1983; Taylor & Fiske 1975). Phenomenology, nevertheless, has been extensively criticised by positivists and members of the Vienna Circle, such as Schlick, Carnap, Ayer and Horkheimer. In France, the criticism of the assumption of the possibility of the full presence of the meaning in an intentional act by structuralists such as Althusser, Lévi-Strauss and Derrida eventually led to the collapse of phenomenology as a method. However, the enduring value of phenomenological method is the manner in which it has steadfastly protected the subjective view of experience as a necessary part of any full understanding of the nature of knowledge (Becker 1992; Ehrich 2003; Merleau-Ponty 2002; Moran 2000). Ehrich (1997; 2003) examines the role of phenomenology in educational research, and argues that it has made, and continues to make, significant and rich contributions to education.

There are nine ‘stages’ in the phenomenological method adopted here (Cox 1998), the first three of which are attitudinal. The first stage is performing epoché: the subjective observer temporarily suspends his or her own personal and academic (and, one would assume, cultural) presuppositions about the nature of reality in order to appreciate the perspectives of the people under observation. In this study, the researcher stepped aside from her quite positive outlook on internationalisation as a “good” development in universities. Researchers are never entirely
impartial (Ezzy 2002, p. 57), but this stage encourages the researcher to self-awareness on this front. The second stage is to perform empathetic interpolation: the observers endeavour to understand what it would be to experience the world in the way the others do. Personal judgements are suspended so that an empathetic attitude may be employed. Here, the researcher reached understanding of the interviewee’s issues – irrespective of whether they mirrored the researcher’s beliefs or not – by employing active listening (De Janasz, Dowd & Schneider 2004), a proactive form of listening which involves feedback and rephrasing to ensure understanding. The third stage in the attitudinal phase is maintaining epoché: Although the observer tries to enter into the experiences of the others, they do not adopt the actual beliefs of the others - it is not synonymous with ‘converting’ to the other’s value and belief system. The observer continues to suspend the judgements about the truth or reality of what is actually occurring. At the same time it is important that the observer is always aware that he or she is looking through culturally tinted glasses. As Hegel writes in his Lectures on the Philosophy of World History: Introduction: Reason in History,

In everything that is supposed to be scientific, reason must be awake and reflection applied. To him who looks at the world rationally the world looks rationally back; the two exist in a reciprocal relationship (Hegel, 1840, translated in Stern 2001)

The next three stages are descriptive: describing the phenomena, naming the phenomena, and describing interrelationships and processes. The final three stages are analytical and entail interpretation. Constructing the paradigmatic model is the next step: here, the paradigmatic model is inspired by Leiper’s (Leiper 1979, 2004) whole systems model: the self, the intercultural other and the surrounding academic and physical environment (see fig.1, below). The second last stage, the eidetic intuition, is interesting as it aims to see into (intuit) the meaning, to discover the essences (eidos) of human experience. It is here that essential themes are explored (for traditionally in phenomenological research, there may be a number of ‘essences’ that are discovered). This comes quite close to Clifford Geertz’s (1973: 3) ‘Thick Description’:

The concept of culture I espouse .... is essentially a semiotic one. Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning.

The final stage is to test the intuition, for example by seeking open feedback, such as the presentation of findings.
Interview method

The interviews were introduced to the participants – most of them experienced researchers themselves - as being ‘semi-structured’, although this is a very vague term. Semi-structured interviews are part of the biographic-narrative interview method (BNIM) (Wengraf 2001). In the case of the interviews with the lecturers, narratives were sought as much as possible – if possible, by a single question (SQUIN) (Wengraf 2001) to address the phenomenological issue of epoche. However, at times this simply did not work: some participants, unsure of their footing, perhaps, were less forthcoming and needed a more structured interaction. In those cases, the method used was, more specifically, a lightly-structured depth interview (LSDI) which allows the interviewee the freedom to produce a narrative of their choosing within the general outline of the theme (Wengraf 2001). Interestingly, when the SQUIN method did work, the interview ‘took off’, and the researcher was left feeling quite disempowered, and as if ‘control’ of the interview had been lost. Nonetheless, upon analysis, these interviews delivered much rich material.

Kvale (1996) suggests that interviews can be seen in two ways. On the one hand, they can be viewed as a neutral process, whereby objective truths are sought (identified) with the aim of ‘capturing’ the reality of the ‘subjects’ being explored. The researcher searches for facts to be quantified (what Kvale terms “essential nuggets of meaning”). On the other hand the researcher can take an interpretive perspective. The interview, then, is based on the interaction between the researcher and participant, and it is their interaction, which creates a complex picture, shaped by an inter-exchange of views. In this way, according to Kvale, the research matter is no longer objective data to be quantified, but “meaningful relations to be interpreted”. However, the process of interpretation is extremely important and not simply a matter of reading over the text to ‘analyse’ the information in the manner of a media reporter. True, interviews generate information from which we make inferences. However, these inferences can be made on several levels. According to Wengraf, (2001) there are three types of knowledge we can infer from an analysis of an interview: discourse, objective referents, and subjectivity.

The discourse level is the mode of talk spontaneously chosen by the subject. According to Chomsky and Foucault, the deep structure generates the ‘surface performance’ and determines what can and what can’t be said. This is like a pattern of rules that creates patterned productions of things likely to be said (‘sayables’) and things unlikely or impossible to be said (‘unsayables’) within the particular ‘regime of discourse’. This is strongly influenced by the footing (Goffman 1981 [1979]) tacitly negotiated between the researcher as a ‘self’ and the interviewee (e.g. myself as a researcher, myself as a woman, myself as
perceived higher or lower in the status / order), and by constraints of context: as the interviews are recorded and the interviewee knows that the results will be quoted; they may be unwilling or unable to say things which reflect badly on their own performance, on their own attitudes, or openly criticise the university, the school, their colleagues or the students.

The objective referent is the set of ‘realities’ that are referred to in the talk (hence the word ‘referent’), or the information that can be gleaned through the talk, and exclude the ‘subjectivity’ of the individual informant. These objective referents can be broadly called ‘topics’ and are akin to the ‘objective facts’. From the interviews knowledge can be inferred, for example, as to who taught what, and in which countries and to how many students; what teaching strategies were employed, and so on.

The third type of knowledge that can be gained from an interview is the ‘subjectivity’ level. In a phenomenological study the subjectivity (and the changing subjectivities) of the interviewee is the key area of interest, as the study is concerned about the lived experiences of the lecturers as unique people in unique situations (Wengraf 2001, pp. 200 - 18).

**Mind mapping as a data analysis tool**

To analyse these three types of knowledge mind mapping was used as a data analysis tool. In the Western world, “thinking shows a decided bias toward the use of linear thought patterns when processing information, perhaps due to a high regard for Newtonian perceptions of the universe” (Mento, Martinelli & Jones 1999). According to De Bono, (1990), linear thinking is essentially selective in that “… one selects the most promising approach to a problem, the best way of looking at a situation. With lateral thinking one generates as many alternative approaches as one can”. In the case of concept mapping or mind mapping, the logic structures employed are more generative than linear, and in this way, more suited to interpretive methodologies, as it allows for a more inductive approach (Bogdan & Biklen 1988; Liamputtong & Ezzy 2005; Strauss & Corbin 1998; Ticehurst & Veal 1999; Wengraf 2001). What is more, “as interpretation is inherent to all human understanding of the world, specific aspects of interpretation appear in all types of research, although it is most often perceived to be typical of qualitative approaches” (Gummesson 2003). In this vein, then, mind mapping or concept mapping can aid all types of researchers. For a phenomenological study, mind mapping is a particularly valuable tool as it allows for the use of free imagination, intuition and reflection to enable the researcher to discover the essence of experience (Ehrich 2003). The results for this particular essence can be viewed in fig. 2, below.
DISCUSSION OF RESULTS; CONSTRAINTS AND CONCERNS

Constraints are those factors (real but perhaps also perceived) that restrict the lecturer in carrying out the art of teaching in an optimal manner; the limitation of possibilities. Goldratt’s theory of constraints (Goldratt & Cox 2005; Schragenheim 1999) maintains, quite sensibly, that any real-world system must contain at least one constraint, otherwise its performance would be infinite – which would clearly be an impossibility. However, it maintains that a successful system needs to have very few constraints, otherwise it would be unstable and cease to exist. Linked to constraints, but not always necessarily directly resulting from these, are concerns about teaching in the multicultural context. Concerns are on the more emotional side of the teaching - that which causes anxiety or worry, insecurity or tension.

The paradigmatic model chosen for, as described above, is a model inspired by Leiper’s systems model (Leiper 1979, 2004) and based on basic communication theory of sender – message - receiver. In this model, the issue of teaching in the multicultural setting is explored in three ‘areas’: surrounding the self; surrounding interactions with international students and staff (the intercultural “other”) and surrounding the physical and educational environment (see Fig. 1). Within the larger study, there appear many instances of joy and positive experiences, but in this paper only the constraints and concerns in each of these three areas are explored.

![Figure 1: paradigmatic model](image)

9
Figure 2: concerns and constraints: exploring the essential experiences

**Constraints and concerns surrounding the self**

Increased workload, pressure, sense of not knowing what is happening and being thrown in “the deep end” are common concerns among the interviewees. Words such as ‘floundering’, ‘lost’, ‘don’t know anything’, ‘it was tough’, ‘it’s complex’, ‘difficult’ ‘it’s a strain’ are frequent. The university structure itself contributes to this sense of ‘lostness’ due to the somewhat unstructured environment:

... when you come here you’re really sort of floundering for a little while about as to what exactly you should be doing, how you should be doing it, ...

... In the beginning of teaching here it was difficult, because you didn’t know exactly what you were supposed to do, you didn’t exactly know what your job was, you didn’t exactly know who you were accountable to

The very concept of what constitutes ‘international’ is debatable when dealing with lecturers who themselves are from other cultures than ‘from here’; and of course ‘here’ is variable, too, depending on where one is at a given moment. Multicultural teaching in any setting can be difficult, because it involves interaction with a different culture. This international (Asian) lecturer recounts the ‘tough’ experience of teaching different international students for the first time. The lecturer was placed before a group of 176 students from varying cultural backgrounds in the Middle East, none of which were from the same country as the lecturer.

*And that was global village in real sense, where I had my first experience of teaching and it was pretty tough, it was tough ... Because... basically I have never been exposed to this kind of environment, and I had to cater to that wide audience, and here it was ...Like in [the lecturer’s home country] for example there was only one kind of student and I knew their learning styles, what are they expecting, but in this*
case, where you don’t know anything about the students’ background, it is difficult. And that is what I faced at that time.

International, multicultural team management - the issue of coordinating units across countries, is a factor which compounds lecturers’ sense of uncertainty. Lecturers may not have the experience, resources, or support, to effectively manage multicultural teams of tutors or offshore lecturers. It is viewed as complex:

The role of unit coordinators is becoming more complex, and I think the unit coordinators’ responsibilities are becoming a little bit heavier with this. I don’t think that’s recognised, of course, but I do think its there. I think we just assume as it comes along.

The following lecturer is discussing challenges in coordinating the teaching of multicultural groups in multiple (onshore and offshore) locations:

And then, this semester, it’s been the first time I’ve had a subject that I was coordinating that was being delivered here and at two offshore locations, so you know, and the logistics of that... !! [lecturer puffs cheeks out, sighs, and throws hands in the air] ... and the other dimension of it, not just the experiences of the students, but also with the local lecturers, who were involved, because suddenly that becomes a much more complex thing. ...and yet you’re trying to sort of coordinate a subject overall, and also ensure some sort of equity and, and try and have some input problem, they come from very different backgrounds.

And for all that travel is appealing to many tourism and hospitality lecturers, the prospect of offshore teaching is fraught with uncertainty and a sense that the lecturer’s whole self will be ‘turned on its head’

I’m teaching in Australia because I like to teach units here, because I like to educate our Australian kids or students whatever cultural background they have, I have no desire to go and teach in Hong Kong or in China or, you know, places like that, because I feel my whole history, my whole background, my whole education will be turned on its head and I don’t know if I would be open to that challenge

Disempowerment in the face of a perceived globalisation is an issue, below. The following lecturer feels that their voice is not heard, and that leads to a sad sense of loss of control and
case, where you don’t know anything about the students’ background, it is difficult. And that is what I faced at that time.

International, multicultural team management - the issue of coordinating units across countries, is a factor which compounds lecturers’ sense of uncertainty. Lecturers may not have the experience, resources, or support, to effectively manage multicultural teams of tutors or offshore lecturers. It is viewed as complex:

The role of unit coordinators is becoming more complex, and I think the unit coordinators’ responsibilities are becoming a little bit heavier with this. I don’t think that’s recognised, of course, but I do think its there. I think we just assume as it comes along.

The following lecturer is discussing challenges in coordinating the teaching of multicultural groups in multiple (onshore and offshore) locations:

And then, this semester, it’s been the first time I’ve had a subject that I was coordinating that was being delivered here and at two offshore locations, so you know, and the logistics of that... ![lecturer puffs checks out, sighs, and throws hands in the air] ... and the other dimension of it, not just the experiences of the students, but also with the local lecturers, who were involved, because suddenly that becomes a much more complex thing. ...and yet you’re trying to sort of coordinate a subject overall, and also ensure some sort of equity and, and try and have some input problem, they come from very different backgrounds.

And for all that travel is appealing to many tourism and hospitality lecturers, the prospect of offshore teaching is fraught with uncertainty and a sense that the lecturer’s whole self will be ‘turned on its head’

I’m teaching in Australia because I like to teach units here, because I like to educate our Australian kids or students whatever cultural background they have, I have no desire to go and teach in Hong Kong or in China or, you know, places like that, because I feel my whole history, my whole background, my whole education will be turned on its head and I don’t know if I would be open to that challenge

Disempowerment in the face of a perceived globalisation is an issue, below. The following lecturer feels that their voice is not heard, and that leads to a sad sense of loss of control and
detracts from – or interferes with – this lecturer’s love of diversity in education, rendering the lecturer quite upset:

> For me this ties in with the whole globalisation of education at the moment.... I love having people from other cultures, but um, when the power is taken away from you as a teacher, that they say, “these are going to be your students” whether they are all from this particular culture or that country or whatever it might be. ... So I think while it can be empowering and its really interesting to bring in other cultural perspectives ... it depends where that choice has come from: is it students on exchange and really wanting to do tourism or (lecturer’s other main subject) studies, or is it “we need to go source a market from China so that we can make money”?... so to me it comes back to management and power and what power I have as a lecturer to have a say in what’s happening?

The personal sense of strain is obvious in some cases, and can appear even on a linguistic level. Language and a sense of self are irretrievably connected, so it comes as no surprise that the language issue contributes to the sense of pressure the lecturer feels. What speaks clearly here is that this lecturer felt as if the deficiency is therefore in the teaching, and feels that their ‘work is gone’:

> I mean, it’s a strain. ... I mean teaching is essentially a communicative activity, and language, words are the main, are the principal vehicle for communicating, and if you’re communicating to somebody to whom the language you’re speaking isn’t their first language, isn’t the language that many of them are really comfortable with; it’s very difficult. It’s very difficult. Because, as the teacher, you’re the one who feels the deficiency is on your part. The deficiency is in the teaching, really. That’s how you feel. Because they’ve come to your class and yet you’re trying to teach them, but you’re using a language that isn’t their preferred language.

> You’re trying to do two things at once, you’re trying to... You are, and even if you’re not trying to teach them English, they are trying to learn English at the same time at the same time as you’re trying to teach them the subject matter that you’re trying to teach about; so you’re carrying two businesses, with the same .. with the same venture. It’s hard for them, and its hard for you, and since there’s lots of them and there is only one of you, and you feel, you know, feel that your work’s gone.
The possibility of more time pressure placed upon the lecturers is in some cases not appealing:

... and an other approach that some of our colleagues would follow and are already following, is to personally give a lot of your time to these students, and I don’t think that’s on either, because, of if we start giving a lot of extra time to students the teaching, its cutting into the other things, the university academics we should be doing.

Another constraint mentioned is that there is a “specific” lack of time caused by teaching offshore. In the situation below, the discourse reflects the lecturer’s emotional state as the sentences get longer and have an increasingly ‘breathless’ quality.

Because I went and did my offshore teaching in China, in week one of the semester here... and it’s never - I personally don’t think there is ever - a good time during the semester, and we have real issues in terms of how we cover our own teaching, while we are teaching offshore, and I think its particularly a problem for lower level lecturers, who have large teaching loads, because the logistics, you know, of teaching three different subjects, here across two campuses this semester, and the logistics of trying to cover your own teaching, and the fact that it was in week one of the semester, really mean that I was, by the time I came back, I was sort of behind all the time that semester.

Constraints and concerns surrounding interactions with international students and staff (the “other”)

Teachers genuinely care about students, and there are essential elements in the concerns about international students' welfare and motivations. There is a real sense that the international students may not be getting an optimal experience, and may find themselves lost in a social desert. The sense of caring about the students’ lostness extends beyond the immediate educational environment.

I wouldn’t like to think that they weren’t getting as much out of the experience as they should. And not just educationally, but the whole thing, because obviously it’s a very big move, especially if they’re young and they come here and they’re in a completely unfamiliar environment. And we’re only seeing them at certain parts of the day. And
we don’t see what’s going on, with the rest of their lives. I think its more about the total experience.

The social side of international students’ lives is seen as being very important, and there is real concern that they may not be accepted into the local community:

I feel sad when I see the international students hanging out with their own little group, usually with one or two miseryguts among the locals who’d latch on to them, rather than quickly being moulded into a... yeah, ... It’s a community thing, it’s about creating a community for them.

The lack of community care leads to a perception that ‘the university’ sees students only as money machines, which is of great concern to the lecturers:

The other thing I am really concerned about, about the whole thing is that the international students are often seen as money in. .... I think we’ve got a duty if we bring them here. I think we’re almost conning, them I suppose, into, then, I suppose that international, overseas education is what they desperately need, and it may not be. And then if we take their money and don’t provide much, just a very basic education and service, I think that that’s really wrong. They are my concerns with it. ...Provided, I can see that there is support network for them, then it is great. But I just think its morally wrong if we just take their money.

Constraints and concerns surrounding the physical, educational and temporal environment

Australia as a natural setting in terms of location and climate is seen as being a strong drawcard, although its remoteness as an island is seen as a barrier. However, the educational environment is seen as possibly being inappropriate for international students learning about tourism and hospitality. There are three issues to explore, here: Australian (local) students being ‘insular’ or ‘monocultural’; the tourism and hospitality industries not accepting international students as possible employees, and the western educational paradigm being inappropriate as a learning vehicle in the first place.
As far as Australian students being ‘insular’ or ‘monocultural’, this lecturer recounts an example of intolerance in the classroom environment where local (Australian) girls criticise the dress code of international students:

(I take a paternalistic view about dress code but ...) the local girls don’t. They are very nasty about it, and seem to take delight in putting the other girls down. That doesn’t often happen in the classroom thing, thank goodness, but does happen in tutorials.

Contact and networking in the multicultural classroom are seen as prime opportunities for local Australian students to gain a foothold in an international career, and vice versa. However, according to the following lecturer, the Australian tourism and hospitality industry does not readily accept the international students as potential employees or for work placement:

It’s a real bias in the[ourism and hospitality] industry that is, “oh international students? Too much trouble, too much hassle, they haven’t got the language skills, they’re unreliable, and we can’t keep them, so we’re not interested.”

The Australian educational paradigm, the “western” educational system is seen as a constraint, and possibly inappropriate for the international (or even local) students:

I’ve got this business ethics component in my unit... and that’s a very western concept. ... Because you know, a lot of it comes from the Unites States, and there are supposedly the tried and true rules of ethical reasoning. I mean well basically they come, I suppose from Aristotle, and all the way through. But all of it is pretty Western. ...I thought there would be some sort of Eastern philosophies in there at least. But, no I didn’t come across anything, but I think is very much, a, a sort of western concept of what should be ethical business practice.

Indeed, are the western educational systems really the ‘best’ ones? This lecturer queries whether this is indeed the case:

But then, I suppose the other question is, to what extent do we have to have sort of our standard as the acceptable standard [structures of argumentation and the philosophy and thought processes underlying these] Should our standards change;
should we be learning more about how different people write, is that going to be acceptable?

In fact, in certain areas the Australian educational system is considered to be distinctly inferior to other teaching styles, and even the various languages the international students speak are seen as giving them an edge on local students:

It’s the language skills, the Chinese students are always better at mathematics, because their language, which, the language is incredibly complicated, to them mathematics is easy. Because they’ve had to learn that language. We don’t have that discipline in Australia. We don’t teach our students anything, really, anything, they have to memorise, any more.

Surprisingly, though, some of the specific Australian industry-related subject matter is in fact experienced as suitable by international students, and the knowledge is considered generalisable. This lecturer discusses a tourism and hospitality law unit, which is geared to the Australian constitution:

I teach a lot of stuff that’s within the context of the Australian constitution and all this sort of stuff. But I am amazed that the students accept it all. And I teach it and I try and justify it on the basis that okay, you can’t study law in a vacuum. You’ve got to study it within a legal system...And they’re fine with that. They are very accepting and sometimes they’ll give an example of what things might be like, elsewhere. Which is great.... I think that they think of it as a way of broadening their understanding of another system, and, I think from the students that I’ve had and the ones that I’ve spoken to, they see, that it helps them actually understand the context in which they are studying here.

The temporal environment is strongly influenced by internationalised education. Constraints of time and, interlinked with this, student numbers, are frequently mentioned. In some cases, it is not specified who, or what causes this – it is “the system”:

The system doesn’t ever really give you enough time.

In some cases, though, the short semester is seen as a constraint in itself.
... as our semester gets shorter, you know which makes it hard. And we had a very messy semester two because we had industrial action, ... so we had three days of industrial action all of which, I guess all of which makes it quite difficult to have a sort of smooth continuity with the students. And it poses a problem with group work, in terms of forming the groups, getting them settled and started on the assignment.

The sheer numbers of students can cause time restraints in themselves, and solutions are sought in some form of “mechanism”:

... so the dilemma is, you get 148 students, they will range from some of those, which are absolutely struggling, and with those numbers of students, and the overall number we’re coordinating, it is very difficult to detect the ones that are absolutely struggling early on, and at a time, and to have some mechanism to try and assess them, especially if you are not their tutor, or you know, and in the other sorts of systems.

This seems to lead to a depersonalisation of education, which is a serious issue in the perception of this lecturer. Their personal contact with students has been lost through sheer pressure of numbers and time, and the students become strangers:

I think that the frightening thing is these days that we have so many students that we coordinate in a semester, that, you know, here I’ve got this pair of students that are in my tutorial, they are Asian students: I don’t know where they’re from, I’ve never had the time to actually find out that; they did an assignment on a resort in Hong Kong, so maybe, I don’t know, they’re either Malaysian or, I don’t know, from Hong Kong.

**DISCUSSION**

**Objective and subjective referents**

There are two issues to keep in mind when considering constraints and concerns in a broad context such as teaching in the multicultural setting. The first is that it is can be quite misleading to focus on the constraints out of context, without considering the accompanying joys. The mind map exploring the essence of the experience (below, Fig. 3) details both joys (red) as well as constraints (blue), some under the same headings. The second issue, and strongly linked to the first, is that lecturer’s perceptions and responses to situations can vary quite widely, depending on the character, attitude and skills of the lecturer. So, for example, there are many cases where one lecturer faces a particular issue and struggles with it, whereas
another will have the same issue and either not see it as a problem, or solve the problem if it does arise. A clear example – not linked to concerns and constraints - is the practice of placing students in multicultural groups for assignment purposes. Quotes are given below, in italics. As you will see, the objective referents (the practice of placing students in multicultural groups) remain much the same but the subjectivity varies considerably (for more on this see Wengraf 2001). So, while one lecturer views a particular issue as a constraint, another lecturer may even see the same issue as liberating.

The lecturer below sees this practice as potentially problematic and capable of generating conflict; as difficult for Australian students; and the Australian students complain:

*I had one girl in here recently, saying, I forced them into groups, as I do with their second assignment each semester, and she was very upset. ... and her underlying problem was, she’d been grouped with a Malaysian girl and a Thai girl.*

However, another lecturer sees this issue as intrinsic to and generic to group work, and not an issue related to international groupings:

*So there are some of those problems that do exist, but then again that happens with the Australian students too, its not something that we can pick and say, “oh-oh, different cultures”. This happens, we get all-Australian groups that come in and say, “oh, he did all and he did none, or he didn’t do what he was supposed to do and we did all the work”*

In the experience of the lecturer below, multicultural groupings can be a very beneficial process for the students. The group referred to below comprised of four members of differing ages, experiences, and nationalities. It was one of the many positive group experiences described.

*I can remember one mature aged student who said of his group that I’d formed a little United Nations, which had initially led them all to pull their hair out; but they met weekly before and after the class, and you know they just turned in some really excellent work, and they really rose to the occasion. I mean that’s the sort of pinnacle ultimate experience.... it was amazing to watch how they evolved, just what they learned though the whole experience. They got an excellent mark for the final assignment.*
So, the issue of whether something is perceived as a constraint or as a joy not can depend on the perceptions of the lecturer – perhaps the attitude and resilience of the lecturer, or their strategies and approach to teaching, or even the mood at the time of interview. This is entirely in accordance with the theories of perception, and as Moran (2000) argues, “subjectivity must be understood as inextricably involved in the process of constituting objectivity”. In this paper, as we have seen, the focus is on the constraints and concerns as subjective referents for the tourism and hospitality academic.

![Figure 3: interpretation of paradigmatic model on essential constraints and joys using mind mapping technique](image)

**Concerns and constraints**

The concerns and constraints as experienced by the lecturers do depict a profound sense of ‘lostness’ as an essence of the teaching in a multicultural setting. The eidetic intuition is that, on the level of the self, the subjective referents (Wengraf 2001) depict people who feel they have lost their way. Consider the cumulative effect of the phrases “you’re really sort of floundering”, “you didn’t know exactly what you were supposed to do”, “you didn’t exactly know what your job was”, “you don’t know anything about the students’ background”, “it’s becoming more complex”, “I feel my whole history, my whole background, my whole education will be turned on its head”, “the power is taken away from you as a teacher”, “it’s a strain”, “It’s very difficult”, “you’re the one who feels the deficiency is on your part since there’s lots of them and there is only one of you, and you feel, you know, feel that your work’s gone”. On a discourse level, although the quite considerable impact of paralanguage on meaning and communication is not generally taken into account, a certain amount of emotion is conveyed in gestures, such as the lecturer throwing hands in the air; or the breathless quality as the words tumble over each other.

On the level of the intercultural other, the main concern is not the difficulty of cross-cultural interaction such as outlined by interculturalists (e.g. Hofstede 2001; Trompenaars &
Hampden-Turner 1998), or the varying learning styles of the international students (Barron 2004; Breitborde 1993; Chan & Treacy 1996; Kato 2001) but rather the genuine concern, even “sadness”, that the students may have landed in a social desert. “Creating a community” for international students both on and off campus, during working hours and during leisure time, is perceived as all the more important for them because “they’re in a completely unfamiliar environment”. If that is not done it is seen as “morally wrong if we just take their money” and that we may be “almost conning them”. The use of the word “just” carries great weight here – conveying the sense that an institution blithely takes money without providing care in return. The eidetic intuition here, too, is that on a subjective level the lecturers feel that the international students themselves are lost in potentially uncaring territory.

The constraints and concerns surrounding the environment are quite diverse. The concern includes a sense that the curriculum is not appropriate for international students – as is maintained by those who argue for the design of inclusive curricula (e.g. Cheng & Tam 1997; Das 2005; Haigh 2002; Wood, Tapsall & Soutar 2005). It is on this level, in fact, that adaptation of the curriculum to the learning styles of international students, such as argued by Barron (2004) on behalf of Confucian heritage students, or Kato (2001) for Japanese learners, might carry more weight. The temporal constraints caused by time and numbers, however, are seen as alienating the lecturer from the student, which is seen as “frightening” as it depersonalises education. Again here, the eidetic intuition is one where the student and lecturer are ‘lost’ from each other.

CONCLUSIONS AND IMPLICATIONS

This paper focuses on the darker side of the lecturers’ lived experiences. For a fuller picture one can, of course, look to the lecturers’ concurrent positive experiences of multicultural education. As mentioned above, concerns and constraints of teaching in a multicultural setting cannot simply be viewed separately from other, more positive issues. In fact, as the discussion of subjective and objective referents has shown, the same issue can be seen both as a constraint or as a joy, depending on the perception of the lecturer. Nonetheless, the voices speak of an essential ‘lostness’ in the global environment, a temporal, political, personal and educational environment: the lecturers themselves feel lost, there is concern that students feel lost in a social desert; and the pressures of time and numbers depersonalises education, rendering the lecturer and student ‘lost’ from each other. In a phenomenological sense, the
‘eidos’ or essence of the concerns and constraints of teaching in the multicultural setting is
one of ‘lostness’.

If too many tourism and hospitality educators find themselves ‘lost’ in multicultural educative
setting, this may have profound implications for international tertiary tourism and hospitality
education. The importance of “creating a community” for international students both on and
off campus, during working hours and during leisure time; the creation of an inclusive
curriculum; more time and opportunity given for staff development and training; and the great
importance of a good educational relationship between lecturer and student are conclusions
that can be drawn on the management level. It is not the purpose of the researcher’s PhD
study however, to offer solutions, but rather to raise understanding of the complexity and
depth of the multicultural teaching experience.

The conclusion one can draw here stems from the evidence of a very deep sense of care that
the lecturers show about their teaching, about their students, and about the curriculum; the
sense that it really matters, on a personal and professional level. In an increasingly
impersonal world where the global demand for international higher education is set to grow
enormously, yet whereby, under the current political climate, resources available for tertiary
education are diminishing, this evidence of care is reassuring, provided that the educational
system allows for the care to be expressed. The balance of finding joy in teaching in a
multicultural context is an extremely important factor in this, for without the hope of joy to
provide motivation to teach well and with care, the quality of teaching and learning will
suffer. Ongoing research in this area is therefore important, as understanding the joys may
well redress the lostness that lecturers may feel at times. The researcher’s PhD study will
continue to seek other ‘eidos’ or essences of the lived experience of teaching in a
multicultural classroom, and it remains to be seen what the eidos of the joys and benefits are.
This will be explored in the author’s next paper.

ACKNOWLEDGEMENTS

My sincere thanks go to my colleagues: the academic and administrative staff of the two
participating schools.
REFERENCES


Barron, P 2004, 'The learning style preferences of international students studying hospitality and tourism management in Australia: A focus on Confucian heritage students,' paper presented to CAUTHE 2004: Creating Knowledge, Brisbane.


Bogdan, R & Biklen, S 1988, Qualitative research for education: an introduction to theory and methods, 3rd edn, Boston: Allyn and Bacon.


Breitbart, M 1993, 'Multicultural education in the classroom (Teacher Education)', Childhood Education, vol. 69, no. 4, p. 224.


Transcultural Teachers: Experiences of academics

Chapter 4: Constraints and concerns


Ezzy, D 2002, Qualitative Analysis - Practice and innovation, Allen and Unwin, Crows Nest, NSW.


---- 2003, 'All research is interpretive!' The Journal of Business and Industrial Marketing, vol. 18, no. 6, pp. 482 -- 92.


Kluckhohn, FR & Strodtbeck, FL 1961, Variations in value orientations, Row, Peterson., Evanston, III.


Liamputtong, P & Ezzy, D 2005, Qualitative Research Methods, 2nd edn, Oxford University Press.


Merleau-Ponty, M 2002, Phenomenology of Perception., Routledge, Florence, KY, USA.

Moran, D 2000, Introduction to Phenomenology, Routledge, Florence, KY, USA.


Patton, MQ 1990, Qualitative Evaluation and Research Methods, Sage, Newbury park, CA.


Stern, R 2001, Philosophy Guidebook to Hegel and Phenomenology of the Spirit, Routledge, Florence, KY.


4.3 Further discussion

The academics involved this research refer to themselves as teaching in multicultural contexts: i.e. either onshore or transnationally. The degree of multiculturalism varies hugely, from a few individuals from a different culture in a majority of national students, to a mix of anything up to 19 discrete cultures represented in the one classroom. As mentioned in Chapter Two, the consideration of what a ‘multicultural classroom’ entails, differs strongly across the participants, too, and may have different connotations at different times of their lives – indeed one participant explained, when they started teaching there were a three German students in the class and it was considered a multicultural classroom. At the time of speaking, however, the majority of their students were international. Nonetheless, when the lecturers speak of the ‘multicultural classroom’ they may be referring to offshore (transnational) teaching, or onshore teaching with a varied and multicultural cohort of students. What is of importance is the lecturer’s perception of what constitutes ‘otherness’ and multiculturalism in education; and this varies from person to person.

This created a conundrum in the use of terminology. Sometimes the participants are most definitely referring to the onshore multicultural classroom, and yet sometimes they are referring to the transnational classroom (offshore) while they still say ‘multicultural classes’ or ‘international students’. One might ask why these two categories are not separated by the participants in this study. There may be two reasons for this. Firstly, the person experiencing the phenomenon of ‘multiculturalism’ remains the same. The very concept of ‘international’ is, of course, relative. If I, as a person of joint Dutch and Australian citizenship, teach in the Netherlands, am I an ‘international’ lecturer? Are my Dutch students international? One could argue that there is no international component here. Yet what if I were to transport these very same students to Australia – are they then international? One would argue that yes, they are, because they are in Australia, while they have Dutch passports. Yet my relationship with these students would remain essentially the same: neither they nor I have changed.

The participants sometimes referred to a situation or experience in the past, and sometimes they referred to their present institution. Indeed one cannot discount the
experiences of the past for they help form the opinions, practices and skills of the present. A participant might thus be reflecting on teaching experiences of several years ago, when they were perhaps employed by a different institution than the one they were currently teaching at. One cannot therefore assume that the experiences all refer to their current position at the current institution or campus.

4.4 Conclusion

The concerns and constraints discussed here are not universal in transcultural teaching: the constructivist paradigm adopted in this study assumes a relativist ontology – suggesting that there are multiple realities. A participant’s experiences of what constitutes a constraint depend on the perceptions of the individual, and may not be shared by other participants.

In addition to showcasing aspects of methodology, this chapter has presented findings pertaining to the question ‘What are the concerns and constraints experienced by academics teaching in a transnational and multicultural context?’ The concerns and constraints experienced indicate that for many, teaching transculturally is not easy, and is fraught with a certain sense ‘lostness’ as they negotiate the constraints. Still, many academics continue to teach: apparently, the concerns and constraints are negotiated successfully, or redressed in other ways as they find aspects of transcultural teaching which balance out the negative experiences.

It is important, therefore, to explore the positive side of academics’ experiences of teaching in transcultural contexts, as both negative and positive experiences can exist simultaneously within the system. With this in mind, the next chapter examines the second research question, ‘what influences the positive experiences of academics teaching in transnational and multicultural contexts?’ and presents findings relating to the positive experiences of the academics participating in this study.
Chapter Five: Joy in journeying: teaching tourism and hospitality in a transnational and multicultural context

5.1 Introduction

As outlined in the previous chapter, transcultural teaching can be fraught with concerns and constraints. The main findings indicated that many tourism and hospitality academics in a multicultural teaching environment feel professionally and personally lost. This sense of ‘lostness’ was encountered primarily in three areas: in the area of personal development, in the interaction with the students, and in the temporal and physical environment in which they found themselves.

However, sometimes simultaneously with the experience of concern or constraint, transcultural teaching can be experienced in very positive ways, and ways which have a positive effect on competence. This chapter addresses the second of this study’s questions, namely ‘what influences the positive experiences of academics teaching in transnational and multicultural contexts?’ More specifically, this chapter seeks to explore the positive side of academics’ experiences by examining their positive experiences such as how and where academics find joy in teaching tourism and hospitality in a multicultural context, and how this affects their teaching. Particular attention is paid to the positive impacts of travel, journeys and transnational teaching upon the tourism and hospitality academic, and the resultant impact on their attitudes to internationalisation of tourism and hospitality education. The results show that there is joy and benefit to be found in journeying and teaching in a multicultural and transnational context, whether physically or metaphorically, in a personal and professional sense.

5.2 Journeys

Findings in this section have been organised under sub-headings generated by the mind-mapping process. The joys have been mapped alongside the concerns (see Figure 22 below). There are two broad themes that will be followed here: the first concerns journeys and travelling, and the second happiness or joys engendered by the transnational and multicultural experience.
Figure 22: Mind map of constraints and joys of multicultural and transnational teaching.
Source: Original for this study
5.2.1 Travel

Travel was seen as an essential component for the professional development of tourism and hospitality academics by many participants, some of them senior lecturers, associate professors or professors and heads of school. The following was mentioned by an associate professor in considering which tourism and hospitality academics would be good at overseas teaching:

... a lot of staff are not able to connect if they have not travelled much, with the global contact, that this entails. (Charles)

A good educator was seen as someone who combines the right sort of personality with good educational practice and travel experience:

I think that is something that relates to both people’s personality, their experiences of education, and their experiences of travelling, so I think for me that would be the biggest number one factor, and what makes a good lecturer, versus say, a not so good lecturer. (Charles)

It was not so much the length of time travelling and teaching abroad that was seen as of great importance, but rather the experience of another culture, as a benefit which ‘stays with you’. The experience of another culture creates sensitivity, which may not be achieved to the same degree if the academic does not travel:

.... So, it’s just a general feeling that I think stays with you, and I think the more that you go overseas, the more that is with you. I think that lecturers here that have not travelled at all, may be aware of it, but may be a bit less sensitive for those sorts of things. (James)

In addition, the experience of the other culture was seen as most beneficial if it happens overseas, rather than experiencing the ‘other’ in one’s own country. The following academic, a highly experienced academic of Confucian background, explained that there is a real need to understand students (rather than rely on stereotypes); and being really interested and really wanting to know more about them is the most important factor in becoming a more effective teacher:
I also think it’s one thing to give lip service to something, and it is another thing to say ‘oh I really am interested and I really want to know, if those students that I teach are from a different background’. I need to understand a bit more about them, so that I can be more effective in my teaching, rather than come with this stereotype thinking, such as ‘Confucian heritage students learn by rote’. You know if you do that you’re not going to get through at all. (Kim)

In the experience of this academic, travel is seen as an integral part of this, as they go on to explain:

Travel is the other thing that I think helps a lot. If you travel to other countries … I think an exchange project is very helpful. … Even just one semester: a person who has lived in the country for a few months, will have learned a lot, and that is an invaluable learning experience. (Kim)

So it is a matter of getting to know the students, rather than relying on stereotypical knowledge, which makes an academic more effective. Also, in the eyes of the academic above, travel transforms the teacher into a learner, able to benefit from an ‘invaluable learning experience’, which is the very same experience teachers hope their students will undergo. This point is supported by the following senior lecturer, Jennifer, a British/Australian with extensive offshore teaching experience. Again, it is seen as a learning experience for themselves as a teacher, and the lesson learned is that making judgements or decisions based on cultural knowledge is not valid or useful, however easy they may be:

Some of the other things that I have certainly learned, is to not base any decisions on the basis of culture, you can’t predict anything, any more than you can predict on men and women on the basis of their sex. And it can be very easy to think of certain cultures in stereotypical terms. (Jennifer)

The above supports the argument put forward by Gannon (2000) and Witsel (2006), that it is not so much an understanding of the cultural stereotypes (accurate or not) that helps create cultural sensitivity and awareness, but a more subtle, personalised understanding, which is developed through personal contact and travel, and helps create a pedagogy of intercultural experience, such as proposed by Alred, Byram and
Fleming (2003), where the teacher becomes the learner. Travel, as suggested by Sheldon (2005) and corroborated by findings from several studies conducted by the Institute for International Education (IIE 2005), has a positive impact at a personal level, an academic level, intercultural level and career level.

But of course when you come back to the situation here where you usually have a mixture of people, I find some difficulty. I’ve never been to India for example. I don’t really have much of a feel for those people relative to say the Thai or Chinese: I guess I feel I have a degree of comfort with Chinese culture now, and places that you have also been to as a tourist, I’ve been to South-America, I’ve been to parts of Europe and so on: that all helps. Being a traveller does help the relationship. Even if your knowledge of Brazil is pretty superficial, they do appreciate it, it does seem to mean something. At that level I almost have to go to India to improve my teaching in a sense. (Bill)

5.2.2 Cultural background

Travelling overseas and teaching in a multicultural environment was not seen as the only source of cultural exposure that had a beneficial impact on teaching. The very cultural background (such as birthplace) of the academic can have a profound impact on teaching, and on the academic’s approach to the tourism and hospitality curriculum. The following academic, Ellie, is a migrant to Australia and finds that the experience of migrating has had a decided impact on their relationship with people, both on a personal level as well as on a professional level:

I actually came to Australia when I was eight, as a person from another country and that has had impact on my whole life and how I related to people and my students. (Ellie)

On a professional level, the cultural background which is brought with these migrants to Australia – the different set of norms, values and attitudes – can have a distinct effect on the academic’s choice of interest area. For the following academic, Kim, their Confucian heritage background with its focus on politeness, face, and hospitality had a strong influence on their keen interest in service and service delivery. It was mainly for this reason that upon arrival in Australia the academic stepped into the restaurant industry. It was only later, once he had become an established academic
and researcher, that he recognised that his focus on hospitality and service stemmed from this background and found that the research supported his interest. There is a distinct sense of the past resonating in the present in Kim’s words as he enthusiastically relates his story:

*During that time when I was in the restaurant business I was keenly interested in service and service delivery. That stems from my Chinese background. For Asian Chinese, hospitality is an important aspect of one’s life and one’s dealing, … I would have been practicing a lot of the things that I now know theoretically. I already knew in terms of practice what to do, but years later when I read some books, some research findings, these are the things that I’ve been doing!* (Kim)

### 5.2.3 Cultural exposure

But whether the cultural exposure to ‘otherness’ is a result of travel for business, holidays or education, or whether it is a result of birthplace and upbringing, there is a strong sense among the academics interviewed that exposure to other cultures increases interpersonal, even intercultural sensitivity. This is reassuring and of benefit when teaching overseas as it ‘helps you appreciate the differences more’:

*I am more tolerant of the cultures, more observant of differences, because I also teach in Malaysia and in Hong Kong, and in Singapore; and I’ve been teaching them a number of times, so when you go to these other countries I think that actually helps you to appreciate the differences more than when you’re just seeing the students here in this environment.* (James)

This reassurance and benefit is important to academics, as is simply ‘being aware of what is happening’ in other countries. When possible, submersion in the culture is seen as beneficial and important. In the next excerpt, the academic reiterates ‘going into’ as a way of describing how he to submerges himself into the culture:

*Well certainly being aware of what’s happening in the other countries has been very important to me, so when I’m there I read a lot of their newspapers, so I go into the shops I go into the supermarkets and I read the newspapers, I collect local examples and so on.* (James)
For the following academic, both birthplace as well as professional exposure to other countries (in this case Africa) has increased his appreciation of the students’ backgrounds and lives:

*So I lived in Africa for the first half of my life and I came to Australia for the second half, so I’ve sort of had, you know, exposure to Asia is what I’m getting now, and I’ve had exposure to Africa, so when I have students from Ghana and Burundi and Ethiopia, … I can appreciate their backgrounds and their lives as, as much as I can appreciate the Chinese and the Malaysians, and the Singaporeans and the rest of it.*

(James)

This sense of appreciation is extremely important. Consider the strength of the word ‘appreciate’ in the context of tertiary education: appreciating difference, appreciating background, appreciating life, as in the case of the academic above. Appreciation of one’s workplace and the people in it is a hugely motivating factor in life. According to Robbins, Bergman, Stago and Coulter (2003), appreciation is one of the most powerful, yet most frequently overlooked aspects of successfully motivating and empowering people and groups. In this case, remarkably, it is not that the students are appreciating their teacher (although it is likely that they do), but it is the academic who is appreciating the students’ backgrounds and lives, and this is partly what motivates the academic.

Critical thinking, considered very important in Australian tertiary education, is an important skill in an academic. The following academic was not only born overseas, but lived (and lives) in a very diverse, multicultural household, with people from varying ethnic groups and backgrounds. The exposure to other ways of thinking has had a strong effect on this academic’s ability to think critically:

*So all of my life I’ve been exposed to, I guess, other ways of thinking and always been aware of my white position in society. Whatever I think, I feel that I have to be critical of what else is going on.*

(Ellie)

The same academic goes on to explain how this critical thinking creates awareness and sensitivity, and a constant realisation that white people do have a different (exalted) status in society, a fact that this academic does not take for granted:
I’m very aware of my status in society because I know what people in certain other cultures have to go through. I’ve seen my own stepfather struggle with racist attitudes from being Mexican, being paid two dollars an hour because he is Mexican, and those kind of things, and my sister marrying a black man. I’m always conscious of that. So that has been my upbringing, so that I have to be aware of other cultures and other languages. (Ellie)

On a very practical level, the experience of travelling and meeting other people creates a wealth of knowledge which is seen as very pertinent to tourism education, and in fact, in the experience of the following academic, actually ‘forms the basis’ of their tourism education; and is seen as a ‘strength’. This is put to great practical use when teaching tourism and tourism related subjects, for the experiences and knowledge are indeed so closely related to tourism, and the anecdotes which are so pertinent to teaching (as they sketch pictures for the students as they show how theory and practice are related), come readily to hand. In the words of this academic, it all ‘pays off in spades’.

I think from my perspective, one of my strengths is that I’ve travelled a lot, and so often I’ve got some knowledge of where the students are from, and when it’s not from where they are from its from somewhere near there, or so [...]. I’ve got a lot of experiences, a lot of places; I met a lot of people and that forms the basis of my tourism education in many ways I think, and the five years on Hamilton Island before I came here, so I think that pays off in spades now, ’cos it means that I’ve got a lot of anecdotes I can talk about and, and, can relate to the different cultures in some way. (Raleigh)

The above quotes illustrate that travel and overseas teaching creates knowledge, skills and attitudes which are seen as pertinent; the experience creates awareness and sensitivity, and gives strength. The skills required to teach are seen as being harder if the academic has not travelled:

So it’s a hard skill to ask, if they haven’t done their travel. (Charles)

5.2.4 Self-knowledge

Pure exposure to other cultures alone, it has been suggested, is not necessarily sufficient (although it may be necessary) to create a condition for interculturality
An awareness of one’s own culture-specific norms, values and practices (Pinto 1990), is a key element in improving cultural competence, according to many theoreticians who deal with intercultural business communication. According to Hampden-Turner and Trompenaars (1998; 2001), ‘Genuine self-awareness accepts that we follow a particular mental cultural program and that members of other cultures have different programs. We may find out more about ourselves by exploring those differences’. Scollon and Scollon (1995, p. 15) also believe that ‘effective communication requires a study of cultural and discourse differences on the one hand, but also requires a recognition of one’s own limitations’. This is borne out by the following quote, by Gary, a tourism academic who travelled quite extensively and who feels that the travel, and meeting people have formed the basis of his tourism education in many ways. The sense that it is when travelling that one learns most about oneself is seen as very beneficial:

> When you travel you learn a lot about different cultures, different ways of living, different economic systems, so many different ways of living a life, but ultimately you’re going to learn a lot about yourself: and you know I think that is probably the benefit of the travel. (Raleigh)

However, this ‘self’ need not only be an individual self. The ‘self’ can refer to tourism as a subject area itself, too. The focus is on learning, only this time it is not the single individual academic who learns, but the subject area as a whole:

> I do think it’s a good thing, particularly with this subject area, because I’m in tourism, and it is so international, and I think the more we learn from each other, the better the subject will become; so for me to teach from a purely Australian perspective is very narrow. I can involve the students’ end, their experience: it really broadens the subject area, and I think the students also learn from each other, so, you know, they give their examples, their experiences. I can then put them into a theoretical framework; but the others have learned from people, and often I think we tend to learn more from our colleagues than from somebody that is out there giving the talk. So I think it’s a really good thing. (Gary)

The feeling that the subject area of tourism and hospitality as a whole benefits from a multicultural teaching environment is quite prevalent among the participants, and
there is a sense that this benefit is reciprocated, that there is a mutual link between especially tourism and internationalisation. The academic below feels that internationalisation is a very positive factor, and that because they teach tourism, they are, *ipso facto*, pro internationalisation:

*Well I’m a tourism academic, I teach tourism, so I am pro internationalisation. Very much so.* (Patrick)

Although internationalisation is seen as a global phenomenon, it does not preclude a focus on the individual. Here, the academic attempts to explain that in an ideal future, a school of tourism and hospitality management would have a large proportion of its students from various cultural groups, while at the same time being able to avoid dealing with the students on a cultural stereotype level but rather on an individual level.

*I would like to see us, in five years, having half the cohort from overseas; and of the 50% that is domestic, a big chunk of that from different cultural backgrounds as well. And I know that sounds contradictory, but earlier I said we’ve got to cut though culture and focus on the individual, but I think there is still a richness in sort of cultural background.* (Wayne)

Interestingly, Wayne emphasises the ‘richness’ in the potentiality of diversity. The concept of multicultural education generating richness or enrichment in affective terms is quite prevalent among the participants in this study: Kim stated that teaching in a multicultural context ‘enriches my life’, and suggested that the enrichment came partly through an increase in confidence with respect to interpersonal relationships:

*...and I am able to relate to all sorts of people, without being worried.* (Kim)

This state of ‘enrichment’ does not always come about immediately upon teaching multicultural cohorts. Quite often the academic undertakes a journey of their own as they develop as an educator. The transnational teaching particularly becomes an important tool for self-development, even though initially there is a lot of effort required on the part of the academic and a certain amount of emotional discomfort:
It was hard work, there was always a sense it which that it was really take me a long ... a lot of effort to get to where I got to, but over the three years or so, ... I feel fairly well satisfied that I now do that far better than I did at the start, ... I really came to grips with Thai culture, which you could do with a homogeneous group like that. (Bill)

5.2.5 Summary of this section: Journeying

This section has revealed four themes in journeying: travel, cultural background, cultural exposure, and self-knowledge. Journeys are of deep significance in developing intercultural competence in the multicultural classroom. Journeys create a personalised understanding of culture and of otherness, which means that one’s own culture is placed in a frame of reference. This can be quite unsettling, as intercultural understanding refutes the notion that one’s own culture is naturally superior to others: we question our beliefs and values and can no longer take them for granted. This cultural frame of reference – which implies that the teacher has undergone a journey of learning – can be developed through physical journeys – through work or play; and can be ongoing, as with those academics whose birthplace is elsewhere. The journeys and the understanding are of great value to the tourism and hospitality academic, both in terms of the epistemology of teaching and of the subject matter, as well as ontology: ‘being’ a teacher.

In all, the journeys and the travel aspects of international education were seen by the tourism and hospitality academics as enriching, and valuable, as these journeys increased intercultural awareness, and eventually increased intercultural competence. In addition, generally the journeys were viewed in a positive light, and were experienced as pleasurable, and increased the participants’ emotional well-being and levels of happiness. This raises the question then of where, more precisely, this happiness was found, and what aspects of international education the participants found enjoyable, and when they experienced joy.

5.3 Joyfulness

Given that the transnational teaching experience is not necessarily enjoyable per se, and can entail significant amounts of ‘hard work’ and possible emotional discomfort before the academic feels that they have ‘come to grips’ with the culture and the
teaching, there are nonetheless significant elements of joy in teaching in a multicultural context. Some of this joy is a result of the rewarding sense of personal and academic development, but some is on a much simpler level.

5.3.1 Travel and transnational teaching

Outside the possible sense of hard work and emotional discomfort due to inexperience as outlined above, first-time travel as a transnational academic is seen by some as a very positive and enjoyable experience. The following academic, Rowan, describes his first experience of teaching transnationally, working with a local tutor:

*The teacher was terrific, she was great; the experience was extremely positive, I really enjoyed it, the students were always very polite, keen to learn, apply themselves.*

(Rowan)

The ‘pure academic’ and student interaction aspect of transnational teaching is of course only a part of the entire international experience of the participant. The academic can have the opportunity to experience the overseas location as a tourist, and experience leisure. This can certainly enhance the well-being of the participant. In the next excerpt, notice, on a discourse level, how this academic slips from using the past and perfect tenses when recalling the offshore teaching, into the present tense as the experience is re-lived with enthusiasm:

*I just think the reality of going to another place was terrific, I like Malaysian food anyway, and the lecturers were very hospitable, and take me out to lunch, and ask me to go to the market area and have some authentic cuisine. I took myself off for a couple of days to the city, to have a look, so you explore the place a bit, so it’s an adventure, and the result is absolutely … you’ve finished work, you go back to the hotel, you go down to the hall, sit down with a can of beer, or whatever they had, a bottle of … fantastic way to end the day, it’s great.* (Rowan)

5.3.2 Cognitive journeys

We move now to a different aspect of travel, namely cognitive journeys: those non-physical journeys we are led along in an academic sense but which also have the effect of broadening our horizons and leading us to new experiences. The following
academic, a highly experienced associate professor in tourism, explains the phenomenon in the light of their multicultural class of onshore masters degree students, which contained 17 different nationalities. This academic relates with much confidence and satisfaction how the students bring their experiences to the classroom, and share their experiences and knowledge, and thus take the academic on marvellous journeys:

“They [the international students] take me to parts of the world, that I have never thought about, or worked in, or that I’ve been in. (Tehani)

Tehani might never have been in a particular student’s country of origin, but the experience of teaching the student and listening empathetically to their experiences and descriptions gave her the sense that she could vicariously experience that other country, through her imagination and understanding.

5.3.3 Mutual care between student and academic

As mentioned above, emotional well-being and happiness derived from the workplace are of great importance to the overall happiness of people. Several of the academics interviewed actually expressed the opinion that teaching the multicultural classroom was in fact preferable to any other activity they were engaged in their work:

“From the here and now, my main enjoyment comes from my overseas post grad classes. (Rowan)

Perhaps the best journey the academic is taken on is the interpersonal journey of mutual care. This seems to be the salient issue that redresses much of the stress inherent in multicultural teaching. The following excerpt is from Jennifer, an academic – a professor with many years’ teaching experience, both onshore and transnationally:

“I would prefer my post graduate probably to any other group, they are the nicest group to teach, and that is partly one of the most interesting things, teaching other cultures is that most of the overseas students that I teach, the relationship is very important. (Jennifer)
The relationships of care that are built are mutual, and generate genuine fondness:

> When I had to cancel a class of the post graduate [international students], I was really sick, and practically everyone in the class sent me an email, saying ‘we are really worried about you’, ‘are you ok?’, ‘we’re praying for you’, … whereas with the local students it would never enter their heads: ‘oh well, no class, that’s great’, ‘what do we do? Go home, that’s good’. They would not think to be concerned about the member of the staff, that’s not a Western thing, … Certainly if I think of the people I am genuinely fond of, the majority would be overseas students: (a) they tell me more about themselves, and (b) because they are more interested in you as a person, and so this relationship does develop. (Jennifer)

Jennifer, despite considerable research and administrative commitments commensurate with her position as Head of School, portrays a passion about and motivation for multicultural and transnational teaching. To Jennifer, it is an intensely valuable part of her academic work, in part because of the sense that she feels valued in the context of the student-teacher relationship. To come back, then, to Helliwell (2003) and Layard (2005), it is this socialisation aspect that generated happiness in Jennifer’s work environment. Furthermore, this level of socialisation and interaction potentially enables the academic to empathise with and create profound connection with participants in the work environment. These are factors which according to Lyubomirsky (2003) and McGowan (2006) can have profound implications for enhancing happiness.

5.3.4 **Summary of this section: Joyfulness**

This section has revealed three emerging themes in the context of joy in transnational teaching. The first concerned the joy and pleasure of travelling to another country and experiencing that country partially as an academic, and thus in a work context, but also, simultaneously, in the context of leisure. This aspect is of particular significance for tourism and hospitality academics, as they are thus engaging in their own field of research and teaching. The second theme concerned joy surrounding the cognitive level: in particular, that of experiencing other cultures through the eyes and experiences of international and transnational students, whereby the student becomes a valued participant in the classroom, which enhances and enriches the experience of
teaching. The third theme concerned the joy surrounding the interpersonal journey of mutual care which could be (and was) generated by the interaction between academic and student in transcultural contexts.

### 5.4 Conclusion

This chapter has examined how and in what ways teaching in transnational and multicultural contexts positively influences academics engaged in teaching tourism and hospitality. Analysis of the interviews with academics has demonstrated that despite (and occasionally concurrently with) some concerns and constraints involved in teaching in these contexts, many academics do derive much benefit and joy from their transcultural teaching.

Analysis of the interviews has shown that the benefits can be grouped according to two major themes: the importance of journeys and journeying for significant benefits to be accrued; and the joy that such journeys can bring to the academic. This ‘joy in journeying’ appeared in three contexts. Joy in journeying was to be found in the physical and educational environment as the academic experienced international travel, which not only is of personal benefit to the academic, but also has specific relevance to tourism as a subject area. Joy in journeying was also found in the interactions with international students and staff, as the enriched personal contacts had positive effects on the academic, in a practical as well as a metaphorical sense. Joy in journeying was particularly found surrounding the sense of self, as teaching in transcultural contexts appeared to be an important and valuable aspect of self-development. Travel and teaching in multicultural contexts not only aids the tourism and hospitality academic in developing the skills, attitudes and knowledge required to successfully (and happily) teach multicultural cohorts, but has a deeper effect of increasing self-knowledge and an enhanced awareness of oneself as a cultural being.

Beneficial and positive as the concept of ‘joy in journeying’ for transcultural academics may be, the concept does not actually elucidate how competence in multicultural and transnational teaching is formed, although it does articulate the contexts within which such competence can flourish. The next chapter addresses the second research objective of this study, an exploration the concept of competence in
multicultural and transnational teaching, by investigating how academics form competence in their teaching.
Chapter Six: A model of intercultural competence for teaching

6.1 Introduction

This chapter addresses the second objective of this study by conducting an analysis of relevant literature in order to find answers to the third research question, ‘how is the academic’s intercultural competence in multicultural education formed?’ To address this question, this chapter utilises a systematic review (as discussed in Chapter Two) of specific relevant literature. Before analysing this literature in depth, two preparatory steps are taken. First, the concept of what constitutes competence within an interpretive phenomenological approach is defined (Section 6.2). Then, in accordance with systematic review process, the area of study is carefully located and selected. In line with this process, this chapter offers a visual representation delineating the scope of the relevant ‘patch’ of interdisciplinary theory (Section 6.3). Once the scope is delineated, relevant literature within this patch is analysed and reviewed (Sections 6.4, 6.5, 6.6). The chapter goes on to extrapolate and build upon the systematic review of the secondary research (Sections 6.6 and 6.7), and develops a new model which more comprehensively describes how academics’ intercultural competences in multicultural education are formed (Section 6.9).

6.2 ‘Competence’ within an interpretive approach

Within a rationalistic approach, the issue of what constitutes competence can be approached from a worker-oriented perspective, or a work-oriented perspective. Both of these perspectives see competence as an attribute-based phenomenon, and these phenomena are context-independent: so, for example, ‘computer skills’ can be used in a variety of situations. And thus in the rationalistic tradition, competence is constituted by a certain, specific set of attributes (such as knowledge and skills) with which people can accomplish work (Sandberg 2000).

With an interpretive approach using phenomenology as its base, the individual person and their world can be viewed as inextricably related through the individual’s lived experience of that world (Husserl 1931; Van Manen 1997). The interpretative approach to competence challenges the rationalistic division of a separate entity
‘worker’ and the entity ‘work’ and instead demonstrates that competence is not first and foremost constituted by a set of discrete attributes but, rather, by workers’ ways of understanding their work (Gerber & Lankshear 2000). In this way, competence is context-dependent; work and worker form one entity. However very few researchers have attempted to articulate how this context-dependent competence is portrayed:

The findings from the interpretative studies disclose a context-dependent nature of competence. More specifically, the attributes used in particular work acquire their context-dependent nature through the workers’ ways of experiencing that work. Although the interpretative approaches further clarify what constitutes competence by articulating the context dependent nature of attributes, they do not demonstrate how these attributes are integrated in competent work performance (Sandberg 2000).

It is for this reason that exploring not only the epistemology, but the ontology of teaching is important, and moreover, an exploration of the context-dependent competence that constitutes individual’s lived experiences of their work, is desirable.

6.3 Multidisciplinary factors contributing to teaching in transcultural contexts

There are many factors which influence teaching in transcultural contexts. The combined body of literature surrounding multicultural education, internationalisation, cross-cultural communication, teaching strategies – to name just a selection – is very large. In accordance with systematic review processes, to narrow down the context in which teaching takes place, this study focuses on the points of intersection of three broader research areas: communication, internationalisation, and education.

The following review explores the literature concerned with the areas created by the intersections of these three fields. The nexus between communication and education gives us the subject ‘communication in the classroom’. The nexus between education and internationalisation gives us the subject ‘multicultural education’. The nexus between communication and internationalisation gives us the subject area of ‘intercultural communication’. The nexus between these three subjects in their turn can be considered to form a core interdisciplinary field that can be termed multidisciplinary factors contributing to teaching in transcultural contexts. This is visually represented in Figure 23 below.
This chapter goes on to explore issues in the multicultural classroom in the context of higher tourism and hospitality education, and focuses on the perspectives and needs of the tourism and hospitality academic rather than the tourism and hospitality student. As explained previously in Chapter Two, research has shown that there are significant gaps in the literature pertaining to tourism educators, and there have been precious few pointers given on successful teaching. Given the paucity of research focusing on academics teaching tourism and hospitality in a multicultural and transnational context, this section of the thesis must look to the broader context of higher education outside the main field of tourism and hospitality education. Each of the three fields is dealt with in turn, beginning with intercultural communication.

### 6.4 Intercultural communication

This section of the chapter will focus on the research area delineated by the nexus of communication and internationalisation; namely intercultural communication theory; as highlighted in blue in Figure 24 below.
There are many theories and strategies for dealing with multicultural issues in interpersonal interactions, with the aim of improving cultural competence in any setting, be it an international education setting or a general business setting. Broadly speaking, they may be grouped into two general approaches: a dimensional culture approach and a communicative/discourse approach. These theories and strategies are not necessarily mutually exclusive.

### 6.4.1 Dimensional theories on culture

Some sociologists and social psychologists specialise in the area of cross-cultural or intercultural communication. For ease of terminology, these theoreticians will be grouped under the term ‘interculturalists’. Many of the established interculturalists take what I term as a dimensional approach to culture: that is, they map the different national cultures on various two-dimensional scales of opposites, which allow one to compare and contrast one society to another.

Kluckhohn and Strodtbeck (1961, p. 13) categorised cultures according to their place on six dimensions: relationship to environment (subjugation – harmony – dominance);
time (focus on past – present – future); nature of people (good – mixture of good and evil – evil); activity (doing – being – controlling); focus of responsibility (group – individual); and concept of space (public – private). The well-known interculturalist Geert Hofstede divided cultures into five dimensions ranging from ‘high’ to ‘low’ on power distance; uncertainty avoidance; masculinity/femininity; individualism/collectivism and quantity/quality of life (Hofstede 1972, 1980a, 1980b, 1983a, 1983b, 1991, 1993, 1997, 2001). Hall and Hall (1989, 1987) developed a similar classification system whereby they ranked cultures according to their communicative behaviour on four dimensions: context (implicit or explicit information); space; time (monochromic or polychromic); and information flow. Trompenaars and Hampden-Turner (Hampden-Turner & Trompenaars 2000; Trompenaars & Hampden-Turner 1998) elaborated on these dimensions and divided national cultures according to their score on the following scales: rules versus relationships; groups versus individuals; specificity versus individuality; achievement versus ascription in according status; time orientation; relationship to nature.

However, understanding the varying dimensional approaches does not necessarily equip a lecturer with the capabilities or the competence to manage effectively in an international or multicultural context. As Gannon (2000, p. 11) argues, ‘[t]hese dimensional approaches are an excellent starting point for understanding cultures and providing an overall perspective on cultural differences, but an individual will experience great difficulty in applying them to daily interactions’.

Pinto’s (1990) three-step method of dealing with intercultural encounters, though criticised for the research methodology (Shadid 1998, pp. 246–9) is often successfully applied in intercultural communication courses. The first step entails becoming aware of one’s own culture-specific norms and values (based on the assumption that people are inclined to observe and interpret human behaviour from the perspective, norms and values of their own culture). The second step involves learning about the others’ culture-specific norms, values and practices (based on the assumption that one’s own cultural values and norms are easily attributed to others, disregarding the perspective in an intercultural communication situation), and the final step is to determine how to handle these differences in any given situation (based on the assumption that people, after step 1 and step 2, need to be confronted with the extent to which they accept
cultural differences and address them appropriately). As we will see later, the second step can be contested.

6.4.2 Discourse theories in intercultural communication

The other major general approach to intercultural communication issues is to apply discourse analysis and communicative theory. They are seen to be useful ways of looking at situated intercultural communication; that is, the analysis of how a message is understood within the actual setting in which the communication occurs. Data collected from speaker-hearer interactions can provide insight into more general ways of improving the communication. Scollon and Scollon (1995) suggest that there are two basic ways of improving communication between people of differing cultures. The first of these is to learn as much as possible about the other people and thus increase shared knowledge (Scollon & Scollon 1995, p. 13). This is a view which has been put forward by other interculturalists, most notably Pinto (see Pinto’s ‘second step’, above), but in contrast to Pinto who focuses on the cultural aspects, Scollon and Scollon also suggest that a shared knowledge of context is essential for the interpretation of the speaker’s intended meaning.

Scollon and Scollon’s approach to discourse analysis is based on the premise that ‘misunderstandings are the only thing certain about interdiscourse [sic] professional communication’ (Scollon & Scollon 1995, p. 13) – an approach that they call ‘dealing with miscommunication’. This too has been pinpointed as an essential aspect in improving intercultural communication by a ‘cultural’ interculturalist (as opposed to ‘discourse’ interculturalist), Verluyten (2000), under the concept of ‘attribution’. The label ‘attribution errors’ refers to ascribing a meaning to the words or deeds of a person from another culture – a meaning which, although considered valid in one’s own culture, does not correspond to the intended meaning within the second culture (Verluyten 2000, pp. 62–4). The successful intercultural communicator recognises where he or she is likely to make these errors and can avoid them, and recognises also that attribution errors may be reversible.
6.4.3 Similarities and differences in the theories

An essential aspect of becoming a better cross-cultural or intercultural communicator, according to both the ‘communicative’ (discourse analysts) theorists as well as the ‘dimensional’ theorists, is the ability to recognise one’s own culture-specific norms and values. Scollon and Scollon (1995) suggest that successful intercultural communicators are not so much those who become experts at crossing cultural boundaries, but rather those who strive to learn as much as they can about other discourse systems, while realising that he or she will likely always remain a novice outside their own discourse system:

We believe that effective communication requires a study of cultural and discourse differences on the one hand, but also requires a recognition of one’s own limitations (Scollon & Scollon 1995, p. 15).

This last aspect – a recognition of one’s own limitations – or, as Pinto (1990) puts it, becoming aware of one’s own culture-specific norms, values and practices, is one which is found in many theoretical frameworks which deal with intercultural business communication. The basic premise is that whereas it is important to learn as much as possible about the other culture, there are limitations to how well one can achieve this. Also, there may be drawbacks to delineating the differences between cultures, as Hampden-Turner and Trompenaars point out:

For cross-cultural training to be successful, it must not be limited to delivering more or less detailed information about other countries and cultures. If it is, even the most sophisticated model of cross-cultural differences will only enhance the particular stereotypes that the participants have about another culture. (Trompenaars & Hampden-Turner 1998, p. 201)

It is better, then, to learn to recognise that

...Genuine self-awareness accepts that we follow a particular mental cultural program and that members of other cultures have different programs. We may find out more about ourselves by exploring those differences. (Trompenaars & Hampden-Turner 1998, p. 201)

A knowledge of self, it must be admitted, is in itself a Western concept and may not be entirely appropriate to certain non-Western cultures where the ‘self’ may be a more collective ‘self’. It is important to be aware of the notion of individualism versus
collectivism in cultures, (one of Hofstede’s four dimensions), and Scollon and Scollon (1995, p. 36) point out the incongruity of utilising ‘self’ as a notion when discussing face systems in issues of interpersonal politeness and power. Yet a basic knowledge of self is a salient feature in forming a frame of reference to successfully deal with an intercultural situation.

For all their overlaps, there are quite a few disagreements between the two basic streams in intercultural communication theory. Blommaert (1998) criticises Pinto’s (1990) point that communication is culturally determined, and that culture consists of core values and norms which are related to a complex of behavioural patterns. These ‘patterns’, according to Pinto, are derived from customs and expectations which are in turn anchored into these core values and norms. Blommaert objects to the idea that communication and culture are connected in a ‘linear’ way, arguing that instead, intercultural communication is best embedded in a framework which is best described by combining the theories of Gumperz (1982) and Hymes (1996). Gumperz suggested that intercultural communication is not a matter of different cultures but of different communicative structures where context is of vital importance, and Hymes put forward that each language has its own varieties, and these varieties are unequal. Jaynes (1982) concurs, and suggests that language is the foundation of consciousness, and that each language conveys and imparts its own particulars (this concept is shared by Sapir and Whorf (Sapir 1921), and will be explained in Section 6.5.5, below).

Scollon and Scollon (1995, p. 4) make clear a similar point to Blommaert clear when they say that...

…the cultural differences between people in professional communication are likely to be rather less significant than other differences which arise from being members of a different gender or generational discourse system, or the conflicts which arise between corporate discourse or professional discourse systems.

However, it is not necessarily the knowledge alone of the cultural differences coupled with an awareness of individual character differences, gender differences or generational differences which make a good intercultural communicator, but rather applying the necessary skills to enable us to bridge the gaps (Schnitzer 1995, pp. 223–34):
However, we do not need to impart information on specific, and certainly not necessarily, on Inner Circle cultures, but rather we need to develop what Storti (1990) has termed ‘the art of crossing cultures’. We need to develop the ability to recognise and repair misunderstanding by incorporating problem-solving techniques from cross-cultural training – exposing learners to critical incidents, roleplays, and other materials involving people from varied backgrounds who use English as their common medium. We must make learners aware of the culture-based sources of perception and hence, of misunderstanding.

Verluyten (2000) states that he finds the discourse approach to intercultural communication seriously flawed here and there. His main objections lie with the descriptive-inductive nature of such studies – he points out that describing what one observes is more a descriptive act rather than an inductive one, and does not entail formulating a hypothesis and testing it against available quantitative and qualitative evidence. Also, as discussed in Chapter Three, literal transcriptions of conversations do not (or only minimally) take into account the important metalinguistic aspects of communication – body language, expression, eye contact, gestures and so on. This aspect has been discussed previously in the methodology chapter.

In summary, the literature on intercultural communication suggests that a focus on not only knowledge of culture and skills; but also self-knowledge is necessary to successfully manage in a multicultural setting.

6.5 Communication in the classroom

This section of the chapter will focus on the research area delineated by the nexus of communication and education; namely communication in the classroom, as highlighted in blue in the figure below.
6.5.1 Logic, argumentation and organising thought

Not only are there varieties in learning styles, but there are many different ways of organising thought and argument ranging from inductive ‘zooming out’ (starting with the details and working one’s way up to the general agreement), to strongly deductive, ‘zooming in’ (starting with the general idea and gradually moving towards closer detail). Scollons’ (1995, p. 1) excerpt from a conversation between a Hong-Kong Chinese businessman and an American shows this very clearly:

> Because most of your production is done in China now, and, uh, it’s not really certain how the government will react in the run-up to 1997, and since I think a certain amount of caution in committing to TV advertisement is necessary because of the expense. So, I suggest that we delay making our decision until after the Legco makes its decision.

Although the words and sentences are quite clear to most Westerners, there is a feeling that it is perhaps not quite clear what the speaker’s point is because the Asian speakers tend to use a ‘topic-comment’ order of presentation ‘in which the main point (or comment) is deferred until sufficient backgrounding of the topic has been done’ (Scollon & Scollon 1995, p. 1). In contrast, the Western speaker ‘tends to expect a discourse strategy of opening the discussion with the introduction of the speaker’s
main point so that other speakers may react to it and so that he or she can develop arguments in support as they are needed’ (Scollon & Scollon 1995).

In a similar vein, Verluyten (2000) discusses approaches to negotiating and consulting, describing the various ways of structuring the timing of the negotiation process itself. He describes these practices as ‘zooming in’ (starting with the general idea and gradually moving towards closer detail) and ‘zooming out’ (starting with the details and working one’s way up to the general agreement). Asians tend to prefer the former procedure, and Westerners prefer the latter. This is done on a sentence-level, as above, as well as on the broader level of, for example, an essay, report or presentation.

What would all this mean for the lecturer teaching in a multicultural classroom? By way of example, let us take a look at the way some of the theoretical frameworks approach thought process and argumentation in conversation. For a lecturer, this would be important in judging whether an essay or a presentation is well-argued. As a lecturer myself, for some years I taught essay-writing techniques, and urged my students to pose their argument in a concise and logical way – by starting with an introduction which would lay out the path they wished to follow, summarised in the ‘thesis statement’, and to start each paragraph with a topic sentence, followed by several ‘support’ sentences which would justify their topic sentences. This, I would emphatically point out, was the clearest and most logical way of arguing a point in an essay. However, in a multicultural classroom, this would not be the only logical way of structuring an essay. It might be the one which would appear most obvious to the Westerner trained in this approach, but to other cultures, other ways of structuring logic might seem as logical, if not more so. It is important, therefore, that the lecturer in a multicultural classroom is trained in these various approaches.

Sometimes, however, it is not logical thought structures that create problems in the class but simply basic social differences – a lecturer may have to adapt the content of the lecture due to differences in general knowledge. The following two quotes are taken from the researcher’s masters degree thesis (Witsel 2001):

[Quotes from the researcher’s masters degree thesis]

Mieke Witsel
During the discussion of how to analyse chance and probability in the course Quantitative Methods the lecturer often uses card games as method of explaining the rules of probability. The time has come round again this year for me to discuss this subject. As an example I asked the class: what is the probability that I draw a Queen, if I draw at random one playing card from a deck of 52 playing cards? Baffled faces on the part of the students from Africa! While most of the other students knuckled down and started solving the puzzle, they just looked about. Apparently, people from that area are not – or barely – familiar with the phenomenon of card games. Luckily I had an old overhead sheet with an overview of the 52 cards and after some extra help they could solve the question too! (Rob, cited in Witsel 2001)

The content of the lecture may also need to be adjusted of course because of the differing culturally or religiously acceptable norms:

There are some Muslim students among the Indonesians. I do not cover sex issues when lecturing about cultural anthropology, will not show a film with a Papuan koketa (penis bamboo). But this is more a cultural issue. (Bertus, cited in Witsel 2001)

6.5.2 Direct and indirect and matters of face

Within any communicative event, the speaker makes a choice as to how indirect he or she is going to be. This choice is determined by many factors (Thomas 1995, pp. 124–33) – the differences in power and social standing between the participants (what I term the ‘who’ aspect), the size of the imposition (the ‘what’) and the relative rights and obligations (the ‘why’). Therefore, within the communicative event there will be a range of choice varying from the relatively direct and the relatively indirect. It is clear that different cultures have different norms in terms of acceptable degrees of indirectness – compared to the Australian ‘norm’, Israelis are quite direct, and Greeks tend to be very indirect (Wierzbicka 1991). German and Dutch people are traditionally quite direct in comparison to the Australian average, and being forthright is appreciated on the whole in Germanic conversations. Also, as there is only a relatively small amount of power distance in Australian society, the ‘who’ aspect as described will not generally have as large an impact on the level of directness as it would, for example, in Belgium, where power distance is greater and social status is perceived as being more important.

Seen from that perspective, the Dutch and Germans (like the Russians, incidentally) have a reputation for ‘bluntness’ in intercultural communication situations. This is seen quite strongly in situations where there is a matter where the participants do not
see eye-to-eye – the Dutch or German method generally would be to say ‘I don’t agree’ and proceed to explain why, whereas an Australian person, for example, might prefer to say ‘I see what you mean, but ...’ or ‘You have a point there, however ...’. This can lead to situations where sometimes the conversation ‘stops’ – the Dutch, German or Russian person expects a return sally to his disagreement, while the other (Australian) partner is left with a discouraged feeling of ‘oh, well that’s that then’ and that it is fruitless to continue negotiations.

Some cultures prefer harmonious relations over frankness and directness, and others prefer to be more ‘down to earth’, and criticisms (justified or not) can be openly expressed. In a culture where harmonious relations between people are important, there is a tendency to use indirect ways of communication, because less explicit messages are less threatening or potentially hurtful, and are therefore a way of saving face. In this indirect or ‘high-context’ communication, one has to read more between the lines. In high-context cultures like China where it is important not to lose face, classroom interaction between a lower-context Western lecturer and a high-context Chinese student can pose problems. The following lecturer was a participant in the author’s research for her masters degree (Witsel 2001):

The following occurs during a class which contained a number of Chinese students. I go about as I always do, encouraging them to actively participate by asking questions, and in this way eliciting a discussion. Chinese students are, however, quite passive. After class, one of the Chinese students comes up to see me, asking me if I could please not ask him any questions any more in class. I can’t remember my exact response, but later I realized that in their culture this direct questioning approach is quite uncommon. (Liesbeth, cited in Witsel 2001)

6.5.3 Metalinguistic communication

Every culture has its own tacit rules as to what is acceptable behaviour and what is not: such as, how much (or little) physical proximity is allowed? How much and what kind of eye contact is acceptable? The study of kinesics and proxemics illustrate that there are important differences between cultures on this front. The classic story of a conversation between an North American and a Latin American which tells how their conversation may begin at one end of a corridor, but end up at the other, with neither party aware of the reason why, was explained in a well-known study by Edward Hall approximately 45 years ago (1959). In this study he illustrated that due to the differing
relative sizes of the ‘bubble of space’ in which interpersonal contacts normally take place, a situation can arise where, during the interaction, the Latin American moves closer to the North American, who instinctively moves back, resulting in an intercultural dance down the corridor, leaving the North American with an indefinable feeling that the South American is being pushy, and the South American with the impression that the North American is being evasive.

There is much that can be explored in the field of non-verbal communication (prosody, paralanguage, gesture and so on). Most Asian students doing a presentation before the class might be far more reserved in the use of body language and facial expression than we are accustomed to with Australian students. Intonation patterns will differ hugely, not to mention simply the volume at which the student is accustomed to speak.

6.5.4 Level of English-language competency

Generally, the better the student’s (and the lecturer’s) English is, the more there is a shift in focus from grammatical and lexical problems to sociolinguistic or pragmatic problems. However, the sense that the foreign student ‘isn’t very good at English’ almost always has an impact on the lecturer’s perception of the student’s success (or lack of success) at studying. Hans Mol, the manager of the international Bachelor of Business degree course at the Holland International Business School, put it thus:

Many lecturers are concerned about the quality of, for example, reports that are written – not because they don’t believe that the standard of the students is up to scratch, but because the carrier language is considered not to be of sufficient quality, which thus has an impact on the quality of the product that they deliver. The English of the report isn’t good enough and hence the report itself is seen as not good enough, which is not necessarily true. (Hans Mol, HIBS).

6.5.5 A sense of self: a second language and its effect on the speaker

Many people have experienced the feeling of disquiet and embarrassment when asked to communicate in a language they are not entirely familiar with. People are afraid of making mistakes, of appearing clumsy or ridiculous. The roots of our cognitive processes are to a certain extent determined by our native tongues, and to be required
to function in a second language can have a profound effect on the speaker, whether lecturer or student.

Although the concept of an individual ‘self’ is in itself a Western concept, it remains for ourselves as Westerners an interesting and viable concept when discussing second-language use. Edward Sapir and Benjamin Lee Whorf (Sapir 1921) formulated a hypothesis, known as the Sapir-Whorf theory, which states that the (native) language we use determines the way in which we view and categorise the world – including such deep-seated cognitive processes such as the way we deal with space and time. Also known as the linguistic relativity principle, the theory basically argues against the view that the categories and distinctions of any given language are natural, and given by external reality. Instead, it posits language as a finite array of formal (i.e. lexical and grammatical) categories that group an infinite variety of experiences into usable classes, vary across cultures, and – as a guide to the interpretation of experiences – influence thought. The theory gained much following in the mid twentieth century, but was discredited to a certain extent in the latter stages of the century. However, it still has a significant measure of validity, for it cannot be denied that the lexical categories our language provides us with do in fact to a certain degree define the way we see the world, though perhaps not to the extent that Sapir and Whorf would have us believe.

For example, the Navajo consider a tree (which to many Westerners is an object represented by a noun) as a process, and it is referred to by a verb. There is in fact no clear category of nouns in the Navajo language (Pinxten 1994, p. 39), which does give the outsider a sense of how the Navajo might view the world and hints at their philosophy that all things in nature (man included) interact and influence each other. Naturally, however, a Navajo driving his or her truck along the road will avoid colliding with a large tree, just like any Westerner would. African languages and African thought in general have no concept of future tense, but rather a ‘long-ago’ past (‘zamani’), and a present tense or time, the ‘sasa’ (Mbiti 1969, p. 17). In traditional African cultures people tend to mirror all values and morals against the remote past where the essence of all existence can be found. Life now (in the ‘sasa’ time) needs to be related to and linked with that remote ‘zamani’ time, which
transcends all time as such, not least because the ancestors have laid there the stories and myths necessary for life.

Obviously, the words and linguistic structures a culture needs to convey its thoughts and messages do tell us a little about the nature of that culture or country.

‘Relinquishing control’ when using a second language

Much research illustrates that language and power are inextricably mixed. ‘All socio-communicative verbal interaction, at whatever level of formality or complexity, reflects the distribution of power among the participants’ (Watts 1991, p. 53). A person who is a good communicator has power at his disposal – and as communication is of such essential importance to the lecturer in his relationship with his students, the use of a second language in the multicultural classroom can lead to subtle shifts in the student’s sense of the customary power of understanding that is tacitly accepted in the classroom.

People generally prefer to converse in their mother tongue as it gives a sense of security and strength, and a greater degree of control. A speaker is sometimes placed in a position of vulnerability as using the second tongue involves a certain amount of relinquishing of control. For a lecturer, as someone who is traditionally in a position of ‘power’ in comparison to his students, it can be a difficult and unsettling position to be placed in a situation where they are obliged to use a second language in which some of the students may be native speakers. This is not something that would happen readily here in Australia, for most of us speak English as a first language, but in such cases where English is not the first language, the lecturer is thrown back onto themself and must learn to utilise a ‘strength’ which is separate from linguistic ability – their intelligence and knowledge and skills as a facilitator and teacher must stand unaided by the props of native-language competence, leaving behind the familiar tool of expert manipulation of a code. Rene, below, is a professor of economics at the Holland University (Witsel 2001):

I feel more vulnerable to native speaking students (British) than to non-native speaking students, although in the end it’s my knowledge of economics and the way I explain this, that counts. (Rene)
The impact of speaking a second language on our international students would be quite similar, engendering feelings of vulnerability, of being inadequate, of perhaps not being able to express one’s intelligence in ways one is accustomed to.

Language choice is more than just a choice of medium, but contains aspects of content and manner too. In a series of studies that have to my knowledge not been repeated since in such an manner (unfortunately), Ervin-Tripp (Ervin-Tripp 1968, p. 203) studied the close relationship between language and identity. She demonstrated in her Thematic Apperception Tests (TAT) (Ervin 1964) that the content of picture descriptions changed according to the language a person used (in these tests, English or French). When bilingual Japanese-English women were asked to do a sentence-completion test, the content of their responses changed dramatically according to the language used. Her most famous example is probably the one where a woman was asked to complete the stimulus ‘When my wishes conflict with my family…’:

In Japanese:

‘When my wishes conflict with my family …. it is a time of great unhappiness’

In English:

‘When my wishes conflict with my family …. I do what I want’

(Ervin-Tripp 1968, p. 203)

In summary, this section has highlighted the impact that communication has on aspects of identity and self. In a classroom context this would be of importance not just for the student but for the teacher, as both are involved in the discourse of education.

6.6 Multicultural education

This section of the chapter will focus on the research area delineated by the nexus of education and internationalisation, namely multicultural education, as highlighted in blue in the figure below.
In the broader arena of competence in international contexts, research into the application of internationalisation and coping within an international context has largely focused on manufacturing industries (Aliber 1970; Buckley & Casson 1976; Caves 1971; Dunning 1989; Hymer 1976, 1990; Vernon 1974), while others, such as Aharoni (1990), Dunning (1989) and Hussain and Mirza (1997) have addressed the internationalisation of services. Alexander and Lockwood (Alexander 1996); Nickson (1998); O’Farrell, Wood and Zheng (1998); Olsen (1999); and Roberts (1999) have focused on the internationalisation of the hospitality industry.

Teaching in the multicultural classroom has been researched extensively, with a focus on meeting the learning needs of international students (e.g. Barron 2004; Breitborde 1993; Chan & Treacy 1996; Kato 2001), and the design of inclusive curricula (e.g. Cheng & Tam 1997; Das 2005; Haigh 2002; Wood, Tapsall & Soutar 2005). Research into the experience of lecturers in the multicultural environments is somewhat rarer, and is often undertaken with the aim of quite prescriptive outcomes for ‘good
practice’ and to outline how ‘culturally responsive teachers’ should behave (Villegas & Lucas 2002):

Culturally responsive teachers (a) are socioculturally conscious, (b) have affirming views of students from diverse backgrounds, (c) see themselves as responsible for and capable of bringing about change to make schools more equitable, (d) understand how learners construct knowledge and are capable of promoting knowledge construction, (e) know about the lives of their students, and (f) design instruction that builds on what their students already know while stretching them beyond the familiar.

Farkas-Teekens and van der Wende (1997) present a profile of what they perceive to be the ideal lecturer of the international classroom. According to their study, the ideal international lecturer requires the following competencies, knowledge and insights:

i) competency in non-native language of instruction,
ii) competency in dealing with cultural differences,
iii) competency in specific teaching and learning styles
iv) knowledge of the academic discipline in context,
v) insight into the cultural meaning of using media and technologies,
vii) knowledge of foreign education systems,
vii) knowledge of the international labour market,
vi) further specific personal qualities.

Naturally, in Farkas-Teekens and van der Wende’s study there is a focus on ‘language of instruction’ as the lecturers they are dealing with are predominantly Dutch language lecturers operating in an international context, where the language of instruction is English, which for them of course is a second (non-native) language. In Australia this aspect need not worry lecturers overly much as they would be functioning in their native tongue, whether they teach on or offshore, as English is increasingly becoming an international language of instruction in higher education institutions offering international degrees. What this does suggest is that Australian academics need to contend with their international students’ abilities in English.

On the basis of an extensive literature research, Leask et al. (2005) identified fifteen desirable characteristics of the ideal transnational (offshore) teacher. These included
nine key understandings and six key abilities which could be held by an ideal teacher. The understandings covered two major areas: on the one hand policy and procedural knowledge (PPK); and on the other hand cultural knowledge (CK). The abilities and skills covered specifically teaching skills and abilities (TS). The literature study was followed by extensive qualitative and quantitative research seeking understanding of what academics, administrators and managers considered to be desirable characteristics of transnational teachers, and implications for staff development. The study highlighted four themes:

1. Be experts in their field – knowledgeable in the discipline within both an international and a local context (where ‘local’ refers to the offshore context), and both informed about the latest research and able to incorporate it into their teaching.

2. Be skilled teachers and managers of the learning environment able to acquit the operational issues involved in teaching offshore effectively and efficiently.

3. Be efficient intercultural learners – culturally aware and able to teach culturally appropriate materials, using culturally appropriate methods which recognise the critical role played by language and culture in learning and flexible enough to make adjustments in response to student learning needs.

4. Demonstrate particular personal attitudes and attributes, such as being approachable, patient, encouraging and passionate about what they are teaching. (Leask et al. 2005, p. 30)

None of these themes were seen as being privileged over the other; and there was no hierarchy observed in these themes. The fourth theme, demonstration of personal attitudes and attributes, develops Farkas-Teekens and van der Wende’s largely unspecified ‘further specific personal qualities’ (Farkas-Teekens & van der Wende 1997). According to Leask et al, the ideal transnational teacher’s personal attitudes and attributes should include being ‘energetic, lively and passionate about teaching’; they need to be ‘open’, ‘friendly’, ‘patient’, and ‘good team players’. What was highly ranked was a ‘sense of humour’, ‘willingness to learn’, and ‘to connect and engage with students’ (Leask et al. 2005, p. 33).
Leask’s study went on to explore guiding principles for staff development (Leask et al. 2005) and in later papers, the expectations of transnational students in relation to teaching and learning (Leask 2006), and implications for curriculum development (Leask 2007). It can be argued that Leask’s research into transnational education is by far the most extensive in terms of breadth and depth available in English in recent years.

6.6.1 Differences in learning styles

There are many levels at which learning styles differ from country to country. Naturally, the style used in the ‘home’ country will influence the study skills that the students will have developed, and the way in which they deal with the sorts of study skills that are expected of them in a westernised educational setting. At the EAIE 2000 conference (ten Dam & Hatton 2000) it was suggested that differences in educational styles are to be found in seven areas:

- Relationship lecturer-student (formal versus informal, big versus small power difference)
- Interaction in class (not done versus questions and critical answers are expected)
- Relations between students (harmony in the group versus individual performance)
- Time (being on time is not relevant versus being on time is important)
- Regulation of learning process (mainly by lecturer versus mainly by students)
- Aim of learning (emphasis on theory versus emphasis on understanding and application)
- Uses of technical resources/ media (limited versus much)

As can be seen, much previous research on human interaction in a multicultural setting focuses on the student, and those that focus on the educator focus on improving cross-cultural management and education and leads to a plethora of well-meant how-to manuals. Indeed, the author’s previous in-depth study on teaching in the multicultural classroom (Witsel 2003a, 2003b), led to just that: a series of teaching and learning seminars and articles aimed at proactively improving the lecturer’s
expertise and skills in teaching in the multicultural classroom, which generally were attended by those who were interested and positive about the matter in the first place. But what of the multicultural teaching experiences of the lecturers themselves? Ehrich (1997) argues that there is a need for understanding educators outside the confines of theoretical constructs and overarching frameworks, and utilises an interpretive phenomenological study which allows the educators’ experiences to speak for themselves. Ehrich’s findings indicate that there is a mismatch between current policy directions for professional development and the reality of the educators’ experiences.

6.6.2 Global perspective on internationalisation of education

A position paper by Teekens (2006) argues that the ‘traditional’ concept of internationalisation of education is cloistered by the tendency to see internationalisation as mobility-based: it happens when a minority of students go somewhere else, tangential to mainstream university activities. Teekens argues cohesively that cultural contemporary shifts in such a terrain demands re-imagining the internationalization of higher education […] towards a cosmopolitan agenda that views global interconnectivity not only though its economic terms but also its ethical and political imperatives. International student mobility should not be seen simply for its economic value but also for its potential to develop in students the epistemic virtues of relationality, reflexivity and criticality, with which to learn about and work productively with cultural diversity now so evident on our campuses and in our communities (Teekens 2006, pp. 29–30).

Rizvi goes a step further, and argues that it is not only important to ‘mainstream’ internationalisation, but that a more radical approach is desirable whereby ‘internationalization of higher education should not only involve helping students to learn about other cultures it should also assist them to explore how all aspects of their lives are becoming reconfigured by the transformative processes of globalization’ (Rizvi 2006, p. 19).

The issue of diversity in the classroom and the transformative processes of globalisation are not only due to the shifting of students from one country to another during the course of their studies. As a child of migrant parents myself I am only too aware of the impact of first- and second-generation migrant students in the classroom.
This raises the issue of where the borders of interculturality in the classroom lie: as Caglar suggests, ‘The children of migrants blur the category of the “native” and the “international” students’ (Caglar 2006, p. 35 footnote).

This raises the question of ‘who creates’ internationalisation of education, and what is the ‘impact’? If it is not only due to the mobile ‘other’ students from afar, but also the local migrant students, and the condition of transculturality and interculturality surrounds everyone in the classroom, this suggests that multicultural education has the potential to transform all students involved, whether they are themselves the mobile party or not, and whether they themselves are from an ‘other’ culture or not.

### 6.6.3 Culturally responsive classroom management

As discussed in Chapter Two, Black (2004) argued that systematic development of staff’s cross-cultural skills is paramount and is a prerequisite for development in internationalisation in other areas. Black’s study did not, however, go into how this can be achieved, although Leask’s study (Leask et al. 2005) does. Good cross-cultural skills in the classroom, however, are not the only factors which aid the successful multicultural educator. Weinstein, Tomlinson-Clarke and Curran (2004) argue that culturally responsive classroom management entails a recognition of one’s own ethnocentrism and biases, a knowledge of the students’ cultural backgrounds, and awareness of the broader social, economic and political context. Regarding the first of these, Weinstein et al. (2004, p. 29) argue that multicultural competence in education is ‘directly related to an understanding of one’s own motives, beliefs, values, and assumptions about human behaviour’. This focus on the need for self knowledge is not new to theory on intercultural communication, as was discussed in Section 6.3.3. In fact, many researchers into pedagogy and education have also illustrated that culturally successful teachers must first recognise and understand their own worldview, attitudes and beliefs, in order to understand the worldviews of others (e.g. Banks 1994; Bennet 1993; Bennett 2001; Cochran-Smith 1995; Lawrence & Tatum 1997).

In a PhD study conducted in 2000, which won the Outstanding Dissertation Award from the American Association of Colleges for Teacher Education, McAllister (McAllister & Jordan-Irvine 2002) underscores the importance of creating contexts in
teacher education and professional development programs in which teachers are encouraged to ‘use and nurture empathetic dispositions and behaviours’ (McAllister & Jordan-Irvine 2002, p. 433). In this study, which looked at teachers in general (so not specifically tourism and hospitality educators), she illustrates that while empathy is necessary, empathy alone is not a sufficient requirement for becoming an effective and culturally responsive teacher in a multicultural context. Technical competence and subject matter knowledge are of course important as well. Empathy, though, is both an affective as well as a cognitive concept: feeling what others feel and knowing what others feel are both ways of creating an empathetic connection with people of other cultures.

Given that this is important, how then does one generate empathy or knowledge of self? Is this not intuitive and part of ‘being’ a university teacher? Can we not provide a ‘toolkit’ whereby tertiary academics ‘fix themselves’ and thus become ideal teachers in a multicultural context? Dall’Alba (2005), who teaches a course for experienced university teachers, differentiates between epistemology (what she defines as the theory of knowing) and ontology (theory of being).

Dictionaries for everyday use define epistemology as the theory of knowledge. Consistent with modern linguistic theory, dictionaries and reference books do not dictate meaning, but rather endeavour to describe how the words and concepts are used. Certainly, in a purely philosophical context, epistemology is about the theory of knowledge; ontology concerns the nature of existence or being. Nonetheless, even among social philosophers ‘There is little consensus, however, on what the term “knowledge” comprehends.’ (Goldman 2008).

Academically, epistemology can be seen as the study of knowledge, and is viewed as a branch of philosophy in itself, concerned with the nature and scope of knowledge. Within this, there is an important dialogue concerned with the differences between knowing-that; and knowing-how. English does not easily discern between these two concepts but in many other languages (Dutch, French, Greek, Portuguese and German for example) there is a distinct lexical (and perceptual) difference between these two differing forms of knowledge. French distinguishes clearly between ‘connaître’ (in the
sense of knowing someone, for example), and ‘savoir’, which indicates to know how to do something.

Similarly, the Dutch language distinguishes between ‘kennen’ (knowing in the sense of being acquainted with and having a practical working knowledge of), and ‘weten’ (which indicates knowing a fact or a theory). Both words are translated by the Van Dale dictionary as ‘to know’ (Van Dale 1986, pp. 625 and 1477). Although ‘kennen’ is translated in the Dutch-English dictionary as ‘to know’ as well (Van Dale 1986, p. 625), the Dutch language dictionary defines it as ‘knowing who, what or how somebody or something is’ (Van Dale 1984, p. 593, translation provided by the author). ‘Weten’ is defined in the Dutch-language dictionary as ‘to have knowledge of, insight and understanding’ (Van Dale 1984, p. 1451, translation provided by the author).

From ‘kennen’ comes the derivative ‘erkennen’ (to know using the facility of recognition). From ‘kennen’ also comes ‘kunnen’ which is a verb denoting ability. (Interestingly, Dutch has only one word to cover the concepts of ‘to teach’ and ‘to learn’ – both are denoted by the word ‘leren’). To include knowledge and skills under the broader nomenclature ‘epistemology’ follows the linguistic tradition of separating these two types of knowledge into the knowing-that, and knowing-how – the weten and kennen, the theoretical and the applied.

While knowledge and skills are necessary, they are insufficient for skilful practice and for transformation of the self that is integral to achieving such practice. When we concentrate our attention on epistemology—or what students know and can do—we fail to facilitate and support such transformation. A focus on epistemology occurs at the expense of ontological considerations relating to who students are becoming (Dall’Alba 2009, p.34).

Recently, philosophical theorising about education is taking this ontological dimension into account. There are a growing number of educational philosophers who use the terms ontology of education to indicate a context of self, identity and becoming, for example Barnacle (2005), Barnett (1997; 2005), Dall’Alba & Barnacle (2007) Thomson (2001) and Zander (2007). As Dall’Alba states (2009, p. 35), ‘The
purpose of professional education programs can then be conceptualised in terms of developing ways of being the professionals in question, rather than simply as a source of knowledge and skills acquisition’.

Dall’Alba argues cohesively that a focus in education on epistemology at the expense of ontology ‘falls short of what universities can, and are expected to achieve’. The transformations learners engage in in becoming fully-fledged doctors, lawyers, tourism managers, economists, sports scientists entail far more transition than can be provided with the acquisition of knowledge and skills. ‘Being’ a good teacher is more than ‘knowing how to teach’ or ‘knowing what to teach’. Dall’Alba (2005, p. 363) argues that the acquisition of knowledge and skills ‘is insufficient for enacting skilful practice and for the transformation of the self that achieving such practice inevitably involves’.

### 6.7 Ontology

Dall’Alba (2005) argues strongly that a focus only on the epistemology of teaching (‘doing teaching’) avoids the aspect of ‘being a teacher’. As she states, ‘A focus on epistemology at the expense of ontology falls short of what higher education programs can, and are expected to, achieve’ (see also Heidegger 1998; Barnett 1997, 2004, and in preparation) (Dall'Alba 2005, pp. 362–363). She contends that knowledge and skills acquisition alone do not ensure skilful practice:
This is not to deny the importance of knowledge and skills but, rather, to argue that their acquisition is insufficient for enacting skilful practice and for the transformation of the self that achieving such practice inevitably involves. By focusing on epistemology, we fail to facilitate and support this transformation (Dall'Alba 2005 p. 363).

Leask (Leask 2006; Leask et al. 2005) and McAllister (McAllister & Jordan-Irvine 2002) are among the few who tacitly recognise the importance of values as part of the ontology of transcultural teaching. As discussed above, Leask’s work highlighted the need for the transnational teacher to demonstrate particular personal attitudes and attributes, and McAllister argued for the need for empathetic dispositions and behaviour among teachers of the multicultural classroom.

### 6.7.1 Values

The concept of ‘values’ can be used in several collocational contexts: there can be items of value, which are particularly fitting for a particular purpose (e.g. a ‘good’ pen; a ‘good’ computer). Then there are those situations where values imply an element of consensus, as in ‘fair go’, or ‘tolerant’. Finally there are personal values that relate to an individual (behaving well versus behaving badly, but this raises the question of who determines what ‘good’ or ‘bad’ is). According to Sharp (2002, p. 2), values can ‘provide us with a unique, personal moral template that we use (mostly subconsciously) to assess (and then usually to judge) the intentions and actions of others (and ourselves) and the importance of the likely outcome of these various actions and reactions’ (Sharp 2002, p. 2).

Taking the personal and consensual contexts of the word values, the question arises as to how values are formed. Pugh (1977) argues that humans have innate biological values based on our genetic inheritance, and derived from our desire to survive. Olsen, in his book *Shaping the Future: Biology and Human Values*, terms this value system as ‘an ethical system based on biological morality’ (Olson 1989, p. 79). Values of this sort would include, for example, supporting and valuing the safety of our children. Pugh (1977) argues that in addition to the primary biological values, there are secondary values, which he terms social and moral principles. These are the products of rational thought and are therefore subject to change (because as rational thinkers we can adapt our thinking). Sharp points out that these values are culturally
determined, ‘given that all such individual values must inevitably be strongly
coloured and, indeed, broadly determined by the culture in which he or she was born
and bred?’ (Sharp 2002, p. 2).

Sharp has a point – but this does not necessarily preclude certain values being shared
by a good many cultures, even if they are culturally determined. Treating elders ‘with
respect’ is a value shared by many societies, albeit how this is contextualised can vary
considerably from culture to culture: some Chinese could express shock at the Anglo-
Australian tendency to tuck elderly parents away in aged care facilities rather than
take our parents into our homes and care for them ourselves.

Sociological theorists such as Karl Marx, Max Weber, Emile Durkheim, and Jurgen
Habermas see values as being held by a community or a group, and which may
change under societal influences. For example, Weber contended that puritanic values
contributed to the development of capitalism in the West, whereas the nature of
Confucian values precluded such development (Bendix 1977, pp. 135–8). This might
partially explain why Australia markets and exports education as a commodity,
whereas China does not.

In terms of valuing multicultural education, there are four common approaches to
strategic planning for managing multiculturalism: an economic imperative, a political
imperative, a quality imperative, and the option to implement an administrative
coordination strategy (Hodgetts & Luthans, 2003, p. 54). However, accepting an
imperative necessitates accepting the value of internationalisation – seeing ‘the point’,
accepting the idea and the necessity irrespective of the nature of the imperative. This
value level, then, lies at the base of imperatives: the internal, intrinsic acceptance that
multicultural education has a point, that it is a valuable enterprise per se. This
discussion will first deal with the societal value of internationalisation being a
‘valuable enterprise’ and then move on to the personal values as mentioned above.

6.7.2 Societal values: motivation for internationalisation

This section was researched and written jointly by Professor Reidar Mykletun, PhD
and dean, The Norwegian School of Hotel Management, Stavanger, Norway, and
Mieke Witsel, based on a shared project for eventual publication.
Researchers often distinguish between extrinsic and intrinsic motivation. Intrinsic motivation as defined by Ryan and Deci ‘Refers to doing an activity for the inherent satisfaction of the activity itself’ (Ryan & Deci 2000, p. 71). Intrinsic motivation is seen as the prototype of self-determination (Ryan, Deci & Grolnick 1995). It represents what Csikszentmihalyi (1975; 1990) has called ‘autotelic’, meaning self-goal (in Greek), and what de Charms has labelled internal locus of causality (Deci & Ryan 1991). Internal perceived causality refers to seeing ourselves as the locus of initiation for behaviour and hence the feeling as its ‘origin’ (Deci & Ryan 1991). When being intrinsically motivated we have a full sense of choice, we experience that we are doing what we want, without the feeling of coercion or compulsion. We spontaneously involve ourselves in an activity or a behaviour that interests us and we do so because it gives us inherent satisfaction.

White (1959) and Ryan et al. (1995) believe that competence is a psychological need underlying intrinsic motivation, and that competence therefore should be treated as a motivational concept. White argues that we have an innate psychological need to feel competent and effective in coping with our environment. From this he inferred that competence could be viewed as a type of intrinsic motivation.

De Charms believed that competence on its own is not enough to be understood as an innate motivational drive. He argued that competent actions are intrinsically motivated only insofar they originate from us. If we participate in an activity only because of pressure from outside our self we will not feel the same inherent satisfaction, that we feel if the behaviour or activity stems from and has its origin in ourselves (Ryan & Deci 2000; Ryan, Deci & Grolnick 1995).

Building further on White and de Charms’ ideas, Deci and Ryan in their self-determination theory propose that both competence and self-determination (or autonomy) are primary psychological needs that underlie intrinsically motivated behaviour. They argue that when we are intrinsically motivated we will involve in activities that interest us, and that these activities often involves seeking the most satisfactory challenges (Ryan & Deci 2000). We would here argue that an active stand in internationalisation would be facilitated if academics and educational managers felt as if they themselves were the driving force in their internationalisation efforts.
Eliciting the participants’ intrinsic motivations should therefore be preferred as opposed to the often expressed phrase of motivating managers and academics for the efforts needed to achieve the internationalisation goals.

The psychological motivations for competence and autonomy are primarily concerned with intrapersonal growth and integration. Being part of the workplace one also needs to feel an emotional connection to others through commitment and belonging to social groups and institutions (Schwartz 2000). A need for relatedness is proposed to give energy to interpersonal exploration and interaction. In addition, relatedness interacts with needs for autonomy and competence (Ryan, Deci & Grolnick 1995). Competence, autonomy and relatedness are three among several other motivations that have been proposed, and these three motivational dispositions chosen here may be seen as central intrinsic drivers for the individual lecturer’s effective contribution to the internationalisation of higher education.

Because we have a motivation for relatedness our behaviour is strictly speaking not purely intrinsically motivated. We give up some of our intrinsic motivation to be able to feel related to and accepted by others, professionally and privately. When doing so our motivation is extrinsic (Ryan & Deci 2000). The pursuit of extrinsic goals can be fully approved by one’s self. While intrinsically motivated action is by definition self-determined, the self-determination theory argues that extrinsically motivated action can vary in its degree of autonomy, thus having either a relatively internal or relatively external perceived locus of causality (Deci & Ryan 1991).

Internalisation is the process in which an external motivation and maintenance of a behaviour shifts to an internal motivation and maintenance (Ryan, Deci & Grolnick 1995). Deci and Ryan define internalisation as ‘taking in a value or regulation’ (Deci & Ryan 1991, p. 71). Internalisation encompasses a continuing transformation of that regulation into our own intrinsic motivational structures so that, with time it will come out from our own sense of self (Deci & Ryan 2000). It is an active process of taking information and transforming it into personal values or motivational propensities (Deci & Ryan 1991). Through the internalisation process, lecturers are supposed to achieve self-determination also within the work of internationalisation of education,
depending upon how the approaches to internationalisation are selected and match their own judgements, values and intrinsic motivations.

### 6.7.3 Personal values

Psychological research such as that done by Lawrence Kohlberg suggests that people undergo up to six identifiable, constructive stages in moral development, which may explain why people choose some things over others, and guide their personal behaviour (Kohlberg, Levine & Hewer 1983). Leask et al. (2005) suggests that desirable characteristics of transnational teachers involve them demonstrating certain personal attitudes and attributes such as patience, approachability, passion about teaching, friendliness, and other positive personal values.

The Union of International Associations, founded in 1907, created an encyclopaedia of human values (the Human Values Project, [www.uia.org](http://www.uia.org)). They list 987 constructive and positive values, and 1,992 negative or destructive values. Largely derived as they are from *Roget’s Thesaurus*, the method is, despite the inherently multicultural and multilingual nature of the Union of International Associations, methodologically biased towards American and British English. So, for example, it includes three of the five Jainist values (love, peace, truth) but not the specific values dharma (signifying the underlying order in nature and life (human or other)) or ahimsa (non-violence), although both of them are core Buddhist values and are referred to by English speakers in India and the world over.

It must be said that the whole concept of values as forming part of a subjective state disconnected from rational knowledge and learned skills (or even of biological processes) is contestable. The neuroscientist Llinás (2001, cited in Sacks 2007, pp. 38–9) conceives of all emotional states and all creative states (in fact all mental activities, such as perceiving, imagining and remembering) not as an element of ‘being’, but rather ‘doing’; as no less than ‘motor’:

> The neural processes underlying that which we call creativity have nothing to do with rationality. That is to say, if we look at how the brain generates creativity, we will see that it is not a rational process at all; creativity is not born out of reasoning.
Let us think again of our motor tapes in the basal ganglia. I should like to suggest to you that these nuclei do not always wait for a tape to be called up by the thalamocortical system, the self … In fact, the activity in the basal ganglia is running all the time, playing motor patters and snippets of motor patterns amongst and between themselves – and because of the odd, re-entrant, inhibitory connectivity amongst and between these nuclei, they seem to act as a continuous, random, motor pattern noise generator.

My own upbringing involved spending many hours at my mother’s workplace, an electro-encephalograph clinic at a hospital in an Australian city. There from a young age I could see firsthand the influence that neurological damage, and even physical injury, had on patients’ sense of self, their identity, their memories, their character. So, for example, there was a young footballer who had received many blows to the head and was often diagnosed with concussion during his years of professional playing, and who experienced severe mood swings, irritability, memory loss, and increasingly, immense anxiety, all due to the damage to the cell structure of his brain. Over the years he degenerated from an amiable family-oriented man to a self-obsessed, suspicious and aggressive loner. There is no doubt that the physical body defines the self but for the purposes of this research I will address the development of values as a psychological or socio-psychological phenomenon rather than a purely physical phenomenon.

6.8 Epistemology

Successful teaching in a multicultural and transnational context involves more than subject knowledge – the knowledge surrounding the theories and practices of tourism and hospitality – but knowledge about teaching and learning, about culture, about communication, and other relevant skills and knowledge surrounding teaching. Scheffler (1965, p. 1) suggests that ‘an adequate educational philosophy must not only address itself to epistemological problems in their general form but must also strive to view these problems from the perspective of educational tasks and purposes’.

As mentioned above in Section 6.4.3, epistemology can cover both a study of knowing-what, and knowing-how. The knowing-what (‘connaitre’/‘kennen’) concept I will cover with the English term ‘knowledge’ and the knowing-how (‘savoir’/‘weten’) with the English word ‘skills’.
6.9 Competence in the multicultural classroom: a model

From the above it can be argued then that successful teaching in a multicultural and transnational context requires more than training in intercultural communication, and that understanding cross-cultural interactions alone does not necessarily facilitate managing interaction in a multicultural setting. Instead, I will argue that there are four separate yet interlinked aspects which would give a more holistic view of multicultural and transnational teaching: a values aspect, self-knowledge, a generic skills base and multicultural knowledge base. This four-component model for coping in a multicultural and transnational context deviates from Matveev and Milter’s (2004) intercultural competence (IC) model, which contains only three components (cultural knowledge, skills and personality orientation), in that it places far more emphasis on the importance of self-knowledge as a factor in creating a frame of reference without which benchmarking cannot take place.

Regarding values, there are four common approaches to strategic planning for managing multiculturalism: an economic imperative, a political imperative, a quality imperative, and the option to implement an administrative coordination strategy (Hodgetts & Luthans 2003, p. 54). However, accepting an imperative necessitates accepting the value of internationalisation – seeing ‘the point’, accepting the idea and the necessity irrespective of the nature of the imperative. This value level, then, lies at the base of imperatives: the internal, intrinsic acceptance that multicultural education has a point. As Leask et al. (2005) point out, certain attitudes and attributes are desirable characteristics in ‘ideal’ transnational teachers, though these attitudes and attributes are wide-ranging in scope.

Self-awareness, the ability to recognise one’s own culture-specific norms and values, and in doing so create a frame of reference, is an essential skill in increasing intercultural competence and a point of departure for measuring the distance to a certain benchmark (See also Pinto 1990; Scollon & Scollon 1995; Trompenaars & Hampden-Turner 1998).

As for generic skills, they can help a lecturer to be flexible enough to communicate in any situation needing intercultural competence, irrespective of which culture. These
include affective and behavioural skills such as tolerating ambiguity, sending clear messages, being patient and persistent, being flexible, and taking risks (e.g. Black & Gregersen 1999, 2000; Gudykunst 1998; Kealey & Protheroe 1996; Mendenhall 2001; Moosmuller 1995; Podsiadlowski & Spiess 1996). With practice, skills can be learned.

Finally, knowledge of other cultures is vital for increased cultural competence. However, as Scollon points out above, there are limits to how well this can be achieved: time constraints as well as a general inability of most people to completely integrate into a different culture limits the full effectiveness here. It is for this reason that generic skills (as explained above) are needed, which can be acquired through training in an educative setting.

The model, shown below in Figure 27, groups ‘knowledge’ and ‘skills’ under ‘epistemology of teaching’, and ‘self-knowledge’ and ‘values’ under ‘ontology of teaching’. The four quadrants are not totally separate, however: for example, as one’s knowledge of one’s own culture as well as other cultures expands and matures through experience and contextuality (Gershenson, 2002), so too does one’s level of self-knowledge. This in turn may influence one’s values as the expanded frame of reference allows for insights and perceptions into, and possibly adoption of, different value systems. And thus ‘doing teaching’ has an effect on ‘being a teacher’, as well as vice versa: epistemological and ontological aspects of teaching are interlinked and mutually influential. The model reflects this contextuality and influence through the interlocking colours in the centre and axes of the circle: each quadrant can influence any of the other quadrants. Similarly, there is no definite cut-off point where the ontology of teaching switches to the epistemology of teaching: there is a gradual and indistinct merging of the two.
6.10 Conclusions for this chapter

The field of study concerning teaching in a multicultural and transnational context is very broad. Although not covering all the literature exhaustively, this chapter has, with the aim of developing a more holistic view of competence in teaching in a multicultural and transnational context, explored the nexus between communication and education; giving us the subject ‘communication in the classroom’. It has gone on to explore the nexus between education and internationalisation, which gave us the subject ‘multicultural education’. Finally, the nexus between communication and internationalisation gave us the subject area of ‘intercultural communication’. The nexus between these three subjects in their turn resulted in the core topic of *multidisciplinary factors contributing to issues in the multicultural and transnational classroom*. Further consideration of the correlations and discrepancies between the three areas showed that for a fuller understanding of the issues in the multicultural classroom, an inclusion of self-awareness and values is beneficial to a holistic view of teaching, which ties in with Dall’Alba’s (2005) work on ontology of teaching.
The chapter goes on to construct a model which contains four separate yet interlinked aspects to give a holistic view of multicultural and transnational teaching: a values level, self-knowledge, a generic skills base and multicultural knowledge base. Its contribution to knowledge surrounding competence, motivation and teaching in multicultural and transnational contexts lies in the firm way that ontological aspects are drawn in and intermeshed with the epistemological aspects. This model can be used as a base to more fully explore the experiences and activities of academics teaching in multicultural and transnational contexts than would be possible using a purely knowledge-skill approach.

The next chapter will explore the lived experiences of four successful transcultural teachers, using this model as a tool for organising in depth-analysis.
Chapter Seven: Competence & confidence – four voices

7.1 Introduction

This chapter explores the final research question for this study, namely, how successful tourism and hospitality educators embody and integrate competence in their teaching within transcultural contexts. To address this objective, a phenomenological study of four participants’ interviews was conducted, using mind-mapping techniques. What follows is an in-depth analysis of these four academics’ competence, structured according to the model set out in Chapter Six of this thesis. This allows for a description of their competence: exploring what their competence looks like, rather than a prescription of what their competence ought to be, or ought to become. As Ehrich (1997) mentioned, there is a need for understanding educators as they are, and a need to allow for the educators’ experiences to talk for themselves. This chapter, then, explores demonstrated competence in educators teaching tourism and hospitality in the multicultural and transnational classrooms, by exploring not only the epistemology of their teaching, but the ontology of teaching, using an interpretive approach.

The four participants:

Charles:

Dr. Charles, Associate Professor (Level D). Charles’ main research areas are marketing, and internationalisation of education. Charles has a BSc (Hons), MSc, and a PhD. Charles was born in the UK, and has lived, studied and taught in several countries and has extensive international experience in tourism education.

Jennifer:

Dr. Jennifer, Associate Professor (level D). Jennifer’s main research interests are related to personality and its relationship with student success and career progression within the hospitality and tourism industry. She is also interested in the way in which personality and culture impact upon career decision-making in the hospitality and
tourism industry. She has a PhD, MA, BA (Hons) and a Dip Ed. She is currently acting head of school. Jennifer was born in Australia.

Rowan:

Rowan, Lecturer (level C). Rowan has won a Vice Chancellor’s award for teaching excellence, a Faculty Teaching and Learning Award, is marketed as one of the ‘success stories’ at his university, and has won several industry awards at state and national levels. He holds postgraduate degrees in hospitality management and applied psychology. Rowan has published extensively in his field. He is currently the Director of Postgraduate Studies.

Bruce:

Dr. Bruce (PhD), Lecturer (level B). Bruce was born in and continues to live in Australia, where he completed his studies to doctorate level. His research interests are teaching and learning, social marketing, and environmental marketing. He has won several teaching awards, such as the Vice Chancellor’s Teaching Excellence Award, a Faculty of Business and Law Teaching Excellence Award, and a Citation for Improving the Students’ Learning Experience. He is currently a lecturer in marketing.

**7.2 Mind map**

As explained in Chapter Three, the interviews with these four academics were analysed using mind mapping techniques for any and all themes which could possibly come under the quadrants put forward in the model of intercultural competence put forward in Chapter Six. The four quadrants are ‘generic skills’, ‘cultural knowledge’; ‘values’ and ‘knowledge of self’. The former two quadrants are grouped under epistemology, or ‘theory of knowing’; and the latter two under ontology, or ‘theory of being’ (Dall'Alba 2005).
As the subject matter was delved into in more depth, each theme then started to generate sub-themes, and these in turn, sub-sub themes and so on. The final mind map, after the four interviews were fully analysed, is shown in Figure 28, below:

Figure 28: Mind map generated during analysis of the four quadrants.

Source: Author, for this study
7.3 **Epistemology**

![Figure 29: Epistemology covering cultural knowledge and generic skills. Source: Author, for this study](image)

This section will not discuss the theory surrounding subject-specific knowledge of tourism and hospitality, but rather the body of knowledge surrounding teaching in a multicultural and transnational context.

### 7.3.1 Cultural knowledge

As has been discussed in Chapter Six, *Knowledge of other cultures* is vital for increased cultural competence. However, as Scollon and Scollon (1995) suggest, there are limits to how well this can be achieved: time constraints as well as a general inability of most people to completely integrate into a different culture limit the full effectiveness here. Nonetheless, the four participants displayed both a practical knowledge of a variety of specific cultures, as well as a more theorised knowledge of the impact of cultural differences and the theories surrounding intercultural communication. Their ideas and experiences were mapped out and eventually fell into two main categories: practical knowledge and experience of other cultures and knowledge of and application of theorised knowledge about cultural differences. The mind map section generated by the analysis of the interviews on ‘cultural knowledge’ is shown below.
Figure 30: Cultural knowledge covering practical knowledge and intercultural theory.
Source: Author, for this study

7.3.1.1 Practical knowledge and experience

Although all four academics taught transnationally, two participants taught very regularly overseas and all four taught onshore to groups of mixed culture classes, at both undergraduate and postgraduate level. The offshore teaching locations included Thailand, Indonesia, China, Malaysia, and Singapore on a regular basis (at least once a year for subsequent years). The students in the multicultural onshore classrooms came from a multitude of nationalities. The following countries of student origin were mentioned by the participants: China, Mexico, Indonesia, Maldives, Germany, Norway, Japan, Hong Kong, Brazil, Papua New Guinea, Thailand, Malaysia, Singapore, Korea, Columbia, Italy, France, Sweden, Pakistan, Taiwan, America, Ghana and India. A ‘typical’ masters degree level classroom might contain at least six different nationalities and in some cases as many as 12 or more different nationalities (Charles). This presents the academic with a particularly complex teaching task. Charles articulated the challenge as follows:

You’re not playing by one set of rules, or two sets of rules, you’ve now got 12 different sets of – and I use the word ‘rule’ very loosely here – but, mindsets or views about how we behave in an education setting; how we write essays; how we learn; how we let other people know we learned something; how we ask questions; how he answer questions. So all those sorts of social rules about how we deal with education and so forth are suddenly up in the air. (Charles)

This, Charles suggested is also ‘overlaid by the fact that English is their second language and if they have comfort in dealing with a second language; and will also
impact their ability or willingness to participate in discussions’. One of Rowan’s strategies for dealing with this particular aspect was to bring humour into the classroom early on in the program. He did this by using the more extroverted students to break the ice:

*The Indians are much more open, and they will come out and make jokes; Chinese would be more reserved, but equally as funny and humorous when they get up and present; some are shy, but then you do little exercises which enable them to bring the humour out: so very early on you get them to express themselves, and then you get this nice atmosphere happening, and once that atmosphere is developed the rest follows.*

(Rowan)

The four participants were particularly experienced with teaching Asian students. A culture often mentioned was the Thai culture. Jennifer mentioned that she had experienced difficulty with the Thai at first due to their tendency to use comparatively less eye contact than Australians do: ‘I had a real sense that I didn’t know what they were thinking, that I needed feedback’. This illustrates her desire for communicative feedback through eye contact – something she may not have been aware of before coming into contact with Thai people. Nonetheless, having recognised this, she adjusted her communicative expectations, certainly after visiting Thailand and realising how embedded this trait is in Thai culture: ‘Since I’ve been to Thailand, I’ve found that much easier to deal with, because I know how much that is a part of the culture’.

Charles used his knowledge of the collectivist dimension (Hofstede 2001) of Chinese culture to create specific teaching strategies which would bridge differences between Western teaching and Asian learning styles:

*So if you want people to have a discussion, and you turn to a group of Chinese students and say, right this is the question, what does anyone in the group think about this? And you can throw the question out, and you can expect total stunned silence, and it’s amazing how you can have 100 people looking at you, but you can have no eye contact with any of them. And so how do you break though that? You have to learn ways of breaking them into groups, because it’s a group culture. Therefore they are happier if*
you break them into groups, to discuss something, and then nominate one person to be the spokesperson from that group. (Charles)

Some cultural differences cannot be accommodated as easily as simply adjusting one’s expectations or employing different teaching strategies. A cultural difference that is difficult to bridge was the extent to which Thai students are able to critically evaluate information. As Jennifer put it, ‘I think the Thai students genuinely have problems critically evaluating’. This is addressed in the classroom and students are given tools to learn how to critically evaluate information and apply critical thinking strategies, but in the end ‘if they can’t do it, they can’t do it, and they are marked accordingly’ (Jennifer). This trait certainly is not applicable to all international students – as Jennifer mentioned, ‘Indian students can very quickly embrace the idea that you can critically evaluate’.

Like the others, Charles displayed a keen sense of empathy with international students and understanding of what their experiences of transnational study would be like. In Charles’ case this was enhanced because he himself had studied extensively in countries other than his own country of birth. In fact, each of his degrees (Bachelor, Master and PhD) had been acquired in a different country. He understood therefore how keenly the international students desired regular contact with their home: ‘I also tend to find one of the challenges for international students is that they are so busy when they get here, and, they are quite keen to keep up with domestic news at home’ (Charles).

Understanding their experiences, however, does not mean that Charles ‘goes soft’ on them in any way. On the contrary, he understands that with the advent of the internet and computers, the lure of ‘news from home’ can be a barrier to their integration in Australian culture: ‘the students today, they are able to log on to their newspaper at home, and keep up with news at home, what I also find that they miss out on therefore is the news here’. So although Charles understands and appreciates their need to contact their homes and the issues surrounding homesickness, he realises that this can impose a barrier to their ability to integrate with Australian students and students of other cultures as well as their motivation for accessing news and contacts in Australia.
7.3.1.2 Theorised knowledge and applications

Each of these academics had some knowledge of intercultural theories. The main theories that were referred to were those of Hofstede (1980; 1991) but also, implicitly, those of Trompenaars and Hampden-Turner (Hampden-Turner & Trompenaars 2000; Trompenaars & Hampden-Turner 1998). For example, Rowan, in discussing the differences in teaching styles between the transnational local lecturer in Asia and Australian lecturers suggested that

> they clearly have a more didactic model of teaching which has very different and clear power distance relationship if you like, which they maintain, whereas I think Australian lecturers ... or at least, I do, go in without changing their style, but then you notice the lecturer there being much more being a teacher and a lecturer and the student being a student, which they respect. (Rowan)

Not only is this a correct application of Hosfstedian dimension of power distance in education, but an astute observation of the implications of this on student-teacher relationships.

It was recognised that the differences in learning and teaching styles could be very large, and to bridge this gap the teaching and/or learning styles had to be changed, in some way. As Charles puts it, ‘Because the alternative is just to say, “well I’m going to adapt to the Confucian [teaching style], I’ll stand there, read my notes, they’ll write everything down and then I’ll be playing in their team”, by their rules if you like, or do you shift to what the Western education and rules are: open discussion and individual thinking? Now that gap is, is huge’. (This is an implicit reference to the cultural dimensions referred to by Hampden-Turner and Trompenaars). This raises the question of who adapts to whom: does the student adapt to a more Western learning style or does the teacher teach in a manner commensurate with the learning styles of his or her class?

In teaching in a transnational context, Charles understood that students, when shifting from their own-culture teacher to the Australian academic, would not find it easy to adapt to the different teaching styles proffered to them: ‘they are not simply going to change gear from one staff style, from one lecture or tutorial to another an hour later’. 
Instead, the academic needs to generate an atmosphere of trust whereby the students ‘have to understand and feel secure that if they give their opinion on something in that you have to be very supportive of that: and that takes a long time’. Having said that, successful education does not only depend on the learning or teaching styles, for both student and staff member are bound by the constraints of context:

Well obviously I think there’s three players there, you’ve got the staff, you’ve got the students, you’ve got the actual … the structured learning environment, where you’re using lectures, tutorial, discussion groups. So there’s, you know, a structured time tabling, which all teachers have to work in and around, whether you like that or not, and whatever your staff style might be, there is a reality that you have only got 50 minutes, 45 minutes or an hour and a half to do whatever you want to do in. So how do you shift, when you’re in that environment, from what might be an individual learning, cultural paradigm, which is (in the case of Hong Kong), which was also common to everybody in the room, (which is unlike the situation we’re faced with here, when we might have a dozen people in the room and they’ve all come from slightly different cultures). (Charles)

Not only were the basic cultural dimensions understood, but the implications of culture on learning styles were well understood and taken into account. So for example, not only did Charles know and understand the tenets of the learning styles of students with a Confucian heritage, he used this knowledge and experience to query the tacit belief in Australian universities in the superiority of Western education systems:

So there at least you know where your traditional learning style is, in traditional Chinese, and you know what the traditional western is, but is either one of those perfect? (Charles)

He suggests, however, that debate about which style of teaching is ‘better’ is to a certain extent academic: ‘We can debate that to nth degree. Where is the ground that is going to help the students, and also enable as a staff member, to get what you want to get over in terms about learning experience?’ This focus on result rather than process means that both the academic and the student need to be results-focused. Jennifer too, teaches in a more needs-focused way rather than concerning herself
about who adapts to whom: ‘I would say that generally I don’t teach differently when I have a multicultural class, I teach them in a way that I think is reaching most people’s needs’. Reaching people’s needs does require a lot of flexibility: ‘So there has got to be therefore throughout that experience, an awful lot of give and take’ (Charles). This will be discussed in more detail, below, under ‘personal values’ (Section 7.4.2.2).

So the issue of who adapts to whom is to a certain extent governed by the environment: one might be constrained by what Charles termed the third ‘player’, the structured learning environment. What is important is not which style is inherently better or more comfortable but what is going to help the student best and achieve the desired outcomes, or, as Jennifer put it, that ‘reaches most people’s needs’.

Jennifer and Charles discussed the issue of stereotyping at length during their interviews. Despite being conversant with particular cultural behaviours and customs, neither Jennifer nor Charles ‘stereotyped’ their students according to cultural background, but they did take cultural learning styles into account. As Jennifer stated, ‘some of the other things that I have certainly learned, is to not base any decisions on the basis of culture: you can’t predict anything, any more than you can predict men and women’s behaviour on the basis of their sex’. Most particularly, both of them realised that although tempting – it is ‘very easy to think of certain cultures in stereotypical terms’ (Jennifer), it often leads to errors of judgement: ‘It’s just that we get it wrong because we see them in one context and generalise to another context, and there will be some that defy the stereotypes, but I think that most of our western stereotypes are most of the time completely wrong’ (Jennifer). Charles does go on to say that there are differences in learning styles, but not to the extent of stereotypes. For example, Charles suggests that the Confucian heritage students are quite often better versed in factual knowledge (‘ask any Australian to point out the 197 members of the United Nations, and the answer is “nah”; whereas I can guarantee that if you’d give that list to the Chinese student, they could name them all for you’), which can make teaching them easier because ‘they have the basic knowledge’. The challenge however is to get the students to ‘be selective in what knowledge they apply’ (Charles).
7.3.2 Generic skills

As outlined in Chapter Six, generic intercultural skills can be acquired by training. They can help an academic to be flexible enough to communicate in a variety of situations needing intercultural competence, irrespective of which culture. These include affective and behavioural skills such as empathising, tolerating ambiguity, sending clear messages, being patient and persistent, being flexible, and taking risks (e.g. Black & Gregersen 2000; Gudykunst 1998; Kealey & Protheroe 1996; Mendenhall 2001; Moosmuller 1995; Podsiadlowski & Spiess 1996). With practice, skills can be learned. The section of the mind map shown below illustrates the themes generated during analysis of the themes pertaining to this quadrant. Three broad themes emerged: generic skills associated with teaching, with classroom communication, and with dealing with speakers of English as a second language (E2L).

![Generic skills mind map](image)

Figure 31: Generic skills covering teaching, classroom communication, dealing with E2L.

Source: Author, for this study

7.3.2.1 Teaching skills

Teaching knowledge, teaching strategies and teaching practices of the academics form the first element of the generic skills within the epistemology of teaching in a
multicultural and transnational context. The four academics spoke of three main aspects within this: lesson structure, assessments and understanding how students accessed knowledge.

Teaching as a skill is of course a vital element in successfully dealing with international students. Bruce recognised that teaching in a multicultural context can require extra effort, which he was willing to do. As he put it, ‘I’m putting more teaching back into the subject. So then, after this extra teaching, they know exactly what’s required’ (Bruce). Rowan suggested that attention paid to structuring extra activities was a successful teaching strategy: ‘This is what I’ve learnt: unless you structure little vignettes and activities to get them going, they are going to sit back and just wait for you to deliver, and so there is no interactivity’. Overall, Rowan’s approach to teaching gave a sense of structured dynamism and clarity: he made his lectures dynamic and vibrant, gave the students ‘very clear guidelines about the assignments’, facilitated group work ‘where they get to know each other and meet each other’, and gave them varying assignments ranging from individual presentations to group assignments ‘so they are challenged each week to do things’ (Rowan).

Rowan considered that creating structure, setting parameters and being well organised was important: ‘You’ve got to make sure that your classes are organised, and you set the parameters, like books, you set the parameters, so they know what they are doing, then they can enjoy themselves, and everyone has a good time’. Creating this clarity of structure requires effort and preparation, but it results in good student feedback, which Rowan consistently earned. Bruce, too, found structure and clarity very
important: ‘I made sure they got good information from the start. So, yeah, if you get better preparation: better teaching. Makes the job easier’ (Bruce).

When discussing what makes the students so satisfied, Rowan suggested ‘I’m not about the latest whiz-bang teaching technologies or any of them, I think it comes down to a pretty simple formula for me, I don’t think it’s rocket science … You’ve got to be organised’. So, for example, lecture preparation is done thoroughly: ‘you put a lot of effort into that, so once you know you’ve got a nice lecture, you feel good, because you’re not defensive about it and you want to present it’. And yet the lecture is not only about satisfying the need for knowledge transfer: ‘you do have to entertain, it’s the truth, and what you have to go and do is not a dance act, what you’ve got to do is think about what you are doing and just make it interesting’ (Rowan).

However, Rowan’s approach to dynamic structure did not create a higher power distance, in Hofstedian terms, between himself and his students. Rather, Rowan saw both himself and his students as sharing a learning experience:

> And I never think about myself as a lecturer, I don’t think of myself as being me here and them there. They know that I’m running the course; that I have some expertise: but I am willing to enjoy the experience with them, so we are both there to enjoy three hours, rather than me lecturing, so I never think of myself as a lecturer, that never comes into it. And that works. (Rowan)

Bruce, in a similar way to Rowan, structured his teaching very clearly and articulated the structure to the students. However he seems less flexible in adapting to their learning styles: he said that he tells students at the beginning of class:

> So now I virtually treat the students – I don’t care what culture they come from, I treat them all the same – I give them all the same speech… ‘I don’t care how you’ve done it in the past, this is the way it’s going to happen in this subject, here it is’. So when I’m putting together an assignment and things like that I say ‘this is the assignment, this is how you’re going to do it, this is the way it’s going to be prepared, this is how many references you’ll need’. And they know where they stand. (Bruce)
Bruce justifies this approach because of the large size of his classes: ‘when you’ve got 160 students you really can’t take individual students by the hand … That’s why I’m coming back to my system of teaching of “Here is the system, follow the bouncing ball because this is the way it operates”’ (Bruce). Charles, too, placed emphasis on creating structure: ‘you have to think of structure, forming structure in terms of, is that how you want to structure their learning?’

A strategy often employed with success – but also fraught with potential frustrations – is placing students in multicultural work teams. As discussed in Chapter Four, some academics find this approach too daunting, and are mindful that students might not particularly enjoy this approach at first. However the four academics here did apply this strategy: ‘I actually actively put those students together in multicultural group work teams, so different people from different countries have been forced to work with one another, as part of my structure’ (Charles). Admittedly, he recognised that it could be frustrating, and remarked wryly that ‘If you want to give yourself a headache, the other way of doing it – the faster way – is bashing your head against a brick wall …’ For the most part this was because there were so many tacit rules on intercultural group dynamics – ‘there are just so many different working styles, educational styles, the rules, if you like about who does what and how you decide who the group leader is, and all those sorts of things, which are very largely unwritten, and heavily overlaid with all sorts of cultural and personal nuances’ (Charles). Nonetheless, the outcomes were seen as beneficial and desirable: ‘I find that is a really important learning outcome, for the students, probably as much from what they get out of the experience as from the academic things they are learning as well’ (Charles).

Experiential learning and activities were found to be unusually productive and were welcomed by the students. Jennifer found that in her class in Hong Kong ‘they love the experiential; they wouldn’t stop in doing it, but had no interest in my standing up and talking. It was hard to close the non-verbal exercises, because they enjoyed absolutely throwing themselves into those exercises which was just interesting, because it would just not match with what we expect’. As a result Jennifer simply doesn’t ‘do’ standard ‘stand-up-and-talk’ formal lectures anymore there (though there will be formal lecture components) and instead uses a mixed-method teaching
approach in her classes. There were several reasons for this: first and foremost, because it was in the students’ best interests: ‘these students were not going to learn in that way: they have to get involved, it had to become meaningful to them’. Secondly, because as she moved higher up the academic ranks, her time with the students was reduced and she no longer took tutorials – yet that was where she saw the learning took place. As Jennifer put it ‘As my subject got bigger the only real control I had was in the lecture theatre, so most of the learning has got to take place in the lecture theatre’. In this way, Jennifer turns her lectures into an experiential classroom. Bruce calls this ‘learning in action’, and Rowan called it ‘running exercises’. Whatever the terminology, the approach seems to work very well indeed.

Charles demonstrated a good knowledge of how students access knowledge in this time of increased internet use and how this affected their studies. For example, he did not assume that students read newspapers or were abreast of international news (‘how many domestic students actually read a newspaper on a daily basis, if you find 10 % you’re lucky, and even then it’s the [local newspaper], so that might not even help them with world news’). However he did not see this necessarily as a failing in the students – he simply accepted that they accessed information in different ways to how he might have when he was a student and worked with that. That didn’t stop Charles from accessing his information in the ways he had been used to, but he turned this into an advantage in his teaching: ‘I’m subscribed to certain international magazines. It’s therefore easier for me to pull up stories that are more relevant for them’.

The academics in this group expressed a preference for using a variety of assessment forms, so rather than focusing purely on written work, students were presented with a mixture of oral, even aural and other forms of assessments. Rowan used a mixture of group and individual assignments as well. Charles spread the assessment load over written and oral work, and all four offered students the chance to do presentations. The reason for this was as Charles explained, ‘you can get a better understanding of just what the students’ actual capabilities are, as opposed to a very singular form of, you know, ‘produce for me a 4000 word essay’, because of the limitations, because it’s only measuring students along one dimension of their abilities’. This of course applied to all the students in the unit, not just the international students.
7.3.2.2 Classroom communication

All four academics used similar communication strategies when it came to delivery: clear, slow diction; a conscious avoidance of jargon; rephrasing often; and reiteration of key points. Charles said ‘I speak more slowly, and clearly, and I repeat things’. Bruce said ‘I try to keep my diction as clear as possible. I try to stay away from jargon’. Charles said that he ‘found it quite important to repeat what I say, but to say it in a different way, so that if they didn’t pick it up the first time, they’d pick it up the second time’. Clearly, this would reduce the amount of information conveyed in the lecture, and could slow things down, so this was taken into account if teaching transnationally, for example, in Hong Kong.

The lecture notes were provided to students in print-outs if not electronically. Charles preferred to provide them electronically through the WebCT or Blackboard programs, ahead of time, which allowed them to prepare for the lecture: ‘the students prefer if you can give them the outline of the notes ahead of time, so they’re spending less time actually writing things down, so I’d put the notes [online] for them to download, change, modify, however they want to use them’. Contrary to the belief of some academics that students then stay away from lectures (because they have the information already), Charles found that the notes were well used by the international students in the lectures: ‘I’d say some of the domestic Australian students will print them off and not write any thing else down, whereas I notice the international students tend to write a lot more down, so I will space the notes out to give them more space for adding their own ideas’ (Charles).
An important strategy employed by these academics was to allow the students to validate themselves, by encouraging them to contribute to the knowledge of the subject from their cultural experiences and the backgrounds to their experience. All students were seen as benefiting from this. The rate at which this was achieved depended to a certain extent on the student cohort: ‘Now sometimes the students will know one another, again sometimes they do not, so again that’s a question that you have to work out, whether there’s a high degree of intergroup knowledge already existing or whether it’s very low’ (Charles). Rowan too found this validation strategy useful as ‘you get them to support each other and so with group work’.

This all entailed getting to know the students quite well as early as possible into the semester or trimester. Charles emphasises how important it was to learn their names, and to learn how to pronounce them correctly. There were a number of advantages to this, although it took a bit of effort on the part of the academic:

> I write out their names on a piece of paper card, and I bring them out every week, so they have their name out in front of them, and so each student knows that I have their names in front of them, and by week three I’ve got most of their names down pat, but I leave the card there, because again not all of them know one another, and also I put on the cards where they are sitting so if they are missing one week or the other then its more noticeable for both me and them that they are not there, and that allows me to direct questions to individuals, and make it appear that I’m not picking on the certain nationalities: if you ask too many questions the Chinese might feel you’re picking on them, this is one thing that you’ve got to careful of. (Charles)

The basics of classroom communication were highlighted by the participants. As Bruce put it, ‘I know its clichéd to get back to communication but it is – it does get back to the basics’. Jennifer emphasised that good classroom communication depended to a certain extent on being flexible: ‘that’s what good teachers are; good parenting is about good flexibility; dealing with people is about flexibility. If something is not working with someone, why do you keep doing the same thing again and again?’ The need for flexibility was seen as inherent to successful communication: ‘if you’re not flexible and respond to the message that the other person is sending you … something is going to be wrong, the relationship is never going to be strong’ (Jennifer). Bruce agreed that for successful transnational
education: ‘I think you want someone who is reasonably flexible in their teaching and their thinking’.

This flexibility could at times stretch to leniency, but only under certain circumstances. Jennifer gave an example of allowing a late entry international student to resit a test:

*I would probably be more lenient at the beginning of the semester with an overseas student … If they miss the first test I’m much more likely to make sure they can redo it than if it’s a local student. But that would be the only thing, and that’s just because I’m trying to make up for the fact that they have been overwhelmed that they’ve had to adjust, but didn’t quite manage all the adjustments: that’s hardly surprising.*

Rowan made allowances for shyness and suggested that if given time and space, this might resolve itself:

*You don’t push students: so some want to sit back and want to observe, they are shy. The culture is one thing, when you do give them the opportunity to get up, then they will, they would actually get up and be quite as good as any Australian student in many ways, but you don’t force them, you don’t force them to get out of their comfort zone, natural order of class, because they like to maybe sit and watch.* (Rowan)

Charles recognised this and felt that it could take a significant amount of time to develop this relationship of trust with the student. According to him, students ‘have to understand and feel secure that if they give their opinion on something … that you have to be very supportive of that, and that takes a long time’. Charles suggested it could take the entire first semester before the students might have built a secure enough relationship, and it might only be in the second semester that the academic could run interactive exercises whereby everyone participated freely. As Charles reiterated, ‘So therefore, throughout that experience there’s got to be a lot – an awful lot – of give and take’. Rowan, on the other hand, felt that it might only take a few weeks before students felt at ease. He achieved this by developing a very friendly atmosphere in class: ‘So what I do, and what I’ve always done in my classes, is you set up a very friendly positive atmosphere… They pretty well know after a few weeks that I’m not there to growl at them and make them fail. And then they relax into it’.
The use of humour in the multicultural classroom can be tricky. Humour quite often does not translate well across cultures. As Bruce put it, ‘if you were talking to a normal Caucasian group you may throw in the occasional little joke, whereas sometimes if you try that with this particular group you’ll see the shutters come down or the blank faces. I suppose one of the things with some of the humour that is used is that the humour cannot be as complex as it would be to a first language group’. Rowan, however, actively utilised humour within the classroom as an intercultural communication tool to ease tension, facilitate communication and develop relationships. Perhaps the major success factor in Rowan’s approach is that rather than imposing his own sense of humour onto the students (a notoriously difficult thing to do across cultures), he allowed the students in the class to display and develop their own humour:

In their own cultures they are funny, they are hilarious … and then there are always, you know, at least ten people who are naturally are going to be funny and they get everyone else fired up, and that sets the tone and then, the following weeks, then some people get up and they can be funny for reasons, with a passion about what they are saying, that the accent is a bit strong, but the other students will enjoy that as much as me. (Rowan)

7.3.2.3 Dealing with English as a second language

Charles in particular expressed his dissatisfaction with the tendency of universities to overemphasise written skills, which naturally would put students for whom English is second language at a disadvantage. His criticism of the focus on written English and essays, though, was not on the basis of equity issues but rather that the tourism and
hospitality industries do not particularly require essay-writing skills: ‘the reality is that a lot of the students when they go out, and work, you know … I find not many hotel managers sitting there and writing 4000 word essays; they tend to write short reports, they tend to be in meetings’ (Charles). Charles focused on the different aspects of English: the writing, reading, oral and aural skills. And while the international students may not all be particularly good at writing impeccable English essays, some students would have quite good oral skills. Rowan found that the students’ oral English while teaching transnationally in Malaysia was quite good, for example: ‘they were quite on the ball, and in the tute they seemed to understand, they would ask questions in English, which I would answer and, so there really wasn’t an issue to be quite honest with you, I really didn’t find it an issue, everyone spoke English’. Charles shared this experience yet added ‘Whereas you also get other students who in class you find very hard to understand, they find it very difficult to articulate and yet when it comes to their written skills they are much better in that respect’.

So there was a great variety in the level of English language competence among the international students, and focusing only on the students’ abilities in written English skills was to do the students a disservice, and might not adequately prepare them for the workplace. Charles found that ‘those [international] students’ oral skills may be a whole lot better, and therefore in terms of their actual abilities later in life, may be much better in those skills that we do not regard highly, or less highly; let me put it this way, in the real academic situations that we might regard in a business situation’. This sense of meeting the needs of the academic situation versus meeting the needs of the future tourism and hospitality professional reflects an awareness of meeting the whole needs of the student as opposed to the immediate needs of the university situation.

It is for those reasons that having a variety of assignment forms was found to be preferable than a focus on only written English. As Charles put it, ‘I think that’s therefore a more complex maze than it is if students had English as their first language, and that’s another reason why I think ensuring that students work with their verbal skills in discussions, as well as your written work, gives you a better insight into the real ability of the students’.
The tradition in Anglo-Australian higher education is to emphasise academic integrity, critical thinking, and for students to use academic referencing. Instances of plagiarism are sometimes cited as being more prevalent by international students. The four academics here though, were less worried about plagiarism and academic integrity than conventional academics. Admittedly, Rowan saw that some (particularly mainland Chinese) students initially had trouble with some of the Anglo-Australian conventions but he did not see that as an insurmountable problem. Additional support classes could help if need be:

Where English is an issue is in written assessment (and especially with overseas mainland Chinese, who really don’t understand referencing or structuring); so whilst you do talk about that, and you give them the opportunity to go and get support, it still doesn’t help in the first semester that they are here, so the essays are really… You know you’ve got to help; they’ve got to improve that. So really, sometimes they have to go off and take some extra support classes.

Both the universities offered extra support classes for academic skills. Nonetheless, if Rowan did encounter plagiarism, it did not spell the end of that student’s academic career. In fact, Rowan saw it as an opportunity for a learning experience:

Okay, so a student writes an essay and doesn’t know how to reference; okay well that’s easily fixed. I mean you just explain to them. Okay, students copy slabs from textbooks, so they think that you can copy a slab, so you highlight it, you don’t say ‘You’ve now plagiarised!’ You explain to them that ‘This is not referencing, this is not academic learning’, that ‘You’ve got to in fact put it in your own language, as best you can’, until they learn. And they are not going to learn it in one semester.

A difficulty with learning the Anglo-Australian academic tradition is not seen as insurmountable, but rather it is seen as a negotiable process. In other words, academic integrity is seen as an achievable destination rather than a starting point. And it is the task of the academic to ensure this destination is reached: ‘You just teach them’ (Rowan).

Assessments are seen as being conducive to student learning: ‘Assessment does drive learning so you’ve got to make sure you choose the right assessments’ (Bruce). An
excellent strategy in successful education is the early recognition of at-risk students. This would apply to struggling national students, but is particularly effective with international students. Bruce had a particularly effective strategy, using assessment for early recognition of at-risk students:

I have weekly online test using WebCT so that they’re learning right from the start, apart from their tutorials there’s questions to prepare each week and they’re the type of questions that finish up on the final exam. So they’ve got online tests each week. By week 4 they hand in an individual written assignment. That way I know, well I’ve got a better indication, of what that individual student is like.

This, of course, means that the academic has a real grasp of how students are faring, and can give feedback: ‘So now if there are any students that aren’t coping, I know about it, and they know about it’ (Bruce).

7.4 Ontology

Chapter Six explained in detail the background and value of a focus on ontological aspects of teaching. There, the focus was on two quadrants: a sense of self; and values. The following mind map shows the various themes that arose from an analysis of the four participants’ interviews relating to these two quadrants.
7.4.1 **Self awareness**

As outlined in Chapter Six, *Self-awareness*, the ability to recognise one’s own culture-specific norms and values, and in doing so create a frame of reference, is an essential skill in increasing intercultural competence and a point of departure for measuring the distance to a desired benchmark (See also Pinto 1990; Scollon & Scollon 1995; Trompenaars & Hampden-Turner 1998). Three main themes connected with this quadrant emerged during analysis of the four participants’ interviews: learning about the self; improvement as an academic; and development of a frame of reference. The relevant section of the mind map is illustrated below.

![Mind Map](image)

**Figure 36:** *Self awareness* covering learning about self, improvement as an academic, and frame of reference.

*Source: Author, for this study*

7.4.1.1 **Learning about self**

The experience of teaching transnationally and in a multicultural context facilitates greater self-awareness. More than that, however, Charles suggested that academics who spoke a second language might in fact be more able to understand the complexities of working with international students: ‘I think the challenging trait of most of the academics here in the university is that they are monolingual, and therefore do not understand the complexities and difficulties of working in a second language’ (Charles). Charles was a migrant to Australia, and had both lived and studied abroad, which he felt had helped his abilities as a teacher, making him more aware of the student-centric experience: ‘My probably first experience in a multicultural classroom was really as a student, not as a teacher, ... and that was pretty much the learning experience, so it was moved away from the teacher-centric experience in many respects’. It might be interesting to note here though that of the
entire group interviewed, only 29% were born in Australia, while 57% were born overseas, and 14% did not mention place of birth, so Charles’ experience of living and learning in a different country is not particularly unusual, though his extensive transnational education, whereby each one of his graduate and postgraduate degrees was earned in a different country, is quite unusual.

Bruce, who was born in Australia, found that transnational teaching taught himself a lot about himself: ‘So by putting yourself in this situation of being ‘the other’ you learn a lot about yourself. You learn about yourself and you go right back to the basics of communication’ (Bruce). Charles found that the experience of travel (whether for teaching purposes or not) was important in teacher development:

> People live in their comfort zone, and if their comfort zone is the greater [local town] area then it is very hard to get people, individuals, out of that. Therefore I think that is something that relates to both people’s personality, their experiences of education, and their experiences of travelling, so I think for me that would be the biggest number one factor, and what makes good to say, not so good [multicultural lecturer]. (Charles)

This aspect was extensively discussed in Chapter Five, ‘Joy in Journeying’.

### 7.4.1.2 Improvement as an academic

The way in which academics feel they have developed and improved over the years is particularly interesting. What factors did they feel facilitated improvement? At the beginning of his teaching career, after a few years teaching dynamic, extroverted undergraduate hospitality students, Rowan moved to postgraduate education, with a higher percentage of international students. He found that ‘the first couple of years of teaching them, I did not enjoy the experience, did not enjoy the experience’. What bothered him most was the lack of dynamics happening in the class. However, he soon learned that ‘unless you structure it, this is what I’ve learnt, unless you structure little vignettes and activities to get them going, they are going to sit back and just wait for you to deliver, and so there is no interactivity’. His classes nowadays are extremely successful, and his postgraduate international students are now his favourite group to interact with. This will be discussed in more detail later.
Bruce had a similar experience whereby at first he found transnational teaching unsettling: ‘At first it was scary’. However in the three years since he started teaching transnationally he had improved considerably, to the point where he was getting very high levels of student satisfaction in unit feedback.

So last year was my 3rd visit there. And I think the first time I don’t think I did a very good job, it was average. The next time was better and I think last year, even with the lecturing and so on, again, not blowing any trumpets but at the end of the lecture there was 130-odd students of the 160 that attended lectures over the week end – they actually applauded. The lecturer was very surprised, so they must have enjoyed it. (Bruce)

Bruce found that the major difference, that what happened to effect the change, was a matter of confidence in being able to fully understand the students. As he put it, ‘My confidence; knowing exactly where they were’ (Bruce). He explained further:

You can see by some of the scores I’ve shown you as I’ve improved the subject and improved in my own knowledge of the subject in that particular area. It becomes sort of a snowball – the more you know, the more you find out you don’t know, so the more you find out and you find better ways of getting it across. So there was a dual aspect there. I know I’m more experienced. I know more about the subject and I know how to get it across. And that was sort of going on with this group of students, too, obviously; this time I think and particularly,... and I’m hoping that the enthusiasm of continued improvement, obviously, of doing that, then that enthusiasm [helps] to make it better each time. (Bruce)

Charles interacted a lot with his transnational colleagues while overseas, as a way of learning and improving his teaching style:

I was lucky that I was sharing the office with a local Chinese who had spent many years out in the US. We’re about the same age and had similar sort of education experiences. And I suppose what you do, what I did was a lot of listening, a lot of asking questions, of him and his wife, and then it was talking to other expatriates to find out, to identify ones that probably have a similar teaching style to me, and ones that did not, and the working out what the, dare I say, human bonds are that you can work on, and then develop that into a teaching style. (Charles)
As competence improves, confidence grows and the academic derives much more pleasure from teaching the international students. Rowan reiterated ‘in fact I enjoy teaching them more than I do undergraduates, now. It wasn’t always the case, it was the other way around, but it’s the opposite now’, and ‘from the here and now, my main enjoyment comes from my overseas post grad classes’. Jennifer shares this experience, stating ‘I would prefer my postgraduate probably to any other group; they are the nicest group to teach’. (Jennifer). Niceness, however, is not the only reason that the academics so enjoyed the international teaching experience. Bruce enjoyed it particularly because it presented him with challenges: ‘I suppose the challenge, really. I’m a bit masochistic I suppose, I’m always after a challenge because in some ways one can get too comfortable without a challenge, you look around for something else, don’t you?’ (Bruce). The aspect of joy in education has been delved into in considerable depth in Chapter Five, ‘Joy in Journeying’.

The challenges inherent in teaching in a multicultural and transnational context notwithstanding, the travel component can be a very exciting element for tourism and hospitality academics particularly. As Bruce put it, ‘I love travel and gaining new experiences’. The joy of travel has been discussed extensively in Chapter Five, so will not be discussed at further length here. Looking to the future, Charles believes that transnational experience could become the norm in years ahead: ‘I mean at the moment I’m probably one of the few people around who has got my undergraduate degree, masters degree and PhD from three different countries, now I don’t think in the future that should be that unusual’ (Charles).

### 7.4.1.3 Frame of reference

Charles suggested that academics who were not successful at teaching internationally were partly unsuccessful because they did not move outside their cultural and academic paradigm. As he put it, ‘the biggest problem I see that teachers have, is the view that “these students have come to Australia, therefore everything I need to tell them needs to be about Australia”, so the lecturer does not move, make any attempt to move outside their cultural and academic paradigm’ (Charles). He saw there being a great benefit in being able to compare and contrast one’s own culture in a global context: ‘The world is globalising, they [the international students] are also trying to draw from their educational experience: what is this, how does this work here, how
does it work in this way there; which is of interest, but also, how can I take the lesson from this, anywhere else?’ (Charles). What this suggests is that having a cultural frame of reference is valuable not in itself but because it can be translated into different contexts.

What an expanded cultural frame of reference can do is offer an expanded cultural paradigm from which to draw inferences and build values. If this is not present, as Charles suggests, ‘the danger is that this is where the lecturers fall down, since they have, well, “these are my notes and I’ve used them for the last twenty years I’ll stick with them”, so they don’t bring anything else into the classroom’ (Charles).

Access to a broader cultural paradigm and a frame of reference gives the participant the opportunity to reflect on the current educational paradigm, and see it in a new light: ‘So you know what your traditional Chinese learning style is, [and] you know what the traditional western is: is either one of those perfect?’ (Charles). Charles considered the need for change: ‘in terms of this international delivery of education, how can it be done better, how can it be done differently, and there are probably things we need to explore’. Charles mentioned the research done on rates of knowledge retention over the course of time: ‘if they can remember 10% after 3 years you are doing really well’. Given the loss of factual knowledge over time, Charles questioned whether the teaching of facts was really worthwhile: ‘So I guess the question is, are we, where are we at? Are we trying to teach detailed issues? Therefore this brings a really interesting challenge, particularly when you’re dealing with Confucian students where you are trying to teach processes, problem solving skills, critical thinking, those sorts of things’.

This reflection on educational paradigms brought Charles to consider the very nature of internationalisation of education:

We have tended to take the view that the internationalisation in the Australian context is, ‘bring in fee paying international students’, not into bringing anything else into the equations, and that I think is really limited, it’s a very blinkered view in terms of how we internationalise things... So we're the top of the food chain?

He considered that ‘our views of internationalising are very nationalistic’,

Mieke Witsel
I therefore think in the scale of how you internationalise things we’re still in that very first stage, that, bringing foreigners to us, and then figuring out how we can flog our curriculum somewhere else is becoming international. (Charles)

Although Australian institutions are ‘quite comfortable with sending Australian staff to Thailand, for example’ (Charles), a suggested remedy to counter the tendency for a nationalistic approach to internationalisation was to bring other academics from overseas to Australian tertiary institutions. In Charles’ eyes this could be met with indifference on the part of the guest institution:

God, the fact that someone from Asia should come down and lecture here for a week: ‘Ooooh, I don’t know about that’, I mean. You know, and we cannot seem able to set up a structure that enables that to happen and yet that is probably desperately what our own Australian students need.

This critical reflection on the nature and identity of Australian international education, questioning the very tenets of internationalisation strategy, shows concern for the ontology of not just ‘the teacher’, but the ontology of education as a whole, a desire to transform and enhance the very nature of education; and ‘to get away from this one, this view that internationalisation is a one way stream’ (Charles).

And again I think there another challenge I think we have to do is with international, and I think we can come up with another term to talk about globalising education as well, in that there, how do we go one step ahead, we talk about globalisation in every other facet, and yet it’s not something we want to talk about in education. (Charles)

This viewpoint was shared by Jennifer, who ‘would have liked us to be much more strategic with that internationalisation’. She, too, expressed the opinion that change in this would not be easy to effect:

It’s so frustrating because there are people in the school who are really strategic thinkers: every time we try and implement anything, its like, you know, hitting your head against a brick wall; nobody wants to try anything, nobody wants to get excited and say ‘yes that is a great idea, let’s give it a go’. It’s fear that it might work, ‘so let’s do nothing and make sure we won’t make any mistakes’, instead of saying, ‘Look, this is what the world is going to be like in five, ten, fifteen years’ time, we’re preparing our
students for an industry that’s not just what it is today, but in twenty years. Let’s give them a truly international experience’.

The issue of strategic implementation of internationalisation will be discussed in more detail, below, in Section 7.4.2.1, Societal values.

7.4.2 Values

As mentioned in Chapter Six, there are four common approaches to strategic planning for managing multiculturalism. However, accepting an imperative necessitates accepting the value of internationalisation – seeing ‘the point’, accepting the idea and the necessity irrespective of the nature of the imperative. The societal value level, then, lies at the base of imperatives: the internal, intrinsic acceptance that multicultural education has a point. In addition to the external societal values, there are those internal personal values which are a psychological or socio-psychological phenomenon rather than a purely physical phenomenon, or sociological phenomenon. This section will discuss firstly the societal values and then the personal values.

7.4.2.1 Societal values

Jennifer, like all the participants, clearly recognised the economic imperative: ‘I think it is inevitable, we are going to, in the years ahead, financially be very strapped for cash, so the reality is, we’re going to go out there and we are going to market’
(Jennifer). But because something has an economic imperative as one of its basic imperatives does not demean or devalue the intrinsic value of a venture. Jennifer remarked that multicultural classrooms are valuable in a quality sense: ‘We want them here because we want our own local students to be in a multicultural classroom, they are going to have to manage people from all different cultures if they work in Australia’. Charles, too, stated that ‘there are good reasons to change your curriculum from being a nationalistic view to a global view, to jump over’.

The main reason given for the intrinsic value of international education beyond the financial imperative is that learning in an international context is better for everyone who partakes in it, most certainly in the area of tourism and hospitality management. Charles named several CEOs of multinational organisations who had lived and studied in several countries all over the world. Translated into a classroom context, he said:

*How are you going to get a work team of people from those 20 different countries that overarches that guest experience to come together? And so this is really the challenge facing a lot of modern tourism organisations, and we are very fortunate in a way to be able to have that small little pot of it happening in the actual classroom.*

The multicultural classroom could be a way of giving all students the tools to function in a multicultural industry:

*So when we look at our own industry where you go and talk to large general manager of the intercontinental hotel, Bolivian, did his undergraduate degree in the US, has worked in China, Korea, Australia, and about three or four other countries, we’re preparing people for those kind of roles, are we really giving them the right tools?* (Charles)

Jennifer suggested that local students could learn from international students in the way that the international students show more dedication:

*If they could start to look around that classroom and realise that the overseas students are preparing, they are working hard, they are making the most out of the education they are being provided with; when they are just calling in sometimes. They might have*
the idea that organisations don’t want employees to occasionally visit and call in. They want dedication, so I think, just for our own local students, its good.

Charles felt that a focus on the financial imperative might detract from the opportunity to see the broader value of internationalised education, most particularly for the local students: ‘And that’s the primary threat here [seeing internationalisation as only bringing in full fee paying international students], as opposed to say how do we internationalise our own Australian students?’ This suggested that there was a real need for global perspectives:

Globalisation I think is getting a wider perspective and say how do we give our students a view of world citizens, taking a global, literally global perspective, and how does tourism fit into that? Given that Australia only represents 1% of world tourism movements, I mean we’re … but everyone’s important in their own view of the world, and how do we get our students’ mindset out of that? And what structures should we be putting in place to make that happen?

‘Making that happen’ requires strategic thinking and a vision of the future. There was a strong sense of a strategic imperative for internationalisation but both Jennifer and Charles had the sense that this had not yet been adequately thought through. Jennifer suggested that ‘we lack any capacity to be strategic’, and Charles, too, thought that we have a long way to go yet:

The rest of it, therefore falls into place once you've decided, on how you wish to internationalise, globalise, then you can sit down and work out how you want that curriculum, and I don’t think we've, even vaguely close to having started on that journey.

7.4.2.2 Personal values

The difficulty here is deciding which personal values can be highlighted and how they can be ordered. The recourse to the question of which values to highlight is to allow the academics’ voices to speak for themselves. Many underlying values of course will not be highlighted because they were not spoken of during the interviews; but would still form part of the academic’s character: values such as diligence, humour,
resilience, generosity, perceptiveness and collegiality were portrayed in ample amounts by each of these academics during the interviews, but were not spoken of.

The core personal values that were spoken of and which were highlighted during the mind mapping analysis were sensitivity, compassion, morality, flexibility and appreciation. The value ‘appreciation’ divided into two key areas: seeing students as valued participants, and appreciation of contact with students. The value ‘morality’ also divided into two areas: maintaining standards; and holistic values.

![Diagram](image)

**Figure 39:** *Personal values* covering sensitivity, appreciation, compassion, morality and flexibility.

*Source: Author, for this study*

**Sensitivity**

There was a considerable overlap of this aspect with generic skills – the communication aspect also demanded considerable sensitivity. Nonetheless, sensitivity to cultural differences and to communication in general was seen as a much more important value in the multicultural classroom than the knowledge generated by the do’s and don’ts approach:

*I haven’t got a lot of time for the approach to cultural differences of ‘teach people a few do’s and don’ts’. That’s not… Okay, if you get it wrong, then clearly you are going to offend people, but knowing do’s and don’ts does not make you able to communicate totally, it’s about being sensitive. And if you can communicate sensitively, you can communicate with a culturally diverse group: it’s about responding, it’s about recognising that somehow you’ve said something that was a mistake, and then prepare*
to follow up, what did I say that upset you? And it’s … if people can learn to be sensitive, they won’t step on people’s cultural insecurities or anything else. (Jennifer)

Being a sensitive person, Jennifer focuses not on her own comfort with regard to teaching styles, but instead adopts a teaching style that reaches most people’s needs: ‘I don’t teach differently when I have a multicultural class, I teach them in a way that I think is reaching most peoples needs’ (Jennifer). This was discussed above under teaching skills (Section 7.3.2.1).

Sensitivity to others might well place the academic in a quandary. Bruce, for example, is sensitive when it comes to his multicultural students, but he also extremely sensitive when it comes to feminist issues. These issues might clash. Bruce deals with this by being circumspect:

For example some of the examples that I talk about here [on campus] may well look at the difference between men and women, and I’ll say ‘look at the cultures that still mistreat their women and still don’t treat them as equals’, whereas I really couldn’t come out and be quite so blunt, so straightforward if I was teaching in Sabah. I still get the same material out, I still talk about it but I tend to be a bit more circumspect I suppose. ‘In some cultures’ I tend to say, and ‘people of different religious backgrounds don’t treat their women as equals’ and so on. (Bruce)

When teaching the onshore multicultural classroom, Bruce would tend to treat the students as a homogenous group: ‘here you know that you’ve got your Buddhist, your Muslims, your Christians – they’re all in the one group, so you treat them all the same because they’re Australians’. The transnational classes though, who were for the most part monocultural, would be handled in a more sensitive manner, commensurate with their backgrounds: ‘you need to be a bit trimmed when you’re teaching to a straight international group’ (Bruce).

Morality

There are two aspects to the morality issue. On the one hand, the participants maintain ethical standards and rigour in their teaching. So, for example, with the ability to apply critical thinking skills, ‘if they can’t do it, they can’t do it, and they are marked...
accordingly’ (Jennifer). Similarly, if the quality of argumentation and written English is too weak, the students are graded accordingly: ‘if they can’t develop their argument and write in clear English, I will mark them down’ (Jennifer). None of the academics ‘dumb down’ their curriculum, in any way: ‘there will be no expectation that we dumb down; I have never been leant on’ (Jennifer). This issue of ‘dumbing down’ was on the forefront of academics’ minds because of a front-page article published the Saturday before (see Appendix 9).

However, the second aspect of morality also applies: while the academics maintain standards, they do take a holistic view of their students and realise that students are more than the sum of their linguistic abilities:

> It’s rubbish, I’m sure that perception [that universities ‘dumb down’ their curriculum standards] exists, but because a lecturer stands up at the front and someone can’t communicate in unbroken English to them, doesn’t mean that they are dumb. (Rowan)

Rowan took this thought further, implying that the Anglo-Western suggestion that the curriculum needs to be ‘dumbed down’ for international students might in fact be slightly imperialistic:

> And it’s a lazy thing to say. These economies are going to completely overwhelm: India has the most wholly educated middle class in the world, so these kids are bright. Same with China, so to say that they’ve come here dumbing down our education is just a little bit lazy in terms of reputation.

Bruce even went so far as to say that he applied the opposite of ‘dumbing down’: ‘I deliberately go in the opposite direction. Because I treat them as though they’re all coming in from different backgrounds and there’s things like – that I’ve introduced’ (Bruce). The issues he was referring to with ‘introduced’ are his early diagnostic assignments and tests with feedback that ensure early recognition of at-risk students.

**Compassion**

All four academics spoke of compassion for their students. Compassion involves understanding the emotional states of the other and is sometimes confused by some
with empathy, which involves being able to recognise, understand and feel the emotions of others.

Rowan was extremely compassionate about how difficult it was for international students to assimilate and complete their degrees, but realised that this came paired with the tendency for both student and lecturer to put more effort into what they were doing. When speaking of his enjoyment of teaching his international postgraduate classes, he added: ‘And I think they’re, they’re … you know, struggling, they have got all the struggles of the world, you know, the away from home, the new languages, trying to work hard: they really do work hard’. Later on in the interview when discussing with vehemence that the curriculum is not being ‘dumbed down’ for international students, and indeed that there was no need to dumb the curriculum down, he added: ‘These are not dumb kids, these are kids assimilating to a different culture; we talk about cultural differences in class, and things are different, are you homesick, you know, they are struggling they are working hard, they are not dumb. You’ve got to work harder; a lecturer has got to work harder at getting out of them what’s required’ (Rowan).

So the obvious compassion he expressed for the students: that they were ‘assimilating to a different culture’, ‘homesick’ ‘struggling’, learning a ‘new language’ did not in any way absolve anyone from their obligation to put in significant effort: the students were seen as ‘working really hard’, and the academic ‘has got to work harder at getting out of them what’s required’. And this ‘working hard’ was not expressed as being negative in any way; he added ‘we have a lot of fun, it’s great, I enjoy it’.

Charles expressed his compassion by hunting for common human bonds with his students. He would ‘share experiences, humour: these are things that often transcend, not entirely believe me, but they can’. One of the experiences he most often shared with the students was his great love of travel and his huge amount of transnational experience. He emphasised quite strongly the ‘human connection’ aspect of teaching:

_The question is how did you work that audience? So first of all you’ve got to understand the audience and where they’re from, and make some connections. Now again, as I said, the human connection is quite important, like because I have travelled_
to so many countries, generally I tend to find that that’s the best way, so that they understand something about, you know, their county and their culture, that gets them you know, more into their comfort zone: ‘he understands me’, so that is typically how I always approach the first lecture, use defined ways to build a cultural geographic connection with each, with as many of those countries as, individuals, and where they are from as is possible.

Charles displays a great deal of not only compassion but also empathy here as he builds a bridge between his own experiences and those of his students and thus emphasises not cultural differences but common ground.

**Appreciation**

*Personal contact with students*

As discussed extensively in the Chapter Five, ‘Joy in Journeying’, there is a significant joy to be had in the contact that can be had with international students. Jennifer found though that as she progressed up the academic ladder, she was being taken further away from the students, and had less student contact: ‘Here as you go up the ranks, they want to employ tute staff to take the tutorials, and keep the permanent staff to do lectures which meant that I never really had a relationship with those students’. She experienced this as a loss, and as has been discussed above, she compensated for this by incorporating a lot of student interaction and activity into her lectures, with good educational results.

Nonetheless, Jennifer expressed regret at the fact that universities place a lot of emphasis on research, rather than teaching:

*And the pressure to get rid of the teaching overload: and the only way you can get rid of it is to drop your tutorials. But it is clearly not in the students’ interest.... It’s not in my interest either.... I think it [building a relationship with students] is also essential for the teaching ...But there would still be this commitment in the university to research rather than teaching.*
The reduced emphasis universities place on academic teaching rather than academic research is certainly a significant constraint, but falls outside the scope of this research.

**Students as valued participants**

Learning and teaching are not seen as one-way traffic with the academic filling the empty-vessel students with knowledge. Charles remarked that ‘the other thing that distinguishes a poor lecturer from a good lecturer, I think is, not in any way, shape or form recognising that the students bring an awful lot of intellectual capital into the room as well’. So in his eyes a good lecturer is one who incorporates the students’ intellectual capital, their experiences, and their cultural knowledge, leverages them as participants. However, this level of facilitation is not easy and is likened to running a ‘three ringed circus’:

> So the challenge is how do we get out of the empty vessel mentality, now particularly when they are masters degree students, often a lot of them have come in, not only with their own travel experiences, but also their own working experiences often, and management experiences, it varies enormously within the classroom. So the challenge is how do you also leverage them as being participants, rather than them just being the receivers, and where there is a mixture of abilities, and both language and industry within the classroom, how do you do that in such a way as to not alienate one group of students, so that’s different juggling, you know, it’s a bit of a ringmasters, you’ve got a three ring circus that we’re running here, and how do you do that?

A good way of achieving this is encouraging the students to be reflective in the classroom, and thus encourage them to share their lived experiences in the light of their new experiences:

> I suspect we don’t work enough on playing the students’ strengths, is like playing the students’ weaknesses, their strength being they understand more of their home culture, they now can, now that they have stepped outside their country, they are now in the position to be more reflective back on things. But we are often not asking to be reflective, we’re often asking completely new perspectives on say marketing in Australia.
What this suggests is that the academic grants and encourages sufficient space and recognition to encourage a cultural parity of esteem whereby the students and academic are all valued participants in the educational process.

### 7.5 Summary of this chapter

As illustrated in this chapter, the four academics have shown a significant amount of knowledge and displayed successful skill in their teaching in a multicultural and transnational context. However, the knowledge and the skills of the teacher do not form the whole picture. As shown above, there is a large amount to be learned by exploring the ontology of teaching: what does it mean, for these academics, to ‘be’ a teacher? This entails exploring who they are, and what their values are, and how these are expressed and modified by their engagement with international students both onshore in the multicultural classroom, as well as transnationally.

These four participants displayed self-knowledge, to a certain extent enhanced by their experiences as travellers and teachers in a multicultural context. This facilitated their improvement as an academic as well as generating a frame of reference which could be used to enhance and extend the educational paradigm. The societal values held by the participants suggested that there was a need for multicultural classrooms beyond the financial imperative, and these imperatives had – as yet – not been sufficiently recognised by academic society at large. On a personal level these academics discussed and displayed a personal value set which included sensitivity, appreciation of students, compassion, morality, and flexibility.

The focus on ontology of teaching takes multicultural competence far beyond a list of ‘do’s and don’ts’ and a theorised knowledge of cross-cultural dimensions such as those put forward by Hampden-Turner, Trompenaars and Hofstede. There are salient aspects of character, mores and values as well as a significant sense of self that has a decided influence on the competence of the academic to teach in a transnational and multicultural context.

This is not to say that the ontology of teaching consists of a series of innate, inherited aspects of temperament that are static aspects of character that one is ‘born with’. The
sense of self, self knowledge and frames of reference, as well as the ability to improve as an academic, most certainly undergo change depending on context and experiences. As discussed above, sociologically and psychologically, values can be socially construed and influenced by rational thought and experience.

These four academics show ways in which they have transformed and enhanced their teaching, and allowed insight into who they are, as teachers, as opposed to only what they know, or what they do. They are competent, confident educators of students in a multicultural and transnational context.
Chapter Eight: Conclusions, implications and future research directions

8.1 Introduction

We shall not cease from exploration
And the end of our exploring
Will be to arrive where we started
And know the place for the first time.
(Eliot 1969 'Little Gidding')

The aim of this study has been to explore the ‘lived experiences’ of university-level academics, teaching in the multicultural and transnational classroom, in the field of higher tourism and hospitality education. This aim was underpinned by two research objectives: to identify what the impacts are of working in a multicultural, multinational and multilingual environment on the tourism and hospitality academic; and to explore the concept of competence in multicultural and transnational teaching. Each objective was underpinned by two associated research questions.

In an attempt to identify what the impacts are of working in a transcultural environment on the academic (the first objective), this research identified, firstly, what were the concerns and constraints experienced by academics teaching in a transnational and multicultural context. Then, the study considered the positive side of the experiences of academics teaching in a transnational and multicultural context and highlighted areas that gave the academics joy in their teaching. In order to explore the concept of competence in multicultural and transnational teaching (the second objective), the research then went on to consider the question of how an academic’s intercultural competence in multicultural education is formed. Finally, the research identified and described how four successful international tourism and hospitality educators embody and integrate competence in their teaching within transcultural contexts.

This chapter summarises the main findings of this research and addresses the findings to knowledge and methodology. It then goes on to discuss the limitations of the
research and explore the opportunities for further research. The mind map, below, shows the structure in visual terms:

![Mind map of the structure of the conclusions to this research](image)

**8.1.1 Relevance of this thesis to current research**

Chapter Two of this thesis highlighted several areas which have been shown to be neglected in current research. Firstly, as Ehrich (1997; 2003) has mentioned, there is a need to allow educators’ experiences to speak for themselves. This was addressed in the three results chapters (Four, Five and Seven), as the academics’ experiences illustrated their concerns and constraints; their joys and their journeys; and the epistemology and ontology of their teaching. Furthermore, Tribe (2005) has suggested that there is insufficient research into effective teaching and learning in tourism higher education. This was addressed to a certain extent in Chapter Five, as academics spoke of how they negotiated the concerns; but more so in Chapters Six and Seven which dealt with aspects of staff development and excellence in tourism and hospitality education.

Sheldon (2005) illustrated that although students’ experiences of travel have been reasonably well documented, the impact of travel on tourism and hospitality academics has been neglected. This was addressed in Chapter Five, as the beneficial
impact of academics’ journeys and travel on their teaching was explored. Happiness or joy in education has rarely been explored, and when researched, is generally explored from the point of view of the student rather than the educator (Noddings 2003). The joyful side of academics’ experiences was addressed in Chapter Five as the academics detailed what constituted the most enjoyable or joyful aspect of their teaching in a multicultural and transnational context. Travel for teaching purposes not only had a beneficial effect on staff development but was also experienced as very enjoyable by the tourism academics. The main joy of teaching, however, was gained through interpersonal contact with the international students and the expression of mutual care.

Although there is much research on students experiences of international education, the research into academics’ experiences of teaching in a transnational and multicultural context is very limited, to the extent that the vice-president of ISANA declared academics ‘the forgotten segment’ of international education (Chang 2007). This lack has been addressed throughout the thesis. Sandberg (2000) suggested that although interpretive approaches have helped clarify what constitutes competence, current research ‘does not demonstrate how these attributes are integrated in competent work performance’. Chapter Seven addresses this as it demonstrates which attributes four academics display in their successful transnational and multicultural teaching. Finally, Dall’Alba (2005) argues that there is a need for a focus on not only the epistemology of teaching, but the ontology of teaching. Chapter Seven explores ontological and epistemological aspects of these four successful academics.

8.2 Research conclusions and implications

The following section will deal with the findings of each research question in turn. As mentioned above, the first objective of this study was to discover what the impacts are of working in a multicultural, multinational and multilingual environment on the tourism and hospitality academic. The findings of the first research question, ‘What are the concerns and constraints experienced by academics teaching in transnational and multicultural contexts?’ are dealt with in Section 8.2.1. Section 8.2.2 discusses ‘What influences the positive experiences of academics teaching in transnational and multicultural contexts?’ The second objective of this study was to explore the concept
of competence in multicultural and transnational teaching. Section 8.2.3 deals with ‘How are academics’ intercultural competences in multicultural education formed?’ The final research question for this study is covered in Section 8.2.4: ‘How do successful international tourism and hospitality educators embody and integrate competence in their teaching within multicultural and transnational classrooms?’

8.2.1 What are the concerns and constraints experienced by academics teaching in a transnational and multicultural context?

The first objective explored impacts on transcultural teaching. Chapter Four addressed the issue of constraints and concerns affecting academics. The findings were grouped according to three broad themes: 1) constraints and concerns surrounding the self; 2) surrounding the intercultural other; and 3) surrounding the temporal and educational environment.

Constraints and concerns surrounding the self

These constraints and concerns focused largely on two main areas: the complexity of unit coordination and linguistic strain. Teaching and coordinating a unit (especially transnationally) was perceived as complex, most particularly in those cases where the lecturers may not have had the experience, resources, or support, to effectively manage multicultural teams of tutors or offshore lecturers. In addition, some of the academics felt particularly disempowered in the face of the perceived globalisation and commodification of education. These findings imply that there is a need to give due thought and consideration to staff development in this area, most certainly in a holistic sense as outlined by Leask et al. (2005); and that the ‘policy and procedural knowledge’ (PPK) as outlined by Leask et al. (2005) is also addressed. However the issue of disempowerment remains, unless it can be addressed by a shift in societal values (see Chapter Six) and the ‘need’ for internationalised education is accepted.

The issue of linguistic strain involved in dealing with speakers of English as a second language is particularly relevant when considering the ontology of teaching. As has been discussed, language and self are inextricably connected (Sapir 1921). Despite research showing that students with English as a second language do not necessarily
perform more poorly than their first-language fellow students, and that linguistic
competence is not necessarily an accurate predictor of academic success (Bayliss &
Raymond 2004; Dooey 1999), academics still feel as if their ‘work is gone’ (Taylor,
interviews). There is no easy solution to this, bar supporting the academic through
extensive experiences of successful transnational teaching.

Constraints and concerns surrounding the intercultural other

The concerns surrounding the intercultural other focused on the concern for
international students. The academics showed very real concern for their international
students’ welfare and well-being. This would seem to counter the popular (media)
notion that students are seen as ‘money machines’; even though concern for students
is one of the main concerns that the academics voice. If many of the academics were
concerned that the students are being seen as ‘money machines’, yet they themselves
did not see the students in this light, where does this perception come from? It would
not be based on the way the students are actually being treated in a personal sense by
other academics, given that this same concern was shared by most of the academics in
this study, and that none of these academics would have seen students themselves as
‘money machines’. What this suggests is that the university strategy or higher
management policies somehow allow for this perception to develop. This perception
is also fuelled by the media, with repeated articles on the reduced quality of
Australian institutions due to the increase in international student numbers (with
headlines such as ‘Unis Dumb Down for Foreign Cash’, or ‘Uni standards cut for
foreign students’) (Jopson & Burke 2005a, 2005b).

The four academics cited in Chapter Seven were concerned about students’ welfare
and well-being too but instead of channelling this concern into a sense that
international students were being exploited, they instead moved towards (or created) a
great parity of esteem as they engaged students as valued participants in the learning
process. What Charles did recognise, however, is that some academics did not see the
students as valued participants and instead placed emphasis on a teacher-centred
approach whereby the international student’s prior knowledge and cultural expertise
was not valued and the Australian ways of knowing were placed foremost.
Constraints and concerns surrounding the temporal and educational environment

The constraints and concerns surrounding the teaching environment are quite diverse, and quite disempowering for the academics. The concerns include a sense that the curriculum may not be appropriate for international students – as is maintained by those who argue for the design of inclusive curricula (e.g. Cheng & Tam 1997; Das 2005; Haigh 2002; Wood, Tapsall & Soutar 2005). It is on this level, in fact, that adaptation of the curriculum to the learning styles of international students, such as argued by Barron (2004) on behalf of Confucian heritage students, or Kato (2001) for Japanese learners, might carry weight. The temporal constraints caused by time and numbers, however, are seen as alienating the lecturer from the student, which is seen as ‘frightening’ as it depersonalises education.

Although it is beyond the scope of this study to fully explore possible solutions to these issues, the issue of academics experiencing increased workload, pressure, a sense of not knowing what is happening and being thrown in ‘the deep end’ is a serious matter which can be addressed through strategies such as ensuring equitable workloads, and employing successful staff development programs and supportive peer support systems. Many academics feel personally lost in the face of increased internationalisation of tourism and hospitality education, which given the field of study seems incongruous: it is not a good thing if the tourism academic is ‘lost’. This does not suggest that the academic is forever off course and lacking in a sense of direction: the academics in this study did all ‘find their way along’ in the course of time.

An example of a constraint outside the scope of individual staff development could be university policy on increasing class sizes and/or decreasing contact time between teaching staff and students. Another example could be the increase in administrative tasks that the academic is required to do, or top-down decisions on strategies. These sorts of constraints and concerns would not immediately be solved by staff development in transnational teaching. The potentialities of solutions to these sorts of issues have not yet fully been examined in the literature. Such studies would contribute to our understanding of the roles of teachers in higher education institutions and hopefully improve staff retention rates and overall satisfaction.
8.2.2 What constitutes the positive experiences of academics teaching in a transnational and multicultural context?

Despite there being certain concerns and constraints experienced by the academics, many of the academics also had a good number of positive experiences when teaching in a multicultural and transnational context. Although the academic could express great concern about personal time pressure or worry about the validity of the curriculum for international students, these concerns did not preclude the academic from experiencing some very positive aspects of their teaching. This showed that negative experiences could, and did, occur simultaneously with the positive experiences, and vice versa. Chapter Five explored these positive aspects of transnational and multicultural education.

The value of journeying

Analysis of the interviews confirmed that cultural awareness is crucial in developing intercultural competence (Bush et al. 2001). Travel is a prime method of developing such cultural awareness. Travel and teaching in a multicultural context not only aid the tourism and hospitality academic in developing the skills, attitudes and knowledge required to successfully (and happily) teach multicultural cohorts, but have a deeper effect of increasing self-knowledge and promoting an enhanced awareness of oneself as a cultural being. The academic is transformed to learner as they negotiate the sometimes disquieting contradictions imposed by submerging themselves in a different culture, and broadening their perceptions of education, of culture, and of societies. In turn, heightened intercultural competence contributes to positive experiences (Mothienvichchienchai et al. 2002) by reducing anxiety and, indeed, raising overall happiness. Happiness is furthermore improved if the context of the work is challenging (Layard 2005), meaningful (Ryff & Singer 2003), and contains the potential for profound connection and empathy (Lyubomirsky 2003; McGowan 2006b).

Learning – and the capacity for lifelong learning – is a significant trait of a successful interculturalist. As has been pointed out above, experience of other cultures alone is not a sufficient condition for interculturality: the successful interculturalist requires ‘reflection, analysis and action’ (Alred, Byram & Fleming 2003, p. 5). This is where
the experience of learning becomes so important for the tourism and hospitality academic, not purely in an epistemological sense where the subject knowledge is enhanced, but in an ontological sense where there is a degree of learning about the self. The increased understanding of self happens both on the level of the individual ‘self’ as the participant develops in a personal sense and also the participant learns about their own culture as they see their own culture from a different, possibly refreshed, angle and thus can develop a cultural frame of reference. This increased self-knowledge is, as we have seen, put to good use in enhancing the teaching experience.

**Joy in journeying**

In this way, then, teaching in a multicultural context becomes rewarding, and increases emotional well-being. As it is and continues to be a learning experience, teaching international students involves challenge, and as Layard (2005) points out, the innate human ability to adapt necessitates changing environments to enhance continued emotional well-being. A successful negotiation of these changing environments brings satisfaction to the academic, and increases knowledge of the subject matter and enhances the ability to teach successfully.

The learning component whereby the teacher becomes a cultural student is only one of the factors in which teaching in the multicultural classroom can enhance the happiness of the participant. As has been seen above, meaningful interactions and social relationships improve well-being as we feel we contribute to wider society: self respect improves, and the journey of ‘mutual care’ as described by the participants above are seen as particularly rewarding. The element of joy in ‘enjoyment’ is in these cases generated by the mutual social empathy developed by the interaction of the academic and the international students. Ryff and Singer (2003) pointed out that this sense of meaningful interaction has positive outcomes for overall happiness. As Lyubomirsky and McGowan have illustrated (2003; 2006a), empathy is a key factor in human happiness, because it breaks down the barriers of the individual as it allows for the potential for profound connection and empathising with participants in the work environment.
Cultural exposure, whether through travel or through living or being born overseas brought benefit, and is an important aspect of self-development. This supports Alded, Byram and Fleming’s (2003) assertion that intercultural experience has the potential to be highly significant. Not only this, cultural exposure contributed towards greater self-understanding, growth and development (Smail 1980). The academics, as they developed, experienced learning. As teachers engaged as learners, not only did their cultural competence increase but their teaching styles were reviewed and adapted. Travel in the context of cultural exposure is particularly relevant to tourism and hospitality as a field of study, as the subject as a whole benefits.

Increased competence (both in the field of study as well as in an intercultural sense) in turn brought increased satisfaction and well-being to academics. This contributed to their happiness at work. The mutual sense of care that academics and students sometimes expressed for each other was particularly relevant in increasing the amount of joy the academics derived from their work. Not only does this reflect that the academics are capable of and willing ‘to connect and engage with students’ (Leask et al. 2005, p. 33) but takes it a step further: the international students also connect and engage with the academics, to the benefit of both.

In this, two considerations must be mentioned here. Firstly, an academic who is successfully negotiating the intercultural journey of teaching and is happier as a result is not, ipso facto, necessarily a good teacher or a knowledgeable academic. It seems highly likely that a happier academic with an accurate level of self-knowledge, enhanced self-awareness as a cultural being and increased levels of intercultural competence will be more successful at their teaching and in the eyes and experiences of the students, but this is not a guarantee. Secondly, it is important to keep in mind that concern with inner states of mind such as happiness, emotional well-being and a search for self-understanding and knowledge may in all likelihood be a predominantly western pursuit. It is for these reasons that further research into the principles and practices of tourism and hospitality academics who have been proven to be successful international teachers is a valuable enterprise.

Nonetheless, the experiences of the academics participating in this study indicate the significance of travel for the tourism and hospitality academic teaching in a
The potential joy that can be generated by the rewarding aspects of the teaching in a multicultural classroom contributes not only to the subject knowledge but also to the participants’ sense of ‘being’ a successful teacher.

8.2.3 How is the academic’s intercultural competence in multicultural education formed?

The second objective was to explore the concept of competence in the multicultural and transnational teaching. This was achieved by exploring the following research questions: ‘How is the academic’s intercultural competence in multicultural education formed?’ and ‘How do successful international tourism and hospitality educators embody and integrate competence in their teaching within the multicultural and transnational classroom?’.

Many staff development courses on intercultural competence focus to a large extent on ‘dos and don’ts’ in an intercultural context. By referring to the intersection of the subject areas of intercultural communication, multicultural education and classroom communication, a case is put forward that a focus only on epistemological issues such as skills and knowledge does not give the full picture. The research on both intercultural communication (e.g. Pinto 1990; Trompenaars & Hampden-Turner 1998) and multicultural education (e.g. Banks 1994; Bennet 1993; Cochrans-Smit 1995; Lawrence & Tatum 1997; Weinstein, Tomlinson-Clarke & Curran 2004) show that a focus on self-knowledge or self-understanding is vital in successful multicultural and transnational teaching. In addition, a certain value base is a useful aspect of successful multicultural and transnational teaching. So, for example, McAllister and Jordan-Irvine (2002) mention values such as empathy, and Leask et al. (2005) emphasised demonstration of certain personal attitudes and attributes such as openness, patience, and humour.

An understanding of self and adoption or development of certain values does not constitute knowledge, or skills. Rather, they are part of what Dall’Alba (2005) would consider the ontology of teaching. The model developed in this chapter considers epistemology of teaching as well as ontology of teaching, and contains four themes: self-knowledge, values, knowledge, and skills. Like Leask’s characteristics of transnational teachers, none are hierarchical to the other or privileged to the others.
However, this model is not in any way prescriptive. Rather, it can be used in a descriptive way, to explore in much more depth, and in a holistic way, how a particular academic’s competence is formed.

The implications of this holistic approach to competence in transcultural teaching are to extend the focus of staff development in the field of transnational and multicultural higher education beyond facilitation of skills and knowledge alone. The model implies that encouraging inclusion and exploration of ontological aspects of teaching such as improved self-knowledge, and value orientations, allows a greater and deeper understanding of competence in transcultural teaching.

8.2.4 How do successful international tourism and hospitality educators embody and integrate competence in their teaching within the multicultural and transnational classroom?

Sandberg (2000) suggested that although interpretive approaches have helped clarify what constitutes competence, there is still a gap, as current research ‘does not demonstrate how these attributes are integrated in competent work performance’ (Sandberg 2000). Chapter Seven addresses this gap in relation to transcultural higher
education by allowing the voices of four competent multicultural educators to be heard (the rationale for selecting these four was outlined in Chapter Three). The narrated experiences, approaches and opinions of these academics were analysed and organised according to the model set out in Chapter Six, and thus were explored under the headings *Epistemology* – which included ‘cultural knowledge’ and ‘skills’, and *Ontology*, which covered ‘values’ and ‘self’.

The epistemology of teaching in a multicultural and transnational context covers a very broad range of skills and knowledge. In the case of these four academics the epistemology of their teaching incorporates what they know about university teaching and involves an understanding of the tools and strategies relating not only to how to teach (Dall’Alba 2005), but also covered significant cultural knowledge. In addition, it also incorporated generic skills relating to classroom communication and dealing with English as a second language.

The cultural knowledge garnered by these academics was, to a certain extent, a result of cultural experience through travel, which ‘has the potential to be highly significant’ (Alred, Byram & Fleming 2003, p. 14). It was also influenced however by the huge range of cultures reflected in their own multicultural classrooms, onshore. This helped them deepen their knowledge and understanding of a variety of cultural learning styles, which Farkas-Teeke and van der Wende (1997) consider to be key aspects of the ‘ideal’ transcultural lecturer profile. Furthermore, the academics showed a considerable amount of knowledge pertaining to intercultural theory, including various dimensions of culture put forward by Hofstede, such as individualism–collectivism; and power distance, and its very real impact on student-teacher relationships (Hofstede 1980).

The generic skills relating to classroom communication were shown to utilise successful strategies pertaining to intercultural communication. For example, the academics not only showed factual knowledge about the cultures that they encountered in their classrooms, but they had also developed what Storti has termed ‘the art of crossing cultures’ (Storti 1990), and the ability to ‘recognise and repair misunderstanding by incorporating problem-solving techniques’ (Schnitzer 1995, p.
They were also seen to be culturally responsive and affirming in their approach to culturally diverse students (Villegas & Lucas 2002).

In these ways these four academics embody the various aspects of what many researchers into multicultural classroom teaching consider to be best practice (Barron 2005; Black, D. R. & Armstrong 1995; Breitborde 1993; Chan & Treacy 1996; Das 2005; Farkas-Teekens & van der Wende 1997; Haigh 2002; Leask 2006; Villegas & Lucas 2002; Wood, Tapsall & Soutar 2005). However this aspect – the epistemology of teaching – only covers part of what forms the essence of teaching. The ontological aspect of teaching is a significant part of the competence of these academics.

The ontology of teaching steps away from focusing on knowledge and skills and instead focuses on aspects of character, values, and individual development of self. Pinto (1990) stresses the importance of being aware of one’s own culture-specific norms, values and practices (in other words, displaying a keen sense of self-knowledge and awareness) in successful intercultural communication. Trompenaars and Hampden Turner (1998), too, recognise that genuine self-awareness and an understanding of how we are different from other cultures is a key aspect of intercultural communication, and that ‘we may find out more about ourselves by exploring these differences’. These academics developed, though their teaching, this increased knowledge of self, and an extended frame of reference, but also displayed a tendency for continued improvement as teachers, and also as learners. In this they echoed the respect they had for their students, as valued participants in the learning and teaching process, displaying a sincere parity of esteem. Sensitivity, appreciation, compassion, morality and flexibility were common values that formed part of the ontology of their teaching and their relationship with students.

This suggests that in considering teacher training, a single minded focus on improving skills and knowledge may be only part of what contributes to excellence in education. Yet in most staff development programs there is mainly a focus on knowledge transfer and skills improvement, rather than discussion and exploration of what it means to ‘be’ a teacher; as opposed to ‘doing’ teaching. There are other career paths, where there has been traditionally a focus on knowledge and skills. However, there are some career paths where this is not the case. For admittance to medical school, the ability to
communicate and relate well with patients (aspects of ‘being’ a doctor) are considered important, and included in the UMAT and GMAT tests. Similarly, potential police officers are admitted to police academy on the grounds of not only their academic results, but also on the basis of Professional Suitability Assessment (PSA) criteria, which includes suitable performance in psychological health assessments. The successful transcultural teacher would combine epistemological attributes, as well as ontological attributes, in keeping with Dall’Alba’s (2005) suggestions for enhancing ways of being university teachers.

8.3 Contribution to knowledge and methodology

This thesis has not only made a number of theoretical and empirical contributions to the field of tourism and transcultural education; it has made a number of contributions to qualitative research methodologies. Section 8.3.1 focuses on the contributions for theory and practice, while Section 8.3.2 considers the methodological contributions of this study.

8.3.1 Contributions of the research for theory and practice

In terms of theoretical and empirical contributions to the field of tourism and transcultural education, this thesis has made a number of contributions. Seven main contributions are discussed here.

Firstly, as Ehrich (1997; 2003) has mentioned, there is a need to allow educators’ experiences to speak for themselves. This thesis has allowed educators’ experiences to speak for themselves, outside the confines of imposed theoretical constructs. It is for this reason that Chapters Four and Five, on concerns and constraints, and joy and journeying, were placed before the literature chapter on competence on the multicultural and transnational classrooms. Furthermore, in the final results chapter, the voices of the academics addressed the ontology of teaching as well as the epistemology of teaching.

Secondly, this research has contributed to the research on effective teaching and learning in tourism higher education. It has addressed the issue of how academics and teach in tourism and hospitality, rather than what academics teach. This has been
highlighted by Tribe (2005) as needing attention, and contributes to the ‘little work on teachers and their qualifications’ (Tribe 2005, p. 34).

Thirdly, the research has highlighted the importance of travel and intercultural exposure for the tourism academic, an area hitherto largely ignored by researchers. However, travel and intercultural exposure most certainly is beneficial to the development of tourism academics, and can contribute to the development of an internationalised tourism faculty (Black 2004).

Fourthly, this research contributes to the growing body of research surrounding the positive aspects of teaching experiences. There has been a considerable amount of publicity, and research into, the negative aspects of teaching, in many cases with much justification, but this does not discount the positive experiences associated with higher education and learning. The positive experiences can (and do) occur simultaneously with the more negative aspects, in that they can occur in conjunction and do not necessarily rule each other out. This suggests that a more rounded or balanced view of teaching is desirable and achievable, not only in the media but in the research literature. The observation that the main joy of teaching was gained through interpersonal contact with the international students and the expression of mutual care, suggests that policies and procedures of education and curricula that reduce or dissolve the contact between teacher and student is not necessarily in the best interests of either. In cases where students study entirely online, for example, the reduced interpersonal contact between student and teacher may not only be detrimental to the student and the process of learning, but to the academic and the process of teaching.

The fifth contribution to knowledge addresses Chang’s (2007) concern that academics are ‘The Forgotten Segment of Australia’s International Education Program’ (title section of the paper). By allowing academics to voice not only their concerns but also their positive experiences of international education, this thesis ensures that the experiences of such academics are documented. By additionally addressing aspects of competence, this thesis also puts forward a strong and positive message concerning competence and confidence in transcultural education.
This leads to the sixth contribution, which concerns the body of interpretive research into competence. As mentioned above, Sandberg (2000) suggested that although interpretive approaches have helped clarify what constitutes competence, current research ‘does not demonstrate how these attributes are integrated in competent work performance’. This thesis has demonstrated in concrete terms how four individuals integrated competence into their transnational and multicultural teaching.

Finally, as Dall’Alba (2005) has argued cohesively, there is a need for a focus not only on the epistemology of teaching, but also on the ontology of teaching. Therefore this thesis has developed not only a holistic model of competence in transcultural teaching, which incorporates ontological as well as epistemological aspects; it has also applied this model in a practical context to further explore both the epistemology as well as the ontology of teaching competence by exploring the lived experiences of academics teaching in a transcultural context.

For tourism academics, there is great value in travel and journeying, both in terms of the development of the field of study as well as their development as teachers. This has implications for academic management surrounding the decision-making and financial support for travel, whether for research or teaching or a combination of both.

This study has shifted decisively away from a ‘do’s and don’ts’ approach to teaching in a transcultural context, by allowing the voices of academics to be heard. Rather than criticising what people may be doing wrong, it is hoped that by allowing the joyful and the competent (and those who are both) to set an example and describe their experiences and approaches, others may follow suit and enhance their own transcultural teaching. In this way this study encourages good practice in transnational and multicultural education by sharing not only the epistemology of teaching but the ontological aspects of what it means to be a good teacher, both in theory and in practice.

8.3.2 Methodological contributions

This thesis has used an interpretive phenomenological approach to highlight the experiences of academics, and to illustrate the way in which a selection of academics display competence. In this, it adds to the theoretical discourse on methodologies,
particularly phenomenology and interview analysis. Also, it has used mind mapping as an innovative method of analysing research results.

As the interview functions within the linguistically constructed and interpersonally negotiated footing created between researcher and participant, it has been argued that qualitative interview research obtains a discursive conception of truth (Kvale 1996). This conception circumnavigates a black and white polarity between the objective and the subjective. The interviews sought to explore valid knowledge through rational interaction, and the analysis explored not only the discourse level and the objective referents, but also, and most particularly, the subjective referents (Wengraf 2001), all of which are part of the lived experience. To discount subjectivity would be to discount a major and influential part of the participants’ experiences. In addition, the mutually negotiated footing created during the interviews was part of the constructed outcome of the interview, which refutes the notion of a completely achievable condition of bracketing, or *epoché*. This study has thus illustrated that although the goal of phenomenological research is to achieve bracketing in interviewing situations, to do so fully does not fit entirely comfortably within a constructivist, interpretive social sciences paradigm which assumes a relativist ontology (Denzin & Lincoln 1994; Jennings 2001) and a subjectivist epistemology where researcher and participant together create misunderstandings.

This study has put forward and used computer-facilitated mind mapping as an innovative interpretative tool, not only to structure the research project itself but also to analyse in greater depth the interview results, and structure the findings. Mind mapping allowed inductive insights, while also allowing the researcher to deal with complexities in the data. Given that it is a highly visual tool, the added benefit of such programs is that the results (and the process by which the researcher achieved certain results) are accessible to third parties.

8.4 *Limitations of the study*

Chapter Three raised concerns surrounding interpretation of recorded interviews: does one transcribe or not, and how valid are the written transcriptions as true reflections of the interaction? This study has illustrated that a dogged focus on ‘transcribing talk’
into correct and grammatically balanced English may not capture the full meaning of an interaction and indeed may lose much of the dynamics of the encounter between researcher and participant.

Common positivist reservations surrounding qualitative, interpretive research based on interviews could include issues surrounding subjectivity, lack of generalisability, validity and that the research is perhaps not reliable, as some claim it may rest upon predetermined outcomes (for example, researching happy transcultural teachers and concluding that they are happy because they are teaching transculturally might seem to be begging the question – a case of *Petitio Principi*, a result of some syllogistic tangle). To suggest this, however, would be a gross simplification of the subtleties surrounding the essential satisfaction and personal sense of reward and enrichment ensuing from successful transcultural teaching, which contributes to overall emotional well-being. Even so, linking the concepts ‘happiness’ with ‘teaching’ is still disquieting to some.

In terms of scope, the issues raised by academics teaching in a transcultural context have meant that the study has needed to cover a huge range and a significant amount of interdisciplinary research. It cannot be said that the literature research issues that were explored are in any way exhaustively – for example, researching academics’ personal values regarding transcultural education could easily fill an entire PhD study in itself. Likewise, the research into societal motivations for internationalising education could also form a significant body of study alone. Due to the lack of previous research into academics’ experiences of transnational and multicultural higher education, this study has needed to take a broad theoretical approach, which is to a certain extent offset by delving deeper into the experiences of only a few academics, as is done in Chapter Seven of this thesis. This study has also argued for the need for more descriptions of academic experiences whereby the analysis involves observing, interpreting and philosophising, rather than a prescriptive approach which would generate a ‘how to’ model.
8.5 Opportunities for further research

A number of issues have been outlined in this thesis that are worthy of ongoing research and study. This thesis outlined and explained the concerns and constraints experienced by academics and, although it is outside the scope of this study to suggest or explore solutions to these constraints, such exploration is worthy of attention. A number of researchers, most particularly Leask (2006; 2007; Leask et al. 2005), have researched the need for staff development for transnational teachers, and have proposed strategies for and components of successful staff development programs, but this does not fully address those issues which are not directly resolved by improving individual academics’ teaching knowledge or skills. Although Leask does address the need for policy and procedural knowledge, Villegas and Lucas (2002) and Farkas-Teekens and van der Wende (1997) firmly focus on the competency, knowledge and insights of teaching and the teacher rather than on any factor outside the individual.

The positive aspects of transcultural education have been highlighted in this thesis, and the importance of the student-teacher relationship was shown to be a significant factor in increasing the joy academics could find in their teaching. Further research could be undertaken on the significance of the student-teacher relationship and the implications of the increasing use of information technologies and distance education on this relationship. This could tie in with research into the effects of university administration and strategy, as outlined in the paragraph above.

This study has looked at the lived experiences of academics as related and reflected upon during a single interview. However, as argued in this thesis, academics undergo a considerable amount of development and change in their approaches to teaching as a result of the concerns and constraints they experience, and the joy in journeying they experience as a result of travel, teaching experiences, and interactions with students. A longitudinal study of the development of an academic’s expertise over a longer period of time would cast light on how and to what extent certain experiences influence their professional and personal development, on epistemological as well as ontological levels.
A common approach to qualitative interview analysis is a hermeneutic focus on the transcribed word as written text, but this, as outlined previously, has certain drawbacks. Current developments in software design include opportunities for multi-media approaches to recording and storing interview data. Such new software tools can also facilitate the inclusion in research results of sound or video files. These developments warrant exploring, although ethical considerations, such as ensuring the quotes remain anonymous, would also need to be kept in mind.

This research has contributed to a developing body of knowledge on the ontology of teaching. Further research could be undertaken using the model used in this study to investigate the experiences of teachers in general, and professionals in varying contexts. What would shape the ontology and epistemology of successful medical doctors or general practitioners, for example? Are those doctors who show great skill in their profession, or who exhibit most knowledge, necessarily the most successful, or most satisfied in their careers?

### 8.6 Final reflection

The nexus between communication in the classroom, intercultural communication, and multicultural education gives us the core research area of this thesis. Yet exploring this area itself still does not define or frame a holistic view of what teaching in a multicultural and transnational context really is. To come closer to understanding transcultural teachers, this thesis not only looked at the epistemological concerns surrounding skills and knowledge, but also the ontological aspects of self, identity and personal development in terms of values. The development of competence is and will always be a journey undertaken by the academic within several contexts: the personal context, the teaching context, the university context and the wider societal context. No two academics will ever undergo the same journey in this. It is for this reason that researchers in transnational and multicultural education need to continue to allow the voices of academics, of many academics, in many contexts, to be heard.
References


---- 2005, 'Recapturing the Universal in the University', *Educational Philosophy and Theory*, vol. 37, pp. 785-97.


Breitborde, M 1993, ‘Multicultural education in the classroom (Teacher Education)’, *Childhood Education*, vol. 69, no. 4, p. 224.


DEST, see Department of Education Science and Training.


Ezzy, D 2002, *Qualitative Analysis – Practice and innovation*, Allen and Unwin, Crows Nest, NSW.


Mieke Witsel 241

References


International Education Association of Australia. 2006, *Outcomes of Universities Transnational Education Good Practice Projects: Australian Education International*


Kluckhohn, FR & Strodtbeck, FL 1961, *Variations in value orientations*, Row, Peterson, Evanston, III.


Leask, B 2006, *Keeping the promise to transnational students – Developing the ideal teacher for the transnational classroom*, AIEC, Perth, Australia.


Liamputtong, P & Ezzy, D 2005, Qualitative Research Methods, 2nd edn, Oxford University Press.


Lyubomirsky, S, King, L, Diener, E. 2003, Happiness as a strength: A theory of the benefits of positive affect, University of California.


McTaggart, R. 2003, *Internationalisation of the Curriculum: Discussion paper prepared by Professor Robin McTaggart, Pro-Vice-Chancellor Staff Development and Student Affairs*. Melbourne: James Cook University.


Olson, S 1989, Shaping the Future: Biology and Human Values, National Academies Press, Washington, DC, USA.

Patton, M 1990, Qualitative Evaluation and Research Methods, 2 edn, Sage, Newbury Park.


References


Rohlfing, KJ, Rehm, M & Goecke, KU 2003, ‘Situatedness: The Interplay between Context(s) and Situation’, *Journal of Cognition and Culture*, vol. 3, no. 2, pp. 132-56.


Shadid, WA 1998, Grondslagen van interculturele communicatie: studieveld en werkterrein, Bohn Stafleu van Loghum, Houten.


Stern, R 2001, Philosophy Guidebook to Hegel and Phenomenology of the Spirit, Routledge, Florence, KY.


Storti, C 1990, The art of crossing cultures, Intercultural Press, Yarmouth, ME.


TAFE, see Technical and Further Education.


ten Dam, I & Hatton, K 2000, ‘Differences between educational style(s) of guest institute and home country’, paper presented to the 12th EIAE conference, 30 Nov–2 Dec, Leipzig, Germany.

THE-ICE 2006, see Tourism and Hospitality Education International Centre of Excellence.


---- 2006a, ‘Concerns and constraints of teaching tourism and hospitality in a multicultural context’, in P Whitelaw (ed.), *To the City and Beyond*, Council of Australian Universities in Tourism and Hospitality Education (CAUTHE), Melbourne, Australia.


---- 2005a, *Implementing Internationalisation at Southern Cross University*, Southern Cross University.


Appendices
Appendix 1 – Commissioned Issues Paper

In April 2005 the Vice Chancellor of Southern Cross University commissioned the author to assemble a report entitled ‘Implementing Internationalisation at SCU’ (Witsel, 2005). The brief of the report was to address practical barriers to the implementation of internationalisation at Southern Cross University. The main conclusions of the report, briefly, are as follows.

Internationalisation can be, for some, an unclear and possibly worrying destination. A clearer goal will help focus people’s energies and maintain motivation for internationalisation efforts. With a whole of institution approach and the development of improved interpersonal relationships we can develop a community of practice, which can help develop and embed the suggested procedures and strategies to implement internationalisation. A start on implementing internationalisation has already been made by the Learning and Teaching Advisory Committee’s team ‘internationalisation of curriculum and intercultural perspectives’ as they work towards creating a resource kit for internationalising teaching and learning. With these efforts we hope also to decrease the disparate silos, facilitate attitude change and improve communication and sense of unity (Witsel, 2005).

‘International and Intercultural Issues’ for LTAC (Learning and Teaching Advisory Committee)

The author is an active member of Southern Cross University’s Learning and Teaching Advisory Committee (LTAC), a university-wide committee geared to improving the overall quality of teaching and learning at the university. As part of this position, the author chaired the working party on ‘International and Intercultural Issues’, which aimed to help implement internationalisation at the university, by supporting staff in adapting to a more multicultural environment and improving the international student learning experience. The working party interviewed 17 people in various positions throughout the university to discover what they thought were key issues in this area; which were the hotspots and which were the success areas, and what resources they felt they needed to better implement internationalisation at the university.

The people interviewed were:

• Director International,
• Pro-vice Chancellor (Research),  
• Director, Teaching and Learning Centre  
• Head, Regional Development,  
• Head, English Language School,  
• Library Services Manager,  
• Campus Manager and Associate Dean,  
• University Librarian,  
• Head, Learning Assistance Unit,  
• Head, School of Social Sciences,  
• Head, School of Arts,  
• Head, School of Commerce and Management  
• Head, Graduate College of Management,  
• Head, School of Law and Criminal Justice,  
• Head, School of Psychology,  
• Head, Gnibi (Indigenous Australian Peoples) College,  
• Pro-vice Chancellor (Academic).

The interviews were structured around the following questions:

A. How, if at all, has the internationalisation/intercultural agenda impacted on your School/area? In particular, how has it impacted on the following?

• Teaching and learning activities  
• Administration  
• Content and pedagogy of programs  
• Delivery patterns  
• Income generation

B. What are the ‘hot spots’?

• What have been major issues/problems?  
• What problems have you resolved?  
• What have you learned?
C. What are your success stories?

- What are you doing well and why?

D. Are there resourcing issues?

- What types of resources do you have now?
- What further resources do you need to support or enhance this agenda?

In addition to answering the set list of questions (or sometimes, instead of answering them), many of the respondents had ‘burning issues’ they wished to discuss. These issues were incorporated into our findings, and mapped in a mind-map diagram (more on mind-mapping, below). There were five main areas that came to light (Witsel & Wallace 2006): the desire for a coordinated approach to process and protocols; a need for staff training and development; the need for linguistic and cultural student support; a stronger and better focus on international and intercultural issues embedded in the curriculum; and the perceived need for benchmarking to demonstrate good practice, and to improve teaching practice. The details of the research and the extensive (60-page) report itself (Witsel & Wallace, 2006) is available from:

http://www.scu.edu.au/support/internationalisation/

As the member of LTAC most involved in and interested in internationalisation of education, the author was also requested to research and develop the University’s guiding statement on internationalising teaching and learning. The document was accepted by University council and can be found on the SCU internationalisation website:


and on the website for international issues:

Appendix 2 – Example of weak-form reflexive writing on the research process

As a publishing academic in tourism, engaged in various committees and research forums, I have an impact on the opinions of my colleagues. Not only that, the impact is mutual – my colleagues by virtue of persuasive conversations in a variety of contexts influence me and my opinions and attitudes. Some of the contexts are professional, and some are decidedly social. The example included here is a conversation during a horse ride over the mountains with a colleague lecturer and researcher, Noah (his real name, used with permission), who has a more considered opinion of international tourism and hospitality education, and suggested that it may be a form of cultural imperialism. His opinions influence me; I value his judgement and opinions, as he does mine. We sway each other. In turn, I bring his ideas to my other colleagues.

I took a weekend at the Border Ranges, and my friend Noah and I rode two of his Arab horses bareback and without bridles at a gallop up over the mountains, flew along the ridges, slid and scrabbled down to Horseshoe Creek and up the other side, then down the very steep narrow spur of thickly forested ridge to Barker's Vale. The last bit was particularly exciting as the ridge got narrower and steeper, and the horses down on their hocks, their sides slick with sweat. My mare took a gulley too fast and had no time to avoid a fallen tree and just soared over it with me hanging onto her mane. Like a cat she landed safely – and all the while, Noah was chatting to me about tourism education and internationalisation:

‘So, Miek, what if all international education is, is just a new form of Western colonialism, or cultural imperialism?’ as he ducks his head suddenly under a low-hanging branch and his young stallion skittles sideways with snorts of amazement at the sudden shift in bodyweight. My mare is sliding rather recklessly down the steep slope, her haunches bunched and my legs wrapped around her wet sides, my yoga trousers dark with the sweat. Noah steadies his horse with a hand on its hard neck.

‘Who’s to say we as westerners are the fount of real knowledge?’

‘I see what you’re saying, Noah’, as I hoist myself off the mare’s neck for the hundredth time and then lose grip as I duck under the same branch and slide too far forward again ‘but, the international students may not see this as imperialism themselves’ – and I haul myself straight with my hands entwined in the mare’s mane.
and wonder whether I can afford to free a hand to wipe the sweat from my throat, it is starting to trickle down – ‘they may have genuine, individual, adventurous motives for coming here’ and as my shoulder cannons against a tree trunk I think maybe I won’t let go, my hands are fine in the mane and the sweat may trickle where it may.

‘No, no’ Noah expostulates, ‘it’s possibly about power. The power of ... ’ and he disappears out of sight as his stallion leaps down a sudden gully. His voice drifts upwards from the dense thicket ‘ ... economic rationalism ... ‘. At least I think that's what he is saying. He may be saying ‘ergonomic rashers o' bacon’ but my ears and eyes are full of mane as the mare surges forward at a fast canter to clear another fallen tree and we, too disappear into the gully and thicket of trees. Amazingly, I stay on, though my thighs will know about this tomorrow. Noah is ahead, already through the branches and burrs and thorns, sitting tall, his legs astride the stallion and his hands free as he disentangles twigs from his long hair. How come he's got the balance and strength to let go of the horse's mane, I wonder. I decide it's all about confidence.

If only you could bottle confidence.

Further down the mountainside, Noah continues, as the young stallion sidles around a few elegant young ash trees – on these lower slopes the subtropical rainforest trees are appearing among the eucalypts. ‘I mean, look at Chinese culture .... our culture is peanuts compared to ... ’ The stallion squeals and lunges towards the mare, who is not in season and won't have a bar of him but still, one never knows, it's always worth a try if you're a stallion. Noah calmly clouts the stallion with his fist: ‘Steady on. Um, compared to Chinese culture, this little Aussie culture .... ‘. The stallion sticks his penis out, hopefully, but my mare surges past with a disdainful flick of her tail and her ears back in warning. The hill is levelling out, there is more space between the trees and I venture to let go of the mane, and wipe the tickly trickles of sweat from my chest. We break into a jog, and the talk turns to teaching environmental sustainability to Chinese students. I sit to the rhythm of the trot, ponder the environmental learning issue. I swivel around to talk with Noah, who is now behind me, and argue that we have the wherewithal and stability to afford to be environmentally conscious, our children are fed and warm and we can afford to take the day off traipsing across the mountains on our horses and talk about our PhDs. We don't need to fell the forest to sell the logs to feed the children. We don’t need to send our children onto the streets to sell flowers to tourists. We believe in Westernised education systems where children ‘belong’ in schools. What is right? Noah agrees. It's a tricky question.
As we jog our weary horses down the mountain I think of Keats's ‘Ode on the Grecian Urn’: *Beauty is truth, truth beauty, that is all Ye know on earth, and all ye need to know.* But what is truth, anyway? Can one distinguish ‘pure’ right or truth or ‘pure’ wrong or untruth? But so good to discuss and wrestle with ideas for generous hours at a stretch. I am grateful to my friend Noah and his willingness to argue and banter, juggle ideas and opinions, and for the loan of this excellent surefooted mare between my thighs.

The next day at a meeting on internationalisation I allow the previous day’s discussion to coalesce; I present ideas to my colleagues; we talk of the Bologna agreement, the ideas behind the Colombo plan, about neo-colonialism, about cultural inclusivity. Still, there are jugs of iced water, the table is of polished hardwood, my business clothes are clean, my colleagues tidy and attentive. I sketch out a model on the electronic smart-board and with the flick of a button it takes the markings and transposes it into cyber-bytes ready for emailing. As I move sideways to point out another element of the model my inner thighs silently protest their soreness from yesterdays’ ride.

There is so much contrast in life. Colour, and contrast.

This example serves, quite strongly, as a reminder that knowledge and understanding can be gained and developed through quite diverse situations and contexts, not all of them academic, and not necessarily linked with book learning and other traditional sources of knowledge. Traditional sources of knowledge might involve books, lectures, or lecturers. However, there are sometimes unusual places and situations that generate knowledge of the research field. As a publishing academic, engaged in various committees and research forums, I may have an impact on the opinions of my colleagues. Not only that, the impact might well be mutual – my colleagues, by virtue of persuasive conversations in a variety of contexts, influence me and my opinions and attitudes. As stated earlier, some of the contexts are professional, and some are decidedly social.
Appendix 3 – Email to academic staff

Dear colleagues

You will recall that in July 2005 I interviewed you for my PhD on Teaching in a Multicultural Context; for which I am very grateful. The writing has been going well and I’m now on my final chapter and hope to submit before Christmas. I am writing to you about the third and final findings chapter of the PhD.

This final chapter explores the dimension of competence in teaching in a multicultural and transnational context. From the original PhD study covering 30 academics, four participants were selected on the basis of their successful multicultural and transnational teaching, for a variety of factors and reasons explained in the thesis, all or most of which you have met. Your quotes are matched against a model which is developed in the thesis.

The original ethics application which you signed, of course reassures you that the interviews remain confidential. Here is the relevant section:

‘Any information that is obtained in connection with this study and that can be identified with the participants will remain confidential and will be disclosed only with their permission. As a researcher I will anonymise data from the interviews in any ensuing publications. To ensure confidentiality, your name, and the names of others who you may mention in the interview or focus group, will not be referred to in whole within the text of the thesis. However, if applicable the unit name may be mentioned, as may your activity or position in relation to the unit (lecturer, tutor, unit coordinator, etc). The safety precautions involve removing personal information which may disclose the identity of the participant from any data which is included in material to be published or otherwise made public. Recordings and transcripts will be kept in a secure place for five years or until completion of the PhD (whichever is the later).’

To comply with this I have given you a pseudonym in the thesis.

The tenet of the final chapter is very positive; and is descriptive not prescriptive: i.e. it describes the approach to teaching (epistemologically and ontologically) of four successful academics, rather than prescribing ‘Do’s and Don’t’s’.

I have several questions, with some suggested choices below. Without, of course, disclosing your identity, the following:
1. May I disclose your current position in your work? This (for some) may increase the chance of you being recognised.
   Yes, my current position is:
   No, please don’t:

2. May I mention your academic level (A, B, C, D, E)
   Yes, my academic level is:
   No, please don’t:

3. May I mention your country of birth?
   Yes, my country of birth is:
   No, please don’t:

4. May I mention your research interests?
   Yes, my research interests are:
   No, please don’t:

5. May I list any teaching awards or other forms of awards you may have received?
   I’ve never received any awards or recognition:
   Yes, please list these awards:
   No, please don’t:

If there’s anything else you are concerned about or would like to discuss, please do not hesitate to contact me. My mobile number is 0439719808.

My huge thanks to you for your input & cooperation so far. The PhD has been a positive experience so far, to a large extent thanks to participants like you. I’m really looking forward to completing this work.

Kind regards

Mieke
Appendix 4 – Mind maps from focus workshops

Focus group at SCU
Issues in International Teaching

Content of subjects' relevance

Different learning styles

makes a better lecturer

language problems

International students enhance our own understanding
Makes the lecturer more reflective about teaching techniques
Makes the lecturer concentrate on language used to teach concepts
Feedback (i.e. it is good that you need to give more feedback and spend more time with the student)

Variability in students' language skills
Different level of skills (language)

limitations of academic language
Importance of written work (which is assessed)

Learning from each other

Minority of students are international (consequences of this for the others)
More face to face communication is necessary
Competing expectations of O/S and domestic students

Minority of students are international (consequences of this for the others)

Implicit cultural understandings / expectations are hidden
Host / guest conflict: "You must learn in an Ozzie way"; if staff are in Hong Kong, do they teach in an HK way. Perceived status = discomfort
"Chalk and squawk": do overseas students cope?

Group work can be problematic
don't want to work in groups with O/S students

Rules of the game may be different: assessment regimes may be different among lecturers, and culture may compound this problem

Different world perspective / worldview brought to class
International students bring a greater level of commitment to studies
Great international anecdotes related to topics under discussion
Overseas' students' skills can be used with local students
diversity feeds into context

Cultural differences between the student and the lecturer can lead to misunderstandings: language is only one part; humour is an example

Students' reluctance to become interactive

Appreciation of the different cultures

If you are teaching industrial relations it may not be relevant for overseas students

Appendices

Mieke Witsel 265

Focus group at VU
Appendix 5 – Ethics approval and consent form

SOUTHERN CROSS UNIVERSITY
INFORMED CONSENT FORM

You are invited to participate in a digitally recorded in-depth interview to explore matters surrounding the multicultural classroom in tourism education. The study reaches across several states and universities; and is not meant to be a comparative study of schools of tourism. This provides data for the PhD study on Communication, teaching and learning issues for tourism lecturers in Australian university multicultural classrooms. I would appreciate your participation in this research project.

Interview questions are open-ended (qualitative). The interviews will take place in your office or in a staff meeting room (if your office is shared). The following gives an outline of this project.

This study hopes to explore the following:
- what are the ‘lived experiences’ of tourism lecturers in teaching in the multicultural classroom (MCC)?
  - how does this affect the lecturer’s sense of self
  - how does a MCC influence tourism academics’ interpretation of tourism curriculum
- what communication strategies do tourism lecturers use in the MCC?
- how do tourism academics view internationalisation?

We might cover the following: your knowledge of, skills in and attitudes to teaching (working with) a multicultural student body, and other issues relating to teaching in the multicultural classroom. This will also explore the impact of teaching in/working with onshore tourism students from a non-Australian background.

Procedures to be Followed:
The interview is exploratory in nature and the questions are open-ended. The interview will take between 20 and 50 minutes and will take place in your office or another private area on the campus (e.g. library interview room). The aim of this initial interview is to allow you to voice your (possible lack of) experience, concerns, interest in, attitudes towards, skills in and knowledge of teaching in or working with onshore tourism students from a non-Australian background.

Possible Discomforts and Risks
Future prognoses indicate that the global demand for international higher education is set to grow enormously. Demand for Australian education is forecast to increase nine-fold from 1.8 million international students in 2000 to 7.2 million international students in 2025 (Böhm, et al, 2002).
You may feel hesitant about expressing any negative feelings about the impending change in your student body. However change always does entail stress of some sort; and rather than be discouraged from expressing negative feelings or opinions about the subject, I would like to encourage expression of any concerns and wish to reassure the participant that sensitive material will be treated with utmost discretion and that confidentiality is ensured. Please know that you are under no pressure to divulge any information you may feel uncomfortable with sharing. Also, the digital recorder can be turned off at any time during the interview.
Responsibilities of the Researcher
Any information that is obtained in connection with this study and that can be identified
with the participants will remain confidential and will be disclosed only with their
permission. As a researcher I will anonymise data from the interviews in any ensuing
publications. To ensure confidentiality, your name, and the names of others who you
may mention in the interview or focus group, will not be referred to in whole within the
text of the thesis. However, if applicable the unit name may be mentioned, as may your
activity or position in relation to the unit (lecturer, tutor, unit coordinator, etc). The
safety precautions involve removing personal information which may disclose the
identity of the participant from any data which is included in material to be published or
otherwise made public. Recordings and transcripts will be kept in a secure place for five
years or until completion of the PhD (whichever is the later).

Freedom of Consent
If you decide to participate, you are free to withdraw your consent and to discontinue
participation at any time. However, we would appreciate you letting us know your
decision.

Enquiries
If you have any questions, we expect you to ask us. If you have any additional questions
at any time please communicate these questions to us:

Supervisor Details:
Professor Neil Leiper
Southern Cross University
PO Box 157, Lismore, N.S.W.
Australia
nleiper@scu.edu.au
ph 02 6620 3922

Researcher Details:
Mieke Witsel
Southern Cross University
PO Box 157, Lismore, N.S.W.
Australia
awitsel@scu.edu.au
ph 02 6626 9193

who will be happy to answer any queries you may have.

OR if you have any problems associated with this project, please contact:

Mr J. Russell
Ethics Complaints Officer
Graduate Research College
Southern Cross University
PO Box 157, LISMORE NSW 2480
(02) 6620 3705 Email: jrussell@scu.edu.au

You will be given a copy of this form to keep.
I have read the information contained in the pages above, entitled *Communication, teaching and learning issues for tourism lecturers in Australian university multicultural classrooms* and agree to participate in this study. I am over the age of 18 years.

(Please indicate below which statement you are more comfortable with)

◊ YES, I understand that quotes from my interview or focus group participation may be used in the thesis, and that my anonymity in this study is assured. My name and other personal information will not be used, but the unit I am referring to may be mentioned, as may my function in context (i.e. lecturer, administrative staff, course coordinator, etc). I am satisfied with these arrangements to ensure my anonymity.

OR

◊ NO, I do not want other people to identify me through quotes used in the thesis. I do not want the unit mentioned, and would like all identifying names, places and events removed from the thesis.

Name of Subject: ...........................................................................................................................

Signature of Subject: .................................................................................................................. Date: ..............................

*I certify that the terms of the form have been verbally explained to the subject, that the subject appears to understand the terms prior to signing the form, and that proper arrangements have been made for an interpreter where English is not the subject’s first language. I asked the subject if she/he needed to discuss the project with an independent person before signing and she/he declined (or has done so).*

Signature of the researcher: ................................. Date: __________________________
### Appendix 6 – Refereed paper review form

**CAUTHE 2006 Conference**  
**Melbourne, Australia, 6-9 February 2006**

**REFEREED PAPER REVIEW FORM**

<table>
<thead>
<tr>
<th>Paper No:</th>
<th>T89</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reviewer’s No:</td>
<td></td>
</tr>
</tbody>
</table>

| Title: | CONSTRAINTS AND CONCERNS OF TEACHING TOURISM AND HOSPITALITY IN A MULTICULTURAL CONTEXT |

**Assessment Analysis:**

Please rate this paper on each of the following criteria:  
10 = Excellent; 5 = Acceptable, 1 = Very Poor

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relevance to the Conference Theme overall</td>
<td>( 9 )</td>
</tr>
<tr>
<td>Originality/Innovativeness</td>
<td>( 9 )</td>
</tr>
<tr>
<td>Methodology/Methods</td>
<td>( 8 )</td>
</tr>
<tr>
<td>Appropriateness for Academic Audience</td>
<td>( 10 )</td>
</tr>
<tr>
<td>Contribution to Knowledge</td>
<td>( 9 )</td>
</tr>
<tr>
<td>Clarity of Writing</td>
<td>( 10 )</td>
</tr>
</tbody>
</table>

**Final Recommendation:**

- Recommend for the Best Paper Award (Y) or ( ) or
- Accept as is ( ) or
- Accept with minor modifications (to the editor’s satisfaction) ( ) or
- Accept with major modifications (to the reviewer’s satisfaction) ( ) or
- Accept as a Working Paper ( ) or
- Reject outright as not suitable for CAUTHE 2006 Conference ( ).

Reviewer’s comments (which will be passed to the author):

---

**Thank you for your assistance**  
Please return this form to kiki.gill@vu.edu.au within 2 weeks of your receipt.
Appendix 7 – Refereed paper review form

CAUTHE 2006 Conference
Melbourne, Australia, 6-9 February 2006

REFEREED PAPER REVIEW FORM

Paper No.: 89

Title: Constraints & Concerns of Teaching Tourism & Hospitality in a Multicultural context

Assessment Analysis:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Relevance to the Conference Theme overall:</td>
<td>( 6 )</td>
</tr>
<tr>
<td>Originality/Innovativeness:</td>
<td>( 7 )</td>
</tr>
<tr>
<td>Methodology/Methods</td>
<td>( 6 )</td>
</tr>
<tr>
<td>Appropriateness for Academic Audience:</td>
<td>( 7 )</td>
</tr>
<tr>
<td>Contribution to Knowledge:</td>
<td>( 6 )</td>
</tr>
<tr>
<td>Clarity of Writing:</td>
<td>( 5 )</td>
</tr>
</tbody>
</table>

Final Recommendation:

Recommend for the Best Paper Award
Accept as is
Accept with minor modifications (to the editor’s satisfaction) ( X )
Accept with major modifications (to the reviewer’s satisfaction) (   )
Accept as a Working Paper (   )
Reject outright as not suitable for CAUTHE 2006 Conference (   )

Reviewer’s comments (which will be passed to the author):

Abstract refers to ‘joy and benefits’ but paper does not address
Use of first person in text in appropriate
Obviously part of a larger study but the paper needs to be more specific in its
Concerns and Constraints sub heading – what is being said?
Conclusions section needs considerable strengthening

Thank you for your assistance
Please return this form to kiki.gill@vu.edu.au within 2 weeks of your receipt
Appendix 8 – Mind Map image from Concerns and Constraints paper
Appendix 9 – Unis Dumb Down for Foreign Cash

Figure removed due to copyright restrictions

(Note: Scale of article altered)
Endnote

1 It must be acknowledged that there is much germane discussion and potential for ensuing ambiguity about the terms ‘ontology’ and ‘epistemology’ and their applications. In a purely philosophical sense, epistemology is the theory of knowledge, and it is not necessarily about what knowledge is needed for a particular purpose. Similarly, ontology is the study of the nature of reality. In this study, however, the terms are used in an educational philosophical sense, and this usage is recognised and promoted by many scholars, including educationalists and philosophers (see for example see Barnett 1997, 2004, 2005; Barnacle 2005; Dall’Alba & Barnacle 2005, 2007; Dall’Alba & Sandberg 2006; Thomson, 2001; Zander, 2007).