

Decolonizing Educational Transfer in Postcolonial Countries:
Exploring Problems and Solutions for Cross-cultural Educators and Development Practitioners

By

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B.Sc., Royal Roads University, 2002
B.Ed., Vancouver Island University, 2007
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Supervisory Committee

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Abstract

Globalization has brought increased opportunities for educators to collaborate across borders, sharing everything from curricula, teaching practices and educational standards to learning technologies, institutional structures and organizational policies. In the literature, this is often referred to as educational transfer, or the borrowing and lending between educational systems from different countries or cultures. Today, institutions that share between educational systems—whether schools, community groups, development organizations, corporations or governments—are so ubiquitous that some may think of it as a natural, inevitable and benign process. Yet as perspectives shared in this study illustrate, for many in-field practitioners, transfer can be challenging, have processes and outcomes that are not always clear or beneficial, and be fraught with many problems. This study examines the perspectives and problems of hosts when Western educators and development practitioners work within their postcolonial communities. Drawing on concepts, methods and strategies from postcolonial and critical education theory, this study examines how transfer can perpetuate historically inherited patterns of Western imperialism to answer the question, as educational borrowers and lenders, how do we know we are or aren't neocolonial actors when transferring Western education into postcolonial countries, and what can we do to help ensure that we aren't?

Using a mix of grounded theory, narrative inquiry and action research, this study draws on data from interviews, narratives and group discussions that were collected between 2014 and 2019 from over 33 participants representing visiting and hosting volunteers and staff at three universities in Ghana and Vietnam. The results demonstrate that although their specific problems are individual and varied, hosting professionals can struggle with similar themes like Eurocentrism, developmentalism, inequality, harm and racism, requiring practitioners to use

additional evaluation methods besides traditional needs assessments and outcomes-based program evaluations to decolonize their work. In addition to theorizing how practitioners might improve transfer evaluation, the study also examines how hosts and visitors might develop more critical awareness of neocolonial patterns and better support decolonial goals like participant consent, self-determination and empowerment. To this end, the study shares postcolonial perspectives, theoretical models and piloted problem reduction strategies to help future transfer practitioners develop deeper and more critical understandings of educational transfer.

Keywords: educational transfer, critical pedagogy, decolonial education, problem-posing education, international development

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Dedication

Great teachers have two lives. Even though their first must end, their second survives in the ideas, values and actions of each person they influenced. This text is dedicated to the memories of Vivian Anne Johnston (1946-2017) and Deborah Jean Millar (1957-2012), my two greatest teachers.

“A hundred times every day I remind myself that my inner and outer life depend on the labours of [others], living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving.”

Albert Einstein (Einstein & Harris, 2007, p. 1)

CHAPTER 1: INTRODUCTION

One of the poverties of the current discourse about curriculum internationalization appears to be a conception of international education as continuing to prescribe bodies of Eurocentric knowledge and culture to natives in order to emancipate them from their traditions and, thus, help them overcome barriers to development. Addressing this poverty and the lopsided academic relationship between the West and the developing countries requires a reconceptualized theory of curriculum internationalization that interrupts taken-for-granted understandings of international academic relations, and recognizes that education in current global and postcolonial contexts involves the abandonment of hegemonizing forms of knowledge that are rooted in Eurocentrism, in favor of dialogue with knowledges and identities which have been submerged or marginalized in the global power/knowledge relations (Kanu, 2005, p. 512).

It's difficult to imagine an experienced educator who hasn't studied, taught, researched or presented with educators from other countries. Thousands of educators and development workers board planes every day to teach abroad, sharing their knowledge and curriculum with colleagues from other nations and cultures, representing an increasing trend in the international mobility of teachers and professionals who work abroad (Bense, 2016). Yet as Kanu (2005) argued above, even though crossing borders in education might be more common, it may not always be benign when it occurs in postcolonial countries. If done without careful intention and collaboration, simple and common academic acts like borrowing curricula, internationalizing standards, collaborating with research or exchanging teaching practices might be imperial acts if they inadvertently marginalize the needs and voices of postcolonial communities.

Kanu's quote starts this chapter because it highlights the central problem in this study: how practitioners who lend and borrow education across borders can maintain "lopsided academic relationships" that privilege Western knowledge, practices, and values while marginalizing those held by people in postcolonial countries (p. 512). According to Kanu, practitioners interested in improving how they engage in educational transfer and exchange need

to reconceptualize their current international relationships which they may take for granted without a careful approach and praxis. Following this logic, the purpose of this study is to support such reconceptualization by examining how international educators and development workers might problematize and improve the evaluation and implementation of transfer programs between the West and postcolonial communities.

In comparative educational literature, the movement of educational concepts and practices between countries and cultures has been called many things, from educational ‘transfer,’ ‘policy borrowing’ and ‘borrowing and lending’ to educational ‘copying,’ ‘appropriation,’ and ‘importation’ (Phillips & Ochs, 2004). In Western scholarship, the topic of educational transfer has been an integral part of comparative education since the field began, tracing back to the early nineteenth century when theorists like Jullien de Paris gathered examples of ‘best practices’ from Holland and England to apply them in French schools (Beech, 2006; Von Kopp, 2007). Educational transfer refers to the borrowing and lending of components between educational systems from different countries or cultures which results in “the movement of educational ideas, institutions or practices across international borders” (Beech, 2006, p. 2). Many types of educational components might be shared during transfer, including curricula, teaching practices, assessment and evaluation processes and tools, program standards, institutional policies, organizational structures, learning technologies and infrastructure designs. Many types of actors or institutions might also engage in transfer, including schools, community groups, national governments, international organizations or multinational corporations.

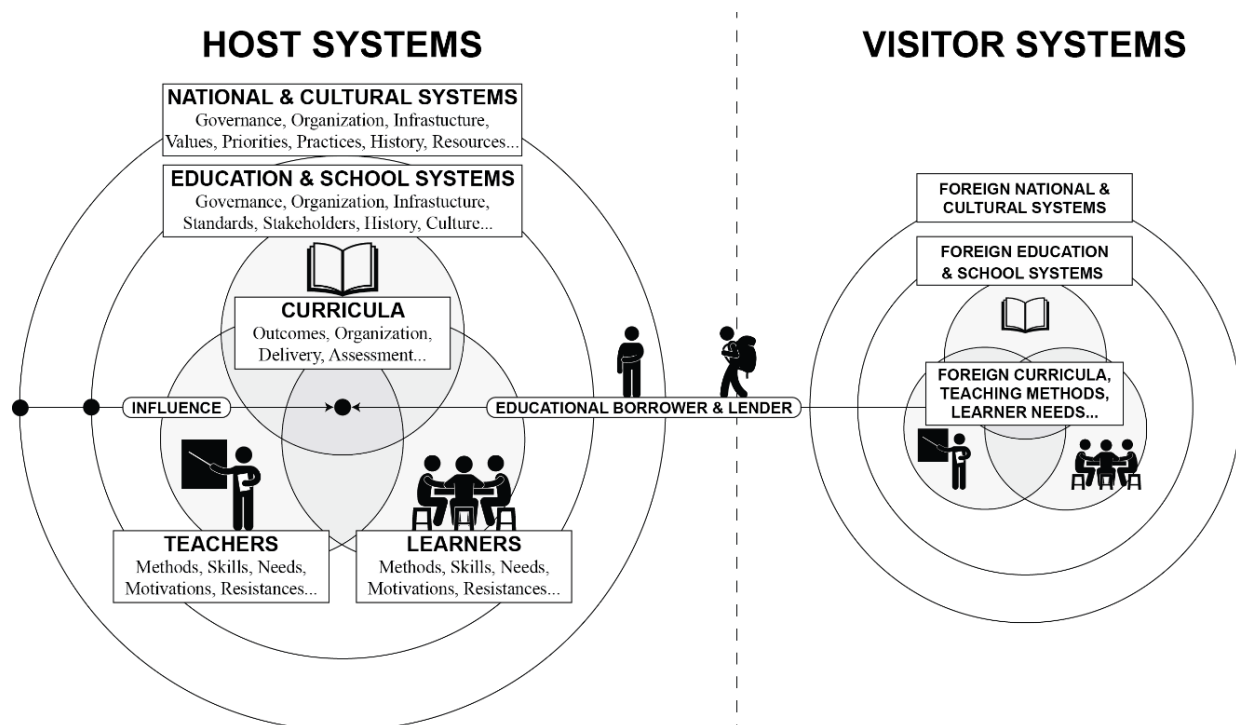
Educational systems are designed to meet the educational needs of the specific communities they serve, which means that communities with different histories, cultures and contexts inevitably develop educational systems with different educational system components.

Although educational systems are developed over time within their specific national and cultural contexts, they are not always perfect or ideal at meeting the needs of their communities, so to improve them, educational institutions engage in transfer by comparing and evaluating different systems and borrowing the components they think might improve their own. According to Beech (2006), although many scholars have different interpretation of transfer, they have typically interpreted it as following a general pattern where an actor identifies local educational problems, seeks solutions in foreign educational systems, and then tests and adapts borrowed practices in the new context. But as Zymek and Zymek (2004) argued, the “discussion as to whether anything can be learned from educational reform policies in other countries and from other countries’ education systems, whether parts of these can even be lent or borrowed, is one of the oldest and most controversial theory traditions in comparative education” (p. 25). Despite being contested and controversial, the topic of educational transfer has been an important theme within the field of comparative education, and as the international flows of information continue to grow during the increasingly globalized and digitized 21st century, it will likely continue to be an important topic affecting different fields across academia.

In addition to the many types of educational components that can be transferred and the many types of institutions that transfer them, educational transfer can occur in different contexts and through different media or modalities. For example, transfer might happen during conferences, research projects, development projects, volunteer programs, staff exchanges, interinstitutional partnerships, corporate outreach programs, intergovernmental projects or international associations (McDonald, 2012). In addition to such direct collaboration, transfer might also occur through various modalities and media like presentations, books, academic journals, research studies, webpages, television, video and mobile apps.

For educational transfer to take place, there must be two main actors, the borrower who receives educational ideas and the lender who gives them, and these actors might engage in transfer within one or more spaces. For instance, transfer might occur within the borrower's space, where the borrower hosts the visiting lender within the borrower's country. It might occur within the lender's space, where the lender hosts the visiting borrower within the lender's country. It might occur within an intermediate space, where the borrower and lender transfer ideas by visiting an intermediate place, for example when both meet at an international conference. Or it also might occur within a virtual space, where the borrower and lender transfer ideas through the internet without direct interaction.

Figure 1: Educational Transfer Between Borrowing Hosts and Lending Visitors



Illustrated in the figure above, the scope of this study is the first of these types of transfer, where an educational borrower hosts a visiting lender in their institution and country. More specifically, in this study I focus on educational transfer between hosts in postcolonial countries who work with foreign visitors transferring Western educational ideas and practices, a type of transfer common in international collaborations and development projects between developed and developing countries.

Research Questions and Methods

This text represents five years of study focusing on how international educators and development workers might decolonize their practice when borrowing or lending education in postcolonial and Indigenous communities. After conducting exploratory interviews in 2014 with the general goal of exploring transfer problems, this study took on a more specific purpose to define a praxis that others might follow to reveal, reduce and prevent such problems. Based on these early interviews with hosting and visiting international educators, it was clear that others like myself did not fully understand but wanted to learn more about how they might develop a decolonial approach to educational transfer. This exploratory phase led to a two-part research question that Chapters 4, 5 and 6 examine: as educational borrowers and lenders, how do we know we are or aren't neocolonial actors when transferring Western education into postcolonial countries, and what can we do to help ensure that we aren't?

This question focuses on two aspects that problematize traditional approaches to Western educational transfer. First, by asking how we know are or aren't neocolonial actors, the study focuses on defining what decolonial approaches to transfer evaluation might look like—in other words, how practitioners might better reveal, examine and/or measure deeper transfer problems

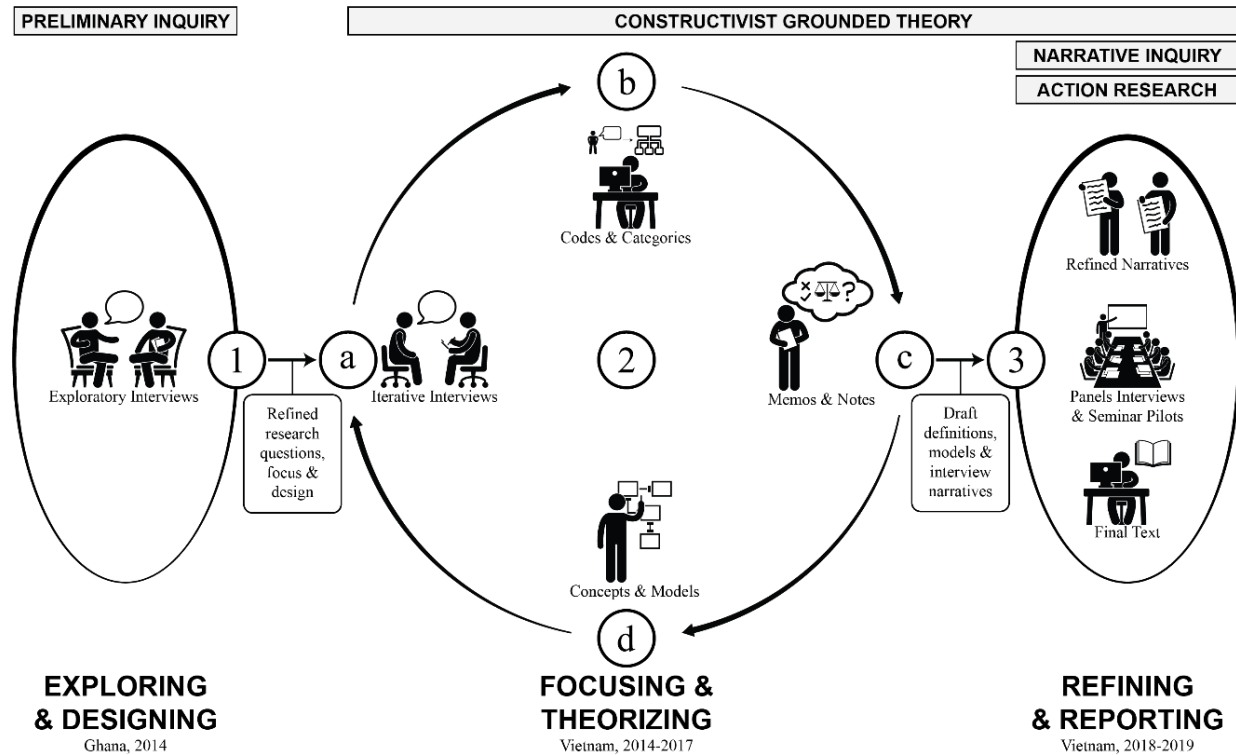
and impacts associated with neocolonialism. And second, by asking what can do to ensure we aren't neocolonial actors, the study focuses on defining practices that borrowers and lenders may find useful during transfer programs to reduce and reverse such problems and impacts.

To examine decolonial transfer evaluation and practice, this study's design evolved from exploratory interviews into a mixed methodology that drew on constructivist grounded theory, narrative inquiry and action research. Following the exploratory interviews in Ghana, iterative stages of interviews were then conducted between 2014 and 2017 in Vietnam with teachers, professional developers, staff, and administrators at two different Vietnamese universities that adopted the same Canadian training program that was transferred in Ghana. In total, more than 28 educational professionals from three different postsecondary institutions participated in these initial interviews, representing six different nationalities, including Vietnamese, Ghanaian, French, Canadian, American, and Filipino in order of frequency. These participants were selected within each university based on their intercultural experience and their experience lending or borrowing Western curricula, including their experience as a) visiting or hosting teachers who use Western texts and teaching methods; b) visiting or hosting professional developers who use Western training programs; and c) hosting staff and administrators who are responsible for working directly with Westerner visitors.

Illustrated below, the study ultimately consisted of three stages of data gathering and three methodical approaches. During the interviews conducted from 2014 to 2017, constructivist grounded theory was used to code and memo the transcripts, leading to initial iterations of the grounded theory evaluation models shared in Chapter 7. Then in 2018 and 2019, 11 Vietnamese educators and university staff from two additional universities critiqued and elaborated these

concepts and theories by providing narratives, participating in pilot seminars and contributing feedback in follow-up interviews.

Figure 2: Major Stages of Data Collection



Theoretical Frameworks

Because themes like educational transfer, postcolonialism and development overlap with several academic disciplines, this study drew on various theoretical frameworks from literature within critical education, postcolonial, Indigenous and development studies. To help examine decolonial approaches to transfer evaluation, for example, the three frameworks provided comprehensive lists of themes that supported grounded theory interviewing and coding. First, de Sousa Santos' (2012) "Epistemology of the South" lists Western ways of knowing and thinking that can silence and marginalize postcolonial communities, suggesting many relevant themes to evaluating transfer like

Eurocentrism, developmentalism, hegemony, globalism, neoliberalism and essentialism. Second, many scholars have also listed principles of Indigenous allyship that theorize how Indigenous people want non-Indigenous people to work with, treat and support them in their efforts to achieve such goals as decolonization, equity, justice and reconciliation (Radler & Mendoza, 2018; J. Smith et al., 2016). These principles defining Indigenous allyship were also useful in this study because they suggested various themes relevant to how hosts might be marginalized during educational transfer, themes like the need to listen to hosts rather than speak over or for them, to follow hosts rather than lead them, or to honour rather than ignore host history and culture. And third, a list of critiques of development-focused training was also used in this study, highlighting ways in which knowledge transfer in development projects can cause problems or failures (ActionAid, 2006). Although focused on development projects, the critiques suggested additional themes like control, competence, dependence, consistency, and appropriation which also supported analysis of evaluating transfer in postcolonial contexts.

While these theoretical frameworks were used to help analyse host perspectives and theorize decolonial transfer evaluation in Chapters 4 to 7, an additional framework was used to support action research methods shared in Chapters 8 and 9. Chapters 8 and 9 review models and tools that were developed with a subgroup of Vietnamese participants to explore how hosts and visitors might further examine and mitigate different transfer problems and neocolonial themes identified during the study. To support the piloting of problem solving activities, different theories and concepts were used from critical educational, including Freire's problem-posing framework (2005). With his theory of problem-posing education, Freire provided an example of how educators might help marginalized communities define their problems and collaboratively plan and trial potential solutions. Freirean ideas that were borrowed in this study include

generative themes (general concepts that help others critically discuss and analyse shared problems and their causes), codes or codifications (participant-constructed artefacts that represent their problems), culture circles (non-hierarchical meetings where participants are free to share their problems and plan courses of action), and praxis (iterative growth based on cycles of reflection and action).

Scope and Limitations

This is a qualitative study that examines the experiences of small groups of participants based at only three institutions, so with this narrow scope it does not present definitive answers, conclusions, or solutions to the struggles that all international educators or development workers face. Although highly situational and subjective, this study presents a method of inquiry, emergent theories, and participant perspectives that may be useful to others while they explore and reflect on their own specific experiences of cross-culture relationships and educational sharing. The study's small scope and many limitations should be carefully considered, however, when trying to apply this study in other postcolonial and Indigenous contexts.

Besides the small number of participants and institutions, the limitations of this study include a narrow theoretical scope, the embedded subjectivity of the researcher and participants, limited funding and limited verification. First, regarding theoretical scope, in addition to Westerners working abroad, educational transfer occurs in many other ways like through the internet, during research conferences or when hosts travel and study abroad. Focusing specifically on the influence of foreign visitors working in postcolonial countries therefore examines educational transfer within a very narrow scope. Second, the narratives, experiences and perspectives in this study are highly subjective. Although ideas in this study may be

consistent with the experiences of other practitioners, different researchers and participants would result in alternative perspectives and theories.

As for the third limitation, because international research can be very expensive, limited funding was a factor in the execution of this study, forcing several methodological choices like using convenience sampling at institutions that were accessible via already-funded international projects and limiting the number and locations of individual interviews, pilot seminars and panel interviews. And fourth, regarding lacking verification, this does not empirically measure or test the validity of prior theories or hypotheses like in most quantitative or scientific research. Instead, the study used constructivist grounded theory to explore and build new models and concepts that authentically represent participants' experiences of transfer problems and decolonial perspectives. Given these limitations, rather than offering theory or best practices that should be extrapolated and essentialized within other postcolonial or Indigenous contexts—an act which is itself might be considered neocolonial—this study might better serve instead as an example of how researchers and practitioners can struggle to explore deep and abstract ideas like neocolonialism with others across cultures within such limiting conditions.

Dissertation Structure

This text has nine chapters that review literature and methodologies used in the study, share and discuss results from analysing participants' perspectives, and present theoretical models and piloted strategies related to decolonizing transfer. Chapter 2 reviews relevant literature about postcolonial educational transfer, including theory about postcolonialism, educational transfer, decolonial frameworks for transfer, and traditional approaches to instructional design. Chapter 3 then reviews methodologies used in the study, including

constructivist grounded theory, narrative inquiry, and problem-posing, an iteration of educational action research popularized by Paulo Freire.

After relevant theories and methodologies are reviewed in Chapters 2 and 3, Chapters 4 to 6 share the results of using grounded theory analysis to explore participants' views about educational transfer, sharing themes, codes and interview excerpts detailing their needs, transfer experiences and neocolonial perspectives. Chapter 7 then shares theoretical models that resulted from grounded theory analysis, which include a general model of decolonial transfer evaluation as well as models depicting transfer aspects and neocolonial themes that practitioners might consider to deepen transfer evaluation.

While Chapters 4 to 7 focus on examining how practitioners might more deeply evaluate educational transfer in postcolonial contexts, Chapters 8 and 9 focus on how practitioners can struggle to implement strategies to improve practitioners and planning as well as more deeply examine neocolonial patterns. The chapters share problem reduction strategies and models that were piloted and iterated with participants during a multi-day seminar following Freirian problem-posing methods, illustrating both successful and unsuccessful attempts to further analyse themes that emerged from the analysis in Chapters 4 to 6. To conclude the text, Chapter 10 then reviews the study's arguments and theoretical contributions, reflexively discloses my roles and learning as the researcher, and proposes future areas of research that focuses on decolonizing transfer.

CHAPTER 2: REVIEWING LITERATURE

I am a soul in agony. As one who feels passionately about freedom, I cannot but be alarmed at the continuing, pushing domination, the new methods and forms of colonialism. [They are] all the more pernicious because [they are] less obvious and recognizable. Except for a few places, the visible presence of foreign rule has gone. We are free to run our affairs and yet are we not bound by a new type, a surrogate colonialism? How else shall we describe the power [and] pressures exerted through the monopoly control of capital, the withholding of superior technology, the political use of grain, the manipulation of information [which is] so subtle and subliminal in influencing minds and attitudes? Is it not time for us to pause from our daily concerns to ponder over this new dependency? Instead of reacting, should we, the developing, not think of acting on our own? (Gandhi, 1983, p. 8)

In a speech at a 1983 United Nations conference in Belgrade, Indian Prime Minister Indira Gandhi (1983) communicated her nation's struggle with "more pernicious" and "less obvious" forms of colonialism that her country faced during the global recession in the early 1980s. Her speech highlighted the economic, technological, political and cultural pressures that keep nations like hers from becoming independent actors even after colonial independence when "the visible presence of foreign rule has gone" (p. 8). She spoke of many problems within her country: the vicious circles of poverty and the necessity for development, the unfair treatment from trade agreements and the policies of international monetary bodies, the lack of technological transfer into communities that need it most, and the high level of global military expenditures that increase the world's destructive capacity far more than its productive capacity.

Her words are pertinent because they offer a perspective that touches on many of the concepts and ideas in this study. More importantly, however, her words share the complicated nature of what postcolonialism can mean to those trying to improve conditions in postcolonial communities: of being free while being bound, of being marginalized from capital, technology and political power by others who claim to help, of being subtly and invisibly manipulated and

influenced by dominant cultures, and of being held in positions of dependency by economic systems designed to serve the interests of the already wealthy (Gandhi, 1983).

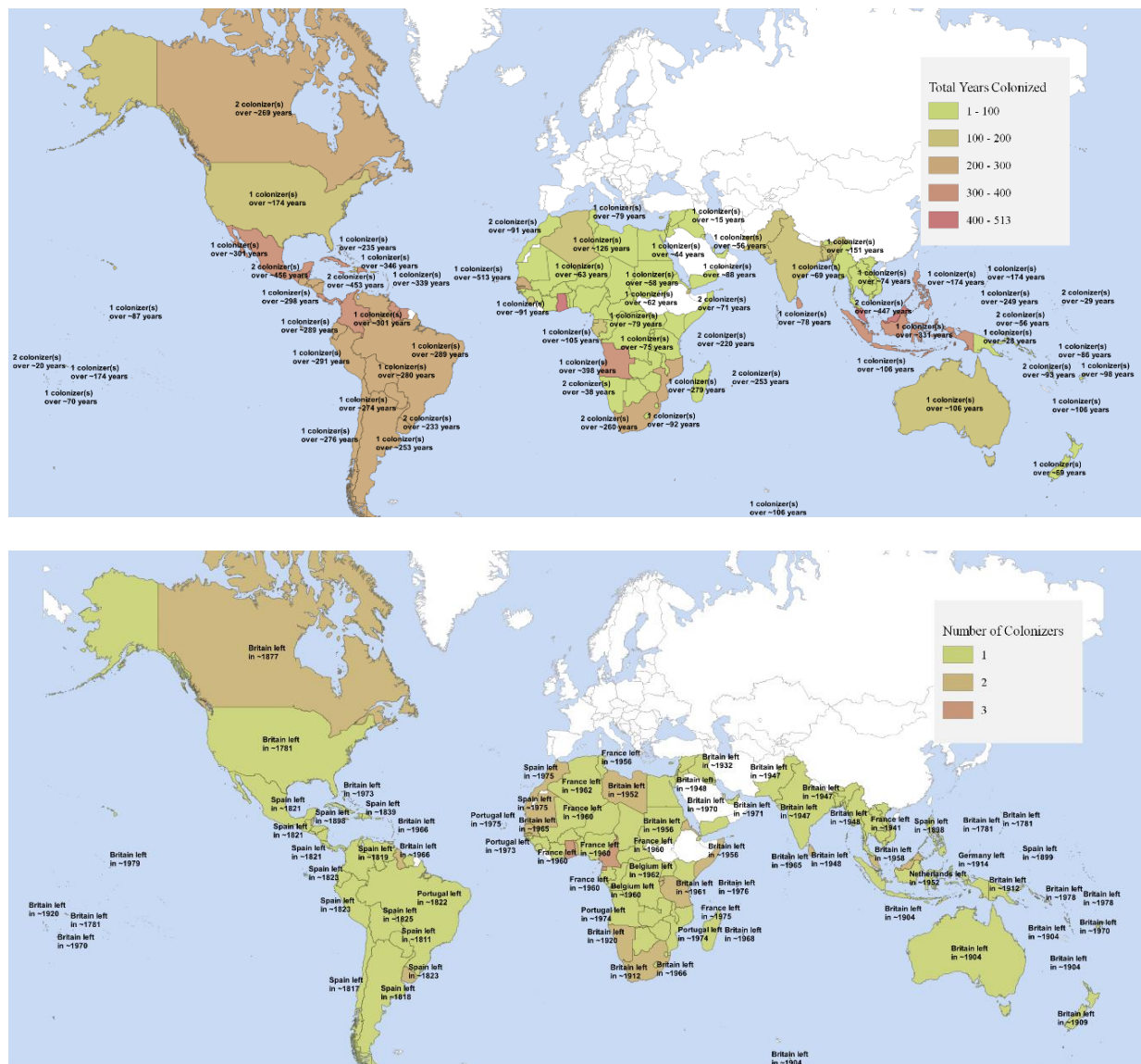
Illustrated in the maps below, most countries in the world have been touched by European colonialism, so postcolonial perspectives like Indira Gandhi's can be found the world over, contributing to a rich body of literature about postcolonialism. But as each country's experience of colonialism has been unique, the postcolonial perspectives shared by Indigenous peoples in each country of course vary. Compared to Indira Gandhi's experience, for example, terms like 'post-independence' and 'postcolonial' mean something very different for Indigenous peoples in countries like America, Canada, Australia and New Zealand, where settler colonialism and genocide were so significant that Indigenous peoples remain minority groups that continue to be marginalized from political power in their own lands.

Indira Gandhi's speech also highlighted a misleading aspect of terms like 'post-independence' and 'postcolonialism,' which is their implication that colonialism and imperialism are in the past, and that historically colonized peoples are truly free to act without continued control, pressure and manipulation from imperial actors. Early dependency theorists in the mid-1900s like Andre Frank, Fernando Cardoso and Enzo Faletto argued that the economic, technological, political and cultural pressures like those Gandhi spoke of continued to foster dependency in postcolonial countries even after their political independence from colonial actors (Foran, 2012; Fratkin, 2013; Sørensen, 2011). Later world-systems theorists like Wallerstein (2011) further elaborated how international dependencies were created by arguing that the current world economy developed through four historical stages. First, from 1450 to 1640, Western Europe established itself as the centre of the world economy through increased bureaucratization, cultural homogenization, military expansion, monarchical power, and

economic diversification. Second, from 1640 to 1815, Western Europe consolidated its power through colonization and trade, spreading capitalism to other parts of Europe, and creating peripheral and semi-peripheral regions that contribute labour, resources and profit from trade. Third, from 1815 to 1917, Europe's economy shifted rapidly from an agricultural- to industrial-based economy, allowing European states to actively explore and exploit new markets and draw Africa and Asia into the world system as peripheral regions. And fourth, from 1917 to present, the expansion and consolidation of capitalism occurred on a global scale, as industrialization and mechanization shifted from core to periphery regions (I. Wallerstein, 2011).

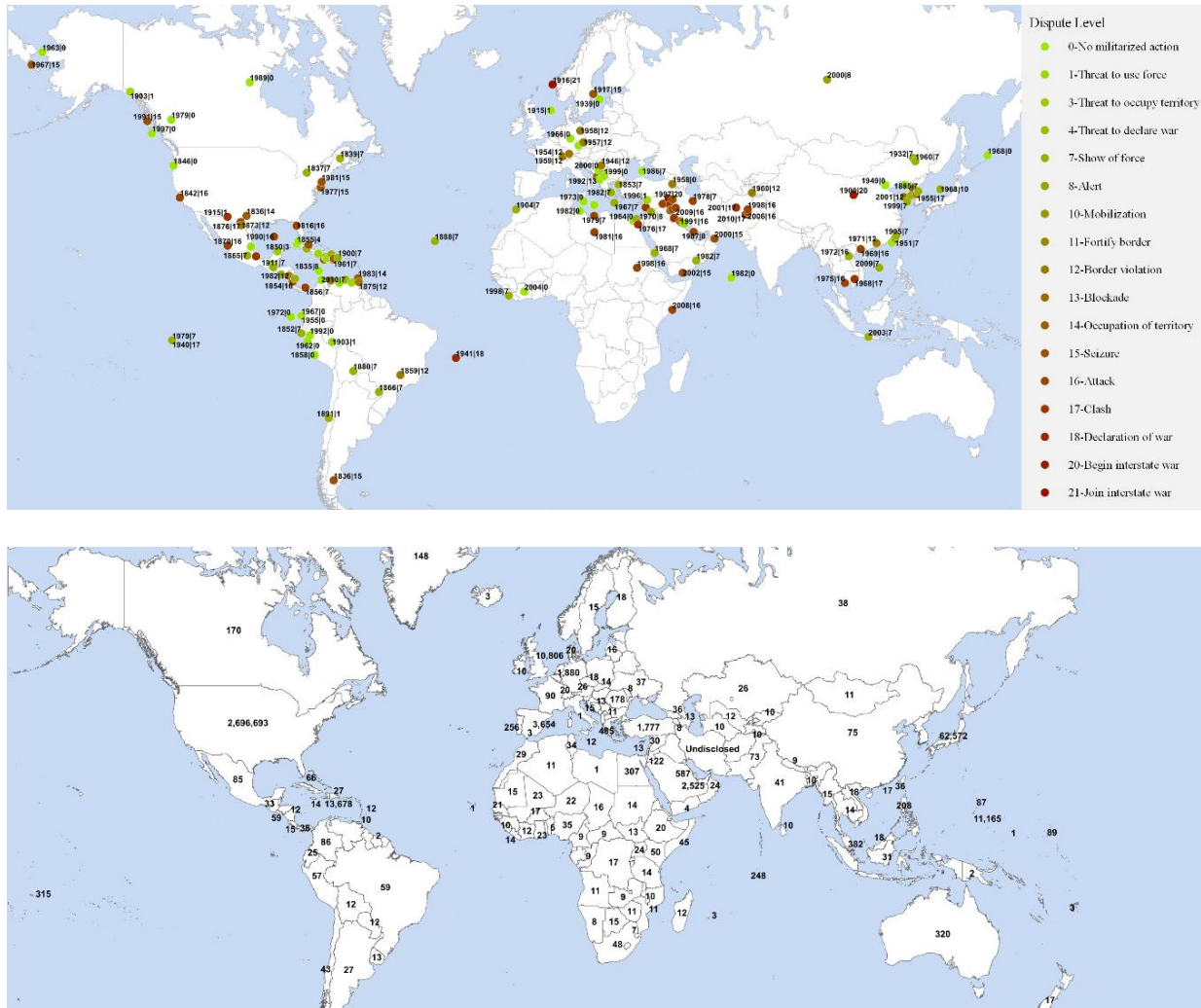
Even in a “postcolonial” era, the continued manipulation of historically colonized peoples is not only subtle and invisible—in many ways, the violent nature of modern Western imperialism is still blatant and visible to all who care enough to look for it. The maps below illustrate that military expansion and intervention by national actors like America have continued patterns of violent imperialism from the West. By some estimates, American intervention is responsible for more than 20 million deaths in 37 countries since World War II, more than three times the number of Jews who died in the Holocaust and equal to approximately one-quarter of all deaths during World War II (Lucas, 2015). Such examples of Western intervention suggest that even the most extreme aspects of imperialism are still present in many postcolonial countries despite their historic independence from European colonialism and occupation. Given the ongoing struggles postcolonial and Indigenous peoples face from both subtle and blatant acts of imperialism, some argue that there is little reason or justification for using the prefix ‘post’ when discussing colonialism (Dei & Asgharzadeh, 2001), and that it may be more appropriate to interpret postcolonialism as an aspiration or hope for a future when post-independent and Indigenous communities are truly free of imperial struggle (Battiste, 2011).

Figure 3: History of European Colonization by Country



Note. Created using a dataset from Becker (2019), the first map illustrates duration of European colonization and number of colonizers, while the second map illustrates last European colonizer and the approximate year they left using the mean aggregation of dates from multiple historical sources. This dataset contained information about European colonization from Belgium, Britain, France, Germany, Italy, Netherlands, Portugal and Spain. Although the dataset recorded when European colonization “ended,” European settlers continued to occupy and control Indigenous lands, systems of governance and cultures in many countries like Canada, America, Australia and New Zealand, which is not represented in the maps.

Figure 4: America's Global Military Presence and Disputes



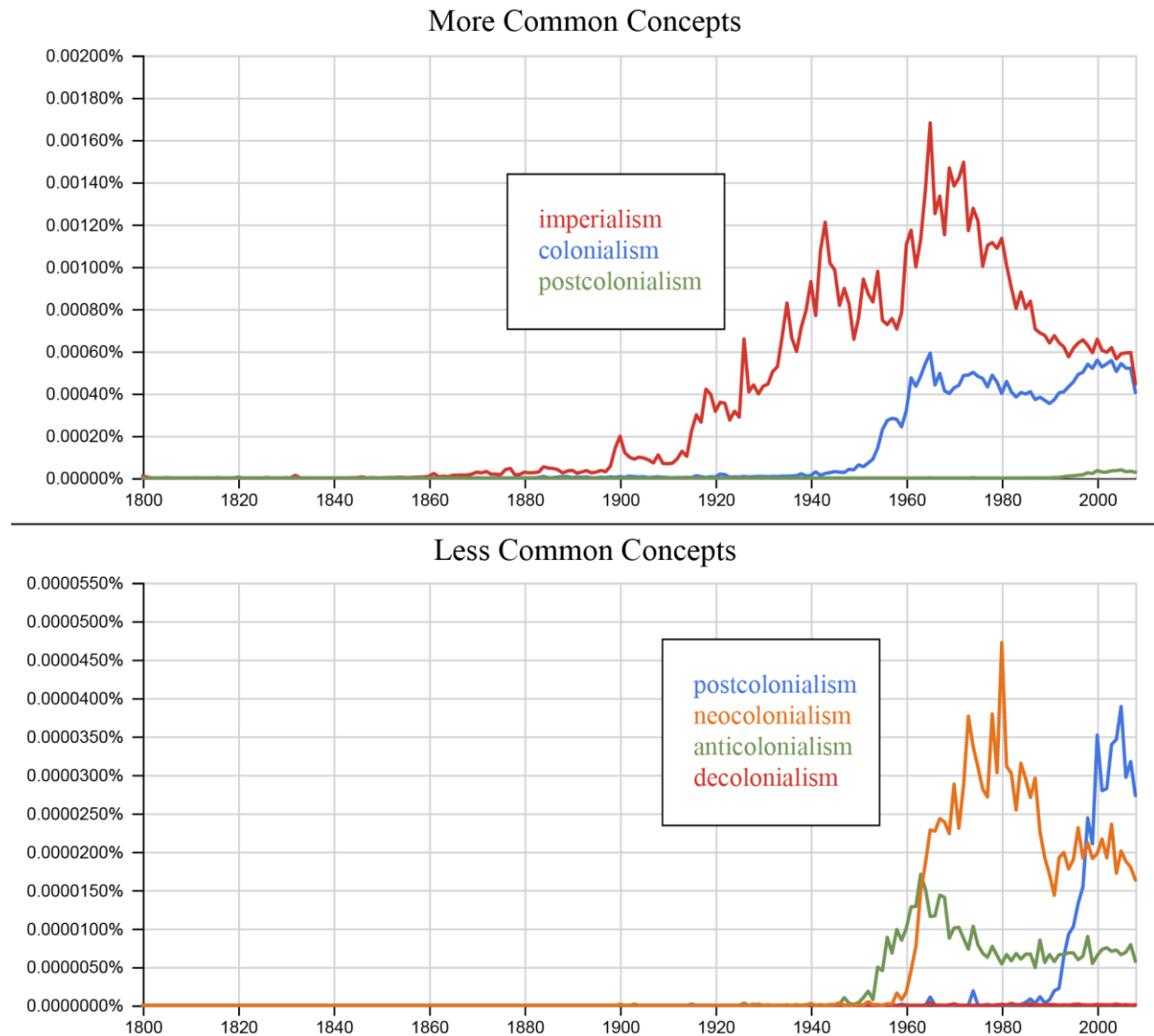
Note. Based on datasets from The Correlates of War Project (Bezerra & Braithwaite, 2019; Palmer et al., 2020), the first map shows the levels of various US-instigated military disputes from 1816 to 2010. The second map uses data from the US Department of Defense showing American personnel stationed in each country as of March, 2020 (DoD Defense Manpower Data Center, 2020).

Although the concepts of imperialism and colonialism are sometimes used in overlapping ways, imperialism has been defined as a broader condition or state of being and colonialism as a process which is used to achieve that state of being (Sutcliffe, 1999). If, for example, imperialism is defined as “the idea that the world contains an undesirable hierarchy of nations in which some oppress or exploit others” (Sutcliffe, 1999, p. 139), colonialism is a process of oppression and exploitation that some nations use to maintain this undesirable hierarchy. Although the concepts are closely related, imperialism is broader in the sense that imperialism (i.e. oppression and exploitation by nations) is possible without colonialism, but colonialism is impossible without imperialism (Sutcliffe, 1999).

While colonialism as a concept became a more common term and subject of study around the end of World War II, postcolonialism emerged as a distinct body of theory and work in the 1970s with such influential books as Edward Said’s *Orientalism* (1978), which encouraged academia to be critical of how Western discourse represents colonized peoples (Ashcroft et al., 2000). At first a topic in literary studies of Commonwealth authors, the term ‘postcolonial’ was eventually popularized by social theorists and scientists throughout the 1990s. Illustrated below, many different concepts related to colonialism and postcolonialism became more and less popular over time since the 1950s.

As with most concepts in academic discourse, the precise meanings of the terms ‘colonialism’ and ‘postcolonialism’ have been complicated and contested by people from different disciplines and professions. Scholars have offered definitions for colonialism like “the conquest and control of other people’s land and goods” (Loomba, 2015, p. 21), and have defined different dimensions of colonialism when interpreting the concept, including economic, migratory, militaristic, class, political and ideological dimensions.

Figure 5: Frequency of Terms Related to Colonialism Indexed by Google Books



Note. The above N-grams illustrate the percentage of texts containing terms related to colonialism indexed by Google (Google, 2013; Michel et al., 2011). N-grams using Google Book's Corpus do not give accurate data for term popularity over time and are therefore used here for illustrative purposes only for the relative popularity of terms over time (Zhang, 2015).

Regarding its economic dimensions, scholars sometimes discuss types of colonialism like exploitative, extractive, mercantile and trade colonialism which describe how colonial conquest and control is achieved not just by extracting and exporting wealth and resources from colonized

communities but also by restructuring entire economies to continue the movement of wealth and resources to colonial centres or metropolises, including the restructuring of monetary systems, labour practices, extractive technologies and trade routes (Shoemaker, 2015). And as for its migratory dimensions, scholars discuss settler colonialism, which focuses on how colonial control is achieved not only by the movement of populations of European settlers into colonized lands—the "administrators, soldiers, merchants, settlers, travellers, writers, domestic staff, missionaries, teachers and scientists"—but also by the movement of colonized peoples as slaves, servants and surrogates who play settler roles (Loomba, 2015, p. 22).

Regarding the militaristic dimensions of colonialism, scholars also focus on how colonial conquest and control is achieved through military violence, which was used, for example, to varying degrees during European colonization to secure settler occupation and trade, leading to colonial genocides in regions like the Americas where Indigenous peoples lacked sufficient military forces or technologies to resist (Loomba, 2015). For class and political dimensions, scholars also use the term internal colonialism to describe how colonial conquest and control is achieved through creating class and political hierarchies as settlers mix with native populations, forming complex political and social systems based on racial prejudice which can lead to the “decimation and ghettoization” of colonized peoples (Loomba, 2015, p. 24). And for its ideological dimensions, scholars also discuss cultural, educational, media and religious colonialism to describe how colonial conquest and control is achieved not only by making colonial worldviews and belief systems dominant to those held by Indigenous peoples—for example, by portraying colonial ideologies as progressive, superior and inevitable—but also by introducing religious, educational and political systems that maintain their ideological dominance (Amsler, 2016; Shoemaker, 2015).

Further complicating the term, various prefixes are often used with colonialism to create a family of related concepts with different meanings, including terms like postcolonialism, neocolonialism, decolonialism and anticolonialism. As well, various adjectives are used with colonialism and imperialism like cultural colonialism/imperialism, educational colonialism/imperialism, exploitative or extractive colonialism, internal colonialism, settler colonialism, liberal colonialism/imperialism, mercantile or trade colonialism, military colonialism, religious or missionary colonialism, rogue colonialism, and surrogate colonialism.¹ Despite the proliferation of these terms, the meanings of many of them have been contested, including postcolonialism. Ashcroft et al., for example, argued that the ‘post’ era in academia further confuses the meaning of adding the prefix ‘post’ to ‘colonial studies’ as well as the precise meaning of using or not using the hyphen in the term ‘post-colonial’ (2000).

Neocolonialism, a term coined by the first President of Ghana Kwame Nkrumah, refers to continued forms of subjugation and exploitation experienced by post-independent societies through indirect socioeconomic and cultural control from First World nations and international bodies (Ashcroft et al., 2000). Decolonization refers to the process of exposing and disassembling all forms of colonialist power, be they historically-inherited colonial beliefs, institutions and relationships or modern-day neocolonial institutions and relationships. And anticolonialism refers to resistance movements against colonial powers to restore local control, movements that have historically sought different outcomes through different means, for example, through movements seeking independence and self-governance, through racial

¹ For detailed definitions of these terms, see Table 10 on page 297 in Appendix A.

liberation movements seeking social justice and recognition of cultural difference, and through revolutionary movements seeking to dismantle inequalities (Ashcroft et al., 2000).

While terms like postcolonial, neocolonial, decolonial and anticolonial are common in the literature, they have been used in different ways which have led to disagreement. The decolonization movement, for example, implies that there are both physical and non-physical remnants of colonization that must be dismantled: physical artifacts of colonization like settlers, structures and texts as well as cultural and psychological artifacts like internalized values, knowledges, languages and paradigms that continue to inform post-independent cultural practices and identities. Cultural or psychological interpretations of colonialism diverge from traditional interpretations that focus on the physical occupation and exploitation of an Indigenous community's geographic space, defining colonialism more loosely to include control and erasure of cultural or psychological identity through the transfer of colonial knowledge and values. Although the notion of cultural or psychological colonialism is an important component of postcolonial theory, Indigenous scholars have critiqued the use of decolonization as a metaphor for non-physical colonialism in social justice discourse, stating that this misdirects from and reduces the intensity of decolonization's primary goal, which is to physically remove settlers from occupied land (Tuck & Yang, 2012).

Regardless of whether or not cultural or psychological interpretations of colonialism and imperialism in fact hurt de-occupation movements, this section's review of colonial theory illustrates that the terms 'colonization' and 'decolonization' can be used in different ways which do not always reference settler colonialism, or the historic or current occupation of geographic space by colonizers. Cultural, educational and religious colonialism, for example, focus more on

the control, replacement and erasure of Indigenous culture, knowledge and ideology, aspects of colonialism that are extremely relevant to researchers and practitioners of educational transfer.

Educational Transfer

Today, most research in comparative education that focuses on educational transfer is national and international in scope, often ignoring the human, local and contextual experiences of transfer from the borrower's and lender's perspectives. For this reason, while there are many macro theories and models that speculate how educational transfer occurs between countries, there are comparatively few situational studies that articulate the lived struggles and experiences of practitioners who engage in transfer programs. In the last twenty years, for example, many new macro theories have been advanced examining such themes as the process of policy borrowing (Phillips & Ochs, 2003), factors contributing to cross-national attraction (Ochs & Phillips, 2002; Rappleye, 2006), the forms and stages of educational transfer (Perry & Tor, 2008), learning processes and networks that influence transfer (Perry & Tor, 2008), factors influencing two-way borrowing between nations (Forestier & Crossley, 2015), and national contexts and institutional logics that affect transfer success (Hangyál, 2019). Compared to such studies that focus on how transfer occurs between national and international actors, studies focusing on the day-to-day and human-to-human experiences of practitioners who engage in transfer are comparatively rare.

Such studies are needed because deeper and more situational analyses of the problems faced by in-field borrowers and lenders problematize even the most common definitions of educational transfer. Theorists often recognize transfer as a process with a distinct and recognizable process: first, local actors identify problems within their educational system;

second, they seek solutions in foreign systems; and third, a foreign practice is adapted to the local context and ultimately implemented (Beech, 2006). Although such a process seems straightforward, as Kanu (2005) argued in the quote beginning Chapter 1, transfer can in fact be riddled with problems and dilemmas that exacerbate inequalities. As this study explores, rather than a process where hosts seek and adapt foreign solutions to local educational problems, transfer and exchange can be not a solution but a source of many new educational problems and dilemmas—for example, when hosts do not initially seek foreign solutions but passively receive them from visiting Westerners, when transfer is not adapted, implemented or evaluated effectively or at all, or when transfer causes harm in the forms of hurt feelings, relationships and reputations or lost time and resources.

Although they are still often national and international in scope, there is a well-established body of critical literature examining problems and issues with educational transfer between Western actors and postcolonial, Indigenous and developing countries and communities. Scholars, for instance, have examined transfer problems between the US and Mexico that are caused by cultural differences (Dávila & Keirns, 1994), problems with the political motivations of policy borrowers (Halpin & Troyna, 1995), and the causes of ineffective transfer into Egypt (Ibrahim, 2010). In addition, other scholars have examined problems with the transfer of inclusive education into Samoa (McDonald, 2012), incompatibilities between Western and Chinese systems due to cultural differences (Tan & Chua, 2015), and issues with assuming universality and transferability of competence-based vocational education and training (Baumeler, 2019). They are comparatively much less common, but some transfer models in the literature also incorporate colonial and neocolonial dimensions to transfer processes, for instance Johnson's model of the trajectories of policy transfer into developing countries (2006). Although

such critical studies illustrate general problems with transfer at the national level, this study adds to this literature by focusing on the specific and situational ways these problems are expressed and experienced at the individual and institutional levels.

Decolonial Frameworks for Transfer Evaluation

Because this study theorizes decolonial approaches to transfer evaluation and practice, this section reviews literature related to decolonial practices in education. Specifically, three theoretical frameworks are reviewed that represent comprehensive lists that might inform decolonial evaluation criteria, including de Sousa Santos' "Epistemology of the South" (2012, 2015, 2018), principles of Indigenous allyship (Radler & Mendoza, 2018; J. Smith et al., 2016), and critiques of development-sponsored cross-cultural educational training (ActionAid, 2006). Each framework approaches the problem of how to evaluate decolonial transfer slightly differently by including themes and criteria that help to answer slightly different questions. In the context of evaluating transfer, for instance, de Sousa Santos' Epistemologies of the South prompts the question, in what ways might borrowers and lenders justify how they privilege Western knowledge while silencing non-Western knowledges? The principles of Indigenous allyship additionally question how Indigenous people want and do not want non-Indigenous people to work with, treat and/or support them during transfer. And the critiques of development-based transfer asks how aid-sponsored transfer projects can fail to support and/or do harm to postcolonial or Indigenous communities.

Decolonial Epistemologies

While the first section in this chapter defined general terms related to colonialism, this section further reviews literature related to decolonial epistemology and axiology. Defining decolonial epistemology and axiology—how knowledge and values should be shared and validated within the context of transfer to empower historically colonized peoples—is important to hosting and visiting practitioners who are concerned with how their thinking and values contribute to or resist cultural and educational colonialism. Since the transfer of knowledge can be used to marginalize pre-existing knowledge and beliefs held by postcolonized peoples, different postcolonial theorists have focused explicitly on how knowledge claims are made. de Sousa Santos (2012), for instance, argued that people should follow four steps within his “Epistemology of the South” to ensure subaltern knowledge is heard and validated, including looking for absences and silences, seeing alternatives and possibilities, interpreting new knowledge not as progress but as change, and making similarities and differences explicit.

First, de Sousa Santos argued to look for absences and silences, implying that transfer practitioners should look for and listen to the perspectives, experiences and beliefs of colonized peoples which may be absent or silent during educational transfer, which includes examining the underlying causes of and justifications for such absences and silences. Second, regarding seeing alternatives and possibilities, de Sousa Santos argued that knowledge should be plural and emergent rather than fixed within a linear sense of time, reality or progress. In the context of transfer, this suggests that practitioners should think of the goals of transfer projects and the future of postcolonial communities not as one all-or-nothing state or fate but as a plurality of alternatives and possibilities. Third, de Sousa Santos argued to interpret new knowledge not as progress but as change within an ecology of knowledges. During transfer, this suggests that

researchers should see transfer not as an inherently beneficial mechanism for growth, but as the swapping of pre-existing knowledges and ignorances for new or different knowledges and ignorances. And finally, de Sousa Santos argued to make similarities and differences between cultural knowledges and practices explicit and mutually intelligible. During transfer, this suggests that practitioners should translate different knowledges and approaches so all parties can identify, compare and choose what is appropriate by looking at how different people's concerns and struggles, solutions and objectives, forms of organization, and styles might agree and conflict (de Sousa Santos, 2012).

When defining his Epistemology of the South, de Sousa Santos (2012) further elaborated how people should be critical of the types of logic they use when discrediting knowledge and rendering it “discardable,” “invisible” and “non-existent” (p. 52). He distinguished between five different logics common to conventional social science which researchers use to invalidate and erase subaltern knowledge. His five logics included discounting marginalized voices based on their compatibility with Western science and culture (i.e. “West-is-best” thinking), with Western interpretations of progress and modernity (i.e. “modern/progress-is-best” thinking), with knowledge from dominant demographic groups (i.e. “powerful/privileged-is-best” thinking), with knowledge that is globally significant and relevant (i.e. “global-is-best” thinking), or with knowledge that is economically practical or productive (i.e. “wealth/profit-is-best” thinking).

According to de Sousa Santos (2012), his first logic is used to discredit colonized knowledge by claiming that modern science and Western interpretations of high culture are the sole criteria or central canon that dictate truth and aesthetic quality. With this logic, knowledge is validated and allowed to exist so long as it is compatible with accepted Western canon, and if it isn't, it is deemed ignorant or lacking in culture. His second logic assumes that history and time

have a well-known trajectory, an assumption supported by beliefs in progress, development and modernity. With this logic, knowledge that is not deemed forward or on the cutting edge is instead deemed backward and dismissed as primitive, traditional, premodern, simple, obsolete or underdeveloped.

de Sousa Santos' third logic is used to invalidate knowledge from demographic groups that are explicitly or implicitly deemed inferior. He argued that using categories to demonstrate differences between groups—for example, differentiating groups by culture, class, race, country of origin or gender—can essentialize subgroups, naturalize hierarchies, and create assumptions where one group is deemed superior and others inferior. With this logic, knowledge from groups deemed to be inferior is not seen as a credible alternative and therefore ignored or made non-existent by privileged groups in power. And as for his fourth logic, de Sousa Santos claimed that knowledge is deemed valid so long as it relevant across cultures or applicable on universal or global scales. With this logic, knowledge that is particular, vernacular, local and dependent on context is deemed less valid or credible than knowledge that is seen as universal or global in scope. And lastly, de Sousa Santos' fifth logic relates to the unquestioned objectives of productivity and economic growth. With this logic, knowledge that does not maximize profit and growth is deemed non-productive and discarded (de Sousa Santos, 2012).

The steps and logics forwarded by de Sousa Santos relay several important aspects of what a decolonial approach to sharing and validating knowledge should look like during transfer. Following his five logics, for example, when evaluating the validity of knowledge during transfer, a decolonial approach should be wary of assumptions regarding established Western canon, modernity, social hierarchy, globalism, and economic productivity, as each of these logics might theoretically be used to invalidate, silence and erase subaltern knowledge. And following

his four steps to ensuring subaltern knowledge is heard and validated, hosting and visiting practitioners should look for silenced or absent knowledge, listen to and validate alternative and plural interpretations of reality and purpose, see the transfer of new knowledge more critically as a trade or change rather than inevitable growth, and make cultural divergence and convergence explicit and intelligible.

de Sousa Santos' steps and logics were adapted to create the first framework theorizing how practitioners can use Western knowledge to marginalize postcolonial and Indigenous peoples during transfer. The table below describes these neocolonial actions and their related themes, which were used in the study to support grounded theory and narrative analysis (de Sousa Santos, 2012).

Table 1: Transfer Evaluation Criteria Related to Imperialist Epistemologies

Example Actions During Transfer	Related Themes
1.1 Emphasizing knowledge compatible with Western science and culture rather than non-Western or Indigenous knowledge	Eurocentric thinking (i.e. thinking Western knowledge is always best or right)
1.2 Emphasizing knowledge compatible with Western interpretations of development rather than alternatives	Developmentalist thinking (i.e. thinking Western progress and development is always best or wanted)
1.3 Emphasizing knowledge compatible with dominant demographic groups over marginalized knowledge	Hegemonic thinking (i.e. thinking the privileged and powerful are always best or right)
1.4 Emphasizing globally significant or relevant knowledge over local knowledge	Globalist/internationalist thinking (i.e. thinking global and international perspectives are always best or right)
1.5 Emphasizing economically practical or productive knowledge rather than non-materialistic knowledge	Western economic/materialist thinking (i.e. thinking that wealth-creation is always best or right)
1.6 Emphasizing the “loudest,” most present or most accessible knowledge over knowledge that is marginal, silent or quiet	Expansionist/‘tabula rasa’ thinking (i.e. thinking silence means a void/vacuum of knowledge that must be filled)
1.7 Emphasizing singular or “objective” knowledge while ignoring alternative, inter/subjective or plural knowledges	Singularist/objectivist thinking (i.e. thinking that there is only one right way of seeing or interpreting the world)

1.8 Emphasizing new/gained knowledge while ignoring losses or trade-offs of old knowledge	Progressivist/modernist thinking (i.e. thinking new knowledge is always better than current or old knowledge)
1.9 Emphasizing knowledge that essentializes humans while ignoring differences and diversities between knowledges and knowers	Essentialist/monoculturalist thinking (i.e. thinking humans are fundamentally the same and their differences are irrelevant)

(Adapted from de Sousa Santos, 2012)

Indigenous Allyship Principles

The second framework to inform decolonial transfer evaluation in this study was developed from principles of Indigenous allyship, or ways non-Indigenous practitioners can act as allies to authentically support Indigenous communities seeking decolonialism (Radler & Mendoza, 2018; J. Smith et al., 2016). An ‘ally’ is a person in a position of relative privilege who actively supports social and political change that seeks to eliminate both their own unearned privilege and power as well as oppression faced by others who are marginalized in society (Roades & Mio, 2000). Allyship is a concept that can be found in different types of social justice literature which focus on supporting different marginalized populations, for example, literature about men being allies to women to challenge patriarchy, literature about heterosexual and cisgender people being allies to challenge LGBTQ² oppression, or literature about Caucasian people being allies to people of colour to challenge systemic racism. In each of these types of allyship, there are several commonalities for what being an ally means. For instance, an ally should a) recognize oppression by being aware of and educating others on the different types of oppression experienced by groups they do not belong to; b) recognize privilege by being aware

² LGBTQ stands for Lesbian, Gay, Bisexual, Transgender and Queer, an inclusive term for members of sexual- and gender-minority groups representing people who identify as non-heterosexual and/or cisgender (Merrill et al., 2016).

of and educating others on the types of privilege they experience by being a member of a dominant group; and c) support change by actively standing up for and supporting the efforts of oppressed groups to change these oppressions and privileges (Roades & Mio, 2000). Although there are commonalities in how each of these iterations of allyship focuses on privilege and oppression, they do not necessarily look the same, for as Young (2000) stated:

...all oppressed people suffer some inhibition of their ability to develop and exercise their capacities and express their needs, thoughts, and feelings. In that abstract sense all oppressed people face a common condition. Beyond that, in any more specific sense, it is not possible to define a single set of criteria that describe the condition of oppression in the above groups (p. 36).

According to Tuck and Yang (2012), being an Indigenous ally is different than other types of allyship because Indigenous allies must act within a colonial context, be aware and respectful of memories and traumas, and actively support decolonization. Regarding acting within a colonial context, Indigenous allies must focus on different types of colonial oppressions including the occupation of land through settler colonialism, the appropriation of wealth and resources through extractive colonialism, or the erasure of culture through cultural and educational colonialism. Regarding being aware and respectful of memories and traumas, Indigenous allies must be careful when working with Indigenous peoples to ensure they do not contribute to or exacerbate feelings of trauma, anger or mistrust caused by past colonialism and other forms of non-Indigenous intervention. And regarding actively supporting decolonization, Indigenous allies must focus on supporting Indigenous peoples in their efforts to achieve decolonization. As Tuck and Yang argued, this not only means reversing the adverse effects of colonization on Indigenous culture, but more importantly means physically removing settlers from Indigenous land and political power (2012).

Because each nation's experience of colonization is unique, 'decolonization' should not be seen as a universal term that has the same meaning for Indigenous peoples and postcolonial communities the world over. It has, for example, been defined in different ways that focus on various goals like individual change, self-determination, de-occupation, re-indigenization and systemic change. First, with regard to the goal of individual change, the previous section listed different ways that colonizing behaviour can be justified by various logics. Decolonization therefore requires shifts in thinking and behaviour at the individual level which, over time, might contribute to broader social movements for systemic change (Alfred & Cornthassel, 2005).

Second, regarding the goal of self-determination, for Indigenous communities that have not yet achieved independence from settler occupation as well as for postcolonial communities that still struggle with the remnants of imperial pressures, decolonization is also about achieving the ability to control their own institutions, their economic livelihoods, their political decisions and their land without manipulation or pressure (J. Smith et al., 2016). Third, scholars have argued that the term 'decolonization' has shifted away from its primary purpose and meaning, which is de-occupation or the physical removal of settlers and colonial institutions from Indigenous land (Tuck & Yang, 2012). Especially in countries like America, Canada, Australia and New Zealand where settler cultures continue to control national institutions, de-occupation remains a primary goal for many Indigenous communities. Fourth, for many Indigenous communities, colonization not only brought physical threats like the loss of land, new diseases and military violence but also cultural threats like languages, ideologies and institutions that systematically replaced and erased Indigenous identity. For this reason, decolonization also means re-indigenization, or the reclaiming of Indigenous cultural practices, worldviews and languages (J. Smith et al., 2016).

And fifth, decolonization requires the transformation of broader political and economic systems

that continue to allow national and international actors to pressure, control and extort Indigenous and postcolonial communities.

To achieve these goals, literature on Indigenous allyship offers many strategies and criteria about how practitioners can be postcolonial allies during educational transfer. Table 14 on page 344 describes each of these strategies in more detail, including listening rather than speaking over or for Indigenous peoples, supporting rather than leading, building relationships, amplifying voices, learning Indigenous history and culture, valuing Indigenous relationships to land, educating and unsettling others, being authentically supportive, giving more than taking, being reflexive, getting consent, never appropriating, and causing no harm (Edwards, 2006; Radler & Mendoza, 2018; J. Smith et al., 2016; Tuck & Yang, 2012). Although such strategies might help in defining Indigenous allyship, some Indigenous scholars argue that being an ally is a continuous process, act or journey rather than a state of being or destination, and that being an ally is not a self-designated title or role by non-Indigenous people but designated by Indigenous communities when they feel it is appropriate and earned (Barker, 2012; J. Smith et al., 2016).

Like the previous framework about decolonial epistemology, these strategies were adapted from the works of multiple authors to make a second framework for this study that highlights transfer practices and themes that support or subvert the needs and goals of Indigenous and postcolonial communities. Listed in the table below, the actions and related themes were adapted from multiple sources and used during grounded theory and narrative analysis to help identify decolonial themes and transfer problems (Davis, 2010; Edwards, 2006; Heaslip, 2014; Lewis, 2012; Mooten, 2016; Osborne, et al., n.d.; Radler & Mendoza, 2018; J. Smith et al., 2016; Tuck & Yang, 2012; Wallace, 2011).

Table 2: Transfer Evaluation Criteria Related to Principles of Indigenous Allyship

Example “Anti-ally” Actions During Transfer	Related Themes
2.1 Visitors speaking over, ignoring or silencing hosts’ voices and perspectives rather than listening to hosts first and foremost	Listening (i.e. listening to understand first before speaking)
2.2 Visitors leading and controlling decisions and processes rather than supporting hosts in ways they define as supportive and beneficial	Support of leadership (i.e. supporting not leading)
2.3 Visitors providing hosts with passive, simulated or rhetorical support rather than supporting hosts actively, practically and authentically	Authentic help (i.e. helping authentically and practically)
2.4 Visitors ignoring or hurting relationships with hosts rather than building them (e.g. nurturing, non-exploitative, non-hierarchical, non-paternal)	Relationships (i.e. building and deepening supportive relationships)
2.5 Visitors ignoring or misrepresenting host history rather than learning and respecting the impact and significance of host history on current conditions	History (i.e. honouring and correcting history, not ignoring or misrepresenting it)
2.6 Visitors ignoring or misrepresenting host culture rather than learning and respecting the role and importance of host culture	Culture (i.e. honouring culture, not ignoring or misrepresenting it)
2.7 Visitors ignoring or misrepresenting the importance of location and land (i.e. the host’s connection to, ownership of, stewardship of or knowledge of their land, sense of place, and environment)	Relationship to land, place, environment (i.e. respecting not ignoring relationships to land, environment and place)
2.8 Visitors refusing to educate and ‘unsettle’ non-Indigenous/Westerners about decolonial aims, goals and realities	Activism (i.e. actively educating and unsettling others about neo/decolonialism)
2.9 Visitors taking or receiving more than giving to hosts, so that host resources are diminished (e.g. time, money, energy, personnel, etc.)	Benefiting, adding value (i.e. giving more than taking time, resources, finances, etc.)
2.10 Visitors ignoring or exacerbating inequities, privileges and oppressions that exist between visitors and hosts and broader society	Inequity, privilege, oppression (i.e. challenging and renegotiating inequities, privileges and oppressions).
2.11 Visitors ignoring the importance for non-Indigenous actors to reflexively self-examine visitor’s own roles and impacts	Reflexivity (i.e. Critically self-examining one’s own roles and impacts)
2.12 Visitors ignoring the importance of clear consent and agreements from hosts before conducting activities within host communities	Consent (i.e. valuing and seeking consent and agreements)
2.13 Visitors taking or controlling traditional and cultural knowledge and expressions rather than ensuring Indigenous communities maintain control of how their knowledge and expressions are represented and shared	Appropriation (i.e. acknowledging rather than ignoring or taking traditional and cultural knowledge and expressions)

2.14 Visitors intentionally or unintentionally causing physical, emotional and/or spiritual harm to hosts rather than understanding and eliminating potentials for experiencing harms, past traumas, painful memories, etc.	Harm, trauma (i.e. understanding and eliminating sources of harm)
2.15 Visitors ignoring or subverting host self-determination and self-control of processes and decisions that affect their conditions, needs and goals	Self-determination (i.e. supporting and promoting self-control and -determination)
2.16 Visitors ignoring, subverting or discouraging decolonial goals and activities as they are defined by hosts (e.g. activism, resistance, Indigenous affinity, re-indigenization, etc.)	Decolonization (i.e. supporting not subverting host-defined decolonialism)
2.17 Visitors calling or assuming themselves benevolent 'allies,' 'rescuers,' or 'saviours' rather than working with hosts with humility and respect	Saviourism (i.e. working with humility not hubris)

Post-development Critiques of Transfer

The third framework used to inform analysis of decolonial themes and criteria lists ways that cross-cultural training and transfer can fail or create new problems within development contexts. Western development has been problematized by critical theorists for being a justification for ongoing intervention patterned after European colonialism. An assumption at the heart of Western development is that human progress is universal, using the same definitions for growth which is, according to Gray (1995), one of the fundamental elements of liberal thinking. Throughout history, universalizing Western definitions of social development has led to many forms of liberal interventionism around the world, from past European colonialism in the name of civilizing “noble savages” (Malhotra, 2009) to modern military interventionism in the name of “human rights” (Doyle & Recchia, 2018). But as Sutcliffe (1999) argued, this assumption about development is a modern expression of Eurocentrism that must be critiqued and deconstructed:

[O]ne of the most important expressions of Eurocentrism is the universalization of the present state of developed countries as the assumed destination for the whole world. The new critiques of this destination... in general point away from it. To find actually existing development either undesirable or unattainable or both is already to break something of the Eurocentricity of the concept. If the destination is no longer defined as what now exists in the 'developed countries' then

development becomes a task for all parts of the globe. Development has not yet happened anywhere (pp. 144–145).

The Eurocentric assumptions of development that Sutcliffe critiques come from a social paradigm sometimes called developmentalism, which assumes all societies must necessarily develop towards an ideal, predetermined endpoint. Developmentalism interprets human societies based on categories and measures of growth and progress, for example by using binary categories like ‘developed’ and ‘developing’ to signify countries that have achieved and have yet to achieve Western models of growth, or by using measures like Gross Domestic Product to rank the ‘development’ of countries. As Sutcliffe (1999) argued, such categories and measures are inherently Eurocentric, and are used to propagate the false belief that Western development is desirable, attainable and ideal in all countries around the world.

When the endpoint for international development is framed by and propagates Western, liberal ideologies and institutions, such developmentalism has played a major role in Westernizing the Global South in the less obvious, less recognizable and more pernicious ways that Indira Gandhi’s quote referenced at the beginning of the chapter (Gandhi, 1983). Used as a justification for Westernization, international development becomes a form of liberal interventionism, or a way the West intervenes in the affairs of other countries to internationalize and globalize its ideologies and institutions. Although international development is conducted under the altruistic pretence of helping other countries, when its primary goal is to transfer Western ideologies and institutions to solve problems defined by a liberal interpretation of development, it shares much in common with past colonialism that was conducted under the altruistic pretence to help ‘noble savages’ by ‘civilizing’ them (Malhotra, 2009).

As discussed previously in this chapter, beneath the pretence, international development is not always altruistic, for as critics have argued, neoliberal intervention is designed to

exacerbate many social and economic problems around the world to benefit the already-rich (Harvey, 2005; as cited by Macrine, 2016). This ubiquitous form of neoliberal international development—forwarded by international bodies like the World Bank, the International Monetary Fund, and the World Trade Organization—illustrates why international practitioners and researchers must be highly critical when working in postcolonial communities within Western development projects. As Hickel (2016) argued, such neoliberal intervention:

...allows for the colonization of existing political forums by elite interests—a process known as political capture—and sets up new political forums, such as the World Bank, the IMF, and the WTO, that preclude democratic representation from the outset. Neoliberalism also tends to undermine national sovereignty, to the point where the parliaments of putatively independent nations no longer have power over their own policy decisions, but are governed instead by foreign banks, the US Treasury, trade agreements, and undemocratic international institutions, all of which exercise a kind of invisible, remote-control power (p. 142).

Despite the fact that neoliberal development may be used to “politically capture” sovereign nations by instilling “a kind of invisible, remote-control power” held by elite interests (Hickel, 2016, p. 142), it is important to recognize that development can be interpreted very differently, even by highly influential philosophers that paved the way for Western liberalism. Marwah (2016), for example, argued that classical liberal philosophers Kant and Mill actually proposed two competing types of developmentalism:

Kant’s philosophy of history is embedded in an Enlightenment idealism bound to the view of non-European cultures as irrational and immature, destined to either become appropriately Westernized or fade into obscurity. By contrast, Mill’s turn to Romanticism, in conjunction with his sociological view of historical progress, drew him to recognize deep cultural diversity as valuable, as a fixed and permanent condition of human life, and as affecting any given society’s developmental trajectory. ...Mill’s treatments of human history and diversity are significantly more capacious than Kant’s, and... his developmentalism provides the conceptual resources to understand human progress as a contingent, pluralistic, and culturally differentiated process (p. 98).

Based on these interpretations of classical liberal philosophy, it may be that, as Marwah (2016) claimed, “not all liberal developmentalisms are equally bound to imperialist politics” (p. 97). As interpreted by Marwah, Mill’s interpretation of development reflects a pluralistic approach to understanding and validating knowledge and values from different cultures. Although neoliberal approaches to development align with Marwah’s interpretation of Kant’s philosophy, liberal developmentalism may not necessarily be universalizing and oppressive in postcolonial communities if carefully reinterpreted to allow for plurality and cultural difference.

Similarly, there are competing ways that development is interpreted in international development literature. While uni-dimensional interpretations of development primarily focus on economic growth, multi-dimensional interpretations like “sustainable development” define progress using multiple criteria like the overall growth and wellbeing of the economy, society and environment (Brundtland Commission, 1987). Other ‘alternative’ definitions of development are critical of top-down or outside-in approaches to defining growth. Rather than measuring growth by accepting global standards and other nations as models, “alternative development” is participatory and people-centred, defining development locally with a critical awareness of the drawbacks of mainstream economic development and a greater emphasis on human needs and human development (Pieterse, 1998; Sheth, 1987). Finally, “post-development” represents an even more critical stance that rejects ideologies and efforts for Western modernization and progress outright. There are various reasons why people may argue for or believe in post-development, including believing that growth is unattainable or undesirable on ecological grounds, that the majority of the world’s population cannot be middle-class, or that development inevitably leads to Westernization, new economic dependencies, or the loss of cultural identity (Pieterse, 2000).

Representing a more critical position on this spectrum, ActionAid International (2006) created a comprehensive list of critiques that outlined various ways transfer within development projects can exacerbate problems for host communities, for example by failing to build long term capacity and reduce poverty, by failing to represent the needs of local communities, or by failing to move past outdated views of development that ignore Indigenous knowledge and expertise. Listed in the table below, these additional criteria were adapted to highlight further neocolonial practices where hosts, visitors and donors may exacerbate host problems during development-based transfer projects (ActionAid, 2006, pp. 26–41).

Table 3: Transfer Evaluation Criteria Related to Critiques of Development-based Training

Example Actions During Transfer	Related Themes
3.1 Donors exerting pressure to ‘get the job done’ quickly using poor performance indicators	Efficiency over efficacy (i.e. wanting/needing to save time/money spent on transfer rather than achieve real capacity development)
3.2 Visitors not building capacity due to lacking incentives to pass on knowledge or complete projects (thereby reducing future employment)	Visitor self-interest (i.e. wanting/needing ongoing employment)
3.3 Visitors trying to meet donor demands rather than host needs	Donor control (i.e. focusing on donor goals instead of local needs)
3.4 Visitors lacking skills and expertise in areas needed by host	Visitor incompetence (i.e. being unskilled and inexperienced in supporting host-defined needs)
3.5 Hosts lacking motivation or desire for transfer outcomes	Host motivation (i.e. being unmotivated to participate in visitor-driven transfer)
3.6 Transfer programs primarily using foreign consultants and promoting host dependency on foreign intervention	Host dependency (i.e. being forced to depend on foreign experts/consultants)
3.7 Transfer programs being uncoordinated, unconnected, unaligned or inconsistent over time	Visitor incoordination/inconsistency (i.e. transfer being uncoordinated over time)
3.8 Transfer programs lacking policy support from host institutions like pay, incentives, etc.	Host institutional support (i.e. leadership and policy not supporting transfer outcomes)
3.9 Transfer programs emphasizing technical solutions to deeper social and political problems	Program superficiality (i.e. assuming transfer can solve deeper systemic problems)

3.10 Transfer programs centralizing international experts and knowledge rather than local experts with knowledge of local political, social and cultural contexts	Foreign over local knowledge (i.e. emphasizing international experts over local experts with contextual knowledge)
3.11 Visitors using but not recognizing, valuing or rewarding contributions of local experts and advisers	Visitor appropriation of host knowledge (i.e. appropriating and not valuing and rewarding local contributions)

The three frameworks shared in this section have several similar or overlapping ideas, for example appropriation, listening, filling silence, dependence, self-determination, hegemony, power and privilege. Although there are some similarities, they each represent examples of how scholars from different disciplines like postcolonial, Indigenous and development studies might evaluate and critique transfer, and together they provided a larger list of criteria and themes that were used to support analysis in this study.

Traditional Program Design and Evaluation

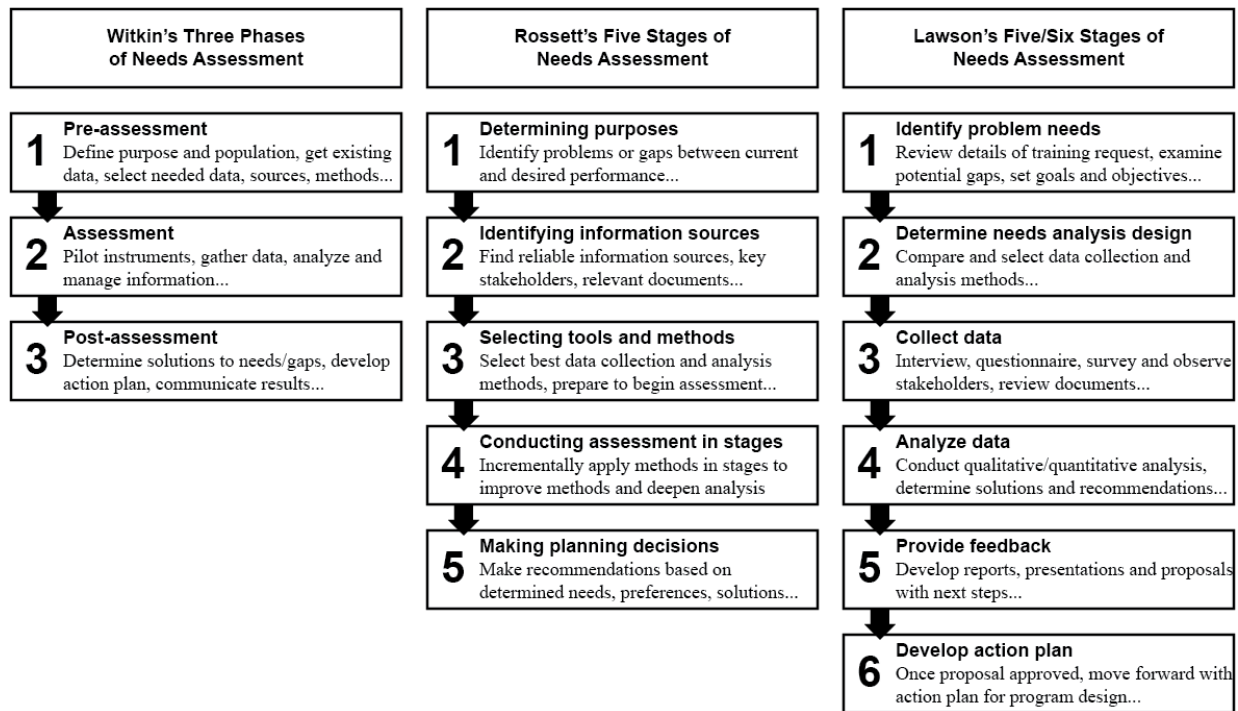
While the previous section reviewed decolonial frameworks for evaluating transfer, this section reviews traditional educational assessment and evaluation theories which are relevant to designing and evaluating transfer programs, focusing on literature about needs assessment and outcomes-based design and evaluation.

Needs Assessment Theory

Needs assessments are when educational practitioners conduct initial research with stakeholders and end-users to support design decisions like what learning outcomes educational programs should target. Besides informing outcomes, there are many reasons for conducting needs assessments, for example to examine contextual factors that may influence program success, to determine current and future problems, needs or gaps that programs should address,

to establish instructional priorities and sequences, to gather feedback on preferred educational methods and the best use of resources, or to develop relationships with stakeholders (Knowles et al., 2005; McCawley, 2009).

Figure 6: Comparison of Needs Assessment Processes



Note. Needs assessment processes adapted from multiple sources (Altschuld & Kumar, 2019; Lawson, 2006; Rossett, 1995; Witkin & Altschuld, 1995).

Many aspects of needs assessment are commonly theorized in the literature, including processes of assessment, types of assessment, types of analysis, types of needs, and types of information to collect. First, regarding needs assessments processes, theorists have proposed various processes for conducting assessments which highlight different stages, for example Witkin's three-stage model, Rossett's five-stage model, and Lawson's six-stage model (Altschuld & Kumar, 2019; Lawson, 2006; Rossett, 1995; Witkin & Altschuld, 1995). Illustrated in the

figure above, although such processes differ in their number of steps, each includes three important elements: an early stage to explore and prepare, a middle stage of data collection, and a stage for analysis.

Second, theorists have defined different types of assessments, for example organizational assessments, occupational or task assessments, and individual assessments (Goldstein & Ford, 2002). Choosing between these types depends on whether program designers need to improve an organization, prepare people for a specific job or task, or create customized programs for a specific person or group. The purpose of organizational assessments, for example, is to determine where training is needed in the organization and what competencies that training should target to fill identified gaps. The purpose of occupational or task assessments is to determine the specific training needs that address gaps between people's existing competencies and the desired competencies for the given job or task. And the purpose of individual assessments is to develop training plans and programs that are customized for specific individuals and groups (Goldstein & Ford, 2002).

Third, theorists have proposed different types of analyses depending on the goals of the needs assessment, for instance performance gap analysis, feasibility analysis, needs versus wants analysis, goal analysis, job or task analysis, community analysis and contextual analysis (Barbazette, 2006). Performance gap analysis determines needs by evaluating deficiencies in knowledge or skills. Feasibility analysis determines if a new educational program will benefit the individual, community or organization more than it might cost them. Needs versus wants analysis determines how much the expressed needs are based on a personal desire from stakeholders or based on evidence of real gaps or opportunities. Goal analysis focuses on defining solutions or results that are clearly phrased as competencies, behaviours or outcomes.

Job/task analysis determines ideal methods, procedures or skills required to complete specific work. Target community analysis determines who the participants or end-users are for an educational program by defining their traits, motivations or resistances. And finally, contextual analysis focuses on how organizational, cultural, political, economic and environmental factors might influence how the program should be designed and delivered (Barbazette, 2006).

Fourth, theorists have identified different types of needs, for example normative, felt, immediate, comparative, anticipated and critical-incident needs (Burton & Merrill, 1991). Normative needs refer to when a person or community fails to perform a desired norm or standard. Felt needs refer to when a person or community expresses a desire to do or learn something new. Immediate needs or demands refer to when a person or community demands action. Comparative needs refer to when a person or community sees a discrepancy between themselves and a comparable person or group. Anticipated needs refer to when a person or community suggests the need for future learning programs to fix projected problems or accommodate for anticipated change. And lastly, critical-incident needs refer to when a person or community shares problems or failures that are rare but have dire consequences (Burton & Merrill, 1991).

Fifth, needs assessment theorists have discussed various types of information that should be collected, including information about optimal performance, actual performance, participant feelings, problem causes, individual limitations, environmental limitations, institutional incentives and individual motivations (Rossett, 1995). For example, information about optimal performance asks what participants should ideally be able to do or know about the task or topic. Information about actual performance asks what participants are currently able to do or know

regarding the task or topic. And information about participant feelings asks what participants feel about the importance of the topic or their confidence about the topic (Rossett, 1995).

As the above theories illustrate, needs assessments can encourage practitioners to systematically gather data to make transfer programs more relevant to local goals and contexts, but they do not explicitly address issues of decolonialism and very often assume that educational interventions solve problems rather than potentially contributing to them. For these reasons, although they play an integral role in supporting transfer success—for example by revealing contextual needs and problems, by determining relevant outcomes, or by informing design and evaluation decisions—such needs assessment theories are inadequate for specifically evaluating decolonial practices during educational transfer.

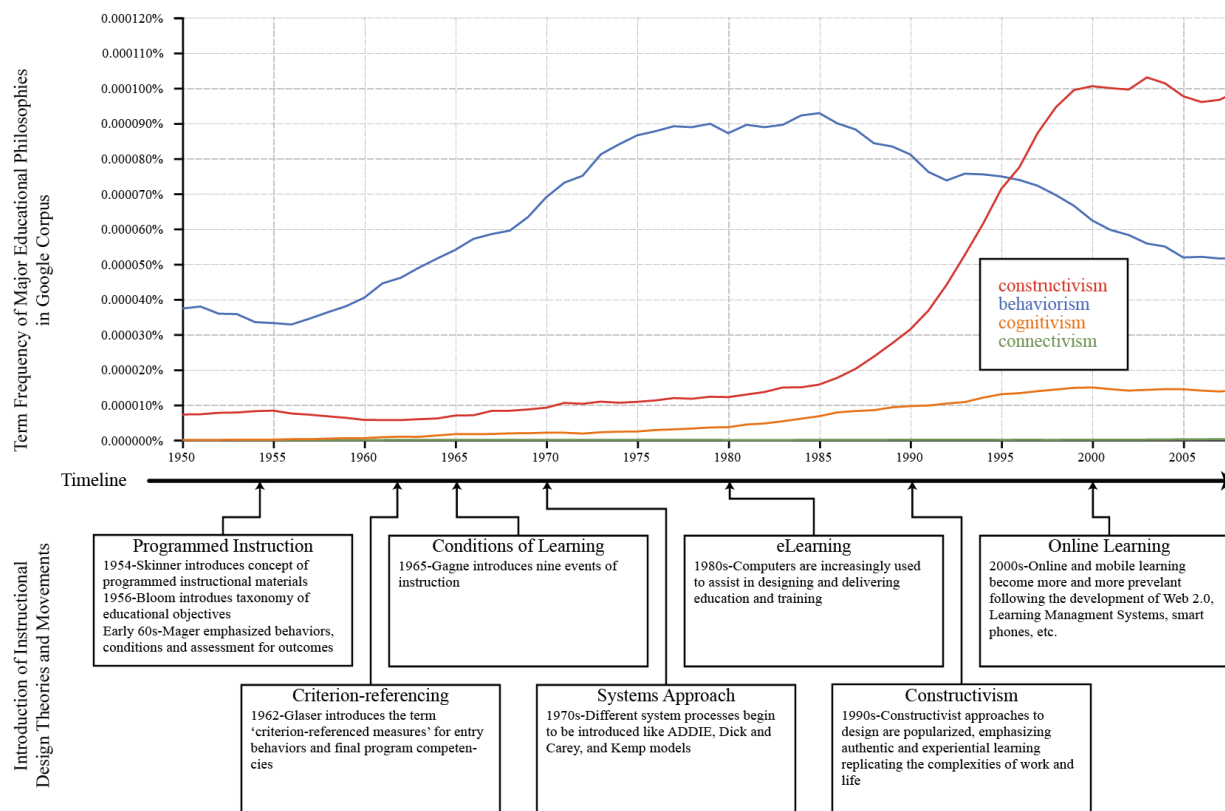
Outcomes-based Design and Evaluation Theory

While practitioners can draw from needs assessment literature to help evaluate how effectively transfer programs build host capacity to meet needs, fill gaps and overcome problems, they can also draw from outcomes-based education (OBE) literature to help evaluate how effectively programs achieve their intended outcomes, objectives and goals. Illustrated in the figure below, OBE theory became more and more influential in Western education beginning in the 1950s when behaviourism, an educational philosophy that focuses on how educational interventions change student behaviour, was popularized and increasingly predominant.

To more effectively measure behavioural change, many learning theories were proposed that highlighted the need to have clear learning objectives for educational interventions. The importance of learning objectives was first proposed by Tyler (1949), who argued that instructional design should be guided by explicit learning objectives that describe desired

learning behaviour (Tyler, 1949). After Bloom developed a taxonomy for differentiating types and levels of learning outcomes in the 1950s and 1960s (1956, 1968), OBE became a standard for instruction in the West.

Figure 7: Timeline and Term Frequencies of Education and Design Concepts



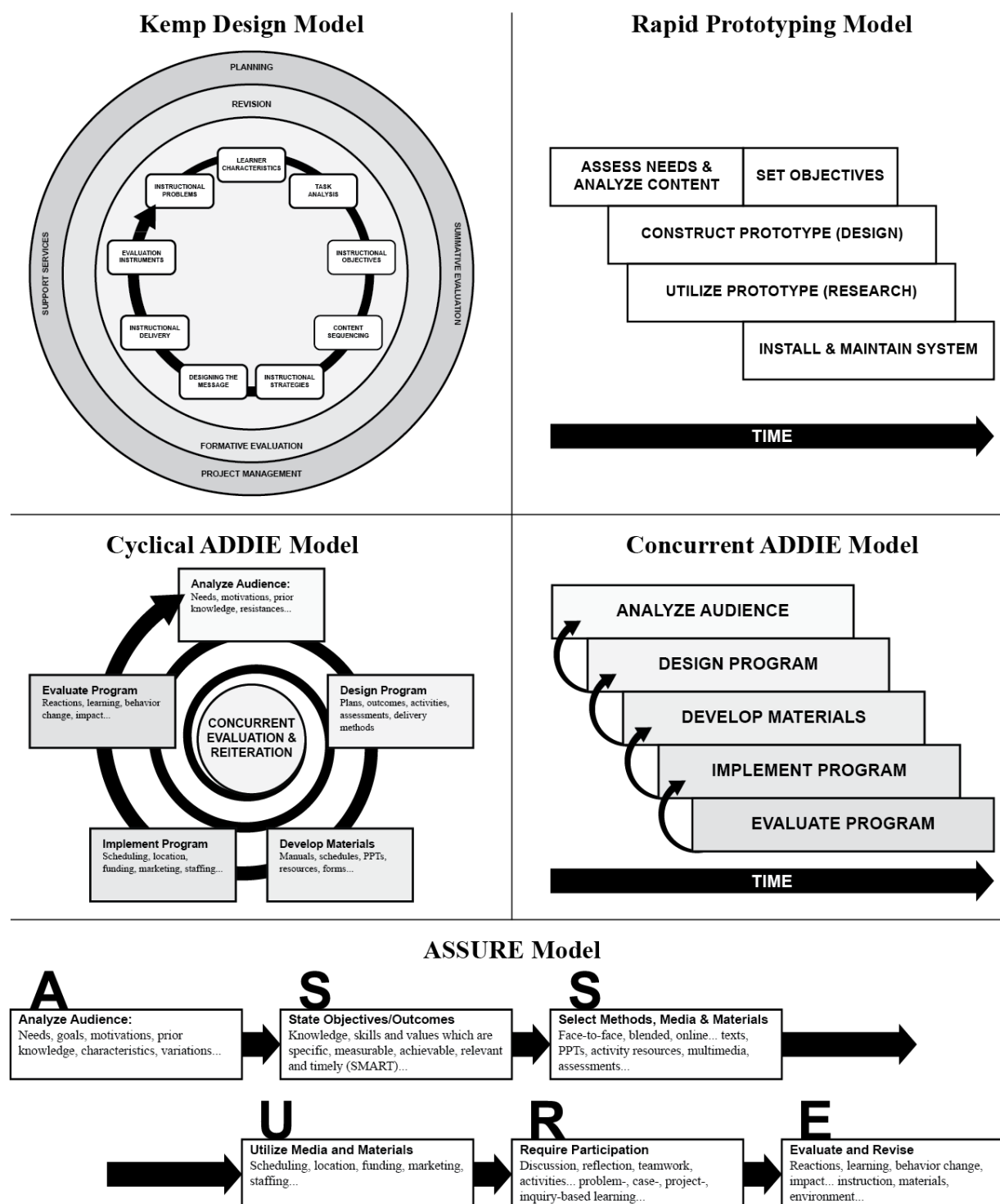
Note. The instructional design timeline was adapted from Origin Learning (2015). N-grams were created from Google Book's Corpus (Google, 2013; Michel et al., 2011). Note that n-grams using Google Book's Corpus do not give accurate data for term popularity over time and are therefore used here for illustrative purposes only (Zhang, 2015).

Learning outcomes are explicit statements that clearly describe targeted behaviours that students must demonstrate after an educational intervention, and they serve as the primary building blocks that connect and hold together all other elements of instruction, from curriculum content, resources and technologies to instruction and evaluation methods and tools. There are many different OBE concepts and models that practitioners can draw from to ensure their transfer programs are outcomes-based, including taxonomies and tools for writing outcomes, design concepts, design processes, and levels of program evaluation. First, theorists have proposed different taxonomies and tools for writing learning outcomes, for example Bloom's Taxonomy (1956, 1968), Biggs and Collis' Structure of Observed Learning Outcomes (SOLO) Taxonomy (1982), Wiggins and McTighe's Six Facets of Understanding (2005), Fink's Taxonomy of Significant Learning (2013), and SMART criteria to evaluate outcomes (Doran, 1981).³ In the context of transfer, such taxonomies and tools are helpful after needs assessments to write specific learning behaviours that transfer programs should target and post-evaluate.

Second, theorists have also proposed various design concepts and processes that can be used to structure all aspects of transfer around desired learning outcomes, including instructional or constructive alignment (Biggs, 1996) and backwards design (McTighe & Wiggins, 2004). While constructive alignment refers to the design principle of aligning outcomes with all aspects of instruction—for example curriculum, delivery, learning activities and assessments—backwards design refers to the principle of creating learning interventions that begin with planning how outcomes will be assessed and then planning learning activities, delivery methods and curricular content that support learners in meeting the outcomes-based assessments.

³ SMART is an acronym for Specific, Measurable, Achievable, Realistic and Timely, five criteria to assess the effectiveness of learning outcomes (Doran, 1981).

Figure 8: Example Instructional Design Process Models



Note. Kemp design model adapted from Kemp (1985), rapid prototyping model adapted from Tripp and Bichelmeyer (1990), ADDIE model adapted from Branson et al. (1975), and ASSURE model adapted from Heinich et al. (1999).

Third, when designing OBE transfer programs, practitioners can also draw from many design processes, for example the ADDIE process (Branson, 1978; Branson et al., 1975; Watson, 1981), the ASSURE process (Heinich et al., 1999), Kemp's model (Kemp, 1985; Kemp et al., 1994), the rapid prototyping model process (Tripp & Bichelmeyer, 1990), and the Dick and Carey model (Dick et al., 2001).⁴ Illustrated in the figure above, although the models differ in their steps, they regularly highlight many common steps to design, including analysing audience needs, creating outcomes, designing prototypes of curricula, implementing the curricula, evaluating the program's effectiveness, and improving the program for future implementation.

Lastly, theorists have identified different levels of evaluating programs based on learning outcomes. For example, Kirkpatrick (1994) proposed four types of post-evaluation that differentiate between evaluating programs using participant reactions, participant learning, participant behavioural change and organizational impact. Evaluating programs using participant reactions draws on the formative feedback and emotional responses participants share immediately after participating in a program or learning experience. While evaluation based on participant learning draws on artifacts, tests and observations that summatively measure participant growth and performance immediately after the learning intervention, evaluation based on behavioural change is more long term by measuring if and how much participants apply their learning in practice. Finally, evaluating programs based on organizational impact measures if and how much participants' new behaviours impact organizational goals and performance (Kirkpatrick, 1994).

⁴ ADDIE is an acronym for the stages Analyse, Design, Develop, Implement and Evaluate (Branson, 1978; Branson et al., 1975; Watson, 1981). ASSURE is an acronym for the stages Analyse learners, State objectives, Select strategies, Utilize materials, Require participation, and Evaluate and revise (Heinich et al., 1999).

Such OBE concepts and models can play an important role in transfer evaluation by helping practitioners determine methods and tools to measure if and how participants achieve desired learning outcomes. But like the needs assessment theories reviewed previously, common OBE concepts and models do not specifically address decolonial evaluation and similarly assume that educational interventions are intrinsically benign and unproblematic. Especially when transfer programs are conducted between the West and postcolonial or Indigenous communities, traditional approaches to program evaluation based on common needs assessment and OBE theory require a critical turn that problematizes the act of transfer itself, for example by additionally examining how problems may be introduced or exacerbated by transfer practitioners, processes and products, and by examining how transfer programs may contribute to patterns of neocolonialism that hosts define and care about. Without this critical turn, traditional approaches to transfer evaluation do not adequately help practitioners ask and answer necessary questions that might better ensure decolonial practice. For example, in what ways can needs assessments and OBE design contribute to neocolonial practices and transfer problems? And what additional aspects of transfer should be evaluated besides the participants' achievement of learning outcomes, for instance, the transfer program's undesired outcomes, unintended harms or neocolonial patterns?

Conclusion

This chapter reviewed theories related to decolonizing educational transfer in postcolonial and development contexts, specifically focusing on postcolonialism, educational transfer, decolonial approaches to transfer evaluation, and traditional approaches to instructional design. The review of postcolonial theory illustrated that the literature identifies many different

types of colonialism and imperialism, and that although the precise meaning of terms like postcolonialism and decolonialism are sometimes contested, the concepts are relevant to educational transfer, especially when transfer acts as a form of Western interventionism in postcolonial and Indigenous communities.

Next, the review of educational transfer theory highlighted the need for micro-level studies focusing on decolonization. In comparative education literature, transfer is often discussed and analysed in national-level studies while individual- and institutional-level studies highlighting participant perspectives of transfer are much less common. While many critical studies of transfer exist, theoretical models in the literature do not typically focus on decolonializing practice, instead focusing on such concepts as policy borrowing, cross-national attraction, transfer stages, factors for two-way borrowing between nations, and national contexts and institutional logics affecting transfer success.

Three frameworks theorizing decolonial practice were then reviewed, illustrating how theorists from different disciplines can contribute criteria for evaluating decolonial approaches to transfer. The first framework reviewed for this study identified criteria based on postcolonial epistemologies, the second identified principles of Indigenous allyship, and the third listed various critiques of development-sponsored transfer. Used together, the frameworks represent a comprehensive list of actions and associated themes that this study used to support grounded theory and narrative analysis.

Lastly, the chapter reviewed common needs assessment, instructional design and program evaluation theories that practitioners might draw from when implementing educational transfer. The review demonstrated that although such theory is necessary for designing and evaluating transfer programs based on host-defined needs and outcomes, traditional design theory assumes

transfer is a benign solution to postcolonial and Indigenous needs rather than a complicated process fraught with its own problems. Because traditional design theory does not adequately address how educational transfer programs can be decolonized, this study fills this gap in the literature by examining how transfer can be better evaluated and implemented in postcolonial and Indigenous contexts.

CHAPTER 3: REVIEWING METHODOLOGIES

This chapter shares the research methodologies and design decisions that guided this study. As a study conducted in different postcolonial contexts, it was necessary to carefully review various qualitative methodologies to ensure I follow decolonial research practices. The chapter therefore elaborates how and why I used constructivist grounded theory, narrative inquiry and action research to best support an inductive, situational and flexible approach to analysing participant data, to developing new theory, to encouraging participant engagement, and to authentically representing participant voices and experiences in this dissertation.

Researchers who attempt decolonial projects that try to centralize postcolonial and Indigenous perspectives face a variety of difficult ethical and methodological dilemmas that require explicit research principles to address issues like inequity, empathy, respect, accountability, participation, and empowerment (Snow et al., 2016). Postcolonial and Indigenous scholars, for example, have argued that decolonial research should support the self-development and self-definition of Indigenous or postcolonial identity (Kovach, 2010), and that it should be congruent with and privilege Indigenous or postcolonial paradigms and voices (Denzin & Lincoln, 2008; L. T. Smith, 2012). Others have argued that decolonial research should develop and represent relationships based on reflexivity and the sharing of power (Darling, 2016; Nicholls, 2009; Russell-Mundine, 2012), and that it should support critical immersion and consciousness about cultures, contexts and colonial histories (Braun et al., 2013; Freire, 2005; Snow et al., 2016). And others have argued that it should support community participation and researcher accountability (Nicholls, 2009; L. T. Smith, 2012), and that it should allow for

methodological flexibility to be congruent with Indigenous and postcolonial ways of gathering and representing knowledge (Darling, 2016; Snow et al., 2016).

For Western researchers and educators interloping in postcolonial countries, it is especially necessary to review research methods carefully to ensure they follow such decolonial principles. Before selecting methodologies for this study, I reviewed five major qualitative methods including case study, ethnography, grounded theory, narrative inquiry and phenomenology, as well as less common methods like critical ethnography, phenomenography and action research.⁵ This review resulted in various criteria that might support decolonial goals, for example, that the methodologies in this study should as much as possible be critical, constructivist, flexible and participatory. As a critical study, research methods were selected to promote positive change that supports the marginalized communities being researched rather than assuming an indifferent, distant or unbiased approach. To be epistemologically constructivist, the methods should acknowledge the highly interpretive nature of examining subjective perspectives and feelings towards abstract phenomena like neocolonial transfer practices. Remaining flexible required allowing for changes in methodology when host communities, international conditions, new revelations, problems or opportunities indicate that methods should be improved. And to be participatory, the methods were selected to allow people from different cultures to share their stories and experiences and contribute to problem-reduction strategies they might later use.

⁵ Table 15 on page 316 compares the major qualitative methodologies that were considered for this study.

Research Design

Based on these criteria for decolonial research, I ultimately selected constructivist grounded theory, narrative inquiry and action research for this study. Exploratory interviews began in 2014 on the topics of transfer problems and neocolonial perspectives, and grounded theory was used to code and analyse initial interview data. Narrative inquiry was then used to fill gaps in the data by collecting and analysing more specific and concrete examples of participants' transfer problems and perspectives. Finally, the study shifted to introduce action research methods following Freirian problem-posing techniques by working with a subgroup of participants to critically discuss and contribute to the problem-reduction strategies.

Illustrated in the figure below, these methodologies resulted in three stages of data collection and analysis, each with different questions and outcomes. During Stages 1 and 2 of the study, I also interviewed nine visiting practitioners and collected 17 visitor narratives, including my own narratives based on my experiences of transfer problems as a practitioner. Further discussed in Chapter 10, to limit the study's scope, focus solely on the perspectives of marginalized communities and reduce risk to participants and institutions, with a few exceptions when sharing memos and reflexive confessions, interviews and narratives from visiting Westerners were excluded from the study.

Participants and Institutions

This study explored decolonial transfer evaluation and practice by collecting and analysing data from two disparate postcolonial communities in Ghana and Vietnam. As a small-scale study, its results are highly dependent on the institutions and participants that were included, making institutional and community context important to interpreting the findings and

models shared in later chapters. Participants from three institutions were included in the study, including one postsecondary institution in Ghana and two in Vietnam.

Figure 9: Stages of Data Collection, Analysis and Products

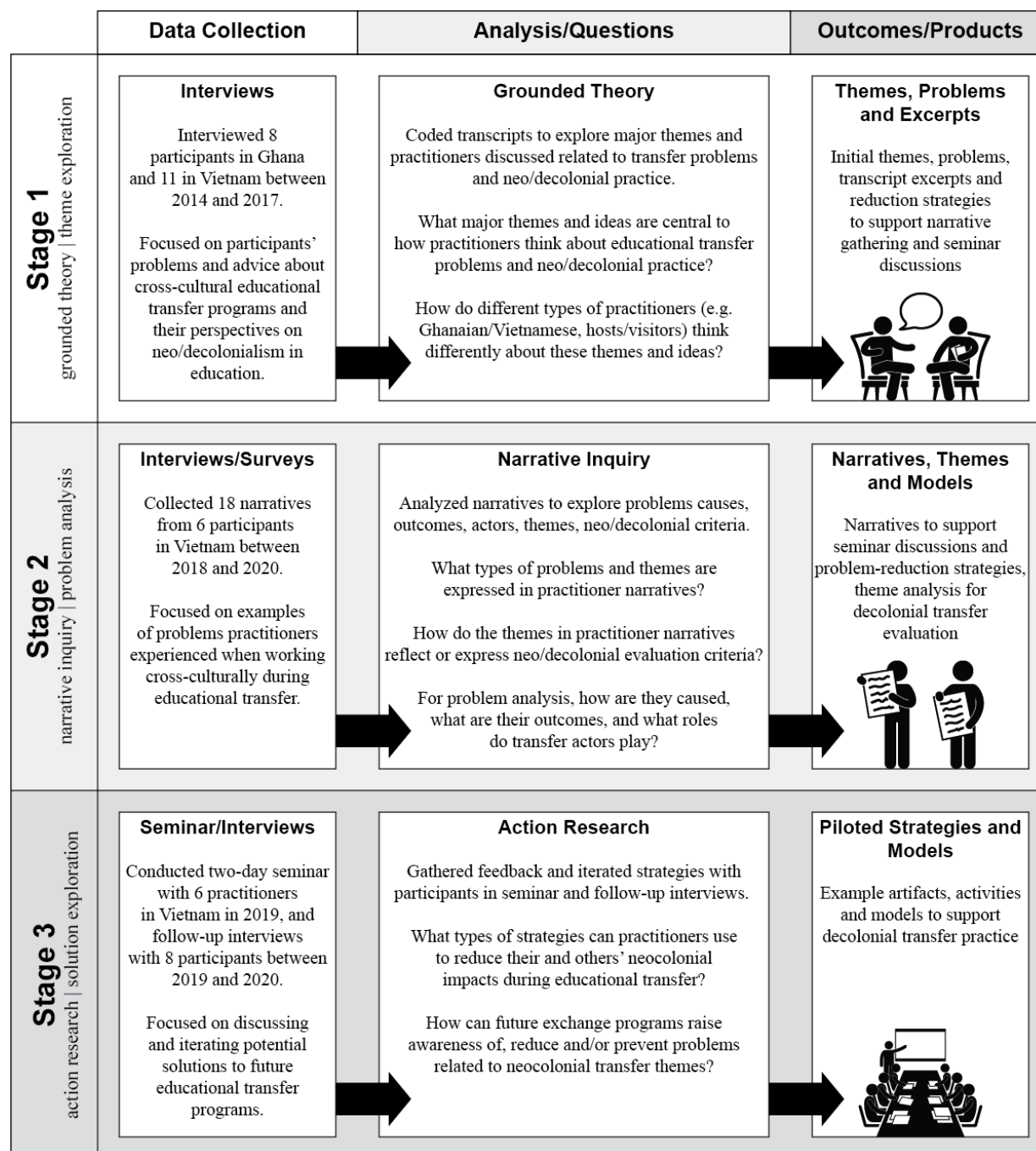


Table 4: Characteristics of Participant in Each Research Stage

STAGE	GROUP	GENDER	FURTHER DETAILS
Stage 1 (2014-17): Grounded Theory	Ghanaian Hosts	2 Female 6 Male	All participants were faculty teaching at the undergraduate level at the participating institution.
	Ghanaian Visitors	1 Female	The participant was a retired administrator and faculty developer from Canada.
	Vietnamese Hosts	9 Female 2 Male	All participants worked in administrative roles within departments related to international collaboration and faculty development.
	Vietnamese Visitors*	7 Female 2 Male	Participants came from Canada (3), France (3), America (2), and the Philippines (1). All participants worked at the participating university as either language educators or office employees.
Stage 2 (2018-20): Narrative Inquiry	Vietnamese Hosts	5 Female 1 Male	All participants worked in administrative roles within departments related to international collaboration and faculty development. Two participants were interviewed in Stage 1, while four were new participants to the study.
	Vietnamese Visitors*	2 Female 1 Male	All participants were Canadian. One female was a retired professor, the other female was a graduate student and volunteer, and I was the male.
Stage 3 (2019-20): Problem-posing Seminar	Vietnamese Hosts	4 Female 2 Male	Three participants were interviewed in Stage 1, four participants contributed narratives in Stage 2, and one was new to the study.
Ongoing Interviews	Vietnamese Hosts	5 Female 3 Male	Three participants participated in Stage 1 interviews, four in Stage 2 narratives, and two in the seminar.

*As discussed in Chapter 10, data from Vietnamese visitors was not included in analysis

The host participants in the study had many experiences engaging in educational transfer while working with Western visitors at their institutions. When beginning the study, I initially selected institutions and interview participants whom I had previously supported while sharing the Canadian faculty development program Instructional Skills Workshop, a series of multi-day

workshops originally developed for Vancouver Community College in 1978 that are now used in over 30 countries. In addition to using this faculty development model, the participants had many other experiences with Western educational transfer. In Ghana, for example, the participants had also worked with multiple Canadian faculty and students for a research project based out of Vancouver Island University to reduce poverty and improve living conditions in rural Ghana through tourism development and environmental education. In Vietnam, the participants also regularly hosted volunteers, faculty and graduate students, including visitors funded from such organizations as World University Service of Canada, Volunteers in Asia and IBM.

The Ghanaian institution in the study is a public university that was originally founded in the late 1960s as a technical institute, upgraded to polytechnic status approximately 30 years later, and then a full university while the study was being completed. The school provides tertiary education focusing on manufacturing, commerce, science, technology, applied social science and applied arts. As in all of Ghana at the postsecondary level, the language of instruction is English. During the study, participants often stressed that the institution was underfunded and complained about classroom conditions, which nearly always lacked instructional technologies and materials, and sometimes lacked sufficient furniture for students. While interviewing participants, they were currently on a nation-wide strike over cuts to research funding. Due to low wages, most participants had secondary incomes from businesses and other employment. Most of the participants had Master's degrees, although a few had or were pursuing PhDs.

As of 2010, the city surrounding the Ghanaian institution had a population of over 200,000 people, but the surrounding region that the institution draws its students from had a population of over 2,300,000 people. Much of the region's economy is based on agriculture, and

the majority of the region's population is self-employed. The predominant cultural group in the region is Akan, the predominant Indigenous language is Twi, and the predominant religion is Christianity. While illiteracy levels in the region are slightly higher than the national average, approximately two in five people in the region have never attended school.

The participants at this institution were deemed relevant to the study because they contributed to international research projects with a Canadian university I was affiliated with. The participants received training from several Canadians using different Western faculty development and program design models as part of a Canadian-funded international development project, where I acted as a trainer. All of the participants in the study received different aspects of this training.

Regarding the second institution in the study, it was founded in the early 2000s with development funding from Canada and the government of Vietnam, beginning as a community college but attaining university status after approximately five years. As of 2018, with a student population of approximately 20,000 students, the university offered a small selection of PhD programs, approximately 20 Master's programs, less than 50 Undergraduate programs, and approximately 25 Advanced Diploma programs. Like the surrounding region, the university has been rapidly developing, with three campuses and nearly constant construction. Some classrooms lack infrastructure like air-conditioning and air-tight windows and several programs struggle for funding for program design and learning materials, but the school has been committed to implementing various international standards to improve infrastructure and instruction. During the duration of the study, the funding model for the university changed significantly as the Vietnam government pursued a new policy of 'university autonomy,' which strives to reduce funding to public universities to zero while universities self-fund through tuition

and other profit-seeking educational programs. Most staff in the institution make between what is approximately equivalent to \$250 and \$800US per month depending on their degree and position. All of the participants from this institution were on the low part of this scale, as half had bachelor's degrees, the other half had Master's degrees, and two were enrolled in PhD programs.

In a rural part of South Vietnam, as of 2017, the province surrounding the second institution had a population of just over 1,000,000 people who were approximately 68% Vietnamese, 30% Khmer and 2% Hoa based on ethnicity. The main language is Vietnamese, although many people speak Khmer and English, and the predominant religion is Buddhist, with many Khmer, Vietnamese and Chinese pagodas within the city and region. Rapidly developing due to new private and public investment, the main economy is based on agriculture and aquaculture, although manufacturing is also common. The region was heavily impacted by the American-Vietnam war, with many grave sites and memorials surrounding the area. As of 2009, while 92-95% of people in the region enrolled in primary education, only 6-9% enrolled in postsecondary education.

The participants at this institution were deemed relevant to the study because the institution had long-standing relationships with many Canadian colleges and universities, including a university I was affiliated with. Prior to and during the study, participants at the institution implemented a training centre modelled after a centre at this Canadian university and imported Canadian faculty development programs, where I acted as a trainer and curriculum developer between 2009 and 2020. Between 2010 and 2018, the institutional received an average of 23 Western volunteers and interns per year who taught, supported administrative functions and conducted research. Participants who received the Canadian training or worked directly with these international visitors were asked to be participants in the study.

The third institution in the study was formerly a specialized college but became a public university in the late 2000s, and as of 2017, it offered just under 10 Master's programs and under 30 Undergraduate programs. Situated in a highly urbanized environment, it competes with many other universities in the Ho Chi Minh City area for student recruitment and staff. Compared to the other Vietnamese institution, the university's staff are more educated, with employees who commute from the Ho Chi Minh metropolis. During the study's duration, the university's funding model also shifted under the government's 'university autonomy' policy, which required the university to become self-funded. During the study, informants commonly complained about the fairness and transparency of the university's wage policies and procedures, and some staff who could more easily find employment to other universities in the area did so (i.e. those with PhDs and more teaching and research experience). Two of the study's three participants at this institution were among the staff who transferred to other schools. The three participants were regularly interviewed during the study, as they had specialized knowledge in Vietnamese education. Compared to the first Vietnamese institution, participants made slightly more money on average (~\$600US/month) because they held PhDs.

The third institution's surrounding region is adjacent to the Ho Chi Minh province, so although it has a population of just over 2,000,000 people, its general area has a much higher population. The region's people are ethnically Vietnamese, Khmer, Tày, Hoa and Xtiêng, and the main language is Vietnamese although English is very popular and taught in public schools and private after-school educational centres. The economy is primarily based on manufacturing, and like the rest of Vietnam, the region has been rapidly developing. Compared to the first Vietnamese institution above, the region and institution is much richer, with many staff driving cars (a sign of wealth especially in rural Vietnam) and much higher property prices.

The participants at this institution were deemed relevant to the study because they implemented Canadian faculty development models (some with my participation) and received various support from international visitors while implementing international standards like CDIO (an international standard for engineering education) and AUN-QA (an Asian standard for university quality assurance).⁶ The study's three main informants from this institution received much of this training or worked with these international volunteers. One informant from this institution in particular was an education instructor who taught comparative education and was especially supportive when developing the problem-reduction strategies in Chapters 8 and 9.

The above institutional descriptions illustrate that the sites where data were collected have many differences, from the cultural, economic and political contexts of each institution to the levels of education, experience and incomes of participants. All of the participants, however, shared the common experience of importing Canadian educational models, working with Western educators, and/or implementing Western-based international standards in their institutions. This common experience of educational transfer provided the point of comparison between the disparate communities to explore how participants at each site viewed the importation of Western educational models and the impacts of Western visitors.

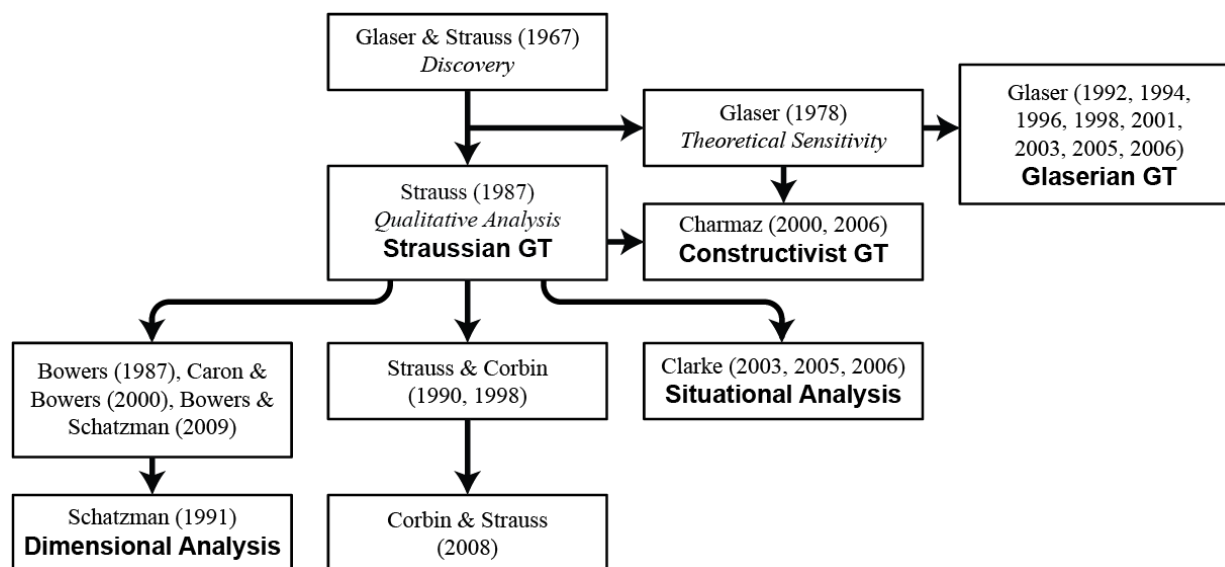
Grounded Theory

First developed by Glaser and Strauss (1967), grounded theory is now well-established in the social sciences as an inductive research method used to discover or construct new social theory from raw qualitative data. Although grounded theory focuses on defining and elaborating

⁶ CDIO is an acronym for Conceive, Design, Implement and Operate, representing a design process taught in engineering. AUN-QA is an acronym for ASEAN University Network – Quality Assurance.

concepts and theories, it differs from verificational studies that test the validity of pre-existing hypotheses or theory. Instead, it explores a phenomenon within a specific population and context to identify its patterns, processes and factors using inductive inquiry through coding and comparison of data. The methodology has continued to evolve since its inception, branching into several major iterations. Illustrated in the figure below and elaborated in detail in Table 16 on page 349, several points of divergence in grounded theory's history led to different approaches, including classical or Glaserian, Straussian and constructivist grounded theory, as well as other related approaches like situational and dimensional analysis.

Figure 10: Major Milestones in the Genealogy of Grounded Theory



Note. Diagram adapted from Morse (2009, p. 17).

The oldest iterations of grounded theory are the Glaserian and Straussian approaches, which diverge on several major points that have continued a prolonged debate over what should be core and peripheral to the method. First, Glaserian and Straussian grounded theory differ in their epistemological assumptions. The Glaserian approach has remained closest to its initial

post-positivist and inductive roots, stressing that grounded theory is discovered through pure induction without pre-established bias or theoretical influences (Evans, 2013). To reduce such influence, the Glaserian approach advises against preliminary literature review or pre-existing hypotheses, and although it allows for some degree of reflexivity to support analysis and connect data to theory, it is not stressed to the extent of the alternative iterations (Heath & Cowley, 2004). The Glaserian approach also has two coding stages, substantive and theoretical, which roughly correlate with the three stages from the other models (Glaser, 1978; Glaser & Holton, 2005).

The Straussian approach's major difference relates to its shift in epistemological and axiological assumptions. To keep pace with general paradigm shifts in the social sciences during the latter half of the 20th century, the Straussian approach gradually moved from a post-positivist orientation towards a greater acceptance of relativist and constructivist approaches, arguing that that knowledge "arise[s] through... acting and interacting with others [as] self-reflective beings" (Corbin & Strauss, 2007, p. 2). Where traditional grounded theory sought to discover theory that can explain objective reality, the Straussian approach instead sought to create theory that can explain reality which is negotiated and relative. This shift in epistemology allowed grounded theory researchers to have a greater degree of theoretical influence, to have a greater degree of reflexivity, and to have more freedom for deduction during analysis (Corbin & Strauss, 2007; Heath & Cowley, 2004).

A second difference between the approaches relates to the role of the researcher. While the Glaserian approach ensures the validity of theory by stressing that researchers must not be influenced by preconceptions to allow for pure induction from the data, the Straussian approach acknowledges that researchers are always influenced by past experience and exposure to different theories and paradigms (Evans, 2013; Heath & Cowley, 2004). To ensure validity,

Straussian grounded theory therefore includes more structured tools and methods for analysis that demonstrate greater rigor. Preliminary literature reviews are also allowed to support the researcher's ability to recognize significant statements and connect them to meaningful abstractions during coding, but like the Glaserian approach, induction from the data is the primary focus of analysis. By acknowledging researcher bias and theoretical predisposition, the Straussian approach also stresses greater reflexivity in the analysis process to make these biases and predispositions explicit.

Third, Straussian grounded theory also diverged from the Glaserian approach by introducing new methods and tools to give more structure to a grounded theory analysis. For example, as further described in Table 16 on page 349, the Straussian approach uses a three-stage coding process which loosely parallels Glaser's two stages for substantive and theoretical coding. Straussian grounded theory uses open, axial and selective coding to create more abstract codes that allow the researcher to connect initially significant statements to higher-level concepts and categories.

A fourth major point of divergence is how theory is presented in the final text. In Glaserian studies, theory is elaborated by defining and articulating relevant concepts, structures, relationships, factors or processes, ensuring that the "product will be transcending abstraction, NOT accurate description" (Glaser, 2007, p. 1). In contrast, Straussian studies stress a greater degree of contextualization and description of theory using examples from the data, for example, by including terms, phrases, quotes and stories shared by participants that elaborate and provide detail to theoretical concepts and hypotheses (Corbin & Strauss, 2007).

Although Glaserian and Straussian approaches are the most often used, constructivist grounded theory was introduced by Charmaz in the early 2000s, which shifted grounded theory

even further towards a constructivist and interpretive epistemology and approach (Charmaz, 2006). Constructivist grounded theory diverges from Glaserian methods in that it outright opposes the post-positivist assumption that the researcher can discover theory through empirical, neutral or unbiased induction. Instead, the constructivist approach stresses that theory is actively constructed and not discovered, and that the resulting models and theories are therefore embedded in a specific context and representative of a specific population's and researcher's interpretation of a given phenomenon.

To give context and representation, the constructivist approach stresses the maintenance of the researcher's and participants' voices in the final text during the elaboration of resulting theories and concepts. According to Charmaz (2006), this "strategy includes taking the reader into a story and imparting its mood through linguistic style and narrative exposition. Such approaches set your writing apart from typical scientific format without transforming it into fiction, drama, or poetry" (p. 172). The constructivist approach diverges from Glaserian methods by producing writing that seeks to balance descriptive exposition with theorized experience, using such strategies and devices as evoking experiential feeling, analogies, metaphors, rhythm and questioning (Charmaz, 2006).

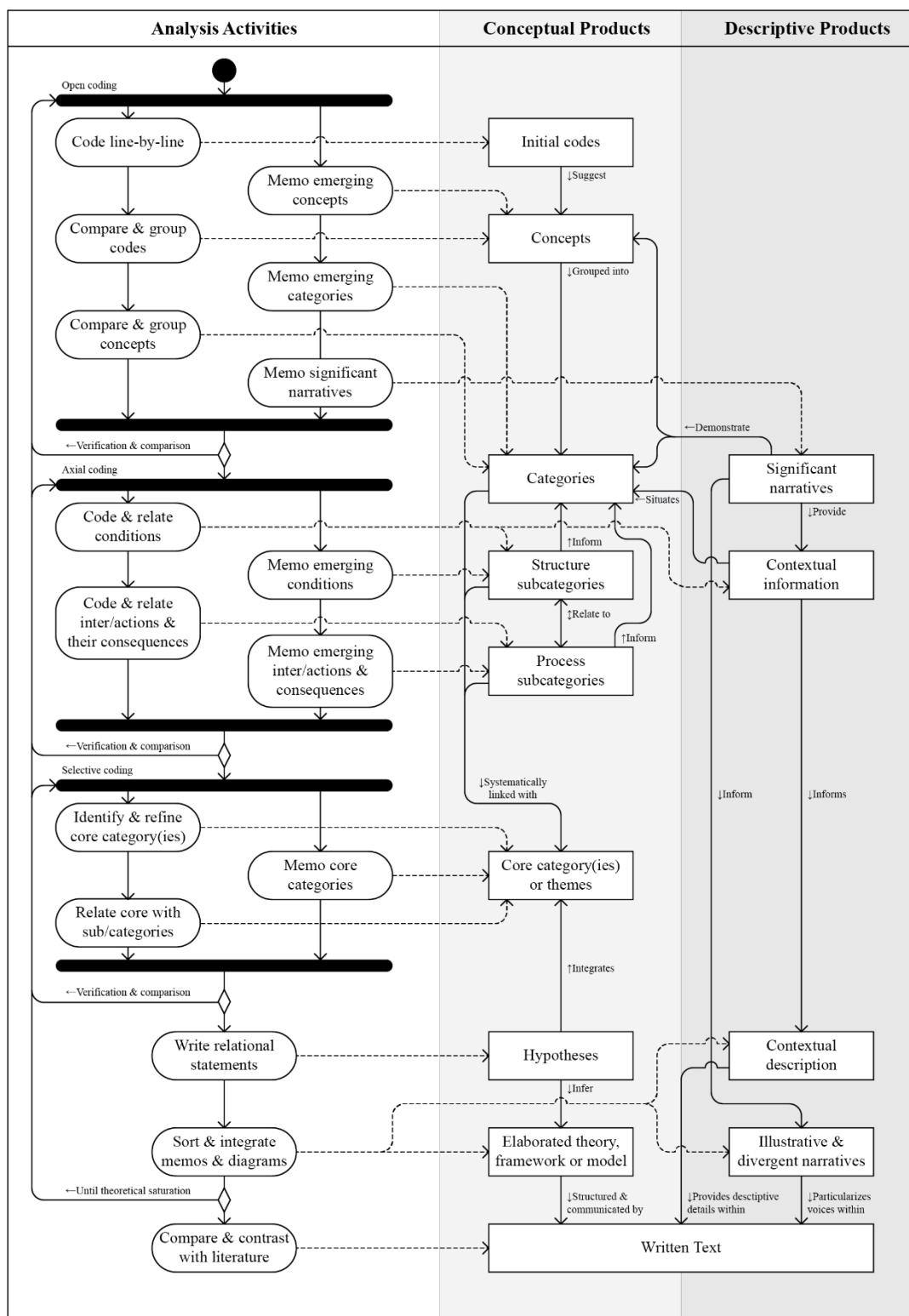
Constructivist grounded theory diverges most significantly from Glaserian methods, but it also diverges from Straussian methods. Epistemologically, the constructivist approach is more explicitly subjectivist. Methodologically, both constructivist and Glaserian methods critique Straussian grounded theory's additional methods and tools for being overly structured and prescriptive. And rhetorically, the constructivist method allows more creative freedom in how texts and narratives are presented. To promote engagement and connect with the reader, for

example, it encourages researchers to maintain their voice and the voices of their participants rather than trying to keep a neutral style that insinuates pure objectivity (Charmaz, 2006).

Finally, the approaches also diverge in the how they integrate pre-existing theory and literature. The iterations vary in their approach to when literature reviews should be conducted and how existing theory should be used during research, so not all grounded theory researchers conduct a preliminary literature review to establish theoretical foundations prior to beginning their studies. In the constructivist method, although a literature review can be done in preparation for study (Evans, 2013), a thorough review is generally conducted after analysis and theory development to allow researchers more freedom and fewer theoretical preconceptions when initially gathering and analysing data. Reviewing literature and theoretical frameworks are still important, but they are drafted in relation to the grounded theory that emerges in the study and serve as important sources for comparison and analysis (Charmaz, 2006).

Although each iteration of grounded theory differs in how it analyses data and presents results, they have common roots and methods. Each iteration includes stages for iterative data gathering and analysis, coding, writing memos, and discovering or constructing theory. Regarding iterative data gathering and analysis, while researchers can begin by gathering data with convenience sampling to generally explore a specific topic, as analysis begins to identify concepts, categories and relationships in the data, their new rounds of sampling should become more purposeful by seeking out respondents who can further inform concepts as they emerge.

Figure 11: Three-stage Grounded Theory Coding Workflow Guiding the Study



Note. Figure adapted from various sources (Corbin & Strauss, 2007; Prins, 2014; Strauss & Corbin, 1998).

Illustrated above is a detailed coding process that guided analysis in this study, which involved different levels of coding data, or reducing different segments of text from participant data into their core ideas and categories. While initial coding was used to identify significant statements or elements directly in the data, later coding stages were used to look for patterns and relationships between these statements that imply higher level categories and abstractions. These coding decisions are typically made through a process called ‘constant comparison’ (Hernandez, 2009; Holton, 2007), where different significant statements, codes and categories are continually compared to ensure they are consistent.

Grounded theory methods also highlight the importance of writing memos to document the researcher’s choices when identifying significant statements, categories and abstractions. Because these are interpretive acts, grounded theory requires memos to establish a record for these interpretations, decisions and abstractions. Memos can include many different elements, from reflective statements, observations and free-writing to diagrams and charts. This study includes different examples of memos, from reflections made while transcribing and coding to personal narratives and diagrams. Some diagrams and illustrations demonstrated in the problem-reduction strategies in Chapters 8 and 9, for example, were the result of sketches made while analysing data, memoing and re-interviewing participants.

Another major stage in all grounded theory methods is discovering or constructing theory. After researchers conduct iterative cycles of gathering and coding data and recording memos, grounded theory eventually results in theories and hypotheses about the topic of study. Resulting theories can relate such information as the structure and relationships between elements in a system, the factors that cause or contribute to an outcome, or the steps or stages in a process. To remain grounded, theories must emerge inductively from the data through constant

comparison, achieving validity and reliability by carefully connecting theoretical assumptions with the data and iteratively verifying the assumptions with participants as theory emerges during analysis.

The later stages of grounded theory shift from focusing on themes and categories to theorizing and refining models. When theorizing, researchers gather data that specifically fills out and adds detail to the core concepts, theories and hypotheses they are beginning to develop. Such data should test theoretical assumptions and hypotheses by looking for both supporting and contradictory evidence. In this stage, researchers can shift from purposeful sampling to theoretical sampling, which means they can target participants who can help them test, detail and refine their developing theory.

Application of Grounded Theory in the Study

When selecting participants, I used convenience and snowball sampling at the participating Ghanaian and Vietnamese institutions. With convenience sampling, the researcher selects settings and participants that are easily accessible and willing to participate in the study, and with snowball sampling, current participants are asked to recruit others (Sullivan, 2009). Prior to the study, I worked with the Ghanaian institution as a visiting faculty developer since 2010 and with the first Vietnamese institution since 2009. Due to the challenges of funding international research on a PhD student's budget and gaining participants' trust as a foreign researcher, I selected these institutions and used my pre-existing relationships with several participants.

Ultimately, interviews with eight educators in Ghana and 11 in Vietnam were conducted between 2014 and 2017, providing data used in initial grounded theory analysis during the first

stage of the study. Most interviews lasted approximately one hour, although some were less than 30 minutes and one was longer than three hours. During these interviews, I asked four different types of questions that focused on gathering data about general descriptive information, traditional needs assessment themes, past transfer problems and experiences, as well as perspectives about neocolonialism and decolonialism. Four Vietnamese participants also acted as key informants, which are participants who provide more detailed data, have special knowledge, provide introductions to other participants and/or act as “gatekeepers” in qualitative research (Burgess, 1986, p. 117). During grounded theory analysis, the informants helped me on an ongoing basis by introducing me to new participants, verifying methods and data, sharing deeper perspectives on sensitive topics, and providing feedback on my interpretations and results.

Table 5: Example Questions from Interviews

Focusing on general descriptive information
• Participant background: What is your... current position, past positions, age, education...? What has been your experience working with visiting educators here? Why did you choose to work in education? Did you have other careers you hoped to do? Do you have other ways of making money? Besides your job/career, what other things are important to your life?
Focusing on traditional needs assessment themes
• Strengths: What have been the positive aspects or good things about becoming a teacher/working in education? What do you and others do well in your jobs here? • Professional needs/goals: What goals do you have for your life? What goals do you have as a teacher/in your job? What does it mean to you to be a good teacher or good at your particular job? What ideas or theories have helped you to be a better teacher/professional? • Professional/institutional problems/gaps: What have been the negative aspects or bad things about becoming a teacher/working in education? What frustrates you the most in your job? If this pen was a magic wand and you could wave it and instantly improve anything about your job, what would you change (and why)? If you could wave it to improve this school, what would you change (and why)? And if you could improve your country’s educational system, what would you change (and why)?
Focusing on past transfer problems and experiences
• Transfer problems: Have you ever had negative experiences working with a foreign visitor at your school? What happened? What caused the problem? What did you learn from that experience? What other types of problems have you heard that others have experienced?

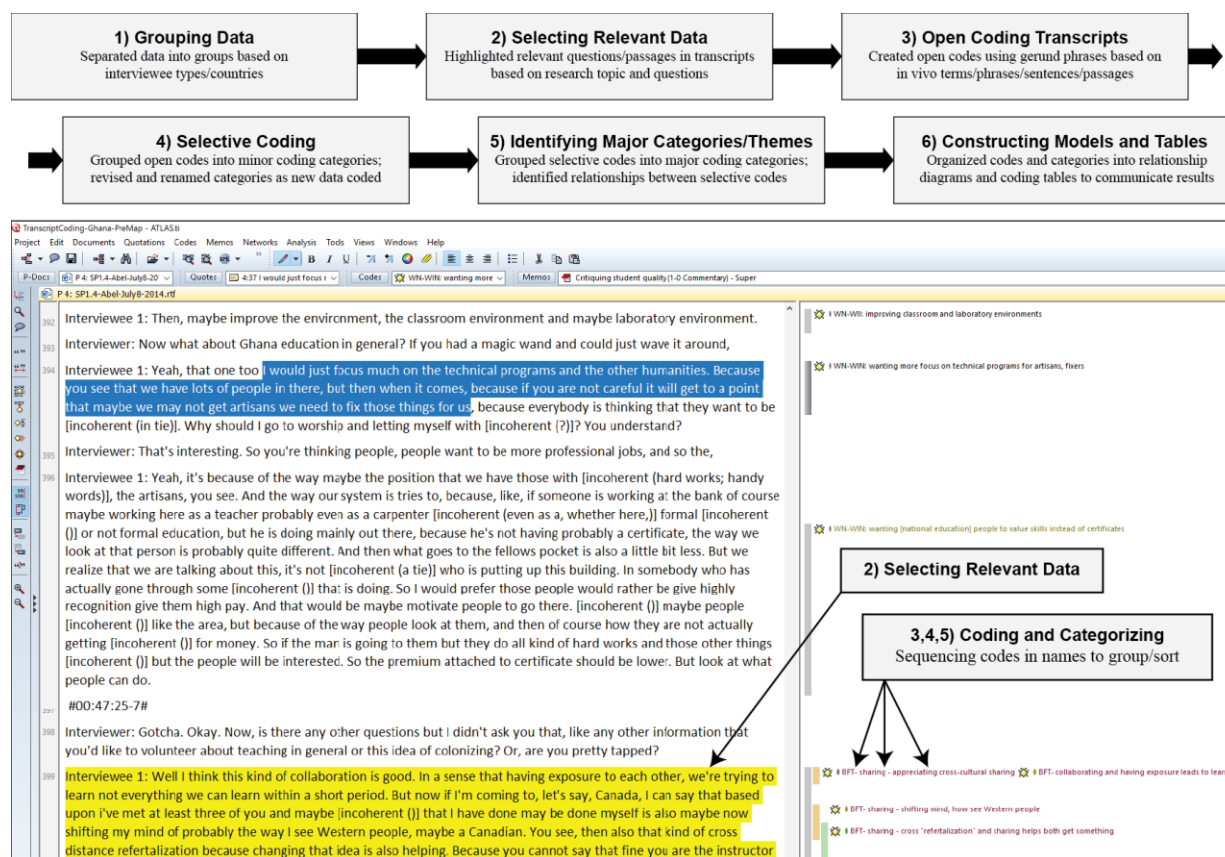
- **Transfer advice:** As a visiting foreigner sharing Canadian practices in your country, what advice do you have for someone like me to do a better job or reduce problems? What advice do you have for other educators from your institution or country like yourself to do a better job or reduce problems?

Focusing on neo/decolonial perspectives

- **Neo/decolonial perspectives:** Sometimes when I tell others how I come here and share Canadian practices and curriculum, they call it neocolonial, meaning it's a new version of foreigners introducing foreign practices assuming that it is a good thing. What are your thoughts on that? What does neocolonialism mean to you or others from your country?
- **Neo/decolonial practice:** In what ways can visitors like myself act “neocolonially” when they come to this country to share their educational practices? How can they be harmful? How can these practices be changed or improved? How can visitors be the most helpful?

Data gathering, coding and analysis was aided by a number of different technologies and software products. For example, digital audio recorders were used to record interviews, speech-to-text software was used to speed transcription while repeating interviews into a microphone, and qualitative data analysis software Atlas.Ti was used to code and memo transcript and narrative data. The figure below illustrates the general grounded theory process I used after transcribing the interviews as well as how I used qualitative data analysis software to code and categorize data.

Figure 12: Grounded Theory Coding Process for Interviews and Narratives



Note. Screen capture from Atlas.Ti version 7 demonstrating example of coding process used within the QDA software.

I coded the interview transcripts and final narratives in Atlas.Ti software by reviewing the data for relevant passages, adding memos when needed, adding and revising open codes using gerund phrases, grouping open codes into categories to make higher-order selective codes, and finally grouping selective codes to determine major categories and themes. This was a cyclical process because coding new data often required revisiting, reinterpreting and revising past codes. I also used Microsoft Excel to organize and visualize codes, run batch functions to rename and categorize selective codes and themes, and to create coding tables.

To help ensure coding validity and better demonstrate coding relationships, after coding interview transcripts and narratives within Atlas.Ti software, I created tables and figures advised by grounded theory methodologists (Urquhart, 2013). The three coding tables which begin on page 356 in Appendix A and the figures presented in Chapters 4, 5 and 6 show how coding relationships and hierarchies were created between data excerpts, open codes, selective codes and major themes and categories. As further elaborated in Chapter 7, after coding the data, the models theorizing decolonial transfer evaluation were then constructed using the resulting themes from this analysis by further grouping them together, theorizing relationships between them, and iterating illustrations of the models using Adobe Illustrator software.

Narrative Inquiry

While interviewing participants resulted in many different transfer experiences and decolonial perspectives, it became apparent that interviewing did not give participants much time to reflect, share deeper responses or give many concrete examples. Narrative inquiry was therefore used with a subgroup of Vietnamese participants to provide richer detail and examples. When using narrative inquiry, researchers explore a topic by asking relevant individuals to share or write stories about their critical experiences before analysing their stories for deeper meaning (Creswell, 2007). Although there are different approaches to narrative analysis, by focusing on participant stories to find meaning, narrative researchers are interested in how phenomena are perceived and experienced and how knowledge about that phenomena is constructed and shared.

Ontologically and epistemologically, narrative researchers vary in their views of how reality is understood and represented, but most agree that factual, historical truth is of less interest than how events are understood and organized (Josselson, 2010). Researchers using

narrative inquiry see knowledge as socially constructed and relative and use the analysis of narratives as a means to give order and meaning to how phenomena is experienced through time. Because participant stories are highly subjective and interpretive, when using narrative inquiry researchers need to acknowledge and reflect on their own and their participants' values (Josselson, 2010).

Just as in other methodologies, however, different researchers have different focuses, approaches and purposes for narrative inquiry. Regarding the focus of analysis, for instance, they can analyse the stories themselves, the act of storytelling, or the role that stories play in society, three focuses that require different approaches to narrative analysis (Holstein & Gubrium, 2011). When analysing narratives, for example, researchers can focus on the chronology of events, the main themes and elements, participant sense- and meaning-making, discourse patterns, and institutional and cultural functions (Holstein & Gubrium, 2011).

First, when focusing on the chronology of events, researchers analyse the sequence of events in a story, examining the relationships and interactions between the storyteller, the actors, and the institutions in the story which caused those events (Polkinghorne, 1995). Second, when focusing on the main themes and elements, researchers identify the major themes and elements in stories and examine the roles those themes and elements play in the lives of the storyteller, their audience and society (Labov & Waletzky, 1997). Third, when focusing on participant sense- and meaning-making elements, researchers analyse the different roles that stories play in helping people make sense of their lives and experiences, examining how participants put different experiences and disordered events into structured narratives that help them make meaning and construct reality (Bruner, 1991). Fourth, when focusing on discourse patterns, researchers analyse the use of language and communication during the act of storytelling from the speaker to

the listener, examining things like situated meaning and identities, speech patterns and the use of silence and non-verbal communication (Gee, 2014). And when focusing on institutional and cultural functions, researchers analyse the roles, processes and functions stories and their telling play in everyday contexts, examining how stories influence and contribute to groups, institutions and cultures (Gubrium & Holstein, 2009).

When conducting narrative inquiry, researchers draw from different sources for primary data, including existing texts, communications, participant observation, interviews and surveys (Creswell, 2007). Researchers seek out people with relevant and significant experience about the phenomenon of interest when collecting narratives, for example people who have experienced the phenomenon through time and in enough depth to offer deep insight into what it means (Josselson, 2010). Narratives from participants can be communicated in various media and modalities, for instance through a) observed stories that researchers document in the field, b) verbal stories shared during interviews and conversations, c) written stories collected in surveys, emails or social networks, d) visual stories communicated through photography or art, e) digital stories that participants produce, record and share via video, or f) multimodal stories that participants create using a mix of the above modalities. Verbal stories are most often documented via interview, and when gathering stories during interviews, researcher questions should elicit experiences that are important to participants and have larger cultural or social meaning (Guest et al., 2012).

Depending on the focus of narrative inquiry, stories can be broken down into different components or units of analysis. Chronological analysis, for example, may identify different elements in a story based on time using simple categories like beginning, middle and end, thematic analysis may break down a story into different narrative elements, and discourse

analysis may break down a story into different segments of speech, phrases or linguistic elements. Example thematic elements can include a) an abstract, or the parts of a story that summarize the story and points; b) an orientation, or the parts of a story that give contextual information like the actors, place and time; c) complicating action(s), or the parts of a story that contain the main event or action that causes a problem or requires resolution; d) evaluation, or the parts of a story that justify the story's importance, purpose and meaning; e) a resolution, or the parts of a story that provide ending or resolution to the story's main problem, conflict or complicating action; and f) a coda, or the parts of a story that bring the listener and speaker out of the act of storytelling and into the present (Kim, 2015; Mishler, 1986).

These elements can be used as frameworks for analysis as well as narrative structures to help with 'restorying' or 'narrative smoothing' when researchers revise participant stories to make them more accessible in the final text (Gracia, 2012; Kim, 2015). Restorying or narrative smoothing refers to breaking down, reforming and editing participant stories to make them more meaningful, coherent or engaging, which must be done with care to not alter the perspectives and intent of the original storyteller (Kim, 2015). Restorying or smoothing may be important, however, if narrative data is not coherent in the original data or transcript, for instance when researchers need to gather more detail after the original interview.

When restorying or smoothing a narrative, researchers can change stories through different acts or strategies of interpretation, which can include selecting or focusing, deleting or omitting, adding, appropriating, transposing and translating (Gracia, 2012). When selecting or focusing elements of a narrative, researchers choose to keep or highlight parts of a narrative they think are important and relevant, and when deleting or omitting, they cut out parts of the narrative they think are not important or irrelevant. When adding elements, they include

additional details they think will contribute to the story's meaning, coherence or engagement, and when appropriating elements, they change the significance of a story by focusing on a narrative element that may not have been significant to the original storyteller. And lastly, when transposing, researchers change the setting or context of a story to make its central theme relevant within a different context, and when translating, they change the story into their own language and narrative style rather than the participant's (Gracia, 2012).

In addition to different interpretation strategies, researchers use different modes or levels of analysis depending on whether they want to examine narratives separately for personal meaning or collectively for paradigmatic meaning, which are sometimes referred to as the narrative mode of analysis and paradigmatic mode of analysis (Polkinghorne, 1995). When analysing narratives individually, for example, researchers examine how people construct personal meaning from storied events and express their lived experience. And when analysing narratives collectively, they try to fit these individual details into larger, common patterns or paradigms that can be identified deductively from previous theory or inductively by abstracting and connecting meaning from narrative data using grounded theory methods (Kim, 2015).

During analysis, researchers also approach and interpret narratives with both faith and suspicion (Josselson, 2004; Ricoeur, 2008). Using the first approach, they have faith that the participant is sharing a real experience that happened to them. To examine the truth of the participant's experience, they therefore take the story at face value, help to construct the most meaningful version of the story they can, and use interpretive strategies to represent and explore the narrative's meaning and participant's lived experience (Josselson, 2004; Kim, 2015). In contrast, when approaching stories with suspicion, researchers look for more meaning in the narrative than what is presented at face value. Using this approach, they do not necessarily

assume the participant is intentionally lying in their story, only that their story does not contain the whole truth on the surface. They therefore need to look for ways to clarify and uncover the truth by looking for misrepresentations or omissions, for rhetoric or contradictions, or elements that glaringly contradict what is already known. Most researchers approach analysis with faith that participants are telling the truth about their experiences and recollection of events (Josselson, 2004; Kim, 2015).

Application of Narrative Inquiry in the Study

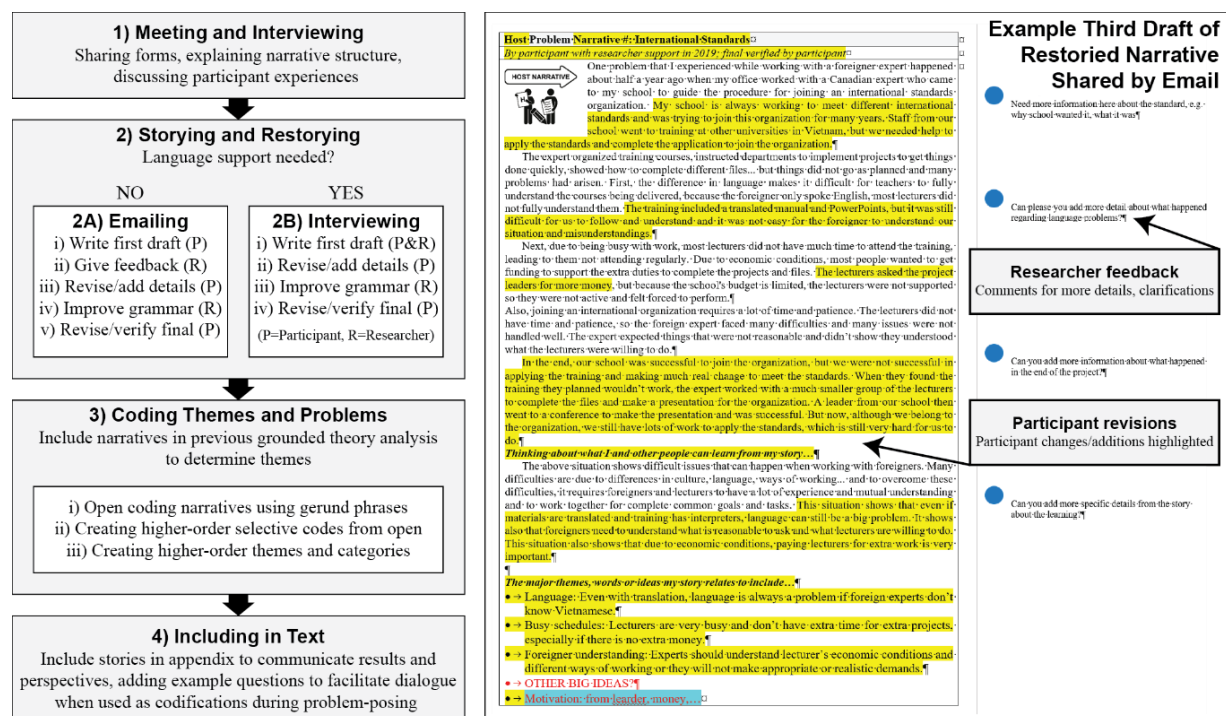
I used narrative inquiry in the second stage of the study to gather more concrete and detailed data about participants' cross-cultural transfer experiences using a subgroup of Vietnamese cross-cultural workers. I collected 18 narratives from 6 participants in Vietnam between 2018 and 2020, which are shared in Appendix B beginning on page 381.⁷

Illustrated on the left side of the figure below, prior to collecting narratives, I held initial meetings with participants which had several purposes. First, we discussed the research topic of analysing cross-cultural problems and evaluating decolonial transfer practices. Participants sometimes felt 'neocolonialism' and 'decolonialism' were vague or challenging terms to use, so I often defined neocolonial and decolonial practice as ways visitors harm or help the needs or goals of people in postcolonial communities. Second, participants shared their initial narrative ideas by asking if specific examples were relevant. In such cases, I told them that all challenges

⁷ Narratives were also collected from Western visitors at the participating institution in Vietnam, including narratives that I wrote based on my own observations during the study. With the exception of one story in Chapter 6 from myself and one in Chapter 10 from a Canadian participant, these narratives were excluded from the study based on advice from key informants to not share sensitive information and decisions to limit the scope of the study and focus solely on Vietnamese and Ghanaian perspectives.

or problems they've experienced while working with visiting educators are relevant, especially if they learned or they think others can learn from their experience.

Figure 13: Analysis and Restorying Process Used During Narrative Inquiry



Note. Screen capture was from Microsoft Word with identifying information removed.

As for the third purpose for initially meeting participants, I gave them the worksheets included at the beginning of Appendix B to help them structure their narratives into a beginning, middle, end and moral or learning statement, and to self-identify major themes they thought their story related to. The moral or learning statement was included to encourage participants to analyse their problems themselves, for example the causes, outcomes, contributing actors and major ideas or themes. And fourth, because the participants had varying skills writing in English, we discussed how much support they wanted during the initial meetings. Participants who said they were adept with writing in English developed their stories independently and shared them

through email, while participants who required help shared their stories in person during immediate or follow-up interviews.

During these emails and interviews, the narratives were collaboratively written. I supported storying and restorying by asking probing questions, asking for more details, suggesting to reorder information, removing identifying details to ensure confidentiality, clarifying language, and/or fixing grammar. For participants who wrote independently, the number of drafts each participant created varied, but the process typically required participants to make significant additions and revisions in a second draft to provide more detail or restructure their stories and then make smaller changes while verifying the third draft. During interviews with participants who required language support, a story was typically completed in one 20-to-30-minute sitting where I would ask questions and type while the participant recalled their experiences and gave feedback on the story's details and construction. Participants were then emailed a copy of their story to review and add further details. In the final stage of restorying through both interviews and emails, I asked participants to verify their narrative's accuracy and fix any issues or details in the final drafts.

Like grounded theory, different methodologists argue for different approaches to support analysis during narrative inquiry, for example simple content or thematic analysis, Szjuzet-Fabula analysis, story network analysis, dialogical analysis or critical narrative analysis (Hiles & Čermák, 2014). To remain consistent with analysis from the previous research stage, I analysed each narrative's themes by adding the narratives as a new dataset to the grounded theory coding process described earlier. For example, to build on the same selective codes and themes developed from the exploratory interviews, the narratives were added to Atlas.Ti to create open

codes, which were then related to new or revised selective codes, which were then related to new or revised major categories and themes.

To support validity during this analysis of interview and narrative data, Carlson (2010) encouraged various research methods like creating audit trails with memos, disclosing researcher perspectives and biases through reflexive writing, triangulating data from multiple sources, using thick description, and member checking. Member checking refers to participant validation of a researcher's interpretations or findings, for example when data or results are shared with participants to check their accuracy or fidelity to the participants' experiences (Birt et al., 2016). To support validity during analysis in this study, in addition to memoing, incorporating reflexivity, triangulating data using key informant feedback and presenting theory with thick description, I also included member checking by checking final narratives with participants and sharing and iterating grounded theory models with key informants.

Although using narrative inquiry helped to successfully collect more concrete and detailed examples of transfer problems and neo/decolonial perspectives, I experienced several challenges when using the method. Three major issues are further discussed in Chapter 10's section on reflexivity, including how participants struggled with English writing skills to clearly communicate their perspectives, how participants and I needed to self-censor or not share specific narratives to protect confidentiality and reduce risk, and how narratives could not be collected in Ghana due to limitations in finances and time needed to return to the country.

Action Research

In this study I set out to explore not only how educational transfer should be evaluated in postcolonial contexts but also how transfer might be changed and decolonized, so action research

methods were reviewed to make the study more practical, participatory and transformational. Integrating action research was necessary to explore additional questions about decolonizing transfer practices: for example, what strategies might practitioners use to reduce their and others' neocolonial impacts during transfer, and how might future programs raise awareness of, reduce and/or prevent neocolonial patterns?

Action research represents a diverse range of approaches that share the common goal of addressing issues and problems faced by communities and organizations that want to change social practice (Kemmis et al., 2013). As a general methodological approach, action research can be traced to Lewin's development of the action research process, which includes the general stages of planning, acting, observing, and reflecting (Lewin, 1946). During the latter half of the 20th century, action research became popular in many different disciplines as a means of including participants in research processes, helping them to identify and solve problems through reflection, and putting their new-found knowledge into action to improve their conditions (Kemmis et al., 2013).

Action research methods set themselves apart from traditional research approaches by necessitating the application of practical knowledge, but many action research studies also differ from conventional research by encouraging participants to play a more active role throughout the research process. In contrast with conventional studies where an external researcher examines and interprets a community solely to gain insight and new knowledge, participatory researchers support change by designing their studies around helping participants make improvements in their own practices and settings (Kemmis et al., 2013).

Theorists like Coghlan and Brydon-Miller have identified types of change researchers try to achieve using action research, for example change related to capacity building, citizen

participation, knowledge mobilization, local self-governance, social accountability and social justice (2014). Regarding capacity building, action research might help individuals or groups enhance their abilities to pursue and achieve their objectives for growth and development. Types of capacity may include: a) intellectual capacity, or the ability of people to view, reflect and analyse their identity and social realities to improve their courses of action; b) institutional capacity, or the ability of organizations to develop and manage their systems, processes and structures; or c) material capacity, or the ability of people and organizations to mobilize, use and optimize resources to achieve their goals (Coghlan & Brydon-Miller, 2014).

Regarding citizen participation, action research can also help participants become more actively engaged in their communities and political processes. In the case of researching with marginalized populations, for example, focusing on citizen participation involves improving participants' access and control over resources and developing their influence over decisions affecting their lives. Citizen participation can exist on a continuum of levels, for example from information sharing, consultation and joint assessment, to shared decision-making, collaboration and empowerment (Coghlan & Brydon-Miller, 2014).

When mobilizing knowledge, action research can also incorporate activities that give research stakeholders greater access to information that helps them achieve social, economic, environmental or cultural goals. It focuses on making knowledge produced from research useable to different audiences by communicating results in different media, and may also be referred to as knowledge dissemination, diffusion, transfer, translation or management (Coghlan & Brydon-Miller, 2014).

When supporting local self-governance, action research can enable local people to collaboratively discuss, learn, decide and act on issues that affect their immediate community

and environment. Sometimes confused with democratic decentralization, developing local self-governance accepts the existence of non-local government and leadership while decentralization seeks to replace non-local government (Coghlan & Brydon-Miller, 2014).

When focused on improving social accountability, action research includes activities that enable individuals and civil organizations to hold public institutions accountable to citizens. Social accountability activities influence different stages of public programs like public planning, budgeting, spending and delivery and can be enabled in various ways, for example by improving laws and institutions, sharing information, building capacity, supporting local ownership, improving technologies and developing coalitions (Coghlan & Brydon-Miller, 2014).

Finally, when supporting social justice, action research is guided by the principle that citizens should have equal rights and opportunities unless inequalities result in benefiting the least advantaged members of society. For social justice efforts to be possible, citizens must define needs and resources similarly and have some agency, political communities must be well-defined and known, and institutions must have the capacity to change (Coghlan & Brydon-Miller, 2014).

Freirian Problem-posing as Action Research

This study's focus on critically examining transfer problems and exploring strategies to transform practice closely aligned with Paulo Freire's problem-posing philosophy and methods. As a framework that centralizes the empowerment of marginalized communities through local participation, activism and equity, the problem-posing approach was used to inform an action research process that might help participants develop practical strategies to improve transfer practices in their institutions.

Freire's philosophy and model for working with Indigenous and postcolonial communities have helped researchers work with local communities from a place of respect, humility, deep listening and careful representation. For these reasons, Freirian methods are often used in studies that seek to understand and amplify Indigenous and postcolonial perspectives. For example, Freirian philosophies and methods have been integral to photovoice methodologies (Wang & Burris, 1997) which have been used for community-based participatory Indigenous research (Castleden et al., 2008), and they have supported decolonial methodologies that provide voice to Brazilian Indigenous peoples (Fleuri & Fleuri, 2018). They have been used to investigate the relationship between Indigenous Australian 'yarning circles' (structured group dialogic processes) and Indigenous activism and decolonization (B. Carlson & Frazer, 2018), and they have informed Māori-centred cross-cultural qualitative research methods in projects raising the academic achievement of Māori children in New Zealand (Carpenter & Cooper, 2009; Carpenter & McMurchy-Pilkington, 2008). They have also been applied in studies to counter "language-culture death" during educational projects in the Amazon region of Brazil (Guilherme, 2013), and they have supported community-based participatory research with traditional and Indigenous communities of the Americas (Ferreira & Gendron, 2011).

As Braun et al. (2013) argued, Freirian philosophies and approaches echo Indigenous methodologies that seek to support self-determination and the struggle for liberation by helping Indigenous and postcolonial communities take a central role in conceptualizing, carrying out, interpreting and disseminating research:

Indigenous methodologies, then, take research further along the path of recognizing self-determination of indigenous peoples and supporting indigenous leadership in the conceptualization and carrying out of research and in the interpretation and dissemination of research findings. In this distillation, indigenous approaches echo those advocated and practiced by Freire (1986). He referred to this theory-action-reflection cycle as 'praxis,' which he defined as 'reflection and action upon the

world in order to transform it' (p. 36). Through praxis, he wrote, oppressed people can acquire a critical awareness of their own condition and with their allies struggle for liberation (Braun et al., 2013, p. 124; citing older edition of Freire, 2005).

Despite being influential for some Indigenous and postcolonial scholars, critics of Freire have argued that his approaches can in fact be used to subvert Indigenous voice and resistance, that his ideas were based in Western traditions, and that his approaches to empowering communities were in reality a cloaked iteration of colonialism (Bowers & Apffel-Marglin, 2004). Critics have argued that Freire oversimplified and essentialized "the oppressed" while ignoring the complex, plural and situational conditions and identities within Indigenous and postcolonial communities (Jackson, 2007), or that he mistook critical reflection with the promotion of modern Western forms of consciousness (Esteva et al., 2004). Other critics have claimed that Freire continued Marxist approaches that represent the poor as unable to understand their own oppressed conditions (Bejarano, 2004; Rasmussen, 2004), that he was ethnocentric by not recognizing practical and spiritual wisdom of Indigenous groups (Siddhartho, 2004), and that he conflicted with local interpretations of liberation, creating outsider oppressors who have a "rescuer mentality" (Rasmussen, 2004; Robinson, 2004). When Freirian philosophies and approaches are used by outsider researchers, Blackburn (2000) summed up the central critique well by saying, "Here lies the hub of the problem: any pre-determined vision of liberation introduced from the outside is ultimately paternalistic since it presupposes that the oppressed are incapable of determining their own endogenously produced vision of liberation" (p. 12).

Researchers who are aware of these critiques have offered different guiding principles for using Freirian approaches, for example to never heal or give therapy, to never impose political ideas, and to never solve others' problems (N. Wallerstein & Auerbach, 2004). Guided by such principles, instead of intervening in Indigenous and postcolonial communities to promote Marxist-oriented class liberation, Freirian approaches are used to facilitate deep dialogic

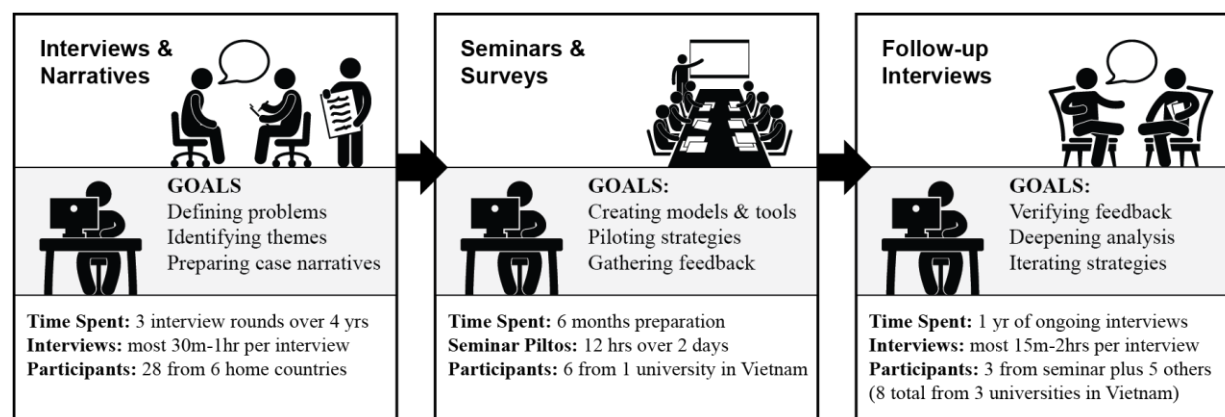
activities like respectfully sharing and listening to plural and marginalized perspectives, critically thinking about real problems and conditions, and making self-determined plans for authentic action. As Célèste Kee and Carr-Chellman (2019) argued, by being careful to follow such principles and activities, “Freirean critical pedagogy still offers a valid framework for discussing questions of Indigenous critical consciousness” and “...although Freirean pedagogy has at times reproduced and reinforced colonialist ideologies, it remains relevant in applying critical pedagogy to the context of Indigenous resistance” (p. 89,90).

Application of Problem-posing in the Study

After implementing grounded theory and narrative inquiry, this study drew from Freire’s problem-posing framework by informing how practitioners would share, critically examine and develop potential solutions for their self-defined problems with educational transfer. The goal of problem-posing is to help participants develop critical awareness about their problems and conditions, a state of looking at the world that Freire called conscientization (Freire, 2005). For Freire, this meant helping participants to see the world as flexible and not fixed and to see themselves as active agents of change rather than passive receptacles of knowledge. Ideas from Freire’s problem-posing approach that informed this study included: a) cultural circles, which are non-hierarchical, safe and inclusive groups that critically examine shared problems; b) generative themes, which are general topics and ideas relevant to participants’ experience that can be used to support dialogic processes; c) codes or codifications, which are participant-created artefacts and examples to support critical reflection and dialogue, and d) praxis, or iterative cycles between action and reflection that help people respond to and transform their problems (Freire, 2005; N. Wallerstein & Auerbach, 2004).

In traditional problem-posing, codifications are visuals (e.g. usually illustrations or drawings) that support dialogue within illiterate groups (N. Wallerstein & Auerbach, 2004), but other forms of expression have been used in later studies like using photographs to represent participant experience in photovoice research (Wang & Burris, 1997). In this study, narratives were collected as potential codifications representing participant experience to support deeper discussion and analysis of problems. Researcher- and participant-identified themes from interviews and narratives were also used to define potential generative themes. Seminars were also facilitated to emulate cultural circles that safely and inclusively supported group dialogue about participants' transfer problems and collaboratively iterated potential solutions.

Figure 14: Action Research Process Used for Problem-Reduction Strategies



I conducted this final phase of the study with a subgroup of Vietnamese participants who contributed data during discussions in a two-day problem-posing seminar, in worksheets that acted as surveys, and during follow-up interviews. During the seminar, the participants discussed 16 themes that emerged during grounded theory analysis or were present in the decolonial frameworks reviewed in Chapter 2. They then recorded their perspectives in worksheets designed to illicit deeper reflection, and provided feedback on how the discussions, activities and materials

could be improved to support problem-reduction activities in their institution. Illustrated in the previous figure, this process took approximately 1.5 years and included six participants in the seminar and eight participants in follow-up interviews. Two key informants from the grounded theory phase were paid 100,000VND (~\$4.30US) per hour to support interpretation of data from the seminar, complete new iterations of the seminar materials, and provide further feedback. Both informants spent just over 50 hours each completing these activities.

Conclusion

This chapter reviewed the research methodologies used in this study, focusing on how constructivist grounded theory, narrative inquiry and action research were mixed to document the perspectives of participating educational professionals in Ghana and Vietnam. While grounded theory was chosen to support inductive qualitative analysis to identify themes and develop theory, narrative inquiry was chosen to gather more specific examples of transfer problems and more authentically share participant experiences. Finally, action research was used to support decolonial research outcomes and products by incorporating Freirian problem-posing methods and concepts like generative themes, codifications, cultural circles and praxis.

Especially for Westerners researching from an etic perspective, decolonial research methods require careful consideration of the different ways research can support or suppress the goals and voices within postcolonial and Indigenous communities. Regardless of which methodologies are used, decolonial research methods should support a number of principles or outcomes, including being critical and transformational rather than equilibrical or ambivalent of existing inequities and oppressions, being constructivist and pluralist rather being objectivist or essentializing, and being participatory and flexible rather than researcher-driven and inflexible.

CHAPTER 4: ANALYSING PARTICIPANT NEEDS

Interviewee (Ghana, 2014): Within ourselves as Ghanaians, we do not value the knowledge we have. For instance, if I'm here within Ghana and there's something that I think I can do, I bring my CV and then a foreigner comes and brings their CV, the same CV. We might have been educated in the same university or school but our people might think, "Oh, this is a foreigner. He's better than our own brother Ghanaian, so let's give the job to him. Let's give him the professional treatment." ...I will say theoretically on the side of Ghanaians it's some kind of jealousy or something. "If I can't do this, he can also not do it," he thinks. ...I think part of it began from how our educational system was. Our educational system in the olden days, we were teaching a lot of foreign stuff. In those days they were teaching foreign geography whereas our own geography had been negated. And also ...our own people, some of them I mean, are parochial-minded or something. Like they have an obsession that my own brother cannot do it. Being black, I'm inferior to the white. That is how some of them feel. And those ideas have gotten into people's minds.

Interviewee (Vietnam, 2016): Some people say everything comes from foreign country is good, and everything come from inside the country is not good. Some people think that way. So for example, you have a product that says made in Vietnam and a similar product says made in the US or made in Canada, "Oh, this one is better, because it's from Canada, it's good quality." But in fact it isn't. [It's] just the way they think, everything from Canada, everything from the US is good. ...[So] we need to teach our children how to value, how to recognize the true value. ...Even they say, when compare the skin. Some people make their skin white. ...They think white skin will make you more elegant, make you more feel like you are more beautiful. ...I usually told my students when they saw some volunteers walking around the campus, and the way they look at them is very admire, they admire the volunteers because they cannot speak English. [I tell them about] my friend who studied in Australia, she attend a mathematics class, and she become a very good student in class, even much better from American student and Australian student because... she do math very quickly, very easy for her. ...So she just told me that she was happy. She just recently recognized herself that she's intelligent, and that makes her happy. Because before she thought that other people are much better than her. She didn't know that sometimes, no they're not.

Interview excerpts like these demonstrate that when asked about the role colonialism has played in their educational systems, educators from very different postcolonial countries can share rich responses that sometimes describe similar systemic problems. The two participants above came from very different communities with very different colonial histories, yet they both

expressed the same systemic problem of internalized feelings of inferiority, self-deprecation and self-directed racism when people in their communities compare themselves with Caucasian, Western visitors.

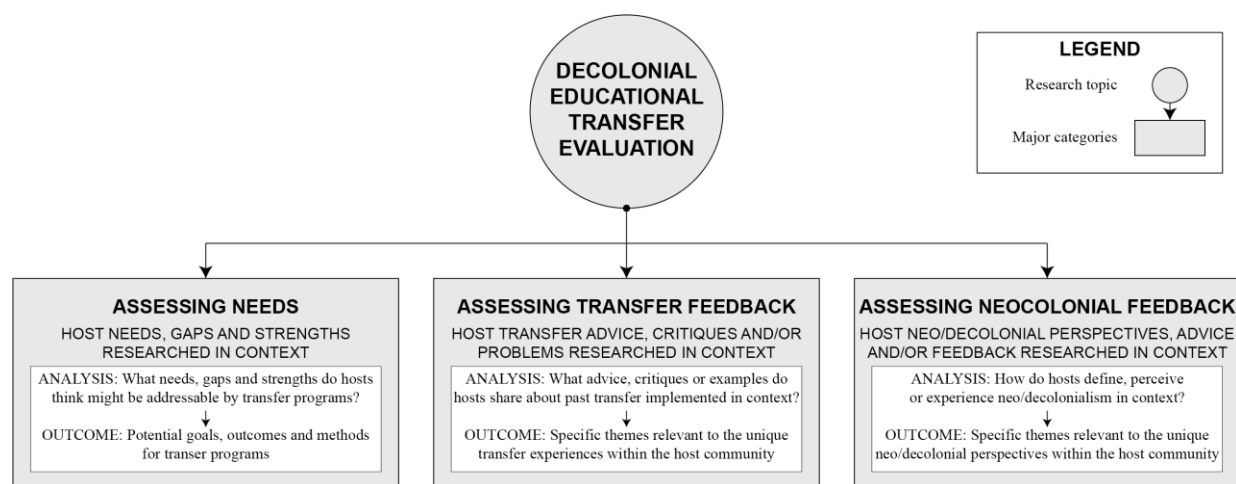
For educators and development workers borrowing or lending Western education in postcolonial countries, perspectives like these should give pause and beg difficult questions about their roles, ethics and impacts. As a Caucasian educator who worked in the participants' communities in Ghana and Vietnam, for example, when transcribing these responses, I asked myself what role I played in fostering this internalized inferiority when sharing Western faculty development models in the educators' schools. For example, how have I been the modern equivalent of a white colonial educator imposing "foreign stuff?" How have I benefited from or contributed to their Western admiration and self-deprecation? Or as a Western educational lender, what roles have my presence and actions played in maintaining such systemic problems? Such questions are indicative of the doubts and ethical dilemmas that educational borrowers and lenders can face when transferring Western education within postcolonial contexts, and they led to the central research question that this study examines: how do we know we are or aren't neocolonial actors when facilitating the transfer of education between the West and postcolonial countries, and what can we do to ensure that we aren't?

Chapters 4 to 6 focus on the first part of this two-part question by examining how we can evaluate our roles and impacts during educational transfer and exchange programs. Reviewed in Chapter 2, there are various needs assessment and program evaluation methods and models in the literature that can be used to evaluate transfer programs. While using such theory may help to evaluate how well transfer programs meet host needs or achieve planned outcomes, the following three chapters demonstrate that evaluating transfer through a decolonial lens requires

practitioners to additionally turn inward to critically examine not only how transfer meets needs and achieves outcomes but also how the act of transfer itself can introduce new problems and contribute to neocolonial patterns. As some of the perspectives and narratives shared in this chapter suggest, without such critical evaluation, practitioners can exacerbate neocolonial issues by remaining unaware of the problems and neocolonial patterns they contribute to.

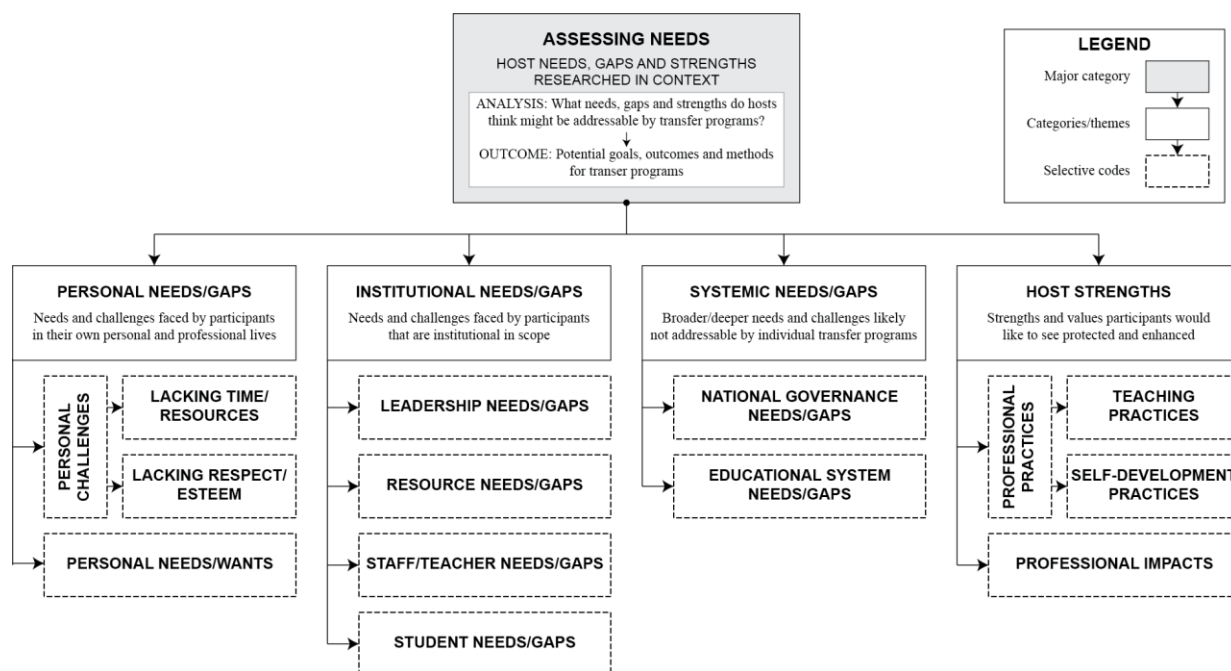
To explore the topic of decolonial evaluation, Chapters 4 to 6 review results from using grounded theory and narrative inquiry to analyse participants' needs, transfer experiences and neocolonial perspectives. Illustrated below, these focuses of analysis are represented by three major grounded theory categories, including assessing needs, transfer feedback and neocolonial feedback. Results are shared in Chapters 4 to 6 as grounded theory codes and themes with relevant interview excerpts to show evidence, provide contextual detail and highlight Ghanaian and Vietnamese perspectives. To further represent participant voice, 18 narratives are also included in Appendix B, which were also included in this analysis.

Figure 15: Major Categories Used During Grounded Theory Analysis



To begin this analysis, this chapter reviews the results of assessing needs within the study's Ghanaian and Vietnamese participant groups. Chapter 2 reviewed how conducting needs assessments is a common method that educational designers use to identify the needs, gaps and strengths within a community, to develop appropriate educational outcomes and processes and to post-evaluate the success of their interventions. During interviews, participants were therefore asked about their needs, gaps and strengths to explore the disparate needs and contexts of the Ghanaian and Vietnamese groups.

Figure 16: Categories and Selective Codes from Assessing Participant Needs



When participants expressed their needs, gaps or strengths, their responses were coded and grouped into the first major category “assessing needs.” After iteratively comparing and grouping codes from interviews and narratives, needs assessment codes were categorized into four major themes, including personal needs/gaps, institutional needs/gaps, systemic needs/gaps,

and host strengths. These themes were used to group various selective codes, which themselves represented groups of open codes listed in Table 17 on page 349.

Personal Needs and Gaps

The first theme identified while analysing participant needs was “personal needs/gaps,” which was used when participants expressed needs and challenges they faced in their own personal and professional lives. These general needs and challenges were differentiated from the needs and challenges hosts have specifically with educational transfer, which were grouped under the major category “transfer feedback.” Two selective codes were used to group open codes, including personal gaps or challenges, and personal needs or wants. Open codes for personal challenges were further grouped into challenges related to lacking time and resources and lacking respect or esteem.

The resulting open codes demonstrate that Ghanaian participants discussed personal needs and challenges much more readily than Vietnamese participants during interviews. The most common challenges from Ghanaian participants related to lacking money, for example needing to work more than one job and paying money out-of-pocket for teaching resources and publishing. Example second jobs included teaching at other institutions (most common), owning a restaurant, catering, and contracting with the government. While Vietnamese participants were all full-time university staff, all of the Ghanaian participants were career-oriented academics and instructors, perhaps contributing to another major difference between the groups where Ghanaian participants were more willing to discuss their desire for higher education and career advancement. All of the Ghanaian participants had at least a Master’s degree, but those who had Master’s degrees expressed a desire for completing a PhD.

Although Vietnamese participants did not discuss their personal needs and challenges as readily during interviews and in their shared narratives, during informal communications, several of the participants said they do have second jobs, want higher degrees, and want better employment. Example second jobs included teaching classes part-time (most common), working in family-owned businesses, selling real estate, and contracting with their university and other organizations. Approximately half of the Vietnamese participants had their Master's degree, one of whom wanted to begin a PhD and one of whom was completing a PhD. In Narrative 16 on page 396 titled "University Researchers," a third participant also stated they want to complete a Master's degree in gender studies.

A key informant stated that Vietnamese participants may have been less willing to discuss their goals for career advancement and higher education because many of these decisions can be made by university leaders on their behalf. For example, at the main university in this study, staff can be shifted between departments and positions without their foreknowledge or input. As well, because the university pays for graduate tuition and participants require time off work to attend classes, staff must request and wait for permission from university administration before beginning graduate degrees, which can take several years depending on each department's priorities for staff development.

Institutional Needs and Gaps

"Institutional needs/gaps" was used as a second needs assessment theme when participants expressed needs and challenges that are institutional in scope. Four selective codes were used to group open codes, including needs or gaps related to leadership, resources, teachers/staff, and students. The open codes demonstrate that Ghanaian participants more readily

expressed institutional needs and challenges, especially related to having to teach large classes, having insufficient infrastructure and classroom technologies, needing to improve teacher training and active learning strategies, and needing to motivate and engage students.

When observing the Ghanaian and Vietnamese institutions during the study, they differed significantly in their infrastructure and underlying economic conditions. While the Vietnamese institutions' infrastructure was relatively comfortable (e.g. sufficient classroom furniture, working technologies and air conditioning), the Ghanaian school was much poorer (e.g. no institutional internet, sparse classroom technologies, little funding for instructional materials, and/or no air conditioning). As one participant shared, the state of infrastructure and resources at the Ghanaian institution could be extremely demotivating and frustrating for instructors.

Interviewee (Ghana, 2014): ...Somewhere along the line, you get some frustrations here at your workplace, in your classroom situation, and it is like, "Hmm, what is this?" And before you realize it, [it] has affected the way you deliver in the classroom. It got to a time that frustrations from my workplace made me so dull, ... in fact, it really affected me. And so I was just going to the classroom for going, and even though I had the students at heart, it affected me. And so it affected my way of teaching, my style of teaching. And so when this ISW⁸ was introduced, I think I was getting off track. But since ISW came in 2010, I started applying ...and I tried following it then until today. You know, no matter the frustrations, no matter whatever happens, I said, "No, I am the teacher." And so now that this thing has—maybe it came at a time when God wanted me to, you know come back to my senses and come back to myself, and do it and do it well. So I have been practicing that ever since. At 2010, May, until today.

Interviewer: So you mentioned frustrations prior to that. What were the frustrations that were dulling your teaching?

Interviewee: Yes, the classroom, even the physical structures. You know this restaurant (interview held in school restaurant). When we are entering the restaurant on your left, you see some shoddy structures there. ...If you are teaching in the classroom and in so many locations it is like this. This classroom is no good. This

⁸ Instructional Skills Workshop (ISW) is a Canadian faculty development program introduced to the participant's school between 2008 and 2014.

classroom is no good. Daytime you'll be sweating like anything, I mean the windows, the chairs, the tables. If you have a large class for about 50 people, 50 and above, now even 40, you push them into the classroom and you yourself as a lecturer, before you even get there, your spirit is dampened so much. How do you manage students in such a situation while you cannot even know what someone behind there is doing? And so you'll be sweating, especially when it is 10:30, 11, 12, 1, 2. You cannot. And this is where I was teaching. And that dampened my spirit a lot. You complain about it and it is like, "We can't do anything so just manage."

Interviewee: ...Then come to the practical class, the kitchen, where we need to, you know, let the students do this hands-on practical work. And the school is not able to provide anything for the students. The students have to buy themselves, and while you are waiting for the students to come, some of them, you try to call them and it is like, "Madam, I couldn't get money from my parents to buy ingredients to come and practice. And so I'm not able to come." Some come with the ingredients halfway. They can't just buy all the ingredients, so if you are cooking, if you're going to teach three or four different items, you know, foods or dishes, then the student comes with ingredients that can be used to prepare only one dish. You know it can be very frustrating. ...At times we get there and we do not even have gas to do the cooking, you know. And your whole day will be spoiled. It's like, "What is this?" You complain and there's nothing you can do. You know. So these are some of the challenges that we have in the department, and it can be so frustrating.

A second difference when coding the participant groups' interviews related to how much they expressed their desire for improved active learning strategies in their institution. Since all of the Ghanaian participants were full-time instructors, their feedback about institutional needs focused much more on education, including the topics of active learning and teacher development. Two participants, for example, described how their institution's poor facilities contribute to "lazy," passive lecturing:

Interviewee 1 (Ghana, 2014): Number one, large numbers, limited facilities really make teaching very poor. Generally, yes, some lecturers, some of us are very lazy, and it enhances that. He sits somewhere in one corner and blah blah blah, starts teaching. Not even writing anything. If he starts writing, his back is straight to the students. ...So that is the average.

Interviewee 2 (Ghana, 2014): ...We are supposed to involve the students more, yeah, but it also varies with the average teacher. ...While some will encourage giving work ahead of the lesson, others will just go in as the academic bully, pour, and then go away. Some have the time for tutorials, where they go to attend to

student's questions and issues, but others do not have it so they come in, teach, and they go away and that is all. Students have to live with their problems and questions.

Another Ghanaian participant made the same connection between inadequate facilities and passive lecturing, comparing their experience of US and Kenyan education with the challenges they faced when teaching large classes with insufficient resources:

Interviewee (Ghana, 2014): I was in the US, and I think that I was also in Kenya some time ago. And I think that basically if I should compare what happens, ...then I would say that here it is basically lecturing, lecturing, lecturing, lecturing. And so, practical aspects, involving the students, we do not do it so well. Because the lecturer is in a hurry to, oh, just teach whatever. If it is a pamphlet, and then he sets a target for himself, for the next two hours I should complete this. And just be boring and boring and boring. At the end of the day he or she is able to complete what he wanted to teach at that period, and that is it. ...When I was in the US, I saw the difference. It is like apart from the lecture here in Ghana, [my university] here, where are the resources? You can have a very large class, 300, 150, currently I'm handling about 120 in a class, and it is like we do not even have a microphone. And the classroom set up is nothing to write home about. And so you stand in front of the students, and you cannot even get any way to get closer to them. And so a few times as you go, you'll be asking them, that is what I do, ask them to push your chair, I want to talk to them, I want to see what they are doing. For you, you meander, you know, you work your way out to get to them. And so the resources can also be a challenge which affects teaching. And so a lecturer can just go, and they stand in front and for the next two hours it is lecturing, lecturing, lecturing.

Although the Ghanaian instructors spoke much more often about passive learning, some Vietnamese participants who taught part-time and/or worked in faculty development departments also shared similar critiques of their institution's teachers. Further discussed in the next section about systemic needs and gaps, the same interviewee as below described how passive learning in Vietnam is a deeply rooted problem inherited from millennia of colonial pressure from China and, more recently, France and America.

Interviewee (Vietnam, 2016): It seems to everyone that the teacher will teach in a way that they were taught in the high school, in the university, yeah. And so they are very familiar with passive learning themselves as the learner. And now they become the teacher, they tend to use the same way that their teacher taught them before. Yeah, so we can say that almost all of the teachers, they tend to teach in a passive way.

Besides infrastructure and active learning, a third major difference between the groups that emerged during coding related to student motivation and engagement at each institution. Perhaps also because the Ghanaian participants were full-time instructors, they discussed students much more often, including the challenges they have keeping their students motivated and engaged. For example, different interviewees discussed how larger universities attract higher quality students, how richer students can be less serious, and how inadequate facilities can be demotivational for students.

Interviewee 1 (Ghana, 2014): Because of the competition between the polytechnics and the universities, people use the polytechnic as their second option. They do not get admission to the university because of their grades and they come to the polytechnic. So we realize that the quality of students that we get, I'm not saying they're not good, but it's not as high as the universities. But I also believe that for us to be able to achieve what we want to achieve we need equally higher-quality students that the universities have, to be able to help us, because the point is that were supposed to create students who are people who will be able to innovate, invent.

Interviewee 2 (Ghana, 2014): You can get some who are not serious. Because I've been a counsellor and I'm still being a counsellor with some groups of students, I do actually talk to them from time to time. Yes, because I've been telling them the current situation that we currently find ourselves. Some of us may come from, excuse me to say, poor families, so we have got an opportunity to be here and you have to take advantage of it. So it's like always I'm here advising them how to be able to actually take the things that they are learning here seriously. But some, because they may have parents or relatives who have a lot of money, when they come, you do not see the seriousness in them.

Interviewee 3 (Ghana, 2014): Generally, if you want to say students being motivated by themselves, that could be very difficult. Because that has to come from them. While they are here and for that matter have to work towards that, it can be very difficult. Because sometimes most of them think that we have to force them to come. So if somebody is already self-motivated, you really wouldn't be putting pressure. "Please come, it's time." ...By varying teaching methods, I think you spice your teaching to entice students to enjoy your lecture. So yes, to some extent they are motivated, but for huge numbers sharing facilities that are few, that can also be demotivating. So we are grappling with trying to motivate, but things are trying to demotivate (laughs). So generally, yeah let's say, talk about the motivation level to be 50%.

Although they critiqued students much less often, some Vietnamese participants also discussed student motivation.

Interviewee (Vietnam, 2016): You know most of them do not, not most of them, some students, they do not have motivation to study. They just go to the school and study, like a robot. ...And after that they come back, and after graduation they cannot get a job, so they say that [this university] is very bad. Yeah.

Interviewer: Why do they do that? Why do they come to school and act like robots?

Interviewee: They do not have ability, responsibility with their lives.

Both participant groups expressed institutional needs that could be realistically addressed by transfer programs, for example by sharing faculty development programs focusing on active learning, student engagement, and teaching large classes, and by sharing organizational management programs that build trust and communication between leadership and staff. The Ghanaian group, however, faced much greater and more systemic challenges with their working conditions, which would require well-funded development programs to improve infrastructure and enhance educational resources and technologies.

Systemic Needs and Gaps

“Systemic needs/gaps” was used as a third theme when participants expressed more deeply rooted needs and challenges that may be regional and national in scope and not realistically addressed by transfer programs between institutions. Two selective codes were used to group open codes, including needs or gaps related to the participants’ educational system, and needs or gaps in national leadership or governance.

The biggest differences between the groups which emerged during coding related to lacking funding/resources, lacking practical/technical skills, and striking over research funding in Ghana. Like when discussing their personal and institutional needs, the Ghanaian participants

also focused on the lack of resources when discussing education at the national level. Because the Ghanaian instructors worked at a polytechnic school, they also often emphasized the need for Ghanaians to develop practical and technical skills to improve employment and GDP at the national level.

When discussing national needs and gaps, the Ghanaians illustrated they are much more willing to discuss systemic problems that critique their government. This difference between the participant groups' willingness to critique government stood out the most when Ghanaian participants described a workers' strike against the government, which they were involved in while being interviewed for this study.

Interviewee (Ghana, 2016): ...There is an endowment fund for education that is what they use to build facilities, infrastructure, equipment, and currently the money has not been coming as it used to be. So the government has its own problems. It is not as frequent as it used to be.

Interviewer: Now this is a special circumstance because there is a strike on right now, so can you tell me the history of that strike, like why did that strike happen?

Interviewee: Okay, okay. They, as part of conditional service of the teachers of [this school] including the universities in Ghana, the government gives us a research allowance. The money that yearly, it was about \$1,500 [US], that we use to buy books and to do research with because you need to publish in international journals to be able to get promotions. So the government decided that it's no longer going to pay the money but they would like to establish a national research fund where the money would go to the national research fund and who those interested in research should access that fund. It would take a long time to access that fund. Why not bring the money to us so that we, we use the money?

Interviewee: For instance, let me give you an example. Last year I published five papers and each of them in Ghanaian cedis, each of them cost me 1,500, which is about \$500US. So the five papers was \$2,500. But it's too expensive for a teacher in Ghana to be able to pay this money. So what I needed was that I team up with friends and we did collaborative work so that the publication would belong to the three of us so we shared and paid that money and that makes it a bit more reasonable. And some of this money, we use the research allowance from the government to do these things. And now that the government says that it will not pay it. Then how do we publish? It means that we need to use our salary to do the publications and that is a bit expensive. So we want the government to continue to

pay the research. Then the government refused to talk to us. It said we have no point, you have no case so you should go back to the classroom and teach, and that it's not going to pay the money. We also told the government, not even your own child, you can't order your own child to go back and teach without any explanation. We need to talk. The government was not ready to talk to us so we decided not to teach. So they should sack all of us. That is all we are waiting for. ...We will not teach until we are all fired. And that means that polytechnic education—we have 10 polytechnics in Ghana, all the regions—so it will paralyze the polytechnic education. But if the government is able to decide that they would like to talk to us, we will go back to the classroom. And if they will not talk to us but order us to go back we will not obey them. That is the problem that we have now.

Like Ghana, the Vietnamese government also implemented cuts to university funding when it announced changes in its laws to promote “university autonomy” (Marklein, 2019; Viet Nam News, 2018). Although not reflected in the coded interview data, different key informants informally shared how the Vietnam government has been piloting these changes in university financing towards a self-funded model, a pilot that included the two Vietnamese universities in this study. Unlike Ghana, however, a key informant said that any worker action against such policies like striking in Vietnam would be unlikely. According to the informant, unions in Vietnam are common, although both the staff and student unions at their university are funded by the university and not by staff or students. While they could think of a few examples of strikes at privately owned factories⁹ they said strikes against the government in Vietnam are rare. As someone more than 50 years old, the informant could not think of a strike against the government ever happening. The Vietnamese participants’ reluctance to critique government and talk about politics is further discussed in the next section about sensitive topics under the theme “host-visitor communication.”

⁹ Worker action against privately owned industry does happen in Vietnam. As an extreme example, during anti-China protests in 2014 in response to China’s island-building activities in the South China Sea, Vietnamese workers started fires in 15 foreign-owned factories (BBC News, 2014).

Besides cuts to funding, participants from both groups sometimes described deeply rooted problems in their educational systems. In Ghana, for example, participants described how different political parties have made changes to education that lacked consistency or research-based decision-making.

Interviewee (Ghana, 2014): My hope for education generally in Ghana is that we will be able to, I mean, take off the topsoil to be able to get to the roots of education for our country. The reason why I'm saying this is that education here more or less looks like it's been politicized. The core and the main issues in education are not really tackled properly. So you realize that some years back we had a system of education which I passed through, it was for seven years. You finished the O-levels and then you do your A-levels, and you pass through some period of education that really shapes and changes you. And then at the end of the day you'll be able to see those who are university products, those who are for teacher training, those who are for this and that and that. Because it wasn't an easy thing to go through.

Interviewee: Now, after some time the name was changed to SSS, senior secondary school, and the years were reduced to four. Now another government comes in and it is senior high school, and the years are reduced to three years. Now that's not what we really need, change of names and change of years. What we need is the basic concept of education that they are doing. We need a change in the concept of education, because our kind of education is knowledge-based, it's not experiential, it's not competency-based. And so at the end of the day he passed through the system and someone becomes, an engineer, a professor, but it's difficult for them to do the practical aspects of their job.

Interviewee: And so you realize that we have engineers, we have professors, we have the technical men, and so on and so forth. But it's difficult for us to really own our own inventions and products. And so we still have to be a consumer country, even though we still have those professionals around. So the basic thing about education that I want to see my country improve in is for us to really understand the basics of education, it's to change our situation, our environment, our society. It's not just setting kids for employment and for remuneration. It's rather an element in the individual to help the person affect positively the society in which he or she may find themselves.

Interviewer: So what do you think it is going to take to make that change from knowledge to experience, or to build that practical experience?

Interviewee: I believe it will take everybody, from the politicians right down to the teachers and the students as well. The politicians should be able to, should be ready to accept some of the research findings that are brought to them. They should make time to read them over, and then those good ones that really relate well to education and affect our situation, they should be honest and start making a way for those

things to be applied. And then if that is done, the teacher will also become conscious of the fact that it's the system. Because everything that we do is by legal mandates, so in society everybody knows that this is a broadly accepted way. Then we will all without restrictions work according to that. ...Because as for the research, a lot has been going on, has been written about these things. It's nothing new what I'm talking about. A lot has been written on that. But it's up to those who have the ability and the capacity, the power to say, "Okay, let's go that way." ...And we'll all work towards that. It's that consciousness that we need and the legal mandate...

In Vietnam, a participant described a different type of deeply rooted problem in their educational system: an emphasis on passive, rote learning which they believed was inherited from millennia of colonial influence from China.

Interviewee (Vietnam, 2016): In the past, for more than 4000 years, we were under China, and so [in] the educational system, ...the students follow, just repeat and repeat what the teacher says. ...The teacher says, 'one,' the students say, 'one.' The teacher says, 'this is a table,' the students say, 'this is a table.' Just repeating and repeating until they can remember... [This was] the way teaching and learning happens [for] thousands of years. So when the French came and then the Americans came, [there were] some small changes but not for the general [population] because not everyone can come to the school at that time. ...I do not know much about the way that the French and the American schools taught, but I think that it's still very passively. Then we get the liberation, so until now... we are still on the way, on the very first steps of innovation. ...Now the educational system in Vietnam is moving, is changing. But the root is still there, it's so heavy, so the moving is just a little bit. It's not easy to make an entire change. Although now we have many people graduating from many different developed countries, and they want to make the innovation, but it's just the top, like some very top branches of the tree. And just like some waves, slight waves, like a breeze just blows into the tree, so just the branches moving, but the root is still there.

These examples of systemic needs and gaps illustrate that transfer programs cannot realistically meet all needs identified by participants and that transfer practitioners must be conscious of deeply rooted contextual challenges that make educational development harder if not impossible without addressing underlying causes. In Ghana, for example, Western transfer programs supporting student engagement and motivation could be superficial and ineffective if they ignore the host's systemic problem of poor government funding that leads to poor infrastructure which in turn leads to demotivated teachers and students. In such a case, support

from Western transfer practitioners would also be superficial if the practitioners have no experience teaching in these conditions or expertise dealing with these contextual challenges and systemic problems.

Host Strengths

While identifying needs and gaps highlights what might be changed and improved by a transfer program, identifying participant strengths during needs assessments appreciatively highlights what should be protected and enhanced. “Host strengths” was therefore used as the fourth and last needs assessment theme and included codes when participants expressed the strengths and values they would like to see protected and enhanced during transfer. Two selective codes were used to group open codes, including participants’ strengths related to their professional practice and their impacts. Open codes related to professional practice were further grouped into teaching practices and self-development practices.

Because the Ghanaian participants were all full-time instructors, when questioning participants about their strengths during interviews, they were asked to describe how they define and/or practice “good teaching.” Although a few of the Vietnamese participants were asked about good teaching, most were asked how they define “good intercultural practice” because they were predominantly staff who work interculturally with foreigners rather than students. Since most of the Vietnamese responses related to intercultural practice, most were coded under the category of “transfer feedback” rather than as needs assessment strengths.

After coding participant responses about good teaching, the most common response from Ghanaian participants was that they wanted to impact their students by inspiring and motivating them to improve their lives and living conditions. Responses like those below, for example,

demonstrate how they sought to encourage their students to aspire higher, to make their lives less difficult, and to find work that is rewarding.

Interviewee 1 (Ghana, 2014): The teacher should always be able to impart the theory, the written things, to students. And the students, like the communication kind of thing, the students should go out there and practice and be able to call you and tell you, "Yes, had you not been [our teacher] or because of what we wanted to [learn], we are finding life not very difficult, a bit [more] comfortable." To me that is it. You have been able to teach them, inspire them, for them to live outside classroom. To me yes, you've impacted.

Interviewee 2 (Ghana, 2014): The best teacher is the one who motivates students. You see, not just saying things. What he says is what he does, motivates students, makes them aware of who they are as students and what responsibilities they have. You do not have to say things, "Go do this, go do this." But the mere presence or the mere thought of him tells you something instinctively that they I have something to do.

Interviewee 3 (Ghana, 2014): I try to challenge them to aspire higher and then also try to be professional in the way that they do things, being sincere and then make sure they do it well, especially with safety.

Interviewee 4 (Ghana, 2014): Apart from listening to the academic things that we are going to say to them, they are always itching to hear something from you. And I tell you I have often had calls and even visits from people about things that I said that helps them in their life. You know as a counsellor I also go in putting in one or two words to encourage people.

Interviewee 5 (Ghana, 2014): So you see as a good teacher, I encourage, I inspire, I wanted to encourage, I wanted to inspire. ...For example, I have always been telling them that I would like them to go out and practice agriculture, practice agriculture. I am not training them to be, you know, a desk officer of agriculture. So that they will always, they will tend to hate agriculture because they are not practicing agriculture. So they will depend on the government for money or whatnot. Of course, they value that probably, the remuneration from being a government worker might not be quite rewarding, but if you practice, then you are likely to be there. And then at times I realize that they come in with some sort of low grades, and I will always encourage them that the sky is their limit, the sky is their limit. So they shouldn't be content with the little that whatever they are having. But teacher should maybe strive to achieve higher.

Some Vietnamese participants who were part-time teachers or worked in faculty development centres also discussed how they define and practice "good teaching." One participant, for example, described how they like to create fun and engaging classroom

environments where students are encouraged to joke, participate in discussions and ask the teacher “crazy” questions. Similarly, a second Vietnamese participant described how they like to encourage sharing and communication by creating gentle, friendly, “sweet” and safe learning environments.

Interviewee 1 (Vietnam, 2016): Be creative to make the students more active, more engaged in the lesson. And also get the students more happy with the lesson. I usually feel happy when I finish my class and all my students get happy. Yes. ...As everyone experience being a student in class, sometimes you feel very boring because the teacher is just standing there and talking. No fun at all. So I usually try to have something fun. But my students can learn from that fun or from that joke, so I'm happy. So I do not care if the students just move around the classroom, or if they just talk a lot, have many question and discuss very loudly, that's okay for me. That's very good. It means the way you teach, how to say, you just develop the way the student to be more creative. Yes. Sometime one of the student just stand up and have very crazy question and all the other student at him. I say, "Do not laugh. It's a very good question. Why not? I will answer all the questions. So ask me any questions, even the very crazy question, I will also answer this as well."

Interviewee 2 (Vietnam, 2016): I think teaching is a way of sharing and receiving. Yeah, I can learn a lot from my students as well, and they learn from me as well. So I think sharing makes us richer and stronger, yeah. And teaching is a good way for us to share and to get sharing from the others. Yeah, and teaching is also a good opportunity for us to communicate with the others in a very, how can I say, like a very gentle and friendly environment. If we work in business or something else, the environment I think is not sweet enough, but with education in the school, the communication between people and people, between teacher and student and themselves, like how can I say, I would like to use the word soft or sweet. And safe, yeah. So, the environment.

Coding participants’ perspectives on good teaching helped to identify practices they do well and may want to enhance during educational transfer programs. It also demonstrated that analysing participants’ professional strengths during needs assessments can help to identify what Western transfer programs and practitioners can learn from and try to build on, for example by focusing on and incorporating the experiences and skills of host participants rather than focusing on transferring practices that work in Western educational contexts.

Conclusion

As the first major coding category for decolonial transfer evaluation, codes focused on assessing needs revealed many issues in both host contexts that would help practitioners to identify suitable and useful transfer goals, curricula and methods. Not surprisingly, it also demonstrated that the needs, gaps and strengths expressed by the disparate participant groups are unique to their personal, institutional and systemic contexts and conditions. Although some themes were common between the groups like the desire for active learning, the most striking differences were the emphasis of Ghanaian participants on the lack of resources and poor infrastructure as well as their willingness to critically discuss leadership and governance.

Although coding interviews for needs assessment themes helped to identify many issues that might be addressed by a transfer program, gathering more data at each institution would be necessary before designing such a program. For example, because the study's participants held similar positions in their institutions, a more thorough needs assessment would require a broader cross-section of participants with different roles, including interviewing institutional leaders, students and staff. This study also assessed the needs of participants by treating participants in each institution as a homogenous group, but the issues and perspectives expressed by individuals in each group varied. As discussed in Chapter 6, for example, some female participants shared experiences of sexism that male participants did not share. Knowing that some issues are faced by subgroups of participants, before designing a transfer program, a more thorough needs assessment would need to prioritize each group's needs, gaps and strengths taking into account their individual differences and priorities.

Besides needing to include more stakeholders and prioritize needs based on participant variation, this analysis demonstrated that more information than participants' needs, gaps and

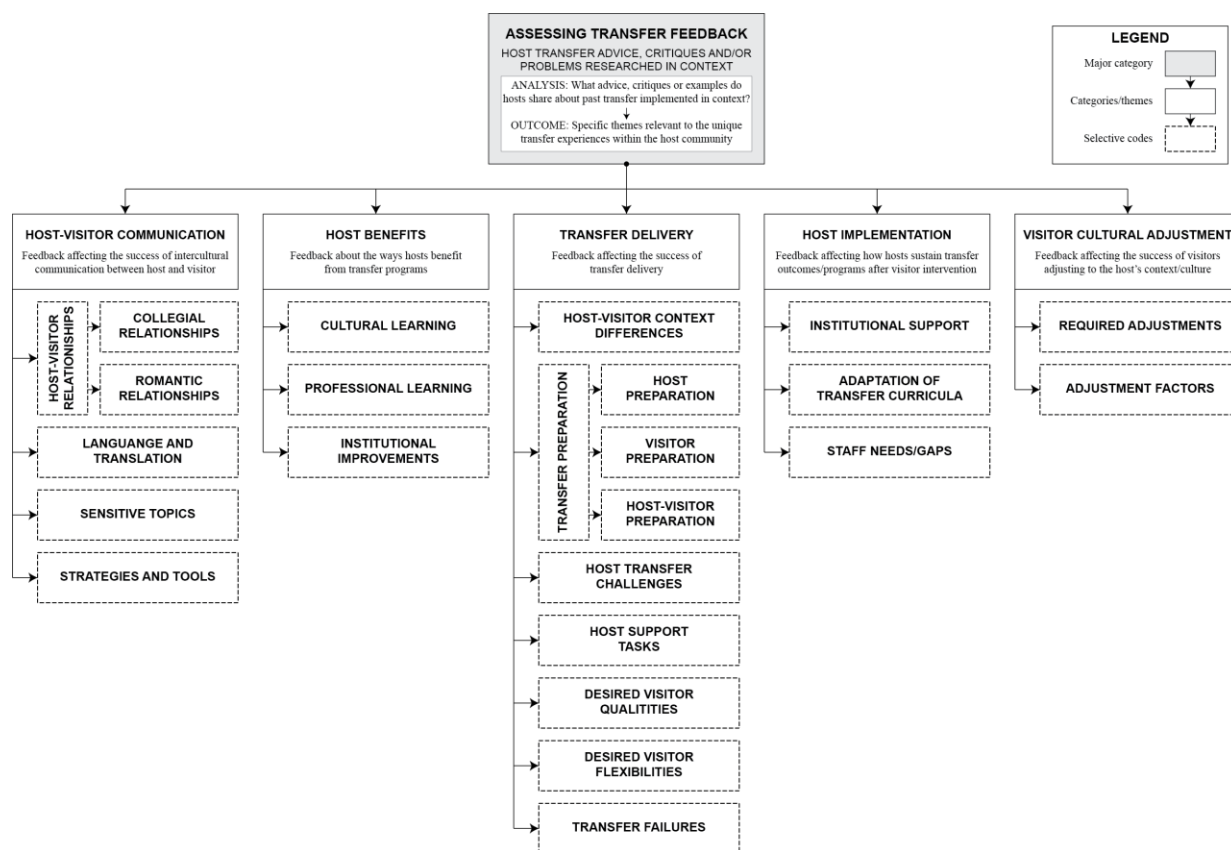
strengths is needed when trying to evaluate decolonial transfer practice. Although needs assessments are a necessary part of designing transfer programs that target relevant outcomes for participants, as the following two chapters demonstrate, they provide insufficient information about participants' past experiences of transfer and their perspectives about neocolonialism.

CHAPTER 5: ANALYSING TRANSFER FEEDBACK

Chapter 4 demonstrated that analysing participant needs is necessary during transfer because it helps hosts and visitors identify the situational needs, challenges and strengths that transfer programs might support. While analysing host needs is an important aspect of designing and evaluating transfer programs, this chapter demonstrates that a deeper level of analysis is necessary to identify the types of problems that transfer programs might inadvertently introduce within host contexts. Although the problems and perspectives shared in this chapter vary between and within each participant group, this deeper analysis of transfer feedback illustrates that transfer programs can introduce a number of potential problems related to how hosts and visitors communicate and develop relationships, how hosts authentically benefit from visitor intervention, how transfer is planned and delivered, how hosts implement and sustain transfer programs after visitor intervention, or how visitors adjust to cultural and institutional contexts.

During grounded theory analysis, after coding participants' needs, a second major category was used when participants gave feedback about their past transfer experiences. Illustrated in the figure below and listed in Table 18 on page 359, codes related to transfer feedback were grouped into five major themes, including host-visitor communication, transfer benefits, transfer delivery, host post-transfer implementation, and visitor cultural adjustment.

Figure 17: Categories and Selective Codes from Assessing Transfer Feedback



Host-visitor Communication

“Host-visitor communication” was used as a theme when participants expressed feedback affecting the success or failure of intercultural communication between host and visitor. Listed in Four selective codes were used to group open codes, including factors for host-visitor relationship, factors for language or translation, aspects of sensitive topics, and communication strategies or tools. Because some participants discussed romantic relationships—for example, see Narrative 15 titled “Treatment of Vietnamese Women” on page 395 —host-visitor relationship open codes were further grouped into collegial and romantic relationships.

After grouping codes under the theme “intercultural communication,” the results illustrated that Vietnamese participants focused much more on the topic. They discussed

challenges with communication and language much more often perhaps because the Ghanaian participants use English as their main language of instruction and speak English fluently while the Vietnamese participants speak Vietnamese as their main language of instruction. Also, where Ghanaian participants were instructors, Vietnamese participants held positions where they regularly communicated with foreigners, possibly providing them with more experience and greater ability to provide advice on the topic.

Participants identified many factors for host-visitor relationships that support stronger intercultural communication, including the need for visitors to be open and build trust, to participate in institutional and community customs and events, to attend initial meetings and orientations, and to not act superior or treat hosts as inferior. Narrative 5 on page 386 (“Difficulties Communicating and Adjusting”), for example, describes how a young, shy visitor struggled with communicating openly and participating in the host’s institution and community.

Vietnamese participants also discussed many issues with language and translation, including problems due to miscommunications, visitors speaking too fast or using complex language, and hosts struggling with translation. Further discussed in the section in this chapter on Eurocentrism, visitors very rarely learn Vietnamese, placing the onus or responsibility on hosts to speak English, which places hosts in an unfair disadvantage during intercultural communication. Narrative 10 on page 391 (“International Standards”), for example, described how non-English-speaking hosts in Vietnam still struggled to understand a visitor even with translation of materials and interpretation during training. Narrative 18 on page 398 (“Working with an Intern”) also described how Vietnamese hosts must sometimes exclude visitors from meetings and discussions when visitors do not know Vietnamese. A participant described a third example

of language problems by sharing an anecdote of how a simple miscommunication in English caused their Vietnamese colleague anxiety.

Interviewee (Vietnam, 2016): ...An intern, a business intern worked with the business department, and that day she came to the office and in that day no electricity. You know. Usually no electricity. The power is cut off. No electricity so no internet. So she texted a message to her supervisor that "Because there's no internet at the office, I will return to the guest house to work, because at the guest house there's WIFI there. And if you need anything you can email me or phone me." About an hour later, the supervisor phoned me. She seemed very uneasy. She told me that she thought that she treated the intern very well. "Why the intern say that she has no interest in the office." No interest. It seems that the intern didn't want to work with her anymore. She feel uneasy. And I said to her, "Calm down, calm down. I will meet you at the canteen to see the message." And when she showed me the message from the intern, I immediately discovered the problem. The intern said "internet," "no internet in the office." And she mis-read this for "no interest," "no interest in the office." So it's not the mistake of the intern, but the mistake of the supervisor because of her English. (laughs)

Besides being challenged with language and translation due to communicating in English, another major difference between the groups that emerged while coding related to topics that are too sensitive for hosts and visitors to discuss. While Ghanaians showed little resistance to discussing and critiquing various topics during interviews, there were many times when Vietnamese participants explicitly stated that they did not want or weren't allowed to discuss specific themes, including politics, religion, sex, ethnic minorities or historical topics like historical figures, war or colonialism.¹⁰ In addition to the many examples of sensitive topics in the interviews, several narratives also addressed this topic, including Narrative 1 on page 383 ("A Visiting American Philosopher"), Narrative 12 on page 393 ("Rules for International

¹⁰ Further discussed in Chapter 10 when disclosing research choices, not being allowed to explicitly discuss political themes provided a significant challenge to researching neocolonialism in Vietnam. For example, I was often required to sign contracts with different institutions explicitly stating that I couldn't discuss politics, making it challenging to interview participants about neocolonialism.

Relationships”), Narrative 13 on page 393 (“Talking About War and Colonialism”), and Narrative 18 on page 398 (“Working With an Intern”). Below is one example from the interview transcripts where a participant described the postcolonial context of why politics and religion are sensitive topics.

Interviewee (Vietnam, 2016): When they (visitors) come to Vietnam, it's a general rule, because in Vietnam we, the Vietnamese people, we love peace and we very scared of wars because there were many wars in the past. And when the people live in the war time, they feel very scared. So now we live in the peaceful period. So we do not want any change in the society, any change about the political structure. So we feel that we are happy now. So we do not want to talk about politics. We do not want to talk about politics. We do not want to talk about the religion because many people have different religion, and when we talk about religion, maybe if we're not careful we can cause some misunderstanding. That's not good for us. So we do not want to talk about politics. We do not want to talk about religion. That is also in Vietnam, not in [this city]. In Vietnam. Because our people like stable, like stable life and they feel happy now. They do not want any change. For like me, for example, when individual, I do not want to talk about politics or religion. We talk about our families, our work, and we, Vietnamese people, we treat our friends as family members.

In contrast with the above excerpt, Narrative 13 on page 393 (“Talking About War and Colonialism”) illustrates how some Vietnamese participants were much more willing to discuss sensitive topics than others. Except for key informants and a few participants, however, most Vietnamese participants were reluctant within varying degrees to share their thinking about sensitive topics. Below is an example exchange with a participant who showed less reluctance to discuss sensitive topics after being probed for details during an interview.

Interviewer (Vietnam, 2016): Can you think of other examples of mistakes that foreigners make?

Interviewee: Mistake. In 2000, I forgot, maybe in 2009, there is a volunteer, she's very interested in Khmer culture. And she had many Khmer students, friends, so she usually go to the pagoda by herself and travel with the students and have a friendship with the monks of the pagoda. And you know it's about related to many sensitive topics, so.

Interviewer: Now I heard about this a little bit.

Interviewee: Really?

Interviewer: But not many people have told me details, you know. There was a foreigner who came and started talking about making the Khmer, not angry but, you know.

Interviewee: Yeah.

Interviewer: And so that was disruptive in terms of the culture here?

Interviewee: Yeah. The culture and related to religion.

Interviewer: Okay, and related to religion. And so what happened after that?

Interviewee: It's like she have to be go back to [her] country.

Interviewer: Okay. Did that change how [this university] or the local government viewed foreigners here?...

Interviewee: No you cannot like, we have experience about that, so that's why when they come here, the first week of the time they come to work here we have an orientation. And we talked with them about this, so they know about this and maybe avoid.

In addition to sensitive topics, a fourth selective code grouped general communication strategies and tools that improve intercultural communication. Different participants stated that they appreciate visitors who speak openly, directly and respectfully while being careful not to be too blunt or critical. One participant, for example, shared a story about how a visitor was not direct enough about the duties they were allowed to perform by their home institution while working at the host institution.

Interviewer: Have volunteers ever made mistakes?

Interviewee: Maybe there is one. Maybe the special case. The intern who worked for [a university department]. At first, [a manager] was the director of [the department] and she didn't know that for the negotiation of responsibilities the intern, the intern wouldn't have to teach English. But [the manager] didn't know this. She assume that foreigner can work with her and her centre has some English classes. So she design a work plan in which she asked the intern to teach some classes. And for about maybe two weeks, the intern report back to her coordinator in Canada, and the coordinator was writing with me via email, and she contacted me and asked me that her intern couldn't teach English, they just work for example

a specialist in gender development, a specialist in food security, a specialist in business. And I spoke to [the manager] that [they] couldn't ask the intern to teach English. And immediately [the manager] stopped her work plan as a teacher of English. And [the manager] assigned her some office work to do.

Interviewer: So how are these work plans planned?

Interviewee: Usually for the work plan the hosting department will design a work plan, and the work plan is, or it should be discussed with the intern. Yeah. But because the intern didn't say that she couldn't teach English, she looked at the work plan and she immediately carried out the work plan. She still go to class to teach English, and then she report back to the coordinator.

Interviewer: That she wasn't a good teacher, or?

Interviewee: (laughs) Maybe she doesn't like teaching English also.

Interviewer: So maybe in that particular example, you're saying that the intern didn't communicate what they wanted well enough?

Interviewee: Yes. She should communicate directly with [the manager] in this case.

Further discussed later in the section about consent, the above excerpt also illustrates how visitor institutions can control the goals and outcomes of exchange programs while ignoring the needs of hosts.

Host Benefit from Transfer

“Host benefit” was used as a second theme for transfer feedback codes when participants described how they benefit from transfer programs. Open codes were grouped into three selective codes, included benefits in the form of cultural learning, professional learning and institutional improvements.

When asked why their institutions invite visitors to engage in transfer and exchange programs, both groups described many different ways they have benefited from transfer, most often saying that they appreciated learning educational theory. However, the types of cultural learning each group appreciated varied. While the Ghanaian group most often discussed general

cultural sharing as a benefit, the Vietnamese group most often said that they appreciated the opportunity to learn and practice languages.

Although none of the participants in the study denied there are benefits, on a few occasions, participants in both Ghana and Vietnam described how not everyone in their countries or institutions see the benefit or value to hosting visitors. A participant in Vietnam, for example, shared how some non-English-speaking participants question why their institution welcomes visitors.

Interviewer (Vietnam, 2016): How do people at [this school] perceive foreigners? What assumptions do they have about foreigners do you think?

Interviewee: Assumptions about foreigner? For example, for the management staff, the higher management staff for [my] office, for the management staff of the department or faculty, and for many teacher and student, they see that we receive foreigner is good, because the foreigner can come here to work with us to help us a lot. And the foreigner can learn many things about Vietnamese culture and the Vietnamese can learn many things about the foreigner culture. We learn many things outside the professional area. And umm... the management board always ask us, frequently ask us to take good care of the foreigner because they come here as a friend. So we must create the atmosphere, the working atmosphere for them, and they feel that they are at home. Yeah. And they come the first time, then they come the second time, and they are a friend, a close friend of [this university]. The good, the management staff always ask us to do this. But I do know just a little, a few people, they, because you know [this university] has many, many staff, over 800 staff and over 20,000 students. Just some, the one who cannot speak English, who are bad at English, and they do not have chances to speak with foreigner, to work with foreigner like you. They, maybe they feel, whether we receive volunteer here, we receive foreigner here, is there any benefit for us when we warmly receive them? What is the benefits? They wonder what about this.

Interviewer: Well what are the benefits do you think?

Interviewee: The benefits. What do they contribute to [this university]? Some wonder about this. But we can understand why they wonder like this. Because the first thing, they do not know much English, and they feel scared when communicating with foreigner. They do not have many chances to work with foreigner, so they maybe seeing the way we receive foreigner warmly, they wonder, "What can the foreigner do for [this university]? Why we receive them so warmly?"

Transfer Delivery

“Transfer delivery” was used as a third theme for transfer feedback when participants discussed their thinking about what affects the success of delivering transfer programs. Open codes were grouped into seven selective codes, including host-visitor context differences, host challenges, host support of visitors, transfer preparation, desired visitor qualities, visitor flexibility, and transfer failures. Open codes related to transfer preparation were further grouped into host preparation, visitor preparation, and host-visitor preparation.

“Host-visitor context differences” was used as a selective code since many of the participants in both groups described how differences between the host’s and visitor’s contexts should influence the delivery of educational transfer programs if the programs are to be compatible and useful. Although the Vietnamese group more often described such differences, the most common code for both groups was how classroom environments can be different. A Vietnamese participant, for example, described how differences in classrooms, curriculum loads and student learning behaviours can pose challenges to hosts when adapting transfer from Western practitioners.

Interviewee (Vietnam, 2016): There are some differences between the two, the Vietnamese educational system and the Western educational system, yeah. And the differences between the two educational systems make some challenges. For example, the environment itself, the learning space. In Vietnam all of the classrooms are set up in a very, like tough, how can I say, very fixed, yeah. It's not easy for us to move around the tables in the chairs, yeah, everything is fixed there. And large number of students in each classroom as well. And the load, the load of the curriculum itself. So in Vietnam the curriculum seems to be heavy, yeah. So the students have to learn many other things besides the discipline. And so, they have, for example we have four years of university. The same in Vietnam or Canada. But during the four years, the Canadian student may learn 20 subjects, but in Vietnam the student have to learn double, yeah. So the amount of time for each subject is very limited in Vietnam. And so, the pressure of the time for the subject makes the challenges for the teacher. They have to struggle with the time and the load of content, yeah. And so it's not easy for them to give the students, to allow the students to work much in the classroom.

Interviewee: Yeah, and the students themselves. Like the Canadian student, they are used to with the active way of learning from the small kid, yeah. But here, in Vietnam, the students, they are used to the passive way of learning from high school. Some 12 years of learning in a very passive way, now they moved to the university and is not very easy for them to change, yeah the way of learning. So many challenges for us here to adapt what we learn from the Western specialists.

Two of the narratives shared by Vietnamese participants provided further examples of how host-visitor context differences can cause transfer problems. Narratives 7 on page 388 (“False Advertising”), for instance, described how different perceptions of individual rights caused a problem where visitor photos were used in advertising without permission. Narrative 14 on page 395 (“Testing Procedures”) also shared how different perceptions of cheating made a visitor complain and have their duties changed.

The second selective code used related to transfer delivery, which grouped open codes about the challenges that hosts described when participating in or supporting transfer programs. The most common open codes were hosts lacking time and being unable to balance their personal life and professional duties with the added demand of supporting visitors. Narrative 10 on page 391 (“International Standards”), for example, describes how hosts were too busy to effectively participate in a transfer program in Vietnam. A participant from Ghana similarly described how hectic their workload was when supporting a Canadian during a faculty development course.

Interviewee (Ghana, 2014): The challenge that I have is to do a lot of things in a very short time. Let me give you an example. Just last week I volunteered to help [a Canadian visitor] with the facilitation, and then at that same time I needed to teach two different classes for [a second university] at the weekend. And I had very big material I needed to go through to know what I would tell the students and then I needed time to be able to study it. And in the time I had to study, I was there helping. So what was happening was that I was studying in the night. In the night I would study from eight to 12, then I would sleep, I would get up at two, and I studied from two to six, then I would come to help. So it was a challenge to study a lot of material in a very short time to be able to deliver it effectively. So, for

instance, this weekend was very hectic for me because I was assisting [the Canadian visitor].

The third open code relates to the types of tasks hosts perform during transfer delivery. Because many of the Vietnamese participants held positions that involved visitor support, they were much more likely to describe such tasks than the Ghanaian participants. The tasks Vietnamese participants described mostly related to dealing with visitor's needs and complaints, facilitating communication between visitors and others, and ensuring the safety and wellbeing of visitors. Narrative 5 on page 386 ("Difficulties Communicating and Adjusting"), for instance, describes how a host took care of a visitor who was especially shy and became physically sick before returning to their home country. The two interview excerpts below provide further examples of how host participants worry about the wellbeing of visitors and must facilitate communication between visitors and others.

Interviewee 1 (Vietnam, 2016): Sometimes we feel worried because foreigners love to go outside [the province], outside Vietnam to travel. Sometimes they go by motorbike. This makes us feel worried because we worry about their safety. Some people, we worry, shouldn't go by motorbike outside alone or with friends in general because you know traffic in Vietnam is so crowded. So we worry about it. And sometimes it makes me feel, how can I say, stretch. ...I just worry about they hurt themselves because I know they know how to keep safe for them, but maybe sometimes they do not, they are not familiar with the rules because it's new to them. So maybe sometimes it is unpredictable accident happens.

Interviewee 2 (Vietnam, 2016): When you come here, we are responsible for your safety, so you should let us know where you go in your holiday, where you go at the weekend. We're concerned. We're responsible for your safety. Actually, we need to know what you do during your holiday. Where you go. To know that when your family worry about you, they can contact the supervisor and the department. For example, one of the interns in Canada, ...after she finished her internship in [the university], she went to Cambodia to do another voluntary work at a far remote area in Cambodia, and her father, no her mother couldn't contact her. And she was very worried about her. And her mother contact the coordinator in Canada, and the coordinator asked me whether I know about her, where she was in Cambodia. I know a little. I just know a little, she just work in Cambodia for one month, and then she return to Vietnam. Because she told me that she will go to work in Cambodia for one month. Only one month. And then she return to [the university]

before she return to Canada. And so I told her (the mother), “Maybe you not so very worry. She just go to Cambodia for one month and she will return to meet with me before she return to Canada.” So we worry about your safety, so if you can share about where you go on holiday, it's okay, where you go on the weekend, it's okay.

A fourth selective code was used when participants described how hosts and/or visitors prepare for transfer programs. Open codes about transfer preparation were further divided into three groups, including host preparation, visitor preparation and host-visitor preparation. Participants shared examples of host preparation, including preparing legal documents required for visitors to work in the country, drafting workplans and job descriptions, advertising for volunteers, and coordinating with visitor institutions. Participants also described examples of visitor preparation, most notably conducting research of the host country, institution and transfer participants while in their home country, getting local experience while in the host country, and adapting transfer curricula and methods before delivery to better meet host needs. Narrative 9 on page 390 (“Importing a Quality Control Program”), for example, described how a visitor researched the host’s needs and institution, planned a transfer program, and tried to adapt when initially unsuccessful but ultimately failed to deliver a useful program. Narrative 10 on page 391 (“International Standards”) also described how another visitor needed to adapt their initial plan to demand less time from hosts and work with specific people to complete an application to join in international standards organization.

There were also many preparation tasks that hosts and visitors shared once they were face-to-face before transfer delivery, including both parties negotiating transfer goals, needs and topics, the host explaining their policies to the visitor, and the visitor getting feedback from different stakeholders at all levels. Narrative 9 on page 390 (“Importing a Quality Control Program”), for example, described the importance of getting feedback from not only host leaders but also host staff who will participate in the transfer program. The most common shared

preparation task, however, related to the visitor listening to the host to better assess their needs.

The interview excerpt below, for example, described the importance of the visitor mingling with and being at the level of hosts in Ghana “to be accepted, know what the people want, know their needs and then come with something that will meet their needs.”

Interviewer (Ghana, 2014): “What would be your advice to a foreigner like myself in terms of my behavior, how I treat people...?”

Interviewee: “Yah, behavior. One thing for you [is to] be accepted by people. You need to go down and then be at their level. So if you want people to accept you, you have to be at their level. And if you are bringing the curriculum and you want it to be accepted, you should start using local examples. If you might have heard of the history of those who came here and brought education to the country, it started from the coast. But those who came initially [to] the coast were at the castle, you know, feeling that they have to. It was difficult for them to come in. [But] the Basel missionaries who came here, they started at the eastern part of the country, the mountain area where they had locals and they mingled with the people. They found it easier than those who settled at the coast. So if you are coming with something like that, you have to get down with the people. And it was one of them who helped another Ghanaian to translate the Bible into Twi. Christaller. Because he came down to the people and he mingled with the people, he was able to live among and help and translate the Bible into Twi, into our language. So for you to be accepted, know what the people want, know their needs and then come with something that will meet their needs.”

Another Ghanaian participant similarly described the importance of visitors studying the environment and listening to hosts before projecting their own ideas onto others.

Interviewer (Ghana, 2014): I'm a Westerner coming into Ghana. What kind of advice would you have for me to make sure I do it more ethically and responsibly?

Interviewee: Okay. I would just advise that, I would first of all let you know that our system of education basically it's more theoretical-based. And there are certain things that you may frame your questions in a way that will not enable you to get the best out of our students because of the cultural differences. So it is necessary that as you're coming, as you come you take your time to study the environment, study the students and listen more, listen to students more, be able to realize what the needs are before you project your own ideas. That's basically what I would tell you.

The fifth selective code grouped open codes related to the professional qualities that hosts require from visitors during transfer delivery. When asked for feedback about what makes a good or effective visitor, hosts replied with many qualities, for instance that visitors should be committed, caring, fair, self-controlled, hard-working and professional as well as able to make plans, learn and manage stress and isolation. Participants most often stated, however, that visitors should be friendly and respectful towards them, should be experienced and knowledgeable in their fields, and should be aware of host history, culture and customs.

There were also many examples from the participants' narratives that expressed some of these qualities. Narrative 1 on page 383 ("A Visiting American Philosopher") described the importance of being aware of culture and history when a visitor didn't understand the sensitivity of using the Vietnamese historical leader Ho Chi Minh as an example when teaching mortality. Narrative 2 on page 383 ("Adjusting to Different Cultures") also emphasized cultural awareness when a host felt shocked about visitors undressing to sunbathe or a visitor touching and kissing a colleague when greeting. Narrative 3 on page 385 ("Australian Field School") again shared a lesson on cultural awareness and respect when a group of visiting students were noisy late at night when hosts usually are asleep. Narrative 8 on page 389 ("Feeling Stressed and Embarrassed") described the importance of care, listening and respect when a host felt disrespected, unheard and hurt when critiqued by a visitor about their work output. Narrative 11 on page 392 ("Reaching an Agreement") shared the importance of personal responsibility and professionalism when a visitor blamed the host for the visitor's choice to quit their previous position while still negotiating duties at the host's institution. Narrative 15 on page 395 ("Treatment of Vietnamese Women") also described the importance of respect and understanding cultural customs when a host shared how foreign men can disrespect women and ignore

Vietnamese customs about romantic relationships. And Narrative 16 on page 396 (“University Researchers”) emphasized the importance of respect, fairness and awareness of culture when hosts felt disrespected and unheard by researchers who changed schedules without notice, paid less than promised, chose seemingly irrelevant interview questions without justification, and potentially exposed interviewees to risk and injury.

The sixth selective code relates to how visitors must remain flexible about changing different aspects of transfer programs during delivery. Flexibility was the most expressed visitor quality by participants. Participants described how visitors should be less controlling and strict, have less preconceived expectations, and be more willing to adapt to various aspects of transfer delivery, including agreements, contracts, schedules, curricula, technologies, the duration and structure of training events, and the role of translators. In Ghana, for example, several participants critiqued the inflexibility of a past transfer program, saying that it emphasized the use of unavailable technologies, was too long each day, and didn’t always reflect local classroom conditions. And in Vietnam, participants also critiqued how visitors should be more flexible with agreements and when asked to complete secondary or unofficial duties. Narrative 4 on page 385 (“Contracts and Wages”), for instance, describes how a visitor was inflexible with an agreed payment schedule and used a two-day lapse in payment as an excuse to quit. And Narrative 7 on page 388 (“False Advertising”) and Narrative 11 on page 392 (“Reaching an Agreement”) both describe how visitors were asked to complete secondary and/or unofficial duties which led to broken relationships.

Lastly, a seventh selective code was used to group different examples of transfer delivery failures. Participants described many qualities of failed transfer, including when hosts are bored, distracted or unmotivated to participate, when hosts see transfer as not beneficial, suitable or

useful, when hosts do not remember or do not apply transfer outcomes, or when stakeholders like students resist changes to host teacher practices encouraged by transfer. Participants also shared many examples of broken relationships from failed programs, for instance when host leaders end relationships for political reasons as was the case in Narrative 18 on page 398 (“Working with an Intern”), or when a visitor quits, returns home or has their duties curtailed.

Host Implementation of Transfer

“Host implementation” was used as the fourth theme for transfer feedback when participants described aspects that affect the success of implementing or sustaining transfer programs after visitor intervention. Open codes were grouped into three selective codes, including institutional support, adaptation of transfer curricula, and staff needs or gaps.

When asked about the challenges of independently implementing transfer programs after visitors leave, participants sometimes described the challenges they face with getting support from their institutional leaders. Especially in Ghana, several participants described how one of the biggest challenges to independently implementing transfer programs was the lack of support from their school. One participant, for example, shared how they discussed with their colleagues how they might implement a transfer program without funding from school authorities.

Interviewee (Ghana, 2014): Here at [my school], it is like practicing new things can be a challenge because the school authorities, they say that "We do not have money, and this one, let's push this one aside. If you want to do it and maybe do it on your own." I have been here for some time now, and that is the challenge I can foresee. And so I was telling my colleagues the other day that even if the school authorities, management, wouldn't, then we can form groups, and see how best on our own, how best we can also organize other people here on campus to disseminate. ... And so if we can look around, organize ourselves, and then on our own, at the end of the day if they give us something, we take. If they do not give it, because we won't have to buy the paper, the whatever, ourselves. And I think a few of them were happy that when we start from here, we do it and if at the end of the day the authorities think that they can support us, they see the value and they can support us. Fine, but

if they wouldn't, we finished here and you know we have other universities around. Then maybe we can penetrate into those universities, at least with the consent of the school authorities. Which I think that one they will do because they will want [my school's] name to be heard. And so that one they will encourage us once we are not taking any money from them. (Laughs). And so they agree, they said it was a perfect idea.

A second aspect of host implementation was the need for hosts to adequately adapt transfer curricula to better meet their contexts and ongoing needs. Participants from both Ghana and Vietnam, for instance, shared how they need to use aspects of transfer that work but discard aspects that are unsuitable.

Interviewee (Ghana, 2014): If I see your shirt right now and I think I like it, and I go to the tailor to make your shirt for me, I would look funny ...because you're bigger than me and it would look masculine on me. But then if I tell the tailor to look at your shirt [and turn it] into a customized one for me, I think I would look good in it. And that's the mistake we are doing. We take the thing holistically, we are happy about it, we clap our hands, and we think that's the end. But there's work to do which we refuse to do. Now we have to critically look at situations where it is like a jigsaw puzzle. We have this thing, so now let's shape it this way, cut it this way and put it together to fit our circumstances in our situation. So for me, it's a collaboration, an exchange of ideas which is good. But we also need to do—you have done your part—but we also need to do our part, our work, by shaping it and making it fit our situation, our circumstances.

Interviewee (Vietnam, 2016): We can learn together and I can know what it is in your education in your country. And whether that is good for us, or if it's not suitable, we can throw away. We do not want to go the way that's not good from your country. Because you share with me, I applied that method but it's not good enough in my country. ...If you make the curriculum based on your experience from Canada, I think that's a good thing because we can learn more about the outside. And after we learn from the workshop, we can reflect what suitable or appropriate for us, and we can use at the time or in the future.

In addition to getting institutional support and adapting transfer to better reflect contexts and meet needs, a third aspect affecting host implementation was meeting the needs or gaps of training staff who are responsible for independently sustaining transfer programs. Participants listed many different challenges, for example lacking time to implement transfer programs, needing help chunking transfer into incremental training, needing additional curricula, needing

help getting end-users to apply training, and being seen as too familiar or lacking in expertise within their institutions. A Ghanaian participant, for instance, described how unlike “when somebody comes from outside,” host trainers can be seen as familiar and therefore lacking in expertise.

Interviewee (Ghana, 2014): Another challenge that I've also realized is, because it's now becoming local, our own selves will be handling it. You see familiarity is also an issue, people might take things for granted, and think, "Oh, this thing I know already. What is this [training] about? What are they going to show me or teach me?" So I also see that familiarity will also be another challenge.

Interviewer: Can you explain that a bit more, like familiarity? How is that a challenge?

Interviewee: We are familiar with ourselves as lecturers. And sometimes, you see with familiarity, it's difficult for you to take whatever the person is offering so seriously.

Interviewer: They do not seem like experts or something, because you know them?

Interviewee: That's it. That's the problem. But when somebody comes from outside, you're thinking, "Oh, this person is, that they have some credentials." And you are like, "Okay, this might be good." Because of the fact that you believe in the certificates and stuff, and now it's my own colleagues that I have the same thing that is coming to share with me. So until they have been to class to see how worth the person is, then getting them to join might be a challenge.

Although not directly referencing Westerners, in the broader context of the interview, the above excerpt also relates an aspect of Eurocentrism where non-local outsiders are glorified as experts. This aspect and others are further discussed in the section on Eurocentrism in Chapter 6.

Visitor Cultural Adjustment

“Visitor cultural adjustment” was used as the fifth core theme for transfer feedback when participants discussed how transfer programs can succeed or fail based on how well visitors adjust to the host’s context or culture. Open codes were grouped into two selective codes, including required adjustments and adjustment factors.

Nearly all of the specific references to cultural adjustments came from Vietnamese participants. For required adjustments, participants commonly discussed the need to adjust to cultural attire like wearing professional-looking clothes, to adjust to work habits like beginning the workday at 7am, and to adjust to rules when visitors stay in campus residences like not owning pets, not staying out late at night, being quiet at night, and handing over passports to the school.

Participants also suggested many different factors that help visitors adjust faster, including being willing to adjust, having self-awareness of their own behaviour, spending time practicing cultural customs, spending time in contact with hosts, having more life and international experience, and having prior knowledge of or shared ancestry with the host culture. Illustrated in the excerpts below, several participants also suggested that older visitors were preferred.

Interviewee 1 (Vietnam, 2016): But for some volunteers, they are very young, so they do not have enough experience. And maybe also because of their age. And sometimes they just do what they want and what they like.

Interviewee 2 (Vietnam, 2016): [A past visitor was] a good traveller... so he can adapt himself to the new culture. He is already old. He come here just because he want to volunteer. Not to earn money. Just to learn about the new culture. He ready to learn a new thing. ...During the time when it was raining the university got flooded. ...We said "Ah, a lot of troublesome," but he said "Really?" and he took the picture. Yeah, very gentle and um and he did not look down on us. Ah, some volunteer, they young one, maybe they from Canadian culture, I think that sometime they should not volunteer because if they go to Vietnam, they must learn about Vietnam and they should accept it. Because any culture there's something for them to learn and to know, not come here to enjoy luxury, not enjoy the... good room, good conditions, but they mingle with us. So this is why we talk about [the visitor]. He stay in the room, and he went to the market, and he cooked food...the mixture of Canadian and Vietnamese food... and we cook for each other and I make good friends with him.

Interviewee 3 (Vietnam, 2016): Some of them adapt very quickly to the culture here because maybe they have experience working with other countries and they have learned about Vietnamese culture. But some, like young volunteers, about 20 or 24

years old, they need time to adapt here. ...More time, three or four months living, staying here... Younger people adapt easier, but sometimes, how do you say, it is like ...they do not want to adapt ...because they want to keep their culture.

Conclusion

The review of common instructional design theories in Chapter 2 demonstrated that conducting needs assessments is an important step for determining host needs, gaps and strengths that transfer programs might support. This section, however, demonstrated that gathering feedback from hosts about their transfer experiences is also an important step for revealing challenges introduced by visitors and hosts. Gathering transfer feedback revealed several aspects of transfer that hosts and visitors should examine to reduce potential problems that hosts previously experienced in their contexts, aspects like how hosts and visitors communicate, how hosts truly benefit from transfer, how transfer delivery is conducted, how hosts independently sustain transfer after intervention, and how visitors adjust to the host's context.

For practitioners wanting to examine hosts' experiences of transfer, gathering feedback from participants in this study also revealed several challenges. First, not all participants readily critiqued transfer during interviews. In some contexts like in Vietnam, participants may be unwilling to fully disclose different problems if they include sensitive topics or if giving critique causes the participants or others risk or to lose face. Because of such reluctance, different strategies may be necessary to explore transfer problems. In this study, for instance, I asked for past examples of ideal visitors and difficult visitors, asked for advice participants might offer to future visitors at their institution, used different terms to encourage critique of visitors (e.g. practices that are right/wrong, appropriate/inappropriate, harmful/helpful, good/bad, useful/not useful, etc.), gently probed reluctant participants, and depended on key informants to explain reluctant behaviours and provide more details.

Another challenge encountered when gathering transfer feedback during interviews was that many participants were unable to give concrete examples of their transfer feedback. To gather more concrete examples of transfer problems, drafting narratives with a subgroup of participants was necessary to encourage deeper, more reflective responses than interviews could provide. The stories were useful because participants could edit and clarify their feedback, work on their stories over longer periods of time, and get language support to communicate their perspectives in English. If hosts are willing to share their stories with their colleagues, they may also be useful as codifications during problem-posing activities, or planning and discussion devices during transfer programs that incorporate problem-reduction strategies like those shared in Chapters 8 and 9.

CHAPTER 6: ANALYSING NEOCOLONIAL FEEDBACK

Chapters 5 and 6 reviewed the results of analysing participants' needs and transfer feedback, illustrating two levels of transfer evaluation that might help practitioners to design programs that align with host needs as well as to examine and potentially reduce potential problems that transfer programs may inadvertently cause. This chapter reviews results from analysing host feedback about neocolonialism, showing that a decolonial approach to educational transfer might require an even deeper level of transfer evaluation that examines how hosts interpret neocolonialism and decolonialism in their contexts.

As the previous chapter demonstrated, not all problems that transfer participants identify may be indicative of neocolonial practice. Although identifying problems related to themes like poor communication, delivery or implementation might help practitioners make programs more efficient or effective, results shared in this chapter illustrate that a third level of evaluation may be necessary when trying to make programs align with decolonial theory. Chapter 2, for instance, identified themes that might be relevant to decolonializing transfer based on frameworks from de Sousa Santos' *Epistemologies of the South* (2012), principles of Indigenous allyship (Radler & Mendoza, 2018; J. Smith et al., 2016), and critiques of development-sponsored cross-cultural educational training (ActionAid, 2006). Using these frameworks to support theoretical sensitivity, "neocolonial feedback" was used as a third major category during grounded theory coding when participants expressed how they think and feel about themes related to neocolonialism on a theoretical or experiential level. Codes were grouped into eleven themes, including neocolonial perspective, critical dialogue, Eurocentrism, developmentalism, racism, sexism, contextual ignorance, host/visitor identity, inequality, harm, and consent.

Figure 18: Categories and Selective Codes from Assessing Neocolonial Feedback



Neocolonial Perspective

“Neocolonial perspective” was used as the first theme for coding neocolonial feedback when participants expressed their thinking and feelings specifically about the terms ‘colonialism,’ ‘neocolonialism’ and ‘decolonialism.’ Four selective codes were used to group open codes, including colonial impacts, cultural intervention/influence, relevance of the term ‘neocolonialism’ to educational transfer, and decolonial strategies.

When asked about colonialism and neocolonialism, participants from both Ghana and Vietnam described different examples of colonial impacts in their countries. In Ghana, participants described impacts to their educational system that led them to overemphasize theory and academics, the impacts of Christianity on culture, and the struggle to maintain their traditional language of Twi in schools that prioritize English in later years. A participant, for example, described how British colonialism made Ghana overemphasize reading, writing and arithmetic over developing critical and scientific reasoning, and made Ghanaians privilege English as the language of the educated.

Interviewee (Ghana, 2014): Well, one thing that we inherited from the British was that our people first were taught mainly to read, to write, and then to do arithmetic. That was mainly what was imparted to our people. They were not taught to be able to do critical reasoning, scientific reasoning, and all that they were interested in getting was those who can read, write, and do some arithmetic. And that has affected our educational ladder up to now, so even up to today, whenever you are educated and you go outside people expect you to speak very good English, to be able to write well. And if you do not speak very good English they sometimes they think you are not well educated, and it is Ghana now. But English is not our first language. I learned to speak English from the age of say 10 and I'm trying, I'm not perfect, I still am trying. Do you understand what I, do you understand me? Do you understand my accent?

Interviewer: Yes.

Interviewee: Okay. So that is it. So that has affected our educational system. So now most people go to school just to be able to speak and write and nothing else. Now that they are trying to introduce a very vigorous science education where

people can use psychomotor skills and that is why they established the polytechnics. And then they move on from that. We are still struggling with it and we still have some elements from colonial education that is affecting us up to now. I told you about the English language. If you be here for a very long time you will get to know that if you speak and you do not speak well, or the sentence that you say, sentence construction problem, whether the person understand what you mean or not, they still think that you are not better educated. That is a problem that we have here.

As discussed above when reviewing sensitive topics, asking Vietnamese participants to share their views on neocolonialism often triggered reluctance to respond openly or deeply. Narrative 13 on page 393 (“Talking about War and Colonialism”) discussed this reluctance in detail, where a key informant shared, “Not many people like talking about the past, especially about war or ideas like colonialism and especially when sharing with strangers or foreigners. Many things have changed, and we prefer to live today and make things better for our families. We often say, ‘the past is the past,’ but I do not agree.” Like this informant, several participants were willing to share their feelings about colonial impacts. One participant, for example, described how the Vietnamese have changed their views of foreigners as their country has become more and more open since the Vietnamese-American War.

Interviewer (Vietnam, 2016): Has that history of colonialism and those past conflicts with other countries, has that affected the way you see and work with foreigners?

Interviewee: Maybe in the past, after the war, immediately after the war, this time maybe our people felt reserved when contacting with foreigners. For example, after the 1975, for example 1977, foreigner came to Vietnam, at that time just two years after the war. And some of our people at that time would feel very reserved when talking to them. But since 1986, we have the open policy. ...Since 1986, we open with everyone all over the world. So since that time we receive many, many foreigners come to Vietnam to work, to do their business and to work in educational institutions. And since that time, our view of foreigner changed a lot.

Interviewer: How has it changed?

Interviewee: Changed a lot. They see that foreigner come to Vietnam not only to kill us (laughs) because in 1975 it very dangerous before that time. We know that no the foreigner come to Vietnam, they come to Vietnam not to kill us, not to beat and not to fight us, but they come to Vietnam to work with us. To work with us. So

why do not we reject them? So our feeling become more open. More welcome the foreigner to come. More and more and more and now it's very, for some remote area, when they see foreigner they feel very happy. "Ah, the foreigner come." Yeah. If you go to the countryside, the far remote area, when you appear in their community, they feel very curious about you. Maybe the children will follow you. "Ah, this a foreigner. So interesting to see him or see her."

Although the previous participant described how Vietnamese people are increasingly trusting of visitors, other participants shared how past colonialism still affects government administration when working with countries like America.¹¹

Interviewer (Vietnam, 2016): How has Vietnam's long history of colonialism affected or changed the way you see foreigners?

Interviewee: I think it doesn't affect me because I was born in the peace age. So I know Americans or Chinese come here to want to be the owner of Vietnam, but that is in the past. That time I wasn't born. But now I think it's not affect me.

Interviewer: How about [this university]? Do you think that history of colonialism has influenced the way [this university] views or works with other universities?

Interviewee: I think it has. For example, when I prepare to study in Australia I make the passport, the visa, easier than my husband want to go to America to study. I mean the procedures to make the visa. If you go to America, the police, or politician, I do not know how to call them, they will care about your visa with the place you go.

Interviewer: The government administrators?

Interviewee: Yeah. The government will care. And at that time my husband went there late one week because the government have to check. I do not know what they check but they very care about the visa you go to America. But for the Australia, it's easy.

Interviewer: ...You said your husband had a difficulty going to American schools. Do you think American schools might be related to differently than say Canadian schools by [this university]?

¹¹ Although not included in this grounded theory analysis, many cross-cultural visitors were also interviewed in this study, some of whom described example interactions indicative of government distrust of Americans.

Interviewee: I do not know. But I think that because the, I do not know how to say in English, but because American make the war in Vietnam, they care whether they will make the war again.

The most open response related to colonial impacts in Vietnam was from a key informant during multiple interviews when they were co-writing Narrative 13 on page 393 (“Talking about War and Colonialism”). At the level of the family, the narrative shared how war has affected family life even for participants born during peace and how older people carry trauma that they find hard to discuss even with family members. At the national level, it described how government provides funding and employment opportunities to families who lost relatives fighting Americans in the war. And at the level of educational institutions, it also described how students learn about the war and receive army training from childhood in community centres to adulthood in universities.

When asked how they see Westerners in the context of past colonialism, another participant shared impacts of colonialism and similarly described how they do not forget the past, but prefer “we make love, not make war,” let go of hate, and develop relationships when working with visitors from countries like China, France and America.

Interviewee (Vietnam, 2016): My point of view, we can notice that for example from the North and from the South. For a long, long time of colonization, 1000 years of Chinese... and 100 years of French... American and many others... Some of my friends tell me that we're from Chinese our culture, but in the South we do not think that we are affected by Chinese so much, but in the North. For example, the gap, the power gap in the office... in the family... the power gap is very clearly power distant in the North, it's so far, but it is closer in the South. And to return to the view of the foreigner of Vietnam, so I do not think that we forget anything in the past. But we do not know the reason to hate you although I know that you are French origin, Chinese origin, no reason to hate you. Because for example, do you know [visitor name]? [She] is Chinese origin. When I met her, she Taiwanese and we have some Chinese friends. So why do not we make love, not make war? And for example, we usually have the conversation like this for during French colonization, a lot of things in Vietnam, Laos, Cambodia, others. We were taken back to the motherland, we call France. Not for the building, construction of Vietnam. And so when we met [another visitor], [he] tell me that "I am French, I

am French origin" and the Vice Rector talked about the lesson about this and "Oh, so what do you mean? Because he French and you know the stories are so, you want we go to pay him back." "Oh no, just because this is the past, in the past, and it doesn't expect anything." And to us, for example you are from Western, you from Canada, you from Australia, you are from America, you are all Westerner, so this is the reason why we do not know exactly identification or classification who you are from, just a Westerner. So how can we remember where you are from, whether American or French, and to hate you. Yeah, so nothing.

The second selective code informing participants' neo/colonial perspectives was cultural intervention and influence, which included open codes for when participants described how they see their culture changing from being exposed to Western media and visitors. Vietnamese participants described several examples, including dressing less traditionally, planting fewer culturally significant flowers, seeing more drinking at family gatherings, and seeing more imported cars. In Ghana, participants discussed cultural change less, but one participant shared a story about Ghanaians eating more "obroni" (Caucasian person in Twi) foods.

Interviewer (Ghana, 2014): You said something when you were teaching your salad lesson. ...You were asking people around the room if they like salad or not. And you looked at [your Ghanaian colleague] and you said, "Ok, you're already obroni, I won't ask you." And everyone laughed. So what did you mean by that?

Interviewee: [My Ghanaian colleague] is obroni because, you know we were not used to eating salad. If you remember I told you my first experience at that level, at the intermediate level where we learned how to prepare salad, the teacher said, "Everybody must taste it. You do not throw it away." And it is like, people didn't want to because this salad cream, the mayonnaise and things, I had never tasted it before. You know, looking at my background, I told you about my papa, you know, who wasn't literate, he was an illiterate. My mother same. You know, get your big bowl of fufu, some ampesie, you know what we call ampesie? Yam slices, we call it ampesie. Yam slices and the plantain pieces. These two. Boiled them, we call it ampesie. So just get your ampesie with some ordinary stew, anything. Or you get your big bowl of fufu, you're okay. I didn't know salad. And so if somebody knows how to enjoy salad, because it is foreign, then we call that person, "Eh, you are obroni. So you know how to eat salad." And in my case, my first time they said, "We should all taste it." "Ay, taste it, can I?" And I challenged myself. I tasted the mayonnaise and it was like, "Mmm, this thing, can I?" Tasted it for the second time and I had to throw everything. I came back, the vegetables, I was able to eat the vegetables without the mayonnaise. We see these dishes to be so continental, foreign to us. And so if you are able to eat it, then you are an obroni. (laughs)

The third selective code used related to if or how participants found the term “neocolonialism” relevant to educational transfer. Most participants in Ghana stated that they didn’t think the term was relevant to educational transfer without providing reasons, while others said it could be in specific circumstances. One participant, for example, provided another example of host self-deprecation, saying that because Africa does not have its own system of education and needs to catch up to others in a globalized world, they would not call educational transfer “neocolonial,” especially if transfer is adapted to local contexts and can be used to improve local conditions.

Interviewee (Ghana, 2014): Neocolonialism?...It would be interesting to have that perspective in mind ...because if there was something or some kind of educational concepts that have evolved out of our own environment and situations, then maybe I would have a right to call what you are bringing neocolonialism. But here is a case where we do not have anything of our own. I mean after 50 years of independence, we still haven't got something concrete that we call an African system of education, or African concepts of education. Now you see we live in a global world where there's competency, and we need to catch up in terms of education, in terms of economic activity and everything. And so globalization is also cross-country exchange of ideas. Now we are changing towards equality at the end of the day. That means we will be equal. Then going back to my history and starting from where I left off and maybe left behind. And so for me to catch up, it's good that I collaborate with someone who's gotten somewhere, and who has concepts that have worked for them. And adapting to those concepts with my environment in mind. So I wouldn't call this neocolonialism. I would rather call it an exchange of ideas. But the mistake is that as we take the idea, we take it holistically as it is, without putting our environment and our needs to shape what we've received. And your environment might be different from ours, but education is education, because we are all gravitating towards a global world. So I distinguish between the education I have here and the education you have in your country, it's not really necessary. The most important thing is that what you've brought to me, I'm able to use it to improve or change the situations around me.

A second Ghanaian participant similarly described the irrelevance of neocolonialism to educational transfer, also demonstrating that they found the English term challenging to use. They made several arguments for why neocolonialism is irrelevant, including that they viewed pan-Africanism negatively and foreign intervention positively, that transfer is not colonial if it

brings benefit to and is free for locals, and that Ghanaian education and certification are already Westernized. Although the participant argued that neocolonialism is irrelevant to transfer, they advised Western visitors to “try to think that the person you are talking to has a tendency to think ...that you are colonizing us again,” so visitors should act respectfully towards hosts and not impose on their values or culture.

Interviewee (Ghana, 2014): Ghanaians will always be proud to be Ghanaians. But to me, the average Ghanaian doesn't care who will colonize us provided there is practice there, provided he sees he is getting something that will benefit him and society. So it really doesn't matter even if it's coming from the British. They have been our allies, we trade with them, they also trade with us. They give us their aid. We do a lot, so those things do not come in at all. ...To me, I do not think, "Oh, this is from Britain, you are from Canada." That doesn't even come in at all. So the idea of neo whatever

Interviewer: Neocolonialism

Interviewee: Neocolonialism, it doesn't come in at all. ...After all the kind of teaching we have been exposed to whether by our own professors who are black, where did they even get their education? It's the same thing. If you really look at education that they give—I'm talking about education of lecturers, the kind of certificates one has to go through to become a proper teacher, a real teacher, to obtain the education degree—I do not think it's a very different from the ISW (a Canadian training program) or not. Also, when we do not even pay anything, how would you say, "Ah, this is neocolonial." The average Ghanaian is smart enough to think of what will be of benefit to him and to society. And I have to be very frank with you, the pan-Africanism is very bad. We are not so bothered to have people who really genuinely want to help us from, I'm going to say English. Because there are no Dutch or so came back. The English did a great job of colonization. So they can even come from there, provided they will be giving something that will be of good to the average Ghanaian. He doesn't really care. ...The average Ghanaian wouldn't mind, but even if you are talking to such person. One, try to think that the person you are talking to has a tendency to think of neo-col, what?

Interviewer: Neocolonialism

Interviewee: Neocolonizing, or what?

Interviewer: Neocolonialism

Interviewee: Whatever (both laugh). That you are colonizing us again. Just have that in mind that there is a tendency for the person, so that you continue to stay around and do not arouse feelings where one, the average Ghanaian, doesn't become

aggressive. He requires respect from you. If not, your training can be whatever and he wouldn't want to be part. To me that is very, very important. So it's very good to always have that in mind that whoever I am talking to, Vietnamese, Japanese, Ghanaian, has some values that are important or embedded in the culture. So look at the culture. Do not do something that will throw those things out to make the person avoid you in any way. He will listen to you, or he is not there.

For most participants in both Ghana and Vietnam, the terms 'colonialism' and 'neocolonialism' did not feel relevant to their experiences of educational transfer. Many of the same participants, however, more readily discussed themes related to neocolonial practice like Eurocentrism, equality and consent. This indicated that vocabulary matters when trying to research and implement decolonial approaches to transfer, and that even when hosts find terms like "neocolonialism" irrelevant to transfer, transfer practices might still exacerbate neocolonial issues. The result also indicated an apparent contradiction that the terms colonialism and neocolonialism may get in the way of deeper examination of neocolonial transfer practice.

Although it is important to get hosts' perspectives about the relevance of the terms, practitioners and hosts need to look deeper at related themes and use alternative vocabulary to examine and address neocolonial practices when needed. For example, Chapter 9 discusses how the terms "harmful" and "helpful" practice were sometimes substituted for "neocolonial" and "decolonial" practice during piloted seminar activities to make them more accessible to participants. The initial question in the interview excerpt below also demonstrates using alternative language like 'respectful,' 'appropriate' and 'not doing harm' as a substitute for 'decolonial' practice.

The fourth and last selective code under the theme neocolonial perspective included references to decolonial strategies, including ways participants try to counter problems related to the various themes in this section like Eurocentrism, racism and inequality. In Ghana, for

example, a participant discussed how it's important to discourage racism and prejudice by meeting people and experiencing other cultures before making conclusions about them.

Interviewer (Ghana, 2014): What advice would you give me to make sure that when I come as an educator that I am culturally respectful and appropriate and that I'm not doing harm?

Interviewee: Well, I think that with the interaction that you had with us, you might have seen the way we do our things a little bit. And so that alone is helping... But not all people we have met [are the same] ...there are differences. And, of course, the way you behaved towards us and the style of teaching, it's not every Canadian that will be doing that. And so what I will say is that it will take some time for you to study those of us who you are coming to meet. But then any impression that you might have got about maybe an African, maybe you reserve it until you come and you find things for yourself. ...Because if somebody saying ...you are a very wicked man, I would not think it. I want to work with you and see the things that you will do to see if really he is wicked. ...I just want to be closer to the fellow and really find out myself. So people may have read certain things about Africa, because I remember a book said that Africans were living in trees and all these stories, and those of you who have not been here may be thinking that Africans are living in some bushes. ...But when you come down you see that it's not so bad as probably some people may portray it. And so what I would advise is that when you are coming here or elsewhere, you just go there with that frame of mind. Go and experience things yourself. And then maybe you can draw your conclusions from it.

Another Ghanaian participant also shared their hope to deemphasize the predominance and privileging of English in higher education by following the educational model they experienced while studying in Korea.

Interviewer (Ghana, 2014): What I would change is I would deemphasize the use of English language as a means of being better educated. Because I had a Korean experience, I studied in Korea, and then the Koreans that do not speak English, they use their language. So I had to learn the Korean language and use it to pass exams. The art department was an international department and there were lecturers from the United States and some professors who had had education in the United States that would speak the English language, but they emphasized the use of their own language. If we can also do that, we are taught a very strong Ghanaian language in addition to the English language.

In Vietnam, participants discussed other examples of countering challenges with racism, Eurocentrism and fairness. In the later section on racism, for example, a Vietnamese participant

described how they taught young student to build their confidence and counter self-deprecating, racist thinking. At the beginning of the chapter, a Vietnamese participant also described how they encourage university students not to glorify Westerners or English speakers who visit their school. Below, a participant discussed their approach to simplifying challenges with Westerners by treating people fairly and with extreme care to bridge gaps between cultures.

Interviewee (Vietnam, 2016): I myself personally do not really have any challenges to work with Western specialist. I do not know why. Someone, some of my colleagues here at [my university] asked me why I do not have the challenges in working with them. My answer is, it seems to me that nothing is complex. Everything is simple. I do not care about the different culture. I do not care about different language. To me, how we treat each other, like from, how can I say, just treat the other in the way that you want to be treated. Yeah. So just from your heart, you care about them, you care for them from your heart. And so with the feeling, with the, how can I say, with the feeling, the emotion, with the love like this, it can fill any gaps within the culture or the language.

Many narratives from Vietnamese participants also suggested ways to counter neocolonial themes reviewed in this section, including Eurocentrism, inequality, historical and cultural ignorance, and sexism. Narrative 6 on page 387 (“Equality and Language”), for instance, described how visitors should be encouraged to learn and use Vietnamese to reduce the privileging of English speakers and make intercultural communication fairer. Narrative 13 on page 393 (“Talking About War and Colonialism”) and Narrative 17 on page 397 (“Vietnam’s History”) shared how hosts should teach visitors more about their history and how visitors should be interested in learning basic knowledge of host history before coming to Vietnam. Similarly, Narrative 3 on page 385 (“Australian Field School”) and Narrative 5 on page 386 (“Difficulties Communicating and Adjusting”) shared how visitors should learn about and respect host culture before coming. And Narrative 15 on page 395 (“Treatment of Vietnamese Women”) described how visitors should be more respectful of women by learning traditions and customs related to intercultural relationships.

Capacity for Critical Dialogue

“Critical dialogue” was used as a second theme for analysing neocolonial feedback when participants expressed an inability or unwillingness to discuss neocolonial themes and transfer problems. Previous sections and interview excerpts illustrated that many participants in Vietnam were reluctant to discuss sensitive topics they deemed too political, and that participants in both Vietnam and Ghana sometimes struggled with using English academic terms like neocolonialism due to being interviewed in a second language. Because some participants were much more willing to critically discuss neocolonial themes, it became apparent during coding that this should be a factor in decolonial transfer evaluation. Two selective codes were used to group open codes, including ability to discuss themes, and willingness to discuss themes.

Multiple participants in Vietnam shared that a common sentiment in the country is that the past should stay in the past. Narrative 13 on page 393 (“Talking About War and Colonialism”) described how people often say, “the past is the past,” and according to key informants another saying in Vietnam is, “do not dig the [faeces] and smell it—leave it to fertilize the earth.” During interviews like in the excerpt below, many Vietnamese participants expressed this reluctance when asked to discuss impacts of colonialism.

Interviewer (Vietnam, 2016): Knowing the history of colonialism in Vietnam, does that history affect or influence the way you see foreigners now?

Interviewee: I do not want to talk more about this topic, but I think it's like a history book and we need to close. ...And for develop, we need to look, feel about the future, our futures. And to develop, but we do not forget it. ...But we welcome all the people around the world, from America, China and Canada, all the countries because, I think, most of the people, if they want to come to our university, they want to support, not destroy.

In another exchange with a Vietnamese participant, the interview was ended early when it became clear that the participant was uncomfortable with questions about colonialism and was unwilling to discuss the topic in detail.

Interviewer (Vietnam, 2016): How has the history of colonialism, those past conflicts, how has that influenced how you see foreigners or Westerners?

Interviewee: But actually, when I welcome foreigners, I just think, keep in mind that I will work with them in terms of professional and education. Yeah.

Interviewer: Okay, all right. So it's important that you think about the professional relationship and that it's about education?

Interviewee: Yeah

Interviewer: Do you ever think about how the history of Vietnam affects relationships now?

Interviewee: I'm sorry, I can't...

Interviewer: For example, people may come from America or they may come from France. Do you ever think about the history of Vietnam and how that affects relationships now? Specifically maybe with those countries?

Interviewee: But you know, we just expect to cooperate in terms of education, so we should focus on that.

Interviewer: Okay all right, I think I understand. Are there topics that visiting foreigners shouldn't teach or shouldn't talk about here when they come?

Interviewee: They think that they should or shouldn't teach?

Interviewer: Are there topics that visiting foreigners shouldn't teach or talk about?

Interviewee 1: I cannot say, tell you specifically, but when the foreigners when they come here for teaching and they work in the education area, so they should focus on their professional.

Interviewer: Okay, all right. But there's no specific topics are anything that people shouldn't talk about?

Interviewee 1: This is, but for very sensitive topics.

Interviewer: Yeah.

Interviewee 1: I'm sorry, I cannot say.

In addition to being unwilling to discuss themes related to neocolonialism, other participants also demonstrated that they didn't want to even critique transfer or visitors. When asked to critique visitors, for example, one participant described how they wouldn't improve visitors, even though it can be difficult for their non-English speaking colleagues to work with them.

Interviewer: Now if you could change anything about volunteers who come here, what would you improve?

Interviewee: Improve volunteers? ...I just want more volunteers, I mean more volunteers come here and support for all of the faculties in [this university]. You know, now English is very important and most of the people, most of the staff in the university are not very good in English. So it's very difficult for them working with a foreigner. ... [This university's] staff just try their best to cooperate with other people from around the world, like cooperate with volunteers to work and try their best to improve, I mean, the quality of teaching.

In Ghana, participants were much more willing and able to share their perspectives on colonialism, but many were also unwilling or unable to critique transfer deeply. For example, following their participation in Instructional Skills Workshop (ISW), a Canadian faculty development program, when participants were asked what they would change or improve about the program to make it better fit their needs and context, like in the examples below, some often responded with short answers or little to no critique.

Interviewee 1: Change? That is difficult. Because you see it's a perfect model. ...Perfect, yeah, I like the way this is.

Interviewee 2: I think that it's enough to get us to know whatever we want to know.

Interviewee 3: When you go away and I go through the material then maybe I, I will be able to point out, but for now I have not seen anything that I think is not relevant.

Interviewee 4: Well the negative thing I saw, probably because of the training, they were too short, short, short, 10 minutes (referring to micro teaching activities). And you have to do, that was to me the only thing I saw. Other than that, I keep telling

my guys that, "Wow, probably I didn't have the opportunity to have training in education, but it's perfect."

Interviewee 5: You see going through the model, there is several things that talks about, we are using teaching, yes, that is good for the teacher. If it is good for the teacher and the teacher does it very well, it will impact positively also on the students, and for that matter the institution at large.

Interviewee 6: ISW, I think that we use BOPPPS (lesson planning acronym). And so that process has also been very useful. And so basically, I do not know, I do not think that there is anything that I can come out and say clearly that it needs to be changed.

Even though these responses illustrated a reluctance or inability to share their critiques about transfer, some participants in Ghana, including some of the above interviewees, did discuss problems and improvements regarding the ISW model, including its lack of support for teaching large classes, the structure and duration of its activities, and its emphasis on classroom technologies like projectors. For both the Vietnamese and Ghanaian participants, the variation in their ability and willingness to discuss neocolonial themes or critique transfer demonstrated that hosts' capacities to engage in critical dialogue during transfer can significantly affect attempts at decolonial transfer evaluation.

Eurocentrism

"Eurocentrism" was a third theme used when participants expressed how they or others glorify or privilege the West or Westerners and/or denigrate themselves as non-Westerners. Open codes were grouped into three selective codes, including host self-deprecation as non-Westerner, host glorification of Westerner, and visitor self-glorification as Westerner. Visitor deprecation of host was a fourth selective code identified in earlier rounds of coding when visitor interviews were included in the study.

There are many examples of Eurocentric beliefs shared in other sections of this chapter. The two quotes at the beginning of this chapter demonstrated how people in both Ghana and Vietnam often feel inferior to Westerners. Several of the previous interview experts also shared how people glorify and privilege the use of English. Participants who were willing to discuss neocolonialism and critique visitors sometimes shared these Eurocentric sentiments that glorify or privilege Western visitors while denigrating hosts during transfer.

There were many ways hosts expressed self-deprecation when comparing themselves to the West, for instance by stating that hosts do not have much to teach or offer Western visitors, that compared to the West they do not have their own educational system, that they do not value their own knowledge, and that not knowing English makes them less educated and valued. The codes also illustrate different ways hosts expressed how hosts glorify or privilege Westerners, for instance by stating that the West is ahead or better than their country, that they are lucky when they can study in or move to the West, and that Westerners are harder workers, more professional or more intelligent.

As a stark example of Western glorification and host self-deprecation, different participants in Ghana discussed the certificates they received after participating in Instructional Skills Workshop (ISW) training, a Canadian faculty development program that was transferred to their school by three Canadian educators over multiple visits between 2008 and 2014. After completing facilitation training for hosts to complete their own workshops using the model, a Canadian colleague and I decided to include only the host's school logo and the ISW logo on their certificates. We chose this because we wanted the hosts to feel ownership as the main training institution and because my colleague and I at the time were self-paying volunteers who no longer worked for the original Canadian university. Two participants independently discussed

their disappointment after learning that their certificates did not include the logo from the Canadian university.

Interviewee (Ghana, 2014): I think I also see another challenge in certification. I remember initially one of my colleagues was like, "Are our certificates coming from Canada or from [our school] here?" If it's from [our school], people are like, "Oh." They might not value it too much. But if it's, maybe it's from Canada, [your school] or something, they may think it's more valuable. And that brings the issue of, that's more of neocolonialism, what you asked about.

Interviewer: Where does that idea come from, that if it comes from Canada it must be better?

Interviewee: It's just a colonial mentality. Western superiority and African inferiority. So everything is nice, no matter how it is. It's considered superior. It transcends everywhere. It's not in education alone. Because when we move out there, we want to buy, even if it's rice, we want to buy imported [goods] coming from the Western countries. And it's a trained mindset that I think we need education to also help us take that thing out. It's entrenched in our mindsets from generations.

A second Ghanaian participant to share their disappointment in their certificate further described a much starker example of how Caucasian visitors who help to Westernize Ghana are given very special status.

Interviewee (Ghana, 2014): You know, the other time I was telling [the other Canadian trainer] that here in Ghana and Africa we value things from the Western world. And so once you have that certificate and it is like from [the Canadian university] in collaboration with [my university], [our] logo is here, [their] logo is here. Just like you have this one (pointing to an old certificate on their wall). It carries more weight. That one you do not even need to explain to anybody. They see it and it is like, "Yes, [my university] and [the Canadian university], a collaborative whatever." You do not even need to explain. This one is nothing like that. And so you pick it up and it is like, "This certificate, where is it from? Who knows ISW? Who knows about the network? Who knows about the association of whatever?" And so if we do not know that, we want to see this and that (logos) there, and that will carry more weight, and even tell people whoever sees this certificate, "Oh, this one, no doubt what it is."

Interviewer: Now you mentioned that it's common in Africa that they look positively on things from the West. Why is that?

Interviewee: It's perception. You know, ever since we were colonized and we became independent, we believe that anything that obroni (white person in Twi), you know who is obroni?

Interviewer: Obroni.

Interviewee: Uh huh. Anything that obroni brings is good. And so if we have this (certificate) to support it, why not (include the Canadian logo)?

Interviewer: So since colonization ended, then the presence of obronis has been a positive thing?

Interviewee: Yes, positive, most of the time. Most of the time because they brought education, they brought Christianity, you know it was like, or it is like here in Ghana we didn't know about Christianity. We had our own traditional religion, for libation we do all sort of things which were related to our cultural practices. So after the obroni came with their Christianity, we think that we were in darkness. So because obroni brought us, every obroni, we call him Kwasi. Kwasi means that the obroni was born on a Sunday. Are you okay?

Interviewer: Kwasi?

Interviewee: Kwasi, uh huh. ...Kwasi means a male born on a Sunday. So we call you Kwasi. K W A S I, kwasi. And so we, literally, we call every obroni "kwasi obroni." We believe that Sunday, because we cherish Sunday so much, good thing comes, happens on Sunday. And so once you are obroni, you are good and then you were born on a Sunday, and so "kwasi obroni" is a good man. So anything that you bring, these philosophies, these practices, education, everything. So that's the perception of the African, more importantly Ghanaian about kwasi obroni. And so if kwasi obroni is teaching me or has introduced ISW to me, why wouldn't he, kwasi obroni, why didn't kwasi obroni add the logo?

In a memo I wrote while transcribing this interview, I reflected that at the time of the interview, I was unaware that I was communicating discomfort in my facial expression when the interviewee discussed how the term "kwasi obroni" is used to glorify and privilege Caucasian visitors like myself. I realized in retrospect my facial expression must have been the reason why the interviewee stopped to ask, "Are you okay?" During an interview excerpt shared in the section on Transfer Delivery in Chapter 5, another participant discussed slave castles and missionaries, and I felt the same feeling of uneasiness when realizing how systemic Caucasian, Western privilege is in countries like Ghana, and how most Caucasian, Western visitors like

myself may not be aware of how much they are glorified and privileged solely for their skin colour and country of origin.

Although participants in Vietnam do not use titles similar to *kwasi obroni* to glorify Caucasian Westerners, as many of the excerpts in this chapter demonstrate, Western visitors are often called ‘experts’ or ‘specialists’ to elevate their status. One Vietnamese participant, for instance, described how hosts see visitors not only as experts but also as teachers who are traditionally treated with deep respect and reverence in Vietnamese culture.

Interviewee (Vietnam, 2016): I think the volunteer more respect because... we see the volunteer as an expert. They have many experience we can learn and in Vietnam if you learn from some people, this means they are your teacher and you have to respect your teacher. That is traditional. And the second, we want the volunteer continue work with us in the future, or the volunteer can help us to express more Western, more foreigner start to come here. ...Because you work in the developed country and you have many experience about the education. And the education in Vietnam is not developed much. ...I want to say it's growing. So we want to learn more about the good things in education in developed country, so we welcome volunteer. And as I say, when we learn something in the person we respect the person. ...In Vietnam we have the expression, it means the learner shows the respect very strong for the teacher, for the person they learn from.

In addition to giving visitors status as experts and teachers, like in Ghana, whiteness was also glorified and privileged in many ways in Vietnam. Narrative 7 on page 388 (“False Advertising”), for example, described how hosts in Vietnam like to use Caucasian visitors in online advertisements, and Narrative 4 on page 385 (“Contracts and Wages”) shared how universities like to advertise their hiring of Western lecturers to attract students. The figure below also shows how Caucasian, Western visitors from America and Canada are featured in signage at one Vietnamese institution in the study. Given that all of the school’s students are not Caucasian, including pictures of Caucasian student visitors seemingly serves no other function than to demonstrate international collaboration with the West.

Figure 19: Vietnamese School Signs Showcasing Caucasian, Western Visitors



Note. The left sign reads, “Doing exercise helps you prevent disease, live longer and reduce stress.” The right sign reads, “We build a green university.” The right photo was manipulated to remove identifying school logos.

Besides these broader examples of Eurocentrism, other participants described how the elevated status of Westerners in Vietnam can affect transfer activities and relationships. One key informant in the study, for instance, was a Vietnamese colleague who often co-facilitated training events with me, acting mostly as an interpreter and translator. When I asked them about our relationship as co-facilitators, they shared how even though they are older and more experienced as an educator, I was often leading the training because their experience with “the Vietnamese style of teaching” matters less than learning a “new approach to teaching” from a Canadian.

Interviewer (Vietnam, 2016): You have a lot more teaching experience than I have.

Interviewee: Of course, I'm much older.

Interviewer: Well sometimes it made me question why I'm in front, what is my role, why do you co-facilitate with me? You have more experience than I, right?

Interviewee: No.

Interviewer: What do you mean no? Is it the Canadian perspective, maybe?

Interviewee: That's one reason. Another reason is in the past I used to teach a lot, but many years ago. Recently I haven't taught much. The second reason is more important. What we are delivering at the workshop is also new to me. Yeah. Of course, I have longer time of teaching, but it's like the Vietnamese style of teaching. And so now we share with the others new approach for teaching, like active teaching. ...So when I do the co-facilitation, this is also a way for me to learn new things.

Besides giving younger, less-experienced Western visitors leading roles during transfer activities, Eurocentrism is also expressed in how English is privileged during cross-cultural communication. Narrative 6 on page 387 ("Equality and Language"), for instance, described how using English as the default language in cross-cultural communication puts Vietnamese hosts at an unfair disadvantage by being less able to articulate themselves, and makes hosts who are less adept at English feel inferior. In another example, a participant described how a visiting volunteer was upset because a Vietnamese co-worker in their office was not speaking English around them.

Interviewee (Vietnam, 2016): I had a volunteer [who] had a problem with a co-worker when they stay in working in one room and the co-worker just speak Vietnamese. They (the visitor) do not understand, the first time they feel very angry, and they do not feel well. ...I say that "Maybe sometimes they will talk something good about you so do not worry about this. Forget it, and do it by yourself."

Similar to the Ghanaian participants' preference for Western certificates, another Vietnamese participant also shared how Western graduate degrees are more valued because they illustrate that hosts are competent with English and can get more job opportunities because they can work more easily with foreigners.

Interviewee (Vietnam, 2016): If you have a Master's degree in Australia or in Canada or in the US or in Europe, your degree is more valuable than the one who gets the Master's degree in Vietnam. ...You will get more job opportunities, yes. Because now we work with many foreigners. The big obstacle is, "Oh, you cannot speak English. It's a big problem." So if you just study in Vietnam and have a Master's degree, it's not good. You cannot communicate with foreigners. You cannot work with foreigners. That's a problem.

The above examples demonstrate that there are many dimensions to Eurocentrism, including privileging Western visitors and deprecating non-Western hosts based on the visitor's race, their language, their home country's colonial influence within the host country, and their home country's comparative development status. Many of these dimensions are further elaborated in other themes in this section, including developmentalism, racism, inequality and consent.

Developmentalism

"Developmentalism" was used as a fourth theme for coding neocolonial feedback when participants expressed how they define and use the term 'development.' Similar to selective codes used for Eurocentrism, this included coding how hosts use the visitor's and host's development statuses—i.e. as members of "developed" and "developing" countries—to deprecate themselves or glorify visitors. Three selective codes were used to group open codes, including definitions or expressions of development, expressions of host deprecation and/or visitor glorification, and critiques of development.

During initial rounds of interviewing in this study, it became clear that the concept of development would be an important theme to address when examining postcolonial educational transfer. This was because when asked why transfer is wanted, needed or beneficial, participants commonly concluded that transfer helps their institution or country to develop. When participants didn't outright justify transfer by claiming it promotes development, I found that

asking multiple rounds of probing questions often led them to express the need for development in some form.¹²

Previously discussed when coding needs, Ghanaians more readily expressed the need for development when discussing lacking funding and infrastructure. The first interviewee below shared this sentiment, while the second and third interviewees discussed development in the context of needing to “catch up” to other countries’ educational systems and economies to be part of a global world or global village.

Interviewee 1 (Ghana, 2014): Ghana, a developing country, has its challenges. Infrastructure, hundred plus students in the classroom for probably 30, so some will have to stand outside. No chairs sometimes, no furniture sometimes. A bit frustrating, a bit frustrating.

Interviewee 2: In fact, I do not have so much problem with this (transfer from Westerners) now that the world is becoming a global village.

Interviewee 3: Now you see we live in a global world where there's competency, and we need to catch up in terms of education, in terms of economic activity and everything.

In Vietnam, participants sometimes claimed that the major reason for inviting visitors is to help them to develop. The first participant below, for example, described how international collaboration is a primary strategy for their institution’s development. The second participant below similarly described how the primary role for visitors is to support their institution’s development, giving examples of visitors working with community groups to improve employment or helping with writing projects and grant proposals.

¹² Such probing required asking multiple “why” questions. For example, asking “why is this training program important” could result in “to improve teaching.” Then asking “why is that important” repeatedly might result in “to improve students,” then “to improve student employment,” and ultimately “to develop the country/economy.”

Interviewee 1 (Vietnam, 2016): We consider that international collaboration is one of the focal strategies towards the developments to [this university]. That's why we see that international collaboration is very important.

Interviewee 2 (Vietnam, 2016): The beneficial impact that we expect from foreigners is that they do something to contribute to our development. For example, like you work with us. For the intern, they work with the department. They develop the plan, how to involve the Khmer women in the community, how to teach them the work, for them to work to earn money themselves. So they develop, they together with the hosting department, always they develop a plan to do for six months or three months. And during three months or six months, they contribute a lot to our development. Yeah. Like you, you work with us. You also contribute to making a plan, a project with us to help us develop. It's beneficial. We understand clearly that it's beneficial. We know that when the foreigner come, ...we shouldn't have any expectation that the foreigner will bring the money to us and give it to us. We just expect that they come to work with us, to be a part of our development. We expect clearly like this. But for writing a project, to ask for funding, maybe writing a project to as for funding, sometimes we... not sometimes, we really need the expertise of the foreigner, and you, for example, to look at our proposal to give us some valuable comments for us to adjust the proposal to help us to have a chance to win the funding opportunity. And we do have many experts, mostly Canadian or American and also Vietnamese-Canadian. And they are, we think that they're experts in their fields. And sometimes they we have some idea with big proposal, we consult them.

While interviewing participants, development was not only expressed as a justification for transfer but also expressed as a form of discrimination. Examples of developmentalism glorified visitors for being from 'developed' countries or deprecated hosts for being from 'developing' countries. Although sometimes indistinguishable from Eurocentrism during coding, unlike Eurocentrism which glorifies visitors for being from the West, instances of developmentalism glorify visitors from both Western and non-Western developed countries. In previous interview excerpts, for example, both Ghanaian and Vietnamese participants referenced working with people from countries like Korea, Japan and Singapore.

Developmentalism was expressed by participants in various ways. In one exchange, for instance, a participant shared how they "of course" favour welcoming visitors from developed countries, although other countries are respected.

Interviewee (Vietnam, 2016): I think another reason we want volunteers to share the education is economic. We want to the welcome the foreigner here for... the economic can develop.

Interviewer: So when inviting foreigners, do you think foreigners from developed countries are favoured?

Interviewee: I think of course from the developed, but we also respect the other countries, because each country has the different good things so we can learn many things.

In another expression of developmentalism, participants sometimes stated that they felt more equal to people from similarly developed countries. A Vietnamese participant, for instance, described how their school has more successful relationships with institutions from the Philippines and Thailand because their people are easier to connect and sympathize with than people from Singapore, Japan and Korea, who they felt are more professional and commercially-oriented, and who prefer working with larger universities in Vietnam's major cities.

Interviewee (Vietnam, 2016): We have a successful relationship with the Philippines. Many. Because we are a little bit equal to each other. ...for the staff person, and for the technologies, and for the development, and for many others. For example, if we work with our Singapore partner, they're very professional and when they come to [this university] or to Vietnam, everything is very commercial. ...We want to [partner with] some universities in Singapore but not successful collaboration. For Japan or Korea, for example, we want to sign MOU (Memorandum of Understanding) with them, with personal or individual organizations ...but they sign MOU with big universities in Vietnam, in Ho Chi Minh City, in Hanoi. ...With developed countries like Japan and Korea, we want many [partnerships for] research because we need to study from them research and training course. ...And I wish our Thailand partner, not many now but in the past before I went to [my department], we would like to exchange culture. ...And for the Filipino partnership, we have many partners there. ...And they like to collaborate with [this university] for research in aquaculture and agriculture because they think that we make a lot of advancement. Many years ago, maybe thirty or forty years ago, we import rice from the Philippines and now we export there. They think that we have a good strategy, good planning, good system, water system, many other... so they come here to study. And we really appreciate our Filipino partner because the way they work with us... sometimes we speak informal, like friends ...not being very professional, easy to sympathize with each other based on the similarity.

Coding for developmentalism revealed several ways hosts expressed self-deprecating and visitor-glorifying sentiments, for instance, by saying that their country wasn't good enough and must catch up, or that people from developed countries have better technology, are more skilled, have better educations and educational systems, and make and export better quality goods. The starkest example of developmentalism, however, came from my own memoing and writing during the study when I documented my experience at a training event at one of the Vietnamese institutions in the study. During the event, developmentalism was blatantly expressed by glorifying Western definitions of development when a Singaporean trainer presented the Industry 4.0 model, which assumes that all countries, regardless of their unique histories, needs and visions for the future, must adhere to the history and future of Western development—in other words, that Western development is an essentialized proxy for global development.

Researcher memo (Vietnam, 2018): I was invited to attend a university training event sharing how to implement an Asian quality assurance standard for universities. The standard, known here as AUN-QA (ASEAN University Network-Quality Assurance), has been popular in Vietnam for several years, so many schools are working hard to implement it. The school had contracted a presenter from Singapore to hold a four-day training event at a cost of (if I was told correctly) \$8000US, an amount which shocked me given how cash-strapped I knew the school to be for other things.

On the first day of the training event, I was sitting in an auditorium with several hundred others, and as is sometimes the case with the out-of-the-way schools I work with, I was the only Westerner there. While the presenter was justifying the need for educational change and AUN-QA standardization in Vietnam, he showed a PowerPoint slide with an illustration of Industry 4.0, a model which has four eras of development beginning with industrial mechanization, then mass production, then digitalization and finally smartification. The presenter argued that to compete in a globalized economy, Vietnam needed to educate students for a different type of work because smartification would impact many different sectors, eradicating the need for some jobs while creating a need for others.

I've seen (and used in my own teaching and training) many theories and ideas that argue for the need to modernize education, like 21st-century learning, Education 2.0, eLearning, and Education 4.0. It was only at this event, however, that I began to see these types of models as problematic. This experience was a stark example

of World Systems Theory made real: where Singapore, as a semi-periphery country, was shifting Western values and goals for progress into a poorer Southeast Asian country. The model, I only then realized, essentializes Western history as global history and is used to affect change around the world. Looking at the slide I asked myself, whose history and vision of progress was being presented? The model assumes there is only one history worth recognizing and one path for development all countries must adhere to or fail in the future global economy. The presenter was sharing this vision of Western-inspired development without recognizing its inequities or the diverse histories and futures of different peoples. For countries like Vietnam, this model of progress is a runners' race with different starting lines and starting times, with runners from developing countries wearing ankle weights, and with a destination decided by people who are already near the finish line.

At one point during the event, I had lunch with the presenter and he told me that he quit his university job in Singapore to start the training company, and that he has been doing these events in different schools around Asia since. I later asked a colleague why the school paid so much money for a one-time training event, and he said that the school wanted to build relationships with people in Singapore to make the AUN-QA evaluation process easier when the school applies for the certification.

I've learned that as Westerners, much of the change we impose on poorer countries comes out of the basic assumption that they need to develop like we do, no matter their different histories and potential futures. My hypocrisy is that I know it is not right to share in this assumption of others needing Western-style development, but like the presenter at the conference, I often use similar models and arguments to justify my presence and contributions when working in developing countries. Although I keep expecting them to be critical of my presence, out of all the people I've worked with in these countries over the years, very few have called me out on my role as a Westernizer, and those who did were far more often from Canada. Instead, the majority of my hosts have expressed some form of wanting to develop and modernize by learning the ways of Canada and the West. There is a quote by Kofi Annan that says, "Arguing against globalization is like arguing against the laws of gravity," and although this may be true, I think it is the nature of globalization we can be more critical of by questioning whose history and whose vision of the future we are globalizing, and for whose benefit. In this example, the presenter from Singapore was clearly benefiting, but—and here's another one of my hypocrisies as an aspiring "decolonial" practitioner—I wished at the time I could figure out how to earn such money plying the same trade.

Besides coding expressions of self-deprecation and visitor glorification, a second selective code was used when participants defined the term 'development.' In Ghana, I unfortunately didn't specifically ask for definitions of development, although as previously shown, some discussed it in context of participating in a globalized world. In Vietnam, most

definitions of development referenced improving the economy in some form, including increasing gross domestic product (GDP), improving employment, manufacturing better quality goods, and reducing poverty. Participants sometimes elaborated other dimensions, including having a “modern life” with more household appliances and goods, improving health and educational services, maintaining and improving people’s spiritual lives, and protecting and improving the environment. Some participants gave unidimensional definitions for development that focused only on the economy, while others gave multidimensional definitions that incorporated these other qualities. One exchange, for example, demonstrated how a participant emphasized economic dimensions of development before sharing other dimensions like happiness, spiritualism and health services when probed.

Interviewee (Vietnam, 2016): I think the development of the country is, is to develop a lot of things. For example, from, like, to help people, to erase poverty, this means people can have, can increase their income and people can live like a happy life. This means that we create, we will strive to support, I must say that like people who are vulnerable people or poor people, we help them to make their life easier to live. And if we can do this and then this is one aspect that we can do to help the country develop. ...And also we have to increase GDP. I must say, GDP. Yes. This is one of, one of the main factors or criteria that helped Vietnam to become a developed country.

Interviewer: Great. You said “happy life, help people have a happy life.” What does a happy life look like here?

Interviewee: Happy life, happy life it means that they can have a lot of money to pay for things to pay for things or they can, it means they do not live in poverty anymore. Yeah, and also we can take care of their spiritual life. This means we will equip or facilitate, we will prepare a lot of good health care centres for people. Like health services.

While some participants elaborated multiple dimensions for development, others struggled to define what the term means to them, sometimes using cyclical definitions by continuously reiterating the term development.

Interviewee (Vietnam, 2016): Vietnam is to be developed. Not to be, maybe, in the way, develop not developing country.

Interviewer: What does that mean then, “Vietnam is developing?”

Interviewee: Like Vietnam on the way.

Interviewer: It's on the way to...?

Interviewee: To develop.

Interviewer: To become developed?

Interviewee: To become, yeah, but not developing now.

Interviewer: But it's not developing now? You do not think?

Interviewee: Yeah, just on the way.

Interviewer: It's on the way to become developed?

Interviewee: If you see, if you say Vietnam is, like, it's developing country, not development country, no developed country. So developing is on the way to develop.

The previous exchange is not necessarily an example of uncritical thinking about development, but also potentially an issue with the participant using English as a second language to share their definition. It does illustrate, however, that although participants may argue the need for development and justify transfer as a tool for development, it can sometimes be challenging to examine what participants mean when using the term. An exchange with a second participant demonstrated a similar challenge when they were asked to define development on deeper level.

Interviewee (Vietnam, 2016): Develop, developing, it means, we still develop but now we are on the way to learn new things, to build a new process, yeah.

Interviewer: Okay, so developing towards what? What is Vietnam developing?

Interviewee: Sorry?

Interviewer: What kind of changes do you think are important for Vietnam to have, to become more and more quote unquote “developed?”

Interviewee: They change a lot in education. In some policies.

Interviewer: So education and policies. That will help Vietnam become more developed? Anything else you can think of?

Interviewee: I have no idea.

A third selective code was used for participants' critiques of development. Although most participants in Vietnam expressed a desire for development without finding it problematic, some did critique it in various ways. The participant in the excerpt at the beginning of this chapter, for example, discussed their experience studying for their Master's in Australia, arguing that the West has a higher cost of living, that most Vietnamese who go to the West have to work very hard to survive, and that Westerners are often not as happy as people in Vietnam. A few participants also discussed the problem of unequal development, saying that larger cities benefit the most while rural areas continue to struggle with poverty. Below, another participant expressed their reservations about development by saying they hoped Vietnam will develop, but slowly so that the country maintains people's culture, holidays and family traditions.

Interviewee (Vietnam, 2016): I hope Vietnam will develop (pause), in part I hope Vietnam will develop just not so quick. ...Just as quick as enough to make us have a modern life, however we can keep our traditional, we can keep our environment, green environment, and also we can keep, how can I say, I see other country, developed countries in the world, they develop and they [remove] the forest, [remove] the field. I do not love it. ...Because if you want to be a developed country, we have to build a lot of buildings, factories. Yes. So it means you delete the forest and ...rice field. ...And it also make our environment more and more polluted. I do not love it. So I want to, I want our country to develop enough that we have a modern life, however we can keep our green environment and also keep our traditional culture.

...One example, in Tet holiday, we will go ...to worship [our] forefathers to give good [gifts] to our grandparents or grandmother. And to go to our relatives to maybe sit together, do movies, play some small games, and we talk together. We share what happened during the year, and we share experiences together. And the children will play some traditional games together. However, today, maybe life is so busy. You know people spend less time for family, for relatives. They spend more time for friends, for meeting outside family. I do not love it. If they spend time with the family, it's just a little. For example, in the past we can spend a half a

day for family, for relatives. However today, just one hour or two hours, and they will talk like, “Sorry, I’m so busy. I have to meet someone. I miss her or miss him.” And also we drink much. ...Maybe in my family, my uncle loves to drink alcohol in Tet holiday. And they love to spend [more] time for drinking than spend time with relatives. ...It’s the traditional culture I want to keep if the country is developed.

Another participant expressed a similar sentiment, hoping that as Vietnam develops, people can maintain their culture and family traditions.

Interviewer (Vietnam, 2016): What shouldn’t change as Vietnam is developed?

Interviewee 1: Like the culture. ...Like some festivals, and like lifestyle culture here, some culture related to, is Vietnamese, significant Vietnamese person, like festival and some celebrations and the love of the parents, people and the parents. ...The lifestyle it means that like when people like related to the family, like when you work in the developed countries you have to pay attention to your family, your parents and your children. Something like this.

The interviews resulted in different expressions of developmentalism as well as definitions and critiques of development, but the participant narratives only referenced development twice. Narrative 7 on page 388 (“False Advertising”) reiterated that the participant’s institution primarily welcomes visitors to support development, and Narrative 13 on page 393 (“Talking about War and Colonialism”) discussed how Vietnamese people prefer to let go of the past to concentrate on maintaining peace and developing their country to improve peoples’ livelihoods and reduce poverty.

Racism

When reviewing Eurocentrism above, different examples shared how visitors are not only glorified and privileged for coming from the West but also for being Caucasian. In a previous excerpt in the section on Eurocentrism, for example, a participant described how Ghanaians often call Caucasian visitors “kwasi obroni” when they bring Western Christianity and education

to Ghana, a Twi term that the participant translated as a white (obroni) “male born on a Sunday (kwasi) ...because we cherish Sunday so much, good thing comes, happens on Sunday.” This example demonstrated how systemic the privileging of whiteness can be in Ghana, how it is tied to historic acts like religious colonialism, and how modern educational practitioners who are seen as “kwasi obroni” benefit from this glorification and privileging in the present day.

Although initially a selective code under the theme of Eurocentrism, “racism” was used as a fifth theme for coding neocolonial feedback when participants expressed how racism or shadeism exists or is expressed in their communities and cultures, including how skin colour is used to deprecate non-Caucasian or darker-skinned hosts or glorify Caucasian visitors during intercultural exchanges. Expressions of racism was used as the only selective code, and there were few codes because participants were not explicitly questioned about race during interviews, which was a failing in this study. As some participants described, however, racism and skin colour played a significant role in their experiences working with visitors, so it was added to the major themes for neocolonial feedback.

One example of how racism can be expressed during cross-cultural exchange came from a Ghanaian participant. When asked what advice they would give visiting educators who come to Ghana, the participant described the need to respect hosts, to care for their welfare, to treat them as equals, to not act superior and to treat hosts as inferior. When probed about people acting superior, they then shared how they had never experienced racism in Ghana from a visitor but had experienced it when studying for their PhD in Korea.

Interviewee (Ghana, 2014): When you are very close to the people, they feel at home. That is if you respect them. For instance, you've been moving about, doing things, so far I've not seen any sign of disrespect for us. Most of the times when you were teaching us, we do give stupid answers, excuse me to say (laughing). Some of the answers are stupid. But I have never seen you describing any of those answers as so. But that is a sign that is good. If the people know that you are, you

are there for their welfare, that is one thing about Ghanaians, they cooperate well with you. But if you create a distance between you and the people, as if they are inferior and you are superior, trying to come in and impart something superior to them, they will not take kindly to that. Seriously. They will not cooperate.

Interviewer: So has that ever happened to you where you get that vibe that they're acting superior? Has that ever happened?

Interviewee: No, not Ghana, but I got that experience in Korea. ...I was trying to find out something that I did not understand from somebody, so immediately I got closer to the person and the person just ran away from me. Then he started asking, "What can I do for you?" So I asked him, "Do I look like a monkey. Why are you running away." Yes, that is, I had that experience in Korea, not in Ghana here. I've never met a racist man in Ghana, a Westerner in Ghana, so far to the best of my knowledge, who acted rudely or with discrimination or trying to feel that he's superior. I've yet to meet. All those who come, they are easy-going people. We all talk and at the end of the day they go away.

In Vietnam, a participant described their experience of racist superiority when sharing how they sometimes believe that Westerners are lucky, how Caucasian visitors "consider themselves as more senior," and how some hosts consider Caucasian visitors as more senior. The participant then went on to describe shadeism in Vietnam, sharing how people try to make their skin Caucasian to look more elegant and beautiful.

Interviewee (Vietnam, 2016): To compare, like Westerner is more, like feel to be lucky to be a white person, sometimes I feel that. ...Like because they consider themselves as more senior than other people because they're white. And also sometimes doesn't come from that people (visitors) but some comes from the other people (hosts). For example, when you go out to the market and you are Canadian or you are American, other people just look at you and admire you a lot for no reason. Just because you're from Canada or the US. ...Even they say, when compare the skin. Some people make their skin white.

Interviewer: Yeah, I've seen bleaching cremes. I bought it because that's the only creme I could find, bleaching creme.

Interviewee: (laughing) Yes. Because many people prefer to have the white skin. And they think white skin will make you more elegant, make you more feel like you are more beautiful, I do not know (laughs).

The participant then shared how they try to combat shadeism and racism in their career and personal life. They described how they tried to build confidence with their students in their

past job as a kindergarten teacher, and then shared how they combat racism with their friends by arguing that beauty is subjective.

Interviewee (Vietnam, 2016): Like when I teach my kids in kindergarten. We have a period for kids to look at themselves in the mirror and tell themselves and to other people what they like about themselves. You teach your kids how to be confident. So some kids say, "I feel happy with my skin because I have very smooth skin and white skin. Or I like my hair, I got straight hair. Or I like my body, or I like everything." So there's a very ugly girl come in front of everyone, like "I do not like my hair, my skin's not very bright, but I love myself because I love what I am now." So even compared with others, you know... how can we say... the way people perceive. For example, you look at a picture, for you it's beautiful, for me it's not beautiful. You may be, you look handsome, but for other people they say, "No, you're not handsome." It's just the way you think. The way people perceive beauty is totally different. So for example, when I say, "Black people when they smile, very beautiful." I tell my friends, they just laugh at me. Because I think that's beautiful. That's my perspective.

Interviewer: And why do they laugh at you?

Interviewee: My friends, they consider black people totally ugly. Their skin, very dark. I say dark skin is sometimes very awesome. I do not know why I see that beautiful. I have a friend, he from Congo. And when he smiles, it's very beautiful. And his skin is totally, very dark. By it seems beautiful, like beautiful that way, not compared to others. Yeah. So every single thing has its own beauty. You cannot compare with others.

Although the interviews included some stark examples of how hosts experience and express racism or glorify whiteness, the lack of grounded theory data about racism is one of the failings of this study. Shared below, one of my memos during coding described some of what I learned about racism during the study, which is that for many hosts, race and skin colour plays a significant role in their experience of life and living, including their experience of intercultural relations with Caucasian visitors during transfer.

Researcher memo (Vietnam, 2019): Working with key informant to get feedback on problem-reduction activity focusing on Eurocentrism. They ask me, "Does Westerner just mean white?" At first surprised by question, then stumped as to how to answer. Admitted that in some ways it does mean white because what is considered Western originated in white, European countries. Also added that due to colonization and global migration, many people of colour are Western too,

although may also maintain non-Western culture and traditions from heritage. That was the end of that conversation, which left us both a bit confused. In hindsight should maybe have said Western is sometimes used to infer different philosophies, social structures like liberalism, capitalism, democracy. Sometimes used critically to infer global power dynamics throughout history like European colonialism or the now-diminishing dominance of American and European economies. Sometimes just refers to dominant aspects of Western culture in the media, like Hollywood movies, celebrities, fast cars and fast food, jazz, rock... Exchange surprised me because Western is term I constantly use, but was challenged how to define it clearly and succinctly with Vietnamese colleague. Amorphous term. Also surprised because for them race was the primary qualifier, and in a way they weren't wrong. Realized that as white guy, unaware of how much race and skin colour defines the realities of people of colour because my skin has never been a problem for me, has in a way been an invisible, unconsidered factor in my experience in society.

Sexism

“Sexism” was used as another theme for neocolonial feedback when participants expressed their thinking and experiences related to sex and gender. Like the theme of racism above, few codes were identified because sexism and gender were not specific topics during interviews, which was another failing in this study. The theme was used during coding when it became clear that, like racism, sexism also plays a role in some hosts’ experiences of cross-cultural transfer, and that sexism is an aspect and outcome of Western culture which was spread through colonialism. Although it is poorly represented in this study, sexism was included as a theme during decolonial evaluation of transfer to examine how gender influences host-visitor and host-host relationships, how sexism privileges or glorifies males and/or deprecates females, and how gender affects the lives of hosts in context.

In Ghana, some of the previous excerpts demonstrated both subtle and overt sexism, including the use of male pronouns when both male and female participants discussed hypothetical people or professionals, as well as the term “kwasi obroni,” which glorifies

Caucasian, male visitors. Besides these examples, the starkest example of sexism was shared by a participant who described her struggle to become educated as a woman growing up in Ghana.

Interviewee (Ghana, 2104): I am that type who couldn't get a formal education in my early stages, because my father didn't believe in girl child education. So after ...we collect middle school certificate [in] those days, ...that will take you 10 years. ...I think I was like 16 years by then, that's like now we have the junior high. Those days we used to collect middle school. So after that, I was at home doing nothing for four years. And after the four years I looked at myself seriously, and uncle came and said, "Why are you still at home? I know you are a brilliant child so why are you still at home." ...I remember telling my uncle, "Papa says I'm okay with that certificate, and so I should look for a job. But I do not want to work. I want to further my education." And my uncle said, "So how do you do that." I said, "I'm still hoping that papa will do it for me." But then if I didn't get anybody to sponsor me, I would still give myself time to sell something, get money. And that is how I started.

...So I started at the vocational school level where you needed only some skills you know to just sell by the roadside. Maybe so that is how I started. I started from the vocational school where I had a certificate we call National Vocational Technical Institute certificate, NVTI certificate. So after that, that was where the teachers were encouraging me. They said, "No, I was too good for that level, and so I should just try my hands on something. And so after that, I think I went to [a university] to do the advanced program. And that also helped me to get a job here to be handling the first stage of students. So when I entered here I realized I was also handicapped, you know because the certificate I had at the time wasn't challenging and I had to add value to myself. So quickly I had to write the GC level privately. You know, privately. And so I never had that certificate in the classroom, but I did it in the evenings, like evening school until I had a General Certificate of education, which we call GCE ordinary level. And then later I wrote GC advanced level to qualify me to enter into any diploma awarding certificates school. So that is how I progressed through to get to the diploma level. And so after that diploma level, you know I had the opportunity to continue. So it was in stages. And so in between, at times we realize that, and so I was married at the time, and so I would school a little, and then I will have one child, and then I will school again, and then another child, and I will school again, and then a third one. So I have three girls, but I was doing that in between. So at times it was five-year intervals. Even at times ten-year intervals. I remember between my diploma and the first-degree, 10 year interval. (Laughs).

Interviewer: So you mentioned that your papa didn't want you to continue with school. Is this something that is common, a common experience for many females?

Interviewee: At the time, yes it was very common. Very, very common. And it was normal. It was common and normal until the government came out to say that girl

child education was normal. It was not anything, and so at that time a lot of children or girls at my age were selling at the market. Some of them were even getting married. And that is why I got married at a very tender age. ...I was 20 years. And so between 20 and 27 I had all my three children (laughs). It was very common, you know, especially our papas, they were just saying that once you are a girl, somebody will marry you and then you will only be a cook for your husband and so there was no need going to school. Once you know how to read and write your name, that was enough.

Interviewer: So when did things started changing? Or how have things changed for females?

Interviewee: Yes, in Ghana here I think the educational system and the government made a policy, free girl child education. And if it is signed they tried to encourage and give sponsorships and things like that. And so, if my memory will serve me right, I think in the 90s there was this policy, free girl child education, free girl child education, and all over the place they made flyers, and they were moving from one community to community to educate parents. ...So I also remember in the 90s, there's this woman who was the minister for education at the time. She came out with a policy where they will give free school uniforms to everybody who wants to, and so if you want to send your child to school at the time and you didn't have money, all those things were free for some time. But now, I do not know what happened. They stopped that somewhere along the line. But the free education is still ongoing at that stage.

...And so for girls, they also came out with science, they called it 'science clinic' and 'math clinic for girls.' ...They organized special workshops for girl child, for the girl child. And then they also institute that more of the girls senior high and secondary school. And then if it is about the grading system, the entry requirements, the grades that they were requiring, they were requesting for everybody, especially the girls to qualify them to enter into secondary schools and the universities, they reduced it. So assuming you had to get about As and Bs before you get there, if you are a girl child, maybe C, C+, just to encourage the girls to get there, yes.

Interviewer: Do you think there's fairness now in tertiary education for access to education for both males and females, or is there still some unfairness?

Interviewee: Now I think that there is access because they have been encouraging them through the grading system. And more importantly, if you come from a deprived area and you are a girl, once maybe you are brilliant to some extent from a deprived area, they try to encourage them by helping them. And there are some NGOs also come out to help such needy girls, needy but brilliant girls, yes.

In Vietnam, some female participants also shared their experiences of sexism, although they were not all recorded and coded during interviews. In informal discussions, for example,

one participant described how during her research she sometimes encountered Khmer girls approximately 10-15 years old who, like the Ghanaian participant above, were taken out of school by their parents to take care of children, take care of elderly family, or help sell produce in markets. The same participant also shared how their mother only has two years of school (i.e. dropped out in second grade) because she needed to sell produce and how her father dropped out after five years of school because he needed to work. The participant then described how dropping out in primary school was common in villages in the Mekong Delta, and that many older adults have little education.

For another example of gender inequality, during informal discussions two key informants had not heard the “glass ceiling” metaphor before, but agreed that in Vietnam (including at both participating institutions) a glass ceiling inhibited women who want to work in positions of authority. Both Vietnamese institutions, for instance, had male rectors, and one out of three vice-rectors were female. One of the key informants also described how in more traditional areas and/or families, women are often shamed for promiscuity (i.e. sex before marriage) while men are free to be promiscuous without reproach, sometimes including extramarital sex. Another participant also complained that women need to wear an áo dài (traditional Vietnamese dress) on special days at their school as a mandatory work uniform and they found the dress tight, uncomfortable and unflattering. And in the excerpt below, yet another participant described how men and women can play different roles in the family in rural areas.

Interviewee (Vietnam, 2016): I think nowadays it's quite equal but they have some families in rural areas. They also treat the woman is not equal with men.

Interviewer: Do you mean in relationships, like between husband and wife?

Interviewee: Yes. For example, my husband's uncle, the wife also have, obee (pause)

Interviewer: Obedient?

Interviewee: Yes. For example, when mum says something the children have to follow what to do exactly what the mum say. In the family it's the same. The husband keep the money. He give her some money to spend the life per month. Each month, he give the money to go to the market to buy food, something like that. And any decision in the family, the husband will do.

Interviewer: Your relationship, would you say that's much more equal.

Interviewee: Yeah. But in my family it's equal. I can give my idea to my parents. This means we discuss together.

Interviewer: You and [your husband] as well?

Interviewee: It's okay.

Although sexism was not often discussed in recorded interviews, two of the Vietnamese narratives referenced sexism and gender discrimination. In Narrative 16 on page 396 (“University Researchers”), for example, a participant described gender inequity and domestic violence, saying “I know many things aren’t fair in Vietnam for women. Many women do not get equal chances, and some women are badly treated by their husbands and even by other women.” And in Narrative 15 on page 395 (“Treatment of Vietnamese Women”), a participant described how foreign men sometimes approach Vietnamese women assuming “relationships between men and women in Vietnam are like in other countries where men and women are free to know and learn about each other [when] in fact, it is not so in Vietnam.” The participant then shared how it is important for foreign men to respect Vietnamese cultural customs for relationships and understand that “in Vietnamese culture, women are very shy and not free to make friends with men, and all relationships must be through parents or older people. As a result, relationships between Vietnamese women and foreigners can end up not working because there are many things that are unclear and inappropriate for both sides.”

Besides this narrative about intercultural relationships, no other references were made related to how gender can influence interactions between hosts and visitors during transfer. Future studies might address this gap by asking hosts specifically how sexism and gender affects host-visitor relationships during educational transfer. Such studies might also address how hosts think transfer can be a contributor to or solution for sexism and gender inequalities within the host contexts.

Contextual Ignorance

“Contextual ignorance” was used as a seventh theme when participants expressed how people demonstrate ignorance or a lack of knowledge of the host's general context during transfer. Because several participants shared examples of visitors having fundamental misunderstandings about host culture and history, contextual ignorance emerged as another important factor in neocolonial transfer. Visitor ignorance of host culture and history, for instance, may affect their ability to adjust to the host's culture, their sensitivity to host needs and conditions, their ability to adapt transfer to local contexts, and their understanding of potentially harmful or disrespectful behaviour. Open codes were grouped into two selective codes, including expressions of cultural ignorance and expressions of historical ignorance.

Although culture and history were often discussed during interviews in Ghana, participants did not express specific examples of visitors misunderstanding or ignoring their culture and history. When reviewing codes related to transfer delivery above, some participants shared how it is important for visitors to mingle and be part of host communities so that they become accepted and truly understand host needs and culture. Many participants similarly discussed important historical eras, events, people and places, including the Dutch and British

colonial eras, influential missionaries and linguists, coastal castles used for colonial administration, invasion and slave trading, independence from the British Commonwealth, and the post-independent Pan-African Movement. In addition to these examples of Ghanaian history, participants also shared basic knowledge of their local culture with me and other visitors during the study, including traditional foods like fufu with stew, Twi greetings and cultural handshakes, traditional shirts with bright colours and complex patterns and hand drumming lessons. These were examples of the types of cultural experiences and historical knowledge that I and other visitors gained during transfer in Ghana. This sharing was also our host's informal curriculum for a basic cultural and historical literacy that I and others needed to practice to begin understanding their context and to begin demonstrating respect and equality by valuing aspects of their culture and history they deemed important enough to share with us.

Although Ghanaian participants did not explicitly discuss cultural ignorance, in Vietnam it became apparent that it should be a major theme when several participants described different ways visitors have misunderstood host culture and history. One participant, for instance, shared how they believe many visitors do not understand Vietnamese people and history because they've been prejudiced by movies and Vietnamese who live abroad.

Interviewee (Vietnam, 2016): Really, we want the foreigner to see Vietnam as a developing country that tries very hard to make its people become better in material life and in spiritual life, and we would like foreigner to see Vietnamese people as honest people. Honest people, but hard-working people. We are honest. We are hard-working. We would like foreigners to see it like this. Because we do know that many of you, many foreigners do not know much about Vietnam. Do not understand much about Vietnam, about Vietnamese people. And many of you misunderstand about us. So if ...you know very well about our history, you will understand our people.

Interviewer: What types of misunderstandings do you think foreigners have?

Interviewee: Many things you think come from the movie or because of some Vietnamese who live abroad but they do wrong things. And other one will

misunderstand about Vietnamese people, like we are not good people. We are not good people. And in Vietnam, there are many bad things like this. There are many beggars or burglars like this. They misunderstand about this. But when you come to Vietnam you will see that Vietnam in the Southeast Asia is one of the most stable places to live. A safe place to live.

Another participant similarly discussed misconceptions that foreigners have, stating how they felt some people have “anti-beliefs” about Vietnam from the Vietnamese-American War and believe that the Vietnamese are anti-American and uncivilized. They concluded by sharing how they want visitors to be an “in-between person” who objectively sees Vietnam without imposing their beliefs from home.

Interviewee (Vietnam, 2016): So we live in harmony to each other and Chinese people, no problems here, but when you come here you bring your own philosophy, psychology, so you perceive this and that. So I just tell you the case when I was in Britain, I met a lady who worked for—this happened in 2002, so 14 years in the past—she worked for London Morning (radio or newspaper?). ...And she feel uneasy to know that we are from Vietnam. To them, we're the one who are very anti-American, who is under civilization (uncivilized?), who is a lot of other people who are against us after American War. So this has affected by the psychology, the belief of the foreigner to Vietnam. We are lucky to have you, you do not have that anti-belief. Yeah.

Interviewer: So you think many foreigners have anti-beliefs about Vietnam?

Interviewee: No. We just discuss some of you. Some of you have that anti-belief before you go to Vietnam. For example, we have our own ways about the religion, but we love that freedom. So we can choose our own religion, and to other point of view, to the people point of view from outside, you think that we must do this to have freedom, to do that to have more freedom, so you object in your own way. Not a problem in our choice, so we just try to prevent it (foreign interference). That is the case. And for politics, I think this is similar because you should live in the country to know what politics is. You cannot live in America to say, "Vietnam, you should do this, you should do that," because sometimes this is not suitable. And so with your own reasons (to come) to Vietnam, you carry your own (beliefs) here. If you understand, we do not expect you to speak for us, but to be in-between, the in-between person, to see the things objectively. We open to the foreigners, to the press, many others, we do not always ask you, "You love Vietnam, you love Vietnamese community." We do not need you to do so. But if you do not know much about it, you cannot remain yourself objective to it.

The excerpts above illustrated that different Vietnamese participants strongly desired foreigners and visitors to better understand their culture from the Vietnamese perspective. Many narratives also described issues related to visitors misunderstanding Vietnamese culture and history. Regarding cultural ignorance, for example, Narrative 3 on page 385 (“Australian Field School”) described visitors who did not understand or respect host work culture and schedules. Narrative 5 on page 386 (“Difficulties Communicating and Adjusting”) described visitors who did not understand culturally appropriate clothing and greetings. And Narrative 15 on page 395 (“Treatment of Vietnamese Women”) described visiting men who did not follow appropriate customs when seeking romantic relationships with women. And regarding historical ignorance, Narrative 13 on page 393 (“Talking About War and Colonialism”) described how visitors need to develop a deeper understanding about the impacts of war and colonialism from the Vietnamese perspective. And Narrative 17 on page 397 (“Vietnam’s History”) described how some visiting educators did not know basic historical facts about the country, including who Ho Chi Minh was, that Vietnam is a communist country, or that Vietnam won the Vietnamese-American War.

Identity

“Identity” was used as the eighth theme for neocolonial feedback when participants expressed different ways they perceive or define host and visitor qualities or characteristics. The excerpts in the previous section provided examples of how participants want foreigners to see them as honest, hard-working, peaceful, civilized and independent, illustrating how hosts can care about and try to negotiate their identities during transfer—in other words, how they want to be perceived or defined and how they perceive or define others. Identify was used as a major neocolonial theme because examining how participants express host and visitor identity revealed

potential prejudices and cultural essentializations, host sentiments of self-deprecation or visitor glorification, and assumptions about people's motivations for participating in transfer. Open codes were grouped into two selective codes, including host perceptions of self and host perceptions of visitors. Open codes for perceptions of visitors were further grouped into general visitor qualities and visitor motivations during transfer.

Host and visitor qualities were shared in other sections of this chapter, for instance, when describing desired visitor qualities and flexibilities during transfer as well as qualities that improve intercultural communication. I did not specifically ask Ghanaian participants how they see themselves or visitors, which is why they were not represented when coding this theme. In previous sections, however, Ghanaians shared many examples of how they described themselves and others using language related to the themes of Eurocentrism (e.g. visitor seen as Westerner), developmentalism (visitors seen as developed while hosts developing) and race (visitors white while hosts black). Vietnamese participants, however, were asked more specific questions about how they want to be seen by foreigners, and as shared in previous excerpts, they sometimes shared many qualities. The open codes in the table above lists such qualities like continuously changing, easy-going, educated, emotionally open, happy, hardworking, helpful and honest.

For the second selective code, Vietnamese participants also described how they see visitors from Western/developed countries, for example as creative, educated/knowledgeable, friendly, helpful, honest, professional, more direct and freer. One participant, for instance, listed several of these qualities when asked how being from a 'developing' country makes them see people from 'developed' countries.

Interviewer (Vietnam, 2016): How does that make you see people from developed countries?

Interviewee: In my view, when I [see] developed from the Western Country come here, they, in my mind, I would think that they have a good education, have good knowledge, are really friendly, and how do you say, creative person.

And for the third selective code, participants also provided many different reasons why they think visitors come to Vietnam to work with their schools, for example that visitors come to experience culture, to travel and sightsee, to advance their career or education, to challenge themselves, to collaborate with their school and to conduct research. As mentioned in the section about developmentalism, many participants also described how they think the main reason visitors come is to help them to develop, to reduce poverty, and to improve the lives of local people. One participant, for example, shared how they think that because Canada has good technology, education and employees, Canadians like to go to remote places like Vietnam to teach others to similarly develop.

Interviewer (Vietnam, 2016): Why do you think people come to volunteer in Vietnam?

Interviewee: I do not know. You know this is a question I myself often ask. Me, I think, “Why the foreigner choose Vietnam and also choose [this city] to work?” Like you, why do you choose [this school] to work and try to spend very much time so much? I think you tried to help us to develop. You try to share your useful experience. Or maybe now a days in Canada, you are a developed country, so you have good technology, good education, employee, and now maybe the things you teach from school is so popular. However outside Canada, people from developing countries like Vietnam do not have a chance to operate this information, so the foreigner try to go to the remote country, remote places, to share their experience for us, to help us to develop.

Although participants described many self-serving motivations, like in the excerpt above, many participants believed visitors were primarily motivated out of an altruistic desire to help hosts to develop their schools and communities. When asked about bad motivations that visitors might have, some participants even found it challenging to critique the motivations of visitors at

all, for example saying “I cannot think the bad reason because no one come here for the bad reason.”

The above examples demonstrated that examining perceptions of host and visitor identity can reveal additional ways that visitors can be glorified during transfer, for instance when hosts uncritically glorify the visitor’s roles, motivations and impacts by assuming visitors are primarily altruistic. Like the Ghanaian example of calling visitors “kwasi obroni” (Caucasian males born on a Sunday who bring good things), these sentiments both glorify visitors and deprecate hosts by assuming visitors are primarily altruistic in their motivations to participate in transfer to help their hosts develop and catch up—who are in turn assumed to be poorer, deficient, behind, and in need of external intervention. The assumption of visitor altruism also uncritically casts visitors as host allies regardless of their real roles, motivations and impacts within host communities. Like the concept of “white saviourism,” these sentiments cast visitors as glorified helpers and allies who are consequently more impervious to critique or recourse during transfer. Excerpts in the following section on inequality, for example, demonstrate how the assumption of visitor altruism allowed a visitor to receive unequal treatment and evade repercussions for breaking Vietnamese laws after injuring a senior in an accident while driving a motorbike without a license. As the Vietnamese interviewee who helped the visitor with the police explained, “...we need to take her to the police station to explain everything ...[and] it was fine because we try to say that she is a volunteer ...here so she is doing a good thing to help the community.”¹³

¹³ For a current and much more extreme example of a “white saviour” evading repercussion from the law, Renee Bach is an American who organized Christian NGOs to build health centres in Uganda where at least 105 children died. Currently in America evading lawsuits in Uganda, she is alleged to have persuaded Ugandan mothers to take their children to her health centres instead of local hospitals, and with no medical training at all, to have personally participated in multiple medical treatments that caused children to die (Kagumire, 2019; Mwesigwa & Beaumont, 2019; No White Savors, 2018).

Inequality

“Inequality” was used as a ninth theme for neocolonial feedback when participants expressed examples of unfairness between the host and visitor during transfer. Open codes were grouped into four selective codes, including unequal power/control, unequal rules, unequal living conditions, and unequal working conditions.

Regarding unequal power or control, several Vietnamese participants described examples where they were upset by visitors having control over them during transfer. In Narrative 16 on page 396 (“University Researchers”), for instance, a participant described how visitors working for a German research company changed schedules, did not follow through with promised wages, and added seemingly irrelevant interview questions without explaining their reasoning to hosts or hearing host concerns. The participant then further described how Vietnamese workers are often taken advantage of by employers because they felt that workers have little legal recourse and can only quit. They concluded their narrative saying, “foreigners should care about being fair to workers by paying what they promise and following schedules” and “should not be controlling and instead be open and be respectful.”

Another Vietnamese participant described how they worked with American students in Cambodia during a summer camp to promote physical health through sport, but the Americans similarly controlled schedules without their input.

Interviewee (Vietnam, 2016): When I travel to Cambodia, we have some misunderstanding together. You know, we are working in the summer camp from 1pm to 5pm, and we have a lot of activities outside, like play football or play games outside. So most of us were very hungry and feel tired. We want to take a shower and get dinner. So they organized a meeting after that. And most people sitting in the circle, a very big circle, and we have to share our feelings this day, and most people feel tired so no one wanted to share. And I'm very angry about it. Angry about it, yeah.

In addition to visitors exercising unequal control and power over hosts during transfer, participants also shared examples of inequality when describing how visitors are given unfair treatment when following rules and laws. Two participants described the same incident where an American volunteer caused a motorcycle accident while driving without a license, yet unlike Vietnamese nationals who drive without a license, she was allowed to keep her motorcycle and not pay fines because she was a foreigner.

Interviewee (Vietnam, 2016): I do not remember her name, American volunteer. ...She have an accident outside in the centre of the province. And she rode a motorcycle and she bumped into a woman before her. And the woman feel bleeding (pointing to head). ...And at that time she (American) feel very nervous. Very nervous. And the first thing she call, she call [another American volunteer]. And [the other volunteer] called [my manager]. And [my manager] and [my co-worker] immediately went to the place, immediately help to calm down and to help speaking to the family because their relative are injured. They feel very angry. So we need to talk to them to calm them down. And finally it's okay. We can, and especially the police man very nice, the police man very nice. Because in that case, if I went and the woman she caused the accident couldn't reach an agreement about the compensation, for example to pay for her medical treatment in the [local] hospital, maybe they can go to court. So the police advised [my manager], we should talk to the family to say that the accident is something that no one wants. Yeah. And so we should pay the medical treatment for the woman to help calm down the family. And then we can take the moto back home, because after the accident the police man takes the motorbike. Yeah. Take the motorbike. And after we negotiated successfully, the family signed their name in the form that they have no, no... other comment about the accident. [The volunteer] can bring her motorbike back.

The second participant further described how they convinced the police not to take the volunteer's motorbike or give a fine—what the police would do to a Vietnamese national driving without a licence—because she's a foreigner teaching English and “is doing a good thing to help the community.”

Interviewee (Vietnam, 2016): A volunteer from the US. She had an accident, a motorbike accident. Because foreigners who do not have driver's license cannot drive motorbike. But she ride motorbike and she have motorbike accident. So [my department's] staff have to help her to solve the problem. It take a week and it involve many people. ...We have to take her to the family, to the victim family, to say sorry and we had to pay for hospital fee. She pay, but we need to follow her to

say sorry because she can't speak Vietnamese and other people cannot understand English. And we need to take her to the police station to explain everything. ...It was fine because we try to say that she is a volunteer, she do volunteering work here so she is doing a good thing to help the community, yeah, she's also a teacher so she's doing good things. So this is like... it's an accident. No one want to have an accident. So we just we say sorry to the family and we pay all for the hospital fee, and we just give to family. And everything was okay, but it take a lot of time, take time for [my department's] staff.

Several participants also shared how visitors have unfair expectations about living conditions. One participant described how a visitor refused to go to their local hospital when the visitor was sick, and instead required the participant's support to travel to Ho Chi Minh City to go to a private hospital for foreigners. As described in previous sections, some participants also described how visitors can complain often about conditions in their university's guesthouse. One participant, for example, said that it is important that visitors "not come here to enjoy luxury, not enjoy the good room, good conditions" because living standards can be very different for Western visitors, especially those who are more affluent in their home countries.

Although not reflected in the interview data or narratives, I personally observed the differences between visitors' and hosts' living conditions where I consequently experienced shock and guilt for myself having had Western expectations for comfort. For example, I have seen a single person (one the participants) living in a sparsely furnished room approximately 12 square feet in size with one gas cooker and rice maker on the floor for food. A key informant was a mother who slept in her house's front room to give her newly-married son and daughter-in-law her bedroom. I was also invited to visit a participant's four-person family who was living in a home the same size most of their university's guesthouse suites. Although some live more comfortably than others, many participants and other hosts who have welcomed me to their homes also have no or inadequate air-conditioning, washing machines, hot water machines and furniture.

In Ghana, I was invited into two instructors' homes but did not see the same dramatic difference between their and my living conditions while in the country. I did, however, witness how some university workers in the Ghanaian institution likely have much poorer living conditions than the homes I did see. In 2014, a university groundskeeper lived next-door to a house where I was placed on campus. University guards had told me to leave an outside light on to deter burglars and help them see the house during their rounds. Nearly every evening for the six weeks I was at the house, the groundskeeper's middle-school-aged daughter would sit on the porch below the light to study because, as I was told by a participant, electricity was too expensive for some people to keep lights on too long.

In addition to unequal power, rules and living conditions, participants also expressed how different aspects of work can also be unfair. Participants in both Ghana and Vietnam described different examples of unfairness related to how they are paid by visitors as well as how they are paid compared to visitors. A participant in Ghana, for example, shared how they developed a proposal and made money for a foreign company but "were taking peanuts" while doing most of the work. The participant concluded that no matter what visitors try to bring to Ghana, hosts should be respected and treated fairly.

Interviewer: Have you ever seen a Westerner or a foreigner come over here and you've had negative feelings about it?

Interviewee: Yeah, I have to, only once. ... We developed this proposal and made money for the company and we were working. We were taking peanuts. We were doing the job. So if you come and later the average Ghanaian who has bastard boss, sorry for that, who is working so hard to have something wrong, he thinks that he's just being paid peanuts. (Pause). That can be something else. It happens sometimes, in fact before I came here, somewhere. And that didn't work.

Interviewer: Money and economics, that's a factor then?

Interviewee: Yeah.

Interviewer: You feel like you're being taken advantage of?

Interviewee: Yeah. And if one feels he's not being respected. I said it. Yes, whatever your package could be, whatever, probably cure for HIV, okay, they wouldn't mind. But the respect should be there. A kind of level something should be there.

In Narrative 16 on page 396 (“University Researchers”), a Vietnamese participant also illustrated how they were treated unfairly when working with visitors from a German research company, saying they were upset that they weren’t able to work when promised “while we knew the researchers make Western pay, stay in hotels, etc., during that time.” And on an institutional level, another participant described how Western schools can also treat Vietnamese schools unfairly. Narrative 3 on page 385 (“Australian Field School”), for instance, described how a field school from an Australian university required a participant’s school to use lots of time and resources—staff time for planning and support, vehicles for travel, rooms for students—yet were paid nothing by the Australian school. The participant concluded that “visitors should understand how they cost time and money, and they should pay money or give in ways that make it fair.”

Harm

“Harm” was used as the tenth theme for neocolonial feedback when participants expressed different ways they were negatively impacted during transfer. Open codes were grouped into six selective codes to differentiate between emotional, financial, institutional, physical, professional and relational harm. There were several different examples shared in previous sections of participants being harmed by the actions of visitors, from making participants angry and upset by controlling their schedules, making them uneasy and uncomfortable by sunbathing with little clothing, costing participants and their institutions money in lost wages or free services, and causing vehicle accidents that put a person in the hospital. In addition to these cases, several narratives provided other examples of harm. As an example of emotional harm, Narrative 8 on page 389 (“Feeling Stressed and Embarrassed”)

shared how a visitor made a participant cry because the visitor did not understand the participant's workload and was too direct when complaining that work wasn't completed on time. For institutional harm, Narrative 4 on page 385 ("Contracts and Wages"), Narrative 7 on page 388 ("False Advertising") and Narrative 11 on page 392 ("Reaching an Agreement") all described examples of how broken agreements and negotiations negatively impacted the reputations of different Vietnamese universities. As well, Narrative 9 on page 390 ("Importing a Quality Control Program") shared how a university lost time, money and effort when trying to implement an educational quality control system planned by an invited American. And for physical harm, Narrative 16 on page 396 ("University Researchers") shared how a participant was worried that researchers' questions about domestic violence would further endanger local women who may be abused by their husbands.

Consent

"Consent" was the eleventh and final theme for neocolonial feedback when participants expressed how they or others give or lose consent or agreement during transfer. Consent was used as a major theme because participants sometimes described how transfer was pushed on them by visitors rather than being pulled by hosts. Consent was also used as a theme when participants described how transfer resulted in outcomes they did not want or intend, whether the outcomes were intended or unintended by visitors. Open codes were grouped into two selective codes, including ways consent is achieved, and expressions of non-consent.

Participants in Vietnam described many ways they try to ensure agreement and consent is achieved during transfer. Many of the participants, for instance, created detailed planning documents with visitors and their home institutions like institutional memoranda of

understanding (MOUs), volunteer job descriptions, visitor contracts, and workplans. Some participants also described how when visitors arrive, hosts share rules and expectations with visitors, conduct orientations and negotiate outcomes for transfer. And in Narrative 9 on page 390 (“Importing a Quality Control Program”), a participant also described how their leader exercised consent by choosing to not implement a transferred program.

In Ghana, participants did not give concrete examples that illustrated non-consent, although some participants described conditions where hosts would refuse consent, for instance when saying, “if you create a distance between you and the people, as if they are inferior and you are superior, trying to come in and impart something superior to them, they will not take kindly to that—seriously, they will not cooperate.” Several examples of non-consent were also shared in the previous section on inequality when visitors who exercised unfair power or control during transfer created processes or outcomes participants did not want, for example by making “peanuts” from a foreign company who was unfairly profiting off their labour. This was also the case for some Vietnamese participants when, for example, visitors changed work schedules during research projects or reimbursed hosts unfairly for their work.

Following ActionAid’s critique of donor-controlled development goals and processes (2006), another example of non-consent relates to “push transfer,” where visitors and/or their donor institutions control transfer based on the donor’s demands or the visitor’s competencies rather than the host’s needs. One Vietnamese participant, for instance, described how, rather than “pulling” transfer by conducting needs assessments in their institution and inviting visitors who can meet those needs, transfer was being “pushed” by the skills of visitors sent by donor organizations.

Interviewer (Vietnam, 2016): So how do these workshops get formed? Who chooses the topics?

Interviewee: Before we deliver a workshop, we have a volunteer here, so based on the volunteer background and experience.

Interviewer: Oh, okay, so it's based on what they can teach rather than what people want to learn?

Interviewee: Yes, it's a problem.

Interviewer: Now has [your department] ever looked at what the learning needs are, like what people want to learn? Have they ever done a survey? How do they get information about what workshops should be taught?

Interviewee: You know that because we have the volunteers, we do not have the cooperation with organizations like WUSC (World University Service of Canada) and VIA (Volunteers in Asia). And when they give us the volunteer working here, they say, "I have a volunteer who is professional at like IT or teaching methods." So when we host this volunteer with this major, we will deliver the workshop, and we give announcement to the teachers who are interested in the topic and want to participate in the workshop.

Although hosts gave consent by inviting visitors from the donor organization, the above example of "push" transfer illustrated that visitors and donor organizations should be conscious of degrees of consent. With host-driven transfer, for example, hosts "pull" transfer based on their needs and consent is enthusiastically given by hosts who play an active, controlling role in defining transfer goals when engaging with visitors and donor organizations. In contrast, especially in relationships between parties with unequal power, consent might be driven by visitors, coerced from hosts, given unenthusiastically, or given based on the hosts' patterned behaviour of passive acceptance. In the above example, for instance, the participant suggested that their school doesn't have enough cooperation with donor organizations to pull transfer based on host needs and request visitors with desired skills, which they saw as a problem.

Conclusion

In addition to conducting needs assessments and gathering feedback about past transfer experiences, the neocolonial perspectives shared in this chapter suggest that exploring

neocolonial themes during transfer evaluation might provide hosts and visitors with a deeper level of ideas, advice and critiques to begin decolonizing transfer relationships and processes. The analysis also demonstrated, however, that there can be a number of issues with collecting neocolonial perspectives to improve transfer evaluation, for example that host perspectives can be situational, subjective and interpretive, challenged by using second languages, dependent on vocabulary used by researchers, and triggering or traumatizing to some hosts.

Regarding being situational, although it was challenging to compare the Ghanaian and Vietnamese participant groups due to evolving methodologies and questions, the analysis demonstrated postcolonial and Indigenous communities will invariably provide feedback on neocolonialism through very different historical and cultural lenses. Regarding being subjective, neocolonial perspectives may also vary depending on who is being interviewed in each cultural group. The analysis demonstrated that different people in the same communities may have very different interpretations and perspectives about what terms like neocolonial mean, what themes are relevant to decolonial evaluation, and how much they want to discuss these themes with visitors. And regarding being interpretive, the analysis demonstrated that even after gathering participant feedback, the researcher's or practitioner's interpretation of data can significantly affect how it is documented, parsed and shared. Evaluating neocolonial feedback is not only situational to different participant groups, but also situational to different researchers trying to make sense of and construct meaning from participant perspectives.

Gathering hosts' neocolonial perspectives during transfer can also be challenged by using multiple languages and by using English academic vocabularies. The analysis demonstrated that language can play a significant role in the depth and quality of understanding that hosts can or want to convey. Some participants were not only challenged by the need to use English in

interviews and narratives, but they were also challenged by specific vocabulary that they did not know or deemed too political to discuss with visitors. Although nearly all the participants discussed various themes related to neocolonialism like Eurocentrism, developmentalism and inequality, most stated that terms like “neocolonial” and “colonial” weren’t relevant to educational transfer for various reasons, suggesting that although terms like neocolonialism and decolonialism may be common in parts of Western academia and critical theory literature, ironically, they may not always be useful when trying to decolonize practice. Instead, using more acceptable and/or accessible terms as alternatives to “decolonial” practice—helpful, appropriate, fair, equitable, ethical, consensual, empowering, non-racist, non-sexist, etc.—may be more useful when gathering perspectives and feedback.

Lastly, asking hosts to share their perspectives about neocolonialism can be triggering or traumatizing to some participants. Feedback from participants suggested that some themes like war and colonialism can be too triggering and traumatizing for hosts to discuss even with their own families, and that in some cultural and political contexts, they can be especially sensitive topics to share with foreigners. While some participants were willing and able to speak at length and critique many themes and topics, others were much less willing or able to share their perspectives. The varying abilities of participants suggests that some participants may require more help than others to meaningfully share feedback, whether it requires more encouragement, trust, language support, experience, institutional permission, time, or some other factor. Knowing that some topics may trigger or traumatize participants, transfer researchers and practitioners who gather neocolonial perspectives should have a high degree of intercultural and interpersonal sensitivity by being considerate of what is culturally appropriate to ask, being aware of nonverbal cues that indicate discomfort, and being respectful of host boundaries and resistance.

CHAPTER 7: THEORIZING DECOLONIAL TRANSFER EVALUATION

The previous three chapters analysed the perspectives of this study's participants using grounded theory coding to identify core themes and concepts that may be relevant to decolonial transfer evaluation. The themes and perspectives shared in the chapters demonstrated that when trying to develop a deeper understanding of decolonial approaches to transfer, practitioners might gather many different types of data including information about the hosts' contextual needs, their feedback and critiques of transfer based on their past cross-cultural experiences, as well as their perspectives about what neocolonialism and decolonialism means and looks like in context. Most importantly, the chapters illustrated how a deeper analysis of transfer can reveal more systemic problems that decolonial approaches to transfer should address. This chapter shares grounded theory models that further examine transfer through a decolonial lens by continuing to explore how practitioners might evaluate when they are or aren't neocolonial actors when transferring education from the West within postcolonial and Indigenous communities.

Decolonial theorists have argued that research should support the self-development and self-definition of Indigenous or postcolonial identity (Kovach, 2010). When theorizing models for decolonial practice, researchers should therefore be mindful of the inherent contradiction that their models might essentialize theories and practice and be imposed out of context on disparate postcolonial and Indigenous communities. The perspectives shared in the previous chapters, for instance, illustrated that although Ghanaian and Vietnamese participants discussed several common themes, the groups were sometimes very different in how they expressed their needs, transfer feedback and neocolonial perspectives. Due this variation, the models shared in this chapter which theorize decolonial practice should be seen as situational, emergent and negotiated

between hosts and visitors, requiring the need to deconstruct and reconstruct them when necessary to align with the specific perspectives, needs and contexts of postcolonial and Indigenous transfer participants.

Mindful of this contradiction, while Chapters 4, 5 and 6 shared host perspectives and explored their underlying themes, in this chapter I build on this analysis by theorizing grounded theory models, criteria and tools for decolonial transfer evaluation. Based on the themes shared in the previous three chapters, in this chapter I explore how traditional transfer evaluation models from needs assessment and instructional design theory might be improved to support decolonial approaches to educational transfer. I then compare the themes and models from this study with frameworks from decolonial literature to further theorize evaluation criteria and tools that may be useful to future transfer practitioners.

Themes for Decolonial Transfer Evaluation

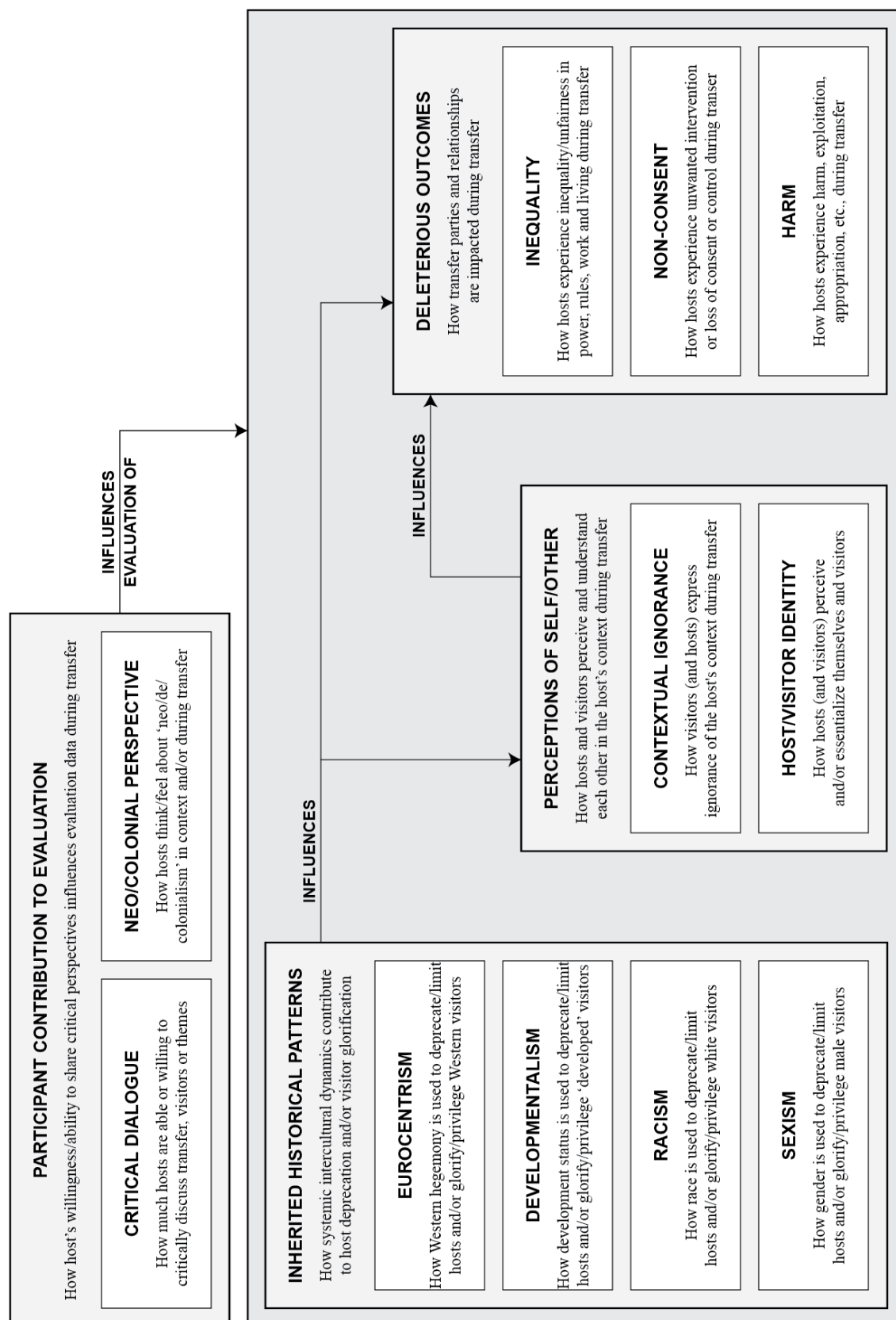
In the previous chapter, the data revealed that participants can express many different themes when they are asked to give feedback about their needs, past transfer experiences and their neocolonial perspectives. The chapter showed how gathering and analysing such feedback can provide rich advice, examples and descriptive data to help practitioners better understand what transfer problems might exist and what neocolonial and decolonial transfer might look like in different contexts. When analysing themes, for example, participants in both Ghana and Vietnam described how people can glorify or privilege visitors or deprecate or subjugate hosts during transfer by holding Eurocentric, developmentalist, racist and sexist beliefs. As participants in the study described in previous interview excerpts, these beliefs may be residuals of

colonialism that affect how hosts see and treat themselves and others not only during educational transfer but also during most aspects of their lives.

These perspectives suggest that when transfer is conducted between Westerners and postcolonial and Indigenous communities, it can exist within a deeper system where historically inherited patterns of belief and behaviour influence cross-cultural relations and transfer outcomes. Although traditional approaches to evaluation like needs assessments and outcomes-based program evaluations help to determine transfer goals and measure transfer success, they do not explicitly examine this deeper system, potentially leaving many of these neocolonial patterns of belief and behaviour implicit, unexplored and unchallenged. Evaluating transfer through a decolonial lens therefore requires that practitioners first recognize that this deeper system exists before examining how neocolonial patterns may be expressed, how these patterns might influence cross-cultural relations and transfer outcomes, and how they might be challenged and reversed through critical discussion and action.

Based on the themes that emerged when coding neocolonial feedback, the model below theorizes what themes might be relevant to understanding this deeper system, what types of neocolonial patterns might exist, and how they might influence cross-cultural relations and transfer outcomes. To support deeper evaluation, the model theorizes different themes that practitioners might focus on when gathering data from participants. Without specifically evaluating if or how such themes exist during transfer, practitioners may potentially be unwitting neocolonial actors if they ultimately ignore, maintain and/or exacerbate the various inherited historical patterns, misunderstood perceptions of self/other, and/or deleterious outcomes.

Figure 20: Theoretical Theme Relationships for Decolonial Transfer Evaluation



The previous theoretical model was constructed by first sorting the eleven neocolonial themes into four groups, including: a) themes that influence how or how much participants might contribute data supporting decolonial evaluation; b) themes representing historically inherited patterns that might privilege visitors and/or deprecate hosts; c) themes representing how these patterns might be internalized by hosts and visitors; and d) themes representing negative outcomes during transfer. Regarding the first group of themes, data in Chapters 4, 5 and 6 demonstrated how participants can influence decolonial transfer evaluation based on their willingness and/or ability to share their experiences and critiques of transfer as well as how they share their perceptions of neocolonialism. This was evident, for example, when many Vietnamese participants were reluctant to discuss political or historical topics that they deemed too sensitive, or when many Ghanaian participants were less willing or able to critique transfer programs that they participated in. Capacity for critical dialogue and host neocolonial perspectives may therefore be two factors that affect how well or how deeply practitioners are able to evaluate other themes and patterns represented in the model.

Regarding the second group of themes, participants shared systemic patterns that privilege visitors and/or deprecate hosts which some believed were inherited from colonialism. Represented by the themes Eurocentrism, developmentalism, racism and sexism, the model theorizes that these patterns can influence how transfer participants perceive themselves and others as well as how transfer can contribute to outcomes that negatively impact or marginalize hosts. Patterns that privilege Western visitors were evident, for instance, when a Ghanaian participant described how hosts refer to Caucasian visitors as “kwasi obroni” (Twi for a Caucasian male born on a Sunday) or when some Vietnamese participants expressed their desire to follow Western models of development without being able to critique or define development

deeply. In the model, I theorize that when sentiments like these exist during transfer, they can affect how hosts and visitors perceive each other and contribute to deleterious outcomes like inequity, non-consent and harm.

The third group of themes in the model represent ways that that such broader patterns may be internalized in how visitors and hosts perceive one another and/or misunderstand or ignore the host's context. The model first theorizes that host and visitor perceptions of self and other may be a problematic factor during transfer. Several participants in both Ghana and Vietnam, for instance, shared how people in their communities have internalized feelings of inferiority when they compare themselves with the West. Others also discussed how hosts can essentialize visitors as benevolent or altruistic helpers who must be respected, which may contribute to patronizing relationships that treat hosts as dependent or in need and may contribute to visitors' elevated self-perceptions that parallel white or Western saviourism.

The second theme in this group relates to contextual ignorance, which was expressed in this study when participants described how visitors sometimes ignored, misunderstood or lacked basic knowledge of the hosts' history and culture. Contextual ignorance may be a factor in neocolonial transfer for several reasons. First, it may reflect that visitors think it is not necessary or important to learn about host history and culture if they or their transfer programs centralize Western knowledge and culture while marginalizing the hosts'. Second, visitor contextual ignorance can also contribute to transfer problems when visitors do not know host needs, appropriate cultural practices, compatible transfer curriculum and process, or sensitive or traumatizing topics.

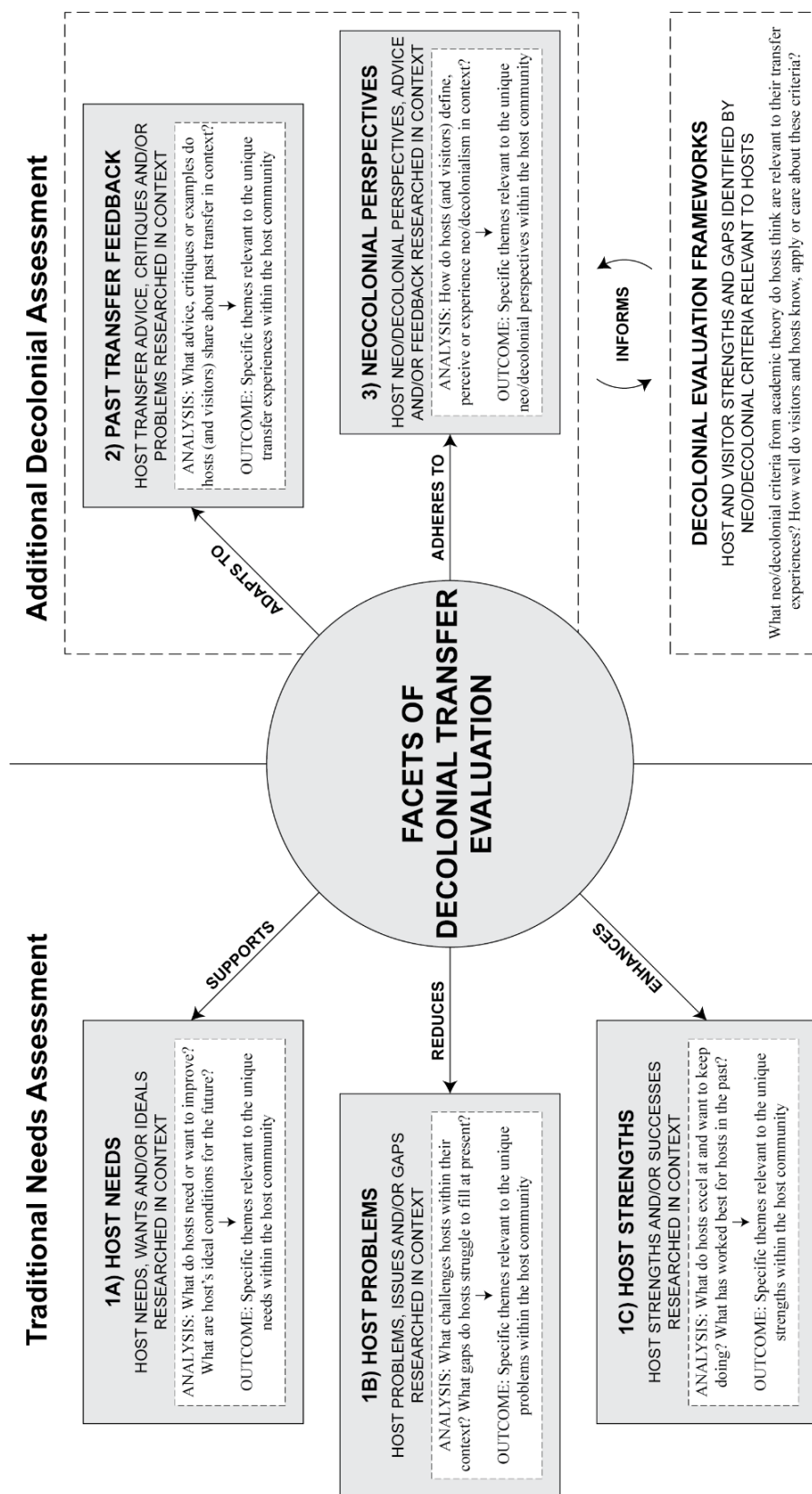
The fourth group of themes in the model relates to transfer outcomes that negatively impact hosts and maintain inequity between the West and postcolonial and Indigenous

communities. The three themes in this group reflect participants' examples of how transfer can maintain or exacerbate inequalities between the host and visitor, how transfer can non-consensually "push" processes and products onto the host, and how transfer can harm the host in various ways.

Three Facets of Decolonial Transfer Evaluation

While the previous section shared general themes that practitioners might explore to better understand the deeper, implicit neocolonial patterns that may exist during transfer, this section theorizes three major facets of decolonial transfer evaluation. During grounded theory analysis, I grouped data into three major categories, including participant's needs, gaps and strengths, their feedback from their past transfer experiences, and their perspectives on neocolonialism. In the model illustrated in Figure 21 below, each of these categories represents a major facet of evaluating transfer—a different area of focus that might be examined during transfer to better understand what neocolonial and decolonial practice looks like in specific postcolonial and Indigenous contexts. These three facets are represented in the model, which theorizes how practitioners might better evaluate transfer programs by exploring if or how transfer 1) supports or subverts hosts' needs, gaps and strengths, 2) adapts to or ignores hosts' past transfer problems, and 3) adheres to or ignores hosts' neocolonial perspectives. Based on this model, I define decolonial transfer as transfer that supports hosts' needs, reduces hosts' problems, enhances hosts' strengths, adapts to hosts' transfer feedback, and adheres to hosts' perspectives on neocolonialism.

Figure 21: Three Theoretical Facets of Decolonial Transfer Evaluation



The model illustrates that decolonial transfer evaluation requires more data gathering and analysis than traditionally required by needs assessment and outcomes-based program evaluation models like those reviewed in Chapter 2. Although needs assessments and program evaluations are still important to determine and measure achievement of relevant needs and outcomes, the participants' perspectives shared in Chapters 4, 5 and 6 demonstrated that much more can be learned and improved if practitioners also gather feedback from hosts about their past transfer experiences and their perspectives on themes related to neocolonialism. By assessing needs, documenting transfer problems and exploring neocolonial perspectives, practitioners might better plan and delivery transfer programs that help hosts meet their self-defined goals while iterating practices that incrementally reduce past transfer problems and address deeper neocolonial patterns.

When applying this model, a process for decolonial transfer evaluation might require multiple steps including:

1. Assessing hosts' needs or wants that transfer might support, which may include examining the hosts' professional or personal needs, their institution's needs, as well as broader needs that are regional or national in scope.
2. Assessing hosts' problems or gaps that transfer should reduce, which may include examining challenges hosts face in their personal and professional lives, their institutions, and their country.
3. Assessing strengths or values that transfer should protect and enhance, which may include examining the hosts' individual, professional and cultural practices they are proud of and feel are important.

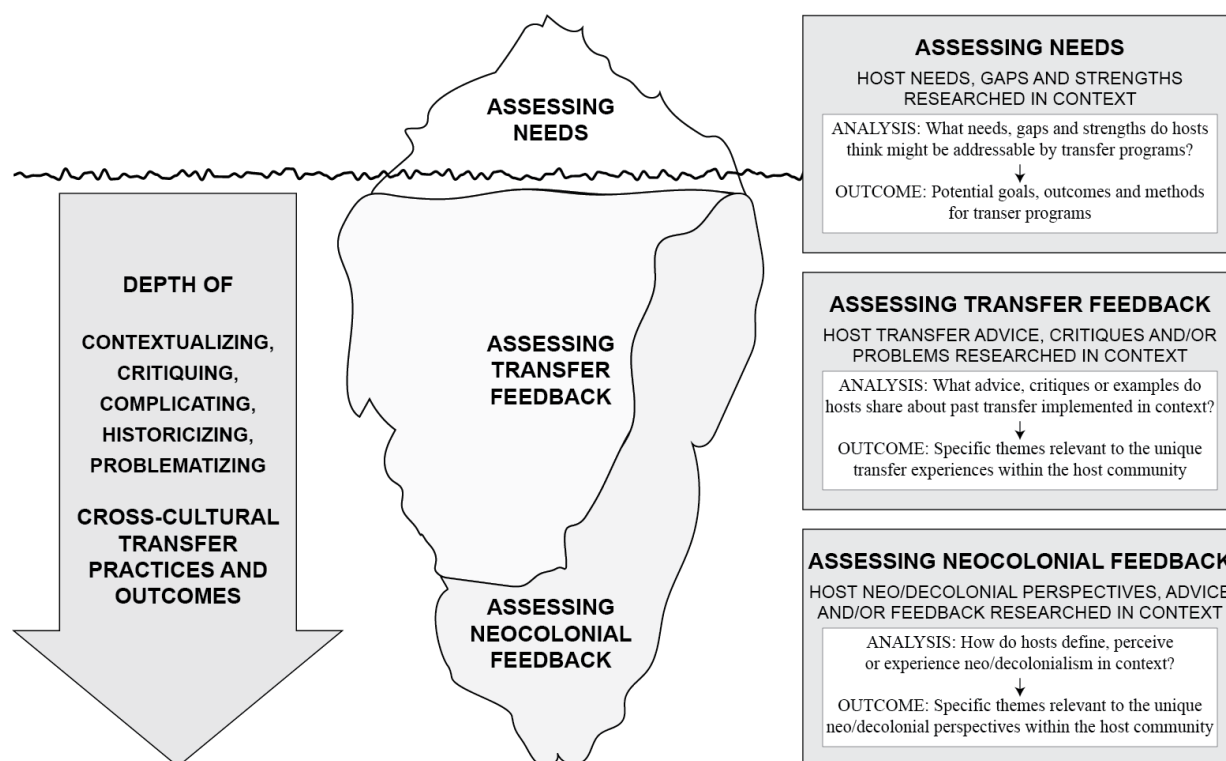
4. Gathering transfer feedback that visitors and hosts should adapt to, which may include examining how hosts and visitors communicate, how hosts really benefit, how transfer is delivered, how hosts sustain transfer outcomes after intervention, and how visitors adjust to the host's context.
5. Learning from neocolonial perspectives which hosts and visitors should adhere to, which may include examining hosts' thoughts and feelings about such themes as Eurocentrism, developmentalism, racism, sexism, host and visitor identity, contextual ignorance, inequity, non-consent and harm.

Chapter 2 shared multiple models and theories from the literature that document how to conduct needs assessments and evaluate outcomes-based educational programs. While these models are important for planning and delivering general educational interventions, they are likely inadequate for evaluating educational transfer and exchange programs between Western visitors and postcolonial or Indigenous hosts. Educational transfer in such contexts might require a deeper level of understanding than analysing host needs and measuring the achievement of outcomes, one that problematizes and historicizes the act of transfer within the host's colonial past and current context.

As it was for this study, this deeper level of evaluation may not be an easy task, as hosts and visitors can struggle with what questions to ask, what experiences and narratives to share, what interpretive methods to choose, and what to do next to improve the problems and neocolonial patterns they identify. This study also demonstrates that having deeper discussions that encourage critique of others or sharing about topics like colonialism and war can be traumatizing and triggering to some hosts, making decolonial transfer evaluation all the more challenging. Borrowing from Hall's (1976) "cultural iceberg" analogy, the following figure

illustrates that revealing deeper and more critical perspectives about transfer problems and neocolonial perspectives may be harder than only assessing needs, but it might be necessary to better understand deeper transfer problems and systemic patterns that may otherwise remain invisible to practitioners during transfer.

Figure 22: Depths of Analysis for Decolonial Transfer Evaluation



Theoretical Frameworks for Decolonial Transfer Evaluation

Figure 21 on page 194 illustrates a model of transfer evaluation that supports an inductive and situational examination of what neocolonial and decolonial transfer might look like in context, but it also includes an additional element that addresses how practitioners might draw from established theory to help identify decolonial themes and criteria that may be relevant to hosts. In this study I used three theoretical frameworks to inform interview questions and

grounded theory coding, including de Sousa Santos' Epistemology of the South (2012), principles of Indigenous allyship (Radler & Mendoza, 2018; J. Smith et al., 2016), and critiques of development-sponsored cross-cultural educational training (ActionAid, 2006). This section revisits these frameworks by reviewing how the themes and models shared in this chapter compare with and incorporate established theory.

When comparing the three frameworks' themes with the grounded theory themes and codes shared in Chapters 4, 5 and 6, many of the frameworks' themes were reflected in participants' interviews and narratives while others were absent. Listed in the table below, most themes adapted from de Sousa Santos' framework were represented in this study in some form except for hegemonic thinking and singularist thinking. Eurocentric and developmentalist thinking were major themes when coding neocolonial feedback, while other themes like globalist, economic, and modernist thinking were less common but reflected in open and selective codes.

Table 6: Comparison of Grounded Theory Results with Theoretical Frameworks

IMPERIALIST EPISTEMOLOGY THEMES	PRESENCE IN DATA
1.1 Eurocentric thinking (i.e. thinking Western knowledge is always best or right)	Theme, extremely common
1.2 Developmentalist thinking (i.e. thinking Western development is always best or right)	Theme, extremely common
1.3 Hegemonic thinking (i.e. thinking the privileged and powerful are always best or right)	Absent
1.4 Globalist/internationalist thinking (i.e. thinking global and international perspectives are always best or right)	Open Code, common
1.5 Western Neoliberalist/economic/materialist thinking (i.e. thinking wealth-creation is always best or right)	Selective Code, common
1.6 Expansionist/'tabula rasa' thinking (i.e. thinking silence means a void/vacuum of knowledge that must be filled)	Open Code, not common
1.7 Singularist/objectivist thinking (i.e. thinking that there is only one right way of seeing or interpreting the world)	Absent

1.8 Progressivist/modernist thinking (i.e. thinking new knowledge is always better than current or old knowledge)	Open Code, common
1.9 Essentialist/monoculturalist thinking (i.e. thinking humans are fundamentally the same and their differences are irrelevant)	Open Code, not common
INDIGENOUS ALLYSHIP THEMES	
2.1 Listening (i.e. listening to understand first before speaking)	Open Code, common
2.2 Support of leadership (i.e. supporting not leading)	Open Code, not common
2.3 Authentic help (i.e. helping authentically and practically)	Open Code, common
2.4 Relationships (i.e. building and deepening supportive relationships)	Selective Code, common
2.5 History (i.e. honouring and correcting history, not ignoring or misrepresenting it)	Selective Code, common
2.6 Culture (i.e. honouring culture, not ignoring or misrepresenting it)	Selective Code, common
2.7 Relationship to land, place, environment (i.e. respecting not ignoring relationships to land, environment and place)	Absent
2.8 Activism (i.e. actively educating and unsettling others about neo/decolonialism)	Absent
2.9 Benefiting, adding value (i.e. giving more than taking time, resources, finances, etc.)	Theme, very common
2.10 Inequity, privilege, oppression (i.e. challenging and renegotiating inequities, privileges and oppressions).	Theme, common
2.11 Reflexivity (i.e. Critically self-examining one's own roles and impacts)	Open Code, not common
2.12 Consent (i.e. valuing and seeking consent and agreements)	Theme, common
2.13 Appropriation (i.e. acknowledging rather than ignoring or taking traditional and cultural knowledge and expressions)	Absent
2.14 Harm, trauma (i.e. understanding and eliminating sources of harm)	Theme, common
2.15 Self-determination (i.e. supporting and promoting self-control and -determination)	Selective Code, not common
2.16 Decolonization (i.e. supporting not subverting host-defined decolonialism)	Selective Code, not common
2.17 Saviourism (i.e. working with humility not hubris)	Open Code, not common
CRITIQUES OF DEVELOPMENT-BASED TRAINING	
3.1 Efficiency over efficacy (i.e. wanting/needing to save time/money rather than achieve real capacity development)	Absent
3.2 Visitor self-interest (i.e. wanting/needing ongoing employment)	Open Code, not common
3.3 Donor control (i.e. focusing on donor goals instead of local needs)	Open Code, not common
3.4 Visitor incompetence (i.e. being unskilled and inexperienced in supporting host needs)	Open Code, very common

3.5 Host motivation (i.e. being unmotivated to participate in visitor-driven transfer)	Open Code, not common
3.6 Host dependency (i.e. being forced to depend on foreign experts/consultants)	Open Code, not common
3.7 Visitor incoordination/inconsistency (i.e. transfer being uncoordinated over time)	Absent
3.8 Host institutional support (i.e. leadership and policy not supporting transfer outcomes)	Selective Code, common
3.9 Program superficiality (i.e. assuming transfer can solve deeper systemic problems)	Absent
3.10 Foreign over local knowledge (i.e. emphasizing international experts over local experts with contextual knowledge)	Open Code, very common
3.11 Visitor appropriation of host knowledge (i.e. appropriating and not valuing and rewarding local contributions)	Absent

Within the themes adapted from Indigenous allyship literature, benefit, inequity, consent and harm were also major themes in this study, while nearly all of the other themes in the framework were represented in open and selective codes, except for relationship to place, activism and appropriation which were absent. Regarding ActionAid's critiques of aid-sponsored transfer, visitor incompetence, host institutional support and emphasis on foreign knowledge were commonly reflected in the grounded theory codes. However, four of the framework's themes were absent, including efficiency over efficacy, visitor inconsistency, program superficiality, and visitor appropriation.

The frameworks supported analysis in this study because they suggested multiple themes and criteria to focus on during grounded theory coding. However, comparing the frameworks' themes and this study's results illustrates that established theoretical frameworks cannot provide a complete picture of decolonial transfer practice on their own. While using established theoretical frameworks might help practitioners to identify decolonial criteria, using inductive research methods like exploratory interviews during transfer might help practitioners create

frameworks with evaluation criteria that are situationally relevant based on hosts' unique transfer problems and neocolonial perspectives.

This study represents an inductive approach to exploring decolonial transfer evaluation because participants were asked to share their feedback and experiences rather than being asked directly if established theory was relevant to their experience. Although several of the frameworks' themes were absent in this study's results, using more deductive research tools like a survey based on established theoretical frameworks would likely illicit different feedback from participants and emphasize different neocolonial themes. Illustrated in Table 20 on page 369, for instance, themes from such frameworks can be used in surveys where participants are directly asked about each theme's prevalence, examples and relevance. In combination with assessing needs, gathering transfer feedback and listening to neocolonial perspectives, using such a survey could more directly address themes from established theory and may help practitioners and participants more quickly iterate their own evaluation criteria that are relevant to their contexts and communities.

Conclusion

This chapter presented models for decolonial transfer evaluation that try to answer how practitioners might know they are or aren't neocolonial actors when transferring education from the West into postcolonial or Indigenous communities. Feedback and narratives from participants in Ghana and Vietnam demonstrated that trying to evaluate transfer through a decolonial lens can be challenging, but it can result in rich perspectives and experiences practitioners can learn from to improve their practice.

Rather than measuring the efficacy, efficiency or effectiveness of transfer programs using traditional needs assessment and program evaluation models, the models shared in this chapter theorize that practitioners must consider deeper and more ethical dimensions of cross-cultural transfer that problematize and historicize the roles of Western intervention within postcolonial and Indigenous communities, which includes looking for inherited patterns of belief and behaviour rooted in colonialism. Many participants' perspectives in Chapter 6 shared how such patterns may relate to themes like Eurocentrism, developmentalism, racism, and/or sexism, and that these patterns may influence many different aspects of cross-cultural transfer and exchange. For example, such aspects might include how hosts and visitors see each other, how visitors may misunderstand or ignore host culture and history, how inequalities are maintained, how host consent is subverted, or how hosts are harmed. Decolonial transfer evaluation therefore requires practitioners to recognize that a deeper system of neocolonial patterns may exist during transfer, and that to be decolonial actors, they must examine and try to reverse these potential patterns.

The perspectives and models shared in Chapters 4 to 7 illustrated how this deepening of transfer evaluation can be challenging, but the analysis also contributed several principles that might aid future decolonial transfer evaluation. These principles include: a) transfer evaluation is situational between communities and individuals; b) it can elicit shared themes and problems that may be relevant to desperate individuals and communities; c) it requires additional, deeper assessment models and practices than traditional needs assessments and outcomes-based program evaluations; and d) it can be supported by established theoretical frameworks that can be adapted to fit context.

Ultimately, for both borrowing hosts and lending visitors, there may never be a clear answer to the question how we know we are or aren't neocolonial actors when borrowing or

lending Western education in postcolonial and Indigenous communities. But despite how challenging it might be, practitioners might improve their practices using situational models and criteria developed in context through ongoing critical inquiry and discussion. Through such inquiry, hosts and visitors might better understand the deeper and more systemic themes and issues with transfer that may otherwise remain invisible below the surface.

CHAPTER 8: ITERATING STRATEGIES TO IMPROVE TRANSFER PRACTICE

One of the things that we must do as teachers is twirl around and around, and find out what works with the situation that we're in. Our models might not work. And that twirling, changing, is part of the empowerment (bell hooks, 1999, p. 128).

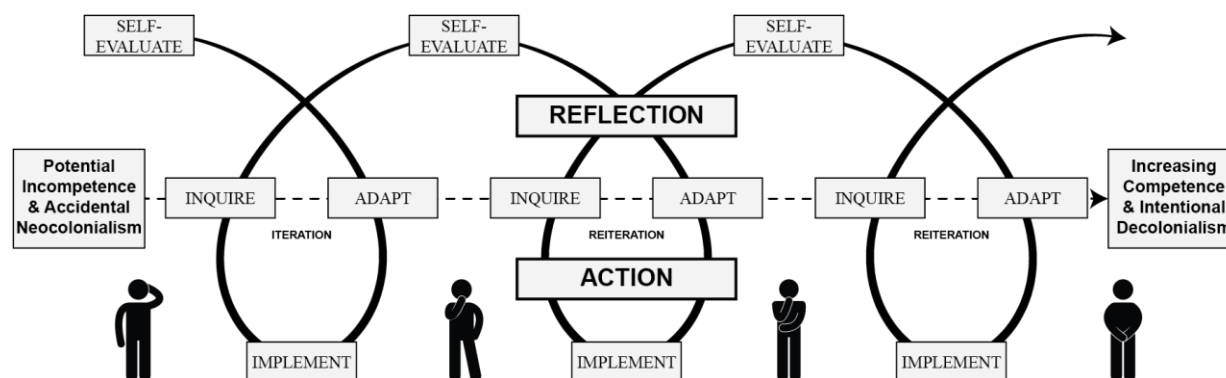
In this study I examined the two-part research question, how do practitioners know they are or aren't neocolonial actors when transferring education from the West into postcolonial and Indigenous communities, and what can they do to help ensure that they aren't? Chapters 4 to 7 focused on the first part of this question by sharing examples of different transfer problems and neocolonial patterns and theorizing decolonial transfer evaluation. The deeper problems and patterns that participants expressed in past chapters suggest that to be effective and ethical, practitioners need to look carefully at how they transfer education to ensure they act carefully and intentionally by searching for new and better approaches to decolonize their practices and impacts. Chapters 8 and 9 therefore shift focus to the second part of this study's research question by examining how practitioners might adapt practices to incorporate situationally-appropriate responses to the transfer problems and neocolonial patterns they identify.

Although past chapters indicated example transfer problems and neocolonial patterns others might find in their own practice, the specific challenges practitioners actually face are unique to each community they work with and each transfer program they deliver. This makes it necessary, as bell hooks (1999) suggested in the quote beginning this chapter, to develop situationally-relevant responses to the educational problems they encounter by twirling around—that is, by creating, testing and adapting different models and approaches to “find out what works with the situation that we're in” (p. 128). To explore how practitioners might struggle to develop appropriate strategies to address various types of transfer problems and neocolonial patterns,

Chapters 8 and 9 present examples of situated theories and models that were created and piloted while “twirling around” with a subgroup of the cross-cultural educators who shared their perspectives during a seminar and in follow-up interviews.

Praxis is a common concept in education that reflects bell hook’s notion of “twirling around” to find situationally-relevant models and strategies to educational problems. Although they are often depicted in different ways, praxis processes cycle between reflection and action to achieve incremental improvement through inductive trial and change (Bach, 2010; Freire, 2005). Adapted to reflect what praxis might look like when decolonizing transfer, the model used in the seminar included iterative cycles towards incremental growth, with repeating stages for self-evaluation, adaptation, implementation and inquiry.

Figure 23: Praxis Process Supporting Decolonial Transfer



By demonstrating how practitioners can struggle to incrementally improve their models and strategies to reduce transfer problems and neocolonial patterns, Chapters 8 and 9 show how praxis can play an important role in decolonizing educational transfer by helping practitioners raise awareness of established decolonial theory, align established theory with practice, and develop new situated theory that better supports hosts in their specific contexts. Regarding

raising awareness, since many practitioners and participants may be new to decolonial and critical theory, Chapters 8 and 9 demonstrate how activities might support reflection and discussion during transfer programs to help participants learn about and practice using decolonial themes and concepts. Regarding aligning theory with practice, Chapters 8 and 9 also show how practitioners might help others to shift their practice by helping them reflect more deeply and honestly about their actual beliefs, actions and impacts within transfer programs. And regarding developing new situated theory, since data in previous chapters demonstrated that established concepts and theories are not always relevant to all participants, Chapters 8 and 9 illustrate how practitioners might incrementally improve new models and strategies that better align with participants' specific contexts and perspectives.

Using praxis to align theory and practice may help to decolonizing transfer programs, but as bell hooks (1999) argued, it can be challenging and often lead to failure. Earlier chapters examined many decolonial theories and concepts, but as I show in Chapters 8 and 9, such theory is not always easy to enact in all situations or make relevant to everyone during transfer and exchange. Yet by using praxis to make decolonial theory increasingly relevant to others, practitioners might better align their theory and practice by closing the gaps between their beliefs and actions, between their intentions and what they implement, between their rhetoric of helping others and the reality of their actual positive and negative impacts, or in the words of Argyris and Schön (1974), between their espoused theory and their theory-in-use:

When someone is asked how they would behave under certain circumstances, the answer they usually give is their espoused theory of action for that situation. This is the theory of action to which they give allegiance and which, upon request, they communicate to others. However, the theory that actually governs their actions is their theory-in-use, which may or may not be compatible with their espoused theory; furthermore, the individual may or may not be aware of the incompatibility of the two theories (p. 7; edited for gender).

As Argyris and Schön suggested, when trying to decolonialize transfer programs, the gaps and incompatibilities between espoused theory and theory-in-use—between what practitioners say and what they do—can be challenging to not only align but even to recognize. Some of the piloted models and activities in Chapters 8 and 9 demonstrate that more general decolonial themes and theories are not always easy to integrate into exchange programs or be made relevant to in-field practitioners or participants. Many of the practitioners who participated in the pilot activities knew on a deductive or theoretical level what neocolonialism and decolonialism mean, but on an inductive and practical level, it was challenging for some to recognize what these ideas look like in practice during exchange programs. For some practitioners, concepts indicative of neocolonial practice like Eurocentrism, inequality, dependency and developmentalism were seen as unproblematic and sometimes even beneficial. These challenges illustrate that to be decolonial practitioners, it is not enough to learn and talk about the importance of decolonial concepts and principles during transfer. As well as espousing such theory, practitioners might also need to develop new ways to help themselves and others critically examine their practices and, when necessary, find new ways to make decolonial theory relevant to transfer programs.

To demonstrate the challenges of implementing decolonial praxis and integrating decolonial theory during transfer, Chapters 8 and 9 include 16 example strategies that were piloted with cross-cultural educators during seminar sessions and follow-up interviews in Vietnam between 2018 and 2019. The pilots and interviews represent very small sample sizes and the strategies were not all successful during the pilots, but they are reviewed in this chapter to demonstrate how practitioners can struggle to collaboratively iterate situationally-appropriate strategies to decolonize their practice. The piloted strategies presented in the following two

chapters illustrate how practitioners can struggled to align decolonial theory with their practice within their specific institutions and contexts. In this way, they are examples of situated theoretical practice, which White (1992) defined as:

...the slow learning that comes from multiple, partial perspectives, from uncertain readings by advocates of their own day-to-day work. In this view, the project of doing theory is itself "reconstructed" into a collective practice. Rather than a task reserved to scholars, theory becomes a habit of ongoing conversational reflection about how to describe the problems, make alliances, devise strategies, and thus move together toward a better world. Theory is the ongoing practice of reflection among the communities of poor people and their allies that are constituted by the work they come together to do. This kind of theoretical practice does not yield the static artifacts, the articles and books, that we have learned to equate with 'theory.' Rather, this kind of theoretical practice is enacted in those elusive moments of insight that mark good conversations, or in those tactical innovations that work. This kind of theoretical practice could be 'written up,' finally, only in a situated, reflective history of the practice itself (pp. 854–855).

Following White's definition of situated theoretical practice, the piloted strategies presented in this chapter represent snapshots of continuously iterated and situationally-specific efforts to put theory into practice. The strategies were designed in response to the different transfer problems and neocolonial themes addressed in the previous chapters when examining needs, transfer feedback and neocolonial perspectives. For example, participants discussed various problems like poor understanding of educational programming and instructional design theory, the inability and/or unwillingness to share cross-culturally, poor understanding of decolonial themes and concepts, unequal or inequitable practices, and uncritical Eurocentric, developmentalist or ahistorical thinking.

To illustrate how practitioners might begin to address such issues during transfer programs, the 16 example strategies focus on different aspects of improving transfer. While Chapter 8 shares six strategies that focus on supporting practitioner growth and improving educational transfer workflows and processes, Chapter 9 shares ten additional strategies that

focus on raising awareness of neocolonial themes during transfer. Reviewed in Chapter 3, while piloting these strategies, I borrowed from Freirian problem-posing concepts like cultural circles, generative themes, codifications and praxis (Freire, 2005; N. Wallerstein & Auerbach, 2004).

Elaborated in more detail in Table 21 on page 371, the successes and failures of 16 piloted strategies are reviewed in the following sections. Despite the need to further iterate and improve the strategies, even the failed pilots resulted in more data and greater discussion about how neocolonialism and decolonialism is interpreted in the hosts' context, illustrating how ongoing participant collaboration and group discussion might support decolonial practice during transfer programs. Results from these discussions and artifacts for each piloted strategy are included in the following two chapters, which further illustrate models, concepts and questions that were used to support participant discussion of transfer problems and neocolonial patterns.

Supporting Practitioner Growth

The narratives and transcripts shared in previous chapters demonstrated that transfer practitioners can have different work experiences, educational backgrounds, subject matter expertise, educational design skills, professional values and commitments, as well as other important competencies and qualities. These variations raise important questions about the skills and competencies hosts and visitors should have to be effective decolonial educators. To encourage discussion of how practitioners and participants can grow as professionals during transfer, the three following strategies focused on supporting reflection about what competencies hosting and visiting practitioners should have or learn, what processes might support decolonial practice, and how praxis might be implemented in context during transfer programs.

Identifying Practitioner Competencies

The first piloted strategy explored how practitioners might encourage participants to explicitly discuss and identify the skills and competencies they think are necessary to effectively and ethically implement transfer programs within their specific contexts. During the pilot, participants discussed skills and competencies using the worksheet and questions in Figure 24 below, the results of which are summarized in the table below.

Results from the worksheets and discussions are shared in the table below. The strategy helped participants to identify and prioritize multiple competencies for both hosts and visitors. For host competencies, they stated that hosts should understand transfer subject-matter expertise, the visitor's language, the visitor's culture, that they should have translation and project management skills, and that they should have independence in choosing transfer goals. For shared competencies for both hosts and visitors, they said everyone should have instructional design skills and have a basic understanding of the host's and visitor's educational systems, that everyone should have communication, instructional technological and teamwork skills, and that everyone should value ethics, learning, relationships, equality and respect. And for visitor competencies, they said that visitors should have a high degree of subject-matter expertise and a basic understanding of the host's language, culture, history, institution and laws, that visitors should have cultural adaptation and social skills, and that visitors should value empathy, positivity and flexibility.

Figure 24: Seminar Artifact Examining Practitioner Competencies

	 Host Competencies	Shared Competencies 	Visitor Competencies 			
Knowledge 	Host Knowledge	Shared Knowledge	Visitor Knowledge			
Skills 	Host Skills	Shared Skills	Visitor Skills			
Values 	Host Values	Shared Values	Visitor Values			
Example Themes & Topics	Negotiation Project Planning Impact Assessment Professional Growth Ethics Need Assessment Culture Translation Curriculum Design Instruction Goal Setting Communication Leadership Empathy Subject Matter Expertise Decolonization Program Evaluation Educational Theory Language Law Teamwork Flexibility Collaboration Technology History Fairness Equity Problem-solving International Development					
Prioritizing Competencies What are the MOST important competencies to learn, and why? What are the LEAST important to learn, and why? MOST IMPORTANT COMPETENCIES & WHY LEAST IMPORTANT COMPETENCIES & WHY						
Analyzing Competency Difficulty What are the HARDEST competencies to learn, and why? What are the EASIEST competencies to learn, and why? HARDEST COMPETENCIES & WHY EASIEST COMPETENCIES & WHY						

Table 7: Participants' Responses Identifying Practitioner Competencies

DOMAIN	HOST COMPETENCIES	SHARED COMPETENCIES	VISITOR COMPETENCIES
Knowledge	Subject-matter Expertise: (<i>high import; high difficulty</i>) Hosts should have enough expertise in their field and topic of the exchange program to support, translate and adapt curricula design. Visitor Language: (<i>high import; high difficulty</i>) Host practitioners should be able to read and write in the host language; host participants need not know visitor language. Visitor Culture: (<i>medium import; low difficulty</i>) Hosts should know basic cultural needs of visitor to support acclimatization, e.g. work patterns, foods, religion, etc.	Instructional Design: (<i>high import; high difficulty</i>) Both should understand fundamentals of designing classes, workshops, courses, curriculum, etc., depending on goals of program. Educational Systems: (<i>medium import; medium difficulty</i>) Both should know basic similarities and differences between host and visitor educational systems.	Subject-matter Expertise: (<i>high import; high difficulty</i>) Visitors should have expertise in their field and in the topic of the exchange program. Host Language: (<i>medium import; high difficulty</i>) Visitors should have rudimentary (at least) knowledge of host language, e.g. enough to appreciate translation challenges and tasks. Host Culture: (<i>high import; low difficulty</i>) Visitors should know fundamentals of host culture, e.g. customs, work patterns, food, religion, etc. Host History: (<i>low import; low difficulty</i>) Visitors should know major events and leaders in host's national history, e.g. wars, independence movements, governments, etc. Host Institution: (<i>high import; low difficulty</i>) Visitors should know about institution, e.g. departments, leadership, procedures, etc. Host Laws: (<i>medium import; low difficulty</i>) Visitors should know visitor's laws, e.g. driving laws, criminal laws, etc.
Skills	Translation Skills: (<i>high import; high difficulty</i>) Hosts should be able to effectively translate between visitor and host languages, e.g. in-person translation, document translation, cultural interpretation, etc. Project Management Skills: (<i>high import; high difficulty</i>) hosts should be able to manage educational exchange projects, e.g. scheduling, resourcing, planning, goal-setting, project and staff evaluation, etc.	Communication Skills: (<i>high import; medium difficulty</i>) Both should be able to communicate respectfully and effectively in different mediums, e.g. email, in person (verbal), phone, writing, presenting, etc. Instructional Skills: (<i>high import; medium difficulty</i>) Both should be able to deliver instruction, e.g. lecturing, assessing, facilitating activities, etc. Technological Skills: (<i>high import; low difficulty</i>) Both should be able to manage appropriate technologies, e.g. presentation, office software, mobile, etc. Teamwork Skills: (<i>high import; medium difficulty</i>) Both should be able to collaborate effectively in teams e.g. share tasks, follow agreements, contribute to group, etc.	Cultural Adaptation Skills: (<i>high import; medium difficulty</i>) Visitors should have coping and adaptation skills to fit within host culture without excess emotional stress. Social Skills: (<i>medium import; medium difficulty</i>) Visitors should be open to social interactions and connections with hosts and other visitors, e.g. events, meals, meetings, etc.

Values	Independence: (<i>high import; high difficulty</i>) hosts, including staff in lower positions of authority, should be able to choose their own goals and adopt what they want from exchanges.	Ethics: (<i>high import; low difficulty</i>) Both should value ethical practice, e.g. following legal and ethical rules, norms, agreements, etc. Growth/Learning: (<i>high import; high difficulty</i>) Both should value learning from each other and from exchange. Relationships: (<i>high import; medium difficulty</i>) Both should value the importance of relationships, e.g. trust, care, etc. Equality: (<i>high import; medium difficulty</i>) Both should value equality, e.g. treatment of people, division of responsibilities, remuneration, etc. Respect: (<i>high import; medium difficulty</i>) Both should value treating and thinking about others respectfully.	Empathy: (<i>high import; high difficulty</i>) Visitors should be willing to see from hosts' perspectives and understand different values and beliefs. Positivity: (<i>high import; medium difficulty</i>) Visitors should remain positive as much as possible during adversity and conflict. Flexibility: (<i>high import; medium difficulty</i>) Visitors should be as flexible as possible to accommodate for change and adaptation.

Based on participant feedback and worksheet responses, the strategy was moderately helpful but also had several issues, for example, by not encouraging deep responses from all participants and by not including enough time to complete the worksheet. Many improvements were identified for the strategy, including: a) reformatting the piloted worksheet; b) providing more threshold knowledge to ensure all participants fully understand what competencies are and why they are important; c) giving examples of competencies and competency frameworks; d) making the activity more practical by helping participants to develop rubrics with their competencies for later self- and peer-evaluation; and e) interviewing more participants after group discussions to help participants feel freer to share more critical responses.

Examining Learning Processes for Decolonizing Practice

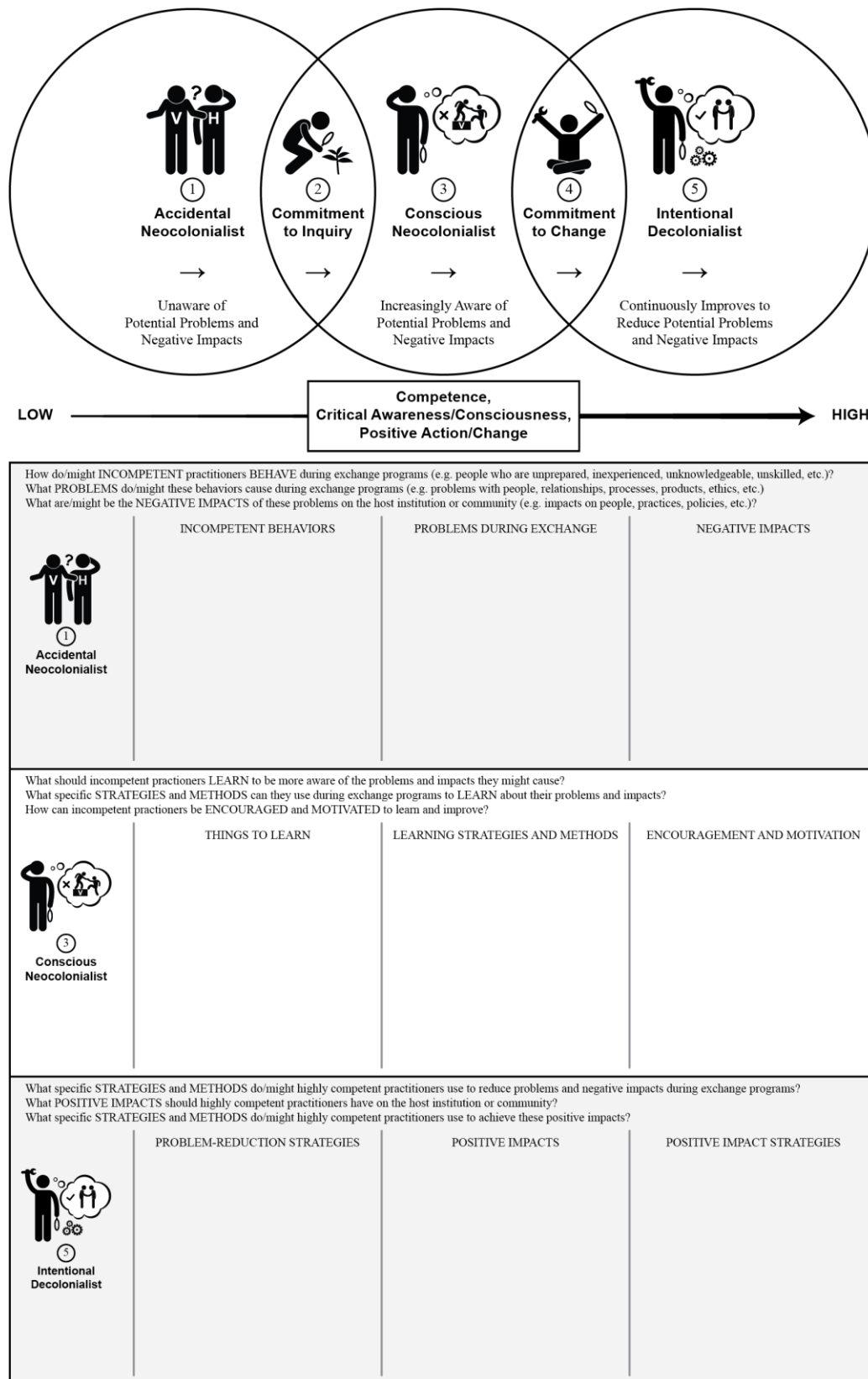
The second piloted strategy was designed to help participants reflect on the qualities and characteristics of neocolonial and decolonial practices and practitioners. When designing the strategy, the primary goal was to encourage participants to build on the competencies they identified in the previous strategy by reflecting on the differences between neocolonial and

decolonial practitioners. To help the participants visualize professional growth, the worksheet shown in Figure 25 below was also designed, which includes a model theorizing three different practitioner types that include accidental neocolonialists, conscious neocolonialists and intentional decolonialists.

“Accidental neocolonialists” refer people who are unaware or unconscious of the problems and impacts they might contribute to because they lack the skills or will needed to examine their practice critically and deeply. “Conscious neocolonialists” refer to people who are more critically aware of their and others’ practices but have not yet developed the skills or will needed to try to reduce or solve problems and negative impacts. Such people might therefore be more critically aware of their and others’ practices but have not yet developed the skills or will needed to try to reduce or solve problems and negative impacts.

Finally, “intentional decolonialists” refer to people who are critically conscious of their problems and impacts and increasingly committed to improving them through positive action. Each of these practitioner types were evident during exploratory interviews with hosts and visitors early in the study, as some participants thought little about deeper patterns and problems, some were aware of the deeper patterns and problems, and a minority were both aware and committed to trying to solve them by implementing their own strategies, for example by challenging instances of Eurocentrism, inequity and racism as discussed in Chapter 6. This model theorizing practitioner types was also used to illustrate how practitioners can grow as professionals to become critically conscious and intentional decolonial actors and allies.

Figure 25: Seminar Artifact Examining Practitioner Growth



For the strategy's pilot, I developed various questions to encourage participants to reflect on the five theoretical stages of this growth process, for example:

1. Accidental neocolonialism: How do visitors and hosts think and act when they are unprepared, unknowledgeable or unskilled during exchanges? How might their unskilled thinking and actions unwittingly lead to problems and negative impacts within the host institution or community?
2. Commitment to inquiry: How can we encourage others to be interested in and learn about their problematic thinking and actions? What methods should they use to examine potential problems and impacts? What information or data should they look for or gather to identify problems and impacts? What specific strategies and methods can we use to support this inquiry during exchange programs?
3. Conscious neocolonialist: How aware are we of the problems within our own exchange programs that might have neocolonial impacts on host institutions or communities? How can we support sharing and discussion to help ourselves and others become more critically conscious of transfer problems?
4. Commitment to change: What strategies might we use to improve our and others' problematic thinking and actions? How can we encourage others to be more interested in and committed to developing strategies to improve their problems and impacts?
5. Intentional decolonialist: How can we recognize practitioners who have a deep commitment to improving their problems and impacts? What skills, knowledge and values might a critically conscious practitioner need to have to affect change

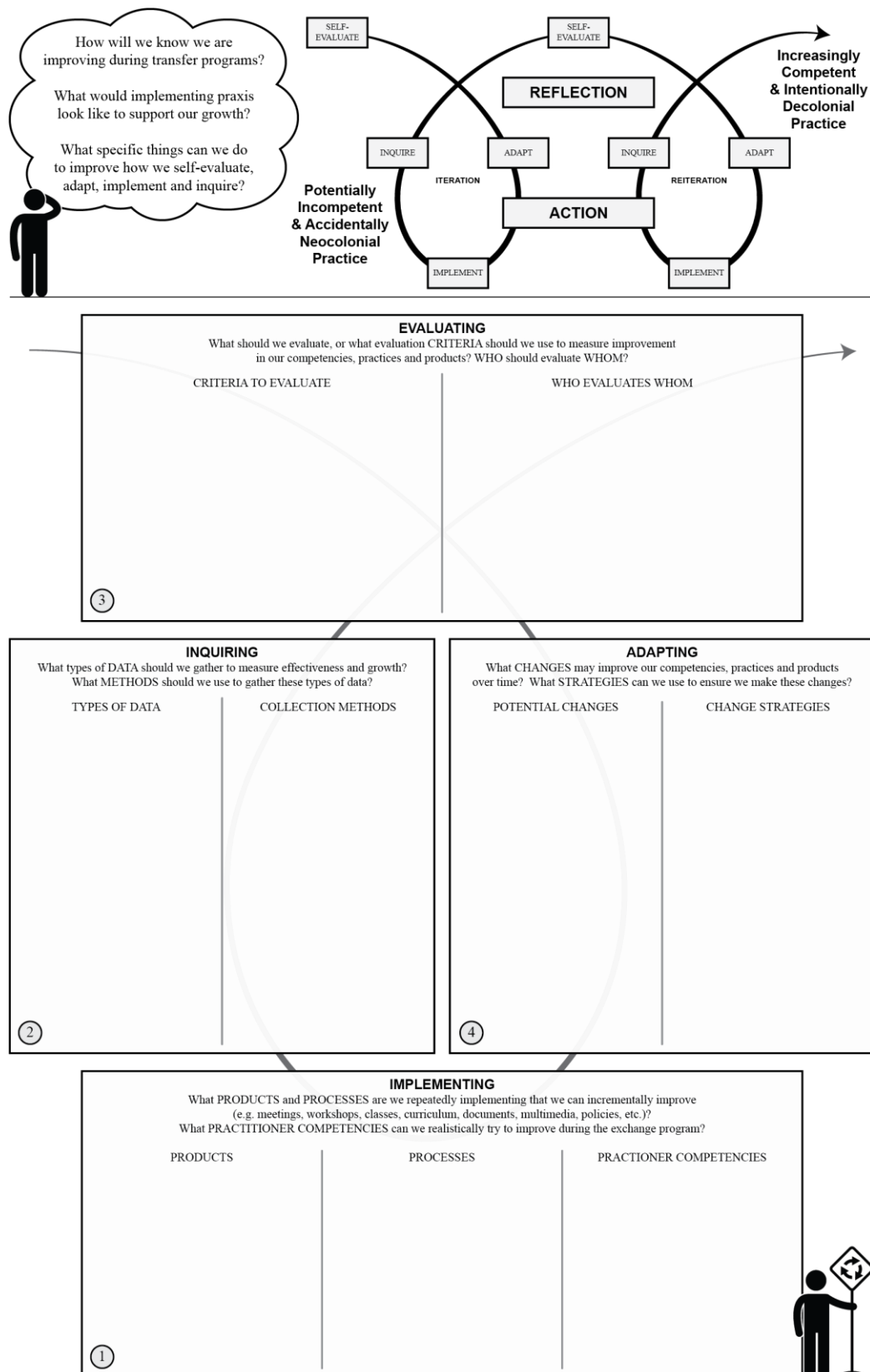
in our institution? How can our institutions develop and support these types of practitioners?

During the pilot, rather than discussing practices and characteristics of neocolonial and decolonial practitioners, participants instead preferred to discuss differences between incompetent and competent practitioners and the problems unskilled practitioners might create, for example, by talking about how practitioners can lack cultural awareness, language skills, instructional planning skills and flexibility. Ultimately, the discussions, worksheets and participant feedback demonstrated that the strategy was relatively unsuccessful due to several issues, including being too theoretical, poorly introduced and poorly scheduled. The group's feedback identified multiple improvements including: a) reformatting the worksheet to clarify the models and questions; b) providing more time for participants to meaningfully complete the activities; c) providing more examples of transfer problems and neocolonial impacts to make the activity less theoretical; and d) postponing the activity in the seminar so other strategies might better introduce terms like decolonial and neocolonial.

Implementing Praxis

The third piloted strategy focusing on supporting practitioner growth was designed to help participants reflect on how they might implement praxis to help them and others become more competent and decolonial practitioners over time. In preparation for the pilot, I designed a first draft of the worksheet shown in Figure 26 below, which encouraged participants to answer questions about how they might improve how they implement transfer, conduct research of their problems and impacts, self-evaluate their competencies, and adapt and improve their practices.

Figure 26: Seminar Artifact Examining Implementing Praxis



To support discussion and reflection, I prepared various questions about these four steps for implementing praxis, for example:

1. Implementation: What are we repeatedly implementing during exchange programs that we should evaluate and improve (e.g. workshops, classes, meetings, curriculum, documents, products, etc.)? What skills or competencies do we need to have and improve when implementing these things?
2. Inquiry: What types of data should we gather that can help us measure our successes, failures and growth when implementing these things? What research methods and tools should we use to ensure this information is valid and reliable?
3. Self-evaluation: What criteria should we use to evaluate ourselves, our actions and our impacts during transfer programs? Who should evaluate whom? How should our evaluation be recorded and reported?
4. Adaptation: How should we ensure we act on what we learn from our evaluation? How should we conduct exchange programs to help ensure we carefully and continuously adapt and improve our practices over time?

After discussing the questions and worksheet as a group, the participants recorded various responses to how they might integrate the praxis stages. Regarding implementing transfer, the participants stated that they could be improving the courses, classes, workshops and curricula that visitors contribute to as well as improving each visit or stay from guests at their institutions. Regarding improving inquiry, the group stated that they should collect data from the students or staff whom the visitors work with using such methods as surveys, interviews and observation. To get information about guest visits, they said they should have entrance interviews

to better determine each visitor's skills and needs as well as exit interviews to feedback about their stay.

Regarding improving self-evaluation, the participants stated that evaluating visitor contributions should include such criteria as a) how well visitor contributions meet the needs of others, b) how appropriate contributions are to the institution and culture, c) if contributions created problems or negative impacts, and d) how much the contributions outweigh the costs of hosting the visitor. They also said that evaluating visitor stays should include such criteria as a) how well visitors were supported, b) the quality of their accommodation, c) if they encountered problems, and d) if they would return or invite others to stay. When answering who evaluates whom, participants said that although evaluation is usually conducted by leaders, the participants wanted to evaluate and report their own growth using feedback from others.

And for improving adaptation, the participants stated that they need to change a) how they plan programs, for example by including more staff and end users in determining program goals, b) how they evaluate programs, for example in using entrance and exit interviews with visitors and other methods described above, and c) how they prepare for and support programs, for example by providing more training for hosts and visitors. Interviewees later said that although the seminar's participants recognized that such improvements are needed, making these changes can be difficult for staff as change processes are always directed by institutional leaders.

Feedback from participants was almost all positive, as participants said they liked learning about the praxis model, breaking down growth into stages, and discussing what they can evaluate and improve. The only negative feedback was that there wasn't enough time to discuss and plan realistic strategies for implementing evaluation and change at their institution, and that there should be repeated meetings to continue this discussion and planning.

Improving Planning Processes

Some of the participants' feedback about past transfer shared in Chapter 5 discussed different problems caused by poor planning and communication, illustrating that when hosts and visitors do not have clear and explicit workflows and processes, they can start transfer programs and relationships on weak foundations that increase the likelihood of failure. While the previous strategies focused on professional growth, the following three strategies focus on planning and preparing for programs before they begin. Potentially useful in early stages of transfer relationships and programs, these strategies were designed to help practitioners negotiate clear and detailed workflows or processes for their programs, to plan how they might conduct needs assessments, and to negotiate agreements that include clear criteria for consent and dissolution.

Defining Program Workflows and Processes

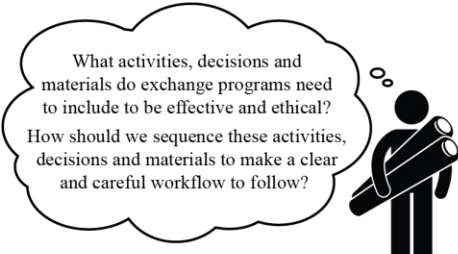
Because practitioners often come from different disciplines and have different levels of experience, not all of the people who contribute to exchange programs have in-depth knowledge of program planning, project management and instructional design. Without detailed planning processes, exchange programs might be haphazardly designed, implemented and evaluated, making potentially harmful practices, problems and impacts more likely to go unnoticed and unfixed. For instance, in Chapter 5, Vietnamese participants shared how their institution lacked clear needs assessments or post-evaluations, instead planning transfer programs around the specializations of visitors who are sent by their partner institutions. To help participants reflect on a more detailed workflow for transfer and self-evaluate such gaps in planning, a draft of the

worksheet shown in Figure 27 below was designed to encourage participants to discuss what activities, decisions and resources are needed at the start, middle and end of exchange programs.

In addition to this worksheet, I prepared various questions to support discussions of three themes, including:

1. Creating a workflow: What might a good process or workflow look like that ensures our transfer programs are effective and ethical? What individual steps should be in that workflow? How should these steps be sequenced during an educational exchange, for example in its beginning, middle or end?
2. Reducing problems: What additional steps can we use to raise awareness of and reduce potential transfer problems before they negatively impact target communities? When and how should these steps be included in our workflow, for example, what steps can be at the beginning of programs to prevent problems, and what steps should be later in the program to respond to problems?
3. Supporting improvement and growth: What additional steps can we use to ensure continuous improvement and growth of our programs, practices and practitioners? When and how should these steps be included in our workflow?

Figure 27: Seminar Artifact Examining Program Processes



What activities, decisions and materials do exchange programs need to include to be effective and ethical?

How should we sequence these activities, decisions and materials to make a clear and careful workflow to follow?

EXAMPLE THEMES

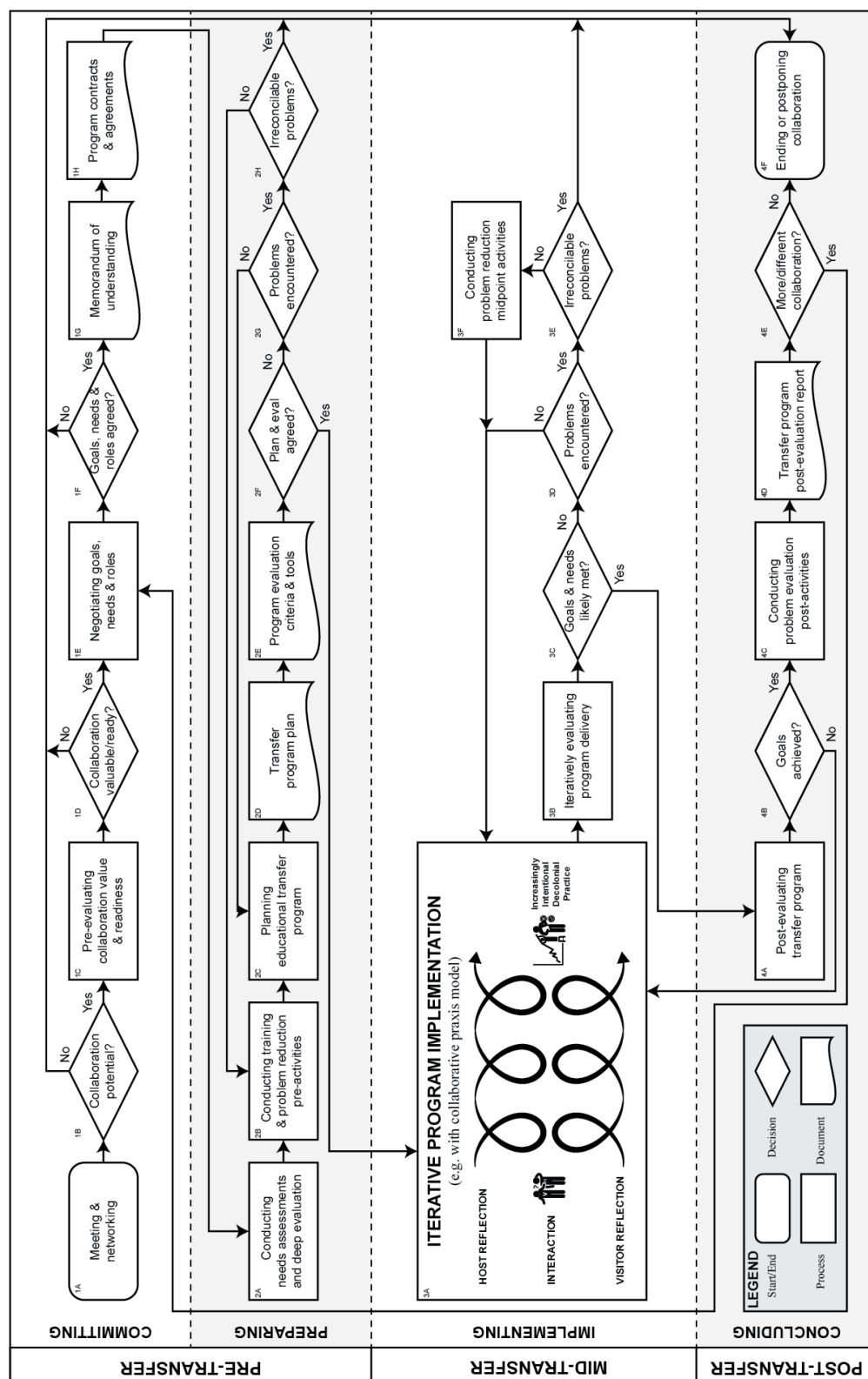
program evaluation	research	cultural adjustment
program planning	gap analysis	personnel evaluation
professional development	conflict resolution	contract negotiation
problem solving	goal setting	determining roles/tasks
program funding	stakeholder involvement	community outreach
impact analysis	participant assessment	program improvement
	curriculum design	needs assessment

BEFORE	PREPARING: What ACTIVITIES, DECISIONS and/or MATERIALS are needed before beginning a transfer program?		
	ACTIVITIES/TASKS	DECISIONS/CHOICES	MATERIALS/PRODUCTS
MIDDLE	IMPLEMENTING: What ACTIVITIES, DECISIONS and/or MATERIALS are needed while implementing a transfer program?		
	ACTIVITIES/TASKS	DECISIONS/CHOICES	MATERIALS/PRODUCTS
END	CONCLUDING: What ACTIVITIES, DECISIONS and/or MATERIALS are needed when finishing a transfer program?		
	ACTIVITIES/TASKS	DECISIONS/CHOICES	MATERIALS/PRODUCTS
SELF-EVALUATION	SELF-EVALUATING: What activities, decisions and/or materials do we/I DO WELL and NEED TO IMPROVE?		
	WHAT DO WELL & HOW	WHAT NEED TO IMPROVE & HOW	

During the piloted strategy, the participants were able to self-evaluate their planning skills, stating that they are effective at communicating with visitors, negotiating contracts, maintaining respectful relationships and fixing problems they are aware of, but that they need to improve how they evaluate programs, make program plans, and identify needs and goals. In their discussion and worksheets, they also identified a number of things that should be included before, in the middle and at the end of exchange programs. Before programs begin, the groups stated that practitioners should a) thoroughly determine needs and outcomes by conducting needs assessments with staff and students and not just leaders; b) have written plans that are detailed but adaptable; c) have written agreements and contracts that outline people's roles and are clearly understood and agreed on by all; d) have clear communication protocols so people know who to talk with and how to communicate, and e) train all involved to develop required skills, for example in planning, communicating, designing curriculum, instructing, evaluating, etc.

The participants stated that while programs are being implemented practitioners should: a) build strong and respectful relationships with honesty, good communication and ethical practice; b) encourage growth for all involved by making learning exchanges relevant, engaging, and two-way between host and visitor; c) prevent problems before they occur and fix problems before they get too big; and d) provide opportunities for both host and visitor to prematurely end programs amenably if problems are too big. Lastly, the participants stated that at the end of programs practitioners should: a) measure real impacts with feedback from all involved, for example by surveying and interviewing program end-users and holding exit interviews with visitors; b) report evaluation results to all involved, including staff, leaders and visitors; and c) when successful, extend or repeat partnerships and exchanges to promote longer term relationships and impacts.

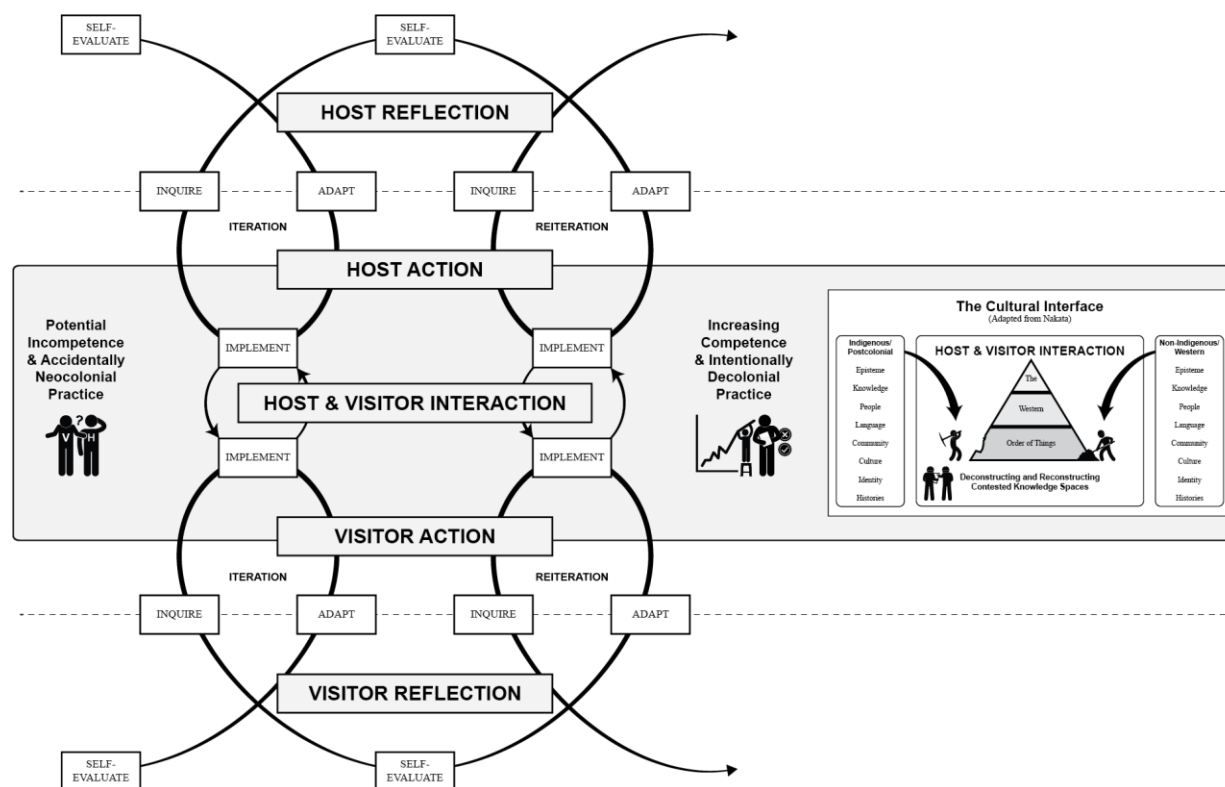
Figure 28: Theoretical Workflow for Decolonizing Transfer Programs



Note. Stages in the workflow are further described in Figure 29 and Table 8 below.

Using the worksheet responses as a starting point and working with key informants in follow-up interviews after the seminar, a program workflow theorizing decolonial transfer was developed, which is illustrated in Figure 28 above and described in further detail in Table 8 below. The workflow theorized four stages with processes, decisions and products that should be completed before, during and after an exchange program is delivered, including stages for building commitment, preparing for transfer, implementing transfer, and concluding programs and relationships. Also developed with feedback from interviewees, step 3A in the workflow incorporates the model for decolonial cross-cultural praxis illustrated below.

Figure 29: Theoretical Model for Decolonial Cross-cultural Praxis



Note. Cultural Interface model adapted from Nakata (n.d.).

Table 8: Steps from Theorized Workflow for Decolonial Transfer

STEPS	DESCRIPTION
Commitment Activities	
1A – Meeting and networking	Individuals from different countries meet and network physically or virtually to assess and express interest in collaboration.
1B – Collaboration potential?	Parties initially decide to move forward with or to end/postpone the collaboration based on initial exchanges.
1C – Pre-evaluating collaboration value and readiness	Parties pre-evaluate each other's motivations, knowledge and skills in more detail to examine a) if they are ready for the collaboration at this time and b) if the collaboration will bring sufficient value to both parties.
1D – Collaboration valuable and ready?	Parties decide to move forward with or end/postpone the collaboration based on pre-evaluation of each other's readiness for collaboration and the value of their potential contribution to collaboration.
1E – Negotiating goals, needs and roles	Parties negotiate and examine potential goals, needs and roles for the transfer program and participants in more detail by analyzing information from stakeholders.
1F – Goals, needs and roles agreed?	Parties decide to move forward with or to end/postpone the collaboration based on more detailed negotiation of goals, needs and roles for the potential transfer program.
1G – Memorandum of understanding	If parties represent formal institutions, institutions may develop a Memorandum of Understanding (MoU) which outlines general agreements, actions, goals and roles within their institutional partnership.
1H – Program contracts and agreements	Parties complete formal agreements and contracts that outline the general duties of individuals involved in the transfer program.
Preparation Activities	
2A – Conducting needs assessments and deep evaluation	Parties complete in-depth needs assessments and deep evaluation to determine organizational gaps, context- and participant-specific needs, goals, problems and motivations, potential transfer problems and neocolonial patterns, as well as possible problem reduction strategies.
2B – Conducting problem reduction pre-activities	Parties conduct pre-transfer problem reduction strategies, for example to a) prevent potential problems identified during needs assessments, b) raise awareness of relevant postcolonial themes and decolonial approaches to education, c) begin problem-posing activities that promote transformative action, and/or d) identify context-specific skills and competencies practitioners should try to develop during the transfer program.
2C – Planning educational transfer program	Parties plan the initial iteration of the educational transfer program, for example by using processes and models to ensure outcomes-based design and instructional alignment and by using postcolonial frameworks and principles to ensure decolonial approaches.
2D – Transfer program plan	An in-depth program plan that includes such elements as program goals, participant learning outcomes, participant assessments, participatory

	learning activities, curricula, materials, resources, and implementation schedules.
2E – Program evaluation criteria and tools	An in-depth evaluation plan and tools that outline how the program will be iteratively evaluated and improved during implementation as well as program success will be measured after implementation.
2F – Plan and evaluation agreed?	Parties decide to begin implementing the program and evaluation plans once they agree the plans are optimal.
2G – Problems encountered?	Parties decide to continue planning or to reassess their collaboration if problems were encountered.
2H – Irreconcilable problems?	Parties decide to complete more problem reduction activities or to end/postpone the collaboration based on the severity of the problems encountered.
Implementation Activities	
3A – Iterative program evaluation	Parties begin iteratively implementing the transfer program, for example by using collaborative praxis models to a) adapt and improve the program using ongoing data collection, and b) become increasingly aware and intentional in developing decolonial practice.
3B – Iteratively evaluating program delivery	Parties iteratively deliver and evaluate the transfer program using their evaluation plan and tools, for example to a) determine if program goals and participants needs are being met, b) assess if problems are encountered or neocolonial practices are expressed, c) assess and give feedback on practitioner competencies and growth, and/or d) determine if program and evaluation plans require improvement.
3C – Goals and needs likely met?	Parties decide if the program goals and needs are likely met or to continue implementing the program.
3D – Problems encountered?	Parties decide to continue planning or to reassess their collaboration if problems were encountered.
3E – Irreconcilable problems?	Parties decide to complete more problem reduction activities or to end/postpone the collaboration based on the severity of the problems encountered.
3F – Conducting problem reduction midpoint activities	Parties conduct mid-transfer problem reduction strategies, for example to a) reduce, solve or deal with problems encountered during program implementation, b) continue discussing postcolonial themes and decolonial approaches to education, c) continue problem-posing activities that promote transformative action, and/or d) evaluate and motivate practitioners to improve their practice.
CONCLUSION ACTIVITIES	
4A – Post-evaluating transfer program	Parties conduct in-depth post-evaluation of program using evaluation plan and tools, for example by examining a) immediate reactions of participants after transfer events, b) assessments that measure what participants learned after transfer events, c) data reflecting how participants changed their behaviours when implementing what they learned from the program, d) data reflecting the impact of these new behaviours on the participant's organization, institution or community, and/or e) the demonstrated competencies and growth of hosting and visiting practitioners.

4B – Goals achieved?	Parties decide if the program achieved its intended goals or if further implementation is needed based on the in-depth post-evaluation.
4C – Conducting problem evaluation post-activities	Parties conduct final problem evaluation activities, for example to a) identify and measure the neocolonial and decolonial impacts and outcomes of the transfer program, b) identify and/or develop new problem reduction strategies to decolonize transfer programs, c) finish problem-posing activities by completing transformative acts and/or plans for future actions, and/or d) help practitioners share their learning about cross-cultural transfer.
4D – Transfer program post-evaluation report	Parties complete a post-evaluation report, for example by a) providing evidence of how goals and outcomes were met, b) examining how long-term program sustainability will be achieved independent of future visitor intervention, c) identifying potential opportunities for new collaboration, research and institutional growth, d) reviewing how organizations can continue supporting program participants in the future to meet needs and empower themselves, and/or e) recommending new policies, procedures, programs, problem reduction activities, etc., that may improve institutions and practices.
4E – More or different collaboration?	Parties decide if they would like to collaborate again by implementing an improved or different transfer program.
4F – Ending or postponing collaboration	Parties decide to amicably end or postpone collaboration activities.

During the first stage of building commitment, the workflow that key informants and I created theorizes that before beginning an exchange program, various steps are needed to help practitioners create strong relationships based on clear expectations, roles and agreements. Such steps might include pre-evaluating the value and readiness of both parties for transfer or exchange, analysing and negotiating general needs, goals and roles, and developing agreements like memoranda of understanding and contracts. Then in the second stage of preparing for transfer, the workflow includes steps to help practitioners prepare a program immediately prior to its delivery, including assessing specific needs, conducting deep evaluation of potential problems and neocolonial patterns, training personnel, conducting early problem reduction activities, and creating curriculum and evaluation plans.

In the third stage of implementing transfer, the workflow shows how once delivery begins, practitioners focus on iterating and improving the program while continuously evaluating practices and products to find and fix problems if or when they occur. During this stage, practitioners implement praxis to support iterative growth and include opportunities for using problem-reduction activities like those in Chapter 9 if they are relevant and needed. Lastly, in the fourth stage of concluding transfer programs and relationships, the workflow shows how once the goals of the program are likely met, practitioners should post-evaluate the program to measure impacts, review and evaluate problems and strategies to support practitioner growth, report results to relevant parties, and assess the value of continued collaboration.

Besides using input from participants and interviewees, I also tried to integrate principles from decolonial frameworks included in this study like self-determination, problem reduction, action-oriented praxis, and meaningful change. For example, the workflow supports a decolonial approach to educational exchange by including multiple opportunities for self-determination with steps for hosts to negotiate clear roles, goals, and criteria for consent and dissolution. Regarding problem reduction, it includes steps for practitioners to evaluate and fix issues before, during and after delivery. To encourage action-oriented praxis, it includes steps for practitioners to iteratively improve practices and products. And to support meaningful change, it includes steps for practitioners to assess the needs of hosts, create situationally relevant plans to best meet those needs, and critically evaluate the real impacts of transfer.

The seminar participants stated that the strategy was accessible and useful and that it would be a good introductory activity to begin discussing other planning tasks, like needs assessment, personnel training, curriculum design, and program evaluation. Follow-up interviewees who reviewed the finished workflow also stated that it made sense to them and that

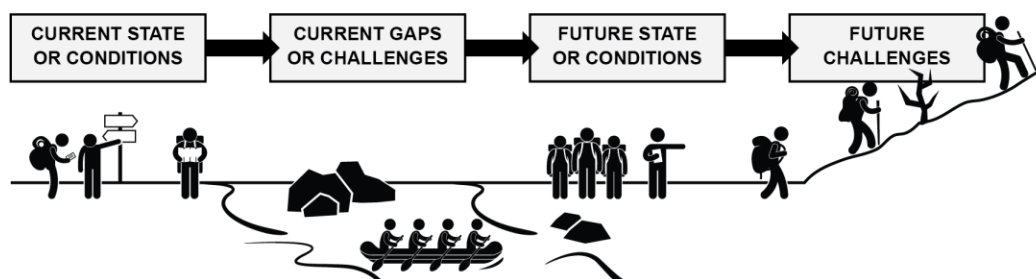
it would be useful in supporting their work and improving their institutions' policies and procedures. Participant critique of the strategy was that it needed more examples of workflows and more time to review and improve current institutional practices and materials.

Identifying Host Needs and Gaps

Since some of the interview excerpts and narratives from Chapter 5 demonstrated that practitioners do not always conduct thorough needs assessments prior to exchange programs, the fifth piloted strategy focused on helping participants define and prioritize host needs. The worksheet shown in Figure 30 below was designed to encourage participants to reflect on their current and desired conditions, their current gaps or challenges keeping them from achieving their desired conditions, and the challenges they may face in the future after their immediate needs are met. I also prepared various questions to encourage discussion of nine different themes, for example:

1. Defining needs assessment: What is a “needs assessment” and why is it important? How and when should we conduct needs assessments during transfer?
2. Speculating needs: What needs do we think are not being met within the host community or institution?
3. Defining stakeholders: Whose needs are not being met? Who should we involve when planning to determine needs, and how should we involve them?
4. Using evidence: How do we know these needs are not being met? What evidence do we have for these needs, and how was that evidence collected and evaluated?

Figure 30: Seminar Artifact Examining Host Needs and Gaps



EXAMPLE THEMES	personnel	research	processes	policies	theory	practices	partnerships
	skills	technologies	planning	curriculum	infrastructure	resources	standards
Identifying and Justifying Needs: What does the host community or institution currently need to improve, and why? E.g. _____ needs to improve because...							
Getting Input: Who else should be included in defining these needs, and how should we get their input?							
WHO				HOW			
Prioritizing Needs: Which improvements are most and least needed?							
MOST NEEDED				LEAST NEEDED			
Identifying Gaps: What current conditions are stopping the community from meeting these needs, and why do they exist? E.g. [Gap or challenge] _____ is keeping us from [need] _____ because...							
Clarifying Support: What role can/should international visitors play to help overcome these gaps or challenges? E.g. Visitors can/should help overcome [gaps or challenges] _____ by [visitor roles or actions]...							
Visioning the Future: What future needs and challenges should the host meet and overcome independently? E.g. In the future, we need to independently be able to [future needs and challenges]...							

5. Identifying gaps or challenges: What challenges currently exist that obstruct people from meeting these needs? Why do these challenges exist?
6. Prioritizing needs: What needs are hardest and easiest to meet and the most and least important to meet? What needs can be realistically addressed by transfer?
7. Clarifying external support: Why is external support from an exchange program needed to address these needs? What role should external support play in transfer?
8. Implementing needs assessments: How should the needs we identify and prioritize influence how we design and deliver the exchange program?
9. Evaluating impact on needs: How will we know when these needs are met during the exchange program? What data collection and evaluation methods can we use?

The participants shared different needs and gaps at their institutions in the discussion and worksheets. Regarding their current institutional needs, the participants stated that their institutions' most important needs are: a) improving policies related to meeting international standards, increasing training opportunities; b) developing infrastructure; c) making personnel evaluation more valid by placing more emphasis on skills over certification; and d) implementing new practices and technologies like eLearning and active learning. Regarding their current needs, they said that one of their most important personal and professional needs is creating more opportunities to pursue graduate education because staff must apply and wait for permission to pursue graduate degrees, and if studying abroad, compete for finite scholarships. A second need they identified was remunerating staff more fairly because public universities pay less than private and international universities in Vietnam. Third, they said they needed increased support to learn and work abroad by having more opportunities for language training, cultural exchanges and international scholarships.

For their current gaps or challenges, the participants said that lacking staff capacity or human resources are the biggest challenges they currently face. For example, they said they were challenged by meeting new international standards, improving curriculum planning, teaching and learning techniques, and eLearning technologies), as well as motivating and remunerating staff and faculty to spend more time outside of teaching duties. Other identified challenges included limited resources for wages, infrastructure and technology and poor vertical communication with leaders.

Regarding getting stakeholder input, the participants stated that leaders and visitors often control the goals and outcomes of exchange programs with little to no input from staff, students or community members. They agreed that most exchange programs would be improved if staff, instructors and students were given regular opportunities to define their own needs, and if hosting and visiting practitioners were required to conduct needs assessments before and/or on visitor's arrival. The participants also agreed that they and others at their institution need further training and support to learn how to implement thorough needs assessments because they are not common practice.

For the roles of visitor in supporting these needs, the group said that visitors roles should include a) providing input and critique to leaders that hosting staff can't say without risk, b) supporting international standards, c) providing an outsider's perspective for evaluation of curriculum and practices, d) sharing ideas from other countries and institutions, and e) conducting more efficient secondary research in other languages. Lastly, for future challenges, the participants identified a) competition within Vietnam with other universities for student recruitment, especially with larger universities in urban areas, b) loss of staff and faculty to overseas, private and urban universities due to wage gaps (i.e. "brain drain"), and c) loss of

financial support from the government due to rationalization and austerity policies (e.g. the Vietnam government's shift to "university autonomy" eliminating funding to universities).

All of the participants stated that the activity was useful and accessible and that it helped them realize the importance of conducting needs assessments, but they also said it lacked sufficient time to learn about conducting needs assessments. In addition, they said the activity needed to focus more on specific exchanges, departments or groups to more meaningfully identify their needs, and it needed to include alternative methods like interviews to ensure participants respond openly or honestly and are less hesitant to give feedback that is critical of others, especially leaders.

Articulating Consent and Dissolution

In Chapters 5 and 6, some participants shared problems related to poorly communicated expectations and agreements which led to hurt feelings and, in the worst cases, failed relationships and projects. This strategy was therefore designed to help practitioners and transfer participants reflect on practices that require special consent or immediate dissolution. I designed the worksheet illustrated in Figure 31 below, which encourages participants to discuss and reflect on what host and visitor actions require consent, correction and dissolution. The worksheet also addressed how agreements should be made, how consent should be requested, how behaviours should be corrected, and programs should be dissolved, and what formal or legal documents should be used to support consent and dissolution.

Figure 31: Seminar Artifact Examining Consent and Dissolution

AGREEMENT and CONSENT		CORRECTION and DISSOLUTION	
 What decisions or actions require agreement or special consent from hosts and visitors? How should hosts and visitors get consent and agreement for these decisions and actions? What agreements or consent should be formal (e.g. consent forms, contracts, etc.)?		 What problematic behaviors or actions from hosts or visitors would require correction, and how should they be corrected? What behaviors or actions would require dissolution of programs and relationships, and how should they be dissolved?	
What DECISIONS and ACTIONS require agreement or special consent from hosts and visitors? How should hosts and visitors MAKE AGREEMENTS and GET CONSENT for these decisions and actions? What FORMAL and/or LEGAL DOCUMENTS ensure agreements and consent are followed, and what should they LOOK LIKE?			
AGREEMENT/CONSENT	HOST DECISIONS/ACTIONS	HOW MAKE AGREEMENTS/GET CONSENT	FORMAL/LEGAL DOCUMENTS
	VISITOR DECISIONS/ACTIONS		DOCUMENTS LOOK LIKE
			
What severe behaviors or actions from hosts or visitors would require IMMEDIATE CORRECTION? What behaviors or actions would lead to IMMEDIATE DISSOLUTION of the exchange program or relationship? How should behaviors or actions be CORRECTED? In worst-case scenarios, how should the exchange program be DISSOLVED?			
CORRECTION/DISSOLUTION	HOST ACTIONS NEEDING CORRECTION	HOST ACTIONS NEEDING DISSOLUTION	HOW BEHAVIOR CORRECTED
	VISITOR ACTIONS NEEDING CORRECTION	VISITOR ACTIONS NEEDING DISSOLUTION	HOW PROGRAM DISSOLVED
			

To support discussion, I prepared various questions related to five themes, for example:

1. Agreements: What processes and products need to be explicitly agreed on by hosts and visitors during the exchange program? How are these agreements achieved between hosts and visitors to ensure they are fair, clear and thorough? When should agreements be formalized and/or legalized (e.g. signed contracts, memoranda of understanding, etc.)? What types of formal or legal documents are currently used in our institutions and what should be used? What should these documents look like?
2. Consent: What special actions or decisions require explicit consent from hosts or visitors? How should consent be requested and given, and by whom? When should consent agreements be formalized (e.g. consent forms)? What should happen when consent agreements are broken?
3. Correction: What behaviours and actions by hosts or visitors would require immediate correction? How should these behaviours and actions be corrected to get the most positive outcomes?
4. Dissolution: What behaviours and actions by hosts or visitors would require immediate dissolution of the exchange program or relationship? How should programs and relationships be amenably dissolved to get the most positive outcomes?
5. Planning: When in the exchange program workflow should agreements and consent be discussed, formalized and evaluated? Do some types of exchange programs or activities require greater consideration of consent and dissolution during planning, and if so, which types and why?

The strategy was generally successful in encouraging participants to discuss and reflect on consent and dissolution. Regarding what activities require agreements and consent, the participants stated that contracts are always made detailing host and visitor work duties like their deliverables and day-to-day tasks. They also stated that although they do not use formal consent forms at their institutions, leaders make all major decisions and need to provide verbal consent when needed. Third, they said their institution needs clearer consent processes and tools for research and for use of personal information or products like photos, video and writing.

Second, participants discussed how consent and agreement should be achieved and agreed that consent and agreements should always be negotiated before programs begin. They said that agreements should be formalized with signatures from appropriate leaders, especially for longer-term programs and visits. They also said that hosts and visitors must regularly discuss agreements during programs with some flexibility so they can evaluate mistakes, adapt the agreements and correct problems. In addition, they said visitors should be required to learn differences in institutional policies and national laws to prevent unintentional misconduct and criminal behaviour.

Third, for actions that require correction or dissolution, the participants discussed political speech like critiquing the government, communism or Communist Party or creating disharmony or unrest. They also discussed disrespectful behaviour like offending, bullying or threatening others, being dishonest and breaking agreements. The participants said that if the above actions were severe enough or clearly intentional in causing harm, the action may lead to dissolution of relationships. They also listed other actions requiring immediate dissolution like criminal behaviour (e.g. theft, violence, sexual assault, etc.) and intentionally breaking formal contracts and agreements.

Fourth, regarding methods to correct behaviour or dissolve relationships, the participants stated that hosts and visitors should communicate problematic behaviours early to prevent them, and that they should respond to minor problem behaviour with informal emails and meetings. For continuous or more severe non-criminal behaviours, they said that hosts and visitors should have formal meetings that allow people to communicate grievances, revise agreements immediate, make corrections or dissolve the relationships. And for severe criminal behaviour, they said they would immediately involve the police.

Lastly, when discussing formal or legal documents, the participants said that their institutions do not use or require consent forms but should develop them for use in special cases like using others' images in media or participating in research. They stated that they always use contracts for visitors which outline their duties and reference some criteria for consent and dissolution like not engaging in political speech or disharmonious activities and reporting travel outside province so staff can inform police. They also discussed how they have memoranda of understanding with partner institutions, but that not all visitors come from those institutions. Finally, they said that formal or legal documents should not always be required, especially with short-term and/or impromptu visits that last less than one week.

The strategy was generally successful in encouraging discussion about consent and agreements, but participants raised several issues with the pilot. First, they stated that I planned insufficient time and examples to support their discussions about problem behaviours, corrective actions, and formal documents. Second, they said that the activity needed visitor participation to provide perspectives about problematic behaviours. And third, they said that I needed to better ensure participants feel comfortable sharing open and honest critique during discussions.

Conclusion

This chapter shared the results of six strategies that I piloted and iterated with a subgroup of Vietnamese participants to encourage discussion about how hosts and visitors might grow as transfer practitioners and how they might improve their transfer planning. Data shared in Chapters 5 and 6 identified a problem where some participants were unable or unwilling to critique visitors, host institutions or transfer programs. Since this suggested that participants may have varying levels of transfer experience or understanding, the first three strategies supported further discussion of what competencies practitioners should have, how practitioners can grow as professionals, and how praxis might be implemented to incrementally improve transfer programs. Although participants gave feedback that all of the piloted strategies needed improvement to varying degrees, the strategies provided additional data that further elaborated how participants perceive competent transfer practice and professional growth.

Data shared in Chapter 5 also suggested that transfer programs at the host institution can lack needs assessment and post-evaluation, causing hosts to plan transfer programs haphazardly around the skills and specializations of visitors rather than the hosts' authentic needs. The final three strategies therefore focused on supporting discussion about how transfer processes should progress, how host needs are identified, and what program elements might require careful agreement to make consent and dissolution criteria explicit between hosts and visitors. These activities resulted in additional data detailing the participants' needs and challenges as well as a theoretical workflow for transfer programs that I and key informants iterated during interviews.

Although they supported a more detailed analysis of transfer at the host institution, the six strategies did not explicitly address neocolonial themes identified in Chapter 6. The following chapter therefore continues to this analysis by reviewing strategies that focused on such themes.

CHAPTER 9: ITERATING STRATEGIES TO REDUCE NEOCOLONIAL PATTERNS

This chapter shares further examples of how practitioners might work with participants to develop situationally-specific strategies related to the specific neocolonial themes that emerge during deeper levels transfer evaluation like those discussed in Chapter 7. In this study, participants shared how transfer can introduce different problems related to such themes as Eurocentrism, developmentalism, racism, sexism, contextual ignorance, visitor and host identity, inequality and harm. While the previous chapter focused on addressing themes related to improving practitioners and planning, this chapter reviews strategies designed to address neocolonial themes before, during and after exchange programs are implemented. Although not all pilots were successful, the ten strategies shared in this chapter demonstrate how practitioners might create and improve situationally relevant problem-reduction activities during transfer programs to reduce harmful behaviours, raise awareness of neocolonial themes, and further encourage decolonial practice.

Examining Inequality and Inequity

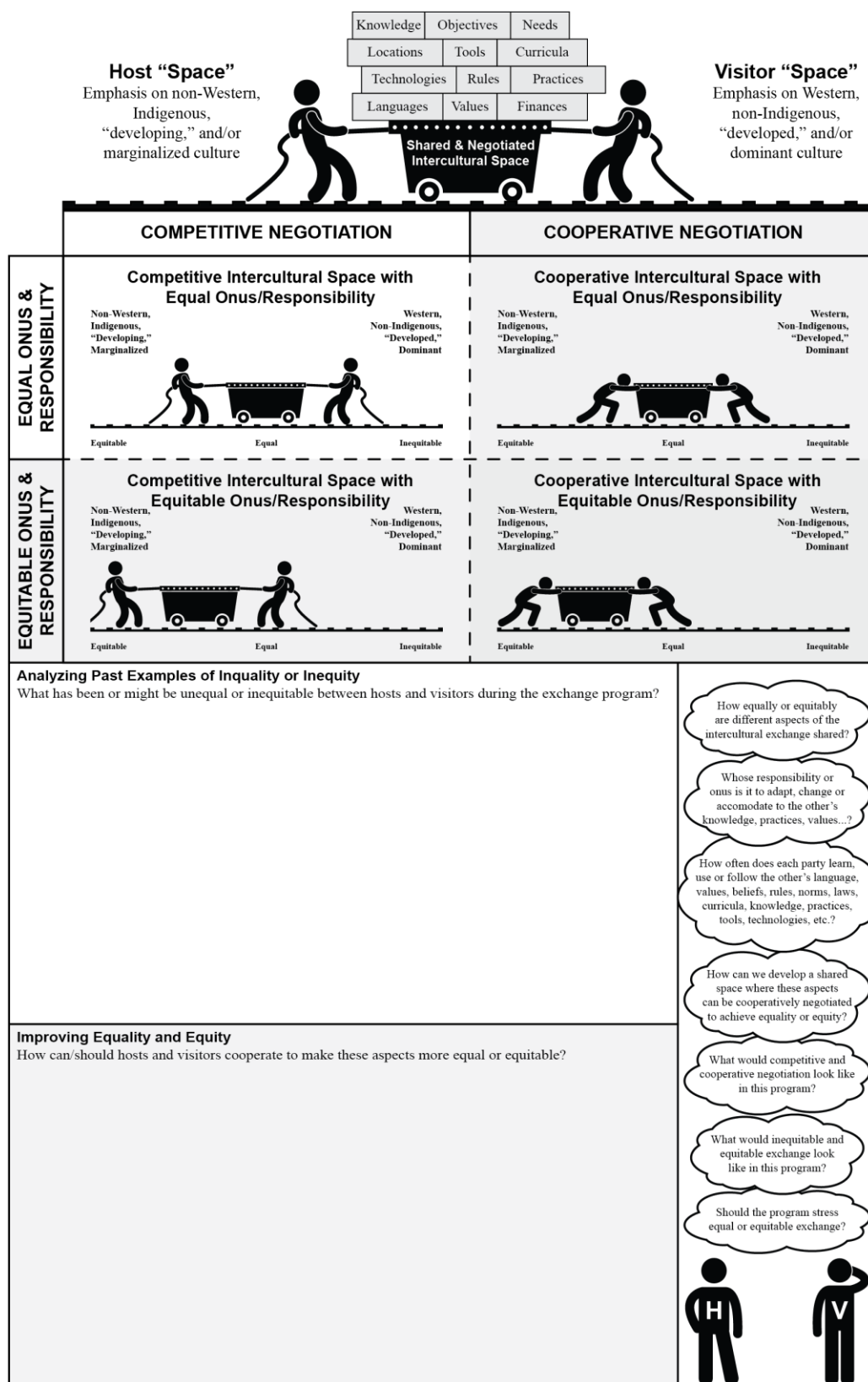
In Chapter 6, participants shared examples of inequality they experienced during transfer, demonstrating that responsibilities and privileges can be distributed unfairly to different stakeholders or between hosts and visitors. This strategy was designed to support discussion and reflection about inequality when practitioners or participants feel they are or might be treated unfairly or unequally. Adapting Bhabha's (1994) third space theory, I designed an initial draft of the worksheet shown in Figure 32 below to help the pilot participants examine how

responsibilities and privileges are distributed, discuss why inequalities exist, and plan how both hosts and visitors can renegotiate their relationships to resolve them.

To better facilitate discussion in the seminar, I prepared questions about three themes, which included:

1. Examining equality and equity: What should equality and equity look like in host-visitor relationships? How important are themes like equality and equity to people in our exchange programs? What examples can we give of un/equal and in/equitable practices? What larger problems can these inequitable or unequal practices cause?
2. Planning programs: How should we negotiate equal or equitable distribution of host-visitor responsibilities? How can we discuss ideas like fairness and equity during our programs? How should fairness and equity affect our planning, for example, who leads processes or influences decisions, how curriculum is designed, how benefits and privileges are distributed, how work and responsibilities are distributed, etc.?
3. Creating third spaces: Ideally, what should a fair and equitable intercultural third space look like between hosts and visitors in our programs? What would communication and learning look like in this ideal space? How should hosts and visitors in our programs think and act to help create this third space? What strategies, tools and methods can we create and try to make equal and equitable third spaces?

Figure 32: Seminar Artifact Examining Inequality and Inequity



In the discussion and the worksheets, the group shared multiple examples of inequalities related to language, informal power, access to leaders, receiving remuneration, following laws and receiving special attention. Regarding inequalities in language, participants discussed how one of the most common inequalities is that communication is nearly always in the visitor's language. The participants stated that although some long-term visitors sometimes try to learn Vietnamese, few visitors make the effort to learn anything besides basic words or phrases. They stated that because they aren't expected to learn the language, visitors rarely recognize the challenges of translating, like the time it requires, the difficulty in finding correct words, and the frustration in not being able to speak deeply or clearly in the visitor's language.

Regarding inequalities in informal power, the participants said that visitors are often given much more informal power and freedom than comparable hosts, for instance to choose their working conditions, to choose and change curriculum, to refuse to participate in institutional events, and to choose their vacation times. Although visitors do not have formal authority, the participants stated that they are given more informal power than host counterparts who have the same education and experience. Similarly, this informal power was evident in visitors' unequal access to leaders. The participants said that leaders sometimes meet and listen to visitors more readily than host staff with comparable educations and experience. A follow-up interviewee added that because vertical communication can make it difficult for staff to share their opinions with leaders, this creates opportunities for staff to communicate needs and goals to leaders through the visitors they work with, claiming that staff can say something repeatedly and be ignored while a visitor can say the same thing once and be listened to.

For inequalities in remuneration, the participants said that pay is also unequal, stating that when they are paid through either contract or stipend, visitors always receive more money than

host staff, even when completing the same work. They discussed that it might be necessary to pay visitors higher wages because it is difficult to attract foreign workers and volunteers to their institutions when competing with private and international universities. They unanimously agreed, however, that this was unfair if visitors have the same skills and experiences and are completing the same work.

Regarding inequalities in following laws, one participant said that visitors are even treated unequally by the law, giving the example shared in Chapter 6 of visitors who drive motorbikes without licenses or insurance because police either ignore foreign drivers, extort bribes, or expect foreigners to pay for damages and hospital fees. In addition, for inequalities in getting special attention, the participants stated that visitors are often given more attention than hosts at events, within the community, and in institutional media. An follow-up interviewee added that this was more a sign of respect than unfair practice, and that the extra attention is often to publicize foreign involvement at their institution.

Although they identified multiple examples of unfair practices, the participants found it harder to identify realistic ways to improve equality and equity. They agreed that some inequalities were unfixable or systemic, like working in the visitor language and giving visitors more money, since they said it is unrealistic to expect visitors to learn the host language during short-term exchanges or to expect foreigners to come to their university if they were paid the same wages as host teachers. However, the participants identified two strategies to promote fairness which included discussing inequalities and improving language support and requirements. The participants said that encouraging hosts and visitors to discuss inequality and inequity may not help to make programs completely fair but may help others become more aware of the inequalities and encourage visitors to exercise their privileges less or in ways that

support others. For example, participants said visitors might help by communicating staff needs with leaders, using extra money to support projects or people in need, or using their extra freedom to promote change that host staff would not normally risk trying. Lastly, for improving language support and requirements, an interviewee said that the few visitors who currently learn Vietnamese must find their own resources and learn on their own, so their institution can encourage more visitors to learn the language if they provided support and training and required visitors to learn the language.

The strategy successfully encouraged reflection and discussion about inequality but failed to help participants identify realistic approaches to make programs fairer. Participants said they appreciated discussing past inequalities, learning about the concept of equity, and learning about third space theory (Bhabha, 1994), but they also highlighted several issues with the activity. For example, they said that the worksheet's illustration of cooperative and competitive third-space negotiation was confusing, too theoretical and needed examples, and that the strategy needed to be more practical by sharing real example strategies to improve fairness.

Examining Development and Developmentalism

The perspectives shared in Chapter 6 also demonstrated that 'development' is a common theme when practitioners discuss cross-cultural transfer programs. Chapter 6 demonstrated that when asked why transfer is important, participants may justify transfer using development as a general goal, but when questioned further, not all may agree what it means, why it is needed, or how it should be achieved. I therefore piloted this strategy to encourage participants to more critically reflect on how their beliefs about development influence transfer programs.

Figure 33: Seminar Artifact Examining Developmentalism (Sides 1 and 2)

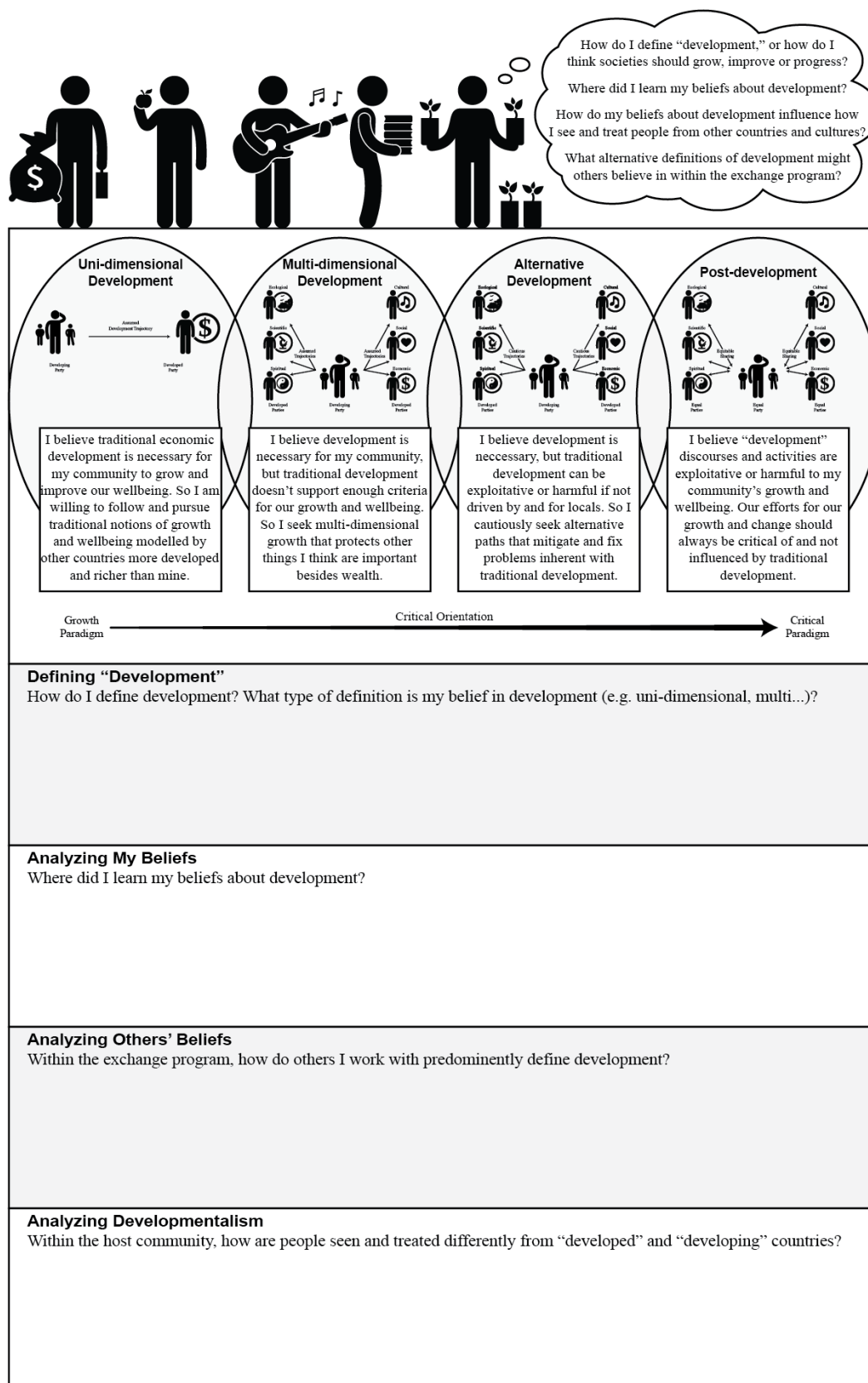
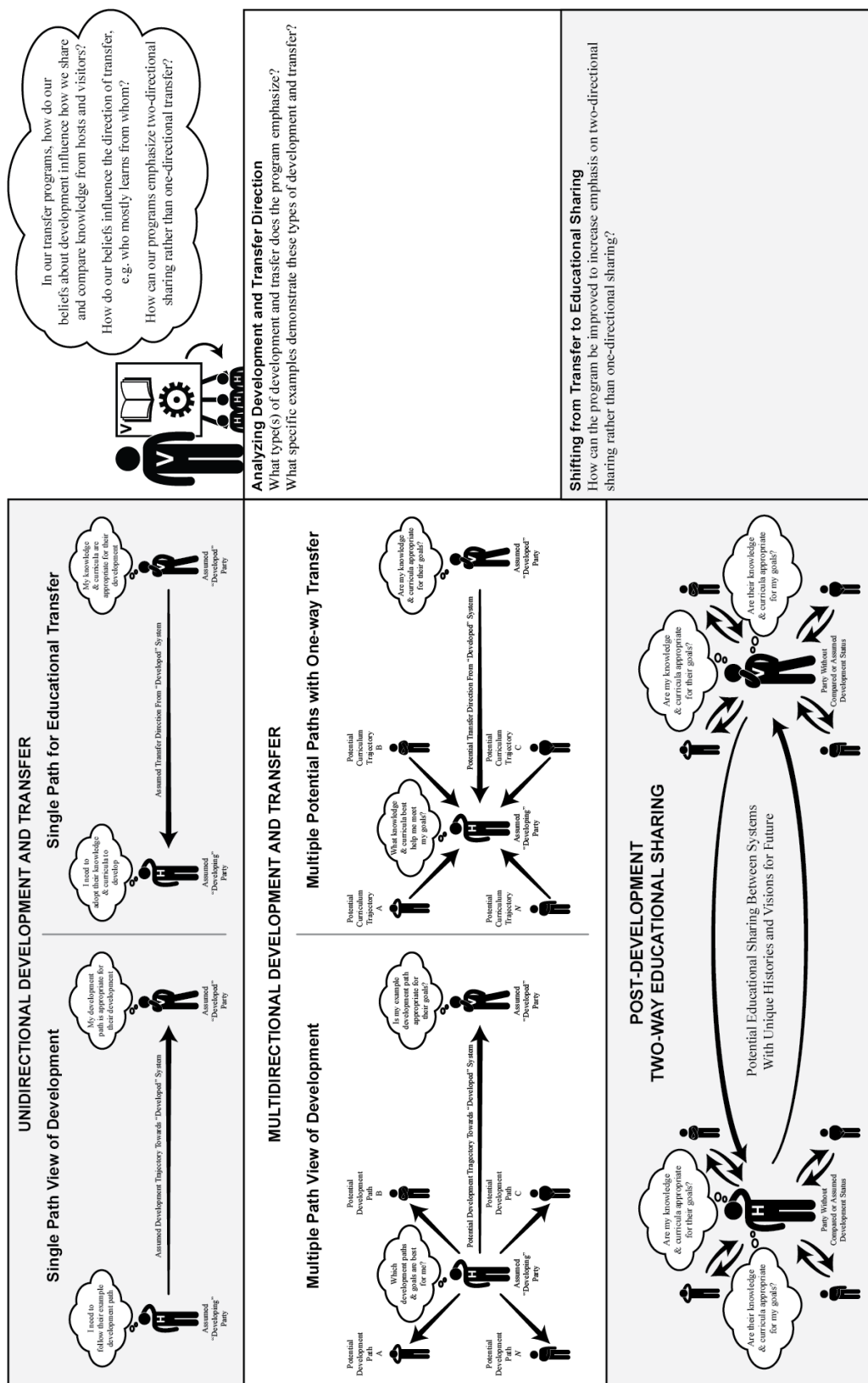


Figure 33: Side 2 of Seminar Artifact Examining Development



I prepared drafts of the worksheets illustrated in the two previous figures to encourage participants to discuss and reflect on what their beliefs about development are, how those beliefs might impact transfer outcomes, and how they might contribute to prejudicial thinking and behaviour that marginalizes people from developing countries or privileges people from developed countries. I also prepared various questions to encourage discussion related to four themes, including:

1. Definitions: How do different people in our exchange programs define and use the term “development?” What alternative definitions of development might other people have? How are these different definitions of development reflected in or represented by the goals of our exchange programs?
2. Impacts on relationships: How do our definitions of development affect how we view and treat different people from “developing” and “developed” countries? Are people, processes and products from “developed” countries seen or treated as better or superior, and if so how? How does this differential treatment affect feelings, behaviours and relationships between hosts and visitors?
3. Impacts on programs: What impacts does this differential treatment have on how our exchange programs are designed and delivered? In what ways do our programs privilege and/or marginalize contributions from people from “developed” and “developing” countries (e.g. their expertise, knowledge, curricula, practices, etc.)? What directions between hosts and visitors are the different theories and practices in our programs being exchanged, and why?
4. Reducing impacts: How can we plan and deliver our programs to help others define and use ideas related to development more critically and fairly? How can

we ensure people and practices from “developing” countries are respected, represented, prioritized and shared (e.g. expertise, knowledge, curricula, voices, etc.)?

Illustrated at the top of Figure 33 above, to help the participants self-evaluate and discuss their views of development, I presented a model that places the four definitions of development discussed in Chapter 2 along a continuum that includes unidimensional development (e.g. economic development), multidimensional development (e.g. sustainable development), alternative development (e.g. community-driven development), and post-development (i.e. rejection of development discourse). Participants were then asked to discuss how their beliefs about development influence their transfer programs using the second worksheet, which includes a model that theorizes three different trajectories of transfer in exchange programs, including single-path development and transfer, multiple-path development and transfer, and post-development multi-directional sharing.

The strategy helped participants discuss how they define development and how different views of development might influence how hosts and visitors are treated and how transfer programs are organized. In general, they stated that economic growth is the dominant definition of development in Vietnam and that transfer programs usually emphasize one-way transfer from developed countries. When asked to define development, the participants stated that they have heard of and recognize the importance of other definitions like sustainable development, but that people in Vietnam usually define development focusing solely on economic growth. In the seminar, they agreed that development should be multi-dimensional, stating that different criteria like social harmony, culture, education and the environment are as important as economic development. They agreed that ‘development’ is a commonly used term at their university to

justify international relationships and exchange programs, but that most people do not think very critically about what development means. When asked to compare definitions of development, although most believed in multi-dimensional development, one interviewee was highly critical of development, arguing that spiritualism and community are important but are rarely reflected in how people commonly think of development. Although they didn't agree with post-development, they stated that based on their experience studying abroad, people in developed countries work very hard, aren't happier, and still face problems with poverty and inequality.

When asked to examine prejudice associated with beliefs about development, all participants stated that they and others in Vietnam believe that most things from developed countries are better. When asked to give examples, they said that people are prouder of things that come from developed countries like international graduate degrees, work experiences, educational programs and curricula, technologies, languages and institutional or personal relationships. For example, they said that Vietnamese degrees are not seen as bad but are seen as inferior and easier to get, and that people highly value learning second languages like English, Japanese, Chinese and Korean. The participants also said that people view products made in developing countries as superior to Vietnamese counterparts, and that most staff at their institutions feel that schools and curricula in developed countries are better than their own.

Regarding how this prejudice affects transfer trajectory, participants said that current exchanges predominantly focus on one-way transfer from visitors to hosts, and that most exchanges do not formally include transfer or learning opportunities for visitors apart from cultural trips. They said that visitors sometimes learn Vietnamese informally and independently, but that because visitors come for different durations and purposes, some visitors are more open to learning and two-way exchange than others. They didn't feel that one-way transfer is

problematic, silencing or marginalizing, agreeing instead that it gives them an opportunity to learn and grow.

Lastly, when asked how they can improve two-way exchange, while some participants said that two-way transfer is not always relevant to short-term exchange programs, all agreed that longer-term programs could benefit from more opportunities for visitors to learn from hosts. For instance, they said that transfer programs can better encourage visitors to adjust to host culture, to improve visitor competencies in understanding hosts practices and meeting host needs, to deepen cross-cultural relationships, and to increase the likelihood of return visits.

For feedback, participants agreed that the strategy helped them think more deeply about how people define and use the term ‘development,’ that developmentalism was a useful term to describe prejudice against developing countries, and that it was important to think about how programs can ensure two-way transfer. They also identified several issues with the piloted strategy, for instance that it provided no example solutions for prejudicial practices or two-way transfer, that they had insufficient time, that the worksheet was too complicated, and that I needed to provide more English support for larger academic terms.

Examining Eurocentrism and Westernization

The purpose of next strategy in the seminar was to encourage participants to reflect on how their beliefs related to Western and non-Western cultures might contribute to prejudicial thinking and practices. The perspectives shared in Chapter 6 demonstrated that participants can have both subtle and explicit preferences for Western culture. This strategy was therefore designed to encourage participants to discuss how Eurocentric or “West-is-best” thinking can also be a problem in exchange programs when others see Western people, practices and products

as superior to their non-Western counterparts, potentially leading to differential treatment and unfair relationships. Borrowing from a model by Stephens (2000) comparing Western and Indigenous cultures and Nakata's model (2000) illustrating cultural interface theory, a draft of the worksheet below was prepared to help practitioners examine what 'Western' and 'non-Western' mean, discuss what 'Eurocentrism' means and how it manifests during exchange programs, and how Eurocentric thinking might marginalize and/or privilege hosts and visitors. In addition to this worksheet, I prepared questions on four themes, which included:

1. Defining Western culture: What does "Western" and "non-Western" mean? How are these terms un/helpful in understanding differences between visitors and hosts?
2. Comparing and contrasting cultures: What are the similarities and differences between non-Western and Western ideas, values, systems, people, etc.? What are the biggest differences between non-Western hosts and Western visitors, for example their knowledge, practices, values, beliefs, backgrounds or systems?
3. Examining differential treatment: In what ways are Western ideas, practices and people treated differently, privileged or given priority? How are these differences in treatment justified? How does this differential treatment impact hosts?
4. Challenging Eurocentrism: How can we identify and change treatment that preferences the West during exchange programs? How should differences between non-Western and Western culture be incorporated into the design and delivery of exchange programs to make exchanges more supportive, fair and respectful to hosts?

In the seminar, participants struggled with the meaning of ‘Western’ but the group agreed that it should refer to people from countries in Europe or from countries colonized by Europe, including people from America, Canada and Australia, nationalities of visitors who regularly visit their institution. The participants also struggled with the meaning of ‘Westernization,’ stating that they understood it as the transfer of European culture, but that it was also vague and generalizing given that people from Western countries are varied. After agreeing to these definitions, the participants then completed the worksheet by discussing the similarities and differences between Vietnamese and Western culture and recording their responses, which are summarized in the table below.

Table 9: Participants’ Responses Comparing Vietnamese and Western Culture

VIETNAMESE/HOST CULTURE	“WESTERN”/VISITOR CULTURE
General Cultural Differences	
• More monocultural	• More multicultural
• Family more important (e.g. live with extended family longer; parents control decisions more)	• Extended family less important
• Primarily Buddhist	• More religions, but primarily Christian
• Higher density of population	• Lower density of population
Governmental Differences	
• Single-party communist government	• Multi-party democratic government
• Less dependent on laws and lawsuits	• More lawsuits
• More organizational or governmental decisions	• More individual decisions
• Speech controlled	• Free speech
• History of colonization and war	• History of invasion
Educational Differences	
• Vietnamese language of instruction	• English main language of instruction
• More teacher-cantered (i.e. teacher controls everything)	• More learner-cantered (i.e. learner more control)
• Learn more “older science application” (i.e. tools and technologies not as up-to-date or modern)	• Learn more modern science

• Less accepting of difference	• More open-minded and tolerant of difference
Economic Differences	
• Less regulated labour practices	• More regulated labour practices
• Work life more comfortable (i.e. longer lunch breaks, less stress)	• Work life harder
• Lower productivity	• Higher productivity
• Developing	• Developed
Common Ground	
• Class problems (i.e. although less of a problem in Vietnam, there are many very rich and very poor people)	
• Media problems (i.e. although they are controlled differently, media is controlled by powerful people)	
• Gender problems (i.e. although more of a problem in Vietnam, women do not have as much power and are less able to be leaders)	
• LGBTQ problems (i.e. LGBTQ face discrimination and unfair treatment)	
• University systems (i.e. universities are the main institutions for higher learning; degree programs structured similarly; try for similar/same international standards)	

When asked how Western practices can be privileged in exchange programs, participants said their programs always privilege visitor languages but that Western curricula or ideas are usually ignored or rejected by hosts if they are irrelevant. An interviewee elaborated this, saying, “It [is] seldom... discussed or rejected directly, [but] usually people accept the Western [curricula] automatically but do not follow it,” suggesting that Western visitors may not be told directly that their work is irrelevant or has little impact on people’s behaviour. Some participants also questioned if Westernization is bad for Vietnam if it is invited and shared willingly through education, saying that they understood Western colonization is bad, but that Vietnam should learn from Western science, technology, and teaching methods. When I asked a follow-up interviewee why people think Westernization is beneficial to Vietnamese education, they said that Vietnamese universities are already modelled after Western universities and international standards, that Vietnamese education focuses too much on knowledge transfer rather than skill

development, that Vietnamese academics prefer to read and publish in foreign journals, and that Westernizing education will help the country to develop.

The strategy failed in its goal to encourage participants to critique Westernization and develop strategies to support non-Western voices and perspectives. Instead, participants questioned the meaning of terms like ‘Western’ and ‘Westernization’ and argued that Westernization in education is not a problem. For feedback, participants said the strategy was useful in helping them share assumptions about cultures and recognize the importance of how different cultures are represented, but they also raised several issues. For example, they said that I did not give examples of negative impacts of Westernization on Vietnamese education, that they should compare specific countries with Vietnam rather than Western culture, and that that strategy should include the input of visitors to better compare their countries and cultures.

Examining Ahistoricism

Some perspectives shared in Chapter 6 discussed how visitors can sometimes lack basic knowledge about the communities they work with, including who important historical figures were, what foreign countries were colonizers, and what significant events influenced the host’s current conditions. These perspectives suggest that without a basic knowledge of host history, visiting practitioners can be less aware of how host struggles, values and needs came to be, potentially making it more likely that visitors contribute to transfer problems by lending curricula and practices that do not address, misinterpret or exacerbate host needs and conditions. I therefore designed this strategy to help hosts and visitors examine host history in more detail and reflect on various misconceptions visitors may have about host history.

I prepared the worksheet illustrated in the following figure to encourage participants to share historical events and people that are significant to them by creating four timelines for their country, community, institution and family. I also prepared a series of questions to encourage discussion on four themes, which included:

1. Host history: What significant events or people in your history should visitors know about to understand you better, to be more respectful, or to design and deliver more effective exchange programs? What historical events and/or people have played the biggest role in shaping your nation, your community, your institution and yourself?
2. Visitor misconceptions: How are these events or people misunderstood or interpreted differently people from other countries? How should visitors change the way they view or think about your history when working in your community or institution?
3. Problems caused by ahistoricism: What problems might visitors and/or hosts cause if we are unaware of these historical events or people? How might these problems in the exchange program impact the host community?
4. Improving programs and practice: How can we improve the ways hosts and visitors currently share and learn about each other's histories during exchange programs? How should host history affect the ways we design and deliver exchange programs? How should can it improve the ways we think and act during as practitioners?

Figure 35: Seminar Artifact Examining Host History

MY TIMELINES

What people and/or events are important in your history?
What should people from other countries know about your history to better understand who you are?

NATIONAL HISTORY

Past → Present

Years: [] [] [] [] [] [] [] [] [] []

People/Events: [] [] [] [] [] [] [] [] [] []

[] [] [] [] [] [] [] [] [] []

COMMUNITY HISTORY

Past → Present

Years: [] [] [] [] [] [] [] [] [] []

People/Events: [] [] [] [] [] [] [] [] [] []

[] [] [] [] [] [] [] [] [] []

ORGANIZATIONAL HISTORY

Past → Present

Years: [] [] [] [] [] [] [] [] [] []

People/Events: [] [] [] [] [] [] [] [] [] []

[] [] [] [] [] [] [] [] [] []

FAMILY OR PERSONAL HISTORY

Past → Present

Years: [] [] [] [] [] [] [] [] [] []

People/Events: [] [] [] [] [] [] [] [] [] []

[] [] [] [] [] [] [] [] [] []

Analyzing Significance

What are the MOST SIGNIFICANT events or people in your history, and why?

Analyzing Misunderstandings

What events or people are MOST MISUNDERSTOOD by people from other countries, and why?

During the activity, practitioners weren't able to think of many events or give precise dates on their national, community and institutional timelines, but they were able to complete the timelines in more detail after taking the worksheet home between seminar days and researching on the internet. After initially completing the timelines, they identified different significant events. For Vietnam's history, they identified events like independence from French occupation, the life and teachings of Ho Chi Minh, the end of the Vietnam-American War, and the unification of the North and South. For their institution's history, they identified events like when their institutions started, changed names, absorbed other schools, created new campuses, achieved international standards, and changed leadership. And for their family and personal histories, they identified events like when they were born, graduated, moved between communities, began and ended jobs, were married, had children and lost family members.

Participants also discussed how some visitors didn't know much about Vietnam's history except for the Vietnam-American War and that their understanding of the war came mostly from American movies. The participants provided examples of visitor misconceptions like not knowing that Vietnam was colonized by the French, that Vietnam was colonized by China, that the government is communist, that Vietnam won the Vietnam-American War, that Vietnam is no longer war-torn, that Ho Chi Minh was the country's most important leader, and that Saigon's name was changed to Ho Chi Minh City.

As discussed in Chapter 6, participants also said that some people in Vietnam do not like discussing the country's history of colonization and war (especially with strangers and in public) because they do not like discussing politics and/or prefer to "leave the past in the past." Although the participants didn't resist completing their timelines, this feedback suggests that this strategy

should be conducted with care and respect to ensure that people who hesitate or resist discussing their past are not pressured, offended or traumatized during the activity.

For the pilot's feedback, participants said the strategy was useful because it was one of the easier strategies to complete, it helped them review and remember important parts of their national history that they do not often think about, and it helped them think more about what foreigners believe about Vietnam's history. They also identified several issues with the strategy, however. For example, they stated that I should provide an example timeline to help them complete the activity faster without needing the internet as well as examples of how ahistorical thinking can lead to problems during exchange programs. The participants also added that the strategy required visitors to participate to share their perspectives of host history and complete their own timelines.

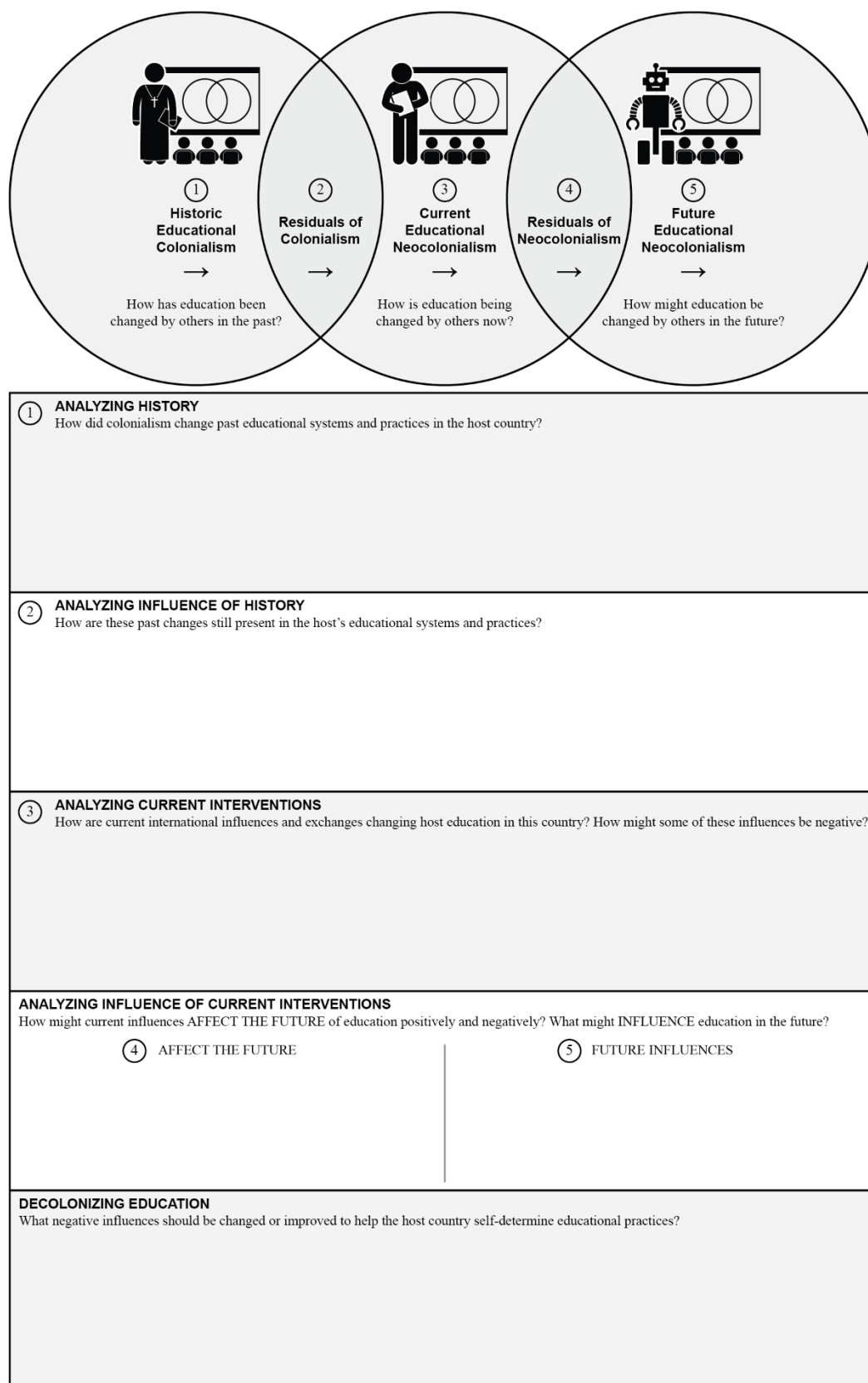
Examining Educational Colonialism

As discussed in Chapter 6, some of the participants included in early interviews struggled with terms like colonialism, neocolonialism and decolonialism and struggled to see the relevance of colonialism to educational transfer. I therefore designed this strategy to help participants discuss the history of educational colonialism in the host's country in more detail and to reflect on how their exchange programs might parallel past colonial patterns and practices. By comparing past educational colonialism with current exchange programs, the strategy was designed to give participants more historical context for their transfer activities and to better recognize potentially neocolonial practices that parallel the past. I prepared the worksheet illustrated in Figure 36 below to encourage participants to make these connections between

historic, current and future educational colonialism, and I prepared questions to encourage discussion on seven themes, including:

1. Historic educational colonialism: What was the host's educational system like prior to colonization? What changes did colonizers make to the host's educational system in the past? For example, what languages were used, what was taught, how/when/where people taught and learned, who could teach and learn, who was considered educated, or how schools were structured?
2. Historic educational colonizers: What types of people contributed to these changes? For example, what roles did foreign and/or non-foreign teachers, educational administrators, government leaders, community members, and others play? How did these people justify changing the host's educational system? How did they think about and act towards members of the host's community?
3. Residuals of educational colonialism: What still remains of these historic changes in the host's current educational system?
4. Current educational neocolonialism: How are foreign actors (e.g. individuals, governments, institutions, corporations, etc.) currently changing or intervening in the host's educational system? Why are they making these changes, or how are these changes justified, and by whom?
5. Current practitioners: In what ways might current practitioners be similar to and different than historic educational colonizers in how they make changes to the host's system? For example, how are our practices, goals, justifications and relationships similar or different?

Figure 36: Seminar Artifact Examining Educational Colonialism



6. Future neocolonialism: How might foreign actors (e.g. individuals, governments, institutions, corporations, etc.) continue to change the host's educational system into the future? How will they continue to justify and enact these changes?
7. Decolonizing education: What were, are and might be the negative impacts of past, current and future educational colonialism within the host's educational system? How can we reduce or reverse these negative impacts? What should the host's educational system look like once these impacts are reduced or reversed?

Participants found it extremely challenging to respond to the questions, especially when asked to discuss specific examples of historic educational colonialism and their impacts on current systems. After researching more on the internet between seminar days, however, the participants identified examples of how past colonialism likely impacted Vietnamese education. For instance, they said that colonialism contributed to Vietnam's use of a Latin-based alphabet to read and write Vietnamese, the use of Western grading systems, and the use of 12 grades for primary and secondary education. They also said that colonialism contributed to Vietnam's use of English as the main foreign language subject, which was historically French, its use of generally similar subjects for primary and secondary education, and its use of generally parallel postsecondary structures and programs.

Participants were not able to give specific examples of practices that parallel past colonial educators. In response to questions about current and future neocolonialism, they instead gave examples of their students' and institutions' goals for internationalization. They discussed how they wanted internationalization to increase opportunities to learn foreign languages like English, Chinese, Japanese and French, to study abroad, to participate in international exchanges, to invite more foreign teachers and experts, and to achieve international educational standards.

When asked about decolonial strategies, the participants generally agreed that Vietnam is increasingly adopting Western-style educational systems and practices, and that this is an intentional and positive trend. They stated that besides losing control of their educational system during French occupation, after independence they now have control over how their educational system develops. A follow-up interviewee stressed the importance of having qualified local human resources in Vietnam to develop educational systems and methods, saying that this would require increased cooperation and support from international institutions and visitors.

Based on the participants' feedback, the pilot was generally unsuccessful in helping participants make connections between past and present educational colonialism. Most participants said the activity was too challenging and theoretical, stating that they weren't able to theorize what historic colonizers were like, describe the influences of the China, France and America on Vietnam's educational system, or describe what future educational neocolonialism might look like. The strategy was also emotionally triggering for one participant who cried during a follow-up interview, saying that information they read on the internet about Vietnam's educational system made them wish they had a better education, had more opportunities while at university, and tried harder while they were a university student. Asked for feedback about this incident, a highly informed key informant (i.e. PhD and lecturer in education) said that the activity was important to help others think more deeply about educational history, but that without preparatory instruction and more personal support, the activity requires participants to have too much specialized knowledge before they can fully participate and would therefore be too overwhelming.

Examining Change and Resistance

Some of the perspectives and narratives shared in Chapters 5 and 6 also shared examples of failed change, for instance failures in adopting new quality control programs and implementing new training programs. Such data suggest that exchange programs can end in frustration and failure if host and visitor visions of change aren't well defined, planned or communicated, or if host resistances to change aren't well understood. I therefore designed this strategy to encourage participants to define and compare their different visions of change and resistance within the host's institution.

I prepared a draft of the worksheet illustrated in the figure below, which included activities that encouraged participants to share how intensely they feel aspects of the host institution should be changed or protected. Participants were encouraged to discuss their visions of change and resistance by using modal verbs to identify what could, should or must be changed or protected during transfer. I also prepared questions to encourage discussion of four themes, which included:

1. Examining visions of change: What do you wish you could change to improve your institution or community? How much do you think these things should change? Why do you want to see them change? How do you think these changes can be achieved? What are the challenges that keep you or others from achieving these changes now?
2. Examining resistances: What aspects of your life, community and institution are the most valued, sacred or in need of protection from change? Why are they important to you and others and should be protected? When others try to change these things, how should you protect them?

Figure 37: Seminar Artifact Examining Change and Resistance

EXAMINING CHANGE

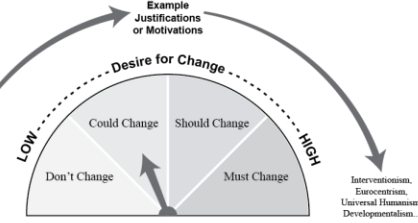


What in my community or institution could, should, or must be changed and improved?

How do people current talk about and justify these needed changes?

How do people currently try to acheive these changes?

What challenges and resistences do people encounter when making these changes?



1) What things could, should or must be changed or improved in your school or community?
Complete the statement: "I believe that [aspect of institution/community] [could/should/must] change because... [justifications]."

a) I believe that _____ [aspect] _____ [could/should/must] change because... _____

b) I believe that _____ [aspect] _____ [could/should/must] change because... _____

c) I believe that _____ [aspect] _____ [could/should/must] change because... _____

2a) What METHODS or STRATEGIES can achieve each of these changes?
2b) What CHALLENGES or RESISTANCES do or might people encounter making these changes?

METHODS or STRATEGIES	CHALLENGES or RESISTANCES

EXAMINING RESISTANCE

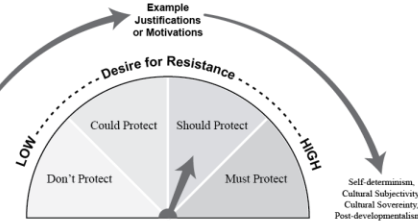


What in my community or institution must be protected from change or interference?

How do people current talk about and justify what is important to protect?

How do people try to change or interfere in these things?

What challenges do people encounter when protecting these things?



3) What important things could, should or must be protected from change in your school or community?
Complete the statement: "I believe that [aspect] [could/should/must] be protected from change because... [justifications]."

a) I believe that _____ [aspect] _____ [could/should/must] be protected from change because... _____

b) I believe that _____ [aspect] _____ [could/should/must] be protected from change because... _____

c) I believe that _____ [aspect] _____ [could/should/must] be protected from change because... _____

4a) What INFLUENCES (e.g. in media, in education, in economics, ...) currently THREATEN to change these things?
4b) What CHALLENGES do or might people have when protecting these things?

INFLUENCES or THREATS	CHALLENGES

3. Analysing intervention and change: What past changes in your community or institution have foreigners done that you think are negative or harmful? When currently pursuing change in your institution, what approaches or methods can you use that might be negative, harmful or destructive? How can we evaluate or measure if or how much our changes may be helpful or harmful? How can we improve, reverse or correct negative or harmful changes in the past or present?
4. Identifying skills and competencies: What skills or competencies should a person have if they want to be an effective and positive “change agent?” How does a person most effectively learn the skills and competencies needed to implement positive change and protect against negative change?

After piloting the strategy, the participants shared aspects of their institutions and communities they wanted to change and protect. Listed in the table below, the changes they felt strongest about making were to university policies, student assessment methods and employee benefits, while the aspects they felt strongest about protecting were leadership structures, political processes, minority communities, cultural customs and religious institutions.

Table 10: Participants’ Responses to Changing and Protecting Their Institution

COULD CHANGE	SHOULD CHANGE	MUST CHANGE
• Facilities and infrastructure (e.g. more modern equipment) • Curriculum (e.g. more modern, practical) • Stakeholder relationships (e.g. more feedback from industry and graduates)	• Teaching methodology (e.g. more active learning, practical emphasis, learner choice) • Employee development (e.g. self-study, research) • Languages of instruction (e.g. more English-speaking teachers) • Internationalization (e.g. more international)	• University policies (e.g. less hiring and promotion requirements for irrelevant certificates) • Student assessment methods (e.g. less theoretical knowledge and testing, more practical skills, less authority to teacher) • Employee benefits (e.g.

	partners, studying abroad, faculty exchanges, standards) • Gender and LGBT equality (e.g. more representation in leadership)	more pay, more equal benefits between public, private and foreign schools, more opportunities for graduate education)
COULD PROTECT	SHOULD PROTECT	MUST PROTECT
	• Way of life (e.g. traditional, relaxed, friendly) • Poor communities (e.g. volunteer programs, donation programs) • Environment (e.g. rural, rice fields, clean city)	• Leadership structure (e.g. titles, current leaders, how leaders chosen) • Political processes (e.g. governmental rules and oversight of university) • Minority communities (e.g. support for Khmer, Cham, Hoa... students, Khmer programs) • Cultural customs (e.g. language, foods, events, family structures) • Religious institutions (e.g. Buddhist and other holidays and practices)

Follow-up interviewees also discussed challenges to implementing change related to motivation, trust and control. Regarding the lack of motivation, some interviewees discussed how staff and faculty are not easily motivated to invest extra time to adopt new practices because they are not compensated well and do not receive recognition for extra effort. They added that exchanges often just transfer knowledge in the short-term and fail to change long-term behaviour because they do not address adoption motivators like improving wages, giving recognition or improving employment. Regarding the lack of trust in new programs, participants said that staff and faculty have seen past programs promise positive change but little is usually accomplished, and that people often “nói không làm” (say not do) by making rhetorical claims about change while doing little to make authentic, measurable improvement. And regarding the lack of control

over change, an interviewee also said change at their university is driven nearly always by leaders who do not always listen to people in lower positions, making many staff less willing to suggest, critique and pursue improvements independently. They added that many staff feel it is not their role to identify and pursue changes to improve the university since even small changes are controlled primarily by leaders

A follow-up interviewee reviewed the responses in the previous table and said this strategy will not always get honest responses from participants when discussing institutional change in public. They said that staff and faculty are more willing to critically discuss their desire for change in private but must stay silent about their feelings in public, especially when critiquing leaders, policies and decisions. For example, the interviewee said they understood why the participants agreed that leadership structures and political processes must be protected, but that if speaking in private with someone they trust, they would be more willing to suggest how leaders and political processes could improve. The interviewee said that most people in their country rarely critique authority because they are afraid of losing their job or facing various degrees of reprimand from the government, so to get honest answers, hosting and visiting practitioners and researchers need to be trusted, use confidential collection methods, and speak with participants individually as much as possible. Given this feedback, because discussing change in some transfer contexts may encourage critique that could invite risk or conflict for participants, this activity should be delivered with extreme care.

Examining Cultural Misconceptions

Like the strategy about ahistoricism above, perspectives shared in Chapter 6 also illustrated that visitors can demonstrate contextual ignorance if they do not learn about or adapt

to the host's culture. To reduce the potential for problems caused by misunderstanding or ignoring culture, I developed this strategy to encourage participants to discuss and correct their assumptions and misconceptions about their own and other's cultures within their exchange programs. I created a draft of the worksheet illustrated below to help participants reflect on how hosts and visitors perceive themselves and each other during cross-cultural exchange. I also prepared questions to encourage discussion focusing on three themes, which included:

1. Perceiving one's self: How do we as hosts and visitors see or define our own roles, identities and cultures within the cross-cultural exchange?
2. Perceiving the other: How do we see or define each other within the cross-cultural exchange, for example the others' roles, identities and cultures?
3. Correcting misconceptions: How are our perceptions of ourselves and our own culture different than how others see us? Why do these differences exist? How can we correct misconceptions in how we see ourselves and each other? How might these misconceptions contribute to transfer problems?

When answering how they perceive themselves, participants said that many things define Vietnamese culture. For example, they discussed the importance of unique cultural foods, traditional clothing, historical sites, historical figures, holidays like Tet and Independence Day, as well as ceremonies like funerals and weddings. They said Vietnamese typically adhere to traditional gender roles, believe family and marriage are very important, and have relaxed work cultures. When asked how they differ personally from these general definitions of Vietnamese culture, some participants said that traditional gender roles do not apply to their marriages and that they only wear traditional clothing when required.

Figure 38: Seminar Artifact Examining Cultural Misconceptions

	 ...the visitor	 ...the host
 How the visitor sees...	 How does the visitor see or define themselves within the intercultural relationship? How does the visitor define or describe their own role, identity, and culture?	 How does the visitor see or define the host within the intercultural relationship? How does the visitor define or describe the host's role, identity, and culture?
 How the host sees...	 How does the host see or define the visitor within the intercultural relationship? How does the host define or describe the visitor's role, identity, and culture?	 How does the host see or define themselves within the intercultural relationship? How does the host define or describe their own role, identity, and culture?
1  How HOST sees HOST (Host Perception of Self) (If host) How do I see myself when working cross-culturally? For example, what are my roles? What important aspects of myself or my culture define who I am and what I do? (If visitor) How do I think hosts see themselves when working cross-culturally? For example, what do they think their roles are? What important aspects of themselves or their culture define them and what they do?		
2  How VISITOR sees VISITOR (Visitor Perception of Self) (If host) How do I think visitors see themselves when working cross-culturally? For example, what do they think their roles are? What important aspects of themselves or their culture define them and what they do? (If visitor) How do I see myself when working cross-culturally? For example, what are my roles? What important aspects of myself or my culture define who I am and what I do?		
3  How HOST sees VISITOR (Host Perception of Other) (If host) How do I see visitors when working cross-culturally? For example, what are their roles? What important aspects of themselves or their culture define who they are and what they do? (If visitor) How do I think hosts see me when working cross-culturally? For example, what do they think my roles are? What important aspects of myself or my culture define me and what I do?		
4  How VISITOR sees HOST (Visitor Perception of Other) (If host) How do I think visitors see me when working cross-culturally? For example, what do they think my roles are? What important aspects of myself or my culture define me and what I do? (If visitor) How do I see hosts when working cross-culturally? For example, what are their roles? What important aspects of themselves or their culture define who they are and what they do?		
5 Analyzing Different Perceptions of HOST What are the SIMILARITIES and DIFFERENCES between how hosts see or perceive themselves and how visitors see or perceive hosts?		
 = 	SIMILAR PERCEPTIONS OF HOSTS	DIFFERENT PERCEPTIONS OF HOSTS  
6 Analyzing Different Perceptions of VISITOR What are the SIMILARITIES and DIFFERENCES between how visitors see or perceive themselves and how hosts see or perceive the visitor?		
 = 	SIMILAR PERCEPTIONS OF VISITOR	DIFFERENT PERCEPTIONS OF VISITOR  

When asked how visitors might perceive their culture, participants found it much harder to answer, saying that visitors think about Vietnamese people differently depending on who the visitor is and where they come from. Some of the participants shared what they heard from visitors they worked with in the past. For example, they said that visitors have told them that Vietnam is a beautiful country with lots of beaches and tourist sites, has a “stable and harmonious society,” is a cheap place to travel and live, has delicious food, has dangerous driving practices, and has people who are kind and peaceful but lazy. Asked why visitors see them as lazy, they said that compared to the West, most Vietnamese people value family life much more than work life, have shorter work hours, and emphasize meetings, processes and relationships over productivity. Participants also found it hard to respond to how visitors misconceive or misunderstand their culture. They said that although some visitors may find Vietnam beautiful, they might not know the extent of Vietnam’s environmental problems, and that although some may find Vietnamese food delicious, the food is commonly grown with lots of chemicals. They also said that although foreign men may find Vietnamese women attractive, most women are very conservative and prefer not to be approached “like Western women,” in the words of one participant.

Although participants felt that discussing cultural differences and misconceptions would be useful in exchange programs, they also felt that the worksheet and questions were confusing, that the strategy didn’t produce anything practical, and that it needed visitors to participate to share their assumptions about Vietnamese culture, correct their misconceptions, and share information about their own culture. An interviewee also said that some participants may not be entirely honest during this strategy if they are encouraged to critique Vietnamese culture or critique visitors in public.

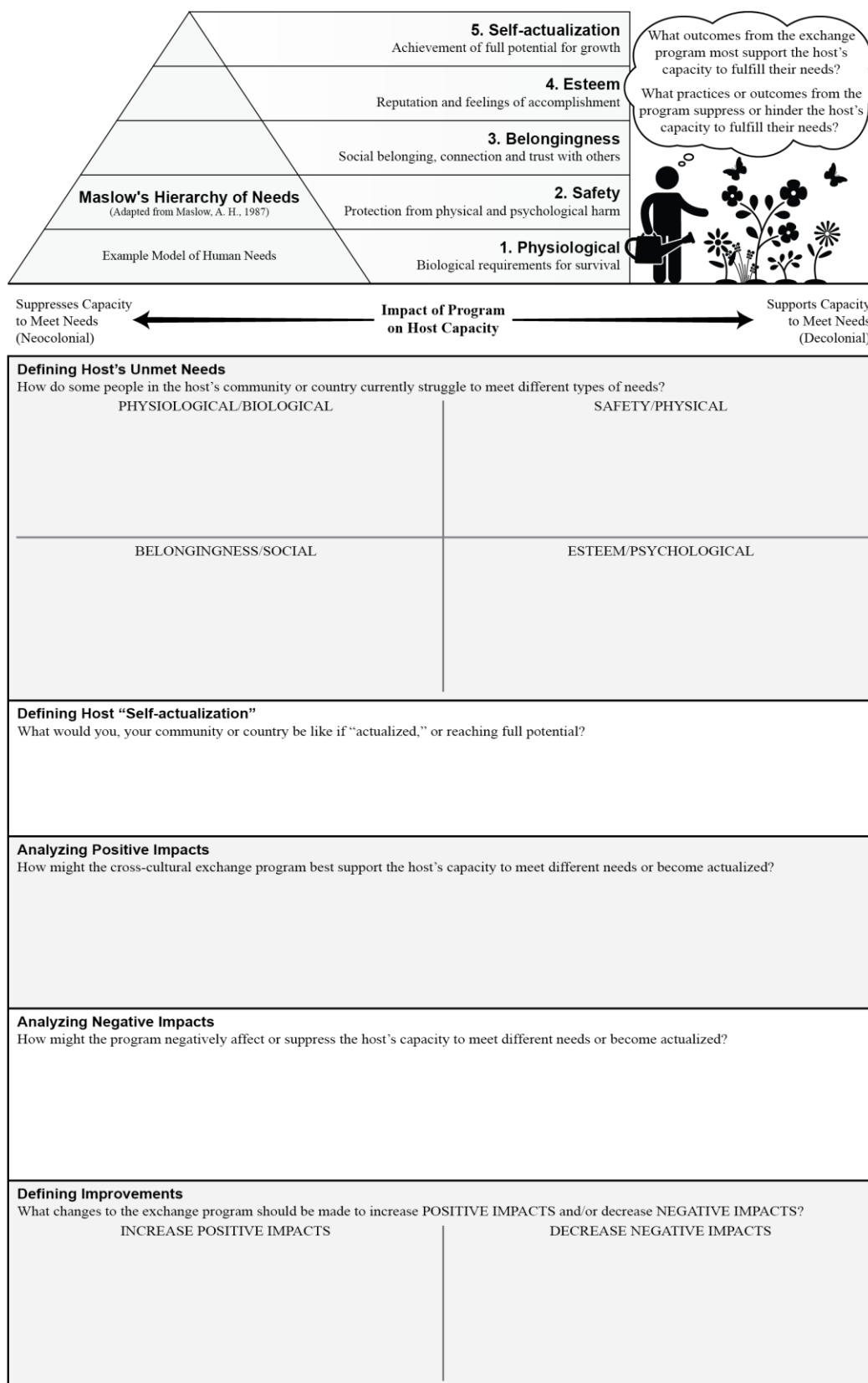
Examining Impact on Community Needs

In Chapter 7, I theorized how deeper levels of transfer evaluation are necessary to reveal potential transfer problems and neocolonial patterns that may otherwise go unnoticed. To further support evaluation during transfer, the next three strategies were designed to encourage participants to discuss how they might evaluate transfer impacts by focusing on three different themes, including community needs, community empowerment and harm.

While the strategy reviewed on page 231 about host needs and gaps encouraged participants to identify needs that future transfer programs might address, this strategy further encouraged participants to discuss how they might post-evaluate the impacts of transfer on their capacity to meet needs in their broader community. I created the worksheet illustrated in Figure 39 below, which incorporated Maslow's (Maslow & Frager, 2007) hierarchy of needs based on feedback from an interviewee that it is commonly used and understood in Vietnam. I also prepared questions to support discussion of four themes, including:

1. Assessing needs: What needs are currently unmet in your community or institution? What needs are the hardest to meet, and why? Who in the community has the most unmet needs or the hardest time meeting their needs, and why? Which unmet needs and/or people should the community try to support first?
2. Defining self-actualization: Based on Maslow's theory of needs, what does "self-actualization" mean to you? If you "self-actualized" to reach your full potential, what would you be like, be able to do, or want to achieve? How can your community support your and others' self-actualization? What in your community currently keeps you and others from being self-actualized?

Figure 39: Seminar Artifact Examining Impact on Community Needs



3. Assessing impacts: How can/did transfer support people's needs or their ability to self-actualize? How can/did it harm or suppress people's needs or their ability to self-actualize? What data do we need to assess these impacts, how should we gather it, who should we get input from, and how should we analyse their input?
4. Identifying strategies: What can we change now or in the future to improve positive impacts and decrease negative impacts of transfer on community needs?

During the seminar, the participants found it hard to categorize needs using Maslow's hierarchy, for instance, by disagreeing on which of Maslow's categories represent needs related to spirituality, education and work. With feedback from follow-up interviewees, the needs identified in the seminar were collated to create the following table.

Table 11: Participants' Responses to Exploring Community Needs

Biological Needs
• Food: ensure food security during climate change; fewer chemicals in food; improve access to clean water • Health: reduce overcrowding in public hospitals; less time for appointments/treatments; better/faster treatment of major illnesses without money for private doctors
Physical Needs
• Infrastructure: improved housing (e.g. rural housing still many leaf- and metal-sided shacks, dirt floors); fewer dangerous roads and better driving habits/laws; schools and hospitals with more modern equipment • Environment: improve responses to climate change (e.g. livability, agriculture, saltwater incursion in Mekong Delta); better solid and liquid waste management (e.g. no recycling, plastic waste, garbage littering/dumping/burning)
Social Needs
• Society: more equality for woman (e.g. pay, family decisions, leadership); maintain harmony between people, especially different cultural groups; maintain peace with other nations and independence from other countries • Family: more time with family; stronger marriages (e.g. less divorce, better treatment of women); support for elderly • Work: increase pay; give more opportunities to learn (e.g. employees need permission to seek graduate degrees); give more opportunities to travel (e.g. most exchanges invite visitors, do not allow hosts to travel); improved workspaces (e.g. overcrowded, unorganized)

Psychological Needs
• Spirituality: maintain freedom of religion/worship; maintain Buddhist customs and practices (e.g. pagodas, monks, peacefulness, holidays) • Education: ensure all children go (e.g. some poor children work to support families); improve higher education to meet international standards and compete with foreign and private schools; provide students with 21st-century skills; focus on skills over knowledge transfer and credentials (emphasize ability to do rather than earn degrees)
Actualization Needs and Goals
• Economic freedom: less work and more free time • Accomplishments: start businesses; earn higher degrees; better jobs; own homes; retire without burdening family; support parents and family; travel/live abroad; help others

The participants focused on several needs related to poverty and wealth but found it hard to separate them into discrete categories using Maslow's hierarchy. Several discussed how Vietnam has been rapidly developing but still has extreme poverty in rural communities because development has not been even across the country. They provided different examples of poverty in their communities, like unemployed adults and children who sell government-managed lottery tickets to the public, poor farmers who sell fruits and vegetables on roadsides, and employees who work for long hours and low wages in foreign-owned factories, large store chains and local small businesses. When asked how such people might be moved out of poverty, interviewees said that the government should support more Vietnamese-owned businesses and factories, that businesses should focus more on knowledge and technology products and less on manual labour, that governments should provide more support directly to the poor, and that work and employment laws and standards should be improved.

When asked how they can improve their ability to self-actualize, participants said they needed more money and free time to pursue personal goals like starting businesses, improving their educations, owning homes, supporting their family, getting better jobs, and helping others in their community. When asked how they wanted to help their community, interviewees gave different examples like continuing to help pagodas give free food to the poor and starting new

projects like free stores or donations programs, home-building projects, free animal hospitals and training schools, recycling programs, and free English schools for poor children.

Regarding the impacts of transfer, participants said that past exchange programs have positively impacted communities by giving language training to students, contributing to different research and development projects, providing funding for infrastructure, and exchanging knowledge and expertise. They were less able to identify negative impacts, saying that transfer programs have sometimes caused hurt feelings and relationships or wasted time and money, but that these problems affected themselves and their institution and not the broader community. There was no time left in the seminar schedule to discuss improvements to better meet community needs, but worksheets and follow-up interviewees suggested changes like improving planning, increasing visitor contact time in the community, and increasing funding.

Participant feedback about the strategy suggested that it was moderately successful. Participants said that addressing community needs is important at their institution, that the activity was accessible and easy to follow, and that they liked discussing self-actualization. However, they also raised several issues with the activity. They asked for specific examples of how exchange programs negatively impact communities, and suggested that the activity needed to include community members to get their input. They also said that it needed to be more practical by teaching how to assess community needs, and that they needed more time to identify the negative impacts, needed improvements, and evaluation practices.

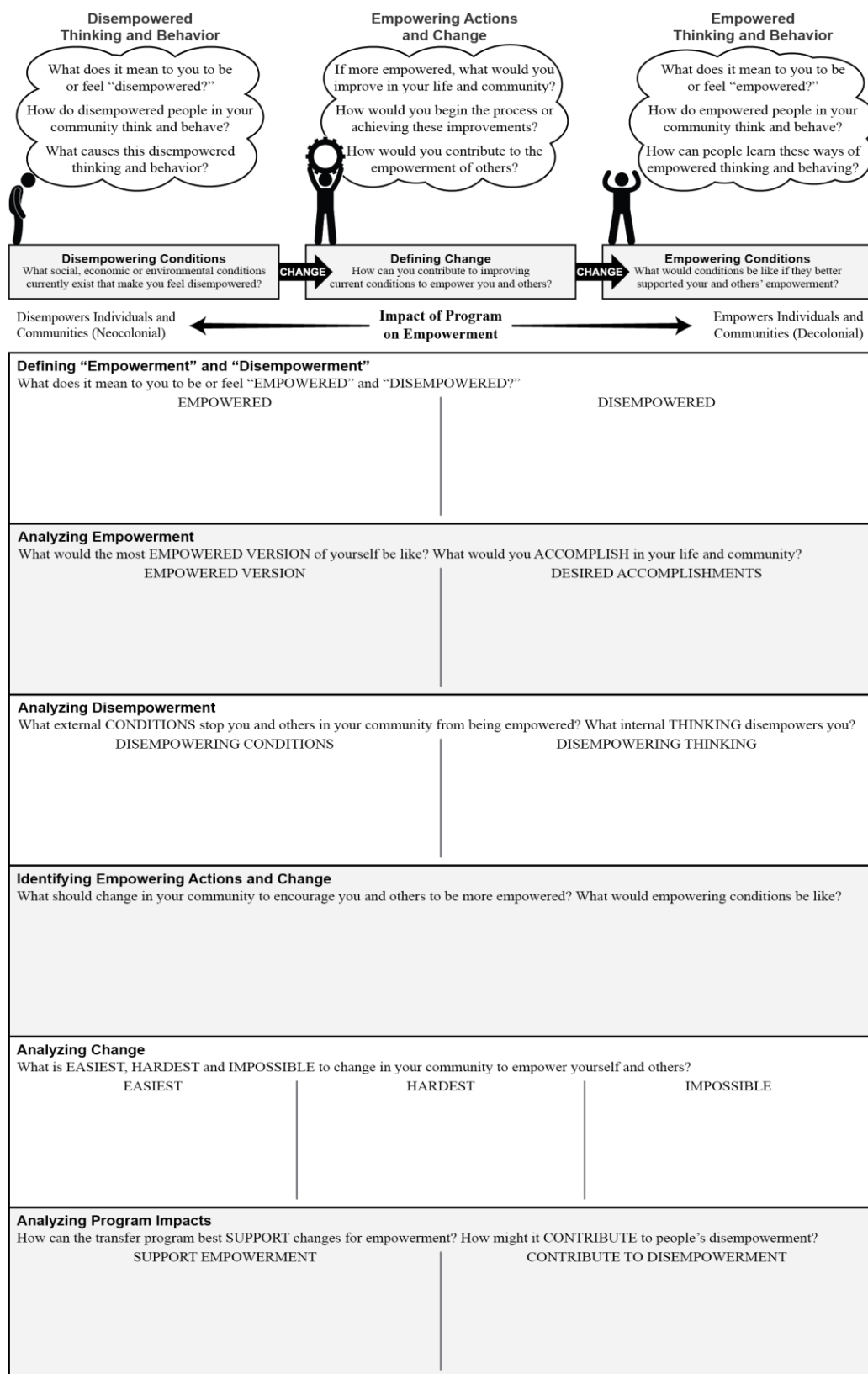
Examining Impact on Empowerment

This strategy was designed to encourage participants to further reflect on how they might evaluate the impacts of transfer programs, but rather than focusing on how transfer might impact

community needs, it focuses on how it might impact community empowerment. I prepared a draft of the worksheet illustrated in the figure below to encourage participants to reflect on what empowerment and disempowerment mean in their communities and how transfer might support or subvert empowerment. I also prepared questions to support discussion related to four themes, including:

1. Defining empowerment and disempowerment: What does being “empowered” and “disempowered” mean to you? What other definitions of empowerment and disempowerment might other people have in your community or institution? What examples can you and others think of in your lives when you felt empowered and disempowered? In these examples, what conditions caused you and others to feel empowered or disempowered?
2. Analysing dis/empowerment: What are you like when you feel dis/empowered? What types of thoughts or behaviours do you and others have when dis/empowered? How do community conditions contribute to these dis/empowered ways of thinking and behaving?
3. Identifying empowering actions and change: What would you and others want to accomplish if you were able to be the most empowered versions of yourselves? What conditions should change in your community or institution to enable you and others to be more empowered? What changes are easiest, hardest and impossible to make, and why? What changes would be the least and most impactful, and why? How can you and others begin making these changes to empower others? What challenges or resistance might you encounter when making these changes, and how might you overcome them?

Figure 40: Seminar Artifact Examining Impact on Empowerment



4. Evaluating program impacts: How might transfer programs support or contribute to community empowerment and disempowerment? How can we evaluate and improve our programs' impacts on disempowerment and empowerment? What data can we gather to measure our impacts, whom should we gather it from, and how should we analyse it to get results that are relevant and meaningful?

The participants agreed that being empowered means the right to make decisions, to be listened to, and to be trusted with responsibilities, and that being disempowered means to be ignored and to be told what to do and how to act. An interviewee added to this definition by differentiating power that comes from leadership or authority within institutions and a person's confidence in their ability to apply their knowledge and skills, to influence others, and to make positive change.

When asked how they envision the most empowered versions of themselves, participants said that they would be happier, would be more confident to speak and act, and would spend more time on personal growth, improving their community and supporting others. When asked what they would need to become the empowered versions of themselves, participants shared many desires. For example, they said they wanted to earn graduate degrees, to be given tasks and jobs that are right or appropriate to their skills, and to be given more room and ability to think and create independently. They also said that they wanted to be judged for their merit based on evaluation methods that are both fair and competitive and to be regularly given chances to learn and grow.

Regarding how their conditions can contribute to their and others' disempowerment, participants said that they feel pressure to not take risks out of fear they will be reprimanded, hurt their relationships with leaders, waste others' time, or make mistakes. An interviewee added that

the main obstacles to most people's empowerment is a system that prioritizes maintaining relationships and equilibrium over change and improvement. They added that people are also elevated into positions of leadership based on relationships rather than personal ability, skills or knowledge, and that leadership always favours nepotism and personal, family or government connections over merit, so people without those connections are much less motivated to take risks or work hard.

When asked how to support empowerment, participants and interviewees said that institutions need to treat people fairly by providing everyone better access to improve their skills and knowledge, for instance by having more opportunities to pursue higher education and participate in training. An interviewee added that hiring practices should be changed so that skills and knowledge are valued more than personal and family relationships, that staff should have more choices and opportunities to increase their work responsibilities and contributions to decision-making, and that leadership styles should invite rather than silence input and critique. Asked how they can empower themselves, the interviewee said they could be more willing to take risks, to challenge themselves to grow, and to respect "truth," which they said meant honest judgement and evaluation of people and practices over relationships and rhetoric. The interviewee concluded that the changes they identified would be difficult if not impossible unless their leaders agreed to them.

For the pilot's feedback, participants said that they found discussing personal and community empowerment interesting and useful and that analysing the impact of exchange programs on empowerment was important. They also raised several issues with the activity, including that it needed more time, needed practical examples of how exchange programs impact

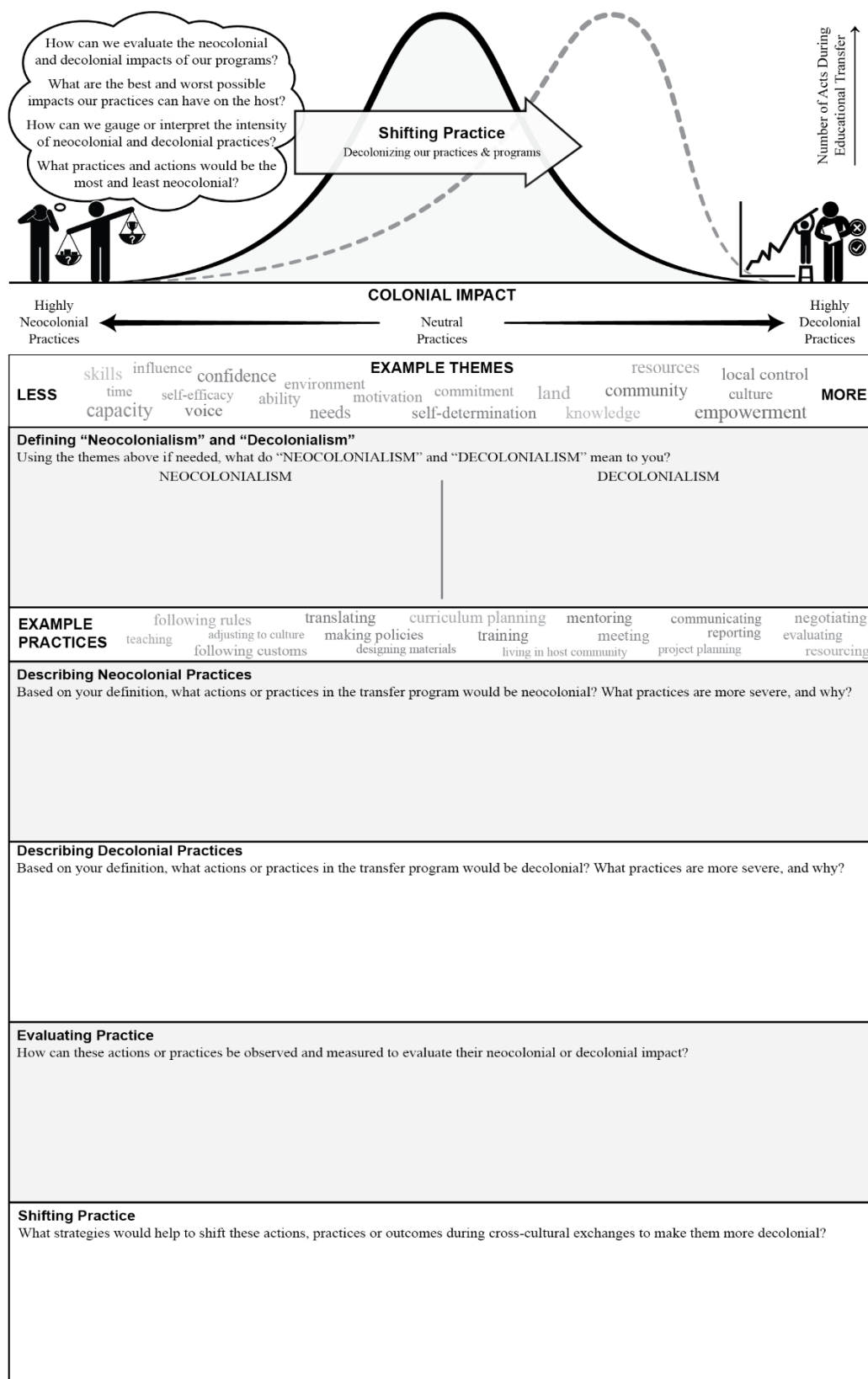
empowerment, and needed examples of realistic strategies to support empowerment at their institutions.

A follow-up interviewee provided the most significant critique of the strategy by saying that the activity was too political for the cultural and institutional context. They said some participants may not share their honest feelings out of fear of being reprimanded, and the strategy could upset some staff and leaders if they think it encourages others to critique and challenge authority. Although the interviewee agreed that discussing staff and community empowerment can be helpful in identifying needs and problems, they said that I should be careful when discussing causes of disempowerment within communities or institutions, that the strategy should focus on empowerment and not disempowerment, and that if necessary and appropriate, discussing disempowerment with participants should be done in confidential, private interviews to ensure participants give more honest answers and are less at risk of being reprimanded.

Examining Neocolonialism through Harm and Help

Chapter 7 theorized different themes and models that might help practitioners improve how they evaluate neocolonial and decolonial practices, highlighting the importance of explicitly examining how hosts experience and interpret harm. To encourage participants to further explore decolonial transfer evaluation, this strategy asked participants to reflect on what neocolonial and decolonial transfer looks like in their context by discussing and evaluating examples of transfer practices they find harmful and helpful. A draft of the worksheet illustrated below was prepared to encourage participants to define what neocolonialism and decolonialism mean, to share examples of harmful and helpful practices, and to list strategies to evaluate and improve the impacts of those practices.

Figure 41: Seminar Artifact Examining Harm and Help



In addition to this worksheet, I prepared questions to encourage discussion of four themes, including:

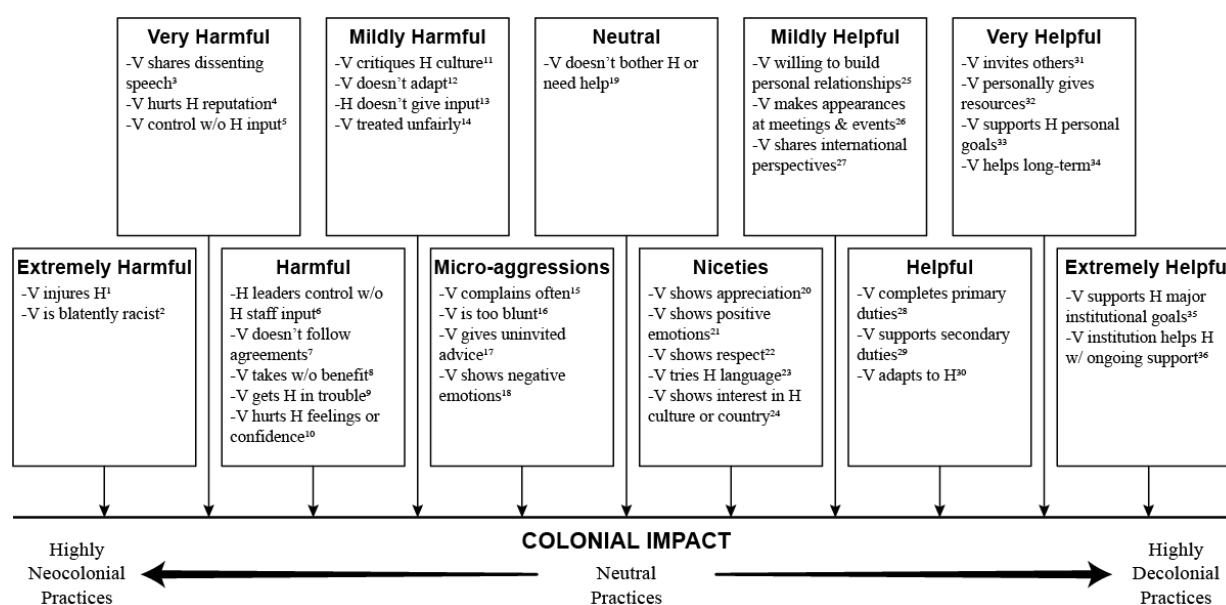
1. Defining terms: How do you think neocolonial impact and decolonial impact should be defined? How might others define these terms differently? What other themes or ideas are important to understanding what neocolonialism means?
2. Describing and evaluating examples: What examples can you think of that illustrate neocolonial and decolonial impacts or practices? Where, when, how and why did these examples happen? Which examples are highly neocolonial or decolonial, and which are more subtle?
3. Evaluating transfer: Based on these examples, what criteria indicate more severe or intense neocolonialism and decolonialism, and which are more subtle? What data do we need to measure these criteria after our programs? How should we gather and analyse this data during transfer? Who can realistically complete these evaluation methods at this institution?
4. Shifting practice: What changes are needed to improve evaluation methods and impacts? How can we shift peoples' overall practices within our institution?

The participants initially did not agree on a shared definition for neocolonialism and decolonialism, but when shown example themes like those in the worksheet, they identified several which they felt were important. For example, they agreed that decolonial practices support the abilities, skills or competencies of hosts, value and listen to the voices and perspectives of hosts, and improve the capacity of hosts to meet their self-identified needs. They also agreed that decolonial practices should help hosts have greater influence and impact, give

hosts more self-control, and help hosts feel empowered, stronger, more confident and more able to influence the conditions and decisions that affect them.

The participants were then asked to share examples of harmful and helpful transfer practices and evaluate the examples by interpreting their severity along a scale between highly neocolonial and highly decolonial practice. Shared in the figure and table below, the participants collectively identified 36 example practices along this continuum.

Figure 42: Participants' Responses to Situating Harmful and Helpful Transfer Practices



Note. V stands for visitor and H stands for host. Footnote numbers correspond to the numbered list in Table 12 below.

Table 12: Participants' Responses to Situating Harmful and Helpful Transfer Practices

NEOCOLONIAL PRACTICES (<i>more to less harmful</i>)	
1.	Visitor injures host: Causing bodily injury is the most harmful practice participants could think of and they gave an example how a visitor sent a community member to the hospital after causing a driving accident when driving without license or motorbike experience.
2.	Visitor is blatantly racist: Participants could give no examples of visitors being blatantly racist, agreeing that these types of people do not usually travel or volunteer abroad, but they added this category to differentiate from 11 below by recognizing that people can be

intentionally hurtful and belittling.

3. Visitor shares dissenting speech: A participant said a visitor created dissent and disharmony between cultural groups by discussing racism in a Khmer community.
4. Visitor hurts reputation: A participant said that a visitor hurt their school's reputation on Facebook because the school invited the visitor to teach, the visitor quit their job from another institution in Vietnam, but they disagreed over work hours and the school rescinded their invitation.
5. Visitor controls without host input: Participants said visitors sometimes control outcomes and processes without asking for input or assessing real needs (no specific example given).
6. Host leaders control without host staff input: Participants said that similar to 5 above, their leaders can decide goals and processes for exchange programs that are less effective because they do not ask for staff input or assess real needs (no specific example given).
7. Visitor doesn't follow agreements: Participants said some visitors do not follow agreements and contracts, for instance to report their travel plans to the school before leaving (since the school must report visitor travel to the government).
8. Visitor takes without benefit: Participants said that sometimes visitors do not contribute anything of value while still taking stipends or wages, resources and time (no specific example given).
9. Visitor gets host in trouble: A participant said that visitors sometimes get them or their institution in trouble with the government, for instance when item 1 happened above.
10. Visitor hurts host's feelings or confidence: Participants said visitors have unintentionally hurt their feelings, for instance by making them cry when expressing disappointment with their work.
11. Visitor critiques host's culture: Participants said that visitors sometimes generally critique host customs and habits in ways that are unintentionally insulting, for instance when discussing topics like driving habits, environment practices, and work culture. They said it is more or less harmful depending on the subject, context and intent, for instance if the visitor speaks with understanding rather than ignorance, exhibits superiority rather than empathy, discusses topics that are culturally sensitive or sacred (e.g. the leader Ho Chi Minh or Buddha), or critiques things that hosts agree or disagree with.
12. Visitor doesn't adapt: Participants said that some visitors are more open to listening and adapting to host input and changes than others, for instance changes in project goals, work hours, and duties.
13. Host doesn't give input: The opposite to 5 and 6 above, participants said that staff can remain silent about needs, program goals and processes rather than share their input with visitors or host leaders.
14. Visitor treated unfairly: Participants said that compared to host counterparts with similar educations and duties, visitors are nearly always paid more, have more freedom to choose work conditions and hours and have more access to leaders, agreeing this is not a fault of the visitors but a systemic issue.
15. Visitor complains often: Participants said some visitors bother them with complaints more often than others, for instance about their duties, hosting bosses or co-workers, living conditions, etc. Some participants disagreed with calling this practice harmful, saying complaints can be helpful if they help hosts make improvements.
16. Visitor is too blunt: Participants said some visitors can be too frank or blunt when sharing their ideas or critiques, which they can find hurtful or offensive. Some participants

disagreed with calling this practice harmful, saying it can be helpful when visitors are forward with their critique while others remain silent. 17. Visitor gives uninvited advice: Participants said visitors sometimes assume their input, knowledge or approaches are better or needed so they give advice or recommendations without being asked. Some participants disagreed with calling this practice harmful, saying that depending on how it is offered, advice is helpful and hosts can choose to listen or not. 18. Visitor shows negative emotions: Participants said visitors sometimes do not mask negative emotions like anger or disappointment, saying that masking is important to their communication style because it lessens the chance of offending others.
NEUTRAL PRACTICES
19. Visitor doesn't bother host or need help: Participants said that some visitors are very independent, keep to themselves and do not require others' time or support, which they agreed is neither harmful nor helpful.
DECOLONIAL PRACTICES (<i>less to more helpful</i>)
20. Visitor shows appreciation: Participants said that some participants are regularly appreciative for the support they get, for instance by thanking hosts, recognizing their effort, or sharing very small gifts. 21. Visitor shows positive emotions: Participants said they appreciate when visitors regularly show positive emotions, for instance by smiling, laughing, joking, etc. 22. Visitor shows respect: Participants said that some visitors are careful to show respect for hosts as people, for instance by regularly greeting them, remembering their names, engaging them in light conversations, showing interest or concern for them, etc. 23. Visitor tries host's language: Participants said they appreciate when visitors show interest in learning and using their language, even if just using common phrases and greetings. 24. Visitor shows interest in host culture or country: Participants said they like it when visitors show interest in them, for example by asking about customs, values, beliefs, histories, geography, etc. 25. Visitor willing to build personal relationships: Participants said that some visitors are more willing to build personal relationships with them, for example by inviting or accepting invitations to drink coffee, play sports, visit host homes, share hobbies, etc. 26. Visitor makes appearances at events and meetings: Participants said that it is helpful when visitors are willing to make appearances at events and meetings because international visitors improve the institution's reputation. An interviewee said that this practice can be seen as harmful because it feeds people's belief that visitors from the West or from developed countries are prestigious, but said that most people in Vietnam would categorize this practice as helpful. 27. Visitor shares international perspectives: Participants said that visitors are often helpful when sharing international perspectives because it helps hosts recognize alternative thinking and practices. An interviewee added that Vietnam can be very conforming and homogenous, so international perspectives help people recognize the importance of differentiation and diversity. 28. Visitor completes primary duties: Participants said that the majority of visitors complete their contracted duties without conflict, although some visitors leave early, renegotiate their duties or change their jobs if they find they cannot complete their contracts. 29. Visitor supports secondary duties: Participants said that occasionally visitors take on secondary roles in their school or community without pay, for instance by teaching

- community classes, supporting English clubs, or supporting school events.
30. Visitor adapts to host: Participants said that some visitors are much more willing than others to adapt to changing decisions, needs and conditions than others, for example with changing courses, schedules, project goals, etc.
 31. Visitor invites others: Participants said that some visitors invite their colleagues to volunteer or work with their school, which provides a major method of recruiting visitors.
 32. Visitor personally gives resources: Participants said that although it is not common, some participants provide direct financial support to different community and school projects, for example by starting scholarships, donating money for roads or contributing to poverty-reduction livestock programs.
 33. Visitor supports host's personal goals: Participants said that they sometimes develop personal relationships with older visitors who mentor them in achieving their personal goals, for instance in planning for their graduate studies, researching scholarship programs, publishing in journals, learning English, navigating work problems, or starting a business.
 34. Visitor helps long-term: Participants said that some visitors provide long-term commitments to helping their school by returning often or staying for long periods of time, adding that these visitors are often more helpful because they develop more effective cultural knowledge and skills as well as a deeper understanding of host needs and problems.
 35. Visitor supports host's major institutional goals: Participants said that individual visitors are most helpful when they help their school achieve long-term institutional goals, for example by helping hosts to successfully apply for international certifications and standards or helping hosts to implement institution-wide systems and technologies.
 36. Visitor institution helps host with ongoing support: Participants said that international institutions have made the most positive impacts, for instance by providing funding for infrastructure development and by maintaining partnerships to exchange personnel, students, curricula, etc.

During the activity, participants found it easier to use the terms 'harmful' and 'helpful' rather than 'neocolonial' and 'decolonial' when identifying and comparing example practices. Although the participants found it instructive to identify and situate different examples of such practices, several raised points about how the activity was challenging and the results erroneous. During follow-up interviews, for example, two participants disagreed with where the practices should be situated along the continuum because they argued that several factors can affect how the severity of harm is interpreted. First, the impacts of transfer practices might be ambiguous when they harm and help hosts simultaneously. For example, an interviewee said that visitor feedback or critique can unintentionally make a host cry but also be warranted, constructive and

ultimately supportive of growth, or that a visitor might take control to ensure an exchange program succeeds when hosts are absent or unreliable.

Second, the interviewee argued that the severity of harm or help can be difficult to evaluate as it depends on the quantity of people who are impacted by the practice. They discussed how a visitor can make the same contribution, which may be adopted by a small group of staff or adopted across the institution, or how a visitor can make the same insult or critique in front of many people or in front of few. In each of these examples, the same practice might bring different benefit or harm, making its location on the continuum erroneous. Third, in much the same way, the interviewee argued that evaluating the severity of harm or help can be difficult because the same practices can impact different people superficially or deeply. Evaluating the severity of impact might therefore depend on the quality or intensity of harm or help, since the same practice might be insignificant or forgettable for some hosts while deeply helping or harming for others.

Fourth, the interviewee said that evaluating the severity of harm and help is difficult because the impact of practices can be short-term or long-term. For example, the same practice of teaching a one-time workshop to hosts may have a short-term impact on the initial participants or a long-term impact if the hosts adapt the training and teach it independently over time. And finally, the interviewee stated that evaluating the severity of harm and help is further complicated because practices may harm the visitor and not the host. For example, the interviewee said that some practices in Figure 42 like sharing dissenting speech by publicly critiquing the host government's political practices likely wouldn't hurt hosts in attendance even if they secretly agreed, but that it would in fact "be stupid" by ultimately impacting the visitor who might lose their position or have their work visa revoked.

For the pilot's feedback, participants felt the activity was useful in helping them to better understand what neocolonialism and decolonialism mean, to better envision what decolonization looks like for transfer, and to better evaluate how much practices can be helpful or harmful. They also identified several issues with the strategy like disagreeing with where practices were ultimately situated in the model, needing more language support, and needing more time to complete the activity.

Theorizing Success Factors for Problem-reduction Strategies

Based on feedback from participants and follow-up interviewees, the successes and failures of the pilots suggest that different factors might influence the effectiveness of problem-reduction strategies during transfer programs. This section theorizes these factors, which include the transfer program's political and institutional contexts, the participants' trust in the process, the facilitator's characteristics, the participant's characteristics, the host's motivation, the use of language and translation, and the strategies' delivery methods.

First, feedback from interviewees suggested that political context can significantly hinder participants from sharing honest critique or implementing change. Interviewees gave examples of how people in Vietnam who incite opposition to those with political power—for example, political party members, government workers, and major companies—can be reprimanded, fired, forced to move, and in more severe cases, legally tried and imprisoned. Because critiquing policies and practices can bring significant risk to others, visiting researchers and educators working in similar countries might carefully consider several factors. These factors might how their strategies might impact themselves and others, how critique is presented, focused and

phrased, who is included in critical discussions, and how they should get input, permission and consent from different stakeholders to reduce risk.

Second, regarding institutional context, interviewees from different institutions also gave different feedback about the role that institutional leaders play in hindering staff from sharing honest critique and influencing change. They stated that although leadership styles vary, decision-making in Vietnamese universities can sometimes be extremely hierarchal, micro-managed and resistant to upwards communication, so including people in positions of authority in seminar discussions might effectively silence others from sharing honest critique. The key informants at different universities felt more and less affinity for their leaders, however, agreeing that some leaders were more receptive to critique and feedback from their staff than others.

Third, an interviewee also suggested that another factor influencing success is participant trust, for instance trust that the seminars or meetings will help participants and won't waste their time, trust that they can share honestly without retribution, and trust that leaders will support the outcomes of their feedback and planning. The interviewee shared factors that might reduce trust, including being prejudiced by negative rumours or past experiences with similar projects, with specific practitioners or with specific institutions. They also shared factors that might increase trust, for example if practitioners demonstrate lots of preparation by sharing well-designed materials, if they connect and build relationships with participants prior to the seminars, and if they incorporate participants' real concerns and needs.

Fourth, regarding facilitator characteristics, interviewees identified how practitioners might influence how willing hosts are to participate in problem-reduction strategies. Examples they gave included the facilitator's level of education (PhD preferred), their work experience (older people with prolonged professional experience preferred), their subject-matter knowledge

(high levels of practical knowledge preferred), their enthusiasm (high levels for subject, for project, for being in host country if visitor preferred), their school of origin if they are a visitor (bigger and more famous school preferred), and their understanding of the host's cultural, language and history if they are a visitor.

Fifth, interviewees identified how participant characteristics might influence the success of problem-reduction strategies. They shared different participant characteristics, including their levels of education, their experience working or studying abroad, their experience working interculturally, their prior knowledge of postcolonial theory, their willingness to critique and improve others and themselves, and their prior experience in educational planning.

Sixth, regarding host participant motivation, interviewees said that it can be difficult to motivate staff at their institutions to commit time and effort outside of their regular teaching or professional duties. For example, they stated that in Vietnamese public universities, staff and instructors are paid very little compared to those from private universities and universities abroad, that many instructors have second jobs or small businesses that require their extra time, and that staff and instructors may feel that improving policies and practices is not part of their job. Because of these deeper issues, they said that encouraging host participants to commit time to improving cross-cultural exchange programs may require different motivational strategies, especially remunerating host participants for their time.

Seventh, interviewees stated that the languages and types of translation used during the strategies can also affect participation, the quality of discussion, and the likelihood that the strategies will impact institutional policies and practices. They said that primarily using English presented a barrier to second-language speakers during the pilots because participants with weaker English might spend most of their time during discussions and worksheet activities

translating rather than fully participating. Interviewees therefore suggested that if English is the primary language during seminars or meetings, hosts should be regularly encouraged to use their own language with each other, they should be given lots of support with academic terms, and at least one host should be a highly skilled translator who can help summarize instruction and discussions.

Lastly, interviewees also discussed how delivery methods might impact the depth and honesty of reflections and discussions, suggesting different ways that group seminars, one-on-one meetings and written materials should be prepared and delivered. Regarding group meetings and seminars, the interviewees stated that they are important for groups to discuss problems, theories and plans, but participants may not be completely open and honest sharing their feelings in front of others. They added that additional delivery methods should be used besides seminars and meetings to verify, deepen and add to the group's discussions and plans. They also said that seminars should be ongoing when possible to continue discussions, implement plans, and evaluate improvements over time.

For one-on-one meetings and interviews, the interviewees suggested that practitioners should meet confidentially before and during transfer programs with individual transfer participants to get more honest input and feedback about problems and reduction strategies. And for written materials and resources, interviewees suggested that they should be introduced carefully with excess time scheduled for directions, examples, questions and clarifications. They added that materials should be clear, highly structured and well translated to support participants who have different languages, experience levels, and educational levels. Lastly, they appreciated that the strategies were multimodal with illustrations and graphics to support cross-cultural communication and understanding.

Conclusion

Chapters 8 and 9 represent an attempt to implement action research that includes participants in exploring how transfer practices might be improved or decolonized in their institution. After identifying transfer problems and neocolonial themes in Chapters 4 to 7, Chapters 8 and 9 illustrated how developing effective responses that work with different people and in different contexts is not easy, requiring an ongoing commitment to iterating models and strategies over time. To demonstrate this iterative process, Chapters 8 and 9 introduced the concepts of praxis and situational theoretical practice, reviewed 16 piloted problem-reduction strategies, and theorized factors that might affect the success of such strategies during transfer programs.

This chapter shared 10 piloted strategies that focused on themes that emerged through grounded theory coding or were identified in the decolonial frameworks reviewed for this study. The strategies therefore demonstrated how practitioners might try to encourage critical reflection and action from two different directions: on one side working inductively with participants by exploring their real experiences and problems, and on the other side working deductively by analysing decolonial themes from the literature that help participants situate their experiences within broader academic discourses. The piloted strategies shared in this chapter demonstrated, however, that working inductively and deductively to align practices with decolonial theory can be difficult, as not all practitioners and participants may find theory relevant to their work and life experience.

Although practitioners should try to improve and reiterate strategies to make decolonial theory as relevant as possible to everyone, as Schön (1983) suggested, some theories may never be relevant to everyone in the field and some transfer problems may never be solvable.

In the varied topography of professional practice, there is a high, hard ground where practitioners can make effective use of research-based theory and technique, and there is a swampy lowland where situations are confusing ‘messes’ incapable of technical solution. The difficulty is that the problems of the high ground, however great their technical interest, are often relatively unimportant to clients or to the larger society, while in the swamp are the problems of the greatest human concern (p. 142).

As the pilots illustrated, decolonial themes and principles may not always connect with or relate to the problems hosts care or worry about. For some, more abstract ‘isms’ like postcolonialism, neocolonialism, decolonialism and interventionism might be too theoretical, impractical or disconnected from their experience. For others, neocolonial themes like Eurocentrism and developmentalism may even be desirable. And for others, critical discussion may be too politically risky or emotionally triggering to discuss during transfer.

Because these tensions or disconnects between theory and practice may always exist, Chapters 8 and 9 illustrated that practitioners might need to create and recreate models and strategies until they are as situationally relevant and as useful as possible to the communities they work with. As practitioners develop strategies to reduce transfer problems, they may find that some problems are systemic and deeply rooted, requiring sustained time and effort to address them, or worse, requiring an acceptance that some problems may never be solvable. But with a commitment to praxis—with iterative reflection, dialogue and action driven by a desire for continuous growth—practitioners can still empower themselves and others to ultimately reduce the impacts of even the most deeply rooted problems, for as bell hooks (1999) argued, “Our models might not work. And that twirling, changing, is part of the empowerment” (p. 128).

CHAPTER 10: CONFESSING AND CONCLUDING THE STUDY

In this study I argued that Western transfer practitioners who work with postcolonial or Indigenous communities have a responsibility to develop a decolonial praxis by critically examining their practices and implementing strategies to improve them. Although just a small-scale study with many shortcomings, by sharing example participant perspectives and narratives, theorizing evaluation models and criteria and demonstrating example problem-reduction strategies, this study demonstrated how practitioners might begin to develop this decolonial praxis when sharing education within different contexts and communities.

This chapter summarizes the main conclusions of this study, which set out to critically examine how cross-cultural educators and development workers might improve how they lend and borrow Western education within postcolonial and Indigenous communities. In answer to the question of how we might better evaluate and decolonize transfer, in this chapter I conclude my argument that because decolonial practice is situational to the unique contexts of different projects and communities, it requires an ongoing commitment to evaluating practices and iterating problem-reduction strategies. After reviewing the study's findings, I then share reflexive confessions and self-critiques about my role in the study, illustrating the choices, compromises, challenges and hypocrisies of trying to conduct decolonial research as a Western interloper in postcolonial countries. I then conclude the chapter by reviewing potential areas for research that might contribute to the future study of decolonial approaches to transfer.

Major Arguments and Results

In this study I argued that even though visiting practitioners may presume good intentions to help themselves and others develop, internationalize or simply exchange ideas, if their transfer activities only serve to uncritically shift Western education into postcolonial and Indigenous communities, their work may in fact exacerbate neocolonial issues like inequity, developmentalism, Eurocentrism and harm. The perspectives and narratives from Ghanaian and Vietnamese participants shared in this study demonstrated that although they are not always present and can be expressed very differently, the same neocolonial themes can exist during educational transfer within very different communities and contexts.

In Chapters 4, 5 and 6, I shared results from examining a two-part research question focussing on how practitioners know they are or aren't neocolonial actors when transferring Western education into postcolonial countries and what they can do to help ensure that they aren't. Using grounded theory and narrative inquiry to analyse interviews and narratives from participants in Ghana and Vietnam, Chapters 4 to 6 illustrated that although the contexts, needs and perspectives of postcolonial and Indigenous communities are unique, different postcolonial communities can sometimes express similar types of transfer problems and neocolonial themes. The chapters illustrated that when gathering feedback from hosts about their past transfer experiences, participants can provide rich examples and advice about various themes related to intercultural communication, host benefits, transfer delivery, host implementation and visitor adjustment. The chapters also illustrated that when exploring hosts' perspectives about neocolonialism, participants can also express various themes like Eurocentrism, developmentalism, racism, sexism, contextual ignorance, host and visitor identify, inequality, harm and consent.

While Chapters 4 to 6 shared how these themes were expressed in interviews and narratives, in Chapter 7 I used these themes to theorize how current transfer evaluation might be improved. In the chapter, I first theorized how the neocolonial themes expressed in Chapter 6 may represent a potentially implicit system of neocolonial patterns and impacts that may go unnoticed and unchallenged without deeper forms of transfer evaluation. I then theorized a model with three facets for evaluation that might help transfer practitioners and participants recognize neocolonial and decolonial transfer practices and patterns. The facets in the model included conducting traditional needs assessments to learn the hosts' needs, gaps and strengths that transfer should address, gathering transfer feedback from hosts to learn advice, critiques and problems that transfer should adapt to, and exploring hosts' perspectives on themes related to neocolonialism and decolonialism that transfer should adhere to. Chapter 7 then concluded by comparing the themes from this study with theoretical frameworks from decolonial literature.

To explore the second part of this study's research question—what practitioners might do to ensure they aren't neocolonial actors during transfer—I shared the results of my attempt to implement action research in Chapters 8 and 9. The chapters demonstrated that to begin decolonizing transfer activities, practitioners might iterate strategies to raise awareness of neocolonial themes and to potentially reduce or prevent transfer problems that hosts are concerned about. The chapters focused on 16 themes that emerged through earlier grounded theory analysis or were significant themes in the decolonial frameworks reviewed in Chapter 2, each of which related to supporting practitioner growth, improving transfer planning, or raising awareness of neocolonial patterns. Based on these themes, 16 example strategies were piloted and iterated with a subgroup of Vietnamese participants during a seminar modelled after cultural circles from Paulo Freire's method of problem-posing education. Although participants found

that some of the strategies weren't useful, that most needed improvement and that further work was needed to affect meaningful improvement in their institution, the majority of the strategies encouraged deeper discussion and provided further data about transfer problems and neocolonial patterns the participants have experienced.

Contributions to Theory and Practice

Social science scholars often share different definitions and typologies for academic theory as well as different criteria for how research should contribute to theory. For example, Meta-theorists, have defined theory as statements about suspected relationships among variables (Gelso, 2006), as an explanation of causal laws that answers the question why a phenomenon occurs (Sutton & Staw, 1995), and clear explanations of how and why specific relationships lead to specific events (Wacker, 1998). Others have also categorized types of academic theory in different ways, like Habermas' typology of empirical-analytical, interpretive or critical theory (Lynham, 2002), Heinen's two types of inductive/synthesized concatenated theory and deductive/hypothesized hierarchal theory (1985), or Torraco's five types of hypothetico-deductive theory, inductive grounded theory, meta-analytic theory, social constructivist theory, and case study theory (2002). Within these definitions and classifications of academic theory, however, scholars tend to agree that the contributions of new research to theory must be original within the literature and have utility for scholars and practitioners (Corley & Gioia, 2011).

This study examined cross-cultural transfer through a critical and decolonial lens using a mix of qualitative methods with few participants, so rather than empirically testing hypotheses and theories, this study's theoretical contributions are emergent, situational and interpretive. Using constructivist grounded theory, narrative inquiry and action research, the study contributed

original knowledge that has both originality and utility within current educational transfer theory and practice. Regarding contributing original knowledge about decolonial approaches to transfer, in Chapters 4 to 6 I documented how specific postcolonial communities interpret neocolonial transfer and how they represent problems they experience during cross-cultural exchange. Regarding supporting utility for practitioners, in Chapter 7 I hypothesized an alternative model for transfer evaluation that goes beyond traditional needs and impact assessments by critically examining and reducing past transfer problems and adhering to host interpretations of decolonial practice. Then in Chapters 8 and 9, I demonstrated examples of how practitioners can struggle to collaboratively iterate strategies to develop a deeper, shared understanding of how to examine transfer problems, build competencies, plan processes and explore neocolonial patterns.

The contributions of this study include a mix of analytic models that represent aspects of educational transfer as well as social constructivist models that differentiate types or practitioners, processes for decolonial praxis and workflows for decolonial transfer. The analytic models include the three facets of decolonial transfer evaluation illustrated on page 194, example themes and codes from exploring transfer feedback and neocolonial perspectives illustrated on pages 110 and 131, and the model theorizing neocolonial patterns and impacts on page 190. Many social constructivist models were also designed with participant feedback, including the model workflow for decolonizing transfer illustrated on page 225. The model theorizes how and when various steps and problem-reduction strategies might be integrated into transfer programs to iteratively improve how transfer is planned, delivered and evaluated. Several of the piloted strategies from Chapters 8 and 9 also included original models that were developed with participant feedback, including the model of practitioner types illustrated on page 215, the model for decolonial praxis illustrated on page 218, the model of transfer trajectories illustrated on page

248, the model for cross-cultural praxis illustrated on page 226, and the model for situating the severity of colonial impact illustrated on page 284.

Researcher Reflexivity and Confessions

This study demonstrated that cross-cultural qualitative research can be highly subjective and situational, especially when examining broad and abstract topics like neocolonial transfer. Because I influenced many aspects of this study, in this section I reflexively disclose and examine my roles, choices and learning as a researcher, transfer practitioner and PhD student.

Rather than minimizing or bracketing researcher subjectivity, reflexivity acknowledges and fully embraces the integral role that researcher biases, theoretical orientations and backgrounds can play in framing their thinking and choices throughout the qualitative process (S. Smith, 2006). Reflexivity can also enhance the quality of qualitative research, for example, by allowing researchers to critically reflect on and disclose their subjective biases, to confess and critique their roles and choices in collecting and interpreting data, or to share their personal and professional learning or unlearning while conducting their research (Kleinsasser, 2000). In cross-cultural and decolonial studies, reflexivity can also be used by non-Indigenous researchers to disclose the social and intersectional positioning between researcher and participants (Berger, 2013), to challenge Western worldviews and interrogate systems of dominant White culture (Russell-Mundine, 2012), or to explore personal development and learning from opening up to Indigenous ways of researching and knowing (Nilson, 2016).

Miles et al. (2014) claimed that there are many ways to write up qualitative studies, as the “reporting of qualitative data may be one of the most fertile fields going; there are no standardized formats, and the ways data are being analysed and interpreted are getting more and

more varied” (p. 282). But as Tracy (2012) argued, “most reviewers and editors still expect grounded, interpretive or iterative research articles to proceed in roughly the same format as quantitative and postpositive empirical analyses,” adding that this expectation misrepresents the interpretive nature of qualitative research and limits knowledge building by making readers “less likely to pay close attention to contextually specific explanatory cues” (pp. 112, 119).

As a counter or correction to this expectation for scientific representation and writing, qualitative researchers have popularized more personal and intimate genres using strategies like realist tales, confessional tales and impressionist tales to reflexively disclose different aspects of their work. Van Maanen (2011) differentiated these types of tales, stating that realist tales are written from an objectivist, third-person point-of-view and assume the researcher did not affect the participants or conditions of research. Confessional tales are written from a subjective, first-person point-of-view and try to disclose and examine how the researcher’s roles, biases and flaws influenced what they observed. And impressionist tales are written as dramatic stories that convey to the reader the feeling of being in the field rather than serving as a tool for self-disclosure and self-analysis (Van Maanen, 2011).

Even from Maanen who helped to popularize these terms, there are critiques of using such tales to support reflexivity in qualitative research. For example, he argued that they can be reactionary efforts to make qualitative research seem more disciplined and scientifically acceptable, be afterthoughts separated into appendices or separate papers, or be self-serving attempts to communicate personal authority and demonstrate researcher competence in the field (Ganesh, 2014; citing first edition of Van Maanen, 2011). In decolonial studies, it has also been argued that rather than adding to the authenticity of studies, centralizing the voice of the Western or non-Indigenous researcher through reflexive writing can take away from amplifying the

voices of participants. For example, when discussing the role of reflexivity in defining researcher-participant power relationships, Smith (2006) asked, “Are researchers, by encouraging more reflection of self, in fact making qualitative research reports less visible in terms of the needs and views of the participant” (p. 213)?

Fully aware of these critiques, in this section I have woven together memos and excerpts from journal writing to document a) how my biases and choices affected critical junctures like gaining and maintaining access to participants, drafting this text and closing the study, b) what hypocrisies I brought as a Westerner trying to meaningfully and authentically support decolonial research and practice in others’ countries, and c) what I learned and unlearned about researching within different cultures and postcolonial communities.

Reviewing My Biases and Choices as a Qualitative Researcher

This study evolved out of my ongoing confusion and learning about conducting cross-cultural qualitative research, and in hindsight I wish I made better choices to gather richer data and speed the research process. While deciding topics, research sites, participants and methodologies, my biases and choices played a significant role in framing this study’s results, so this section confesses these influences. In addition to disclosing my biases as a researcher, this section reviews key decisions I made during the study related to gaining and maintaining access to participants, adapting methodologies, interpreting data, writing up the text, and closing the study.

All researchers have theoretical, methodological and epistemological orientations that introduce bias into their studies. Regarding my own orientation, this study began out of my experiences and tensions while practicing educational transfer and was driven by a desire to

understand problems faced by the postcolonial communities I had previously worked with. By focusing on problems, I had an epistemological orientation to produce knowledge that was transformative and critical of the prevailing understanding and practice of transfer. I also wanted to emphasize subjectivist, interpretivist and constructivist approaches to knowledge that would affirm and support the contributions of multiple voices and perspectives in the development of theory. This epistemological orientation influenced my methodological and theoretical biases, as I wanted to implement critical action research, use qualitative methods that would illicit rich feedback from participants, and draw from critical, Indigenous and decolonial theory to analyse transfer problems.

In addition to my orientation as researcher, I also introduced biases by playing other roles during the study, including being an active transfer practitioner, a PhD student and a Caucasian Westerner. As a practitioner, I wanted to create practically-oriented research products that could be used in the field by myself, the study's participants and others who are trying to decolonize transfer. Discussed below, my bias as a working practitioner also affected how participating institutions were selected.

Being a PhD student trying to learn qualitative research methods also introduced bias that influenced this study. Coming into education from other disciplines, early in my PhD program I took three qualitative methodology courses where I learned that I could approach this study using very different methodologies. I found coding challenging, so I was drawn to using grounded theory in this study. As a critically-oriented education student, I also wanted to develop deeper understanding of Freirian ideas and methods. Although I ultimately needed to be flexible in the field by also using narrative inquiry to get more concrete examples of transfer problems, what I wanted to learn as a PhD student significantly influenced this study's methodologies.

Besides being a researcher, practitioner and student, I am also a Caucasian, male Westerner researching in communities of people of colour, which also introduced biases in this study. First, this was an English-based study, and as described in the next section, this was inequitable for participants and made it harder for me to authentically understand and represent their perspectives as an outsider, etc, researcher. And second, I initially ignored the relevance of race and gender when examining neocolonial perspectives and practices, which resulted in much less data about race and gender during interviewing and grounded theory analysis. As a Caucasian man from Canada, racial or gender discrimination was only vicariously part of my lived experience growing up. Coming into the study, I did not realize how much participants see themselves and the world racially and are impacted by racial discrimination. I was also not aware of how much female participants struggle in the participating countries for basic equalities like participation in education and self-volition in family life. Although they are found in cultures around the world, it was only after multiple rounds of coding that I realized racism and sexism were integral to understanding the types of prejudices and systemic inequalities encouraged and protected by colonialism and neocolonialism.

In addition to these biases, I also influenced this study when making different decisions to gain and maintain access to participants, adapt methodologies, interpret data, write up the text and close the study. Regarding gaining and maintaining access to participants, I chose to research in institutions I had already worked with. I had already worked with all of the Ghanaian participants before interviewing them, some of whom I knew for more than five years. Although I had not worked with or previously known all of the Vietnamese participants, I also knew many of them for many years prior to interviewing them. I chose to begin this study researching with institutions and participants I already knew to more easily gain access and trust, but I still

sometimes struggled to get feedback and gather data from participants as it was sometimes difficult to get participants to make time to contribute to the interviews, seminars and narratives. I was therefore careful with scheduling and reimbursing participants for their time. For example, I invited participants in both countries to lunch outside of workhours when conducting initial interviews, and gifted 8GB USB drives to show I respected their time and was grateful for their participation. In Vietnam, I also paid participants 100,000VND/hour (~\$4.30US) to attend the two-day pilot seminar discussed in Chapters 8 and 9, and I paid 600,000VND (~\$25.8US) for each participant narrative shared in Appendix B which required multiple hours of participant time for interviewing, writing and editing. I also paid other key informants 100,000VND/hour (~\$4.30US) for more detailed and ongoing feedback during follow-up interviews about problem-reduction strategies as well as feedback about what information in this dissertation was culturally and politically inappropriate to include.

In addition to my choices to gain and maintain access, I also made several decisions to adapt methods while researching in the field. First, I often refocused interview questions to examine different concepts during the study. In the beginning of the study, for example, I knew there were problems and tensions with the transfer programs I had witnessed, but I was at first unsure exactly how to articulate my research questions or even what core concepts were relevant to the study like ‘transfer’ and ‘decolonialism.’ Because the focus of interviews changed over time, it was sometimes impossible to authentically compare the coded data from Ghanaian and Vietnamese participants during grounded theory analysis without returning to Ghana to repeat interviews and collect narratives, which I could not do due to a lack of funding. And second, I also chose to adapt my methods by collecting narratives because I found that participants weren’t able to share detailed, concrete examples of transfer problems during interviews, instead often

giving more general advice and critique. A major flaw of this study is including different participant groups without using the same methods for each group, for example, by not collecting Ghanaian narratives to more deeply and authentically represent their experiences.

Besides my choices to adapt methods, I also made different decisions while interpreting data which influenced this study. First, I needed to completely recode interview data four times while learning how to use the qualitative data analysis software and trialling different ways researchers approach coding. While coding and interpreting interviews, for instance, I found it hard to recognize words or sentiments that triggered the moment I could say, “Yes, this is significant to transfer and/or neocolonialism.” I also found it hard to chunk data into codes when participants were repetitive, used single- or few-word answers, or changed their focus mid-sentence. I chose, therefore, to chunk data into different sized codes from short phrases to sentences and even to multiple paragraphs depending on the context.

Second, while interpreting data I also found it hard to recognize what codes were significant enough to represent higher-order codes, themes and categories. While many themes and selective codes were easier to identify because they were commonly discussed, others were grouped based on my understanding of important ideas from reviewing literature and working cross-culturally, for example, those related to intercultural communication and relationships, transfer delivery, host implementation, inequality, and consent. These themes were represented in the data, but my choosing them was influenced by established theory and my experience of transfer.

Third, while interpreting data I found that I had a problem with having too wide a scope. During initial exploratory interviews, for example, I asked many additional questions that weren’t directly relevant to transfer or neocolonialism. If I were to repeat this study, now that I

have a deeper understanding of what decolonial evaluation can look like, I would develop questions that focused more specifically on topics like needs, transfer feedback and neocolonialism without extraneous data that required extra time to transcribe and that complicated coding.

And fourth, while interpreting data I also chose to remove interviews and narratives from visitors while coding. In Ghana and Vietnam, I interviewed ten visiting cross-cultural workers from Canada, America, France and the Philippines, and collected 15 narratives describing transfer problems from their perspectives, six of which were written by myself. I removed this data from analysis in the final year of the study for four reasons. First, based on feedback from a key informant in Vietnam who reviewed visitor interview excerpts and narratives, they felt that including many of them would not represent the participating institutions or countries respectfully and may cause a loss of reputation. Second, since visitors were often much more open with their critique of hosts and hosting institutions, I was worried that including visitors' critical perspectives might risk hosts' livelihoods and/or jeopardize my ability to continue working in their countries. Third, because my dissertation was already too long and taking too much time, I needed to reduce its scope and size. And fourth, after reading more literature about equity in decolonial research, I concluded that this study should centralize postcolonial voices. My story about Industry 4.0 on page 145 and a Canadian participant's story about white guilt on page 310 were therefore the only excerpts from this visitor data that were included in the study.

In addition to gaining access, adapting methods and interpreting data, I also made several choices while writing up this text. Focusing on equity, I hoped that this text might be useful to the participating institutions in the study rather than only serving my own education and career. I therefore tried to create content, illustrations, models and tools that practitioners may find useful

when training hosts and visitors to improve cross-cultural transfer. By trying to write for two different audiences—academic reviewers in Canada as well as in-field practitioners in Vietnam—I struggled with what language and voice to use and how to organize this text.

Lastly, my final influence on this research was determining when and how to close the study. As discussed in Chapters 8 and 9, because the models and tools in this dissertation are still emerging and being piloted, this text is not a finished product but a snapshot of what has been completed thus far. Despite being far from finished or perfect, this dissertation represents a closing of this study to finish my PhD, although I still work abroad and plan to adapt this writing for further use and publish.

Confessing My Hypocrisies as a Western Practitioner

The above section focused on how my biases and choices affected this study, but reflexivity in decolonial research also requires researchers to ask critical questions about their actual impacts within the postcolonial communities they work with. For example, Gorski (2008) posed such questions when explaining his vision of decolonial intercultural education:

[T]he practice of intercultural education, when not committed first and foremost to equity and social justice—to the acknowledgement of these realities and the disruption of domination—might, in the best case, result in heightened cross-group awareness at an individual level. But in many cases, such practice is domination. And in any case, ignoring systemic oppression means complying with it. And to whose benefit? Who or what are we protecting (p. 519)?

Gorski raised an integral question about intercultural work and research that influenced me when designing this study and writing this dissertation: Who is our intercultural work and research actually benefiting and protecting? Gorski (2008) argued that the core purpose of decolonial intercultural education is not simply about building intercultural understanding or mutual empathy but about challenging the realities of inequity and domination between different

cultural groups. This influenced how I conducted this study and designed this dissertation because it highlighted difficult ethical questions about my real purposes and impacts as a cross-cultural educator and researcher. For example, who has really benefited or has been protected from my cross-cultural practice and research? And as a product of this research, how might this study really challenge systemic inequity and domination?

Answering such questions reveals different struggles, contradictions and hypocrisies I brought to this study as a Westerner researching transfer problems and practices in postcolonial countries. The memo below describes an example of such hypocrisy during an exchange I had with another graduate student in Canada early in my PhD program.

Researcher memo (Vietnam, 2019): In a research methodology class in the first year of my PhD, when asked to discuss my ideas for my dissertation, I said I wanted to examine problems with how Westerners transfer education into postcolonial countries. I remember an American classmate was immediately accusatory, asking me something like, “So you want to help people Westernize others better?” I said I understood the contradiction and her critique, and that I was already coming from a critical position.

I played this conversation over in my head several times over the years, wishing I had responded more clearly. I realize now that I do, in fact, want to help people spread Western education better, but by ‘better’ I do not mean spreading more, more efficiently or effectively. I mean spreading Western education more critically and ethically when it is desired by postcolonial communities. In hindsight, I wished I pointed out that the spread of Western education is systemic in the current era of globalization, which is why researching critical approaches is needed. I also wished I pointed out that we can all look in the mirror to see examples of educational colonialism and educational inequities, highlighting the fact that we were speaking *English* in a classroom at the University of *Victoria*, in the city of *Victoria*, in the province of *British Columbia*, all of which was on land appropriated, often violently, from First Nations people. I also wished I pointed out that in the classroom at the time were three international students from postcolonial countries who were paying tuition fees that were three times higher than what I was paying as a Canadian student.

Her critique, however, was valid and came from the right place. Am I simply trying to give tools to Westerners to support a practice that is inherently problematic? Am I just trying to alleviate my own and others’ white guilt by showing Westerners how they can claim to be moral or ethical actors rather than neocolonial actors? It

happened many years ago, but I think the reason I sometimes think of this exchange is because I still do not have good answers to these questions.

The above exchange is a reminder for me of the many inherent hypocrisies and contradictions in my work and in this study. First, this study would not have existed without Western privilege. The institutions in this study hosted me in their communities, providing me with free accommodation and, in some cases, paying me a stipend for living expenses in exchange for part-time support. These stipends were more than the average fulltime wage that most participants in this study earned (sometimes as much as double). Without this support, I could not have spent the time needed in the field to complete this study.

Second, this study was conducted entirely in English, forcing participants to express their perspectives in a Western language and not their mother tongue. Although a primary goal of this study was to share their perspectives about educational transfer, using English as the only language of communication put participants at a disadvantage, limited their participation, and placed me in a controlling position as researcher, interpreter and gatekeeper of what they ultimately shared. I am at fault of promoting the same inequity highlighted by the participant who shared Narrative Six on page 387 titled “Equality and Language.”

Third, this study benefited me far, far more than others as it was completed to advance my own education and career. Besides general feedback about the usefulness of models and strategies and deeper relationships with some participants, there is very little evidence of benefit or potential improvement within the participating institutions. Although the study tries to represent action research, in reality it is unlikely that it will achieve much or any change. Neocolonialism is often discussed within the broader context of global problems like Western interventionism and war, gross inequalities between nations, and the increasing influence of multinational corporations in public governance and private life. Within this context, trying to

decolonize educational transfer sometimes feels like putting a band aid on a broken leg or grooming a wild lion. It offers very little when systemic change is needed.

Fifth, this study didn't authentically reflect all hosts' perspectives. The study tried to share host perspectives, but many are not included in the text, either because participants chose not to share them with me, chose to share them in confidence, or chose not to complete narratives on sensitive topics. As discussed in the next section, information shared in this text went through several levels of self-censorship following feedback from key informants to ensure no participants would be at risk and no institutions would lose reputation, so it is not a complete picture of the challenges faced by the participants during transfer.

Confessing these hypocrisies reveals the types of ethical vulnerabilities Western academics can bring to cross-cultural research. It also helped to answer Gorski's first question about who really benefitted from this study, which by all accounts is me. But his second question, who was really being protected, is harder to answer. I can think of several ways that Westerner academics might use the language and practice of decolonization to protect their privileged positions. For example, they might roleplay as empty allies of oppressed communities, paratroop in and out to collect data and publish papers that have little practical benefit to locals, or contribute to systemic inequities and harms while wearing decolonial language like morally-woke sheep's clothing.

Badiou (2013) offered another way that Western academics might use decolonialism to protect their privileged positions. In a scathing deconstruction of the German film *Circle of Deceit* (*Die Fälschung*), Badiou discussed the "Western intellectual's relationship to 'peripheral' situations" (p. 55). He argued that Westerners can make others' oppression all about themselves,

thus further centralizing the European moral conscience in the world. With a few substitutions added in parentheses, his quote could also be a scathing critique of this study:

Let's call a spade a spade: the perspective here is one of imperialism, intellectual arrogance, racism. The Lebanese horror (the concern about decolonizing educational transfer) is merely the raw material, the means for the only thing that really matters: the torments of the Westerner's conscience. The German character (Canadian researcher) holds the monopoly on the thought process, for which the Lebanese (Ghanaian) and Palestinian (Vietnamese) puppets are merely the pretext. ...The oppressed peoples of the earth are not objects for the exquisite inner turmoil of European consciences. They are subjects from which to learn how to exercise political intelligence and action. Obviously, colonial arrogance is a long time dying (pp. 55, 57).

Applied out of context, Badiou's words beg the question, how much was this study trying to centralize the "exquisite inner turmoil of European consciences?" How much was it centralizing and protecting the position of the Westerner as a moral and ethical actor who should further control decolonial transfer practice and research? Badiou's "exquisite inner turmoil of European consciences" is analogous with white guilt and white saviourism, two ideas that speak to my experience of inner conflict as well as the experiences of others who contributed to this study. Another Canadian educator in Vietnam, for example, shared the following narrative:

Canadian Educator (Vietnam, 2020): I realize I am haunted by white guilt. When I first visit a new colleague, I realize that his house, composed of two rooms and accommodating a family of five, is about a tenth the size of my own [in Canada], where I live by myself. I learn that his salary is smaller than mine [at his school], although I do not work full-time here as he does, nor do I work on weekends. On subsequent visits I bring lavish presents, of which no mention is made. When I replace my cell phone, I give the old one, still recent and high end, to his son. I treat the family to dinner at expensive restaurants. When I return to Canada, I am asked repeatedly to edit his master's thesis and scholarly articles, which I do without question, remembering the family's kindness to me, orienting me to the city and inviting me home repeatedly, providing transportation, including me in social events. I edit applications for university for their children. Another colleague says that I have elevated his status by being seen in his home, which confuses me. Over the course of my tenure at the school, I've shared many confidences with him; I'd like to think of this as a friendship, one that I can resume upon my return.

Each time I return [to Vietnam], I bring more gifts, mostly from duty-free because they are items I assume most people like, but now I question my motives. Am I giving these gifts in return for all the assistance I've received? Is it guilt because I'm well off and they are not? Were they the wrong kind of gifts or have I insulted them? Do they really like me just for who I am? Are these people genuinely hospitable or have they assisted me from the expectation that they will be rewarded? These doubts nag at me and frustrate me because I suspect the nature of the friendship over time. I'm frustrated because I cannot determine whether or not any of my friendships are genuine or merely based on convenience, with the expectation of reciprocity; this is a subject I cannot bring up without shaming myself or those involved. I begin to doubt my judgement and second guess myself constantly, and I feel sad that I cannot form friendships in this new country without these issues arising.

This Canadian's narrative shared many questions demonstrating their inner turmoil associated with white guilt. For example, when there is stark inequity, how do visitors form authentic intercultural relationships, what does meaningful help, giving and reciprocity look like, and what motivates hosts and visitors to make connections? There may not be good enough answers to these questions to resolve such white guilt and inner turmoil, but according to Badiou (2013), resolving Western turmoil is not the point: instead, it is to learn from hosts "how to exercise political intelligence and action" in their context (p. 57). As Gorski (2008) argued in the quote at the beginning of this section, decolonialism must ultimately be about moving beyond mutual understanding toward equity and social justice.

Returning to this study, the question remains who is really being protected by researching decolonial evaluation and problem-reduction strategies. It might easily be argued that this study does in fact protect the centrality of Western conscience, but following Badiou's and Gorski's direction, hopefully it might also help others see educational transfer as an opportunity to reveal and exercise a postcolonial political intelligence that helps others move towards equity and social justice during transfer to some small degree.

Disclosing My Learning and Unlearning as a Graduate Student

While the previous section disclosed the hypocrisies and contradictions I brought to this study, this section reviews what I learned and unlearned as a graduate student conducting cross-cultural research in Ghana and Vietnam. I encountered many difficulties that caused me to question different aspects of this study and myself, including the nebulous nature of cross-cultural research, the ethics of doing critical education in other cultures, and my experience of cultural hybridity and betweenness.

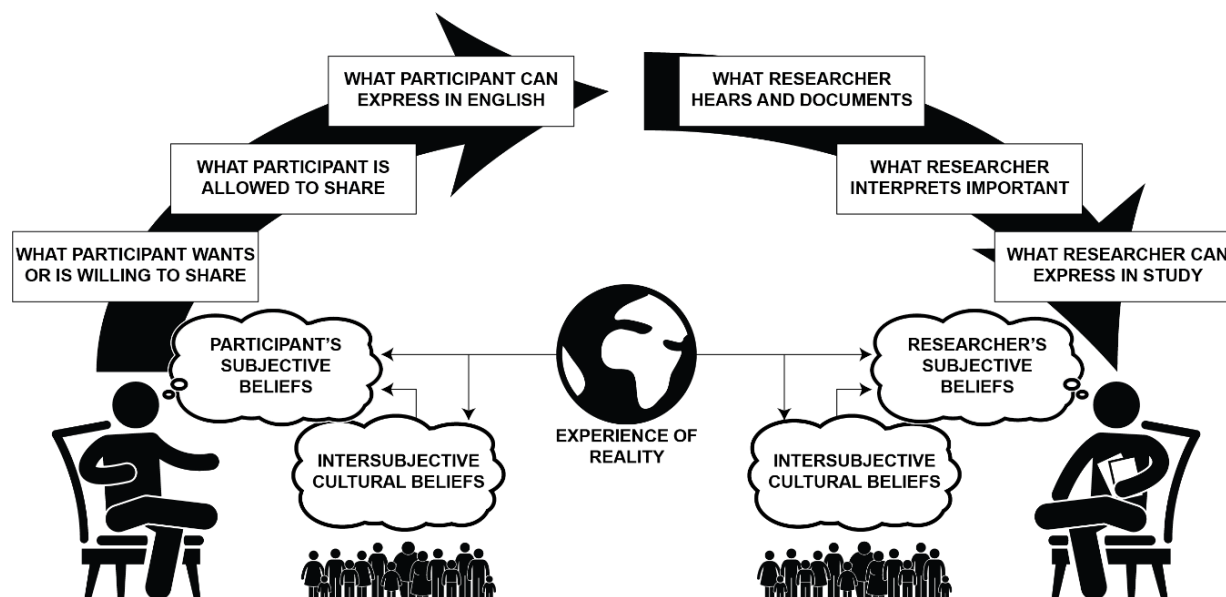
My Un/learning About Cross-cultural Research

At the end of one particularly bad interview in Vietnam in 2016, I cried because a participant was very resistant to answering questions. Several times in the interview, they told me my questions were too political to ask, and that I should concentrate on the topic of education. I remember feeling surprised because I knew this participant for five years. I doubted my choices and abilities, thinking that maybe I chose a topic and participant group that would be too difficult to research. This was the first experience I had where I realized the extent to which some of my hosts saw me as an outsider, someone they would likely never fully trust no matter how many years they knew me.

Although that interview was the hardest, there were others where participants showed similar resistance. Not being able to get participants to discuss ideas that were central to my study, I reflected on the different ways that ‘truth’ can be held back, filtered or reinterpreted during cross-cultural research. On their side of the cultural divide, there were different ‘truths’ that participants believed, were willing to share, were allowed to share, and were able to communicate in a second language. And on my side, there were the ‘truths’ I was able to hear

and document, I interpreted as important, and I was able to express given the limits of my research and language skills and the pressures from others.

Figure 43: Interpretive Filters in Cross-cultural Qualitative Research



I saw these filters as ways ‘truth’ is reinterpreted or censored and ultimately communicated in cross-cultural research. While the participant’s beliefs go through multiple filters even before being voiced, their ‘truth’ is further filtered by the researcher through interpretation and documentation. In the end, what the researcher finally expresses to others is not only filtered through their research and language abilities, but through what they can express in the academic and political climates they work in.

In cross-cultural research, language is obviously a major filter for communication, but sometimes more overt forms of censorship are as well. I learned that there are sometimes different ways participants will indicate to researchers that information is censored or sensitive. In Vietnam, for example, the term “nghĩa bóng” (shadow meaning) is used to describe the

subtext of communication. Using shadow meaning or subtext is a common way of speaking indirectly about topics that would otherwise be too sensitive to share explicitly or openly. Even when participants trust researchers enough to use shadow meaning to discuss sensitive topics, subtext can be difficult for participants to communicate in a second language or for cross-cultural researchers to recognize. Another indicator is when participants repeatedly shoulder-check to ensure no one is listening if discussing sensitive topics more explicitly in public spaces like restaurants or coffee shops. And on rarer occasions, participants may even say outright that they will only talk alone and in person, refusing even to talk on the phone or through email.

All of these types of filtering complicate the ‘truth’ that is revealed and expressed through cross-cultural research. In the end, I learned that some participants were much more able and willing to share their perspectives than others, and by repeatedly meeting with key informants, I was able to get answers to questions others were unable or resistant to share. Ultimately, I learned that ‘truth’ is a nebulous thing in qualitative research, which is made even more nebulous when participants and researchers cross cultures and languages. When I encountered resistance from participants, I learned to relieve my anxiety and doubt by thinking that sometimes no data is data, and that accepting resistance is integral to doing decolonial research as a Westerner.

My Un/learning about Crossing Cultures with Critical Education

Since I first encountered his ideas, I was drawn to Paulo Freire’s critiques of education, but I always struggled with seeing what his more abstract ideas looked like in practice. I wanted to learn more about implementing Freirian approaches, so I chose his problem-posing method as a framework to examine transfer problems after reviewing how other researchers have used his ideas to support action research. As a Western educator interloping in other cultures, however, I

quickly felt that using Freirian approaches looked like (or was) political intervention, especially when using language like ‘liberation,’ ‘oppression,’ and ‘conscientization.’ I felt there was a hypocrisy in trying to empower people I labelled as ‘oppressed’ as an interloping Westerner with only some understanding of my participants’ lives. I struggled with such ethical questions as, in decolonial research, who should ultimately define oppression? Or more to the point, what role should Westerners play in pointing to or revealing oppression within postcolonial or Indigenous communities?

I believe now that although Westerners must hesitate to label others as oppressed, if trying to be ethical or decolonial, it is still very important to recognize systemic problems and inequalities that others face. I know now, for example, that staff and faculty in Vietnam and Ghana face significantly different cultural, economic and political challenges than their counterparts in Canada. As university instructors, for example, I estimated that the highest paid Vietnamese participants in this study were earning somewhere between 6.7 and 10.8 times less in wages than entry-level Canadian faculty.¹⁴ Having witnessed the living and working conditions of several participants and having heard the challenges some face as females, children from very poor families, or subordinates of unethical leaders, I still see many participants as oppressed, and in informal conversations with key informants in Vietnam, they sometimes agreed with me. I believe, however, that most participants would prefer other terms like ‘struggling’ or ‘developing’ to describe themselves, since for many, being oppressed implies an oppressor,

¹⁴ Assuming entry-level Canadian faculty make national average of \$74,000CND per year (neuvoo, 2020) and PhD faculty make between 10-16,000,000VND per month depending on their ranking.

which would be a politically-charged and potentially risky belief to share openly in some postcolonial contexts.

Another experience taught me that Western visitors labelling and treating hosts as ‘oppressed’ can also be a paternalizing or infantilizing act. Early in my PhD program, an audience member raised this point when responding to a presentation I made at a conference in Canada.

Researcher memo (Vietnam, 2019) At a conference in 2013, I was presenting on the challenges of transfer in postcolonial countries, arguing that Western practitioners need to be highly critical of how they assume compatibility with others’ educational systems. An attendee responded something like, “By claiming we should choose what to share, you are infantilizing people in postcolonial countries by assuming they can’t choose for themselves what to learn or even if they should Westernize.”

I remember responding by talking about uncritical “West-is-best” thinking that leads people to think Western education is inherently better or beneficial without knowing in reality how it will impact them. I shared an analogy about fast food posters showing beautiful hamburgers that do not look anything like the less-appealing product when you actually get it. I wish I had also said that as Western educators working abroad, we can be sellers or marketers of our wares sometimes without knowing or caring if they are needed and sometimes without fully disclosing their flaws. In these ways, transfer is “pushed” onto or into postcolonial communities without their fully-informed consent.

Their critique stayed with me because it highlighted a central issue with this study that I often think about. They were right to call out how even in critical approaches to transfer, Western practitioners can be paternalistic and infantilizing when they assume that they know better than hosts what is appropriate and inappropriate to share. The exchange raised different questions for me like, “How am I representing the benefits and flaws of my educational products and research to people in postcolonial countries?” And, “How am I making assumptions on behalf of hosts about what is best for them?”

Exchanges like this gave me a more nuanced understanding of ideas like neocolonialism and oppression. I used to assume that power is binary, that some have it and some do not, and that some act as oppressors by using their power to exploit others who in turn are oppressed. With only a binary understanding of power, for example, Western visitors exercise inherited

power over their hosts, while hosts are seen as oppressed and in need of critical or liberatory education to support their empowerment. Similar to believing visitors know better than hosts what is appropriate to transfer, seeing hosts as lacking power, oppressed and in need of liberation can also be interventionist and paternalistic, and I now believe it represents a simplistic understanding of how power is actually exercised.

I am learning to see power more as an ecology of relationships rather than a simple binary. In the context of educational transfer, hosts, visitors and their institutions exercise different forms of power over one another, and hosts with power sometimes exercise unfair and exploitative influence over their subordinates. When working in different cultures and needing to depend on others, visitors themselves can feel childlike, alone, alienated and ineffectual, and they can also be exploited by hosts with power. During educational transfer, there is a systemic imbalance of power that privileges Western, developed countries, institutions and people, but within that system, exploitation and oppression is much more complicated.

As a Western educator trying to understand and espouse decolonial practice, I know that Westerners speaking for or imposing labels like ‘oppressed’ on postcolonial communities is part of the colonial project. Even if it were appropriate, one label does not suffice, as not all hosts within the same community care about decolonial ideas the same way or with the same intensity. Ironically, many participants from both Ghana and Vietnam uncritically desired Westernization if it brought Western levels of development. And as a critical educator and Western visitor, who am I to question them?

Another point of irony I learned is that the language of critical education—the academic terms common in Western literature like oppression, liberation, neocolonialism and decolonialism—can get in the way of examining how to decolonize education in the field.

Campbell (Campbell & Moyers, 2011) made an analogous argument that to inductively understand religious experience, people must ultimately see past religious iconography and language—to let go of the religious sign to experience what it signifies or connotes within human experience. In much the same way, terms like neocolonialism are only words—discursive tools that connote real-life harms and inequalities. When such language is not meaningful to participants or useful in supporting discussion about actual harm and inequality, it must be set aside for language that better represents the languages and experiences of postcolonial and Indigenous peoples. Ultimately, if the language of Western academia doesn't encourage the understanding, courage and strength needed to recognize, voice and rectify 'neocolonial' patterns, new or alternative language must be learned and used.

I still believe in the necessity for critical education and the need to recognize oppression and exploitation. I still want to better understand how to implement critical education to affect systemic change. But my learning in this study has complicated how I think critical education should be practiced, especially by Westerners transferring education abroad.

My Un/learning about my Own Hybridity and Betweenness

Another part of my learning relates to my own feelings towards national identity when crossing cultures and living abroad. With historic colonialism and current immigration, countries like Canada have become increasingly multicultural, while countries like Ghana and Vietnam remain much more culturally and racially homogenous. It is common for immigrants to shift their national and cultural identity when living in the West—for instance, for a Vietnamese immigrant to feel and become Canadian—but the reverse, a Canadian becoming Ghanaian or Vietnamese, is comparatively very uncommon. I sometimes joked with my Vietnamese

colleagues that if you count a person's cultural identity by the time they spend in a country during their lives, I would be about 12-15% Vietnamese. I think they laughed because they knew I could never become Vietnamese due to the homogenous nature of their society and because they knew I would always be an outsider.

Postcolonial literature talks about hybridity, how people who move between countries and cultures identify not fully with their home country or with their new country, but somewhere in between within a lonelier hybrid space (Ashcroft et al., 2000). In such literature, hybridity speaks to the experience of postcolonial people and less about white Westerners, but I have spent enough time abroad that I often do not feel fully Canadian and can empathize with the sense of alienation sometimes discussed in literature about hybridity. On one side, nearly everyone I love is living or buried in Canada, but because of the cost of living and the competition for work in higher education, it is hard for me to imagine a future in Canada or see it as my home. And on the other side, I have friends and an impermanent home in Vietnam, but as my joke and my colleagues' laughter remind me, I will never be Vietnamese. Instead, I often feel in between, where national identity is less and less a part of who I am.

Despite often feeling alienated, I have been shown inclusion and acceptance in Vietnam in many ways. I was told by an institutional leader that I am a brother to their school, and was customarily given a 10-year employment pin on the anniversary of my first visit. My mother visited me at the same school, and several years later I had to return to Canada because she was dying of cancer. As is their custom, the school gave her more than \$3000CDN for end-of-life expenses, which helped her in her final month and which she reciprocated with a scholarship from her estate. Such actions made me feel accepted and appreciated, but deep down I know that I will always be an outsider. As a foreigner in Vietnam, I can own strata property but cannot own

land. I can't easily or cheaply register vehicles. I can't get middle- or higher-level government positions (including in universities) without political party training and affiliation, which foreigners cannot have. And when I travel inside or outside Vietnam, the local police must be informed of my movements because I am a foreigner. I understand the reasons for these laws and regulations given Vietnam's history with foreign intervention, but they are further evidence that I will always be seen as outsider.

This in-betweenness was also evident in this study when I struggled to position myself as a researcher and plan how this dissertation would be designed. My biggest challenge was trying to balance the traditional requirements for PhD dissertations with the goals of decolonial, action-based research. Illustrated in the memo below, I often struggled with this study to balance PhD requirements with what I hoped participants would see as beneficial to them in their work.

Research memo ("About Beginnings," Vietnam, 2015): Over seven years ago, I took my first trip overseas, and since then I've spent more than two and a half years living abroad as a postsecondary professional who shares Western curricula and educational practices in postcolonial countries.

Encouraged by an invitation from an international colleague to visit Vietnam as a volunteer, I first left Canada to learn about myself and experience other places in 2008. At this moment I'm in the middle of my fourth trip to Vietnam and am writing these words 12,000km from my home which I haven't seen for more than a year and a half.

I can remember mixes of wonderment, near terror, anticipation and confusion seven years ago when I first experienced this country which is so different from my own. Although my perspective has changed much since then, there are still many days when these same feelings remind me how much I've stayed the same.

Today, if I'm to stay honest, it is confusion and fear: I'm confused about how to bridge the distance I feel between my role as a Canadian PhD student and my current life in Vietnam. And I'm afraid of how I might fail to write with an academically acceptable voice while staying authentic to my perspective and narrative and staying honest about their influence on my PhD research.

In this in-between place, on one side were faculty working in Canada who needed to apply dissertation standards, people also contributing to research and practice towards

decolonialism but doing so half a world away and in very different contexts. And on the other side were participants in Ghana and Vietnam living and working in conditions that even when seen are hard for Westerners like myself to comprehend. While the above memo described my earliest feelings about working abroad, the memo below bookends what I learned and unlearned during this study by sharing how my journey has given me both disillusionment and hope.

Research memo (“About Endings,” Vietnam, 2020): With 12 years of experience working internationally, more than six of which living fulltime abroad, I have in all honesty had little real impact. Even my most obvious contributions to institutions—helping with international certification, improving technology adoption, introducing training programs—have been few, have improved people’s practices and lives very little in reality, and can easily be seen as continuing the business-as-usual development project of uncritically Westernizing and “modernizing” others’ educational systems. I have repeatedly accepted overt privilege, promoted Western practices, contributed to conflicts, acted in anger, spoken without listening, tried to change things I do not fully understand—in short, I’ve done many things that make me a neocolonial actor by criteria in my own research. In many ways, I have tried but not succeeded in walking my own talk.

Although I am now much more critical and uncertain about my work, I have learned two things that I am certain of. First, as Western lenders of education, although we often use discourses of help, improvement and development, at the deepest level, our work is not for others but for ourselves, be it our professional growth, the accrument of “exotic” experiences and stories, proofs that protect our sense of moral superiority, our financial gain, the escape from the responsibilities of home, or other conscious or unconscious motivations. When we claim solely benevolent or altruistic intent, we are naive or self-delusional about our actual roles, motivations and impacts. Second, I have learned that the most meaningful visitor contributions are at the personal and not institutional level, be it by helping others pursue better jobs, apply for graduate studies, create businesses, publish papers, or just be more confident in their work or lives. It is only by seeing myself help a few people improve that I truly know my work has made a difference. It is in these small things I have done that I found connections with others and revealed the best parts of myself, which I now believe is an integral part of decolonializing intercultural exchange.

A practitioner with 20 years of development experience in Vietnam, some of which working with the highest-levels of government, once told me they were fed up, going home and never coming back. I think of them often and wonder if I will come back the next time I leave. During time spent isolated and away from my home country, I have lost family and friends, mental and physical health, opportunities to deepen relationships, and the financial ability to own a home and retire in Canada.

In return, apart from “exotic” stories and experiences, I (hopefully) gained a PhD in education that one Canadian professor once called “a dime a dozen” and completed this dissertation which another professor assured me few will ever read.

I now share that more experienced practitioner’s disillusionment with development work, but out of this disillusionment, I also have gained something new and honestly transformative: a deep hope or desire to find a meaningful way to act upon this world—to contribute something that I can leave behind, that supports real change that others recognize as needed and helpful, and that gives the years I have left purpose. In hindsight, I would not repeat the academic journey I chose, but having made the choice, I will try to make the best of it with what years and energy I have left.

Potential Areas for Future Research

There were many leftover questions and problems raised in this study that indicate potential areas for future research focusing specifically on how to evaluate and improve neocolonial transfer practices. First, further research is needed that analyses how different types of participants think about decolonial transfer within their institutions and communities. This study assumed that neocolonial practice can be evaluated in individual contexts, that is, that there can be one set of standards and criteria that represent neocolonial practice for a given context or community. The study demonstrated, however, that participants within the same community do not homogenously think about neocolonial ideas and themes in the same way or at the same depth or level. This issue raises potential research questions related to how practitioners and participants can be differentiated within their communities when evaluating transfer and how their personal or professional traits and experiences might impact their perceptions of decolonial practice. Such questions might include analysing personal factors: for example, what personal factors determine how hosting and visiting practitioners define and contribute to neo/decolonial transfer practices; and how does a practitioner’s intersectionality (e.g. class, gender, race, sexuality, nationality, etc.) influence their thinking and practice related to neo/decolonial

transfer? Additional research questions might also analyse professional factors: for example, what professional factors influence practitioners' thinking about and approaches to neo/decolonial transfer, for instance, their educations, work experiences, home institutions, levels of authority, or access to infrastructures/resources; and what professional and educational experiences help to determine if and how a practitioner acts de/neocolonially during transfer?

Second, further research might incorporate and compare the perspectives of participants from other postcolonial and Indigenous contexts. Because this study only included participants from three institutions in two countries, the resulting data was extremely situational and limited. Expanding this study to other countries and communities would therefore result in a broader understanding of transfer problems and decolonial perspectives within different postcolonial and Indigenous communities. Example research questions might compare different postcolonial and Indigenous contexts: for example, how are transfer problems and neocolonial practices expressed in other postcolonial communities and contexts; and what contextual factors (e.g. cultural, economic, political, historical, etc.) exacerbate or reduce neocolonial practices in these contexts?

Third, future research might further develop and test neo/decolonial themes and evaluation criteria. The study demonstrated that while evaluation criteria drawn from the literature can help participants identify different neocolonial practices, not all of the criteria are relevant to local experiences of transfer. Future research should therefore continue to expand and hone evaluation criteria and tools to develop a framework that can be adapted and generally useful to all postcolonial and Indigenous contexts while adapting to local interpretations and perspectives. Example research questions might focus on decolonial transfer criteria: for example, what criteria might be generalizable to represent neo/decolonial practice for all postcolonial and/or Indigenous communities, and what criteria must remain situationally

specific? Future research might also focus on analysing how such criteria can be constructed and used: for example, how do/should practitioners create situationally relevant criteria and tools to evaluate neo/decolonial practice; and when hosts diverge in their interpretations of neocolonial and decolonial practices, how should evaluation criteria and tools be negotiated?

Fourth, future research might examine the appropriateness of different academic terms and discourses within postcolonial and Indigenous communities when discussing and examining neo/decolonialism. This study demonstrated that participants respond differently to larger academic English terms like neo/decolonialism, Eurocentrism, developmentalism and Westernization, that such terms may widen the gulf between the researcher and participants, and that it unfairly gives power to the researcher over participants by using the researcher's discourse. There were several examples, for instance, where participants did not understand the terms, where they stated some terms were too political to discuss within their context, or where they didn't feel comfortable using the terms to represent their experiences. Research questions might therefore focus on analysing current academic terms and discourse. For example, how do participants from different postcolonial and Indigenous communities feel about different terminologies and discourses that are common in post/decolonial literature (e.g. their appropriateness, relevance, respectfulness, etc.)? And why might some terms and discourses be preferred over others? Future research might also focus on how practitioners can find alternative discourses. For example, when Western academic terms are inappropriate, irrelevant, disrespectful or inadequate, what alternative terminologies do participants from different postcolonial and Indigenous communities think are useful when examining neo/decolonialism?

And fifth, future research might gather and analyse further examples of decolonial transfer practices and strategies. This study demonstrated how problem-prevention strategies and

tools can be co-constructed and piloted with varying degrees of success. Further research is needed, however, to document examples of decolonial strategies from other practitioners and institutions. Example questions might focus on documenting and analysing decolonial strategies. For example, what processes, workflows, tools and/or strategies do different practitioners use to decolonize cross-cultural exchange? And how do practitioners develop, implement and evaluate these methods and resources; and what strategies might be generalizable and useful to practitioners from other postcolonial and Indigenous communities?

Conclusion

“If only there was a mathematical equation for love.” Adam Elliot (2009)

This study explored the question of how we know we are or aren't neocolonial actors when borrowing or lending education from the West into postcolonial and Indigenous communities. On the surface, the answer to this question may seem simple: deductively it follows that when the cultures of dominant, historically colonizing countries continue to be uncritically imposed on historically colonized countries, this constitutes a new or continued form of cultural colonialism. Inductively, however, answering this question is anything but simple. Like love, happiness, pain, trauma or any number of other concepts central to human experience, neocolonialism and decolonialism can be highly situational, subjective and complicated ideas when critically examined in real life. Without the blatant presence of threat, exploitation, violence or war, neocolonialism is harder to identify because, like love, there are no mathematical equations that can quantify it, nor can it be essentialized by a list of terms or set of criteria that is relevant to all postcolonial and Indigenous peoples.

From a strictly quantitative perspective, realistically measuring the neocolonial and decolonial impacts of transfer practices may ultimately be impossible, but this study demonstrated that practitioners should still question how they can evaluate and improve their practices or risk being accidentally or unintentionally neocolonial. As both Western and non-Western cross-cultural educators and development workers, we may care about others and believe we are helping, but without critically questioning the real impacts of our work, we ultimately remain unconscious of the potential problems and neocolonial patterns we might contribute to. To help others become more critically conscious, the perspectives shared in this study demonstrated that practitioners can explore what decolonial transfer looks like in different contexts by deepening how they evaluate and deliver transfer programs.

Ultimately, we may never be able to identify, quantify or solve all transfer problems or neocolonial patterns during cross-cultural transfer and exchange, but with sustained effort and commitment, we can begin to develop a decolonial praxis by assessing our practices with deeper evaluation models and by piloting and incrementally improving situationally-relevant problem-reduction strategies. With such efforts, we might one day change the nature of our current cross-cultural practices so that they can no longer be called educational transfer—an act of unidirectionally transplanting and displacing knowledges and practices from dominant cultures to others, from centres to margins, or from “developed” to “developing” countries. Ideally, with sustained research and effort we might one day authentically call it something new that better aligns with a decolonized vision for the world.

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Appendix A: Supplementary Tables

Table 13: Iterations of Colonialism in Academic Literature

TERMS	DEFINITIONS
Prefixes	
Anticolonialism	The political struggle and resistance of colonized peoples against the ideologies and practices of colonialism, including the opposition to and reformation of modern political, economic and cultural institutions born from colonialism. Anticolonialist movements have had different goals throughout history, including racial, national and/or economic liberation, the recognition of cultural difference, and the empowerment of local peoples (Ashcroft et al., 2000).
Decolonialism	The process of revealing the hidden aspects of colonialism and dismantling the remnants of colonialist power even after independence, including restructuring attitudes towards local and Indigenous peoples, and the revaluing and revitalizing Indigenous cultural values, practices and languages. Different theorists have argued for different goals of decolonialism, from recovering pre-colonial cultures to problematizing the distribution of power in postcolonial nation states to removing settlers from still-occupied land (Ashcroft et al., 2000; Tuck & Yang, 2012).
Neocolonialism	The continued exploitation of and influence over colonized nations after their independence by such actors as national superpowers, international monetary bodies, multinational corporations and cartels, and educational and cultural institutions. Example neocolonialist practices that exploit and control postcolonial countries have included fixing prices in world markets, tying development support to changing economic policies, developing international trade agreements, and using sanctions and war to change national governments (Ashcroft et al., 2000).
Postcolonialism	The study of the effects of colonization on individuals, cultures and societies, including the historical, political, sociological and economic analyses of such topics as colonial legacies in contemporary society, past and current institutions of European colonialism, the processes and impacts of imperialism, or the meaning and character of postcolonial identity and personhood (Ashcroft et al., 2000).
Adjectives	
Cultural colonialism or imperialism	Cultural colonialism/imperialism focuses on the extension of power or control by colonial actors within Indigenous societies through the transfer of cultural knowledge, activities or institutions, leading to the subordination or erasure of Indigenous culture and identity. A way of establishing and maintaining political and economic power, the transfer of culture—i.e. languages, worldviews, customs, etc.—occurs in many different ways, including through media, education, religion and trade (Amsler, 2016).
Educational colonialism or imperialism	Related to cultural colonialism above, educational colonialism/imperialism focuses on how the transfer of colonial educational systems and products impacts Indigenous societies, cultures and institutions. Educational colonialism views education not only as a mechanism of cultural transfer, but also as a means of indoctrinating and controlling Indigenous peoples to fill economic, social and political roles that favour colonial actors (Carnoy, 1974).
Exploitation or extractive colonialism	Exploitation or extractive colonialism refers to a type of colonialism that focused more on exploiting and transferring wealth and resources to imperial nations rather than supplanting Indigenous populations with settlers (see settler colonialism below). Such colonialism does not necessitate permanent settlement and occupation, instead depending on exploitative trade relationships and labour practices to extract resources (Mick, 2014; Shoemaker, 2015).
Internal colonialism	Internal colonialism refers to internal or domestic forms control and exploitation within a country where one subpopulation manipulates social institutions to segregate and suppress minorities, exploit their labour and keep wealth and resources. Internal colonialism is caused by uneven development where one group gains control over institutions to maintain their power and privilege over others, often suppressing based on differences in class, race, gender or region, for example with slavery in America (Gutiérrez, 2015; Mick, 2014).

Settler colonialism	Settler colonialism refers to the most violent forms of colonialism where settlers claimed Indigenous land, replaced the Indigenous people living there, and became the majority through mass migration and/or genocide. Settler colonies, where settlers became the majority by displacing and killing Indigenous peoples (e.g. America, Canada and Australia), are often differentiated from occupation colonies, where settlers remained a minority but controlled and administered social institutions (e.g. India and Nigeria) (Ashcroft et al., 2000; Mick, 2014; Shoemaker, 2015).
Liberal colonialism or imperialism	Liberal colonialism refers to using Western liberalism to morally justify colonialism and imperialism as a means of bringing such political ideals as freedom, rationality and economic development to Indigenous peoples. Common in 19th-century Britain, it “came to embody a coherent ideology, an intersecting set of justifications and governing strategies” for colonial rule that centered on introducing liberal reforms (Mantena, 2010).
Mercantile or trade colonialism	Similar to exploitation or extractive colonialism, mercantile or trade colonialism refers to an aspect or stage of colonialism where trading companies established economic relationships and systems with Indigenous peoples, often taking raw resources in exchange for manufactured goods. Mercantile colonialism impacted Indigenous land and societies in many ways, including the introduction of plantation and slave economies, the establishment of transport and trade routes, the spread of disease and addiction, and the precursor to settler colonialism (Shoemaker, 2015).
Military colonialism	Military colonialism focuses on the roles and goals that militaries and the expansion of military strength played in establishing colonies and controlling Indigenous lands and peoples. Military colonialism illustrates how colonial actors controlled land not only to establish settler and trading colonies but also to control militarily significant land for expansion or defence purposes (Shoemaker, 2015).
Religious or missionary colonialism	Religious or missionary colonialism focuses on the spread of religion both as a primary motivation and secondary outcome of colonialism. Like liberal colonialism above, the spread of religious ideology was often used as a moral justification to colonize Indigenous peoples, and like rogue colonialism below, it was (and is) often done by non-state actors like religious groups and missionaries (Shoemaker, 2015).
Rogue colonialism	Rogue colonialism refers to colonialism committed by actors who are not state-sanctioned or -sponsored. Although colonialism most often focuses on the actions of nations and states, different institutions and individuals have controlled and oppressed Indigenous peoples and lands, including corporations, religious groups and individuals (Shoemaker, 2015).
Surrogate colonialism	First used to describe the British’s role in establishing Zionist settlements in Palestine, surrogate colonialism refers to when a colonial actor helps an ethnic group in a colonized land take over land controlled by another group (Atran, 1989). It has also been used to describe indirect forms of control in post-independent countries, for example with the deference and compliance of Indigenous leaders and compradors to the wills of dominant foreign powers.

Table 14: Indigenous Allyship Principles

PRINCIPLE	DETAILS
Listen	Practitioners should exercise empathy and humility by making sure they listen to and follow the will and needs of the Indigenous peoples they work with (Radler & Mendoza, 2018; J. Smith et al., 2016).
Support, do not lead	The goal of allyship is not to have non-Indigenous people act on behalf of postcolonial communities or guide decolonial movements, but to encourage them to act in solidarity with postcolonial communities that seek to eliminate systemic oppression and privilege (Radler & Mendoza, 2018; J. Smith et al., 2016). Put another way, being an ally means giving support and solidarity, not acting like a saviour (Radler & Mendoza, 2018).
Build relationships	To be an ally, practitioners should build strong relationships that foster respect and trust as well as responsibility and accountability for sustained action (J. Smith et al., 2016). This does not mean that practitioners should always seek close friendships or deep connections with the people they work with, but they should speak and act in ways that demonstrate they are respectful, trustworthy, responsible and accountable (J. Smith et al., 2016).
Amplify voices	Since many Indigenous people struggle to have their voices heard and validated, Indigenous allies should try to amplify the voices in Indigenous communities by sharing their experiences and perspectives in their own words (Radler & Mendoza, 2018).
Know the history	Knowing their history means understanding the past not through the perspective of the colonizer but through the real perspectives and lived experiences of others, including how the past has contributed to present conditions (J. Smith et al., 2016).
Know the culture	A large part of building relationships is understanding the languages, beliefs and practices of others, so just as learning about history is important, so too is learning about the cultures of the people you work with (J. Smith et al., 2016).
Know the land	Understanding how communities relate to and claim ownership of land is important. In such cases, knowing that a central aspect of decolonial allyship is de-occupation (Tuck & Yang, 2012), learning about the land means knowing the role it plays in the lives of Indigenous peoples and acknowledging Indigenous ownership and rights to it (J. Smith et al., 2016).
Educate and unsettle	This includes unsettling non-Indigenous assumptions about the benevolence of their role in these communities by helping them see evidence of oppression and privilege and by sharing your own journey as an Indigenous host or a non-Indigenous ally (J. Smith et al., 2016).
Be (truly) supportive:	Being supportive is not a passive, performative or rhetorical show of solidarity; it is an active, substantive and practical lending of labour, resources, skills and expertise that have a real impact in supporting the goals of postcolonial communities (Radler & Mendoza, 2018).
Give more than take	Equity is an important value in anticolonial practice, which means that Indigenous allies should always give more than they take. To help ensure they are equitable, practitioners should be aware of what resources their presence is requiring from others, including others' time and energy (Radler & Mendoza, 2018).
Be reflexive	Indigenous allies should be willing to reflect on, be honest about and make explicit their own roles, goals, biases and intentions, including their own motivations for wanting to be an ally. Practitioners, for example, may have different motivations for being an ally like acting out of self-interest on behalf of people they directly know and care about, acting out of altruism for the benefit specific group, or acting out of a general sense of social justice to change an entire system (Edwards, 2006).
Get consent	Interfering in Indigenous communities without their informed consent is a colonizing and imperial act. Indigenous allies should always ensure that they're presence and actions do not interfere with the needs and goals of postcolonial communities by getting informed consent from community leaders and the people they work directly with (J. Smith et al., 2016).
Do not appropriate	One of the more blatant acts of non-Indigenous interference is the appropriation or unauthorized use of traditional knowledge or cultural expressions which are significant to Indigenous peoples (J. Smith et al., 2016).
Cause no harm	The final strategy is in fact one of the general goals of Indigenous allyship, which is to cause no harm to Indigenous communities (Radler & Mendoza, 2018). Although this seems simple and obvious, it may not, since harm is interpretive and may be seen differently by Indigenous and non-Indigenous peoples.

Table 15: Comparison of Six Common Qualitative Methods in Educational Research

	CASE STUDY	DISCOURSE ANALYSIS	ETHNOGRAPHY	GROUNDING THEORY	NARRATIVE INQUIRY	PHENOMENOLOGY
Research Focus & Goals	Describe and analyse one or more cases (e.g. events, institutions, groups...) to generate practical, detailed knowledge or check theoretical discourse	Analyse how people use language and texts to create identities, interactions and social context	Describe shared meanings and patterns of behaviour in a cultural group	Exploration of data to inductively discover explanatory and/or descriptive theory about a phenomenon's structure or process	Explore the lives of one or more people who have experience with a phenomenon through the exposition and analysis of significant narratives	Study of the essential experience of a given phenomenon; the study of being a person who encounters a phenomenon.
Research Problem	Needing to have an in-depth understanding of a particular case, or an occurrence of a phenomenon that is bound by time and place	Needing to determine how language frames and forms identity and interactions	Needing to find the shared patterns and characteristics of a given social or cultural group	Needing to inductively conceptualize and theorize how a phenomenon is structured or how its processes work	Needing to explore the lives of individuals by telling their stories of significant experiences	Needing to define the common and unique experiences and characteristics of living with/through a phenomenon
Product	A detailed analysis of one or more cases (Creswell, 2008, pp. 94–96)	Description of language-in-use; identify how different discourses shape how identities, relationships and social goods are negotiated and produced (H. Starks & Brown Trinidad, 2007, p. 1373)	A description of how a culture-sharing group works (Creswell, 2008, pp. 94–96)	A theory elaborated with conceptual and relational descriptions; contextual and narrative elaborations can also be included	A narrative about the stories of an individual's life (Creswell, 2008, pp. 94–96)	A thematic description of the pre-reflective essences and structures of the lived experiences (H. Starks & Brown Trinidad, 2007, p. 1373)
PHILOSOPHY						
Ontology <i>What is the nature of reality?</i>	Different researchers can have divergent ontologies, including positivist and naturalist researchers who believe in objectivism as well as constructivist researches who	Reality is a social product which is produced and framed by a society's or group's use of language (Jacques, 2010, p. 305)	There are ontological variations, including objectivism, which sees reality and culture as naturally occurring phenomena, to relativism, which sees reality as interpreted and constructed	Although there is some disagreement in the literature (Cooney, 2010, p. 24), classical grounded theory is post positivist while other variations (e.g. Straussian and	Narrative researchers differ in their view of an objective reality, but most agree that factual, historical truth is of less interest than how events are understood and organized (Josselson, 2010, p. 869)	Different schools of phenomenology vary from the existence of an underlying, hermeneutic truth (Hegel/Habermas) to constructivism/anti-essentialism. Although its origins strive to be

	believe in relativism (Blatter, 2008, p. 69)		(Ybema et al., 2010, p. 349)	constructivist) are relativist.		empirical, it is anti-positive in that it rejects the assumption that there is one reality or truth that can be perfectly defined and understood (Bakker, 2010, p. 674)
Epistemology <i>How is knowledge determined about the phenomenon?</i>	Knowledge is produced through detailed description of one or more cases but is best treated as specific and not generalizable (Blatter, 2008, p. 69)	Knowledge and meaning is produced through interaction with multiple discourses (H. Starks & Brown Trinidad, 2007, p. 1373)	Ethnographers derive knowledge and meaning from observing, interpreting and thickly describing cultural phenomena (Caines, 2010, p. 433)	Theory is discovered by examining concepts grounded in the data (H. Starks & Brown Trinidad, 2007, p. 1373)	Knowledge is social constructed, and narratives give order and meaning to how time is experienced and knowledge is constructed experience (Josselson, 2010, p. 869)	Knowledge about a phenomenon is revealed by comparing experiences for commonality and uniqueness (H. Starks & Brown Trinidad, 2007, p. 1373)
Axiology <i>What role do values play in the research?</i>	Values must be acknowledged and constantly evaluated to reveal and mitigate their impact on the study (Banister et al., 2010, p. 269)	Values are examined and situated within the discourse to make bias explicit (H. Starks & Brown Trinidad, 2007, p. 1373)	Values must be reflexively revealed and deconstructed to situate the researcher's voice with the voices of others in the study (Caines, 2010, p. 433)	Values provide theoretical sensitivity, but emphasis on induction minimizes bias (Evans, 2013, p. 42)	Values invariably impact what is told and must be acknowledged and reflected on (Josselson, 2010, p. 871)	Values are bracketed from the study to reduce bias (H. Starks & Brown Trinidad, 2007, p. 1373)
Rhetoric <i>What type of language is used in the research?</i>	Language of the final text includes rich description of the context and operation of the case or cases and discussion of themes, issues and implications (R. B. Johnson & Christensen, 2008a, p. 363); structure include description of case(s) in context, development of issues, details about selected issues,	Language of the final text includes elements from participant's narratives and other texts to provide evidence of the effect of language (H. Starks & Brown Trinidad, 2007, p. 1373)	Language of the final text includes rich description of context and cultural themes (R. B. Johnson & Christensen, 2008b, p. 363); structure may include description of culture, analysis of themes, interpretation, lessons learned and questions raised (Creswell, 2008, pp. 94–96)	Language of the final text includes description of the topic and people being studied, ending with a presentation of the grounded theory (R. B. Johnson & Christensen, 2008b, p. 363); structure may include sections for open coding, axial coding, selective coding with theoretical propositions and models, and a discussion of theory and contrasts with	Structure of the final text may include description of narratives, including a report of stories, how individuals theorize about their lives, narrative segments, and patterns of meaning (Creswell, 2008, pp. 94–96)	Language of the final text includes rich description of the essential or invariant structures (i.e. the common characteristics or essences) of the experience (R. B. Johnson & Christensen, 2008b, p. 363), as well as significant statements, meanings of statements, themes of meanings, and exhaustive description of the phenomenon

	assertions, and closing vignette (Creswell, 2008, pp. 94–96)			extant literature (Creswell, 2008, pp. 94–96)		(Creswell, 2008, pp. 94–96)
METHODOLOGY						
Primary Methods	Multiple methods (e.g. interviews, observations, documents, artifacts, discourse analysis) (Creswell, 2008, pp. 94–96; Heigham & Croker, 2009, p. 16; R. B. Johnson & Christensen, 2008b, p. 363)	Linguistically focused methods often use existing texts as data sources (Guest et al., 2012, p. 9)	Participant observation over an extended period; interviews with informants (Creswell, 2008, pp. 94–96; R. B. Johnson & Christensen, 2008b, p. 363)	Interviews with 20-30 people; observations frequently used as well; primarily interviews with 20-60 individuals (Creswell, 2008, pp. 94–96; R. B. Johnson & Christensen, 2008b, p. 363)	Primarily interviews and documents (Creswell, 2008, pp. 94–96)	In-depth interviews with up to 10-15 people; primarily interviews, although documents, observations and are may also be considered (Creswell, 2008, pp. 94–96; R. B. Johnson & Christensen, 2008b, p. 363)
Example Research Question	What can be learned from the in-depth analysis of specific case(s) of cross-cultural practitioners engaging in postcolonial educational transfer?	How does language shape, frame or create identities, social contexts and actions for cross-cultural practitioners who engage in educational transfer in postcolonial contexts?	What cultural patterns related to language, behaviour and meaning-making exist within groups of cross-cultural practitioners who engage in educational transfer in postcolonial contexts?	What are the core aspects or elements of an educational transfer system and how do they interrelate to influence the system? How does educational transfer happen in postcolonial contexts (processes, stages, etc.)?	What personal stories do cross-cultural practitioners who engage in postcolonial educational transfer find significant and educational for others?	What is the lived experience of border crossers who engage in educational transfer in postcolonial contexts? What is it like to be a cross-cultural practitioner who engages in postcolonial educational transfer?
Units of Analysis	An event, a program, an activity, a group of more than one individual (Creswell, 2008, pp. 94–96)	One or more people and/or formal or informal texts written by or important to population of interest (H. Starks & Brown Trinidad, 2007, p. 1373)	A group that shares the same culture (Creswell, 2008, pp. 94–96)	A process, action or interaction involving many individuals (Creswell, 2008, pp. 94–96)	One or more individuals (Creswell, 2008, pp. 94–96)	Several individuals that have shared an experience (Creswell, 2008, pp. 94–96)
Sampling	One case (for description) or several cases (for description and comparison) that are of intrinsic interest to the researcher, potentially impactful,	People who and texts that are situated in one or more of the discourses of interest (H. Starks & Brown Trinidad, 2007, p. 1373)	A cultural or social setting that represents the people of interest (Caines, 2010, p. 422)	People who have experienced the phenomena under different conditions (H. Starks & Brown Trinidad, 2007, p. 1373)	People with “storied experience” around the topic of interest (Josselson, 2010, p. 869)	People who have experiences the phenomenon of interest (H. Starks & Brown Trinidad, 2007, p. 1373)

	accessible to the researcher, and crucial to the research problem or phenomenon (Blatter, 2008, pp. 69–70)					
Data collection strategies	Questions and observations focus on the unique feature of interest within the cases (Guest et al., 2012, p. 9)	Observe participants in conversation in their natural environment; In interviews, both engage in dialogue; interviewer probes for intertextual meaning (H. Starks & Brown Trinidad, 2007, p. 1373); Prefer using existing documents as data, although spontaneous conversations between individuals in group interviews may be used (Guest et al., 2012, p. 9)	Usually involving long-term fieldwork and participant observation, and questions and observations relate to social and cultural processes and shared meanings within a cultural group (Guest et al., 2012, p. 8)	Observe participants where the basic social process takes place; In interviews, participant describes experience; interviewer probes for detail and clarity (H. Starks & Brown Trinidad, 2007, p. 1373); In-depth interviews and focus groups are the most common collection methods (Guest et al., 2012, p. 9)	When finding narratives in in-depth interviews, questions are aimed at eliciting stories that are important to participants and that have larger cultural meaning (Guest et al., 2012, p. 10)	Observe participants in the context where the phenomena is experienced; In interviews, participant describes experience; interviewer probes for detail and clarity (H. Starks & Brown Trinidad, 2007, p. 1373); “Questions and observations are aimed at drawing out individual experiences and perceptions” (Guest et al., 2012, p. 8)
Analytical Approach	Holistic description and search for themes shedding light on the case; may also include cross-case analysis; Analyse through description of the case and themes of the case as well as cross-case themes (Creswell, 2008, pp. 94–96; R. B. Johnson & Christensen, 2008b, p. 363)	Examination of how understanding is produced through a close look at the words, focusing on how the story is told, what identities, activities, relationships and shared meaning are created through language (H. Starks & Brown Trinidad, 2007, p. 1373)	Holistic description and search for cultural themes in data; Analyse through description of the culture-sharing group; themes about the group (Creswell, 2008, pp. 94–96; R. B. Johnson & Christensen, 2008b, p. 363)	Open, axial and selective coding; examine concepts across their properties and dimensions; develop an explanatory framework that integrates the concepts into a core category (H. Starks & Brown Trinidad, 2007, p. 1373)	Analyse data for stories, “restorying” stories, developing themes, often using chronology (Creswell, 2008, pp. 94–96)	Identify descriptions of the phenomenon; cluster into discrete categories; taken together, these describe the “essence” or core commonality and structure of the experience (H. Starks & Brown Trinidad, 2007, p. 1373); Analysing for significant statements, meaning units, textural and structural description, description of ‘essence’ (Creswell, 2008, pp. 94–96)

Table 16: Comparison of Major Grounded Theory Methods

	GLASERIAN (GGT)	STRAUSSIAN (SGT)	CONSTRUCTIVIST (CGT)
GENERAL TRAITS			
Research Goal(s)	To explore a phenomenon by discovering conceptual categories, patterns and relationships by systematically analysing data using methods like coding, memo-taking, and constant comparison; such exploration should ultimately lead to developing explanatory substantive or formal theory primarily through unforced, unbiased induction uninfluenced by prior literature or researcher preconceptions.	To explore a phenomenon by interpreting conceptual categories, patterns and relationships that focus on processes and actions by systematically analysing data using methods like coding, memo-taking, and constant comparison as well as structured tools and procedures like conditional/consequential matrices and diagrams that support focusing, reflection, abstraction and deduction; such exploration should ultimately lead to developing and internally validating substantive or formal theory primarily through induction from raw data but also through deduction using literature to situate and support theoretical sensitivity.	To explore a phenomenon by constructing conceptual categories, patterns and relationships that focus on processes and actions by systematically analysing data using methods like coding, memo-taking, constant comparison, diagramming, etc.; such exploration should ultimately lead to developing descriptive substantive or formal theory that maintains the voices of participants and shows the complexities of particular worlds, views and actions primarily through induction using raw data but also through deduction using literature to situate and support theory construction.
Product	A theory that thoroughly defines the abstract structures of and relationships between concepts, categories and processes for given phenomenon. “The product will be transcending abstraction, NOT accurate description” (Glaser, 2007, p. 1)	A well-described and contextualized explanatory theory that presents concepts and statements of relationships which are integrated into a framework to explain dimensions of a given phenomenon (Strauss & Corbin, 1998, p. 15)	A theory with multiple embedded narratives that tries not to produce and verify facts (Evans, 2013, p. 45), but “to make everyone’s vantage points and their implications explicit, ...to remain clear about the antecedents of [the] constructed theory, ...to establish the usefulness of [the] grounded theory and, possibly, to ascertain how and where to modify it” (Charmaz, 2006, p. 184).
Major Divergences	- Theory elaboration is based on definitions of concepts, categories and processes at varying levels of abstraction while minimizing descriptive examples from the data - Research preparation should not include literature review or research questions, allowing the researcher to begin with curiosity about a given phenomenon with minimal preconceptions about it - Analysis is solely data driven and inductive as much as is possible - Author plays a passive and neutral role in the study - Rhetorical style is more academically traditional and neutrally voiced	- Theory elaboration is based on contextualization and description, incorporating broader structural conditions - Research preparation includes literature review and developing research questions, providing more theoretical sensitivity to support analysis - Analysis is based on induction, deduction and verification that helps to force emergence; analysis also has many suggested tools, instruments and methods - Author has an active role in the study, necessitating the importance of careful methodology to improve and document and interpretive choices - Rhetorical style is varied and audience dependent	- Theory elaboration is based on representing the multiple subjectivities, narratives and voices of participants - Research preparation includes research questions and minimal literature review if one is required - Analysis is data-driven and inductive but allows for more ongoing and simultaneous deduction, theorization and interpretation that helps to force emergence - Author has an active and embedded role in the study along with the participants, so theory is co-constructed - Rhetorical style is more literary, depending on creative devices to engage the reader

Strengths	- Has a long and established history as a quantitative methodology with many example studies to draw from to ensure methodological validity	- Has an established history as an acceptable GT methodology with many example studies to draw from to ensure methodological validity - Provides the most structure as well as many explicit and documented instruments and strategies to support a novice researcher - Recognizes constructivism and relativism, making it compatible with postcolonial and postmodern research	- Emphasizes description, participant voice and relativity, making it the most ontologically and epistemologically compatible with a postcolonial and postmodern perspective - Validates the embedded and active role of the researcher and is comparatively more flexible, which is more pragmatically compatible with the circumstances of the study
Weaknesses	- Is pragmatically incompatible with my study due to its necessity of delaying literature review - Is ontologically and epistemologically incompatible with a postcolonial approach by emphasizing theory and conceptual elaboration over description and participant voice - Is epistemologically incompatible with the researcher's perspective towards the roles constructivism and deduction in theory and knowledge development	- May overcomplicate or extend analysis with complete adherence to its many tools and methods of analysis - Is a comparatively less postmodern approach compared to CGT	- Is an emerging methodology without broad acceptance, which may invalidate results in the eyes of some academics - Has many methodological overlaps with SGT, making it probably the research will blur methodological boundaries
PHILOSOPHICAL TRAITS			
Ontology/Reality	Post positivist: GGT assumes there is an objective discoverable reality, so it is not compatible with pure relativism but it "can coexist with a constructivist view that supports both objective and subjective reality" (Evans, 2013, p. 45).	Post positivist to relativist/constructivist: there is some disagreement in the literature (Cooney, 2010, p. 24), however later statements from Corbin explicitly embrace constructivism (Corbin & Strauss, 2007, p. 10). Strauss and Corbin "...acknowledged that the researcher and the researched created the theory together... and accepted that reality cannot be fully known, but is interpreted and linked to time and place" (Cooney, 2010, p. 24), showing a clear movement toward constructivism.	Relativist/constructivist: reality is seen as socially constructed and relative, as findings from CGT "are not representative of a true, discoverable reality but are interpretations of multiple realities 'mutually constructed by the researcher and the researched'" (Higginbottom & Lauridsen, 2014).
Epistemology/Knowledge	Objectivist: the researcher discovers knowledge/theory primarily through neutral, unforced and unbiased induction as much as is possible, although some deduction can occur to support the emergence of questions and patterns (Evans, 2013, p. 42).	Pragmatic interactionist/constructivist: drawing on Chicago interactionism and the pragmatism forwarded by Dewey and Mead, SGT assumes that knowledge "arise[s] through... acting and interacting with others [as] self-reflective beings" (Corbin & Strauss, 2007, p. 1,2). The researcher constructs theory primarily through unforced induction, but analysis and theory emergence is guided by deduction (e.g. drawing on previous theory and knowledge to support categories/concepts or validate/support theory emergence).	Subjectivist/constructivist: the researcher is an active author who coproduces knowledge with participants by maintaining original narrative while constructing theory that supports descriptive sense-making. CGT "reshapes the interaction between researcher and participants in the research process and in doing so brings to the fore the notion of the researcher as author" (J. Mills et al., 2006, p. 6).

Axiology/Values	The researcher's values are excluded as much as is possible through emphasis on induction and reflexive practice to maximize objectivity (Evans, 2013, p. 42). The researcher should not have preconceptions, be it from previous theory or perspectives, or theory emergence will be forced and not data-driven.	The researcher's values play a role in the research by framing the study and increasing sensitivity towards different interpretations, concepts and categories, because "researchers bring to the research situation their particular paradigms, including perspectives, training, knowledge, and biases; these aspects of self then become woven into all aspects of the research process" (Corbin & Strauss, 2007, p. 32). However, the "researcher should describe and justify the position they have taken and its effects on theory generation" (Heath & Cowley, 2004, pp. 145, 146).	Like those of the participants, the researcher's values are embedded in the research through the act of construction but, like those of the participants, the researcher's values must be made explicit during analysis. "Because constructivists see facts and values as linked, they acknowledge that what they see-and do not see-rests on values. Thus, constructivists attempt to become aware of their presuppositions and to grapple with how they affect the research" (Charmaz, 2006, p. 131).
Rhetoric/Language	The foundational text for GGT stresses the importance of communicating theory over presenting data and more flexibility in writing style than verificational, quantitative studies (Glaser & Strauss, 1967, pp. 203, 204). Communicating theory includes elaborating on concepts, variables, causes, consequences, possible spurious elements, and so forth, with varying levels of analysis like temporal, level of complexity and conceptual generality (Glaser & Strauss, 1967, pp. 205, 206). Although the text advocates more flexibility in writing style, more contemporary GT methodologists have remarked that "[p]ostmodernist critics question the... scientific writing style in many grounded theory works" based on the positivist tradition (Charmaz & Mitchell, 2007, p. 161), implying a more traditional and formulaic writing approach.	Although the rhetorical style is not prescriptive in foundational texts, it is largely determined on the format and audience. Researchers can, for example, structure monographs using an analytic story, metaphor or outline (Corbin & Strauss, 2007, pp. 279, 280). Researcher can also write papers for colleagues that are theoretical, substantive, argumentative and/or methodological; for practitioners that provide theoretical frameworks, substantive findings, practical suggestion for procedures, reform and/or policy; and for lay readers that describe substantive findings, suggest reform, and/or provide self-help (Corbin & Strauss, 2007, p. 290).	Reporting includes narrative accounts and voices of participants which move beyond reporting theories and the facts that support them. "This strategy includes taking the reader into a story and imparting its mood through linguistic style and narrative exposition. Such approaches set your writing apart from typical scientific format without transforming it into fiction, drama, or poetry (Charmaz, 2006, p. 172). The writing should seek to balance exposition with theorized experience, using such strategies and devices as evoking experiential feeling, analogies, metaphors, rhythm and questioning.
METHODOLOGICAL TRAITS			
Questions	The researcher should not have a specific research questions but a desire to know more about phenomenon (Evans, 2013, p. 45).	The researcher should have a specific research question which "should take the form of identifying the phenomenon to be studied and what is known about the subject" (Heath & Cowley, 2004, p. 143).	The researcher should have one or more opening research questions prior to investigation that help to shape initial data collection and inquiry, although new research questions may emerge during analysis (Charmaz, 2006, pp. 11, 33, 46).
Hypothesis	An hypothesis should not be created in advance of research, but can be a product for later testing by other methods outside of grounded theory (Evans, 2013, p. 42).	Although there is no initial hypothesis to confirm, verify or test (Corbin & Strauss, 2007, p. 144), hypothesizing can be used as a deductive tool during analysis (Corbin & Strauss, 2007, pp. 133, 136).	Although there is no initial hypothesis to confirm, test or verify, hypothesizing is important to the act of abduction during theoretical interpretation and sampling (Charmaz, 2006, pp. 103, 104).

Literature Review	The review should be delayed to support unforced emergent theory building (Evans, 2013, p. 41) so that “prior understandings [can] be based on the general problem area and reading very wide to alert or sensitize one to a wide range of possibilities; learning not to know is crucial to maintaining sensitivity to data. More focused reading only occurs when emergent theory is sufficiently developed to allow the literature to be used as additional data” (Heath & Cowley, 2004, p. 143).	The review is done in preparation for study to provide examples of similar phenomena that can stimulate thinking about properties, to ask conceptual questions and furnish initial ideas for theoretical sampling (Strauss & Corbin, 1998). In this way, “use of self and the literature are early influences and, while diffuse understandings provide sensitivity, both specific understandings from past experience and literature may be used to stimulate theoretical sensitivity and generate hypotheses (Heath & Cowley, 2004, p. 143).	Although a review can be done in preparation for study (Evans, 2013, p. 45), a literature review is conducted after analysis and theory development. The literature and theoretical framework are drafted in relation to the grounded theory and serve as important sources for comparison and analysis (Charmaz, 2006, pp. 163–165).
Sampling	Theoretical Sampling: as data collection and analysis occur simultaneously, the researcher must initial sample populations based on their experience with a given phenomenon, but she or he then samples purposefully and selectively to advance theory formation (Glaser & Strauss, 1967, p. 45). The researcher must be flexible in sampling or he or she will yield poor data for theory development; this comes at the risk of others seeing bias in the data collection methods, yet because GGT’s goal is theory discovery and not verification, this assumption of bias in unwarranted (Glaser & Strauss, 1967, pp. 48, 49).	Theoretical sampling: the researcher begins a study with a target population and samples from that group using a variety of procedures common to qualitative research including snowballing, networking, taking advantage of chance encounters, etc. (Corbin & Strauss, 2007, pp. 145, 318); however, as new concepts and questions derived from the initial data collection become apparent, the criteria for the target population shifts necessitating the researcher to shift to theoretical sampling, or sampling from populations that are more useful in advancing conceptual and theory emergence (Corbin & Strauss, 2007, p. 145);	Theoretical Sampling: although researchers initially sample a population with methods general to qualitative research, after early stages of analysis they seek people, events or information to develop, illuminate and define the boundaries and relevance of theoretical categories rather than randomly selecting sub/populations to gather data. Sampling occurs until theoretical saturation is reached and no new properties or further insights about the GT are yielded (Charmaz, 2006, p. 189).
Memo-writing	Vital, less structured methods: memo-taking supports the tracking of coding decisions, concept and theory discovery and writing final publications (Glaser & Strauss, 1967, pp. 107, 108, 112). A vital tool in GT that is most often kept private and free of critique, the memo can take any form and is where the emergent concepts and theoretical ideas are generated, connected and stored and is how the thinking and decision process can be tracked (Glaser, 2013, pp. 1–5). During the final writing process, memos are collated and rearranged to support theory elaboration and provide content of the theory (Glaser & Strauss, 1967, pp. 112, 113).	Vital, more structured methods: memo-taking is used in conjunction with diagramming to help create a specialized type of written record that supports analysis (Corbin & Strauss, 2007, p. 117). Different types of memos can help to open data up for improved exploration, identify and develop aspects of concepts and categories, make comparisons, ask questions, elaborate the paradigm and develop the study’s storyline (Corbin & Strauss, 2007, p. 118). Memos vary in content, conceptual focus and length, and although researchers are encouraged to develop their own style and technique, SGT memos are more structured than GGT, containing dates, headings, quotes of raw data and should generally focus on concepts over description (Corbin & Strauss, 2007, pp. 118–120).	Vital, less-structured methods: memo-taking is a vital intermediary between data collection and writing by helping researchers to analyse data and codes early in the research process (Charmaz, 2006, p. 72). Memos are spontaneous and not mechanical, but they can serve different analytic purposes, including defining codes, categories, properties and processes, making comparisons, highlighting important raw data, supporting definitions and claims of concepts and categories, identify analytic gaps and ask questions. The focus and content of memos also evolved during the research from early memos supporting decisions about open codes and data gathering to advanced memos supporting concept, category and theory construction (Charmaz, 2006, pp. 80–82).
Initial Coding	Substantive Coding: breaking data down into in vivo codes or sociological constructs in a line-by-line manner (Glaser, 1978; cited by Hernandez, 2009, p. 52).	Open Coding: breaking data apart and delineating concepts to stand for blocks of raw data while qualifying those concepts in terms of their properties and dimensions (Corbin & Strauss, 2007, p. 195) or identifying concepts and discovering their properties and dimensions in data (Strauss & Corbin, 1998, p.	Initial Coding: word-by-word and/or line-by-line coding where the researcher remains open to theoretical possibilities and sticks close to the data, asking such questions as what is the data a study of, what do they suggest and from whose viewpoint, and what theoretical category is indicated yielding short,

		101). At the early stage of open coding, the research selectively uses microanalysis to break open the data to consider all possible meanings, to generate ideas, and to get the researcher deep into the data and focused on what is relevant and/or elusive. This is balanced with general analysis to develop a general essence or broader perspective for the data and create possible interpretations which are verified through microanalysis (Corbin & Strauss, 2007, pp. 59–60).	simple and precise codes that are provisional, comparative and grounded in the data (Charmaz, 2006, pp. 47–50).
Intermediate Coding	Substantive Coding (continued): making comparisons remaining focused on the data, becoming more abstract, refitting categories and emerging frameworks (Heath & Cowley, 2004, p. 146) and comparing codes for similarities and differences until the core category is found, resulting in the saturation of all categories through theoretical sampling and constant comparison (Hernandez, 2009, p. 51; Holton, 2007, p. 265).	Axial Coding: crosscutting or relating concepts to each other (Corbin & Strauss, 2007, p. 195), relating and developing categories in terms of their properties and dimensions (Strauss & Corbin, 1998, p. 230), or reduction and clustering of categories (Heath & Cowley, 2004, p. 156). This includes creating subcategories based on patterns found in the data that denote conditions, inter/actions and their consequences for each category using a coding paradigm that helps the researcher ask such questions as: why, where, how come and when to reveal conditions; whom and how to reveal inter/actions; and what happens as a result to reveal consequences (Strauss & Corbin, 1998, pp. 127, 128). In practice, in SGT open coding and axial coding are not sequential acts; they go hand-in-hand: when the researcher breaks data apart to identify concepts during open coding, they are simultaneously putting data back together by relating those concepts during axial coding (Corbin & Strauss, 2007, p. 198; Strauss & Corbin, 1998, p. 136).	Focused Coding: synthesizing, categorizing and explaining large segments of data by determining the frequency, adequacy and analytic sense of open codes. Focused coding is an emergent, non-linear process where the researcher compares and re/reviews open categories and raw data to find richer understandings of the data and more meaningful categories (Charmaz, 2006, pp. 57–60).
Final Coding	Theoretical Coding: conceptualizing how substantive codes relate to each other and forming core categories and relational hypotheses that can be integrated into the GT theory (Glaser, 1978, p. 72; Glaser & Holton, 2005, p. 3). Theoretical codes must be emergent from and dependent on the substantive codes or they are “empty abstractions,” and they must be used as abstract models that allow researchers to “talk substantively of categories and properties while thinking conceptually” (Glaser & Holton, 2005, p. 3). Theoretical coding families are provided to support researchers in thinking about substantive codes in theoretical terms (Kelle, 2007, p. 200).	Selective Coding: integrating and refining the theory (Strauss & Corbin, 1998, p. 143). Integration includes organizing categories around a central explanatory concept and related to it through explanatory statements, while refinement includes trimming off excess, further developing unclear categories and filling in gaps with theoretical sampling (Strauss & Corbin, 1998, p. 161).	Theoretical Coding: specifying possible relationships between, lending form to and integrating categories identified during focused coding to support conceptualization and help form an analytic story that has coherence (Charmaz, 2006, p. 63). In CGT, this merging of categories into groups can happen throughout the analysis process, in contrast with GST’s theoretical coding which is used to integrate the final GT (Evans, 2013, p. 46). Like GST, theoretical coding families should be used carefully ensuring they fit the data to add precision, clarity and coherence to the analysis (Charmaz, 2006, p. 63).

Analytic Methods	As GGT holds firmly to the analytic methods and tools first forwarded by Glaser' and Strauss' classical GT (Glaser & Strauss, 1967), GGT's analytic methods remain closely aligned with those central to all GT, including coding at different levels of abstraction, memo-taking, constant comparison, theoretical sampling, etc. Central methods like coding (Glaser & Holton, 2005), memo-taking (Glaser, 2013), and developing theoretical sensitivity (Glaser, 1978) have been further elaborated by Glaser, but he has remained a strong critic of divergences from the objectivist classical approach that seek to introduce methodological accommodations for interpretation, relativism, constructivism and postmodernism (Glaser, 2001, 2002, 2009; Glaser & Holton, 2004).	SGT explicitly defines a number of analytic methods and tools that researchers can choose from, including focusing prior to coding, creating memos and diagrams, questioning, making comparisons, thinking about word meaning, using the "flip-flop" technique, drawing from personal experience, "waving the red flag," looking at language, emotions, timing, using metaphors and similes, looking for negative cases, asking "so what?" and "what if?" questions, and focusing on processes (Corbin & Strauss, 2007, pp. 68, 69, 87). While several of these methods are shared with the other approaches, a few that set SGT apart is the introduction of the structured conditional/ consequential matrix to draw out and describe the context of data, and the development of a "paradigm" that focuses on contextual conditions, inter/actions, emotions and their consequences to show process, or how structural elements in the system flow and relate (Corbin & Strauss, 2007, pp. 87–91).	For CGT, although analytic tools may help and have consequences on the research, the emphasis on their structured use can make theory construction mechanical, which it should not be (Charmaz & Mitchell, 2007, pp. 15, 135). CGT references many analytical methods that are shared with the other approaches, including using gerunds in coding and memo-writing, focusing on processes, comparing between cases, diagramming, using matrices, writing memos by clustering and free-writing, and using analogies and metaphors. Yet unlike SGT, few original analytic tools are extensively elaborated in CGT. Methods that illustrate major points of divergence, however, include interpretive theorizing, and using creative and evocative writing approaches to "portray a sense of wonder, imagery and drama" and "evoke the experiences of participants" (J. Mills et al., 2006, p. 7).
Reflexivity	Glaser explicitly rejected reflexivity as a distraction from the data (Glaser, 2001; cited by Neill, 2006, p. 253), and the incorporation of reflexivity is credited to SGT (Evans, 2013, p. 44). However, followers of GST have argued for the use of reflexivity to add to the GT data to incorporate the effect of the researcher on such variables as recruitment (Neill, 2006, p. 259) so long as reflexivity does not take researcher away from focusing on data (Evans, 2013, p. 42).	In SGT, reflexivity and reflection is very important for validity (Evans, 2013, p. 42); for example, writing reflective memos can help ensure the researcher can explain their perspective and responses during the research process (Corbin & Strauss, 2007, p. 309). Reflexivity can help the researcher examine the impact of their perspective, promote rich insight into the researcher's impact on others, evaluate the research process and enable public scrutiny (Corbin & Strauss, 2007, p. 31).	Researcher reflexivity is an integral part of CGT to develop awareness of the researcher's and participants' interpretations, to ensure assumptions aren't thought of as objective, and to inform how the researcher conducts their research, relates to participants and represents participants in written reports (Charmaz, 2006, pp. 131, 132, 189).

Verification	Deductions, interpretations and hypotheses are internally verified by the data through comparison, making theory emerge principally through induction. Verification can also be a part of the study's design using comparative analysis of different groups within the study's population, allowing for generalizing and/or finding the boundaries of the GT (Glaser & Strauss, 1967, p. 24). External verification using literature outside the study can support theory validity near the end stage of the research, but must never hinder or force abstraction and theory emergence during the research (Heath & Cowley, 2004, p. 144). A large point of divergence with SGT, GGT places a primacy on induction over deduction and verification/validation during analysis.	Deductions, interpretations and hypotheses generated during SGT are validated internally by the data through comparison throughout the process, but this continuous validation is followed by further elaboration (Heath & Cowley, 2004, p. 145). This elaboration after each validation step is necessary to account for contradictions between the hypothesis and the data and trace possible variations and extremes in the data, helping the researcher develop different codes and questions for further data gathering and analysis (Strauss & Corbin, 1998, p. 135), a process which some critics say "ensures emergence" of hypotheses that might be contradictory to the data (Heath & Cowley, 2004, p. 145). External literature can play a role in supporting theory emergence and validation by developing theoretical sensitivity, but validation deductions uses data and/or participants from the study to prevent distortion (Corbin & Strauss, 2007, p. 113; Heath & Cowley, 2004, p. 145).	Deductions, interpretations and hypotheses are internally verified by the data through comparison, and by returning to the field and member-checking for confirmation and further elaboration of categories (Charmaz, 2006, pp. 104, 111). Review and/or knowledge of external literature prior to the study helps with theoretical sensitivity, but a deep and systematic review should be delayed as much as possible, but after analysis, literature reviews can support verification by helping the researcher clarify ideas, make comparisons and situate the GT within the literature (Charmaz, 2006, pp. 17, 166, 167).

Table 17: Selective and Open Codes from Analysing Needs

CATEGORY	SELECTIVE CODES	OPEN CODES
Personal needs/gaps	Personal challenges or gaps	Lacking Time/Resources Feeling cheated for using own money (GI/1;VI/0;VN/0) Buying own tech. for teaching (GI/1;VI/0;VN/0) Working multiple jobs (GI/5;VI/0;VN/1) Lacking time for higher degree (GI/1;VI/0;VN/0) Paying journals to get published (GI/4;VI/0;VN/0)
	Personal needs or wants	Lacking Respect/Esteem Getting negative student ratings (GI/1;VI/0;VN/0) Being judged for non-professional degree (GI/2;VI/0;VN/0) Wanting promotion (GI/6;VI/0;VN/0) Wanting positions at other/better school (GI/1;VI/0;VN/0) Wanting to impact community (GI/1;VI/0;VN/0) Wanting to publish (GI/1;VI/0;VN/0) Wanting higher degree (GI/5;VI/0;VN/1)
Institutional needs/gaps	Leader needs/gaps	Not honest about funding (GI/1;VI/0;VN/0) Not evaluating teachers well (GI/0;VI/1;VN/0) Not supporting/funding projects (GI/2;VI/0;VN/0) Not open to critique (GI/0;VI/0;VN/1) Not allowing info to flow freely (GI/1;VI/0;VN/0) Not listening to workers (GI/1;VI/0;VN/0)
	Resource needs/gaps	Large/unmanageable class sizes (GI/7;VI/0;VN/0) Insufficient funding for extra-curricular activities (GI/1;VI/0;VN/0) Insufficient classroom/lab environments (GI/1;VI/0;VN/0) Insufficient furniture/infrastructure (GI/4;VI/0;VN/0) Insufficient funding for staff training (GI/1;VI/0;VN/0) Insufficient classroom tech (GI/8;VI/0;VN/0) Insufficient funding for fieldtrips/travel (GI/2;VI/0;VN/0)
	Teacher/staff needs/gaps	Improve lecturing skills (GI/0;VI/1;VN/0) Improve student motivation strategies (GI/0;VI/1;VN/0) Improve student assessment skills (GI/0;VI/1;VN/0) Improve teacher motivation/commitment (GI/3;VI/3;VN/0) Improve application of training (GI/0;VI/1;VN/0) Improve participating in training (GI/0;VI/1;VN/0) Improve active learning strategies (GI/7;VI/1;VN/0) Improve practical/professional skills (GI/1;VI/0;VN/0) Improve online training resources (GI/0;VI/1;VN/0) Improve consequences for poor evaluations (GI/0;VI/1;VN/0) Improve career development support (GI/0;VI/1;VN/0) Improve curriculum planning support (GI/0;VI/1;VN/0) Improve early teacher training (GI/0;VI/2;VN/0) Improve proposal writing support (GI/0;VI/1;VN/0)

		Improve quality control for teaching (GI/0;VI/0;VN/1) Improve lesson planning (GI/0;VI/1;VN/0) Improve training in ed. (GI/5;VI/0;VN/0) Improve feedback from trainers (GI/0;VI/1;VN/0) Improve peer-training/sharing (GI/0;VI/1;VN/0)
	Student gaps	Lacking motivation/engagement (GI/11;VI/2;VN/0) Needing to fully fund own ed. (GI/1;VI/0;VN/0) Not affording materials (GI/1;VI/0;VN/0) Not getting employed after grad. (GI/0;VI/1;VN/0) Not interested in own culture/struggles (GI/1;VI/0;VN/0)
Systemic needs/gaps	Educational system needs/gaps expressed by	Gov't employment over entrepreneurship (GI/1;VI/0;VN/0) Gov't not funding infrastructure (GI/1;VI/0;VN/0) Gov't changing ed. system without consistency (GI/2;VI/0;VN/0) Emphasis on certification over skills (GI/1;VI/0;VN/1) Leaders not pushing teachers to perform (GI/2;VI/0;VN/0) Low graduate employment (GI/1;VI/0;VN/0) Student dependence on teacher (GI/0;VI/1;VN/0) Declining academic achievement (GI/1;VI/0;VN/0) Insufficient funding/resources (GI/4;VI/0;VN/0) Insufficient entrepreneurship (GI/1;VI/0;VN/0) Not meeting industry needs (GI/3;VI/2;VN/0) Insufficient practical/technical skills (GI/10;VI/1;VN/0) Insufficient teacher training (GI/1;VI/0;VN/0) Insufficient teacher motivation (GI/1;VI/0;VN/0) Striking over research funding (GI/4;VI/0;VN/0)
	Leadership or governance needs/gaps expressed by	Workers treated unfairly (GI/0;VI/0;VN/1) National currency declining (GI/1;VI/0;VN/0) Insufficient gov't leaders (GI/1;VI/0;VN/0)
Host strengths	Professional practices	Teaching Practices Being interested in students (GI/1;VI/0;VN/0) Being open to questions/direct communication (GI/1;VI/3;VN/0) Continuously assessing students (GI/3;VI/0;VN/0) Creating fun/safe learning environments (GI/0;VI/2;VN/0) Finding joy in teaching (GI/1;VI/0;VN/0) Incorporating experiential learning (GI/4;VI/0;VN/0) Focusing on student's needs (GI/5;VI/0;VN/0) Preparing teaching materials (GI/1;VI/0;VN/0) Focusing on student discussion (GI/0;VI/1;VN/0) Scaffolding (GI/0;VI/1;VN/0) Using active learning (GI/0;VI/2;VN/0) Being a role model (GI/3;VI/0;VN/0) Improving teacher-student relationships (GI/1;VI/0;VN/0) Being patient (GI/0;VI/1;VN/0) Having clear outcomes/expectations (GI/1;VI/0;VN/0)

	Self-development Practices Being a continuous learning (GI/3;VI/0;VN/0) Self-assessing practice (GI/2;VI/0;VN/0) Being motivated to improve (GI/3;VI/0;VN/0) Participating in training (GI/1;VI/0;VN/0)
Professional impacts	Building student's transferable skills (GI/1;VI/0;VN/0) Changing student behavior (GI/2;VI/1;VN/0) Developing student citizenship (GI/1;VI/0;VN/0) Encouraging student accountability (GI/2;VI/0;VN/0) Encouraging student involvement (GI/2;VI/0;VN/0) Transferring knowledge (GI/5;VI/0;VN/0) Encouraging student curiosity (GI/2;VI/0;VN/0) Helping students cope (GI/1;VI/0;VN/0) Helping students get employment (GI/1;VI/0;VN/0) Motivating/inspiring students (GI/9;VI/0;VN/0) Energizing/being energized by students (GI/0;VI/1;VN/0) Improving student's lives (GI/7;VI/0;VN/0)

H=host; V=visitor, T=transfer; GI/=Ghana Interview/Code Instances; VI=Vietnam Interview; VN=Vietnam Narrative

Table 18: Selective and Open Codes from Analysing Transfer Feedback

CATEGORY	SELECTIVE CODES	OPEN CODES
Host-visitor communication	Host-visitor relationship factors	Collegial Relationship Factors H&V having initial meetings (GI/0;VI/1;VN/3) V being open/build trust/make friends (GI/1;VI/11;VN/4) V needing to be respectful/not superior (GI/3;VI/0;VN/0) V needing to participate in community (GI/0;VI/4;VN/0) V communicating directly/immediately (GI/0;VI/1;VN/0) V caring about equality (GI/1;VI/0;VN/3) V sharing small gifts (GI/0;VI/1;VN/0) H leader stopping relationship (GI/0;VI/0;VN/1)
		Romantic Relationship Factors H&V having cultural understanding (if romantic) (GI/0;VI/0;VN/1) H&V being married (if romantic) (GI/0;VI/0;VN/1) V respecting H customs (if romantic) (GI/0;VI/0;VN/3)
	Language or translation factors	H&V miscommunicating (GI/0;VI/6;VN/0) H struggling w/ V language (GI/0;VI/3;VN/5) H can't participate in T from language barrier (GI/0;VI/0;VN/1) H&V having different humour (GI/0;VI/0;VN/1) V accepting/trusting H in H language discussions (GI/0;VI/2;VN/2) V not learning H language (GI/0;VI/0;VN/1) V language in T without interpreters (GI/0;VI/0;VN/1) V not respecting translation difficulty (GI/0;VI/1;VN/0) V speaking to fast (GI/2;VI/4;VN/0) V using complex language (GI/0;VI/3;VN/0)
	Sensitive topics	H scared to share sensitive info (GI/0;VI/0;VN/1) H careful when sharing info with V (GI/0;VI/0;VN/2) H not able to communicate freely (GI/0;VI/0;VN/1) Discussing ethnic minorities (GI/0;VI/2;VN/0) Discussing history/colonialism (GI/0;VI/0;VN/2) Discussing historical figures (GI/0;VI/0;VN/1) Discussing politics (GI/0;VI/4;VN/6) Discussing religion (GI/0;VI/1;VN/0) Discussing sex (GI/0;VI/3;VN/0) Discussing war (GI/0;VI/1;VN/1) Sharing impolite/offensive jokes (GI/0;VI/1;VN/0)
	Strategies/tools	V being less blunt/critical/negative (GI/0;VI/2;VN/0) H explaining feelings/context (GI/0;VI/0;VN/1) H using different online tools (GI/0;VI/1;VN/0) H&V using post-visit evaluation form (GI/0;VI/1;VN/0) V communicating problems directly/quickly (GI/0;VI/4;VN/0) V sharing travel plans (GI/0;VI/1;VN/0) V being clear/open/transparent (GI/0;VI/6;VN/5)

		V learning H non-verbal communication (GI/0;VI/0;VN/2) V using respectful non-verbal communication (GI/0;VI/3;VN/1)
Host benefits	Cultural learning	Getting cultural sharing/exposure (GI/4;VI/0;VN/0) Seeing new clothing styles (GI/0;VI/1;VN/0) Teaching V culture (GI/0;VI/1;VN/0) Being energized/inspired by V example (GI/0;VI/1;VN/0) Gaining work experience (GI/0;VI/1;VN/0) Learning V language (GI/0;VI/6;VN/1) Shifting perception of Westerners (GI/1;VI/0;VN/0) Gaining opportunities to travel (GI/0;VI/1;VN/0)
	Professional learning	Earning extra money (GI/0;VI/0;VN/1) Gaining general knowledge (GI/0;VI/2;VN/0) Improving research skills (GI/0;VI/0;VN/1) Improving assessment skills (GI/0;VI/1;VN/0) Improving curricula planning (GI/0;VI/2;VN/0) Improving projects/learning-by-doing (GI/0;VI/1;VN/0) Improving teamwork skills (GI/0;VI/2;VN/0) Improving facilitation skills (GI/0;VI/1;VN/0) Improving educational theory (GI/3;VI/2;VN/0) Revitalizing feeling towards teaching (GI/1;VI/1;VN/0) Refreshing skills/knowledge (GI/1;VI/0;VN/0) Shifting to student focus (GI/1;VI/1;VN/0)
	Institutional improvement	Meeting international standards (GI/0;VI/0;VN/2) Improving partnerships (GI/0;VI/1;VN/0) Improving programs/curricula (GI/0;VI/1;VN/0) Building teacher-student relationships (GI/1;VI/0;VN/0) Encouraging teacher-student sharing (GI/0;VI/1;VN/0) Starting new projects (GI/0;VI/1;VN/0) Starting new student clubs (GI/0;VI/1;VN/0)
Transfer delivery	Host-visitor context differences	H less truth/trust in advertising (GI/0;VI/0;VN/1) H students more shy/silent (GI/0;VI/1;VN/0) H teachers less approachable (GI/0;VI/1;VN/0) H dressed more conservatively (GI/0;VI/0;VN/1) H classrooms different/larger (GI/6;VI/3;VN/0) H less individual rights/laws (GI/0;VI/0;VN/1) H more emotional/personal at work (GI/0;VI/1;VN/0) H more strict w/ gender roles/relationships (GI/0;VI/0;VN/2) H different workloads/responsibilities (GI/0;VI/0;VN/1) H students more courses (GI/0;VI/1;VN/0) H students different behaviours (GI/0;VI/2;VN/1) H different testing processes (GI/0;VI/1;VN/1)
	Host challenges during transfer	H stressed/crying (GI/2;VI/0;VN/0) H dealing w/ V illnesses/returning home (GI/0;VI/1;VN/0) H dealing w/ V individual styles (GI/0;VI/0;VN/1)

	H dealing w/ culture shock (GI/0;VI/0;VN/2) H lack of time to support T/V (GI/1;VI/0;VN/3) H formal/legal repercussions from V (GI/0;VI/0;VN/1) H balance of life/other work w/ T duties (GI/3;VI/0;VN/2)
Host support tasks for visitors	H dealing with V needs/complaints (GI/0;VI/3;VN/2) H facilitating V's communication with others (GI/0;VI/3;VN/0) H giving welcoming party (GI/0;VI/0;VN/1) H helping shy V open up/connect (GI/0;VI/0;VN/2) H helping V prepare for T (GI/0;VI/0;VN/2) H helping V solve problems (GI/0;VI/2;VN/0) H maintaining friendly relationship w/ V (GI/0;VI/1;VN/0) H providing orientation for V (GI/0;VI/1;VN/1) H helping V feel comfortable (GI/0;VI/2;VN/0) H translating/interpreting for V (GI/0;VI/0;VN/1) H ensuring V's wellbeing/safety (GI/1;VI/7;VN/0) H adjusting to V time (GI/0;VI/2;VN/0)
Transfer preparation	Host Preparation H processing legal papers for V (GI/0;VI/0;VN/2) H making workplan (GI/0;VI/1;VN/0) H visiting V schools (GI/0;VI/0;VN/1) H getting volunteers from V schools (GI/0;VI/1;VN/1) H writing volunteer/job descriptions (GI/0;VI/1;VN/0) Visitor Preparation V conducting online pre-visit research (GI/0;VI/0;VN/1) V getting local experience before T (GI/0;VI/0;VN/2) V adapting/innovating T before delivery (GI/7;VI/2;VN/1) V preparing T aligned with agreed mission (GI/0;VI/1;VN/1) V pre-researching H culture/school (GI/0;VI/1;VN/3) V pre-researching with 3rd-party input (GI/0;VI/0;VN/1) Host-visitor Preparation H&V negotiating T goals/needs/topics... (GI/0;VI/0;VN/2) H leader sharing requirements for T (GI/0;VI/0;VN/1) H getting feedback/input from H staff (GI/0;VI/0;VN/2) H leader understanding H staff needs (GI/0;VI/0;VN/1) H being honest/open about problems (GI/0;VI/0;VN/1) H explaining policies to V (GI/0;VI/0;VN/3) H staff sharing needs to leaders/V (GI/0;VI/0;VN/1) V encouraging feedback from V leaders (GI/0;VI/0;VN/1) V getting feedback from H to fix problems (GI/0;VI/0;VN/1) V updating/working w/ H leaders (GI/0;VI/0;VN/1) V getting feedback from H at all levels (GI/0;VI/0;VN/3) V listening/assessing needs (GI/4;VI/1;VN/2) H able to plan/give input before T (GI/0;VI/1;VN/0)

Desired visitor qualities during transfer	Can make good plans (GI/0;VI/1;VN/0) Is cautious/not impulsive/self-controlled (GI/0;VI/1;VN/1) Is committed/caring/devoted (GI/0;VI/1;VN/3) Is experienced/knowledgeable (GI/2;VI/6;VN/1) Is fair (GI/0;VI/0;VN/1) Is friendly/respectful (GI/0;VI/4;VN/4) Is hard-working (GI/0;VI/4;VN/0) Is older/live-experienced (GI/0;VI/1;VN/0) Is patient (GI/0;VI/1;VN/0) Is professional (GI/0;VI/3;VN/1) Is able to learn (GI/0;VI/2;VN/0) Is responsible (GI/0;VI/1;VN/1) Is self-sufficient (GI/0;VI/2;VN/0) Can manage stress/tiredness/isolation (GI/2;VI/0;VN/2) Is not financially motivated (GI/0;VI/1;VN/0) Is not condescending (GI/0;VI/1;VN/0) Is willing to forego luxuries (GI/0;VI/1;VN/0) Can maintain physical health (GI/0;VI/1;VN/1) Is aware of H history/culture/customs (GI/0;VI/1;VN/8) Is empathetic/sensitive to H feelings/abilities (GI/0;VI/1;VN/6) Is willing to work w/ community (GI/0;VI/2;VN/0)
Desired visitor flexibility during transfer	Agreements/contracts during visit (GI/0;VI/0;VN/1) H censorship of V/T materials (GI/0;VI/0;VN/2) Participant activities in T (GI/2;VI/0;VN/0) Payment methods/times (GI/0;VI/0;VN/1) Number of T participants (GI/1;VI/0;VN/1) Required resources/technologies in T (GI/4;VI/0;VN/0) Scheduling for T (GI/1;VI/3;VN/0) Secondary/unofficial duties during visit (GI/0;VI/0;VN/4) Structure of T (GI/0;VI/2;VN/0) T materials (GI/0;VI/1;VN/0) T duration (GI/2;VI/0;VN/0) H translators (GI/0;VI/1;VN/0) V less controlling/strict/expectations (GI/0;VI/4;VN/4)
Transfer delivery failures	H bored/distracted in T (GI/0;VI/1;VN/1) H&V do not benefit (GI/0;VI/2;VN/1) H see T as not suitable/useful (GI/1;VI/3;VN/1) H leader ends H-V relationship (GI/0;VI/0;VN/1) H removing V duties (GI/0;VI/0;VN/1) H not applying T (GI/0;VI/0;VN/1) H not motivated to participate in T (GI/0;VI/0;VN/2) H not remembering T (GI/1;VI/1;VN/0) H stakeholder resisting T changes (GI/1;VI/0;VN/0) H quitting from unfair treatment by V (GI/0;VI/0;VN/1) V quit from H breaking agreement (GI/0;VI/0;VN/4)

Host implementation	Institutional support	H leader not providing funding/resources (GI/6;VI/0;VN/3) H leader not showing interest (GI/0;VI/2;VN/0) H leader not being informed (GI/0;VI/0;VN/1) H leader not included in T (GI/1;VI/0;VN/0)
	Adaptation of transfer curricula	H adapting T to not just import from West (GI/4;VI/0;VN/0) H repackaging T for outside audiences (GI/1;VI/0;VN/0) H repackaging T for other training (GI/0;VI/1;VN/0) H sharing T with other institutions (GI/2;VI/0;VN/0)
	Staff needs/gaps	T too different from H practice (GI/1;VI/0;VN/0) H lacking time to implement (GI/1;VI/0;VN/0) H needing more incremental training (GI/1;VI/0;VN/0) H needing new/additional T curricula (GI/1;VI/0;VN/0) H needing ongoing V involvement (GI/0;VI/0;VN/1) H needing more capacity for own training (GI/2;VI/1;VN/0) H not applying T to practice (GI/0;VI/1;VN/1) H not mobilizing others (GI/1;VI/0;VN/0) H trainers too familiar/not expert (GI/1;VI/0;VN/0)
Visitor cultural adjustment	Required adjustments	Cultural dress/clothing (GI/0;VI/4;VN/2) Emotional expression (GI/0;VI/1;VN/0) Foods (GI/0;VI/2;VN/0) Work habits/schedules/environments (GI/0;VI/6;VN/2) General context (GI/0;VI/2;VN/0) Institutional/professional rules (GI/0;VI/5;VN/1) Time/scheduling (GI/0;VI/2;VN/0) Standing out as minority/foreigner (GI/0;VI/1;VN/0) Impolite/offensive humour (GI/0;VI/1;VN/0) Climate/weather/heat (GI/1;VI/0;VN/0) Transportation rules/customs (GI/0;VI/1;VN/0)
	Adjustment factors	Older Vs more able/willing to adjust (GI/0;VI/5;VN/0) Older Vs complain more (GI/0;VI/2;VN/0) V self-awareness of own behaviour (GI/0;VI/0;VN/1) V time spent practicing culture (GI/0;VI/1;VN/1) V time spent in H culture (GI/0;VI/9;VN/0) V age/life experience (GI/0;VI/0;VN/1) V past international experience (GI/0;VI/2;VN/0) V prior knowledge of H culture (GI/0;VI/1;VN/0) V shared ancestry with H (GI/0;VI/1;VN/0)

H=host; V=visitor, T=transfer; GI/#=Ghana Interview/Code Instances; VI=Vietnam Interview; VN=Vietnam Narrative

Table 19: Selective and Open Codes from Analysing Neocolonial Feedback

CATEGORY	SELECTIVE CODES	OPEN CODES
Neo/colonial perspective	Colonial impacts	H see ed. system better pre-independence (GI/1;VI/0;VN/0) H curricula emphasizes theory/academics from colonizer (GI/1;VI/0;VN/0) H share war stories (GI/0;VI/0;VN/3) H fear repeated colonization/war (GI/0;VI/1;VN/1) H get professional opportunities if relative died in war (GI/0;VI/0;VN/1) H get monthly allowance if relative died in war (GI/0;VI/0;VN/1) H gov't treat V diff. if from colonizer country (GI/0;VI/1;VN/0) H impacted by religious colonialism (GI/1;VI/0;VN/0) H curricula emphasizes passivity from colonizer (GI/0;VI/1;VN/0) H not hating/judging V from colonizer country (GI/0;VI/2;VN/0) H think col. not affect how they see V (GI/0;VI/1;VN/0) H trusting visitors from colonizer country differently (GI/0;VI/1;VN/0) H think some foreigners against them (GI/0;VI/1;VN/0) H think col. make cultural divisions in country (GI/0;VI/1;VN/0) H struggle to change ed. from roots of col. (GI/0;VI/1;VN/0) H struggle w/ prevalence of V language (GI/1;VI/0;VN/0) H curricula includes army training from past wars (GI/0;VI/0;VN/1) H wanting to let go of colonial past (GI/0;VI/0;VN/1)
	Cultural intervention or influence	H culturally influenced by V & media (GI/0;VI/2;VN/0) Less planting of cultural flowers (GI/0;VI/1;VN/0) Less traditional dress styles (GI/0;VI/1;VN/0) More drinking at family gatherings (GI/0;VI/1;VN/0) More cars (GI/0;VI/1;VN/0) More foreign foods (GI/1;VI/0;VN/0)
	Relevance of 'neocolonialism' to educational transfer	Not relevant with no conditions/critique (GI/7;VI/0;VN/0) Not relevant if/because H doesn't pay money (GI/1;VI/0;VN/0) Not relevant if/because H benefits (GI/2;VI/0;VN/0) Not relevant if/because no war/violence (GI/0;VI/1;VN/0) Not relevant if/because T changes to H context (GI/1;VI/0;VN/0) Not relevant if/because V doesn't take resources (GI/2;VI/0;VN/0) Relevance depends on person's point of view (GI/1;VI/0;VN/0)
	Decolonial strategies	Bridge gaps w/ love/respect/equal treatment (GI/0;VI/1;VN/0) Share/learn H history respectfully (GI/0;VI/0;VN/4) Teach self-confidence/not self-deprecate (GI/0;VI/1;VN/2) Teach self-love/anti-racism (GI/0;VI/1;VN/0) Deemphasize English in ed. (GI/1;VI/0;VN/0) Fight prejudice with experience of host (GI/1;VI/0;VN/0) Respect cultural values/differences (GI/1;VI/0;VN/0)
Critical Dialogue	Ability to discuss themes	H first learning about neo/colonialism during study (GI/0;VI/1;VN/0) H not able to critique T or V (GI/8;VI/2;VN/0) H not wanting to improve V (GI/0;VI/2;VN/0)

		H not able to discuss education deeply (GI/4;VI/0;VN/0) H not able talk about neo/colonialism in English (GI/1;VI/0;VN/0)
	Willingness to discuss themes	H not allowed to share w/ V (GI/0;VI/0;VN/1) H not want to critique T or V (GI/0;VI/1;VN/0) H not want to discuss history (GI/0;VI/3;VN/4) H not want to discuss politics (GI/0;VI/2;VN/0) H not want to critique leaders (GI/1;VI/0;VN/0) H not want to researcher (GI/0;VI/1;VN/0) H too pained to discuss war (GI/0;VI/0;VN/2)
Eurocentrism	Host self-deprecation (host's negative self-bias)	H can't teach V much (GI/1;VI/0;VN/0) H doesn't have own ed. system (GI/1;VI/0;VN/0) V just gives/doesn't receive during T (GI/0;VI/1;VN/0) H feels inferior because weak/no English (GI/0;VI/0;VN/4) H prejudiced against other H (GI/1;VI/1;VN/0) H not valuing own knowledge (GI/1;VI/0;VN/0)
	Host glorification of visitor (host's positive visitor bias, benevolent prejudice)	H admire V because English (GI/0;VI/1;VN/0) H equate English w/ good ed. (GI/2;VI/0;VN/0) H believe West is better/ahead (GI/5;VI/1;VN/1) H feel lucky to study in West (GI/0;VI/0;VN/1) H use West V to market/sell/advertise (GI/0;VI/0;VN/3) H school prefer hire native English speakers (GI/0;VI/0;VN/1) H pedestal West V as expert (GI/1;VI/1;VN/0) West V is harder worker (GI/0;VI/1;VN/0) West V is more intelligent/professional (GI/0;VI/3;VN/0) West V is richer (GI/0;VI/2;VN/0) West ed. system is better (GI/0;VI/1;VN/0) H student see West V as more approachable (GI/0;VI/1;VN/0) H universities use English only (GI/1;VI/0;VN/0) H want teach children English to integrate (GI/0;VI/1;VN/0) H want to go to West (GI/1;VI/0;VN/0) H w/ no English feel scared to talk to West V (GI/0;VI/1;VN/0)
	Visitor glorification of self (visitor's positive self-bias)	H recalls V want special attention from H (GI/0;VI/1;VN/0) H recalls V want H only speak English (GI/0;VI/1;VN/0)
Developmentalism	Expression of host-deprecation and/or visitor-glorification	H country not good enough (GI/0;VI/1;VN/0) H country must catch up (GI/1;VI/1;VN/0) V country has better tech/people skills (GI/0;VI/1;VN/0) H has more affinity w/ similarly dev. countries (GI/0;VI/2;VN/0) V country has better ed. system (GI/0;VI/1;VN/0) V country is richer (GI/0;VI/1;VN/0) V country has higher quality goods (GI/0;VI/1;VN/0) V primarily wants to help achieve H dev. (GI/0;VI/2;VN/0) T primarily for dev. of H country (GI/0;VI/1;VN/1) V shouldn't give money, but help develop (GI/0;VI/1;VN/0)

	Definition or expression of development	Modern life with more goods (GI/0;VI/2;VN/0) Unclear definition (GI/0;VI/1;VN/0) Better economy (GI/0;VI/8;VN/0) Improved healthcare (GI/0;VI/2;VN/0) Better quality exportable goods (GI/0;VI/1;VN/0) Improved education (GI/0;VI/2;VN/0) Improved infrastructure (GI/0;VI/1;VN/0) Less poverty (GI/0;VI/1;VN/0) Maintained spirituality (GI/0;VI/3;VN/0) Dev. needed because globalization (GI/4;VI/2;VN/0) H wanting develop fast (GI/0;VI/1;VN/0)
	Critique of development	H doesn't want lose culture (GI/0;VI/3;VN/0) H doesn't like V higher cost of living (GI/0;VI/1;VN/0) H has unequal development (GI/0;VI/2;VN/1) H want simple/environmental life (GI/0;VI/1;VN/0)
Racism	Expression of racism	H experience discrimination abroad (GI/1;VI/0;VN/0) H & white V see white as more senior/admirable (GI/0;VI/1;VN/0) H conflating Westerner w/ white hair/skin (GI/0;VI/1;VN/0) H see white V as lucky (GI/0;VI/1;VN/0) H want whiter skin (GI/0;VI/1;VN/0) H expressing racism towards black people (GI/0;VI/1;VN/0)
Sexism	Expressions of sexism	Fathers not want educate daughters (GI/1;VI/0;VN/0) Husbands controlling funds/decisions (GI/0;VI/1;VN/0) Rural husband/wife more unequal (GI/0;VI/1;VN/0) Women "shy"/can't be friends w/ men (GI/0;VI/0;VN/1) Women mistreated by husbands/others (GI/0;VI/0;VN/1) Women less represented in leadership (GI/0;VI/1;VN/1)
Contextual ignorance	Expressions of cultural ignorance	H think V values are same/similar (GI/0;VI/0;VN/1) H not able/willing discuss cultural diff. (GI/0;VI/1;VN/0) V do culturally unsuitable/inappropriate things (GI/0;VI/2;VN/2) V not know culturally sensitive topics (GI/0;VI/0;VN/1) V misunderstand H from immigrants (GI/0;VI/1;VN/0) V not knowing H basic info (GI/0;VI/0;VN/1)
	Expressions of historical ignorance	V believing incorrect H history (GI/0;VI/0;VN/1) V misunderstand H from movies (GI/0;VI/1;VN/0) V not know major events/leaders (GI/0;VI/1;VN/1) V not know basic history (GI/0;VI/0;VN/1)
Identity	Host perception of self	Continuously changing (GI/0;VI/1;VN/0) Developing (GI/0;VI/1;VN/0) Easy going (GI/0;VI/1;VN/0) Educated (GI/0;VI/1;VN/0) Emotionally open (GI/0;VI/1;VN/0) Happy (GI/0;VI/1;VN/0) Hard working (GI/0;VI/1;VN/1)

		Helpful/supportive/hospitable (GI/0;VI/7;VN/0) Honest (GI/0;VI/1;VN/0) Independent (GI/0;VI/1;VN/0) Loving/peaceful/friendly (GI/0;VI/8;VN/0) Talented (GI/0;VI/1;VN/0) Young (GI/0;VI/1;VN/0)
	Host perception of visitor	General Visitor Qualities Creative (GI/0;VI/1;VN/0) Educated/knowledgeable (GI/0;VI/1;VN/1) Friendly/polite/sweet (GI/0;VI/3;VN/0) Helpful (GI/0;VI/2;VN/0) Honest/sincere (GI/0;VI/1;VN/0) Contributes knowledge (GI/0;VI/1;VN/0) Professional (GI/0;VI/2;VN/1) Not harmful (GI/0;VI/1;VN/0) Westerners are homogenous, same (GI/0;VI/1;VN/0) More direct (GI/0;VI/1;VN/0) More free (GI/0;VI/0;VN/1) Rural H happy/curious when see V (GI/0;VI/1;VN/0)
		Visitor Motivations During Transfer V motivated by experiencing culture (GI/0;VI/3;VN/1) V motivated by advancing career/ed. (GI/0;VI/1;VN/0) V motivated by challenging self (GI/0;VI/1;VN/1) V motivated by developing collaboration (GI/0;VI/1;VN/0) V motivated by conducting research (GI/0;VI/1;VN/0) V motivated by developing/reducing poverty (GI/0;VI/2;VN/0) V motivated by earning money (GI/0;VI/0;VN/1) V motivated by gaining experience (GI/0;VI/0;VN/1) V motivated by helping local people (GI/0;VI/1;VN/1) V motivated by practicing knowledge (GI/0;VI/0;VN/1) V motivated by travelling/sightseeing (GI/0;VI/2;VN/0) V doesn't have bad motivations for T (GI/0;VI/1;VN/0)
Inequality	Unequal power/control	V control T decisions (GI/0;VI/1;VN/4) V control H schedules (GI/0;VI/0;VN/1)
	Unequal rules	V break H institutional rules (GI/0;VI/2;VN/0) V break H national laws (GI/0;VI/5;VN/0) V break H customs (GI/0;VI/0;VN/2)
	Unequal living conditions	V want better hospital than H (GI/0;VI/1;VN/0) V want better living conditions than H (GI/0;VI/1;VN/0)
	Unequal working conditions	V paid much more than H (GI/1;VI/0;VN/1) V requires H speak V language (GI/0;VI/0;VN/3) V does less than H (GI/0;VI/0;VN/1) V requires H time/resources for free (GI/0;VI/0;VN/1)
Harm	Emotional harm	H feel guilt/blame (GI/0;VI/0;VN/2)

		H feel sad/cry (GI/0;VI/1;VN/1) H feel shy/embarrassed (GI/0;VI/0;VN/2)
	Financial harm	H feel cheated from losing V's promised money (GI/0;VI/0;VN/3)
	Institutional harm	H institution lose reputation (GI/0;VI/0;VN/3) H institution not paid for services/costs (GI/0;VI/0;VN/1)
	Physical harm	H suffers accident (GI/0;VI/2;VN/0) H endangered (GI/0;VI/0;VN/1)
	Professional harm	H quits job (GI/0;VI/0;VN/1)
	Relational harm	H&V have negative feelings (GI/0;VI/0;VN/1)
Consent	Ways consent achieved	H&V have pre-established T outcomes (GI/0;VI/1;VN/0) H makes detailed planning documents (GI/0;VI/5;VN/2); H communicates rules (GI/0;VI/1;VN/0); H orients V (GI/0;VI/2;VN/0); H stops project (GI/0;VI/0;VN/1)
	Expressions of non-consent	H afraid to resist/question V (GI/0;VI/0;VN/1) H not seeing value of T outcomes (GI/1;VI/0;VN/1) V institution controls T (GI/0;VI/2;VN/0) V not understanding/caring about impacts on H (GI/0;VI/0;VN/1) V not explaining decisions to H (GI/0;VI/0;VN/1) V not listening to H input/concerns (GI/0;VI/1;VN/2) V pushing/controlling T (GI/0;VI/0;VN/3)

H=host; V=visitor; T=transfer; GI/#=Ghana Interview/Code Instances; VI=Vietnam Interview; VN=Vietnam Narrative

Table 21: Summary of Results from Piloted Problem-reduction Strategies

STRATEGY	TARGETED PROBLEMS	TARGETED OUTCOMES	PARTICIPANT FEEDBACK	DELIVERY DETAILS
<i>Strategy 1: Supporting Reflection About Practitioner Competencies</i>	This strategy was designed to support participants who aren't yet able to define competencies or characteristics of effective and ethical cross-cultural educators and development workers. For example, at the beginning of a transfer or exchange program, if practitioners or participants have no or poor understanding of what competent practice or professional growth looks like, this activity may help them to critically define situationally-relevant skills and competencies and self- or peer-assess each other's practices using their own evaluation criteria.	- Identify practitioner competencies that are relevant to the context of their transfer program (culture, institution, participant needs, etc.), including differentiating between host and visitor competencies. - Use competencies to self-evaluate their strengths, weaknesses and areas for growth to support their professional development. - Use skills and competencies to identify potential gaps in personnel that may lead to problems during their transfer program.	- General evaluation: The strategy was moderately successful because participants found it useful and accessible. - Positive feedback: All participants found the activity easy to understand and complete as well as relevant to their needs. - Negative feedback: Not enough time was given during the seminars to agree as a group which competencies should be prioritized and which are most difficult. Other competency frameworks should have been reviewed during the seminar to provide examples and help participants compare and deepen their identified competencies. - Improvements made: A second draft of the worksheet differentiated host and visitor competencies and clarified the analysis questions, while a third draft added themes to guide and support deeper discussion and revised the worksheet to include more space for answers.	- Pilot methods: The tools and activities were piloted over one hour during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. - Timing during program: The strategy may be useful as an early or ongoing activity to help practitioners define effective practice, personal goals and self-evaluation processes throughout programs. - Difficulty for participants: Vocabulary may be harder for those new to education or participating in a second language, so requires introductory review of theory (e.g. outcomes, competencies, Bloom's Taxonomy, etc.). Providing examples of other competency frameworks can also scaffold the activity and result in broader and deeper competencies from participants. - Commitment required: The strategy requires two or more hours to make a more comprehensive and list of competency statements, and requires additional meetings and activities if extending the activity, for example, by developing rubrics to support self- and peer-evaluation throughout the program.
<i>Strategy 2: Supporting Reflection About Decolonizing Practice</i>	This strategy was designed to support participants who aren't able to clearly or critically define or discuss what neocolonial and decolonial practice looks like during transfer and exchange programs. For example, at the beginning of a transfer or exchange program, the strategy can be used to introduce concepts like neocolonialism and decolonialism and help participants brainstorm and reflect on situationally specific examples good and bad practices and impacts.	- Reflect on definitions and examples of neocolonialism and decolonialism within the program's context, including neocolonial behaviours, problems and impacts, and decolonial learning strategies and problem-reduction strategies. - Differentiate between qualities and characteristics of neocolonial practitioners and decolonial practitioners. - Discuss approaches to support practitioner growth, including inquiry methods to examine practice and motivational strategies to support change in practice.	- General evaluation: The strategy was moderately unsuccessful because participants felt terms used weren't accessible and the activity was given insufficient time. - Positive feedback: All participants found it useful to try to differentiate types of practitioners based on their impacts and competencies. - Negative feedback: A pair of participants found concepts like decolonialism and neocolonialism too abstract, preferring instead to use the terms competent and incompetent and positive and negative. It was also challenging for most participants to give specific examples of problem behaviours and link them to impacts. There was also insufficient time to theorize problem-reduction strategies and plans for action.	- Pilot methods: The tools and activities were piloted over 45 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. - Timing during program: The strategy may be useful as an early activity to introduce postcolonial principles and themes to help practitioners continue self- and peer-evaluating their practice. - Difficulty for participants: Academic vocabulary from postcolonial theory may be harder for second-language participants, so requires introductory review of terms (e.g. colonialism, decolonialism, neocolonialism, etc.). - Commitment required: The strategy requires at least two hours to introduce postcolonial theory and complete activity, however more meetings would be required to extend the activity, for example, by a) evaluating neocolonial and decolonial practices and impacts in participant's specific transfer programs, and b) adding

			• Improvements made: In the second draft of the worksheet, the questions were split up and clarified.	postcolonial themes to competency frameworks and rubrics from the previous activity (Example Strategy 1).
<i>Strategy 3: Supporting Reflection About Implementing Praxis</i>	This strategy was designed to support participants who do not know how to define and implement processes for inductive evaluation and growth during transfer and exchange programs (i.e. implement praxis). For example, in the beginning of transfer and exchange programs, participants may not know how to plan steps that will help them improve their program and support the professional growth of those involved.	• Define praxis as the concept is interpreted in education and critical theory. • Use praxis models to describe individually relevant and context-specific goals and strategies to implement continuous professional growth during the transfer program, including stages like inquiry, self-evaluation, adaptation, and implementation. • Discuss postcolonial theories relevant to decolonizing cross-cultural work, including cultural interface and third culture models.	• General evaluation: The strategy was moderately successful because the participants found it useful and accessible, although insufficient time was given to create plans or products that could be applied in their institutions. • Positive feedback: All participants found the simplified praxis model useful in breaking down different steps or stages needed for improvement and growth. • Negative feedback: There was insufficient time planned for the activity to discuss how praxis can be applied in the institutions, for example how evaluation and improvement strategies can be integrated into current exchange programs and processes. • Improvements made: A second draft of the collaborative praxis model added Nakata's cultural interface model to link this strategy to others about neocolonial and decolonial practice (e.g. Example Strategy 2). A second draft of the worksheet split up and clarified the questions for each praxis stage.	• Pilot methods: The tools and activities were piloted over 45 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. • Timing during program: The strategy may be useful as an early and ongoing activity to introduce professional growth processes (e.g. praxis) and help participants develop and work towards learning goals and evaluation methods during transfer programs. • Difficulty for participants: Academic vocabulary from critical theory may be harder for second-language participants, so the activity requires introductory review of terms and models (e.g. praxis, decolonialism, neocolonialism, continuous growth, etc.). • Commitment required: The strategy requires one-to-two hours to introduce postcolonial theory and complete activity, but would require additional meetings to extend the activity by, for example, creating individual learning plans with specific goals and milestones to measure growth throughout the program.
<i>Strategy 4: Supporting Reflection About Program Processes</i>	This strategy was designed to support participants who do not know how to make detailed plans for transfer and exchange programs. For example, at the beginning of transfer or exchange programs or relationships, participants may not know how to make an explicit workflow or process for their program, or know how or when to complete various activities to support successful exchanges, minimize transfer problems, and support decolonial practice.	• Describe stages and concepts central to cross-cultural project management and program design, for example, needs assessment, goal-setting, program evaluation, etc. • Create and agree on a detailed transfer program workflow that includes steps and stages to support decolonized practice, for example by including multiple opportunities for a) equitable planning, implementation and adaptation of transfer activities, b) evaluating program outcomes and impacts, c) implementing problem reduction activities, d) continuously evaluating practitioner competencies and growth, and e) repeatedly revisiting criteria for consent and program dissolution.	• General evaluation: The strategy was very successful because participants found it productive and accessible and were able to contribute to a model they found useful. • Positive feedback: All participants found the activity accessible and useful. • Negative feedback: All participants agreed that examples of processes or workflows would have helped them give more detailed responses. More time was needed to evaluate and plan improvements for current institutional processes (i.e. final question in worksheet). • Improvements made: The workflow was drafted after the seminars with interviewees to provide a detailed example to participants. A second draft of the worksheet clarified questions by breaking up answers for activities, decisions and materials.	• Pilot methods: The tools and activities were piloted over one hour during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Four key informants were later interviewed to provide feedback on the workflow model and verify the strategy's results. • Timing during program: The strategy may be useful as an early and ongoing activity to help participants define and implement a clear process for their program. • Difficulty for participants: Terms and models may be more difficult for participant who are new to project management or instructional design or working in a second-language, so the activity may require an introductory review of terms, practices and models (e.g. reviewing needs assessment and program evaluation models and methods, reviewing documents like institutional agreements, contracts, program plans, evaluation plans, etc.). • Commitment required: The strategy requires multiple meetings to introduce program planning theory, create

				relevant agreements and documents, conduct needs assessments (e.g. Example Strategy 5), define potential problems and deal-breakers (e.g. Example Strategy 6), identify potential problem-reduction activities (e.g. Example Strategies 7-16), etc.
<i>Strategy 5: Supporting Reflection About Needs and Gaps</i>	This strategy was designed to support participants who do not know how to inductively research and prioritize the needs and gaps of program participants, stakeholders and institutions. For example, at the beginning of transfer or exchange programs, people may not know how to research participant or institutional needs and align them with program goals, outcomes, interventions and/or evaluation methods.	Analyse and prioritize institutional and community needs, for example, by evaluating a) current and desired conditions within communities and/or institutions, b) current gaps or challenges that limit achieving desired conditions, c) future gaps or challenges once desired conditions are achieved, d) data collection methods to get input from multiple stakeholders about their needs, and e) required adaptations for current program design and delivery to meet prioritized needs.	- General evaluation: The strategy was moderately successful because participants found it useful but felt modifications are necessary to make it more productive and applicable to their institutions. - Positive feedback: All participants agreed that the activity helped them realize the importance of improving needs assessments at their institutions, especially in getting input from different stakeholders that aren't normally involved in planning. - Negative feedback: Because the participants weren't focused on one specific program, some found it difficult to think of specific needs that should be addressed. Follow-up interviewees stated that this strategy wasn't successful in getting complete or honest input about institutional gaps because some participants do not like critiquing others, especially leaders and especially in public settings. - Improvements made: A second draft of the worksheet added themes to help participants focus their reflection and discussion.	- Pilot methods: The tools and activities were piloted over 30 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. - Timing during program: The strategy may be useful as an early activity to help participants identify needs, gaps and goals prior to designing and delivering the transfer program. - Difficulty for participants: Some concepts and models may be more challenging for participants who are new to instructional design and needs assessment theory, so the activity may require an introductory review of needs assessment processes and terms like instructional or constructive alignment. - Commitment required: The strategy requires several hours to define and prioritize needs and gaps from participants perspective, but multiple meetings would be required if extending the activity by collecting and integrating feedback from different stakeholders and/or reviewing program plans to align with needs.
<i>Strategy 6: Supporting Reflection About Consent and Dissolution</i>	This strategy was designed to support participants who have no understanding of or clear agreements about acceptable or appropriate behaviour, including actions that require special consent and actions that require immediate dissolution of the exchange program or relationship. For example, at the beginning of transfer or exchange programs, hosts or visitors may not be able to define specific actions or behaviours they might do that would require permission from others or anger or upset others.	- Identify potential host and visitor behaviours and actions that require consent from others, and identify problematic behaviours and actions that must trigger problem reduction strategies or, if severe enough, require immediate program dissolution; and - Create processes and tools to clarify how participants should obtain consent from others and how they should dissolve programs.	- General evaluation: The strategy was moderately successful because participants found it useful but felt that insufficient time was given to discuss how to apply discussions about consent and dissolution to their institutional practices. - Positive feedback: Seminar participants agreed that the strategy helped participants share and reflect on past examples of problematic behaviour and failed relationships. - Negative feedback: Participants stated that they required more time to discuss how to evaluate their institutions' policies and processes for consent. Follow-up interviewees also stated that some participants may not fully participate in	- Pilot methods: The tools and activities were piloted over 30 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. - Timing during program: The strategy may be useful as an early and ongoing activity to help participants reflect on, formalize and evaluate agreements based on clear criteria for consent and dissolution. - Difficulty for participants: There are few academic terms in this activity that require introductory review of theory, although facilitators should be prepared to describe examples of transfer problems caused by poor understanding of consent, and to illustrate when and how

			this activity because it might invite public critique of their own and others' behaviour. Several worksheets were left with one-word or shallow responses that demonstrate insufficient time or poor ability or willingness to participate. • Improvements made: A second draft of the worksheet was created to clarify questions, for example by differentiating host and visitor actions. Future pilots should introduce the purpose and importance of the activity better, for example by linking the need for clear consent and dissolution criteria to broader postcolonial concepts like self-determination and intervention.	consent and dissolution may happen during transfer programs (e.g. Example Strategy 4). • Commitment required: The strategy requires one-to-two hours to define criteria and methods for receiving consent and dissolving programs, although more meetings would be required to extend the activity by reviewing contracts and agreements to integrate criteria for consent and dissolution.
<i>Strategy 7: Supporting Reflection About Inequality and Inequity</i>	This strategy was designed to support participants who feel they or others are being treated unfairly or inequitably, for example with the distribution of benefits and responsibilities during transfer and exchange programs.	• Analyse how responsibilities and privileges are distributed to hosts and visitors during the transfer program, why the inequities exist, and how both hosts and visitors can improve program plans and practices to resolve them.	• General evaluation: The strategy was moderately successful because all participants found it relevant and readily discussed examples of inequality, but modifications are necessary to make it more productive in addressing how to address the problems. • Positive feedback: Although everyone understood the concept of equality, several participants didn't previously understand the concept of equity and therefore appreciated the activity. All participants were able to provide examples of inequality. • Negative feedback: Participants stated that they found the ideas of competitive and cooperative negotiation confusing and required specific examples of each. Follow-up interviewees also said that participants may not have much say over many of the inequalities between hosts and visitors, so the activity might leave many people frustrated. • Improvements made: A second draft of the activity removed several questions related to competitive and cooperative negotiation. In future pilots, facilitators should schedule more time to discuss if and how participants' examples of inequality can be meaningfully addressed within institutional contexts.	• Pilot methods: The tools and activities were piloted over 30 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. • Timing during program: The strategy may be useful as an early and ongoing activity to help participants analyse their program for aspects that may be unfair or inequitable and to define strategies to improve equality and equity. • Difficulty for participants: Few academic terms require an introductory review of theory, but facilitators should be prepared to describe examples of transfer problems caused by unfair practices during transfer. • Commitment required: The strategy requires one-to-two hours to review unfair or inequitable practices and plan strategies to resolve them, although more meetings would be needed if extending the activity, for example, by creating formal goals, plans and evaluation methods to support equality and equity.
<i>Strategy 8: Supporting Reflection About</i>	This strategy was designed to support participants who make uncritical assumptions that	• Analyse how different stakeholders define development and critique how these	• General evaluation: The strategy was moderately successful because it triggered meaningful discussion about development	• Pilot methods: The tools and activities were piloted over one hour during a seminar with six hosting participants. Participants were given the worksheet

<i>Development and Developmentalism</i>	privilege and/or marginalize themselves or others because they are from “developed” or “developing” countries. For example, at the beginning of transfer or exchange programs, participants may assume people, curricula, practices, languages, etc., are inherently better if they are from “developed” countries or are inherently worse if they are from “developing” countries.	definitions affect the design of the transfer program (e.g. how people, knowledge, processes, etc., are privileged and marginalized; how visitors may be seen as helpers/saviours; how hosts may be seen as needing help/saving; who is expected to learn/benefit from whom; etc.). • Evaluate and improve processes that uncritically privilege or marginalize aspects of program based on assumptions about development (e.g. people, knowledge, curricula, processes, etc.). • Differentiate how various assumptions about development influence the trajectory of transfer and exchange.	and the problem of developmentalism, although participants felt that modifications are necessary to make discussions more actionable and less theoretical. • Positive feedback: All of the participants found the models differentiating development and types of transfer informative and supportive of more critical discussion about how people are treated from developed and developing countries. • Negative feedback: Participants stated that the original worksheet provided little room for responses, that the models were too small to read, and that insufficient time was planned to expand discussions about how strategies could be implemented. Several worksheets were left with one-word or shallow responses that demonstrate insufficient time or poor ability or willingness to participate. • Improvements made: The original worksheet was redesigned to become two pages, and the questions were clarified. Future pilots may divide this strategy into two activities focusing on developmentalism and transfer trajectory separately.	during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy’s results and evaluation. • Timing during program: The strategy may be useful as an early and ongoing activity to define development goals and analyse the impact of developmentalist thinking • Difficulty for participants: Some academic terms may require an introductory review of theory, for example different definitions of development (e.g. economic, sustainable, alternative, post-development) and different examples of developmentalist thinking. • Commitment required: The strategy requires one-to-two hours to review and examine definitions of development and the impacts of developmentalist assumptions, although more meetings would be needed if extending the activity, for example, by reviewing program plans to account for alternative development goals.
<i>Strategy 9: Supporting Reflection About Eurocentrism and Westernization</i>	This strategy was designed to support participants who privilege Western culture uncritically, or when they consciously or unconsciously make Eurocentric assumptions to marginalize or privilege hosts and visitors (i.e. “West-is-best thinking”). For example, at the beginning of transfer or exchange programs, practitioners or participants may focus on teaching and learning Western languages, curricula, or practices while marginalizing or ignoring those from the host country.	• Analyse how different program stakeholders define and differentiate Western/visitor culture and Indigenous/host culture. • Critique how assumptions about Western culture may marginalize and/or privilege how hosts and visitors. • Evaluate and improve how Eurocentric assumptions impact the transfer program (e.g. people, curricula, processes, etc.).	• General evaluation: The strategy was moderately unsuccessful because participants felt visiting practitioners needed to be included in discussions to more meaningfully compare specific cultural differences and examine examples of Eurocentrism. • Positive feedback: Participants agreed that they found cultural interface theory useful and interesting, and that recognizing assumptions about cultural differences is important. • Negative feedback: Participants said that they found it difficult to define “Western” and “non-Western” culture, stating that not all visitors from the West are the same, not all visitors come from the West, and not all Vietnamese are the same. All participants agreed that the activity requires Western participants to help define their specific culture. Several	• Pilot methods: The tools and activities were piloted over 45 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy’s results and evaluation. • Timing during program: The strategy may be useful as an early and ongoing activity to help analyze the impact of Eurocentric or “West-is-best” assumptions prior to and during program planning. • Difficulty for participants: Academic terms may require an introductory review of theory, for example cultural subjectivity, cultural interface, Eurocentrism, and Westernization. Past and current examples of Western colonialism in education may also help some recognize the importance of the activity. It may also be difficult to have practitioners share honest assumptions (i.e. negative prejudices) about Western and non-Western culture, so questioning in third-person may be necessary rather than first or second person (e.g. How do

			worksheets were left with one-word or shallow responses that demonstrate insufficient time or poor ability or willingness to participate. • Improvements made: Themes were added to a second draft of the worksheet to support deeper reflection and discussion, and the worksheet was reorganized to give more space for answers.	you others compare the cultures or practices of “Western” visitors and “non-Western” hosts?). • Commitment required: The strategy requires one-to-two hours to compare assumptions about Western and non-Western culture and examine participants’ Eurocentric assumptions, although more meetings would be needed if extending the activity, for example, by reviewing program plans to account for Eurocentric privileging.
<i>Strategy 10: Supporting Reflection About Ahistoricism</i>	This strategy was designed to support participants who have little knowledge of the hosts’ national, community or personal histories. For example, at the beginning of transfer or exchange programs, visitors may not be aware of or may misunderstand important aspects of the host’s history. Secondarily, the strategy also helps hosts to review and share important aspects of their history and learn how visitors see their history.	• Develop timelines that highlight important historic events and people through hosts’ perspectives. • Connect and situate current conditions, practices and relationships with past events. • Develop strategies to continue to teach visitors about host history and culture to support their cultural adjustment, needs assessments, program/curriculum adaptations, problem analysis, etc.	• General evaluation: The strategy was successful because participants felt the activity is important, very accessible and useful for teaching visitors about national and local history and culture. • Positive feedback: All participants found the activity easy to complete. Some host participants said that although they were taught national history in high school, they needed to complete their own research about their country’s history between seminar days, and the review was helpful. An interviewee also reported that their research uncovered different interpretations of their national history (e.g. dates and causes of death for important leaders). • Negative feedback: Participants agreed that having visitors participate would have helped them better understand what others are taught about their country’s history. An interviewee stated that that visitors should also complete their own timelines so hosts can learn about visitors’ backgrounds. • Improvements made: No improvements were made to the worksheets. The timeline boxes left little space for participants to write their responses, so future worksheet drafts should increase their size. Future pilots should also encourage visitors to complete their own timelines.	• Pilot methods: The tools and activities were piloted over 30 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy’s results and evaluation. • Timing during program: It may be useful as an early strategy to help visitors and hosts learn about each other’s history. • Difficulty for participants: Few academic terms require review, although facilitators may need to define terms like ahistoricism or historical revisionism when explaining the purpose of the activity or why reviewing host history is important. Facilitators may also want to provide different examples of how people may misunderstand or ignore host history. • Commitment required: The strategy requires at least one hour to share and learn about host history, although more meetings would be needed if extending the activity, for example, by creating ongoing discussions or classes about host history to support needs assessments, visitor cultural adjustment, etc.
<i>Strategy 11: Supporting Reflection About Educational Colonialism</i>	This strategy was designed to support participants who have poor understanding of how the host’s educational system has been impacted by past colonialism and/or cannot connect or situate current transfer	• Analyse how the host’s current educational system has been impacted by past colonialism. • Compare and contrast current cross-cultural transfer programs with past colonial practices.	• General evaluation: The strategy was very unsuccessful because participants felt the content was inaccessible and not relevant to their work. • Positive feedback: Seminar participants provided no positive feedback.	• Pilot methods: The tools and activities were piloted over 30 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy’s results and evaluation.

	practices and relationships with this history of colonialism. For example, at the beginning of transfer or exchange programs, hosts and visitors may not be aware of how the hosts' educational system has been changed in the past by foreign intervention, and what impacts those changes have had on the host (e.g. their culture, capacity for self-determination, development, etc.).	• Visualize how past and current trends in educational colonialism/intervention may impact the host's future educational system. • List strategies to resist or counter negative impacts of past, current and future educational colonialism.	• Negative feedback: Participants said the activity was too difficult, required more introductory teaching about educational colonialism, and needed examples of educational colonialism within the host country. Most worksheets were left blank or with one-word or shallow responses that demonstrate insufficient time or poor ability or willingness to participate. • Improvements made: Questions in the worksheet's second draft were shortened and clarified. In future pilots, facilitators should include introductory readings or presentations to help participants learn about educational colonialism in the host country prior to discussing its relevance to their cross-cultural work.	• Timing during program: The strategy may be useful as an early and ongoing activity to help analyse host's past and present educational system to support needs assessment and develop strategies to decolonize past and current educational interventions. • Difficulty for participants: Because the activity requires prerequisite knowledge about education and history in the host country, it requires an introductory review of theory. If participants are new to postcolonial theory, the activity may also require review or several terms like neo/de/post/colonialism, educational colonialism/interventionism, etc. • Commitment required: The strategy requires multiple meetings to first introduce and discuss readings and postcolonial theory, and then to examine how compare past educational colonialism with current transfer practices. More meetings would also be needed if extending the activity, for example, by reviewing program practices and plans to include decolonial strategies.
<i>Strategy 12: Supporting Reflection About Intervention and Resistance</i>	This strategy was designed to support participants who lack understanding of how different stakeholders define and desire change within the host's institutions and communities. For example, at the beginning of transfer or exchange programs, participants may try to impose unwanted or inappropriate changes to the hosts' institution while thinking uncritically about postcolonial issues like host self-determination, visitor interventionism, and host resistance.	• Identify and prioritize what aspects of the host's community and/or institution should be changed or improved, and what aspects of the host's community and/or institution should not be changed or should be protected. • Compare desired changes and resistances, and resolve when/if visions of change and resistance conflict.	• General evaluation: The strategy was moderately successful because participants found it useful and relevant to their work but that it needed more time and examples to support discussion about resistances and to identify actions withing their institutions. • Positive feedback: Participants agreed that the activity helped them think more deeply about changes and needs, that modal verbs were useful in prioritizing their desired changes, and that their discussions were useful in prioritizing future exchanges. • Negative feedback: Participants stated that it was difficult to think about specific examples of how they should resist change within context of their educational institutions, although they could discuss resistance more generally (e.g. protecting culture, environment and politics). Participants said that visitors should be involved so hosts can compare hosts' visions of change with their own. Interviewees agreed that not all participants will be completely honest in this activity when asked to critique certain aspects of their institution in public (e.g. leaders, departments, others who are present, etc.). Several worksheets were	• Pilot methods: The tools and activities were piloted over 30 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. • Timing during program: The strategy may be useful as an early and ongoing activity to help hosts and visitors discuss and negotiate different visions of change and improvement, especially in the beginning of exchange programs when conducting needs assessments and planning program outcomes. • Difficulty for participants: Although the activity doesn't require participants to use challenging academic terms, it can be used to introduce and discuss terms like interventionism, self-determination, cultural sovereignty, etc., which may be more difficult for second-language participants. • Commitment required: The strategy requires at least one hour to examine and compare visions for change and resistance, although more meetings would be needed if extending the activity, for example, by reviewing program plans to account for these visions.

			left with one-word or shallow responses (especially in answer to questions about resistances). • Improvements made: The second draft of the worksheet clarified questions and reorganized sections to make more room for responses. Facilitators should include visitors in future pilots to compare differences in their and the hosts' visions of change.	
<i>Strategy 13: Supporting Reflection About Cultural Misconceptions</i>	This strategy was designed to support participants who have poor understanding of how people perceive themselves and others within cross-cultural relationships. For example, at the beginning of transfer or exchange programs, participants may have poor or incorrect preconceptions of their own or others' cultures, national identities, backgrounds, etc.	• Identify and compare cultural assumptions that hosts and visitors have about themselves and each other. • Discuss differences between etic and emic perspectives of host and visitor cultures. • Correct cultural misconceptions and create strategies to reduce misconceptions within exchange programs.	• General evaluation: The strategy was moderately unsuccessful because participants felt that the activity would be useful but that visiting practitioners needed to be included to discuss and compare host and visitor cultural assumptions. • Positive feedback: Seminar participants stated that thinking about how hosts and visitors see each other is important. • Negative feedback: Some participants said that the categories confused them and that it was difficult to know how they are perceived by visitors. All agreed that the activity could be useful in the future if visitors were included, but that it wasn't useful as an activity with only hosts participating. Follow-up interviewees said that participant honesty may be problem, as some may not be willing to share negative preconceptions of others. Several worksheets were left with blank, one-word or shallow responses that demonstrate insufficient time or poor ability or willingness to participate. • Improvements made: In a second draft of the worksheet, questions were simplified and clarified.	• Pilot methods: The tools and activities were piloted over 30 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. • Timing during program: The strategy may be useful as an early activity to help participants better understand their identities and roles within their cross-cultural relationship and to correct misconceptions they may have prior to program planning. • Difficulty for participants: Although the activity doesn't require second-language participants to use many challenging academic terms, it can be used to introduce and discuss terms like cultural subjectivity, ethnocentrism, xenophobia, racism, etc., when participants share preconceptions that may exist. • Commitment required: The strategy requires at least one hour to identify cultural preconceptions, although more meetings would be needed if extending the activity, for example, by creating ongoing discussions or classes about host or visitor culture.
<i>Strategy 14: Supporting Reflection About Impact on Community Needs</i>	This strategy was designed to support participants who have not considered or evaluated how transfer programs impact the broader needs of host communities and institutions. For example, at the beginning of transfer or exchange programs, participants may not think about broader impacts or externalities that their exchange program may have on stakeholders in and	• Identify examples of met and unmet needs within the host's broader community. • Examine and improve how transfer programs impact needs within host's broader community.	• General evaluation: The strategy was moderately successful because participants found it accessible and useful, although they felt insufficient examples and time were given to support discussions about negative impacts and improving impacts. • Positive feedback: Participants said that examining impacts on communities isn't done at their institution but should be, that the strategy was accessible, and that they	• Pilot methods: The tools and activities were piloted over 45 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. • Timing during program: The strategy may be useful as an early and ongoing activity to help participants analyse and improve their program's impacts on their broader community during planning and delivery.

	outside of the host institution. The strategy tries to address the more general problem of analysing decolonial or neocolonial impact by focusing specifically on supporting or subverting community needs.		liked discussing the concept of self-actualization. • Negative feedback: Participants said that Maslow's hierarchy of needs is commonly known in Vietnam, but that it was hard to use when categorizing community needs. Participants stated that they also found it hard to think of specific examples of negative impacts from exchange programs on community needs, that including lots of examples of negative impacts would improve the activity, and that there wasn't enough room on the worksheet to record their ideas. Several worksheets were left with one-word or shallow responses that demonstrate insufficient time or poor ability or willingness to participate. • Improvements made: A second draft of the worksheet included new questions that focused more on self-actualization, simpler questions, and more room for responses.	• Difficulty for participants: Although the activity doesn't require participants to use many challenging academic terms, it can be used to introduce and discuss various needs models (e.g. Maslow's hierarchy) or terms like self-actualization, which may be more difficult for second-language participants. • Commitment required: The strategy requires more than one hour to define community needs and evaluate program impacts, although more meetings would be needed if extending the activity, for example, by reviewing and improving program plans to better support broader community needs.
<i>Strategy 15: Supporting Reflection About Impact on Empowerment</i>	This strategy was designed to support participants who have not considered or evaluated how programs impact empowerment and disempowerment. For example, at the beginning of transfer or exchange programs, participants may not think about the hosts' capacities to affect change, their influence and control over their choices and conditions, or abilities to act on their plans and goals. Like Strategy 14 above, this activity was designed to help others analyse decolonial or neocolonial impact by focusing specifically on supporting or subverting host empowerment however they define it.	• Define empowerment and disempowerment within their own context (e.g. personal, institutional, community, etc.). • Envision themselves and their potential accomplishments if able to be the most empowered version of themselves. • Examine external conditions and internal attitudes and that keep them from being the most empowered version of themselves. • List strategies that support change of their and others' conditions and attitudes to become more empowered. • Analyse how transfer programs can support or subvert these strategies.	• General evaluation: The strategy was moderately unsuccessful because participants felt that more examples were needed for empowered and disempowered thinking and conditions and that insufficient time was given for discussing how exchange programs can support community empowerment. • Positive feedback: Seminar participants agreed that discussing their most empowered selves and communities was interesting and that analysing the impacts of exchange programs on empowerment is important. • Negative feedback: Participants said that the worksheet and activity had too many questions for the scheduled time and that the strategy could be more practical. Follow-up interviewees stated that participants cannot be fully honest in this activity when discussing power and that this activity is too political for the Vietnamese context without changes, especially when asking participants about disempowering conditions. • Improvements made: A second draft of the worksheet simplified questions. Facilitators of future pilots may wish to	• Pilot methods: The tools and activities were piloted over 30 minutes during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. • Timing during program: The strategy may be useful as an early or ongoing activity to help analyse and improve impacts of the program on the empowerment of participants, their institution and/or their community. • Difficulty for participants: Although the activity doesn't require participants to use challenging academic terms or theory, but in some circumstances it may be challenging for participants to critique conditions within their community or institution that disempower them. • Commitment required: The strategy requires one-to-two hours to define dis/empowerment and evaluate program impacts, although more meetings would be needed if extending the activity, for example, by reviewing and improving program plans to include strategies for empowerment.

			think about apolitical examples of disempowering conditions to encourage deeper discussion and critique and ask related questions only in confidential interviews with individual participants.	
<i>Strategy 16: Supporting Reflection About Colonial Impact</i>	This strategy was designed to support participants who have not planned or thought about how to evaluate the neocolonial and decolonial impacts of specific transfer practices. For example, at the beginning of transfer or exchange programs, participants may not know how or why they should qualitatively assess the program's overall colonial impact on the host community and institution.	• Define what “neocolonialism” and “decolonialism” mean using local examples and personal experiences. • Identify specific examples of neocolonial and decolonial practices within their exchange programs. • List strategies to evaluate and change practices that ultimately shift institutional culture towards decolonial goals and principles.	• General evaluation: The strategy was moderately successful because participants felt that the evaluation model was useful but the strategy failed to meet several outcomes due to lack of time. • Positive feedback: Participants agreed the model illustrating shifting practice was useful in helping them envision decolonization and situating practices helped them think more deeply about how exchange programs can harm and help others. • Negative feedback: Some interviewees disagreed with where practices were situated in the resulting model. Some participants said that language was a barrier for them in the beginning while defining terms, since they spent more time during the activity translating words than answering questions or participating in discussions. Follow-up interviewees said the strategy requires lots of time and ongoing reflection and should therefore be delivered during multiple meetings rather than one seminar session. • Improvements made: The worksheet was redrafted by reformatting sections and the model, clarifying questions, and adding to the example practices and themes. Multiple meetings should be scheduled to break up the questions and discussions and support follow-up activities.	• Pilot methods: The tools and activities were piloted over one hour during a seminar with six hosting participants. Participants were given the worksheet during the seminar and were allowed to continue completing it until a week later when it was collected. Two key informants were later interviewed to verify the strategy's results and evaluation. • Timing during program: The strategy may be useful as an ongoing activity to help participants analyze the neocolonial and decolonial impacts of specific transfer practices so they can improve them during program planning and delivery. • Difficulty for participants: Because the activity requires perquisite knowledge about many postcolonial themes, it may require other activities to precede it which focus more specifically on ideas like inequity, Eurocentrism, developmentalism, intervention and resistance, community needs or empowerment. An introductory review of theory as well as prerequisite readings may also help participants to inductively and contextually define neocolonialism and decolonialism. • Commitment required: The strategy requires ongoing meetings, although more meetings would be needed if extending the activity, for example, by reviewing and improving program plans to include strategies for empowerment.

Appendix B: Participants' Problem Narratives

The following narratives were written by hosting practitioners between 2018 and 2020. They are included here to provide examples of the data that supported narrative analysis in Chapters 4 to 6 and to maintain participants' voices and perspectives in this dissertation. The narratives are also included for educational purposes to provide examples of cases or 'codifications'—artefacts representing practitioner experience that can be used to support critical dialogue, awareness, and action during transfer programs or other education and training.

Narrative Worksheet 1: Structuring Stories About Cross-cultural Experiences

This worksheet was given to participants during a seminar and follow-up interviews to help them organize their narratives into a common story structure and encourage more detailed writing.

Story Beginning: A paragraph setting the context of the story by providing important information to help the reader understand your experience, like: who (main people), where and when (setting), what about (theme/problem/conflict)	
Idea 1 Beginning Who/where/when/what about?	Idea 2 Beginning
Story Middle: A paragraph or two describing the activities and interactions between the main people (what happened interpersonally) and your feelings, thinking and motivations (what happened intrapersonally)	
Idea 1 Middle What actions/reactions happened?	Idea 2 Middle
Story End: A paragraph describing what resulted from the above interactions, including either a positive resolution (problem solved), negative resolution (problem caused bad outcome) or neutral resolution (problem caused good and bad outcomes)	
Idea 1 End What resulted?	Idea 2 End
Story Lesson of Moral: A paragraph or two returning back to the central theme, problem or conflict, sharing why the story is important to you and what you learned or others can learn from it (ideas, values/beliefs, skills). Your lesson can also add analysis like: if the story had a negative ending, what should have happened to be positive and why; if positive, what happened to be positive and why; if neutral, what happened to make it both bad and good, and why?	
Idea 1 Lesson What learned/why result happened?	Idea 2 Lesson

Narrative Worksheet 2: Providing Peer Feedback on Others' Narratives

This worksheet was developed to help participants share and improve their narratives during the group seminar, but it was not used due to time constraints during the seminar and concerns about participant confidentiality for this study.

Listening to the Story: Write down the main story structure as you hear your peer's story	
Beginning Who/where/when/what about?	Middle What actions and reactions happened?
End What resulted?	Lesson What learned and why result happened?
Giving Feedback for Improvement for Peer	
Strengths You should keep some things like...	Structure You might reorganize some parts like...
Clarity I didn't understand some parts, like...	Detail You might elaborate some parts like...
Relevance A few parts felt off topic like...	Significance Some parts might be stressed like...
Receiving Feedback: When reviewing this feedback from your peer, remember: • Your goal is to improve your story to help readers better understand and learn from your experience; • It's your choice whether you listen to feedback or not or change your story or not; • If changing your story, it must stay true and authentic to your memory of your experience.	

Example Problem Narratives from Vietnamese participants

Narrative 1: A Visiting American Philosopher

Written by participant; edited by researcher and participant; final verified by participant

Recently there was an American lecturer who came to Vietnam for a volunteer activity in a local university. His job was to work with philosophy faculty and present some new topics to students and staff as a guest lecturer. As an experienced professor, he had a lot of ideas for his first lecture in Vietnam. Once he arrived, he worked with many Vietnamese staff in the philosophy department to prepare for the event, and he shared his ideas with the staff about what he wanted to teach. After they identified different topics for him to teach, one teacher from my university helped him develop all of the lectures.

Everything went well until he mentioned Ho Chi Minh, an important leader in Vietnam's history, to give an example of mortality, the topic of one of his philosophy lectures. In the meeting with the staff person, he said, "Every human will die, including Ho Chi Minh." His statement wasn't wrong, but discussing Ho Chi Minh is a very sensitive topic, especially when referring to his death. Discussing Ho Chi Minh in this way can lead to trouble for the university as well as the support staff who allowed it to happen, for example by being forced to formally report their mistake to the government, having annual financial bonuses reduced, and reducing their chances for promotion.

The staff person, of course, asked him to change the example and suggested that he not discuss political issues. Instead of using Ho Chi Minh as an example, he used himself instead. As a philosophy professor from a country that values freedom of speech, he didn't feel comfortable about this but he agreed to change his plans. His topics, after that, were narrowed. I knew the original versions of his lectures so I know his new versions were more boring because he couldn't teach what he wanted. I know he was disappointed about being censored.

Thinking about what I and other people can learn from my story...

I think the lesson of this story is that political speech is very sensitive in Vietnam, especially in a state-run educational institution. Somethings that are normal to say in the USA can be unacceptable for people to say in Vietnam. This can cause problems when visitors lack information about what cultural or political topics are unacceptable to discuss and then create shocking and bad experiences for foreigners. This example shows that even small things like mentioning names can cause problems, making it important to really know what topics are appropriate and acceptable to discuss before coming here.

The major themes, words or ideas my story relates to include...

- Sensitive topics: There are many sensitive topics that visitors should be aware of, and working with local staff ahead of time can prevent such problems.
- Political speech: Political speech should not be in public, and when discussing politics with foreigners, both hosts and visitors should be especially careful of what they say.
- Censorship: Foreigners may not like being censored, but it is necessary so no one gets in trouble.

Narrative 2: Adjusting to Different Cultures

Written by participant; edited by researcher and participant; final verified by participant

There are many differences between Western and Vietnamese culture, and for me these differences do not result in many big problems. But I can think of a few examples where I was or people I know were shocked and embarrassed by Western culture which I think others can learn from.

One big difference is how Western dress styles can be really shocking. On a sunny and beautiful day at my university, I and a group of my Vietnamese colleagues were sitting on the school-yard chatting together while many visiting Canadian students were playing nearby. Suddenly, some Canadian students took their clothes off and lied down on the grass in the campus to sunbathe. At that moment, I and my Vietnamese friends were terribly surprised, shy and embarrassed. We did not dare to look at the students. A few seconds later, we started to look

around the school-yard and cast a furtive glance at the students who were sunbathing. I stated that those students look comfortable and they did not know that some people around them were very uncomfortable. My group was shocked because we did not think foreign students would undress and look sexy in a school-yard. This is not acceptable in Vietnam. Vietnamese people usually get dressed seriously when going out, especially at schools or universities. Vietnamese people wear only underclothes and sunbathe at the beach and never on campus. I understand that according to Western lifestyles perhaps undressing in public and professional places is normal because Western people are free to do what they like.

For a second example, one of my colleagues works in an office that is responsible for developing international relationships with other universities. Once, when she picked up her Western colleague from Switzerland at the airport, she thought she should greet her with a hand shake, but she was very shocked with the Western greeting when her colleague gave her a hug and kisses. She stood still with the red face for a few moments. This reaction caused surprise and uncomfortableness for them both. For traditional Vietnamese culture, we only hug family members. Furthermore, kissing is an indication of “couples in love” because we only kiss our lovers. Therefore, her colleague’s hug and kisses made her so embarrassed. However, with Western ways, those activities can be just a normal warm greeting.

Another example of a cultural difference that shocked me happened 10 years ago when I was visiting Canada. My university partners with many international universities, and sometimes we can visit them. On this trip, I had to go to our partner university from my homestay every day on the bus. One day, on the way to go home I was sitting on the bus next to a young couple, maybe students at the university. At first, they sat in very close proximity to me. After that, they began caressing and then suddenly they kissed each other. At that time, I felt very shy and embarrassed and I did not dare looking at them because I did not think they should do that on the bus. More surprising, the other passengers on the bus were calm. It seemed that it was a usual thing to do, so they did not care. In Vietnam, people only kiss in private places, and they rarely perform any intimate gestures in front of the other people. Because of this reason, I felt shocked at that time as I had not witnessed such actions before.

When I returned home, I thought about it and myself. At last, I had my own idea that those who move to a new place to live and to work have to face cultural shock since there are some significant differences between Western and Eastern cultures. Thus, I had to understand that cultural shock is entirely normal, usually unavoidable and not a sign that you have made a mistake or that you won’t manage. I had to try to adjust my feelings in a new culture, which meant being more comfortable around people being intimate in public. Though I think it is important that I adjust my behaviour and feelings when I go to the West, I also think it is important that others adjust their behaviour and feelings when they come to Vietnam. For example, the Canadian students should know Vietnamese customs and dress styles when they come here and adjust how they dress and behave, which is fair and respectful.

Thinking about what I and other people can learn from my story...

The differences between Eastern culture and Western culture can be shocking for people. Nevertheless, it is important to learn and accept these differences but also adjust our behaviour and feelings when visiting other people’s countries. I do not want to deny any other cultures, so I understand I must adapt to accept their cultures and then I was familiar with them and felt more comfortable. But they should also accept mine when they visit Vietnam.

The major themes, words or ideas my story relates to include...

- Culture shock: there are many ways people from different cultures can be shocked and shock others.
- Adjustment: people should try to understand how their behaviour looks when in other cultures and make adjustments if it is not acceptable.
- Respect: people in Vietnam can respect and accept the cultures of foreigners, but foreigners visiting here should also respect Vietnamese culture.

Narrative 3: Australian Field School

<i>Written by participant and researcher during interview; final verified by participant</i>
Years ago, an Australian teacher who visited our university wanted to start a field school here for his students to work with our students. A group of Australian students began to visit our school every year to complete environmental projects with our school, like making posters, improving recycling, and reducing garbage burning. The Australian students enjoyed their time and learning, and our students liked working with them very much. Although most were okay, the groups sometimes had problems. Once, I heard complaints that they were very noisy in the guesthouse by talking and laughing loudly in groups late at night. Vietnamese workers often begin work at 7am and wake very early for children, sports and other activities, so the Australians were not respectful of others. Another problem with the field school was that it took lots of time for staff to organize every year, and it used many things in the school like busses and guesthouse rooms, but the university was not paid by the Australian school for these things. Our university has many partnerships with different schools, and mostly they come here for free when we have space. Although there is some benefit to our students, it is not fair if visitors like them require too many things for free. <i>Thinking about what I and other people can learn from my story...</i> It is important for visitors to know the culture and be respectful people here. It may be fun and exciting for students to visit here, but people work hard. Also, although partnerships with other schools are important, they should also be fair. <i>The major themes, words or ideas my story relates to include...</i> • Respect for culture: Visiting teachers and students should understand and respect local culture • Being fair: Visitors should understand how they cost time and money, and they should pay money or give in ways that make it fair.

Narrative 4: Contracts and Wages

<i>Written by participant; edited by researcher and participant; final verified by participant</i>
A Vietnamese university in Ho Chi Minh city opened their first Master's program, and I was one of the students. They tried to recruit foreign lecturers for the course because their program was taught in English and they guaranteed at least 60% of subjects would be taught by international lecturers. In the second semester, they hired an Australian lecturer to teach one subject. He was a professional lecturer with many teaching skills and knowledge, but after three classes, he sent an email to the whole class to say that he stopped teaching the class because the university failed to make their payment as they agreed with him. We were all surprised about the news and the school gave us no official explanation. However, according to other lecturers, they said the financial department of the university set the payment due date on Thursday or Friday and they forgot until he had asked for the payment the day after the due date on the weekend. They could not make the money transfer as agreed in the contract on the weekend, so they tried to pay him by cash but he refused to receive cash and they cancelled the contract. Maybe it was because he was a law lecturer that he strictly followed the contract, but in my personal opinion, there is not a big difference between being paid on the weekend and being paid at the beginning of the following week. I think that he used the payment problem to quit because he had other reasons, maybe because the students in my class were part-time so we weren't prepared for the lessons or because we didn't know English well. He already had a better job at a bigger university, so maybe he didn't care about his job very much at a local university. It was the first time they cooperated and the last time too. We had a new Vietnamese lecturer to teach that subject but we considered this event as a scandal for the course.

Thinking about what I and other people can learn from my story...

Some problems are not cultural but more individual. In this story, the problem that caused the teacher to quit was not very serious, but they used it as an excuse to quit anyway. Before signing contracts and making agreements, people should try to understand each other well. After signing contracts, everything should be strictly obeyed so that visitors do not have an excuse to quit.

The major themes, words or ideas my story relates to include...

- Personal style: Different visitors have individual styles for working, so hosts should try to consider each visitor's styles individually.
- Agreements and contracts: Many people think contracts and agreements are just a procedural and not something to follow strictly. People here may be much more flexible with contracts, but visitors may not like this.

Narrative 5: Difficulties Communicating and Adjusting

Written by participant; edited by researcher and participant; final verified by participant

I have worked at my university for 12 years, and my work is as a volunteer coordinator for visiting foreigners. I am in charge of helping to process many papers that can help foreign volunteers work legally at the university. In my position, I have many chances to work and communicate with foreigners to help them adapt their lives to Vietnam more easily. Almost all foreign volunteers who come here are from Western countries, and the difference between cultures is significant. Cross-cultural work can be a significant challenge because different cultures cause many different patterns of behaviour. I have many stories I have experienced that I can share.

The first story relates to different working environments and expectations about responsibilities that foreigners have in Vietnam. One volunteer was also from an Asian country, and she taught foreign languages based on a course syllabus and curriculum from my university. The foreigner, however, often carried on with her teaching, her class environment and her policies in ways that were familiar from her country. She often complained about many issues related to the teaching methods and the teaching and learning policies at my university. She asked many questions like "Why do students have to do this or can't do that," or "Why do students have to learn this subject in three credits?" Her communication with students caused many questions from the students. The head of the department had to have an official meeting with the foreign teacher. The meeting aimed to explain more about the teaching curriculum and teaching and learning policies of the university. After the meeting, the volunteer was more understanding and accepted the explanation from the department. She also explained to the students more directly about their problems. The lesson of the story is that my university should have explained more about the policies related to the volunteer's position, but also that volunteer needed to learn more about my school's policies and should have directly communicated their problems with their supervisor.

I also have stories related to the language barrier between foreigners and Vietnamese people. The university hosted a Western intern who was still young and visited my university to complete a six-month internship. She was a silent girl, and she had difficulty making friends with other people. This was the first time she left home and was far away from her family. One day, she got a stomach ache and was taken to see the doctor by two staff in my office. She and the doctor couldn't communicate in English, so an unexpected situation happened. When talking with her and our staff about her illness, the doctor always smiled at her. The intern didn't feel happy with the doctor's behaviour because she thought that the doctor was laughing at her and his smile was ironic. She got angry and very stressed, and after that she wanted to go back to her country. She didn't feel well and couldn't keep her mind on her work. She thought that Vietnamese people were not friendly to her and she felt lonely here. Although we tried our best to explain and negotiate with her, she still insisted on going back to her country because she was mentally and physically very tired and uncomfortable staying. In the end, she returned home after only three months.

Thinking about what I and other people can learn from my story...

Both examples are about foreigners who had difficulty communicating and adjusting. The lesson from the first story is that my university should have had a better orientation related to learning and teaching policies so the teacher would understand how to adjust. It is also important that foreigners listen to us and adjust to our working environments and not create unneeded difficulties or conflict. Foreigners with different ideas and teaching methods can improve my university, but they need to understand our customs and policies before trying them. The lesson from the second story is that foreign volunteers and interns can be unprepared emotionally and professionally and make problems bigger from language and cultural barriers. My office tries to help when foreigners have difficulties like poor health, but we cannot help people who can't or do not want to receive our help because of misunderstandings or personal difficulties.

The major themes, words or ideas my story relates to include...

- Communication: it is important that foreigners can communicate well with us to reduce unneeded difficulties and conflict.
- Work environments: it is important that foreigners adjust to different work environments and policies, and it is important that we communicate the differences when they come.
- Language/cultural barriers: language and cultural barriers will always be there, so it is important that foreigners are able to deal with them and not make them worse.

Narrative 6: Equality and Language

Written by participant; edited by researcher and participant; final verified by participant

In my job, I work with many foreigners who want to visit my university, including working directly with people from Western countries. I think one type of problem we deal with at my university has to do with inequality, language and feelings that some Vietnamese people have of being less intelligent or inferior compared to people from the West. I will share an example from my own life to explain the problem.

I had a chance to study for my Master's degree in Australia which was beyond my imagination as I never thought that one day I could receive a scholarship to study in a Western country. By the time I came to Australia and began my study, I faced many difficulties with language, the study culture and social life. Although I prepared before entering Australia's educational environment, I could not help but get lost. There were times I felt like a loser in my classes. My classmates were all English native speakers, and I was the only Asian in the class. I did not feel confident at all.

First, I felt I was lost when the teacher told a joke in class. The whole class (Western friends) laughed out loud at the teacher's story, but I didn't laugh because I didn't really find the joke funny. This made me more or less frustrated with myself because I felt that I was not good enough to even understand the jokes and I felt like I was "falling behind." Secondly, as English is not my native language, I always thought that my presentations and essays in English certainly could not be as good as those of my classmates. I once gave my presentation on the same day as a classmate, who I thought was one of the best students in class. He was actually one of the most active students. That day I felt more confused than usual because I was giving a presentation on the same day with a good student, and I was afraid of being compared and seen as too "poor" and he was too "pro." These feelings finally changed when my classmate and I finished the presentations and the teacher commented on his and my work and announced the grades. I received 85 points, and my classmate received 62 points (as I remember). I didn't believe what the teacher told me. I thought there was a mistake even though the teacher was praising my presentation. I never thought I could do better than a native student.

Even though I had to speak English in Australia and could not use Vietnamese at all with my friends and teachers, in Vietnam, when Westerners come here they always speak their native language, which is almost always English. I know that I am not less intelligent than them, but speaking in English makes it much harder for us to communicate well or feel equal or as smart. Some foreigners try to learn Vietnamese and understand Vietnamese culture, but most do not bother besides a few words or customs. I know it is not realistic for all visitors to learn Vietnamese, but my story shows how international relationships are unfair, and how people in Vietnam can feel less intelligent than Westerners.

Thinking about what I and other people can learn from my story...

While the language barriers for international staff and students are real, English is a language, not a measure of intelligence. But many people in Vietnam who do not know English feel less intelligent or not as good as English speakers and foreigners. The thinking of being “less intelligent” or being “inferior within” for the majority of Asian students and staff like me is quite common. This way of thinking has existed for generations, from my parents, my generation, and now to the younger generation. The perception has somewhat led to a loss of confidence, but this should change.

The major themes, words or ideas my story relates to include...

- Eurocentrism: People in Vietnam often think Western language and culture is better.
- Equality: We are always expected to know English, but foreigners aren’t expected to learn Vietnamese, which is not fair and makes it harder for us and not them.
- Cultural difference: It’s okay to be culturally different and not feel inferior.

Narrative 7: False Advertising

Written by participant; edited by researcher and participant; final verified by participant

Wanting to support development, my local university usually welcomes a few exchange students and volunteers from the US and Canada most of the year. Some of them work with the school for specific projects, some work on their thesis or study a subject in the local university, but all of them are usually asked, officially or unofficially, to teach some English classes inside or outside the university. Most visitors have their own purposes for coming to Vietnam, so not all of them are willing to spend their time teaching English.

Once, some Canadian students came to complete internships at the university. Their home school didn’t allow them to join teaching activities during their internships, so when asked to be responsible for some English classes by the university’s English centre, they refused. However, the centre was seriously in need of English native-speaking teachers, so they finally negotiated the Canadian students to join their English club.

The centre’s staff then took some pictures of the club as an advertisement for their centre without the permission of the Canadian students. When the students learned about the advertisement, they sent the centre a complaint letter that ask them to retrieve all of the pictures from the internet and reconsider the way they treat foreigners. Of course, there was no activities in the English club for a while after the complaint and the students had a very bad impression of the centre. The centre had to retrieve of all the pictures, explain the situation to the university and had a difficult time to maintain their activities without native-speaking English teachers.

Thinking about what I and other people can learn from my story...

My story shows that we like to get help from visitors as much as we can when they are here, but they can’t or do not always want to help outside of their main job. We also like to show foreigners working at the university in advertisements to gain status and show we are international. But this story shows that we need to be careful about getting permission from visitors for things like using them for advertisements.

The major themes, words or ideas my story relates to include...

- Different purposes: Hosts and visitors have different purposes for the exchange, for example visitors may want to experience local life, but hosts want to utilize visitor time for many different purposes.
- Different laws: In Vietnam, intellectual property rights and legal rights are not the same, in fact, local people may not even know these are rights people have in other countries.
- False advertising: Advertising doesn’t always represent the truth, and because this issue happens everywhere, local people do not really care.

Narrative 8: Feeling Stressed and Embarrassed

Written by participant; edited by researcher and participant; final verified by participant

Working with foreigners sometimes has some small problems that we need to overcome to have better feelings and more respect. I work for an educational centre at a university in Vietnam. In this centre I am responsible for training teachers with new teaching methods in workshops, for observing teachers in their classrooms to see the effectiveness of the workshops, and for supporting teachers' needs. In addition to this position, I also teach English and soft skills for students. The staff in my centre work in six groups that oversee teacher training, IT training, curriculum development, some COOP programs, soft skill training for students, and archiving.

Once, an expert came to work with teachers to help implement CDIO, an international standard for engineering programs. This related to the curriculum development group in my centre but they needed me to help them in working with the expert to translate the materials and interpret what the expert says to the teachers who participated in the workshops. Unluckily, at that time I had to do a lot of extra work to help other groups such as the IT group to train teachers about blended teaching. Also, I had to manage some soft skills teacher training and help with archiving since two colleagues from these groups were on maternity leave. In my other job, I had to teach some student classes on weekdays and on the weekend, and I was asked to review my English to take part in the English proficiency test. In other words, I had a ton of work to do. It was a terrible time for me.

At this time, the CDIO expert sent me a lot of files of materials to translate into Vietnamese. About a month later, he asked me if I finished my translation and I answered it was not finished. He complained to me saying I should have told him I couldn't complete the translations. At the time, a tear dropped down my cheek. The expert was embarrassed maybe because he thought he did something wrong to make me cry. In fact, I felt sad, shy and self-pity because I was overworked but no one knew or sympathized with me.

I had to not only perform a mountain of my own tasks but also help four other groups to do a lot of things. I could not refuse anyone because the groups had legitimate reasons for me to help and the tasks were within my ability. That means I had to do the work of five groups, including my own teaching and learning. However, I did not have enough time to work and even for my sleep and my family. I was in high pressure and sometimes felt exhausted but I did not know who to share this problem with.

When the expert complained to me, I did not know why I couldn't hold back my tears. Perhaps, I had exhausted my all efforts and couldn't complete everything at that time and couldn't endure more. I wasn't not angry him and I knew that he did not know how busy I was, but I only felt I was impotent with my work. What a pity! I felt sorry about not finishing the translation of his material earlier. After I told the expert about my circumstances of being overworked, and he understood and was not embarrassed anymore. I felt better after sharing my feelings.

Thinking about what I and other people can learn from my story...

In Vietnam, staff like me can have a lot of responsibilities. Sometimes it can be much harder when we need to do the work of other colleagues to complete the mission of the university. As a result, it can be stressful in ways that perhaps a foreigner cannot understand. Although I knew that the expert usually appreciates punctuality, he should have asked me and listened to me about the reasons why I was not finished my translation before he complained to me. I also should have been calmer, explained my reasons and asked the expert for flexibility and some more time. In short, we should understand each other's working conditions to make sure we do not hurt each other's feelings and are more respectful.

The major themes, words or ideas my story relates to include...

- Overworked: Foreigners should understand we have many duties to complete besides helping them
- Stressed: Foreigners should be aware when we are stressed and listen respectfully
- Flexible: Foreigners should be flexible with their schedules and requirements

Narrative 9: Importing a Quality Control Program

Written by participant; edited by researcher and participant; final verified by participant

I have a great deal of experience working with foreign staff from around the world, and one of the more significant problems I experienced was a failed project with an American expert. The head of my school wanted to develop a new system to ensure teaching quality, so he looked for an expert with professional experience with educational quality control and found one in America. As a program developer who implemented similar systems successfully, the expert was willing to work in my country to challenge himself, to practice his knowledge and to help local people.

After seriously discussing and negotiating the process and goals of the project, they both agreed to carry out their plan to create an effective quality control system for the university. The guest expert was excited and enthusiastic to develop the quality control system based on the rector's requirements and the information the rector supplied about the school. To be more effective, he also researched online to check again what he had been told about the school. Combining this information with his already developed models, he created the most suitable and effective system he thought was possible. He explained his ideas to the university rector and received positive feedback which made him more confident in his work. He flew to my country and received a warm welcome party from my school, so he felt he made the right decision to work with us.

Several days later, he started his first day training local staff, and he noticed that the staff were distracted in his class. The same situation happened again in his second class, and the excitement he felt from our welcome party disappeared. The staff seemed to be bored and did not keep up with the lessons. He looked for reasons and causes for the distraction, and applied some solutions like using an interpreter and gathering in-class feedback... but none of his solutions had an effect. Although some staff did focus on the lessons' content, most of them did not show interest in the project. The guest expert asked local staff for their opinion about his training and his project but he received only general answers which did not help him improve the program. He tried to push local staff to do what he asked but it seldom worked. Finally, he finished the training but the new system could not be applied immediately, and the project was delayed at that university. In the end, both sides did not have a good experience or good feelings for each other.

I think there are several reasons that may explain this unexpected outcome. Firstly, the leader's goals and the staff's goals were not aligned. Staff didn't think the new system was necessary or they couldn't see how it may benefit them. They thought that creating a new system was just a waste of time and effort, but they could not speak against their leader's will. Thus, they came to the training course feeling it was pushed on them by someone else's will, not their own. Secondly, the leader didn't stay close to the project, so he didn't know exactly what was going on in the training course. And thirdly, the leader maybe failed to understand the staff's behaviour.

On the guest expert's side, he might have relied on the information he was given from both the rector and the internet, but it was in fact too different from what he experienced here. This is because, in the local country, the information system is not perfect and no one showed him the bad sides of the school that he would have to deal with. Working with multiple levels of staff may be responsible for this result too. He worked with top management initially to set up the model but applied it to staff on another level, so he might have made inappropriate choices. Finally, it might be hard for a foreigner to understand local expressions and communication, especially when they are nonverbal.

Thinking about what I and other people can learn from my story...

In my opinion, the lessons here is that when planning, it is essential that foreign experts should work directly with the levels that they will deal with. Learning staff needs, backgrounds and personalities would help experts to forecast staff behaviour. A real field trip should be carried out before choosing a training methodology or the models to apply. To be more effective, seeking third-party opinions about the institution they are going to cooperate with is not a redundancy. Foreign experts need to work closely with the project manager at the institution and continuously update top management to receive on-time support. And finally, if it's the case that nothing more can be done to improve circumstances, the project should be stopped until everyone can figure out how to make it work.

The major themes, words or ideas my story relates to include...

- Pre-assessment: Visitors have to know the institution and people they will be working with before they create project/program.

- Right level: Visitors should work directly with staff at the right levels, for example the people they will be directly training and working with.
- Internal communication: Staff need to communicate their needs to leaders and visitors, and leaders and visitors need to ask and listen, but when staff give feedback to leaders, they should choose the most respectful ways.

Narrative 10: International Standards

<i>Written by participant; edited by researcher and participant; final verified by participant</i>
One problem that I experienced while working with a foreigner expert happened about half a year ago. My office worked with a Canadian expert who came to my school to guide the procedure for joining an international standards organization. My school is always working to meet different international standards and was trying to join this organization for many years. Staff from our school went to training at other universities in Vietnam, but we needed help to apply the standards and complete the application to join the organization. The expert organized training courses, instructed departments to implement projects to get things done quickly, showed how to complete different files... but things did not go as planned and many problems had arisen. First, the difference in language made it difficult for the teachers to fully understand the course being delivered. Because the foreigner only spoke English, most lecturers did not fully understand them. The training included a translated manual and PowerPoints, but it was still difficult for us to follow and understand and it was not easy for the foreigner to understand our situation and misunderstandings. Next, due to being busy with work, most lecturers did not have much time to attend the training, leading to them not attending regularly. Due to economic conditions, most people wanted to get funding to support the extra duties to complete the projects and files. The lecturers asked the project leaders for more money, but because the school's budget is limited, the lecturers were not supported so they were not active and felt forced to perform. Also, joining an international organization requires a lot of time and patience. The lecturers did not have time and patience, so the foreign expert faced many difficulties and many issues were not handled well. The expert expected things that were not reasonable and didn't show they understood what the lecturers were willing to do. In the end, our school was successful to join the organization, but we were not successful in applying the training and making much change to meet the standards. When they found the training they planned wouldn't work, the expert worked with a much smaller group of the lecturers to complete the files and make a presentation to join the standards organization. A leader from our school then went to a conference to make the presentation and was successful. But now, although we belong to the organization, we still have lots of work to apply the standards, which is still very hard for us to do. <i>Thinking about what I and other people can learn from my story...</i> The above situation shows difficult issues that can happen when working with foreigners. Many difficulties are due to differences in culture, language, ways of working... and to overcome these difficulties, it requires foreigners and lecturers to have a lot of experience and mutual understanding and to work together for complete common goals and tasks. This situation shows that even if materials are translated and training has interpreters, language can still be a big problem. It shows also that foreigners need to understand what is reasonable to ask and what lecturers are willing to do. This situation also shows that due to economic conditions, paying lecturers for extra work is very important. <i>The major themes, words or ideas my story relates to include...</i> • Language: Even with translation, language is always a problem if foreign experts do not know Vietnamese. • Busy schedules: Lecturers are very busy and do not have extra time for extra projects, especially if there is no extra money. • Foreigner understanding: Experts should understand lecturer's economic conditions and different ways of working or they will not make appropriate or realistic demands.

- Motivation: staff and teachers in Vietnam require support and money from leaders to make needed changes.

Narrative 11: Reaching an Agreement

Written by participant; edited by researcher and participant; final verified by participant

Recently, I was working with an American in my office, and he had an Australian friend who wanted a new job and was already working at another school in Vietnam. The Australian had already worked in my city at another institution and was engaged to a man here, so she wanted to move here to work in the city. My Vietnamese colleague introduced me to the Australian, who said she wanted to quit her other job because she had some conflict with her current employer. My school likes to employ native English speakers, so I offered her a fulltime job with similar duties that the American had in my office.

She said she would like to work at my school, and we agreed about the salary and the duties. I sent her a list of documents that she needed to complete, for example a criminal record check, health check, and legalization of her degrees. While she was completing these documents, my boss asked me to ask her if she could teach evening classes (at most three classes per week), but she refused, saying that she wanted a job exactly like her American friend's job and that she didn't want to teach at all.

The American didn't do much during working hours. He had an English class with our staff for two hours per day, but didn't do much otherwise. He sometimes needed to work in the evenings at least once every week to welcome Vietnamese partners. Our school liked to show that we had foreign staff to show that we are an international school. He was not paid extra for these evenings because they were considered a part of his job.

The Australian didn't know about the American's evening duties, and I think she wanted her evenings free to be with her fiancé. I spoke with my boss to see if he would allow her to have free evenings, and he said that she wasn't needed if she couldn't teach at night. He also said that her fiancé was not stable (drinking, fighting, not educated), and that I should be careful hiring her in case he comes to the office. I sent an email to the Australian saying that if she would reconsider working at night, we would hire her, but if she still didn't want to, we didn't need her.

She was very upset and told me in an email that I asked her to quit her job and complete the documents, but I didn't give her the job. I felt guilty but I didn't ask her to quit her job. I was responsible for not telling her clearly that the job needed her to teach in some evenings, but at the time, my boss hadn't told me either. My Vietnamese colleague said that the Australian told her friends we had bullied her. She asked me to return the documents she sent me, so I did.

Around this time, another department in my school called me and asked about her. I do not know how they heard about her. I told them she said she didn't want to teach, but I gave her contact information to the department and they contacted her directly to see if she would work with them. About a month later, she started a job working for them as an English teacher.

Thinking about what I and other people can learn from my story...

This experience taught me about making contracts and agreements with foreigners. I know I should have been very clear about what the job was before asking her to do any documents. I also think she needed to learn that she should have more information before acting because she thought the American's job was perfect without knowing the details. I understand why she was upset because she did a lot of things to apply for the job. I didn't feel upset that she said we bullied her, but I felt upset that she said I was the reason she quit her job. She wanted to quit before I contacted her and I never asked her to quit.

The major themes, words or ideas my story relates to include...

- Job descriptions: Jobs can be flexible, so foreigners need to be flexible too.
- Communication: Need to be clear between foreigners and host and between staff and bosses.
- Responsibility: Visitors should not blame hosts completely for problems and should take responsibility for their own actions.

Narrative 12: Rules for International Relationships

<i>Written by researcher and participant during interview; final verified by participant</i> I once experienced a problem in my job about following my government's rules when working with foreigners. I know not everybody has this problem because my job was more sensitive at the time. I was sent by my school to go on a cultural exchange to China, and I had to follow several rules from my government to go on the trip. One rule was that before and after my trip I had to report to my government what happened, for example where I went, who I met, who I kept in touch with, how long I travelled in different places, and other information. This was a problem for me because it was my first trip going abroad and reporting to the government made me feel scared. At that time, I was scared because I was worried I might do something wrong. During the trip, I met a Chinese volunteer who translated for my group. She was a student in China majoring in foreign languages and studying Vietnamese. We became friends on Facebook, took pictures together and kept in touch for a few months after the trip. I do not remember if she messaged me first or if I did, but we kept in touch after the trip to see how each other was doing. At one point, she wanted to meet me because she was visiting Vietnam for an internship, but she was too far from my city for us to meet. The problem came about three or four months after the trip, when a person from the government called me to be interviewed about my relationships from the trip. They asked me if I kept in touch with anyone and what types of information I shared. I told them about my friend and showed my messages from Facebook. The interviewer read them all, and they knew I didn't share any confidential information. After the interview, my boss warned me to be careful and told me not to keep in touch with anyone in case there would be problem in the future. Because I was a bit scared of getting in trouble, I stopped communicating with my friend. Now, I am more careful about writing on Facebook and how I communicate with foreigners. <i>Thinking about what I and other people can learn from my story...</i> In my country, depending on the sensitivity of our jobs, we have to follow rules and be careful when working with people from other countries. This makes it really hard to make relationships with foreigners, especially from countries like China. China is making islands in Vietnam's ocean, so there is lots of tension and not much trust in my country towards that country. Although we must be on the surface very friendly, deeper down we must be careful. <i>The major themes, words or ideas my story relates to include...</i> • Being careful: We must be careful who we communicate with and how we communicate. • Trust: We cannot fully trust others to say what we want. • Scared: Working with foreigners at first made me scared.

Narrative 13: Talking about War and Colonialism

<i>Written by researcher and participant during interviews; edited by both; final verified by participant</i> I have worked for more than 10 years in Vietnam universities and have worked with different Westerners in that time. Sometimes, like for this story, I have been asked about Vietnam's past or what it has been like growing up in a country that has had so much war or how the war has influenced me and my country. Not many people like talking about the past, especially about war or ideas like colonialism and especially when sharing with strangers or foreigners. Many things have changed, and we prefer to live today and make things better for our families. We often say "the past is the past," but I don't agree. I think it is important to talk about the past so others can learn, so I will share some stories and share what it means for me and my family to talk about ideas like war and colonialism. Many people in Vietnam are very young, so they did not experience war. I did not either. What young people know about the war, they learned from Vietnam television, in school and from their parents and grandparents. For example, my dad tells a story about how when he was a boy in Mekong, he found the clothes and guns of two Americans who were swimming nearby in a river. He says he wished he had taken the guns and killed them, but he was too young and too scared at the time so he just hid and watched them from a distance

before running home. One of my grandmothers also shares a story about losing her daughter (my aunt) on a large ship when she and my grandfather moved from the North to the South during the war. She was very scared, but my grandfather finally found my aunt on the ship, who was being cared for by a stranger.

Even though some of my family can share stories like these, others cannot so easily. My other grandmother cannot share her stories so easily because her husband and her son were killed by Americans. I really want to learn more from her about my grandfather and uncle, but we do not speak often. I am also worried that it is too painful for her to talk about. My father shares stories from her sometimes, but they are very sad. For example, when my uncle was buried, Vietnam did not have good records so all my grandmother knew was that he was placed beside a tree that she would visit to pray. Much later after the war ended, Vietnam needed to relocate the buried soldiers, but when my grandmother went to the grave, another family had already taken the soldier's body that was where she was told her son was buried. She now visits and prays at a war memorial every year with many unnamed soldiers' graves hoping he is there.

My family doesn't talk with her about my grandfather and uncle, not even when we visit to celebrate the anniversaries of their deaths. I think my family thinks that talking about them again and again just makes their souls not be at peace, so we just go to visit her, eat, and talk about our jobs, our kids and our lives in general. The Government of Vietnam takes care of my grandmother because she lost close family by giving her an "allowance for martyrs' relatives," which is about 1.5 million Vietnamese đồng (~\$63US) per relative per month. Like most of my family, my grandmother lives in rural Mekong Delta, which means she is poorer than many people from the cities, so the money helps her a lot. The government also helps relatives of soldiers who died fighting Americans by giving them opportunities to work for the government, which helped my father when he was a police officer and helped me in my career.

In Vietnam, we often say "the past is the past," but the war made many changes to our country that young people still experience every day. We learn in school about how the Vietnam People's Army defeated the French and American armies and we participate in different types of army training. This is taught at the high school level, for kids in the summer during short-term training programs at the Provincial Centre for Youth Activities, and as a mandatory course for many university students at my school. When I was in university, I participated in outdoor activities and strength training, learned life skills, marched with others and practiced how to shoot older guns from different positions. At that time, I only thought this training was very simple and fun, and I was excited to do it because my father was a police officer so I really enjoyed playing with guns since I was a kid.

Now, the war is over so I wonder why schools still teach this subject when there are no more wars and the country is independent. I think the Government of Vietnam still thinks that war can happen at any time and needs to be prepared. In the past, soldiers did not participate in professional training, so there were many casualties and many people sacrificed. I'm really not sure whether practicing with rudimentary, old-fashioned weapons helps in modern warfare. But I think that we believe (or are taught to believe) that war can happen at any time, so being prepared is essential.

Thinking about what I and other people can learn from my story...

For many people, it is very hard to talk about ideas like war and colonialism, so we say "the past is the past," but this is not true. Maybe we say it because we don't like to think about what happened to our country or we are afraid to hurt our families. Or maybe we just want to think about the future, to develop and become something better, like a country with only peace and no poverty. But many things from past wars are still here, including what we learn in school, so not wanting to talk about it is an inconsistency or a contradiction. It would be better if we could talk about it and make others from outside Vietnam learn about what happened, like how it changed my grandmother and my family, how it changed how people talk and feel, and how it changed what we learn in school.

The major themes, words or ideas my story relates to include...

- Not discussing war: Many people do not like to talk about past wars, even though I believe people in other countries should learn what happened from people like my grandmother.
- Pain and sadness: Some people like my grandmother were hurt very much by the war, so it is not easy to ask them about it, even for family members.
- Contradiction: Many people want to let go of Vietnam's past with war, or to close it off from the future, but war is still taught in school as though it is a future threat.

Narrative 14: Testing Procedures

<i>Written by participant; edited by researcher and participant; final verified by participant</i> My institution has an agreement to host exchange programs for Filipino students to practice their teaching. There was a Filipino student who came for her internship, and because her major was English, she was invited to teach some English classes. She was excited to do her job. Her students were nice and friendly to her although their English was not good enough, which made her job challenging. Many teachers often take on extra jobs when here. She was invited to be a proctor for English exams. She wanted to earn more money to cover her internship and wanted to experience the way local people take exams, so she accepted the job. The English exam usually has four parts for to test students' listening, reading, writing and speaking. Each part has two proctors to supervise the students. When she supervised the listening part, she found out that most of the students were cheating on the exam by bring in and using materials that were banned. She tried to stop them by reminding them not to cheat and even threatened to take their tests, but nothing worked. She was shocked. She had never seen any situation like that before. She wondered how the students could cheat openly and how the other proctor could ignore it. After seeing her reaction, the local school didn't ask her to supervise any exams again but they still let her teach. Even until she returned to the Philippines, she could not understand what she had been through. Her culture shock may have been caused by a lack of information about the country, their education system and their policies. <i>Thinking about what I and other people can learn from my story...</i> Local institutions want to give foreigners a chance to gain more experience and earn more money, but sometimes they make mistakes when choosing tasks for foreigners. In this case, they assumed that the foreigner's values and system was similar to theirs because she was from a nearby country, but that assumption caused injury to both sides. <i>The major themes, words or ideas my story relates to include...</i> • Testing systems: Testing systems are different here and cheating is more accepted, but visitors do not know and can't accept that easily. • Value of certification: Sometimes certifications have only face value, for example people need a certificate for English for their position but they do not use English so do not need to learn it. • Communication: Before visitors begin jobs, they need to be informed about what to expect.

Narrative 15: Treatment of Vietnamese Women

<i>Written by participant; edited by researcher and participant; final verified by participant</i> One problem that happens when foreigners come here to work in my school has to do with cultural differences about how women are treated. There are a few examples I have seen that show this problem. Ten years ago, I went to study in Malaysia, and I had the opportunity to experience and learn about different cultures because Malaysia has many foreign tourists from many countries coming to study and live. There was a man from Iran studying at the school I attended, and because he was from a different country there were many differences and problems. He had feelings for my girlfriend who is also from Vietnam like me, so he often went to her place of residence and often invited her to tea. However, the problem was with the frequency of him coming to her home because he kept coming to visit and my friend didn't like it. I think his thinking was wrong because he thought relationships between men and women in Vietnam are like in other countries where men and women are free to know and learn about each other. In fact, it is not so in Vietnam. In my school, different foreign men have had relationships with Vietnamese staff. Several years ago, one American English teacher stayed here for several years and married a Vietnamese English teacher and they are happy. But it can also be not good. Another foreigner and a Vietnamese staff lived with each other without getting married, and many people in my school didn't agree that this was right. She quit her job, and people

thought it was because of their relationship. She does not work at my school anymore, but I heard they are still together but not married.

Intercultural relationships are not a problem here normally, especially when foreigners respect Vietnamese customs and treat women with respect and love. For example, my friend is a Vietnamese woman living in Ho Chi Minh City with a Malaysian husband. She went to study abroad in Malaysia and accidentally met him. He was one year younger than her, but age didn't matter because they understood and loved each other. When she graduated, she decided to return to Vietnam to work, but he said, "I will follow you to Vietnam because I love you." Touched by that love, she decided to stay in Malaysia. In the end, their love story ended with a wedding.

Thinking about what I and other people can learn from my story...

Foreign men should understand that in Vietnamese culture, women are very shy and not free to make friends with men, and all relationships must be through parents or older people. As a result, relationships between Vietnamese women and foreigners can end up not working because there are many things that are unclear and inappropriate for both sides. The above examples show that having a good relationship between people from different cultures requires understanding.

The major themes, words or ideas my story relates to include...

- Treatment of women: It is a problem when foreign men treat Vietnamese women like women from other countries.
- Relationships between cultures: Visiting foreigners who have intercultural relationships can sometimes be inappropriate.

Narrative 16: University Researchers

Written by researcher and participant in interview; edited by both; final verified by participant

This story is about foreign researchers visiting my university. I am doing this project right now, so I do not know the end of the story yet. I was asked to be an interviewer for a research project about rural Vietnamese farmers and climate change. I was told it would be about one month of work and I would get 5 million VND (~250USD) per month. There were 40-44 other interviewers at my university who started the project by taking a week class on interviewing skills from three women who worked for a German research company running the project. The German company hired a Vietnamese company from Hanoi to hire and manage the interviewers from my city.

The research companies were not fair to us in different ways. When the project began, they told us that interviewing would start Monday after the training week, but during the week we were told the three researchers needed two extra weeks to change their questions. Some people had rescheduled their regular jobs, and some people like me work on projects and wouldn't make money during the two weeks when I thought I would. Several of us thought it was very unfair changing the schedule because we would not make money while we knew the researchers make Western pay, stay in hotels, etc., the during that time. At the end of the week, the company also only paid us half of what they promised for the training week, saying they would pay us the rest when we returned to begin interviewing.

The researchers were also controlling and didn't understand Vietnamese culture. During the training week, we were given questionnaires on tablets to ask questions with the farmers. There were hundreds of questions, and the researchers said we should not take more than three hours per home, or we would have to complete work at night time if we took too long. Some of us in the group noticed there were many question topics that were not related to climate change. For example, some questions were on domestic violence (e.g. "Does your husband hit you? Does he hit you when you say no to sex?"). We did not understand why they wanted these questions, and someone asked how they relate to climate change. The foreigners said just to do it and ask the questions to the wives. I know that the wives who do get hit will not answer, and maybe if they answer and their husbands learn about it, the husbands will get angry and maybe hurt them more.

I am female and I care about gender and I want to begin a Master's program soon about gender. I know many things aren't fair in Vietnam for women. Many women do not get equal chances, and some women are badly treated by their husbands and even by other women. But I see many problems with what the foreigners and German company are doing. Why do not they pay us fairly, keep their promises and follow their schedule? Why did they change the questions and not explain the reason to us? What will they do with the other information not about climate change? Do they care about what the questions might do to the families and wives?

I was afraid to ask these questions in case I do not get to earn money, learn new research skills and practice my English. I think the foreigners know about research so I want to learn from them, but they do not know about Vietnamese culture and maybe they do not care enough what is fair or respectful. Right now, I am waiting during the two weeks without pay. I plan to return to the project, but if they do not pay what they promised for the training week I will leave.

Thinking about what I and other people can learn from my story...

My story shows that foreigners can be unfair and can make unclear decisions without understanding Vietnamese culture. Many people in Vietnam earn little money so they have to work hard, but businesses often treat workers unfairly because workers can only leave. Foreigners who pay workers should be fair and pay what they promise. Also, foreigners can control decisions without understanding the culture and without being clear about why they make decisions. If the researchers cared more, they would have explained the questions and listened to us about what we think.

The major themes, words or ideas my story relates to include...

- Fairness: Foreigners should care about being fair to workers by paying what they promise and following schedules.
- Control: Foreigners should not be controlling and instead be open and be respectful.

Narrative 17: Vietnam's History

Written by participant; edited by researcher and participant; final verified by participant

I did not work with all of them, but I know that foreigners who work at my school have asked basic things about Vietnam. For example, one man came to the school to do lectures with students and I translated and presented with him. On the stage, there was a statue of Ho Chi Minh behind us in front of the Vietnamese flag. The man turned to me and asked, "Who is he?"

I was very surprised because Ho Chi Minh is a very famous man in Vietnam. He helped Vietnam achieve independence from different countries like France, Japan and America. The man said he had seen Ho Chi Minh many times on different posters and pictures. I thought the man should have known who Ho Chi Minh is before he visited here, but I understand that Ho Chi Minh may not be famous in other countries.

There are many examples like this when foreigners do not know basic things about Vietnam. We often have parties and events with guests. One time during a dinner, two foreigners were talking, and one said she didn't know Vietnam was a communist country. I was surprised. They also didn't know Vietnam had been colonized by France or China. I have not heard it myself, but some visitors have said they thought America won the American War.

Thinking about what I and other people can learn from my story...

It is not a big problem, but I learned that many people who come here do not know or care to learn basic things about Vietnam. I do not like that people who come here do not know basic facts about Vietnam. I am happy to share the history of Vietnam with foreigners who come here, but some other people here really do not like to talk about it. I think it is important that foreigners do research before they come because it shows they care and want to know us.

The major themes, words or ideas my story relates to include...

- History: Foreigners should know basic history of Vietnam to show they care and respect.

- Research: Foreigners should research carefully before coming.
- Sharing: Not all Vietnamese like to share about history, so foreigners should learn about culture and history respectfully.

Narrative 18: Working with an Intern

Written by participant; edited by researcher and participant; final verified by participant

I was assigned to work with a volunteer who was doing her Masters and also doing an internship with my office at my university. She was very friendly and very smart, but she didn't talk a lot. Maybe she missed her home and was homesick, or maybe it was her character or personality, being someone who didn't share a lot.

There were several problems with her internship. First, not everyone in my office understood her because we were not all good with English. This made it hard to communicate together and to help her with her projects. I did not have lots of time to work with her, so my boss asked another staff person who knew more English to work with her more. Second, we did not always include her in meetings because we needed to talk about politics. It was the first time we had a foreigner in our office, so it was difficult for all of us to know how to include her. Also, my boss said that I was not allowed to be too close to her or have a close relationship when working with her because my job duties were political. Because we needed to keep her apart from things, I sometimes felt that I wanted to help her more. Third, in my opinion her projects were not all successful. For example, she wanted to make a new project for students, but students were not motivated to join the project. Also, when I invited her to speak at English club, she did not look comfortable or willing to connect with others.

I think she was sometimes upset, but at the end of her internship she said she was happy. She came back to our school again, so she must have liked it here. At the end her internship, I felt that we didn't do much for her. She spent most of her time doing her Masters. She gave us some ideas and talked a lot with students, but I feel that her internship could have been much better for her and us.

Thinking about what I and other people can learn from my story...

Communication and language are very important. We can't always work well with people from other countries because we are not all good with English. Also, we can't always include foreigners in our work or meetings. Also, for some projects to be successful, foreigners need lots of help, especially if they are shy or if it is difficult for them to connect.

The major themes, words or ideas my story relates to include...

- Language: Many people can't work with foreigners because they do not know their language.
- Excluding foreigners: Foreigners cannot be included in everything, especially political discussions.
- Political speech: We must be careful with political speech, especially with foreigners.
- Motivation: Not all staff or students are motivated to participate in projects led by foreigners.
- Connecting: Some foreigners need extra help connecting with others if they are shy.