Intercultural Relations: Re-Visioning an Interdisciplinary Field through the Global Lens of Women

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Dedication

This dissertation is dedicated to the beautiful story of my mother,
Marilyn Claire Butler O'Brien
1932-2005

AND

to

Dad

Abstract

In this project, I conceptualize the interdisciplinary field of intercultural relations through the global lens of women. This study is a two-phased, mixed-methods study situated in feminism and feminist research. I use a broad definition of intercultural relations that transcends multiple disciplinary areas including, among others: education, communication, psychology, and business. In Phase One (survey study) I address the questions: Who are the women? What are their contributions to the field of intercultural relations? Survey results name 420 women and their associated work/ideas, representing multiple countries and cultures worldwide. Findings indicate widespread global influence by women and their work in intercultural relations. Women are working across disciplinary lines and across geographical and regional areas. They have been (and continue) to influence the field through their roles in academia, consultancy, leadership, and organizational management. In Phase Two (interview study) I address the questions: How have women engaged with and come to know the interdisciplinary field of intercultural relations? How do women envision an intercultural relations history that includes everyone? In this phase, I conduct 27 face-to-face interviews with women from across the globe using a mapping exercise to facilitate rich data collection. Results from the interview study demonstrate that feminism and social justice issues have influenced (and continue to influence) how women engage with, and have come to know, the intercultural field. Further, participant stories exemplify different facets of intercultural relations work, including: the role of bridging; the topic of cultural

marginality; refugee and immigrant issues; and expatriate and sojourner experiences. Finally, several stories illustrate the role of professional associations, education, and leadership in developing professional applications. Overall, this study argues the need to consider more carefully that, a) intercultural knowledge continues to be constructed through multiple ways of knowing and being in the world; and that, b) globally, women are participating in intercultural knowledge production; and that, c) by adding women's knowledge and perceptions to the historical context, implications and research considerations for the intercultural relations field are ostensibly endless.

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CHAPTER ONE: Introduction

Dedication

Haws when they blossom in the front of summer,
Snow-breasted to the sun, and odorous
Of wind-dissolved honey, flaunt their bodies,
Secret and quick, to eyes incurious

Their fertile golden dust the wind shall scatter,
Surfeited bees maul yet one feast the more,
And all their dainty-stepping petals flutter
At last and publicly to grassy floor.

Still through their roots runs the most secret liquor
No wind shall tamper, no hurrying bee shall sip;
Let the haws blossom, let their petals scatter,
In covert earth wine gathers to their lip

~**Ruth Benedict, 1941** (Mead, 1959, p. 473)

During the summer of 2006, while I was working for the Intercultural Communication Institute (ICI) in Portland, I sat in on a lecture in the Advanced Intercultural Theory course for the Master's Program in Intercultural Relations (MAIR). The session was devoted to an overview of the field of intercultural relations and intercultural communication. After exposing and tugging at some of the dominant threads woven in the fabric of the field's history, the instructor, Dr. Judith Martin, posed some significant questions to the students.

She asked, "How do we define intercultural communication? In other words, just how *is* a field defined? Who decides this? On what basis? And, when does this happen?"

The class gave pause. It was a critical moment of reflection for the students. Some students offered that it was through published articles and books that a field is defined.

"Okay, and who decides *who* gets published?"

"The publishers," ventured one student.

"Okay, so who works for publishers?"

"The editors," blurted out another, sure that he had solved the problem.

"Yes, exactly. And how do they become editors in the first place?"

Uncertain, the students paused again, but the point had been made. Martin then went on to talk about power and voice, and how disciplines have been traditionally defined by those who have been in privileged positions of power in the academy and elsewhere. J. Martin (personal communication July 5, 2006)

Explaining how a field is defined is much broader and complex than a two-hour lecture could provide, but the engaging discussion was well-timed for me as I had been contemplating many of these questions while formulating my dissertation research topic. I was also interested in the topics of power and voice, specifically as it related to the lives of women in the interdisciplinary field of intercultural relations.

Over the past several years, I have observed increasingly large numbers of women working in many areas of the field. Despite these numbers, historical literature describing such significant markers as the formation of the field and theoretical discourses offers little to indicate how women have contributed to the development of intercultural relations. Further, existing literature fell short in portraying women as

producers of knowledge in the field. Where are the voices of women in the field? Are they readily available to those who seek knowledge of the field? Or, are their voices hidden behind more traditional systems of power and knowledge production?

These are the exploratory questions that began my process and, eventually, my quest to hear from the voices of women in the field. The following project explores the interdisciplinary field of intercultural relations through the lens of women—their stories, contributions and, ultimately, their power in the field.

Definition of Intercultural Relations

For purposes of introducing the focus of this research, *intercultural relations* (IR) is broadly defined as an interdisciplinary area that studies and addresses interaction as well as communication between individuals and groups from different cultures. Historically, it has had a strong applied dimension as exemplified by IR graduate programs with their emphases on international education, higher education, conflict resolution, international development education, intercultural communication, intercultural training, and diversity training, among others (Institute & University of Pacific, 2007; Lesley College, 2007; SIT, 2005). Throughout the remainder of this dissertation, I use the term *interculturalist* to describe both academicians and practitioners working in any capacity of intercultural relations.

Problem Statement

Although the concept of intercultural relations has been in existence more than half a century, there is a dearth of information documenting the contributions of women and the roles they have played in the development of the field. In 1978, the

Society of Intercultural Education, Training and Research (SIETAR) published a volume of *special research areas* in which Ann Gillespie (1978) wrote an article entitled "Women, Culture, and Communication." The women's rights movement in the United States was in full swing and Gillespie's message seemed to be in sync with much of the rhetoric at the time. She wrote, "as in other fields, women are searching the literature for what is missing, in terms of the female experience, point of view, and questions about sex role, status, and social change" (p.34). Among several issues, Gillespie was interested in "the position of women in the organization" (p.34). She was interested in hearing women's voices, especially those of her colleagues. SIETAR had just formed in 1974 and, out of 53 members of the initial steering committee, women numbered seven (SIETAR, 1974). More than 30 years later, the tide has turned for women in the organization.

In fact, the U.S. chapter of the Society for Intercultural Education, Training and Research (SIETAR-USA), one of the field's major professional societies, reported that 72% (n = 275) of its membership in 2006 was female (SIETAR-USA, 2006, p. 4). Additionally, SIETAR-Europa, SIETAR-Japan, and many other regional and national SIETAR organizations also enjoy strong representation by women. Though the position of women is now more apparent than ever in global SIETAR, especially upon close examination of membership and board, what remains elusive is the role women have played in the historical contribution and development of the field over the years.

In the mid-nineties, William Hart (1998a) published an exploratory study of "the influences in the interdisciplinary study of intercultural relations" (p.1) by

conducting a citation analysis of the *International Journal of Intercultural Relations* (*IJIR)* over a period of several years dating back to the early 1980s. Results from this study indicate that William Gudykunst, Henry Triandis, Richard Brislin, Barry Rubin, Edward Hall, Geert Hofstede, Young Yun Kim, Mitch Hammer, Adrian Furnham, and Dan Landis are recognized as the top ten most influential authors in the study and for the development of intercultural relations. Further, early contributors to the journal are primarily male and from the disciplines of psychology and communication. At the end of the study, Hart implies that one needs only to look at the most cited authors and most cited books to see who has shaped the study of intercultural relations. Today, IR is dominated by women working across disciplines and in all areas of the field. With this in mind, how *are* women and "others" recognized as producers of knowledge in the field? How are women and their contributions acknowledged?

Mary Jane Collier (2005) implies that, in order to be transformers of knowledge, it is imperative to "demonstrate that what we study and teach reflect whom we are" (p.236). In other words, teachers who hope to teach about diversity or intercultural communication but have not yet addressed personal struggles with racism, prejudice, or religions across cultures, for example, cannot expect to be effective transformers of knowledge on these subjects. Further, Stella Ting-Toomey (2004) states that having "the readiness to shift one's frame of reference" can lead to the generation of a broader theoretical knowledge landscape (p.226).

Given the above statements, how might the knowledge landscape of intercultural relations change if women's contributions and stories were represented

and recognized? What kinds of knowledge might be generated by examining women's stories and ways of knowing the field? Moreover, in what ways might interculturalists become more effective transformers of knowledge if the history of the field better reflects a broader and more inclusive IR identity?

Feminist theorists (among others) argue that a more inclusive construction of new knowledge—one that accounts for myriad voices and perspectives—is imperative to breaking down systems of oppression and power (McIntosh, 1983). One goal of deconstruction as a critical approach is to expose and "see" all aspects of a system in order to be able to move forward in new directions. Margaret Wheatley writes that "[a] system needs access to itself. It needs to understand who it is, where it is, what it believes, what it knows" (Wheatley & Kellner-Rogers, 1996, p. 82). Finding out whether or not systems of knowledge in IR have oppressed the voices of women and "others" in the field is not my intent with this project. Instead, the focus of this project is on acknowledging the largely under-recognized stories and contributions of women to the development of the field of intercultural relations. By underscoring the voices of women in the field, those of us in the field of IR will "see" who the women are, where they are, what they believe, and what they know; and will be that much closer to a more inclusive construction of intercultural relations.

Further, if intercultural relations is assumed to be an interdisciplinary field with multiple identities, but continues to rely on a select few to inform future knowledge in the field, it might be in danger of moving forward in a critically unaware state of "mindlessness." As described by Ting-Toomey (2004):

> Mindlessness [is] . . . the heavy reliance on familiar frames of reference, old routinized designs or categories, and customary ways of doing things. It means we are operating on 'automatic pilot,' without conscious thinking or reflection. It means we are at the 'reactive' stage rather than the intentional 'proactive' stage. (p.224)

If mindlessness breeds reactive and routine thinking, what might happen to IR if a state of mindfulness were employed to address the challenges facing interculturalists in the 21st century? Further, what might happen if women's voices were *fully* incorporated? How might the field be "better" and "more effective"?

Conceptualization of study

The theoretical framework I use to guide this dissertation project is the "interactive phase theory" developed by Peggy McIntosh (McIntosh, 1983, 1990). Speaking through a feminist lens, McIntosh (1983) calls universities and colleges to be mindful of their claims and promises of passing on accurate knowledge to those who pass through their doors. She argues that inclusive curriculum change must take place. Specifically, until women and minority voices are included in the mix of historical literature and oral histories, the transfer of accurate knowledge will continue to fall short (McIntosh, 1983). McIntosh asserts that the voices of women and minorities are valuable and necessary vehicles for a more accurate production of knowledge; however, their voices have been largely ignored or under-valued in a curriculum system that has been historically centered in a white, European male academic arena. As such, McIntosh calls for this situation to change. I am drawn to her

conceptualizations of voice, power, and inclusivity and their promise of working toward a better world for all who live in it. On the following pages, I summarize McIntosh's interactive phase theory in order to allow readers to have a better sense of how each phase, and McIntosh's conceptualization of women and history, informs my project.

Interactive Phases of Curricular Re-Vision

McIntosh (1983) first describes the interactive phase theory for curricular re-vision by looking at the discipline of history through a feminist lens. The interactive phases are largely a result of gathering data from several seminars with colleagues teaching in various disciplines. At each of these seminars, the participants addressed the following set of questions:

1. What are the shaping dimensions of the discipline at present?
2. How would the discipline need to change to reflect the fact that women are half the world's population and have had, in one sense, half of the world's experience (p.5)?

Using the discipline of history and women, McIntosh (McIntosh, 1983) describes the five interactive phases as follows:

> Phase 1: Womanless History
> Phase 2: Women in History
> Phase 3: Women as a Problem, Anomaly, or Absence in History
> Phase 4: Women <u>AS</u> History
> Phase 5: History Redefined or Reconstructed to Include Us All (p.5)

By way of a visualization, she uses "an image of a broken pyramid" to describe the five phases (McIntosh, 1983, p. 4). With this pyramid, McIntosh (1983) lays the groundwork for her discussion on the socially-constructed world of gender relations:

> The upper part of the broken pyramid consists of peaks and pinnacles, peaks and pinnacles particularly in the public institutional life of nations, of

> governments, of militia, universities, churches, and corporations. Survival in this world is presented to us as a matter of winning lest you lose. We are taught to see both our institutions and ourselves within this framework; either you are a winner or you are among the losers. (McIntosh, 1983, p. 5)

In Phase 1, women are absent from history (and/or political science, biology, physics, etc.). It is a history that includes only those who have won, who have reached the pinnacles and have then written about it. It is often made up of "laws, wars, acquisitions of territory, and management of power" (McIntosh, 1983, p. 7). McIntosh implies that a womanless history or womanless field of biology "reinforces the dominant political and social systems in that nonwhite males and women, the vast majority of the world's population, are construed as not worth studying in a serious or sustained way" (p.7).

Phase 2 reflects subtle curriculum changes in that women are now *in* history, but represented as the elite or token few who have "made it" or learned how to succeed based on a male model of success. McIntosh (1983) describes this phase as worse than the "womanless history" because "it pretends to show us 'women' but really shows us only a famous few, or makes a place for a newly-declared or newly-resurrected famous few" (p.7). As example, she asserts that Susan B. Anthony reaches "success" by making something of herself in the public world. Unfortunately, though, in making something of herself, the stories of all the other women for whom Anthony is speaking are largely neglected. According to McIntosh, in this phase, the other women and their lives will "remain completely invisible to us" (p.8).

In Phase 3 curriculum, women are seen as problems or victims. The problem or absence of women has become apparent. In essence, the awareness that women are

absent from curriculum becomes an issue. People begin to ask, "Well, where are the women, anyway"? McIntosh (1983) states:

> People doing scholarship in Women's Studies get particularly angry at the fact that the terms of academic discourse and of research are loaded in such a way that we are likely to come out looking like "losers" or looking like pathological cases…Phase 3 work makes us angry that women are seen as either deprived or as exceptional. I think that the anger in Phase 3 work is absolutely vital to us. . . . Phase 3 challenges the literary canon. We ask who defined greatness in literature, and who is best served by the definitions? We ask the same in Religion -- who defined "major" theology, and "important" church history? In Music and Art, who defined greatness and whom do the definitions best serve? Both the definers and those best served by the definitions were Western white men who had positions of cultural power or who fared fairly well within cultural systems. (p.11)

Phase 3 often is a turning point that leads into Phase 4 curriculum. It is the place where women begin to see themselves as valued human beings. Phase 4 transcends the bounded pyramid of winning and losing, and positions women firmly in a place of healing and mending (McIntosh, 1983). McIntosh provides the following description:

> Phase 4 is the development in which we see Women As History, and explore all the life existing below the public world of winning and losing. . . . But there is another whole domain of the psyche and of the public and private life that works on a different value system or ethical perception altogether. . . . Most of what we do is on this lateral plane of working for our own decent survival rather than "getting ahead." (p. 15)

In Phase 4, the *her*stories emerge. It is this phase where the reflective-self emerges, and from this self, comes the ability to clearly see the systems that have been in place to keep women invisible, hidden from themselves and the world. McIntosh explains further:

> Curriculum work in Phase 4, when you have begun to construe women as the world majority and see women in some respect as the "haves," not simply the "have nots," breaks all the rules of ordinary research or teaching. One studies American literature of the 19th century not by asking, "Did the women write anything good?" but by asking "What did the women write?" One asks not

> "What great work by a woman can I include in my reading list?" but "How have women used the written word?" In Phase 4 one asks, "How have women of color in many cultures told their stories?" not "is there any good third world literature?" Phase 4 looks not at Abelard but at the peasant woman who didn't have any "pure" theology or even understand the heresies, but who rather had an overlay of platitudes and "Old Wives' Tales" and riddles and superstitions and theological scraps from here and there and kitchen wisdom in her mind. (p.17)

Here is where acceptance begins and new ways of seeing history emerges. One cannot get to Phase 4 without clearly being able to see Phases 1 through 3 and the systems that have kept each one intact over the years (McIntosh, 1983). McIntosh asserts:

> We cannot, by wishing, dismantle the upper parts of the pyramid, or bring the unseen base into compatibility with the upper part. The two types of existence are presently in enmity with each other, as two differing value systems of "mastery" and "decency" (or compliance) projected onto powerful men and onto lower caste people respectively. (p. 16)

And finally, Phase 5 curriculum is the process of redefining history for the sake of inclusivity. McIntosh (1983) suggests that it may never be attainable, due to its ongoing constructive nature, but that it is important to continue to strive for Phase 5 curriculum. Quite cogently, she notes:

> We don't know yet what reconstructed History would look like. In my view, the reconstructed curriculum not only draws a line around the vertical and lateral functions, examining all of the human life and perception. It also puts these horizontal and vertical elements in a revolutionary new relation to one another, so that the pyramidal shapes of the psyche, the society, the world are discarded, seen as inaccurate and also incompatible with the decent, balanced survival of human psyches, institutions, and nations. Global shapes replace pyramids. Human collaborative potential is explored and competitive potential subjected to a sustained critique. . . . A Phase 5 curriculum would help us to produce students who can see patterns of life in terms of systems of race, culture, caste, class, gender, religion, national origin, geographical location and other influences on life which we haven't begun to name. . . . But lest you think I am forgetting the educational world in my interest in world peace, let me say that the development of Phase 5 curriculum is also important to colleges and universities because of their own educational claims. . . . The main argument for curriculum change is that it will help universities to fulfill

> their acknowledged primary responsibility: to develop and pass on to the society and to students accurate bodies of knowledge. Since women are now left out, those bodies of knowledge are grossly inaccurate. (p. 21)

McIntosh (1983) uses the interactive phases as her premise for working through the history of women. Seven years later, she applies the same typology of interactive phases to race in U.S. history. In this work, she summarizes:

> Phase One: All-White History is followed by Phase Two: Exceptional Minority Individuals in U.S. History, which leads to Phase Three: Minority Issues, or Minority Groups as Problems, Anomalies, Absences, or Victims in U.S. History. Then may come a rare and important conceptual shift to Phase Four: The Lives and Cultures of People of Color Everywhere As History. I think such courses, if they survive at all, will move toward an eventual Phase Five: History Redefined and Reconstructed to Include Us All. (McIntosh, 1990, p. 5)

The interactive phase theory has been applied numerous ways over the years. In one example, Liz Whaley and Liz Dodge (1993) used the interactive phases as a framework to critically examine the pedagogy of English curriculum in secondary education settings. After weaving together new ways of approaching and re-visioning the curriculum of first-year and advanced courses in English, they step back and reflect on their learnings, readily admitting that throughout all of the gains in transforming the curriculum, they cannot possibly include all—and, in fact, lose some of the content. Further, as they make difficult choices not only about their content, but about their personal agendas as well, they realize that a commitment to inclusion, for example, does not stop at the teacher's door. In short they realize that once committed to the process of inclusion, those previously excluded from the process become more apparent. For example, they realize that they must now consider student (and other)

input into curriculum re-design; an unintentional but welcome consequence of transforming the curriculum (Whaley & Dodge, 1993).

In another example, Judy Logan (1997) uses the interactive phases as a framework for how she approached teaching her middle school children. In her book, *Teaching Stories*, Logan (1997) leads with a chapter called *The Story of Two Quilts*, a delightful story of a student-centered, class quilting project about women in history. She engages students in the project process from the beginning, with each student picking out a woman to research, write about, and to design a patch that they sew onto the collective women's quilt. In the end, Logan deems the finished quilt a Phase 5 quilt because it includes patches that represent all of the different phases in McIntosh's interactive phase theory.

Beyond curriculum, others have used the interactive phases broadly to describe women's experiences in sports, to study multicultural literature for children, or to describe faculty experiences in higher education, for example (Thompson, 2007). McIntosh (1983) asserts, "For some readers, the phase theory illuminates the evolution of a discipline, a department, an idea, or an institution" (p.3). For the purpose of this study, I use the interactive phases to help me stay connected to voice and power within the women's intercultural relations community. Further, I use the interactive phases in Chapter Two as an analytical framework for looking at the historical literature in the field.

RESEARCHER'S VOICE: Part One

I write to emerge from the dark to the light of knowledge, from the chaos of the unjust world to a new world of justice, freedom and love.

~Nawal El Saadawi, February 2009 (Newson-Horst, 2009, p. 9)

Leaping . . .

February 29 2008

Happy Leap Day, Nancy! It's cold today, but not as cold as it could be for Minneapolis in late February. We're getting more snow and it'll soon be the second snowiest February in Minnesota history. And here comes Wind, but at least it's a warm Wind, which, for me, is a welcome sign that spring is looming. Wind pushes and swirls, and whistles until, finally, everything's in a new place.

Today, I celebrated Leap Day and leapt into my research with a call to Dr. Peggy McIntosh. I wanted to make sure I understood her Interactive Phase framework – that I understood the phases and how she intended for each to be applied – before I went forward with my own research. I wasn't sure that she'd be available for a telephone consultation; but, after only one request, she readily agreed to the conversation and called me back! Leaping . . . .

I was delighted to speak with her and it was a wonderful conversation. Dr. McIntosh asked me about my research topic and, when I explained that I was interested in exploring intercultural relations through the lens of women; that I wanted to excavate the roles of women in the field, she exclaimed, "Well, I'm not sure I understand what you are getting at, Nancy. As far as I know, back in the Margaret

Mead, Franz Boaz, Ruth Benedict era there was a lot of pluralism. There was a lot of collegiality and multiple perspectives across disciplines shaping the field."

"Yes, that's just it," I said. "This is my understanding as well, but something has shifted." I went to on to explain: "First off, I also characterize the field of intercultural relations very broadly in order to capture work across several arenas and areas of study."

"Yes," she replied, "I'm with you so far."

I continued: "But over the years, many scholars – for example, in intercultural communication – often use the terms intercultural relations and intercultural communication synonymously when speaking about the field; and, well, when asked about the historical influences, most intercultural communication scholars will point to Edward T. Hall as the 'father' of the field."

"Oh," she said. "I see."

I quickly added, "Edward T. Hall is hugely influential in shaping the interdisciplinary of intercultural communication, there is no doubting this fact. The critical scholar in me can't help but wonder about who or what else has played a role in shaping the field of intercultural relations."

"Yes, okay," she noted.

"Dr. McIntosh," I explained, "I look around at SIETAR conferences and women are dominating this organization. It wasn't always this way, of course. [The organization] started back in 1974 with mostly men and a few women interested in intercultural work —"

"Phase 2," Dr. McIntosh interjects.

"Yes, Phase 2," I concur. "But, over the past 30 years, women have taken on a much stronger role in the organization and are dominating the field of intercultural relations in all areas. I would like to know their stories, especially the role women have played recently in shaping work in intercultural relations."

"I understand now and can see how you might want to use the interactive phases to frame your research," Dr. McIntosh replied.

In finishing the conversation, she stressed, "Nancy, it's really imperative that it's not only your voice, but your experience – that you allow your readers to see how you have experienced the interactive phases that have brought you to the place you are today."

"Yes, I understand," I replied and thanked her for her time, grateful for her words and for the beautiful snowfall now descending onto the tree branches.

P. McIntosh (personal communication, February 29, 2008)

My Experiences

As McIntosh implied in my conversation with her, we all experience the phases. On an individual level, they're not "stages" but rather interactive phases that we tend to move in and out of throughout the course of a lifetime. My beginnings in the intercultural arena date back to high school, where I took language courses and was enamored by the foreign exchange students in my very homogeneous small-town community. My first significant voyage to another national culture took place in 1984, when I went on a semester-long study abroad trip to Germany.

During that study abroad semester, there were two program directors from my university; both were women and all I knew was that "they were really cool." They seemed confident and sure of themselves; they were from Germany, but lived in the United States and taught at my university. With these women now in their native homeland, my classmates and I had the opportunity to learn more from them, from their distinct cultural perspective. Our first director taught us German and the second director, Dr. Erika Vora, taught a course called "Intercultural Communication."

I had never heard of such a course. We used a textbook that I remember fondly, because of the names on the book: Samovar and Porter. These names were new and different to me, and the descriptive stories, essays, and examples inside were magic. I loved my intercultural communication course. It changed my life. Worlds opened up for me with concepts explaining words like "culture," "gender," "non-verbal communication," and "gay" and "lesbian." It was the first time that I began to see myself as a whole person – one with a cultural background – and, most importantly, one with a sexual identity that was outside of the dominant culture.

As for the rest of the curriculum in Germany, I found it all interesting. I took note that most of my host German instructors were male. There was one exception; our grammar teacher was a woman. I was learning about German history, politics, and geography from men, but learning languages and how to communicate from women. I remember wondering: "Where are the women who teach political science, current affairs, and geography? Don't they exist?" But, more importantly, I wondered: "Why don't men also teach communication courses?" Instinctively, I

thought that perhaps teaching about language or communication did not hold enough value or recognition for the men to want to teach these courses, too.

My instincts came from growing up in a household of six boys (a man's world really) where I learned firsthand about the different value systems in place for women and men. I learned which work was deemed "worthy" (tractor driving, taking care of the horses, athletic competitions) and which work was regarded as "highly appreciated" (cooking, cleaning), but not really taken seriously. Worthy work was work that was important enough to win praise or, even better, the ability to be catered after by Mom and crew. Worthy workers got their work clothes laundered and ready, got their breakfast made for them, were "called in" for lunch (because they were important and doing the hard work, and were made special pies and goodies for all their "hard work." Highly appreciated workers were privileged with making the meals for the worthy workers and sitting back and waiting while the worthy workers ate them, and then, highly appreciated workers got to clean up after the worthy workers left the table and for this, they were highly appreciated with a nice smile and a "thank you" from Dad.

The disconnect of these gendered roles was demonstrated by my frequent desire to "cross-over" and to do work that was deemed "worthy" and conversely by my brothers' contentment in remaining exactly where they were, rarely if ever, wanting to "cross-over" to doing the "highly appreciated" work. And so, I knew from these early gendered experiences when I observed my surroundings in Germany that the "worthy" or valued work was in teaching the subjects of geography and political

science, but not in teaching communication—otherwise, the men would be teaching these courses, too. This is what I knew to be true, what I had been taught.

It was later, while I was a graduate student at the School for International Training (SIT), where I began to take more notice of the gender and history of the field of international relations. At SIT I noticed that the majority of my classmates learning about intercultural and international management were women. Additionally, women dominated in areas of international education and training. It was also during this time that I attended my first SIETAR-USA conference. Although I remember seeing some men, mostly I saw women. For a while, seeing so many women was affirming for me. I imagined that women were really making marks in the field and that the work must be interesting. I had long forgotten my lesson from Germany.

I think it wasn't until I began my Ph.D. program at the University of Minnesota and worked summers at the Intercultural Communication Institute (ICI) in Portland that I began to question the disconnect I was now fully observing. I saw how many women were engaged in the application aspects of intercultural relations, whether in education, communication, business, etc. I also knew, through my work, that many women had spent their careers in academia making contributions to the field.

Where were the women in the literature? I saw them everywhere and knew they had been a large part of the field for quite some time now. I began to feel frustrated. Why this seeming historical absence of women in the field? Why in intercultural relations, specifically?

It didn't make sense – after all, we're interculturalists! Indignation (and Phase 3 questions) began to creep in. How can we continue doing this work, continue to speak about intercultural sensitivity, intercultural communication, and inclusivity, if we cannot fully see ourselves collectively as a field? How long would we continue to rely on a few select voices to inform how we go about facilitating intercultural awareness across cultures? When might we get to hear from the voices of women (or others) to help inform historical knowledge about the interdisciplinary field of intercultural relations?

It is, ultimately, from this position that I approach my study and where I'm situated today. As McIntosh asserts, women get mad (Phase 3). It's anger that propels us into the space of healing and mending that occurs when you we finally reach out to find the voices of the others (Phase 4) (McIntosh, 1990). And so, in doing this project, I'm LEAPING . . . leaping beyond anger or frustration, holding a reflexive voice, and moving forward toward an intercultural relations history that includes us all.

I look out my upstairs window and I see that Wind is still content whipping around and around . . . .

CHAPTER TWO: Literature Review

> Above all, lacking a women's history, we lose the power of the individual to shed a different light – sometimes a liminal light – on historical processes.
>
> **~ Alice Kessler-Harris 2007** (Kessler-Harris, 2007, p. para.14)

In Chapter Two, I present a critical analysis of the historical literature in the field of intercultural relations, and the role of professional organizations in the development of that field. Further, I present a feminist critique of power to knowledge as it relates to academia and, more specifically, this present study. Finally, I summarize the results of the review, outlining significant gaps or missing pieces in the collective knowledge.

The review of literature is guided by the following questions:

1. What historical documents describe the field?
2. Who are (or what is) acknowledged as shaping knowledge in the field?
3. How do historical documents and organizations within the interdisciplinary field of intercultural relations measure within the framework of the interactive phases? (McIntosh, 1983)

I define historical literature as literature that is written with the intent purpose of illustrating and documenting how a field has developed historically. To review the historical literature in the field of intercultural relations, I review historical documents and interviews that focus more generally on the study of intercultural relations as well as literature that addresses historical influences from more specific disciplinary and applied areas. Included in this latter group are intercultural communication,

intercultural training, applied linguistics, and anthropology, among others. I also review an empirical study done on the broader study of intercultural relations, as well as one study done on intercultural communication. Following my review of intercultural relations literature, I look critically at the role of professional organizations in the development of the intercultural relations field, and finally, I examine the relationship of knowledge, power, and gender in the field.

Keeping in mind "the fact that women are half the world's population and have had, in one sense, half of the world's experience" (McIntosh, 1983, p. 2) in shaping the interdisciplinary field of intercultural relations, I begin by situating each piece of historical intercultural relations literature within the framework of the interactive phases. In essence, I use the Interactive Phase Model, previously described at the end of Chapter One, as a tool for analysis to present the historical literature in the field. I use column format in this first section of the review to display each piece of literature on the left-hand side of the page. Adjacent, on the right side of the page, I display a critique of the literature through the interactive phase framework.

Using a "side-by-side" format is symbolically important to me as a means of capturing multiple voices and perspectives, a theme that carries throughout my study. Further, by displaying multiple perspectives I seek to widen the scope of possibility for how knowledge is construed.

Historical Studies

A 22 Year History of the Journal of Intercultural Relations	***Interactive Phase Analysis***
Dan Landis and Jackie Wasilewski (1999) give an abbreviated historical analysis of early influences that focus on a post WWII era filled with tensions from the horrors of the Holocaust and increasing awareness of racial inequalities within the United States. They also review anthropological literature leading up to and following WWII. Landis and Wasilewski (1999) imply that it is post WWII tensions that led to Edward Stewart's work on the *American Soldier*; and Gordon Allport's work on the *Nature of Prejudice;* and it is the anthropological literature to date that influenced Edward T. Hall's work, *The Silent Language* (D. Landis & Wasilewski, 1999). The authors (1999) suggest that another early influence on the study of intercultural relations is the science of positivism and its inherent philosophy grounded in predictable and	*From a standpoint of influence, it would appear that the field of intercultural relations was influenced by both issues of power and by disciplinary influences in anthropology.* *Here, in describing additional historical influences – the emphasis turns toward the work of Stewart, Allport and eventually Hall (and in this case represents Phase 1 – womanless intercultural relations)*

reproducible results. They write that "early scholars of intercultural relations surfeited on a diet of Allport, Hall, and positivism and were elated that they might solve the problems of groups interacting with one another" (p.537).

Landis and Wasilewski (1999) suggest that despite having had a plethora opportunities to research and find solutions to global unrest over the years, the study of interactions across and between cultures proved to be more challenging than anticipated, with scholars from various disciplines joining in the journey to uncover intercultural truths. They write, "If one were to do a sociology of knowledge piece on the intercultural field it would reveal the origins of many of the differences which divide interculturalists conceptually and practically" (p. 537).

This section suggests that the field has become splintered – due mainly to disciplinary differences. And yet, it begs the question, what would the field look like with all of the missing and fragmented pieces strewn together? Might the conceptual and practical divides come closer together or perhaps, might they realize some newer way of moving forward based on collective knowledge?

They begin a review of the literature published in the *International Journal of Intercultural Relations*. Early studies cover the topics of in-out group stereotypes, intergroup

conflict in the Middle East, intergroup conflict within race relations in the United States, systemic training programs, sojourner research, and cross-cultural small group research. The second half of the paper concentrates on eighteen areas the authors evoke as categories for productive future research (D. Landis & Wasilewski, 1999).

The first is when Landis and Wasilewski (1999) recommend a shift to a more interdisciplinary focus when developing models of intercultural relations:

> Intercultural research traditionally has been dominated by two disciplines: psychology and communications…sociological and political theorists are clamoring to be heard and they may have approaches that we can incorporate into our models. (p. 5)

In this quote the authors acknowledge issues of power at play within the field. Phase 3 asks the questions – Where are the sociologists? Where are the political theorists? In this example, sociologists and political theorists are seen as the issue or problem or anomaly – the other.

A second issue that is discussed is the definition of "culture group" and whether it

Here, the discussion continues to resemble Phase 3 thinking -- where there is awareness that culture

should be expanded to include North American groups such as African-Americans, Asian-Americans, Hispanic-Americans as separate cultures as was discussed above. A final issue calls attention to the unheard voices within the field. Landis and Wasilewski (1999) state, "probably a good 75% of the intercultural research studies published over the past two decades have dealt with three areas of the world: the United States, Israel, and Japan" (p.565).

groups such as African-American, Asian-American, and Hispanic American voices have been left out – with a consideration of how or when to insert these voices into the more dominant or accepted culture group definitions.

Finally, the last point is similar to the argument Dreama Moon (1996) makes, that suggests that most of the intercultural literature or knowledge has been about elite countries and elite populations such as the United States, Israel, and Japan .

The Edge - Collection of Interviews on the History of Intercultural Relations Studies

Interactive Phase Analysis

In 1998, editors of the *The Edge*, an e-journal of intercultural relations published several interviews in which select individuals were asked to talk about the past and future of Intercultural Relations Study. Those interviewed include Everett Rogers and Fred L. Casmir interviewed by William B. Hart; Wendy Leeds-Hurwitz interviewed by Krishna P. Kandath; Edward T. Hall interviewed by Kathryn Sorrells; and Jaime S. Wurzel interviewed by Abby Yanow.

First of all, I consider each of the interviews a step toward Phase 4, in that collectively, they begin to get at the voices – the self-reflective voices necessary for moving beyond traditional frames of knowledge production. On the other hand, the interviews also collectively represent Phase 2 as only one woman is interviewed among the five participants.
Further, I would categorize most of the content done in the interviews (except for the Wurzel interview) as either Phase 1 (womanless intercultural relations) or Phase 2 (women in intercultural relations history – a history that includes only one or two elite women).

William Hart interviews Everett Rogers and Fred L Casmir; and Krishna P. Kandath interviews Wendy Leeds-Hurwitz

Hart's interviews with Rogers and Casmir and Kandath's interview with Leeds-Hurwitz follow a semi-structured interview format in that similar questions are addressed in each of the interviews. Each participant is asked to talk about how intercultural relations study began, what the major accomplishments have been, who and what have been influential to the field, and finally, how the study is influenced by social, political, and technological factors. These questions are followed by asking participants to comment on their personal stories as scholars in the field and on where they see the study of intercultural relations going in the future.

To begin, Casmir, Rogers, and Leeds-Hurwitz (all communication scholars) answer the first question, 'How did intercultural relations

The Rogers, Casmir and Leeds-Hurwitz' interviews collectively mention the following names as having historical significance on the field: Edward Hall, Darwin, William Graham Sumner, Robert Park, Harry Triandis, Bill Gudykunst, Young Yun Kim, Mitchell Hammer, Milton Bennett, Janet Bennett, Rudyard Kipling, Joseph Gitler, David Hoopes, Hideya Kumata, Cliff Clark, Jack Condon, Steven Chaffee, Wendy Leeds-Hurwitz, L.S. Harms, Bill Howell, Michael Prosser, Robert T. Oliver, George Gurganus, Larry Samovar, Dean Barnlund, Edmund Glenn, Edward Stewart, Franz Boas, Edward

begin?' All three scholars allude to an intercultural relations historical background that includes a prominent U.S. government role and early influences, especially from communication, psychology, and anthropology. Leeds-Hurwitz offers the broadest answer in terms of a historical framework:

> I think each strand you include with your umbrella term ICR has a different origin. Within intercultural communication, the origins were within the Foreign Service Institute in the 1940s and 1950s. . . . There was later strand in the 1960s more concerned with helping foreign students cope with their experiences in the U.S., and then in the 1970s and 1980s helping American businesses cope with an increasingly international market. Cultural anthropology in the USA, though there were influences in Europe, had its most significant origins in what was termed 'salvage' ethnography and linguistics, that is, the attempt to document Native American cultures and languages before they disappeared, mainly through the 1920s and 1930s. Cross-cultural psychology was originally

Sapir, Alfred Kroeber, William Labov, Dell Hymes, Shirley Brice Heath, Margaret Mead, and Gregory Bateson (Hart, 1998b, 1998c; Kandath, 1998). In that list of 35 names, five are women.

Noteworthy is in the Leeds-Hurwitz interview, where she alludes to the possibility of founding influences by women with the following statement: "Each strand has their own grandfathers and grandmothers." (Kandath, 1998, p. 2). *This statement is the only example in all of the interviews (apart from the five women mentioned in the list above) that explicitly acknowledges that women had a role in the early development of the field.*

> linked to the culture and personality movement in the 1930s and 1940s within anthropology. . . . Multicultural education as practice today seems to have had its roots in the discovery in the1960s and 1970s that not all children came to school having been provided the same assumptions about education. . . .Within sociology, documenting race and class as influences on interactions seems to have been the critical source. . . (Kandath, 1998, p. 1).

Further, in her description of intercultural relations, Leeds-Hurwitz does not mention specific names, but rather acknowledges the multiple interdisciplinary strands that have played a role in the development of the field, demonstrating what could be characterized as movement toward Phase 5 thinking (getting to all the voices).

<u>Kathryn Sorrells interviews Edward Hall</u>

Sorrells' interview with Hall differs significantly in structure. Sorrells (1998) begins the interview by first situating herself within the context of the interview. She describes the scenery of New Mexico in detail as she drives to the interview, talks about her relationship and previous interactions with Hall prior to the

This particular interview takes a different turn than the previous three interviews in that Sorrells places herself inside the interview, instead of placing herself on the outside looking in.

By situating herself within the context of the interview, she

interview, and finally, describes the scene in which Hall greets her at his door:

> *On the morning of the interview, Ned greets me at the door and ushers me upstairs to his office, a wonderful room lined with books and accented by landscape photographs and other works of art. Ned begins our conversation with a gift of wisdom gathered from his life-long observation, analysis and deep understanding of cultural and intercultural relations (p.2).*

Excerpt:

Hall: I spent years trying to figure out how to select people to go overseas. This is the secret. You have to know how to make a friend. And that is it!

Sorrells: Yes, how to connect.

Hall: If you can make friends and if you have a deep need to make friends, you will be successful. It's people who can make a friend, who have friends, who can do well overseas. Americans don't know much about friendship.

It was very anxiety provoking for my students to make friends. This is why

participates as well. She is part of the study and demonstrates this by including her voice and thereby recognizing the value of her knowledge to the process of the interview as a whole. This is a feminist approach to the interview and one that is located directly in Phase 4 where the reflective voice and getting to all of the voices are important – in this case- the researcher and the researched.

> I gave my students the assignment to go out and make a friend with someone from another culture so they could find out what friendship was. Even the whole idea of friendship, of going out and making a friend was a difficult idea for them. So, what are we talking about today? (p. 2)

As the interview progresses, Hall mentions several colleagues along the way who he says influenced his learning or the field in some way: Clyde Kluckhohn, Edward Sapir, Lorenzo Hubbell, and George Trager.

Sorrells introduces the overall purpose of the interview stating, “We are doing a series of interviews with people who have made a significant contribution on the field of intercultural relations” (p. 2).

From this place, Sorrells (1998) begins her first question and asks Hall to talk about the beginnings of the field of intercultural relations. Once started, the interview takes an unstructured path where Sorrells continues to question Hall, but her questions flow directly from his answers to the previous questions. This interview does not follow the same protocol as the previous interviews and yet throughout the interview, Hall still touches on those who influenced him and the

field, major accomplishments, and political factors affecting the development of the field.

To get at the future of the intercultural relations, like Hart and Kandath, Sorrells begins by asking Hall to talk about where he sees the field going. Once again, this questions is engaged via an unstructured path and takes the form of a conversation as Sorrells (1998) begins to share more of her experiences with Hall during this portion of the interview:

Here is an example, where the knowledge is now being shared between Sorrells and Hall in the form of a conversation. A way at getting at all the voices within the research process.

> Sorrells: One thing I'm finding with the students I am working with is this idea that we have become so multicultural and that we are so mixed, and now biologically, nearly one third of the children being born are bi-racial, that we don't really have clearly definable cultural differences.
> Hall: One third! Really! This can make us into a really creative, important country. The mixing of cultures can really increase our options and allow for multiple possibilities (p.11).

At the end of the interview, Sorrells comments on Hall's unique methodological approach of placing value on the researcher as central to data collection to which Hall responds:

> Hall: You are the instrument of research.

> This is a very important point to underscore. We really should pay more attention to the senses and to ourselves (p.14).

Finally, Sorrells demonstrates reflectivity within her own process by not only checking her assumptions, but questioning whether or not she is accurately representing the voices of others. Those in her work, those whom she hopes to help, her own voice…definitely a Phase 4 process.

Sorrells (1998) closes the interview with Hall with more descriptive narrative and by questioning and reflecting on her own work and research methods:

> *Under the intense heat of the noon-day summer sun, I take a deep breath and merge with the rapid traffic of Interstate 25 heading south to Albuquerque. Is what I am doing "real"? Are my research and teaching methods working? Am I staying close to the data, the information that is in the people I am working with? How can I know more about myself and facilitate this learning in others? These and other questions, provoked by my conversation with Ned, whirl in my mind. As my mind spins wildly, I know one thing for sure. I have made a friend (p.15).*

Wurzel mentions no names at all in his interview – rather he centers his interview on other kinds of influences such as government and issues of power as important factors to the

<u>Abby Yanow interviews Jaime Wurzel</u>

Yanow's interview with Wurzel follows yet another approach to collecting data on intercultural relations study. Yanow also employs unstructured interview methods and

begins her interview by immediately asking Wurzel to talk about his academic background and training. From this point forward, Yanow (1998) continues to probe and concentrate the interview on the details of Wurzel's career, his definitions of intercultural studies, and how he contextualizes himself and his work within this definition.

development of the field.

Similarly to the Sorrells interview, Yanow engages in more of a conversation with Wurzel by picking a starting point and allowing him to continue.

Wurzel addresses how the field of intercultural studies has several strands that have developed in different ways. Wurzel asserts that the field of intercultural communication began as a result of the Peace Corps program, whereas multicultural education came out of the Civil Rights movement that was initially named bilingual education, then ethnic studies, and finally multicultural education (Yanow, 1998).

Here, Wurzel illustrates different entry points to the field – thereby acknowledging different ways of knowing and entering a field.

In an excerpt from Wurzel discussing European perceptions of Americans and intercultural communication, he states,

> The Europeans always resent that the Americans are neutral when it comes

At this point, we see Wurzel begin to demonstrate Phase 3 thinking in his depiction of Europeans resenting that Americans remain neutral in intercultural communication. In Phase 3, problems and absences

> down to intercultural communication. They feel that the Americans don't want to deal with power issues. While Europeans and certainly Latin Americans, and Africans are more aware of the need to deal with power and the history of imperialism (Yanow, 1998, p. 3).

are identified – and questions surface about the missing voices / knowledge. As Wurzel suggests, Europeans are wondering where are the power issues in intercultural communication? Where are the politics of culture, class, race, sex, etc.?

Yanow (1998) asks Wurzel to spend time talking about ways in which multicultural education and intercultural education and communication differ from one another.

> Excerpt:
> Wurzel: …I think there are different approaches to multicultural education. So, my approach is- I'm really interested in that which is hidden, which is unconscious, which is out of awareness. . . . So, how do we explain it? I think that in some ways we are trapped in academia, we are trapped by the arbitrary distinction between disciplines – so that people in psychology . . . interested in multicultural communication . . . use a psychological approach. So people interested in history, they would use a historical approach, etc. And what is really necessary is an integration of both.
> But what I really find lacking, because the conceptual framework of all programs is so ruled by the tradition of the academic disciplines – what I find missing is that there is no ingredient to understand the core of intercultural

In this excerpt, Wurzel alludes to the challenges disciplines have in addressing the emotional context within the study of intercultural relations. I would also offer that Wurzel experiences what McIntosh (1983) describes as Phase 3 giving way to Phase 4 where the frustration and anger pushes us forward to go after that which is missing from the conversation. In this context, it is finding ways

> relations, which is really the emotional context. . . . And people don't really understand that, and the academic disciplines don't know how to teach about pain. . . . So from the perspective multicultural and intercultural, I don't see them as different, because in both I think there are three basic components. . . .There are the **3P'**s: **Perspective, Power and Pain**. . . .And I think that the disciplines can't teach about pain; the disciplines have a hard time dealing with the notion of people creating their own realities – because we know it's true, but can we prove it? There's resistance to the notion that we don't have complete control over our lives all the time. (p.4)

in the field to address the emotional - the pain, the joy, the stories – that push us toward healing and that much closer to Phase 5 – a field or history that includes "us all" – and, in this case, I would suggest the "us all" includes multiple approaches to knowing and researching and understanding the field.

From here the discussion continues to center on challenges the field faces in addressing more of the hidden cultural influences and how knowledge is different than competence. Yanow (1998) ends the interview by asking Wurzel to talk about the future of the field and again Wurzel circles back:

> There are two choices we can make: continue to deny that people have differences, and that differences go beyond the obvious and spoken language and people have different perceptions, collective perceptions of reality, different ways of dealing with their own memories. We can deny all those things, or we can legitimize and understand that we need to improve the ways we communicate with each other. (p.11)

The History of Intercultural Training

Margaret Pusch (2004b) examines the roots of intercultural training from theoretical and applied perspectives in the first comprehensive intercultural training history. In doing so she acknowledges many of those who have made contributions to the training field.

From a gendered perspective, her work is the first to have made a concerted effort to acknowledge the voices and contributions of women in the development of the intercultural training field. To name only a few here, Pusch cites anthropologist Cora DuBois and her work and impact on educational exchange; sociologist Ruth Useem, and her early work with 3rd culture kids; communication academic LaRay Barna and her contribution to the development of the first intercultural communication class; early corporate trainers Alison Lanier, Jean Phillips-Martinsson and Nessa Lowenthal, all of whom published books, manuals, and papers, began

Interactive Phase Analysis

This study is the first historical study that moves toward getting to women's voices (at least in the arena of intercultural training). By intentionally acknowledging going after women (and men) and illustrating their accomplishments, this study sits squarely in Phase 4 and is moving strongly toward Phase 5 –capturing all voices in the history of intercultural training.

training centers, and mentored young women trying to make their mark in a male-dominated arena. By intentionally recognizing and acknowledging women to the field of intercultural training, Pusch begins a necessary step in the process of documenting the history and contributions of the oft unheralded voices of women the field of intercultural relations.

The following are two recently published articles on the interdisciplinary field of intercultural communication. Both were published after the data collection for this study was completed. I include them here because of their relevancy to the broader collection of historical literature in intercultural relations and my topic; each uses a critical approach to extend the historical literature in intercultural communication.

Writing the Intellectual History of Intercultural Communication

Twenty years after producing a historical document on the role the Foreign Service Institute and Edward T. Hall played in the development of the field of intercultural communication, Wendy Leeds-Hurwitz (2010) writes a second historical document this time using a critical approach to assess the field; specifically she addresses the era of the ’30s and ’40s demonstrating how Margaret

Interactive Phase Analysis

This study sits directly in Phase 4. It is research that aims to get to all of the voices. It directly answers the question:, what did the researchers write, work on, address…not, was it any good? This study begins to

Mead and other anthropologists influenced the direction of the field prior to the Foreign Service Institute and Hall's work.

address and acknowledge the significant organizational role Mead and others play in setting up the foundation of intercultural relations study that was to come.

Leeds-Hurwitz begins her study introducing a key component in studying critical intercultural communication: "All critical approaches, including critical intercultural communication, are about questioning the status quo. It is worth the effort to learn the history of our own assumptions, to consider when it is time to change them" (p.1).

By pointing out history that has been forgotten, Leeds-Hurwitz demonstrates Phase 3 thinking, in which people begin to question where all the women are in history – McIntosh (1983) describes this process as integral for moving toward getting all the voices.

Leeds-Hurwitz (2010) argues that the people and their work from this time period have been "thoroughly forgotten" (p.2) and secondly, that much of what was studied at this time had anthropological roots and influences much of what intercultural communication studies is today (Leeds-Hurwitz, 2010).

In this section, Leeds-Hurwitz begins her Phase 4 excavation of Margaret Mead's organizational

Leeds-Hurwitz (2010) foregrounds pre-WWII anthropology, demonstrating that Franz Boaz and Columbia University in New York had paved the way for the department to become a central hub for researchers. She explains that of "the 300

anthropologists in the country at the time" most were involved with some component of the war effort and that Margaret Mead "is the best-known and most influential of this group" (p.3). Leeds-Hurwitz asserts that Mead's central concern was "understanding cultural differences and the impact these have on the interactions between members of different cultures" (p.3) this focus remains connected to themes relevant to intercommunication scholars and practitioners today.

In addition to Mead, Leeds-Hurwitz (2010) indicates that Ruth Benedict, Gregory Bateson, Geoffrey Gorer, Douglas Haring, Clyde Kluckhohn, David Mandelbaum, and Rhoda Metraux are among the group of "core anthropologists" (p.3) that participated "in an overlapping series of organizations, committees, institutes, and conferences" (p.3). Joining this group were psychologists, sociologists, philosophers, and other scholars; many working together on long-term projects during this era. According to Leeds-Hurwitz (2010), Mead used her strong networking

contributions (as well as the previously under-recognized contributions of many others at this time) prior and during World War II. Further, by highlighting Mead's central concern, Leeds-Hurwitz also places emphasis on an early connection through Mead to current intercultural communication principles. Leeds-Hurwitz continues outlining an anthropological core group of women and men who worked alongside scholars from other disciplinary areas in developing organizations and committees, many of which continued after the war. This was due, in large part to

skills "to ensure that scholars first found ways to contribute to the war effort, and then to continue the research they had begun" (p.4).

In addition to those previously mentioned, Leeds-Hurwitz identifies some of the other key players focused on culture and personality, national culture, and culture at a distance as: Edward Sapier, Eliot Chapelle, Martha Wolfenstein, Natalie Joffe, Nicholas Calas, and Jane Belo.

After identifying many of the scholars involved in projects during this time, Leeds-Hurwitz turns her attention to identifying some of the key organizations and the role each played. She starts with the Council on Intercultural Relations developed in 1940 by Mead and Rhoda Metraux "over an informal meal after a session of the American Anthropological Association" (p.5). Sometime later, the Council on Intercultural Relations "was formally incorporated under the new name Institute for Intercultural Studies" (p.5) and only in 2009 ceased to exist. The main purpose for the institute was "to combine a policy orientation

influential leadership by Mead.

Throughout, Leeds-Hurwitz identifies all key players with full names, facilitating the voices of all (women and men) while demonstrating again that historical anthropological literature was not womanless, but instead driven by women and men – a plurality much like that described by McIntosh in our 2008 phone conversation.

In moving the discussion to key organizations at the time, Leeds-Hurwitz continues Phase 4 excavation and identifies two women (Margaret Mead and Rhoda Metraux) as the

with national culture research" (Lipset, 1982, p.170 in Leeds-Hurwitz, 2010, p. 6).

Other organizations Leeds-Hurwitz (2010) outlines in this study are: The Bureau for Intercultural Education led by Ruth Benedict and others; The Committee for National Morale led by Arthur Upham Pope; The Conference on Science, Philosophy and Religion in their Relation to the Democratic Way of Life established by Lewis Finkelstein and Lyman Bryson; Office of War Information (Mead, Gorer Bateson, Benedict, Kluckhohn, Dorothy Leighton) and overlapping with the Office of Strategic Services; The Committee for the Study of Food Habits with Mead as the Executive Secretary from 1942-45; Research in Contemporary Cultures started by Benedict in 1947, with Mead taking over in 1948; Studies in Soviet Culture, also directed by Mead; and Studies in Contemporary Culture; with this group having further links to the Institute of Human Relations at Yale University; the Hanover Human Relations Seminar of 1934; the Social Science Research

inventors of the Council on Intercultural Relations that later morphed into the Institute for Intercultural Studies also founded by Mead.

Leeds-Hurwitz continues to paint a very broad picture of influences on intercultural communication and other areas in her many and varied descriptions of early organizations and institutes. Leeds-Hurwitz gives three reasons that some of the early precursors were forgotten. To her first point I would also add the notion that proprietary attempts to define and lay claim to a discipline can have the sometimes

Council Study on Cooperation and Competition of 1935; the Russian Research Center, Harvard University; and the Society for The Psychological Study of Social Issues (p. 11).

In summary, Leeds-Hurwitz (2010) argues that "some of the precursor research necessary to the later establishment of intercultural communication was conducted by anthropologists in the overlapping groups surrounding Margaret Mead and the Institute for Intercultural Studies through the 1930s and 1940s" (p. 12).

At the end of her study, Leeds-Hurwitz suggests three reasons much of this strand of the history has been "so thoroughly ignored by intercultural communication scholars today" (p. 14). Leeds-Hurwitz (2010) writes:

> First, most of this work was conducted by anthropologists, therefore communication scholars did not see it as their heritage but someone else's, and have felt free to ignore it. Second, Mead and her colleagues used organizations as tools to facilitate their research, not as ends in themselves. The result was that few of these organizations have lasted, and few have lived on in the collective memory of the academy; it is not only communication scholars who do not know about much about the work

unintentional consequence of neglecting shared history (Magdalenic, 2004).

Secondly, as organizations were deemed to be only tools to facilitate the research, Mead's role as lead administrator or catalyst for future growth in the field is not part of what I referred to earlier in my story as "worthy work," and was subsequently not documented as such. Rather, the organizational work of Mead and her colleagues was considered at that time "highly appreciated work" or what McIntosh (1983) suggests is the "worker bee" work –

> documented in this chapter, but most anthropologists as well. Third, several of the projects described here were conducted as part of foreign policy; they were understood to be applied anthropology, conducted for particular immediate purposes, rather than as traditional research conducted in order to document truth for future generations. Much of the work described here was never made widely available, so it is not surprising that it was not widely read and remembered. (p. 14)

In conclusion, Leeds-Hurwitz (2010) asserts that while there are explanations for why this particular strand of history has, for all intents and purposes, been ignored or forgotten by current intercultural communication scholars, it is time to examine this history along with other historical underpinnings of the field of intercultural communication if only so that "we can consider making changes to our current assumptions and practices based on what we discover" (p. 14).

the lateral functions. The work that holds "the household" together, but seldom garners recognition.

Finally, in her third point, Leeds-Hurwitz (2010) suggest that the work has not been acknowledged because, under applied anthropology, it was conducted "for immediate purposes, rather than being traditional research conducted in order to document truth for future generations" (p.14)and was thus never made available. I would offer again, that the work of immediate application was neither valued nor recognized as authentic or "worthy" of contributing to knowledge in the field.

The History and Development of the Study of Intercultural Communication and Applied Linguistics

Similar to the Leeds-Hurwitz intellectual historical piece above, Judith Martin, Thomas Nakayama and Donal Carbaugh (2012) also examine the interdisciplinary field of intercultural communication using a critical lens. This study acknowledges the work of Leeds-Hurwitz (and others) and extends the research further to include historical foundations of intercultural communication and applied linguistics, while using geographical and paradigmatic descriptions to focus their research.

Acknowledging the inherent limitations of producing a historical document, Martin, et al. (2012) state: " our goal is to provide here a review of *some* of these strands of research that form *some* of the historical foundations of contemporary intercultural communication research and applied linguistics" (p. 2).

The first part of the study centers on early geographic influences from Japan and the United

Interactive Phase Analysis

In this study, Martin and her colleagues (2012) also demonstrate focus on getting to all the voices. In this case, instead of on people, they attend to regional and paradigmatic variance.

In essence, they begin their study by acknowledging the limitations and challenges in attempting to construct any comprehensive historical document. The process of getting to a history that includes us all, McIntosh infers is nearly impossible, because of its inherently constructed

States and starts by introducing the idea that intercultural communication is essentially a concept that has roots in several disciplinary areas. Some of those early influences include: Charles Darwin's evolutionary theory and his later work with ethology; Sigmund Freud's concept of the unconscious; Karl Marx's ideas on base and superstructure; Georg Simmel's concept of stranger influence; and William Graham Sumner's concept of ethnocentrism (J. Martin et al., 2012, p. 3).

From this point, the authors address the strands of history heretofore mentioned in the Leeds-Hurwitz study and suggest that it is around this same period when Edward Sapir and Benjamin Whorf introduce the concept of linguistic relativity (p. 4). Moreover, Martin, et al. (2012) point out via previously documented literature that it was in the middle of the 20th century that "a formal (sub) discipline of intercultural communication developed as a result of the collaborative of linguists and

nature (McIntosh, 1983).

Despite indicating an early womanless history with the mentions of Darwin, Freud, Marx, Simmel, and Sumner; geographically speaking, this study immediately acknowledges early roots in a lens beyond the United States.

anthropologists" (p. 4) leading to the subsequent work of Edward T. Hall, George Trager, Ray Birdwhistell, and others at the Foreign Service Institute. Finally, with the introduction of early textbooks and organizations such as SIETAR, Martin, et al. (2012) describe how the field begins to formally develop in the United States.

Geographically, the scholars demonstrate how the field of intercultural communication was also developing in other parts of the world. Namely, they document the 1953 inception of the Japan Center for Intercultural Communication and how the later collaboration of Mitsuko Saito and Jack Condon resulted in two conferences that began to facilitate interdisciplinary dialogue among international scholars (p. 8).

It is in this section where the Martin, Nakayama, Carbaugh study moves solidly toward Phase 4. First, they acknowledge that countries outside of the U.S. (Japan) were also developing intercultural communication structures. And second, they acknowledge the early work of Mitsuko Saito and her later collaborations with Jack Condon.

The '80s are when Martin, et al. (2012) suggest that a paradigm shift within the new field begins to occur, namely moving from being "aparadigmatic"(p. 9) to a functionalist/postpositive paradigm, inferring that the move to construct more paradigmatic

boundaries was directly related to a desire by communication scholars to begin the process of laying claim to their new field (p. 9).

Martin, et al. (2012) suggest that by the mid-'90s, the functionalist/positivist research paradigm was fully established within the field by multiple scholars who developed conceptualizations and theoretical frameworks connecting culture and communication. They conclude that in 1997 "a group of researchers, led by Dan Landis" moved to form the International Academy for Intercultural Research (IAIR) in which they imply was "a move to facilitate primarily functionalist/positivist research across disciplinary lines" (p. 10).

Continuing on, the authors begin their excavation of paradigmatic approaches to studying and constructing the field.

Finally, Martin, et al. (2012) follow the post-positivist/functionalist thread to a discussion of the development intercultural communication and applied linguistics as seen through the interpretive lens of European scholars. They assert that, "The study of intercultural communication in Europe differed from the U.S.

and Japanese trajectory in at least four important ways: (1) in motivation for establishing the study of intercultural communication; (2) in focus; (3) in disciplinary foundations, and (4) in preferred research paradigm (J. Martin et al., 2012, p. 11).

They begin to acknowledge the different strands of history (and voices) by connecting different paradigmatic approaches to geographical locations as well.

In summary, Martin, et al. (2012) acknowledge 1) that the impetus for intercultural communication in Europe developed in part to address social and political changes brought on by the influx of immigrant populations to European countries; and 2) that the focus (rather than on non-verbal communication as was acknowledged as an early emphasis in the United States and Japan) was on a socio-cultural approach to language (or verbal interaction), emphasizing among others, intercultural competence, attitudes toward cultural others and inter/bicultural identities; cultural variations in communication style, and cultural learning; and 3) that multiple disciplines including applied linguistics, linguistics, and language education have all shaped the study of intercultural

Moreover, the authors assertions that the field was developing outside of a U.S. functionalist perspective, suggests that when conceptualizing this study, the authors were driven in part by Phase 3 thinking. For example, the authors may have wondered,

communication in Europe; and finally, 4) that in addition to some scholarly work in the functionalist/postpositive paradigm, pre-dominant European scholarship has been influenced through an interpretive paradigm (p.13) .

'Where are all the European intercultural communication scholars anyway? Why isn't language considered more in the history of intercultural communication?'

Martin, et al. (2012) define the interpretive paradigm as scholarship that is "concerned with understanding the world as enacted through meaningful social activity" (p.13) suggesting that this paradigm has been influenced by scholarly work in contemporary phenomenology, hermeneutics, pragmatics, and symbolic interaction.

The third section of the discussion explains the convergence of interpretive and critical approaches in intercultural communication in the United States and across other regions, specifically in Asia. Some interpretive approaches the authors include are discourse-based approaches such as those developed through the work of Ron and Suzanne Wong Scollen, John J. Gumperz, and Dell Hymes

In capturing some of the major influences to the interpretive voice, Margaret Mead's symbolic interaction of 1934 is the only study mentioned done by a

(among others). They also include Michael Hecht's Communication Theory of Identity, Saskia Witteborn's study on Arab women, Collier's Interpretive Theory of Identity, and Carbaugh's Ethnography of Communication as examples (p. 16).

woman and pre-dates the other influences by almost 30 years. So, while excavating the voices of interpretive history, Phase 4, they simultaneously bring recognition again to the fact that most early intercultural relations history is womanless (Phase 1), or captures only a few women in history (Phase 2).

Finally, Martin, et al. (2012) address the development of critical intercultural communication, suggesting that this paradigm emerged from perceived scholarship shortcomings in the previous two paradigms. They state,

> "some versions of these paradigms overlooked questions about the relationship between and among culture, communication, and politics, in terms of situated power interests, historical contextualization, global shifts and economic conditions, different politicized identities in terms of race, ethnicity, gender sexuality, region, socioeconomic class, generation, and diasporic positions

Here the authors acknowledge that critical scholarship addresses perceived shortcomings. McIntosh (1983) argues that it is the critical voice that is necessary for change to happen. The authors' critical concerns to the left are situated

(p.22).

squarely in Phase 3 again. Critical scholarship goes after issues of power and voice with the intent of creating change (getting to all of the voices).

In continuing the conversation Martin, et al. (2012) imply that critical scholarship and research had three major junctures in the study of intercultural communication: a greater need to pinpoint context and historical specificity in intercultural studies; a need to further examine culture as nation; and the influx of power relations and ideologies into cultural studies (p.23).

Martin, et al. (2012) argue that these junctures eventually led to "'critical intercultural communication studies' – a power-based research lens" (p.24). The authors state that one of the more influential entities in critical intercultural studies is the field of Cultural Studies born out of the Centre for Contemporary Cultural Studies in 1964.

Indeed, critical scholarship inherently captures new voices and new ways of producing knowledge that may or may not follow more traditional academic threads.

Finally, they cite Stuart Hall and his work on race and gender as highly influential in this field. Martin, et al. (2012) infer that critical intercultural studies and cultural studies continue

to question a Western positivistic research bias, and offer new journals, such as the Journal of International and Intercultural Communication, and associations as avenues to bridge the various paradigmatic traditions (p.27).

In summary, Martin, et al. (2012) indicate that 1) intercultural communication is vibrant and growing quickly as demonstrated by increasing "academic programmes, professional associations, journals and other publications in many geographic regions" (p.30); and that 2) verbal and non-verbal dimensions of the field have been studied through "various disciplinary foundations, paradigmatic traditions, and contexts" (p. 30). While highlighting a multidisciplinary field, the authors pose the following questions:

> First, should intercultural communication be explicitly interdisciplinary? If so, does it risk losing an academic identity? How does it manage this interdisciplinary approach to building scholarship?

Finally, through their research on the study of intercultural communication through a critical lens, the authors conclude that the field is expansive and thriving throughout the world and in multiple disciplines. They end their study by asking thoughtful and provoking questions about ways forward in the field. In posing these questions, the authors have moved into Phase 5 thinking – a history that includes us all – and the challenges inherent herein.

McIntosh (1983) states, "Phase 5 curriculum is also important to colleges and universities because of their own educational claims. The university

Second, how do intercultural communication scholars research local identities and cultures in the context of their relationships with other cultures and identities in a hybrid, global world? How do intercultural communication scholars maintain this tension without oversimplifying or sacrificing one or the other? (p.30)

claims to develop and to pass on to students and to the wider society an accurate and comprehensive body of knowledge. . . . The main argument for curriculum change is that it will help universities to fulfill their acknowledged primary responsibility: to develop and pass on to the society and to students accurate bodies of knowledge" (p.23).

More accurate bodies of knowledge in the study of intercultural communication include (as authors have pointed out in their critical examination of the field) an approach that is not bound by geography or fixed on one paradigm.

In summary, these historical studies provide rich accounts of the multiple strands that have influenced the history of intercultural relations. The Landis and Wasilewski (1999) history of IJIR captures some of the early disciplinary history and the influence of the post-positivist paradigm on the development of intercultural relations. *The Edge* interviews describe further strands of IR history through stories. The Pusch (2004a) intercultural training history provides a glimpse of the field through significant developments in intercultural training. The Leeds-Hurwitz (2010) and Martin, et al. (2012) articles allow readers to see a broader picture of intercultural relations work and intercultural communication history through a critical lens.

Some of the histories address the roles women have played in early intercultural relations' history. Others, like the articles from Pusch (2004a) and Martin, et al. (2012) address roles more contemporary women have played, but from a limited lens of training and intercultural communication, respectively. None of the histories explicitly explore the field of intercultural relations through the lens of women, nor do they comprehensively capture the role women have had in shaping the field of intercultural relations.

In the next section, I review empirical studies which address contributions and influences that have shaped the field.

Empirical Studies

Perceived Contributions of the Social Sciences to Intercultural Communication

R. C. Harmon and Nancy Briggs (1991) surveyed SIETAR members on the perceived contributions of the social sciences to intercultural communication. Using a stratified random sample of 350 members, they received a response rate of 45 percent (p. 20). Their main questions required respondents to rate contributions by eight social sciences to the field. Additionally, respondents were asked to name authors they considered prominent in the field, but outside of the discipline of intercultural communication.

The results showed that at the time, SIETAR members perceived the discipline of anthropology to have made the most contributions to the field of intercultural communication. In total, ten authors were perceived as having made the greatest impact on the field of intercultural communication. Edward Hall was strongly represented at the top, and Margaret Mead was the lone representative woman at number

Interactive Phase Analysis

This and the subsequent empirical study are demonstrations of Phase 2 in the interactive phase construct. Both studies include among those mentioned only a few women, Phase 2-where the women listed are generally considered to be the ones who have "made it" or learned how to "win" in what is predominantly a men's intercultural world (McIntosh, 1983).

10 on the list. In summary, Harmon and Briggs (1991) focused much of his discussions on the impact and contributions of anthropology to the field of ICC, focusing specifically on anthropologist, Edward T. Hall.

Interdisciplinary Influences in Intercultural Relations Study: A citation analysis of the international journal of intercultural relations

Interactive Phase Analysis

In a subsequent study, William Hart (1999) explores "the influences in the interdisciplinary study of intercultural relations" (p.1), by doing a citation analysis of the International Journal of Intercultural Relations. This study was a follow-up study to the earlier 1991 Harmon and Briggs study. Similar to Harmon and Briggs, one of Hart's purposes was to discover which authors and what books have been most influential in shaping the study of intercultural relations. Results showed that the top 10 most cited authors came from either a psychology or communication background (with the exception of Hall – anthropology) and were all men except for one woman (Hart, 1998a, p. 11). After discussing his

This study shows that the history of intercultural relations is almost womanless and almost "discipline-less" with the results indicating that the most cited authors have come from either psychology or communication.

> findings, Hart concluded that one only needs to look at the most cited authors and the most cited books to see who has shaped the study of intercultural relations (p.8).

Each of these empirical studies assessed influences on their respective fields: Harmon and Briggs within a context of intercultural communication, and Hart within a broader context of intercultural relations. Harmon and Briggs (1991) collected gender data on participants, but these numbers were not presented in the demographic information given in the article. Each study is now outdated and neither adequately represents present demographics of IR or, specifically, contributions by women to the growth of the field.

Clearly, scholarship is an important way to understand a field's development. An additional way to understand a field is to examine its professional associations. As I explained at the beginning of this chapter, I employed a side-by-side format in the above sections to display multiple perspectives when examining historical literature in the field, and to engage readers in different ways of knowing or constructing knowledge. Literature suggests that multiple perspectives can more broadly influence and shape how knowledge is presented (Middleton, 1995; Ropers-Huilman & Winters, 2011). Additionally, readers may benefit from a broader approach in much the same way I have in conducting the side-by-side analysis. After presenting each new piece of literature, I saw repeated patterns and threads among

the intercultural relations literature and the interactive phases, and it was easier to make later connections in my analysis chapters.

At this point, I turn my attention to exploring the role of professional associations in the development of a field. Finally, I examine the role of power to knowledge within the context of feminist research and the construction of knowledge. For each of the subsequent sections, I shift from the side-by-side approach I found useful for examining historical IR literature through multiple perspectives, to a more traditional approach for conducting the remaining analysis on professional associations and issues of knowledge and power.

The Role of the Professional Association

> Besides participating in a profession's status mobility and boundary work, professional associations also provide an organizational arena in which to discuss relevant issues and the structure of a profession.
>
> ~**Sanja Magdalenic** (Magdalenic, 2004, p. 60)

Professional associations and organizations can play a strong role in the development of a discipline. The creation and growth of the association becomes the backbone of the field. It is a place where areas of interest in a field are developed, where ethical issues are discussed, where professional and collegial relationships are formed. It is also a place of boundaries and rules. Indeed, the mere act of establishing the association is a means of laying claim to a profession, thereby starting the process of strengthening a field's identity (Magdalenic, 2004).

As Intercultural Relations has emerged over the years, associations from multiple disciplinary and interdisciplinary areas have played roles in its development. Themes such as communicating across cultures, connecting culture across disciplines, promoting intercultural and international education, and facilitating cross-cultural understanding reverberate throughout association purpose statements. Three associations, SIETAR-USA, Intercultural Academy of Intercultural Research (IAIR), and International Association of Intercultural Education (IAIE), demonstrate the process of how an association might begin to lay claim to a field by actually using the word *intercultural* in their association titles. SIETAR-USA uses the complete term *intercultural relations* in their purpose statement. On the other hand, IAIR publishes the International Journal of *Intercultural Relations*. This is significant since the establishment of journals is also a way to strengthen a claim on a field (Hart, 1998a; Magdalenic, 2004).

Martin, et al. (2012) succinctly demonstrates how the academy and professional associations lay claim to the formalization and professionalization of a field by describing, through the lens of communication, what transpired in the United States during the 70s:

> By the 1970s, the sub-discipline was becoming formalized within the academy in the United States, mostly in communication departments. The first university courses were taught at the University of Pittsburgh and Michigan State University and the first textbooks were Intercultural Communication: A Reader (Samovar & Porter 1972), Intercultural Communication (Harms 1973) and An Introduction to Intercultural Communication (Condon & Yousef 1975). The International Communication Association established a division of Intercultural Communication in 1970, The Speech Communication Association (now the National Communication Association) established a similar division in 1975, and the Society for International Education, Training, and Research

> (SIETAR) was established in 1974. In 1977, the first issue of the International Journal of Intercultural Relations was published, edited by Dan Landis, and became an important outlet for intercultural communication scholarship (p.7).

The establishment of SIETAR in 1974 is significant as Martin, et al. (2012) describe above, not only for intercultural communication scholarship, but as a marker for intercultural scholarship across disciplines. What started out as a U.S.-based organization in the 70s soon became SIETAR International in recognition of a bourgeoning membership that transcended U.S. borders. In addition to a growing SIETAR International contingency, SIETAR Japan and SIETAR Indonesia were both started in the mid-'80s.

Soon thereafter, several more country and regional SIETAR groups formed, including a Young SIETAR group that formed in 1994. In the late '90s, SIETAR International disbanded as a central association and SIETAR-USA and SIETAR-Europe were established. To date, SIETAR organizations span the globe with members participating at international, regional, country, and local levels. The largest and among the longest established of the organizations are SIETAR-USA, SIETAR-Europe, and SIETAR-Japan.

Establishing membership guidelines is another way in which an association can control and influence the growth not only of the association but of a field (Magdalenic, 2004, p. 60). On the subsequent pages, I present information on membership policies from the SIETAR-USA; SIETAR-Europe; SIETAR-Japan; and from the International Association of Intercultural Researchers (IAIR), formed in 1997

by SIETAR International members with the intent of fostering new ideas and productivity among intercultural researchers and trainers.

SIETAR-USA. SIETAR-USA is a part of SIETAR societies world-wide. Membership is open to all who "share a commitment to intercultural understanding and agree to support the mission and purpose of SIETAR-USA in culturally appropriate and ethical ways" (SIETAR-USA, p. 1). A report from their database indicates current SIETAR membership at approximately 380 members. Most members register an address in the United States; however, some members register indicate addresses in France, Germany, India, China, Switzerland, Japan, Hong Kong, Singapore, and Brazil, among others (SIETAR-USA, 2006).

The SIETAR-USA (2012b) welcome page on the organizational website states, "our members work within many environments and professions – business and industry, consulting, training, K-12 and higher education, counseling, all aspects of the media and arts, to name a few" (para. 1). The report from the database indicating place of work supports this statement as well. The SIETAR-USA (2012b) mission includes the following excerpt:

> We believe that we must all work toward effective and peaceful relations among the peoples of the world—not despite differences but because of them. It is a collective work that requires the efforts of many caring and concerned individuals who support each other in moving purposefully toward this common goal. (para. 4)

Finally, membership in SIETAR-USA (2012a) is as follows:

> Membership in The Society of Intercultural Education, Training and Research-USA (SIETAR- USA) is open to all individuals and institutions that support the organization's mission and purpose. Several membership categories are available including individual, family, institutional, sustaining, student, and senior memberships. (para 1)

SIETAR-USA appears to be quite boundary-less in terms of who can join the association. Their strongest boundary is with their connection of membership to their mission statement- those who purport to "work toward effective and peaceful relations among peoples of the world" are welcome to join the association. SIETAR-USA is not constrained by discipline, or area of work, and membership fees include lesser allowances for students and seniors. All in all, SIETAR-USA accepts members in the association who come from a variety of backgrounds and disciplinary areas.

SIETAR-Japan. Boundaries in SIETAR-Japan are more visible than those of SIETAR-USA. SIETAR-Japan offers a similar mission to SIETAR-USA, but SIETAR-Japan (2012b) is distinctive when it talks about fostering international and intercultural communication to achieve intercultural goals.

> The purpose of SIETAR JAPAN is to foster international and intercultural communication and co-operation through the promotion of intercultural education, training and research in Japan. (para. 1)

By way of description, SIETAR-Japan (2012a) sets clearer boundaries for membership, and thus, indicates a more structured organization in terms of mission and membership:

> SIETAR JAPAN welcomes all individuals and institutions involved or interested in intercultural communication. The members have access to a wide spectrum of intercultural resources, information exchange and network in the field of intercultural communication. (para. 1)

SIETAR-Europe. SIETAR-Europe has a mission statement similarly worded to that of SIETAR-USA and SIETAR-Japan, but SIETAR-Europa outlines their purpose to include interethnic relations among their intercultural purpose – thus affirming historical claims that Europeans have been at the forefront of the intercultural field when it comes to willingness to address issues of power (J. Martin et al., 2012; Yanow, 1998). The SIETAR- Europa (2012b) website states:

> The purpose of SIETAR is to encourage the development and application of knowledge, values and skills which enable effective intercultural and interethnic relations at individual, group, organization and community levels. (para. 1)

SIETAR-Europa's (2012a) membership guidelines are fluid. The membership sign-up page first describes some benefits members will receive when they join followed by an invitation to "work with us."

The membership page reads:

> **Work with us:**
>
> - Bring your ideas and energy - we can offer space for your creativity!
> - Contact us if you experience problems with cultural diversity!

- Offer to share your resources, ideas, research, and best practices with experts!
- Contribute in any way to the building up of the intercultural profession, one that is dedicated to promoting real understanding among peoples in our globalized world. (para. 2)

Similar to SIETAR-USA, membership is not bound by discipline or area, rather, SIETAR-Europe binds their organization in creativity, with members who are interested in promoting understanding around the globe.

IAIR. The International Academy for Intercultural Research (IAIR) was founded in 1997 as a result of deliberations by the Organizing Forum for an Intercultural Academy. These deliberations were co-sponsored by the Intercultural Communications Institute and the *International Journal of Intercultural Relations.* The aim of the Academy is to provide a forum where senior intercultural researchers, academics, and trainers can exchange ideas, theories, research and successful training approaches. IAIR is intent on fostering high level research and scholarship on intercultural issues. They are explicit in welcoming members from any discipline who are interested in engaging in high level empirical research and practice to join the association (IAIR, 2011).

Similar to the preceding SIETAR organizations, the purpose of IAIR is “to promote intercultural understanding” (IAIR, 2011). IAIR (2011) differs from SIETAR in their means to this end:

> It is our mission to encourage the **highest quality empirical research and practice** aimed at understanding the ways in which cultures interact and the results, for good or ill, of the *sequae* of those interactions. It is also our belief that the research done by our members can help to reduce the worst consequences of certain types of intercultural interactions that have bedeviled humankind from the beginning of recorded time. (para. 2)

Research is a priority for IAIR and by bolding the words "highest quality empirical research and practice," IAIR demonstrates that membership in this organization may be bound more tightly. Furthermore, IAIR has extensive guidelines for membership application. On the membership page of the website, fellow, member, student, and other membership criteria are explained at length. Membership in IAIR (2012) is most encouraged at the Fellow level where senior researchers appear to have the most support and are rewarded for their longevity and work in the field. Fellows are described as:

> …senior researchers who have made **significant and enduring** contributions to research in the field of intercultural relations, most commonly through books and a body of scholarly publications in relevant journals…Typically, Fellows will have 7 or more years post Ph.D., or equivalent degree, and have attained an academic rank equivalent to Full Professor with tenure at a University or College. If they are practitioners, they should have attained an equivalent level of accomplishment in research based applied work, and have demonstrated a high degree of interest in research. (para. 3)

A potential Fellow requires a final vote from the membership committee after reviewing the membership materials from of the applicant. Further, a potential Member needs to have a terminal degree in their field and should be "working as an Assistant or Junior Associate Professor or Research Associate at a University or College" (para. 2). Practitioners with equivalent credentials are also welcome at the member level. A potential Student member should be obtaining a Masters or Doctorate degree related to intercultural relations. Student should be full-time. Part-time students are eligible for membership with:

> …a letter from their advisor that they are making satisfactory progress toward a degree. . . . Students should also provide a letter from the professor who knows their work and can attest to their interest in this field of scholarship. (para.3)

Lastly, in the Other category potential applicants with a Master's degree can also qualify with a record of previously published research. Final decisions on potential members in the Other category will be made by the IAIR Membership Committee (para. 4). Overall, IAIR's extensive requirements for membership further demonstrates how association structures can control the boundaries of an organization, thereby the influence on a field (Magdalenic, 2004).

Finally, while SIETAR organizations are generally populated with more women than men, IAIR membership is almost exactly the opposite in membership demographics. In 2007, IAIR membership stood at approximately 215 with men comprising approximately 75% and women at 25% of the total member numbers (p.

1). (More current membership figures were not available on the 2012 website.) Feminists would argue that membership in IAIR favors men over women. The structure of the association is set up to reward senior researchers – where men have already been found to be dominating in historical academic literature. Secondly, membership guidelines favor those who have moved up the ranks of tenure at universities, and while tenure systems have made some progress over the years, tenure has also historically favored men.

In summary, associations and professional organizations by definition, membership, and structure can, and often do play a significant role in defining the direction of a field, discipline, or profession. Global SIETAR organizations and IAIR are, respectively and by design, participating in shaping future directions of the field of intercultural relations, but questions remain. How do the current structures of SIETAR and IAIR (and other related organizations) impact how and for whom knowledge is being produced in the field? Why are men over-represented in IAIR? Why are women over-represented in SIETAR? Representation of women in most SIETAR organizations remains strong, marking a significant turnaround from the beginning when the charter SIETAR organization began with 46 men and 7 women. What was the impetus behind this change? How have SIETAR and IAIR women helped shape the field? What are their stories? In Chapter One, I open with a dialogue on privilege, power, and voice because each of these are key elements of feminist research and theory and relate to the lives of women in the interdisciplinary field of intercultural relations, as well as, to questions such as those listed above.

In this next section, I discuss the importance of inclusivity in intellectual scholarship and ways of knowing in the following ways. First, I use feminist scholarship to demonstrate how knowledge and power, as illustrated by a dominance of white women's studies literature, continues to be challenged by the black feminist community. Second, I engage black feminist critique to introduce a discussion on freedom and new ways of thinking about knowledge production and women's ways of knowing in the academy. Finally, I end with a discussion on the concept of power, and its potential impact when socially re-constructed in creative and inclusive ways.

Knowledge and Power

The relationship of power to knowledge, and the potential for feminist knowledge to be transformational, continues to be explored in feminist scholarship and action. The field of women's history was conceptualized in the early 1970s in an era when equity issues were becoming increasingly prevalent among women historians. Historian Alice Kessler-Harris (2007) writes, "Our object, we argued, was not merely to create a history that had been missing from our textbooks, but to demonstrate that incorporating the history of women would enrich the study of history tout court" (para 3).

One of the most significant threads of this exploration comes from black feminist scholars, as well as other scholars of color, who call for truly inclusive scholarship within feminist communities. bell hooks (2010) writes:

> We all know how easily and how quickly our words are forgotten, our histories buried. We all know that students, even our Women's Studies students, often

> show no hint of recognition when we talk about the works of Pat Parker, Lorraine Hansberry, Barbara Christian, Endesha Mae Holland, June Jordan, Octavia Butler, and even Audre Lorde. We know that feminist thinker Michelle Wallace has theorized the nature and substance of our continued invisibility because she has lived with the fear of erasure. (p.173)

Though black women have produced feminist scholarship for decades, many scholars worry that the colonization of women's studies literature will continue via white women's feminist writings (hooks, 2010). Globally, the conversation continues. In one example, Gloria Wekker (2004) expresses a similar concern over voice and inclusion in feminist scholarship as she rightly points out that, "US global dominance serves to obscure the specificities of the European situation" (p. 496). In essence, women calling for this situation to change are voicing Phase 3 concerns about a Phase 1 phenomenon within feminist history (McIntosh, 1983). What hooks, Wekker, and others describe is not unlike the situation describing the lack of women's voices and experiences in intercultural relations literature, where women's contributions and stories have gone largely under-recognized.

In critiquing existing feminist movements, many feminists maintain that the road to freedom and emancipation from oppression is not built on prescribed definitions of power, but instead on new ways of thinking and engaging with the world at large (N. J. Adler, 2005; McIntosh, 1983; Saadawi, 2009b). Further, hooks (2000) asserts, "The suggestion that women must obtain power before they can effectively resist sexism is rooted the false assumption that women have no power" (p. 92)

Historically speaking, creating lasting systemic change has often required much more than assuming power from those who have it. Often it requires the ability shift cultural lenses, to value inclusivity, and to include new ways of knowing.

Anna Neuman and Penelope Peterson (1997) suggest that because men (mostly white and European) defined the structure of the academy and developed methods of producing a scholarly canon that excluded women, women developed alternative ways of knowing and producing knowledge, often outside of the institutions that excluded them. In conducting a study that researches the lives of women within the realm of education, they ask the following questions:

1. How have women joined an academic world they had little part in creating, and what have been their experiences in so doing?
2. How have women situated their intellectual understandings, cares, and curiosities in the academy?
3. How has the academy responded?
4. How have academic women assumed intellectual authority?
5. How have they persisted in learning authentically – without assimilating in ways that would give their selves away? (p. 5)

The question of how women's knowledge and ways of knowing are situated within educational contexts is at the heart of feminist research. Sharlene Nagy Hesse-Biber (2007) states:

> Feminist researchers call attention to the partiality, fluidity, and situatedness of knowledge and seek new ways to approach knowledge building. *Who* can

> know, *what* can be known, and *how* we can construct the most authentic view of the social world are at the center of feminist concerns (p. 144).

In this study, I seek to address in what ways women have constructed knowledge of intercultural relations and how their knowledge and ways of knowing are situated within the intercultural relations field.

Mary Field Belenky, Blythe Clinchy, Nancy Goldberger and Jill Tarule (1986) addressed issues of knowledge and power in their groundbreaking study *Women's Ways of Knowing*. The study describes five major epistemological categories for women's ways of knowing: silence – relative mindlessness and voicelessness; received knowledge – knowledge subsumed as primarily listening to authorities as truth speakers; subjective knowledge – knowledge that becomes and is received as personal, not to be criticized or judged; procedural knowledge – knowledge that is actively sought out and applied and is further delineated by either separate (or detached) knowing and connected knowing; and constructed knowledge – knowledge as contextual and ongoing (Belenky, Bond, & Weinstock, 1997; Belenky et al., 1986)

Belenky, et al. (1986) purport that the scientific world has been shaped by male-dominant majority cultural perspectives. As a result, they suggest that scientific findings, scientific theory and basic assumptions of academic disciplines will continue to have predictable outcomes that leave out women's perspectives and values. They use women's voices to describe women's experiences and, by doing so, were able to challenge knowledge and power, especially in existing academic and educational beliefs.

The concept of power, like culture, is socially constructed and can be re-constituted in new and creative ways. For example, Nawal El Saadawi (2009b) writes about change within oppressive societies, “To forcefully confront and successfully defeat this global assault on humanity, it has become necessary now more than ever before to build a united superpower of men, women and children of the world” (p. 67). In speaking to global leaders in organizations and management teams, Nancy Adler (2005) states, “Achieving significance demands new concepts, new imagery, and a new language; it demands that leaders re-engage with the possibility of enriching the world” (p. 360). Listening to El Saadawi and Adler, one can imagine the work ahead - rich with possibility, creativity, and the superhuman power of men, women, and children united together. How will concepts of power and knowledge manifest in 21st century intercultural relations? Will interculturalists rise to the challenges inferred by El Saadawi and Adler above? Finally, what role will women (and others) play in getting to this work?

Gaps and Summary

In the late 19th century, Kishida Toshiko (2007) went around Japan imploring Japanese mothers to choose “new boxes” (p.103) for their daughters. She was concerned that young girls’ minds were not being fully utilized because Japanese mothers were limiting their knowledge by raising their daughters in boxes. She writes, “before you put your daughters in a box, try to imagine how she may feel once inside, and thus construct the box to be as broad as the world is wide so that she may feel free”(p.103).

Metaphorically speaking, contributions to a broader conceptualization of intercultural relations history have been recorded and documented in various boxes over the years. Some boxes have focused on the histories of journals in the field; some on contributions of intercultural training; some boxes have focused on contributions through an intercultural communication lens. Other boxes have been constructed through oral histories or interviews. Finally, some intercultural relations boxes have been built through the formation of professional associations and organizations.

Each historical box has been limited in scope, for example, by either disciplinary focuses, or paradigmatic structures. Most are also limited by a western U.S. lens. While a few of the boxes acknowledge early contributions of women to the field, most boxes are historically situated within a gendered lens of men, or are limited by a specific lens such that of training or communication. None include the contributions and stories of contemporary women to the field of intercultural relations. It is the aim of this study to document the stories of contemporary women and their contributions to the knowledge of intercultural relations, and to explore a *new* box of intercultural relations through the specific lens of women—one that might be constructed "as broad as the world is wide" (Kishida, 2007, p. 103).

CHAPTER THREE: Methods

> Very simply, to do feminist research is to put the social construction of gender at the center of one's inquiry.
>
> ~**Patti Lather 1991** (Lather, 1991, p. 71)

The purpose of this study is to explore the interdisciplinary field of intercultural relations through the lens of women, and to document the contributions and stories of women who have helped shape the field. It is a mixed-methods two-phase study framed using social constructivist and critical change criteria and situated in feminism and feminist research.

Feminist Research

In a recent article, Rebecca Ropers-Huilman and Kelley Winters (2011) critically examine the role of feminism and feminist research within the context of higher education research. In their essay they acknowledge that the tools of the feminist researcher are often indistinguishable from other researchers. For example, feminist researchers, like other researchers, may choose to allow methodological decisions to be driven by a guiding question or framework for the study.

Where feminist research often differentiates is with issues of knowledge construction. Specifically, feminist research is concerned with how, for, and by whom knowledge is constructed (Ropers-Huilman & Winters, 2011, p. 670). Further, the authors (2011) suggest that women's experiences are often hidden or diminished through gendered practices that serve (intentionally or unintentionally) to maintain the status quo. To understand women in all their diversity, feminist researchers frequently

listen to women's lives, stories, experiences. In summary Ropers-Huilman and Winters (2011) explain:

> Both qualitative and quantitative feminist research generally (a) acknowledge that the role of the researcher will have an effect on the research; (b) seek to understand social situations as they affect women in all their diversity; and (c) is concerned with positive social change, especially as it relates to diverse women's lives. (p. 672)

This last point is especially important for women and others who understand and have experienced first-hand the historical disconnect among theoretical frameworks, research studies, or knowledge models that have been written from more traditional academic research paradigms and may not necessarily reflect the overall experiences and lives of women or other nondominant groups.

Of the multiple definitions of what constitutes feminist research, one of the more extensive lists was assembled by Shulamith Reinharz (1992) who characterized it in the following ways:

1. Feminism is a perspective, not a research method.
2. Feminists use a multiplicity of research methods.
3. Feminist research involves an ongoing criticism of nonfeminist scholarship.
4. Feminist research is guided by feminist theory.
5. Feminist research aims to create social change.
6. Feminist research may be transdisciplinary.

7. Feminist research strives to represent human diversity.
8. Feminist research frequently includes the researcher as a person.
9. Feminist research frequently attempts to develop special relations with the people studied (in interactive research).
10. Feminist research frequently defines a special relation with the reader. (p. 240)

This list of characteristics is congruent with how I approach my project and feminist research. For example, I draw from multiple methods of inquiry by employing survey research, interviews, and document analysis in the data collection process. My research involves critiquing of the literature to date (including nonfeminist scholarship). It is guided by feminist theory and seeks to create positive social change in bringing to the forefront the voices and contributions of women in the field of intercultural relations. This research can also be characterized as transdisciplinary, as I use a broad definition of intercultural relations that transcends many disciplinary areas such as education, communication, psychology, and business.

Further, my survey and the interview protocol were constructed with the intent of capturing human diversity. The survey content includes questions that specifically address voices of nondominant and dominant groups, including those groups situated across different cultures and nations. The interview sample is drawn from the survey results and, subsequently, also explores multiple voices within the field – a primary purpose of using the McIntosh (1983) framework as the conceptualization of the study.

Lastly, my research is interactive and participatory in that I have tried at times

to situate myself in the same respective position as the participants in my study (Behar, 1996; Harding, 1987). I affirm my own story in this process as I work to allow the participants in the study to tell their stories. In essence, I play the dual role as both researcher and study participant and I aim to develop a special relationship with both the interview participants and the readers of this study.

In the broader interdisciplinary field of intercultural relations, this study seeks to value knowledge from women in the field that has been under-recognized. It is my intent to shed light on the lives, experiences, and contributions of women in intercultural relations in order to gain a much broader, varied, and likely more accurate conceptualization of knowledge in the field than historical literature currently represents.

Research Questions

My research questions are addressed in respective sections of my study. The first two questions below are addressed in the survey study (phase one), while the second two are addressed in the interview study (phase two).

1. Who are the women working in intercultural relations?
2. What are their contributions to intercultural relations?
3. How have women engaged with and come to know the interdisciplinary field of intercultural relations?
4. Toward Phase 5: How do women envision an intercultural relations history that includes everyone? What steps are necessary to get there?

   Note: This final question is related to the final interactive phase in the

McIntosh interactive phases theoretical framework: History redefined or reconstructed to include us all (McIntosh, 1983, p. 5).

Design Strategy

Through a feminist perspective as described above, this study is designed within a social constructivist theoretical framework. Patton (2002) states, "[c]onstructivists embrace subjectivity as a pathway deeper into understanding the human dimensions of the world in general as well as whatever specific phenomena they are examining" (p. 546). In other words, there is both a macro and a micro level of understanding in a socially constructed world. In this study, the macro level has to do with wanting a deeper understanding of intercultural relations study and application through the lens of women. What does it look like through their eyes? Where is the field heading? The micro level is more concerned with who the women are in intercultural relations, including their specific experiences and contributions in shaping the field. Social construction has a list of criteria that are used in place of traditional scientific research criteria and according to Patton (2002) they are:

- Subjectivity acknowledged (discusses and takes into account biases)
- Trustworthiness
- Authenticity
- Triangulation (capturing and respecting multiple perspectives)
- Reflexivity
- Praxis
- Particularity (doing justice to the integrity of unique cases)
- Enhanced and deepened understanding (Verstehen)
- Contributions to dialogue (p. 544)

In framing my study within the criteria above, I acknowledge several levels of subjectivity within the context of this study. First and foremost, my own subjectivity is

present and I address it at various times throughout the study. For example, it is ultimately my voice I bring into the study among those individuals I research. Nonetheless, my voice is, and continues to be, shaped by a wide intercultural lens, one that encompasses sojourner and expatriate experiences, intercultural and international management experiences, work in international education contexts, and study and teaching in intercultural communication. Secondly, I also ultimately select and choose how, and in which ways to present the stories about the women's lives. For this, I rely on the breadth of my life experiences and a multicultural identity to allow me to pay particular attention to the multiple and unique perspectives that emerge throughout the study. Finally, the results of the survey are subjective since survey participants are asked to name the women whom they *think* have made contributions to the interdisciplinary field of intercultural relations.

In building a trustworthy study, I address issues of credibility, transferability, dependability, and confirmability throughout the research process. Further, authenticity emerges as I practice reflexivity and appreciation for the views of others in the study. The triangulation process is demonstrated in the interview study (Phase Two) when I invite the women interviewed to participate in the analysis of the data. Finally, the design process of the survey and of the interview study allows for particularity to emerge. For example, the latter categories of the survey instrument was designed to allow for women doing work outside of more traditional intercultural relations to be named in the survey; and the mapping exercise in the interview study encourages and captures creative, rich, and diverse life stories. In combination, these

criteria meet my need to understand the experiences and particularities of women in intercultural relations and to facilitate further dialogue within the field (Patton, 2002).

In addition to social construction, the design of this project is also influenced by some examples of critical change criteria. Specifically, the review of literature captures a "critical perspective" by increasing consciousness about perceived injustices in the historical literature thus far, and through interview questions that are designed to "produce potential change-making strategies" for the future of the field (Patton, 2002, p. 545).

Phase One–Survey Study

The survey study addressed the following research questions:

1. Who are the women working in intercultural relations?
2. What are their contributions to intercultural relations?

Survey participants were asked to name women and to describe their contributions to intercultural relations in different sections of the survey. The results of these data largely informed the interview selection process for phase two of the study (described in detail later in this chapter).

Data sources. Data sources for the survey study included survey results in excel tables, World Cat library indexes, curriculum vitaes, internet and media sources that included biographical sketches of some of the women.

Survey population. The survey was sent out to participants from SIETAR-Europa, SIETAR-USA, SIETAR-Japan, and IAIR. These four organizations were chosen specifically due to their direct ties to the study of, and work within, the field of

intercultural relations. While there are additional organizations worldwide and other chapters of SIETAR that could have been chosen for purposes of this study, for example the Association for International Educators (NAFSA) or the Society for Human Resources Management (SHRM), the four that were chosen were specifically targeted as some of the longest and most well-established associations that focus on the dissemination and discussion of intercultural education, training and research. Additionally, as was pointed out in the literature, each association serves different purposes in the implicit mission of professionalizing the field of intercultural relations. Further, collectively, all four organizations offer a comparative population sample that crosses several continents and multiple cultures.

The total population size of the four member organizations was estimated to be 1,523. This number reflects adjustments made for associations that have members belonging to more than one group, but who were asked to answer the survey only one time. The population breakdown, according to association, is as follows: SIETAR-USA: 214; SIETAR-Japan: 104; SIETAR-Europa: 1000 (this was an approximation given to me by the Secretariat of SIETAR-Europa who sent my invitation to participate to all SIETAR European member organizations); and IAIR: 205. Single-stage sampling was used. I used gatekeepers in each of the organizations to access member emails in order to send out invitations to participate in the study. After introducing my study to the gatekeepers via email, I sent my 'invitation to participate' to each gatekeeper, and they in turn, forwarded my invitation on to the respective members of each of the organizations. Finally, two reminder follow-up emails were

sent to members of all organizations. The survey commenced on September 15, 2008 and was closed on November 30, 2008, a period of 2 1/2 months.

Survey design process. The survey was designed using multiple steps in the process. First, after drafting several iterations of the survey on paper and then on the on-line survey tool, I submitted a version to committee members for their comments prior to my thesis prospectus. This process was useful in helping me formulate my initial questions. Second, while working at the Summer Institute for Intercultural Communication (SIIC) in July 08, I identified six experts in the field (all of whom were members in my desired population group) to look at my design and offer feedback/comments on the layout and question format. Each expert signed an informed consent to participate in the design process and all had 20+ years of experience working in the field of intercultural relations along with considerable knowledge in both training and research areas.

As a result of their collective feedback, the survey changed significantly. For example, initially the full introduction to the study was embedded in the survey, but after consulting with one expert, it made more sense to include the introduction to the study in the invitation letter, and include only a smaller version of the introduction in the survey itself. Another significant change I made at this point was to include explicit spaces for each woman named in each question. Prior to this change, each question had only one space for all possible mentions and contributions. These changes made the data collection and subsequent analysis process much more streamlined and efficient. When all changes were completed, I submitted a final draft,

along with my complete study, to the Institutional Review Board (IRB) (see Appendix A).

Pilot process. After I gained IRB approval, the next step was to pilot the survey in August 2008 with members of the Minnesota chapter of SIETAR-USA. The rationale for pilot-testing was to, among other things, improve wording and clarity of questions (Creswell, 2003; Miner-Rubino, Jayaratne, & Konik, 2007). In addition to including participants that reflected the demographics of the population, the pilot group included non-native speakers of English in order to address user problems related to language issues.

I set up the pilot process to be identical to the live survey study, sending each person an invitation to participate by completing an online survey via Survey Monkey. Subsequently, I asked each pilot participant to print out a copy of their survey answers and invited them to my home to participate in a 90 minute debriefing of the entire process. I provided coffee and dessert for their efforts. This session proved to be immensely helpful in the final stages of the design implementation. Questions were raised on word choices, question layout and organization, and on cultural implications of the survey design. With this feedback, I made subsequent adjustments and the survey was finalized.

Survey instrument. The survey (see Appendix B) consisted of nine sections and was based in part on previous studies done by Harmon and Briggs (1991) and Hart (1998). The instrument began with an introduction to the study followed by definitions and instructions. Section One consisted of 16 items related to participant

demographics. Section Two asked participants to rate categories of contributions to the development of the field during the past 50 years. Following Section Two, a new set of instructions introduced participants to Sections Three – Nine. The categories in Sections Three - Nine were driven by historical literature in the field (J. Bennett, Bennett, & Landis, 2004; M. Pusch, 2004a), and by examining practical applications listed in intercultural relations degree program literature (J. Bennett et al., 2004; Institute & University of Pacific, 2007; Lesley College, 2007; M. Pusch, 2004a; SIT, 2005). The sections were as follows:

- Women and Academia in Intercultural Relations 1960s to present
- Women and Intercultural Training in Intercultural Relations 1960s to present
- Women and Diversity Training in Intercultural Relations 1960s to present
- Women and Publishing in Intercultural Relations 1960s to present
- Women and Organizational Leadership in Intercultural Relations 1960s to present
- Women and Ideas in Intercultural Relations 1960 to present
- Getting to All the Women's Voices in Intercultural Relations

In the above sections, participants were asked to name women, who contributed to that area and describe their contributions to the field. To begin, they were instructed to skim all sections first and then start in the area or section of the survey in which they had the most familiarity or expertise. This was purposeful. In addition to those survey participants who had longevity and /or and more familiarity in multiple areas, I wanted to be sure those participants who were either less familiar

with certain areas, or perhaps had expertise in only one area, could quickly move through the survey to their areas of greatest familiarity.

Further, I emphasized in the instructions that it was not necessary to complete all sections of the survey, but encouraged those who could do so, to complete all sections of the survey. Additionally, I clarified that answers to the questions were not membership restricted. Participant answers could include women with SIETAR or IAIR membership or their answers could include women who were never part of either organization. The survey was administered on-line in English using Survey Monkey as the host program site.

Data analysis. Descriptive statistics were run on the demographic sections of the survey. Data in Sections Three-Nine were analyzed using frequency counts on the number of mentions in individual categories and collectively. The qualitative data in each category were coded for convergence and divergence, especially with regard to recurring regularities and particularities within the data set. Additionally, the data were analyzed and compared to previous statistical and qualitative findings in the field and across regions.

Phase Two–Interview Study

The purpose of the interview study was to address the following research questions:

1. How have women engaged with and come to know the interdisciplinary field of intercultural relations?
2. Toward Phase 5: How do women envision an intercultural relations history that

includes everyone? What steps are necessary to get there?

Data sources. Data sources for this phase included the interviews and the life history maps from each of the women.

Data collection methods. For the interview study, I used life history methodology as a primary basis for collecting data in this phase. Catherine Marshall and Gretchen Rossman (2006) assert that "Life histories are often used in feminist research as a way of understanding, relatively free of androcentric bias, how women's lives and careers evolve" (p.116). Further, Marshall and Rossman (2006) suggest that by using this methodology, readers have the opportunity to enter the lives of the women in this study in a way that could offer them a unique glimpse of the "culture" (in this case – the culture of intercultural relations). This notion is also supported by others who have argued that the use of life histories as a methodology can, and often does, lead to new collective identities among research participants (Ghorashi, 2007; Marshall & Rossman, 2006; Ochberg, 1994).

Another reason for the effectiveness of the life story as a methodology is due to the format and structure of a life story interview – where participants are given the "time and space to express their feelings" (Ghorashi, 2007, p. 120). This would also explain why feminist researchers often embrace the life story as methodology for getting to the nondominant voice. Halleh Ghorashi (2007) states,

> In spite of the broad appropriation of the life story as a method, many scholars from women's studies believe that this research method is especially useful regarding *marginalized* groups that need more room in order to be able to

express themselves. (p. 120)

Other strengths of this methodology include providing rich data across social groups that can be used for subsequent comparative studies (Marshall & Rossman, 2006).

Criticism of this method includes difficulty generalizing findings and finding adequate concepts for guiding analysis. I would argue that generalization is methodologically neither an expectation nor a desired outcome of the life histories. In this study, I choose instead, to point out ways in which the results and the findings *might* be transferable to other settings. I also present findings that highlight participants' particularities. Secondly, I refer back to my theoretical framework to ground the study and to offer further avenues for analysis of the rich data set.

Interview strategy. The overall interview strategy used in the study is situated within a social constructivism approach. Specifically, my assumptions are that each woman's story and way of knowing the field is valid and unique, deserving of respect. Further, collectively, the women's stories may offer a glimpse into a present social construction of intercultural relations (Crotty, 1998). Given the above assumptions I designed my interview protocol accordingly. It allowed each participant a means (mapping exercise) by which to freely convey their individual stories. It allowed for the potentiality of collective analysis through several semi-structured questions.

Participant selection procedures. Twenty-seven women are the focus of this interview study. In total, approximately 35 women were invited to interview in the study. Three declined the invitation and, due to my commitment to conducting face-to-

face interviews with all women in the study, I was unable to pursue further opportunities with five other women initially invited.

Interview selection criterion was based largely on the survey results and on the conceptual framework for the study. That is to say, while it was important to me to honor the survey results with respect to including those women who had received multiple mentions from participants, it was equally important to me to capture the diversity of women's voices across the field. For this reason, I incorporated several sampling strategies in the participant selection process. First, I used purposive sampling to gain access to my initial interviewees. In 2008 I attended the SIETAR Global Congress in Granada, Spain. This congress was the first international SIETAR congress to take place since the Tokyo Global Congress in 1998. For the first time in ten years, members of all SIETAR organizations worldwide were invited and encouraged to attend a conference together.

As I prepared for my trip, I realized that I had an opportunity to capitalize on a culturally diverse group of women who would be coming from all sectors of the world, an opportunity that I knew would not be made available again any time in the near future. I also realized that due to obvious financial constraints in conducting face-to-face interviews across national cultures, capturing global diversity for this study would be next to impossible without such a built-in venue. While I tried to set up several interviews prior to arriving at the Congress and was partially successful, I contacted several women after arriving at the conference and, after introducing my study to them, invited each to a face-to-face interview to be conducted while in

Granada. Most of these interviews took place in their hotel rooms, while one interview was conducted on-site at the Congress venue.

My main criterion in conducting this particular set of interviews focused on national diversity. I approached only women who represented regions and countries outside of the United States, knowing that I would have further opportunities among the U.S. population once back in the United States. In the end, I interviewed five women at the Congress from the countries of Indonesia, Saudi Arabia, the Democratic Republic of Congo, Canada, and England. I also set up two additional interviews with women from Norway and Germany that were completed within days of the Congress. Each woman selected in Granada extended the global diversity of interview participants. In addition, all played leadership roles within their respective fields, organizations, or affiliations.

Upon returning to the United States, I examined the survey data to inform future interview selections. For these selections, I used criterion sampling methods. First, invitations were sent to all women who had received 20 or more overall mentions in the survey. Of those invited, all but one, were interviewed for this study. These interviews added an additional nine women to the seven women previously interviewed while at the Congress in Granada. Subsequently, I looked at each of the first three survey categories (Academia, Intercultural Training, and Diversity Training) and invited all women outside of the previously selected group who were among the five most mentioned in these categories. With this, one additional woman was interviewed.

For the next group of interviewees, I used stratified purposeful sampling to facilitate comparison across subgroups while expanding the breadth of voices across cultural and demographic boundaries. For example, in the Leadership category, I chose two additional women whose voices I thought would add further diversity to the study: one of whom had a rich background in international education and the other whose voice would add to the area of immigrant and refugee issues.

Next, I chose three additional women from the Early and New Ideas categories to interview, both of whom would enrich the diversity among interview participants through their unique contributions in the arena of sexual orientation and social justice issues. In the Publishing category, I chose two additional women to interview, one of whom would add expertise in management, and the other who spent significant time facilitating the publication of intercultural knowledge both in Japan and in the United States.

Finally, I combined all women who were mentioned only one time in the survey (n = 274) with those mentioned in the nondominant culture category. Combining these two aforementioned categories and selecting potential interviewees from this list was my way of finding balance among all interview participants. With this, I selected my last three interview participants. The women selected from this list were chosen largely based on their ability to strengthen the collective voices of interview participants across all cultural boundaries, but specifically across cultural lines of race, class, religion, and sexual orientation among other study participants. Finally, the last criterion in determining whether or not an invitation would be sent to

any of the potential interviewees was based on the viability of conducting a face-to-face interview with the perspective participant. In total, I conducted 27 face-to-face interviews.

Data collection procedures. Participants completed a face-to-face, in-depth interview that included a mapping exercise. Each of the 27 interviews was digitally recorded, and lasted between 90 minutes and two hours. Additionally, each participant agreed to let me photograph her for purposes of this research. Finally, participants allowed me to contact them (if necessary) to clarify any responses from the initial interview. In the end, I contacted approximately 1/3 of the women with clarifying and follow-up questions.

Interview protocol. I developed the interview protocol for this study over the course of eighteen months. Similar to the survey design, the interview protocol went through multiple iterations. First, within the confines of an IRB approved interviewing course at the University of Minnesota, I conducted two "practice" interviews with women in my desired population set. I used this class opportunity to develop an initial protocol while getting frequent peer and faculty feedback. These practice interviews became prototypes for my final conceptualization of the interview study for this project.

The final interview protocol consisted of nine questions (see Appendix C). The first two questions were meant to begin the process of building rapport between participants and the researcher. They were relatively easy questions to answer, and each helped set up question three, the subsequent mapping exercise. After completing

the mapping exercise, I asked each participant to "walk me through" her map and share her story.

Mapping exercise. I created the mapping exercise I refer to above after I attended a seminar on visible thinking (mapping) with John M. Bryson at the 2006 Minnesota Evaluation Studies Institute (2006). In this seminar, I participated in exercises that inspired me to think further about how I might be able to increase the depth and richness of interview data in my study if I incorporated a mapping experience into the interview process. I considered that if mapping could be used as a tool to create openness to new ways of thinking or conceptualizing a problem (similar to how we used the mapping tool in the seminar), then perhaps it could also assist interviewees more creatively and openly to share their lives. After completing the two practice interviews using a mapping exercise, I was convinced that such an exercise could enrich my understandings of participants' lives.

Mapping procedures. After participants answered the first two interview questions, I introduced the mapping exercise. I shut off the recorders and explained the process to the participant. I opened a blank 11x17 page of a sketch book and gave each participant a set of colored pencils. I asked the participants to choose a "present moment in their lives" (i.e., where each woman presently saw herself in her work world). In most cases, it was relatively easy for each participant to capture a "present moment" as she had likely addressed her current position or where she was currently living in the few questions leading up to this exercise.

Next, I told each participant to place (or draw) that moment somewhere on the

map and draw a circle around it. From there, I asked each participant to reflect on this "present moment" by asking the question, "How did I get here?" After some reflection time, each participant was then asked to map out her answer to that question and connect the answer to her present moment. Once she had her answer to this question, each participant was asked to start the process over again by asking at each new life marker, "How did I get here?", continuing this process until her life map was created.

Participants completed this process alone, with no assistance from me. I answered any initial questions about the exercise, but after each woman began the exercise, I sat quietly in a different part of the room or I left the room completely. I reassured each of the interview participants that there was no *right* way to do the mapping exercise and that however they drew their map would be perfect because it was their map about their life. Each participant took approximately fifteen minutes to complete their map.

I will note that the approach to the mapping exercise changed after my seventh interview. Prior to this I had been directing participants where to begin telling me about her map, suggesting she start with her present moment and continue her story from here. However, after a few interviews I noted that some of the participants were interested in starting this process at different points in time (not necessarily starting with the present moment). Upon reflection, I became concerned that if I imposed a rigid process on my participants at the very instant I was attempting to inspire creativity and rich story-telling, it could impact how deeply or openly each might

share the details of her map with me. I made the adjustment and simply began inviting participants to share their maps (in essence, their lives) with me, letting each woman determine where this process would begin. The time it took for each participant to share her map and her life story varied for each interview. For the most part, I did not put a time limit on this process, but instead let each participant share until she had talked about her map or story in its entirety.

Following this process, I asked each participant the remaining questions on the interview protocol. Questions four and five focused on challenges and rewards participants have faced. Question six addressed participant contributions in the historical framework of the field. Questions seven and eight asked participants to think about and comment on the study in relation to Phase 4 and Phase 5 of the McIntosh Interactive Phases. Finally, question nine allowed each participant to make any final comments or address any concerns or questions she might have had in our process together.

Data organization. Each interview was digitally recorded and fully transcribed. After the transcription process was completed, I listened to each interview multiple times. While listening, I simultaneously "read" each woman's map to assist with interpretation and understanding of the data. For each participant, I made detailed notes, specifically about her unique story. I identified themes and areas for coding. Once this process was complete, I uploaded each interview into NVIVO, a qualitative data management system I used to assist with the organization and management of the

interview data. The NVIVO program was effective as a tool for coding initial data, finding patterns, sorting, and viewing the data.

Data analysis. I used several analysis strategies for this phase of the study. Inspired by anthropological processes refined in part by the work of Margaret Mead, Ruth Benedict and others, I began my analysis using an indigenous or emic approach. To this end, I captured and coded key phrases, terms, and practices that participants used in describing their work and their field. These included phrases and terms special to the women I studied, and were terms understood within their respective worldview of the *culture* of intercultural relations (Patton, 2002). In essence, these initial key phrases, terms and practices become the framework for how I proceeded with analysis and further coding of the data (see Chapters Five, Six, and Seven for presentation and analysis of this data).

Additional themes and categories were developed through open-coding measures and the stories of the women (Marshall & Rossman, 2006). As Marshall and Rossman (2006) describe, by "'telling the story,' interpretation brings meaning and coherence to the themes, patterns, categories, developing linkages and a story line that makes sense and is engaging to read" (p. 161).

Collaborative analysis – moving toward triangulation. To encourage multiple voices and perspectives to be heard during the interview study, I invited participants of the study to participate in a collaborative analysis exercise. I sent the results and my analysis of the interview study to all women in the study and invited them to comment on, or add to the analysis. This exercise was optional. For those

who chose to participate, their analysis and my further synthesis of the data are included throughout the results and analysis chapters of the interview study.

Delimitations of the Study

For purposes of data collection in phase one of the study, the scope of this study was confined to surveying only members from the SIETAR USA, Japan, Europa and members of the International Academy of Intercultural Research. Further, interviews were limited to 27 women.

Limitations of the Study

First, delimiting the survey population to members of four organizations significantly allowed a more realistic timeline for completion, but it also limited the study. I purposely used a broad conceptualization of intercultural relations for this study, yet the member organizations I surveyed tended to favor those who have come from certain backgrounds such as communication, psychology, education, and business. To address potential weakness, I used a comparative approach in my survey design that included members of several countries as part of my sample. In addition, I intentionally sent the survey to organizations that engage in research and applied aspects of intercultural relations. Further, I employed a selection strategy that allowed for the interview sample to include women across disciplinary and applied arenas.

Secondly, all data collection methods (survey and interviews) were conducted in English. To anticipate possible problems associated with language issues in the study, I piloted the survey and interviewing protocol to native and non-native speakers of English to address possible confusion or interpretation issues in the questions.

Lastly, analysis of qualitative interview data is, of course, subject to other interpretations and ways of conducting data analysis. While differing interpretations of data was certainly a potential limitation for this study, the constructivist design of this study was intentionally set up to allow multiple voices and interpretations to surface. For example, collective analysis allows for multiple interpretations to emerge from the data thereby strengthening the study as rich and authentic (DeVault & Gross, 2007; Harding, 2007; McIntosh, 1983). Further, the final two survey categories in the survey study, and the mapping exercise in the interview study were a conscious effort to explicitly foreground diverse perspectives. Overall, the research design honored particularity at the same time it allowed for common denominators of experience to be identified (McIntosh, 1990).

Presentation of Findings

I present the findings from this study in the subsequent chapters. In Chapter Four, I present the survey results and analysis. In Chapter Five, I introduce the women in the interview study through their individual descriptions and definitions of the field and their work in it. In Chapters Six - Eight, I present a thematic analysis of how the women in the interview study have come to know the field. In Chapter Nine, I use creative license to engage all of the participants in a conversation on the challenges and rewards faced in the field, ending with the women discussing ways forward toward an intercultural relations that includes us all. Finally, I use a three-part Researcher Voice to creatively synthesize the entire study and capture my voice and personal journey along the way.

CHAPTER FOUR: Survey Study

> Adding women to fields themselves has the effect of changing the ways such disciplines as biology, history, sociology, anthropology, and literature conceive of their subject matter as well as the ways they understand their own methods.
>
> ~**Judith Roof** (Roof, 2007, p. 433)

This chapter presents the results and analysis of the survey. The primary purpose of the survey is to answer the question, "Who are the women working in intercultural relations and what are their contributions in the field?" Finding out "Who the women are in the field" was a necessary first step toward getting to the women's stories and how they have come to know the field—questions I address in the subsequent interview study. Revisiting the work from McIntosh (1983), the survey is situated squarely in Phase 4 of the interactive phases. It asks "How many women in intercultural relations have helped in developing the field?" not "What great intercultural work by a woman can I include in my study?" It asks, "What did the women write, develop, create in the field?" not "Did the women write, develop, create anything good in the field?" It is about excavation. It is about digging past the knowledge production driven by dominant cultural norms, to get to the lateral layers of the intercultural worker bees (usually the "others") that have been holding the field together for years (McIntosh, 1983).

Survey Demographics

Findings indicate that 133 participants from 27 different countries responded to the survey (n=1,523). Of the 133 participants, who started the survey, 47% completed

all of the sections. This completion rate was expected due to the design of this survey. In my instructions for the survey, I invited survey participants to complete as many sections of the survey as possible. I was explicit in giving all participants permission to prioritize areas where they had the most expertise. I made this decision in order to account for varying levels of expertise within the field. While some participants possessed wide ranging expertise to be able to complete all categories in the survey, many participants had expertise in only one or two of the categories, and thus, were encouraged to start the survey in their area(s) of expertise. In this way, I allowed for all participants, even with those with limited expertise, to be able to complete at least, some of the sections of the survey.

Approximately 86% of survey participants were women and 14% men. The breakdown according to the participating professional organizations is as follows: 46% of survey participants, respectively, considered SIETAR-USA or SIETAR-Europa to be their primary affiliation among the four choices listed; followed by IAIR at 15%, and SIETAR-Japan at 5%. Further, 41% of all participants have been in the field from 2-10 years, while 38% from 11-25 years.

Table 1 shows the nationalities of survey participants. U.S. Americans had the highest number of participants at 69; followed by Germans at 13; Dutch at 10; and French at 7. All other countries listed had fewer than five survey participants.

Table 1

Survey Demographics: List of Survey Participant Nationalities

Nationalities		
Australia	Great Britain	Romania
Austria	India	Saudi Arabia
Bulgaria	Italy	Singapore
Canada	Japan	Spain
China	Lebanon	Sweden
Denmark	Malaysia	Switzerland
Egypt	Mexico	Taiwan
France	Netherlands	Turkey
Germany	New Zealand	United States

Table 2 depicts a list of degrees held by participants. Four disciplinary areas had relatively higher participant representation: Psychology - 12%, Business and Management -11%, Communication – 9%, and Education – 6%. After these areas were accounted for, remaining survey participants (62%) claimed degrees held in a vast array of disciplinary areas.

Table 2

Survey Demographics: List of Survey Participant Disciplinary Areas

Disciplines	
Adult Education	English
Anthropology	Fine Arts
Applied Linguistics	French
Behavioral Health	Geography
Business	Higher Education Management & Cross-Cultural Studies
Business Management	Hispanic Languages and Literatures
Communication (including Speech)	Hotel & Hospitality Management
Comparative Literature	Human Behavior
Corporate Social Responsibility	Human Communication
Cross-cultural Counseling Psychology	Human Development
Curriculum and Instruction	Human Resources
Design	Human Science Engineering
Education	Intercultural Communication
Educational Psychology	Intercultural Relations

Intercultural Training	Psychology
International and Intercultural Management	Psychology and Afro-Ethnic studies
International Communication	Psychotherapy & Counseling
International Economics	Public Administration and Public Policy
International Public Health	Science of Education (Pedagogy)
Journalism	Social Medicine
Language and Literature	Social Psychology in Organizations
Law	Social Science
Letters (Literature and Linguistics)	Social Work and Intercultural Relations
Luxury Brand Management / International Marketing	Sociology/Business
Master of Research in Education	Student Affairs in Higher Education
Organizational Psychology	Systems Science
Philosophy	TESOL
Politics and Language	Transformative Learning

With regard to educational background, most survey participants held a Masters' degree or higher as is depicted in Table 3

Table 3

Survey Demographics: Highest Level of Education Completed

Answer Options	Response Count	Response Percent
High School	0	0.0%
A-Levels	0	0.0%
Vocational Training	1	0.8%
Junior College	0	0.0%
2-year Association of Arts	0	0.0%
Undergraduate - 4 Year Degree	14	10.9%
Master's Degree	**72**	**55.8%**
Ph.D., Ed.D.	**42**	**32.6%**
Habilitation (Europe)	0	0.0%
Other (Please Specify)	9	
answered question	**129**	
skipped question	**4**	

Survey Results and Analysis

In summary, survey participants named 420 women and their associated work / ideas, representing over 40 national and non-national cultures, who have made (or are

making) contributions to the field of intercultural relations (see Appendix D). Based on the survey questions, participants named women and their associated works in the following categories:

- Women and Academia in Intercultural Relations 1960-present
- Women and Intercultural Training in Intercultural Relations 1960-present
- Women and Diversity Training in Intercultural Relations 1960-present
- Women and Publishing in Intercultural Relations 1960-present
- Women and Organizational Leadership in Intercultural Relations 1960-present
- Women and Ideas in Intercultural Relations 1960-present
- Getting to All the Women's Voices in Intercultural Relations 1960-present

What follows is a comprehensive set of tables that cover the data set from the survey. In the academic and training categories below, I indicate with a + sign when a text or book listed has more recent editions available. Further, it should be also noted that since the survey data collection of fall 2009, several women in this study have produced and/or published additional articles or research. In subsequent tables, the number of the most mentioned women in each category fluctuates depending on the overall size of the data set. For larger data sets, I list the 10 most mentioned women. For smaller sets, I include the five most mentioned women. Exceptions to this are Early Ideas, New Ideas, and Getting to All the Voices, where tables include all women in each of these categories.

Also, please note that for each table, women are listed in alphabetical order by last name. I purposely avoid listing the women in these tables in order by frequency

counts. To do so would perpetuate a vertical hierarchy of knowledge production based on how often one has been mentioned (in much the same way as has already been documented in previous intercultural studies – see Chapter Two). Instead, I choose to order lists of women in every table by last name in recognition of the unique contributions each woman has made to knowledge production in field, whether in lateral or vertical functions; in praxis or in theory. Finally, several women were mentioned by survey participants in more than one category, and as a result, work mentioned for some of these women may appear in more than one table.

Academia and women in intercultural relations 1960-present. In this category, participants were asked to name up to five women and the work associated with each woman in the following academic areas:

- Academic Textbooks, Readers, Articles
- Theoretical Frameworks
- Research
- Academic Courses / Seminars
- Other

Academia and women in intercultural relations holds the largest data set in the survey study. In total, 188 (45% of total number of women mentioned, n = 420) women were named as having made academic contributions to the field of intercultural relations. Please see Appendix E for a list of all women mentioned in this category.

Results indicate that women mentioned in academia and intercultural relations represent some of the following geographical and regional areas: Europe, Asia, Africa, North America, South America, Australia, New Zealand, the East, the West, the North, the South, the Netherlands, Germany, France, Spain, Russia, Denmark, United Kingdom, England, Scotland, Ireland, Sweden, Norway, Finland, China, Japan, Hong Kong, Korea, Thailand, Suriname, Nigeria, Brazil, Saudi Arabia, Egypt, Iran, Mexico, Canada, Quebec, Vancouver, United States (i.e., New Mexico, Arizona, Kentucky, Maryland, California, Louisiana, Minnesota, Oklahoma, Hawaii, Oregon, New York, Vermont, Illinois, among others). While this data set does not allow me to consider separately the intra-cultures such as gender, ethnic, socio-economic status, sexual orientation, religion, it does show women named in this category come from regionally diverse and geographically broad arenas.

Table 4 shows the 10 most mentioned women in the category of academia and women in intercultural relations. Participants listed textbooks/articles/chapters the women have authored or co-authored; theoretical concepts or approaches the women have developed or been a part of developing; courses they are teaching, or have taught; and research they have conducted, among others.

Table 4

Academia and Women in Intercultural Relations: Ten Most Mentioned Women and Associated Contributions

Name [a]	Contributions or work mentioned
Nancy Adler	Courses Developed and Taught on Organizational Behavior, Cross-cultural Management, and Global Women Leaders Different Approaches to Cross-cultural Management Research Re-entry: A Study of the Dynamic Coping Processes Used by Repatriated Employees to Enhance Effectiveness in the Organization and Personal Learning During the Transition Back into the Home Country (1980) A Portable Life (1981) Cross-cultural Management (1983) Women in Management Worldwide (Nancy. J. Adler & Izraeli, 1988) Human Resource Management in the Global Economy (1993) Competitive Frontiers: Women Managers in a Global Economy (Nancy. J. Adler & Izraeli, 1994) The Arts & Leadership: Now That We Can Do Anything, What Will We Do (2006) International Dimensions of Organizational Behavior (Nancy. J. Adler & Gundersen, 2008)+
LaRay Barna	The Stress Factor in Intercultural Relations (1983) Stumbling Blocks to Intercultural Communication (1985) - Classic Article on Culture Shock First to Teach Intercultural Communication – (Portland State University 1968)
Janet Bennett	Intercultural Communication Institute, Co-founder and Executive Director Her Work in Developing the Master of Intercultural Relations Program through the Intercultural Communication Institute Summer Institute for Intercultural Communication Seminars, Workshops, Training Design NAFSA Seminars, Workshops, Training Design Training Courses at Portland State University Courses on Change and Change Agentry Describe, Interpret, and Evaluate (DIE) Model (J. Bennett, Bennett, & Stillings, 1979) Cultural Marginality: Identity Issues in International Training (1993) Transition Shock: Putting cultural shock in perspective (1998) Becoming a Skillful Intercultural Facilitator (J. Bennett & Bennett, 2003) Handbook of Intercultural Training 3rd Edition (D. B. J. M. Landis & Bennett, 2004) Developing Intercultural Competence: A Reader (J. M. Bennett & Bennett, 2004a) Developing Intercultural Sensitivity: An Integrative Approach to Global and Domestic Diversity (J. M. Bennett & Bennett, 2004b) Cultivating Intercultural Competence: A Process Perspective (2009)
Lee Gardenswartz	Diversity Model (4 Layers) Diversity Model - A manager's guide Beyond Sanity and Survival: A Personal Guide to Stress Management (Gardenswartz, Ruman, & Rowe, 1980) How to Create Staff Development Programs Guaranteed to Unleash the Human Potential (Gardenswartz & Rowe, 1982) What It Takes: Good News From 100 of America's Top Professional and Business

	Women (Gardenswartz & Rowe, 1987) Getting Around the Cultural Hot Spots in Meetings (1993) Diverse Teams at Work: Capitalizing on the Power of Diversity (Gardenswartz & Rowe, 1995) Why Diversity Matters (Lee Gardenswartz & Anita Rowe, 1998) Managing Diversity: A Complete Desk Reference and Planning Guide (Lee Gardenswartz & Anita Rowe, 1998)+ Managing Diversity in Health Care Manual: Proven Tools and Activities for Leaders and Trainers (Gardenswartz & Rowe, 1999) Cross-Cultural Awareness (Gardenswartz & Rowe, 2001) The Global Diversity Desk Reference: Managing an International Workforce (Gardenswartz, Rowe, Digh, & Bennett, 2003) Emotional Intelligence for Managing Results in a Diverse World (Gardenswartz, Cherbosque, & Rowe, 2008)+ Coaching Teams: For Emotional Intelligence in Your Diverse Workplace (Gardenswartz, Cherbosque, & Rowe, 2009)
Young Yun Kim	Stress-Adaptation-Growth Dynamic Systems Theory and Intercultural Communication Acculturation Patterns of Interpersonal Communication Relationships: A Study of Japanese, Mexican and Korean Communities in the Chicago Area (1978) Toward an Interactive Theory of Communication-Acculturation (1980) Interethnic Communication: Current research (1986) Theories in Intercultural Communication (Y. Y. Kim & Gudykunst, 1988) Communication and Cross-cultural adaptation: An integrative theory (Y. Y. Kim, 1988) Interethnic Communication: The Context and the Behavior (Y. Y. Kim, 1994) Becoming Intercultural: An Integrative Theory of Communication and Cross-Cultural Adaptation (Y. Y. Kim, 2001) Communicating With Strangers: An Approach to Intercultural Communication (Gudykunst & Kim, 2003) Ideology, Identity and Intercultural Communication: An analysis of Differing Academic Conceptions of Cultural Identity (Y. Y. Kim, 2007) Intercultural Personhood: Globalization and A Way of Being (Y. Y. Kim, 2008) The Identity Factor in Intercultural Competence (Y. Y. Kim, 2009)
Lee Knefelkamp	Multiple Courses at the Summer Institute for Intercultural Communication Teachers College - Columbia Graduate School MA and PhD programs Her Work on Gender Identity and Diversity in Higher Education The Multicultural Self in Organizations Patterns of Adult Learning Extension of Perry Developmental Model Including Educational and Identity Issues Developmental Instruction: fostering intellectual and personal growth of college students (1975) A Cognitive-Developmental Model of Career Development: An Adaptation of the Perry Scheme (L. L. Knefelkamp & Slepitza, 1978) Applying New Developmental Findings: New directions for student services (L. Knefelkamp, Widick, & Parker, 1978) Transforming the Curriculum for Diversity in Higher Education (1993) Higher Education & the Consumer Society (1993) The Multicultural Curriculum and Communities of Peace (1993) Encountering Diversity on Campus and in the Classroom: Advancing Intellectual and Ethical Development (2000) Listening to Understand (2006)

	Personal and Social Responsibility Institutional Inventory (L. L. Knefelkamp, 2006)
Judith Martin	Dialectical Approach / Perspectives in Intercultural contexts Teacher Trainer for Teaching Online Intercultural Communication Courses-Summer Institute for Intercultural Communication Re-entry and whiteness work Development if Arizona State University Communication Department and Research Capabilities Theories and Methods in Cross-Cultural Orientation (1986) Students Abroad, Strangers at Home: Education for a Global Society (Kauffmann, Martin, & Weaver, 1992) The Influence of Cultural and Situational Contexts on Hispanic and Non-Hispanic Communication (Judith N. Martin & Hammer, 1994) Exploring Whiteness: A Study of Self-label for White Americans (Judith N. Martin & Krizek, 1996) Thinking Dialectically About Culture and Communication (Judith N. Martin & Nakayama, 1999) Intercultural Dating Patterns Among Young White U.S. Americans: Have They Changed in the Past 20 Years? (Judith N. Martin, Bradford, Drzewiecka, & Chitgopekar, 2003) Experiencing Intercultural Communication: An Introduction (Judith N. Martin & Nakayama, 2008)+ Readings in Intercultural Communication: Experiences and Contexts (Judith N. Martin, Nakayama, & Flores, 2008) Intercultural Communication in Contexts (Judith N Martin & Nakayama, 2009)+
Margaret Pusch	Co-founder of the Intercultural Press Early Role in Intercultural Publishing Administrative Leadership in Several Key International Education Associations Founder of Society for Intercultural Education, Training, and Research - USA Chapter Book Chapters in Several Texts Training for Multicultural Education Competencies (M. Pusch, Seelye, & Wasilewski, 1979) Multicultural Education: A Cross-Cultural Training Approach (1979) Helping Them Home: A Guide for Leaders of Professional Integration and Reentry Workshops (Margaret D. Pusch & Loewenthal, 1988) Culture Matters: An International Education Perspective (Hermans & Pusch, 2004) Working in a Socially Diverse Environment: Student Manual (2002) Intercultural Training in Historical Perspective (2004a) Apples, Oranges, and Kumys: Models for Research on Students Doing Intercultural Service-Learning (Merrill & Pusch, 2007) The Interculturally Competent Global Leader (2009)
Stella Ting-Toomey	Face Negotiation Theory Intercultural Communication Courses at University of California-Fullerton Teacher Trainer for Teaching Intercultural Communication-Summer Institute for Intercultural Communication An Analysis of Marital Communication Behaviors and Perceptions of Marital Satisfaction: A Validation Study of the Intimate Negotiation Coding System (S. W. C. Ting-Toomey, 1981) Cross-cultural Interpersonal Communication (S. Ting-Toomey & Korzenny, 1991) Communication Resourcefulness: An Identity-Negotiation Perspective (1993)

	The Challenge of Facework: Cross-Cultural and Interpersonal Issues (1994) Communicating Across Cultures (1999) Managing Intercultural Conflict Effectively (S. Ting-Toomey & Oetzel, 2001) Identity Negotiation Theory: Crossing Cultural Boundaries (2004) Understanding Intercultural Communication (2005)+ Intercultural Conflict Management: A Mindful Approach (2005) Intercultural Conflict Competence as a Facet of Intercultural Competence Development: Multiple Conceptual Approaches (2009)
Colleen Ward	Her work in Culture Shock and Adaptation Acculturation Theory Altered States of Consciousness and Mental Health: A Cross-Cultural Perspective (1989) Acculturation Strategies, Psychological Adjustment, and Sociocultural Competence During Cross-Cultural Transitions (1994) Attitudes Toward Rape: Feminist and Social Psychological Perspectives (1995) The Impact of International Students on Domestic Students and Host Institutions: A Literature Review (2001) Commentary on "Redefining Interactions Across Cultures and Organizations" (Berry & Ward, 2006) The Psychology of Culture Shock (Colleen A. Ward, Bochner, & Furnham, 2008)+ Thinking Outside the Berry Boxes: New Perspectives on Identity, Acculturation and Intercultural Relations (2008) Attitudes Toward Immigrants, Immigration, and Multiculturalism in New Zealand (C. Ward & Masgoret, 2008)

[a]All 188 women mentioned in this category are listed in Appendix E.
+ Indicates more recent editions available.

Another way in which to examine the above data is presented in Appendix F. In this chart, the data above are displayed according to the original survey question categories: academic textbooks/edited handbooks/readers/articles; theoretical frameworks/models; research studies; academic courses/seminars; and other. This structure is useful for identifying patterns and themes among the above listed mentions for each woman. For example, in the area of academic research in intercultural relations, research themes are extensive and include: cross-cultural management, leadership, re-entry, women in business, acculturation, cross-cultural adaptation, identity issues, intercultural sensitivity, culture shock, developmental instruction, whiteness, adult learning, dialectics, diversity, ethics, intercultural dating, identity-negotiation, conflict studies, cross-cultural and interpersonal communication,

intercultural communication, intercultural competence, international education, immigration, and multiculturalism, among others.

Appendix F also highlights participant mentions of each woman's articles, textbooks, and edited handbooks, many of which have multiple editions. Lastly, leadership roles attributed to some of the women listed above were most frequently mentioned in the "Other" category – such as the mention of Janet Bennett's leadership at the Intercultural Communication Institute, Judith Martin's role in the development of the communication department at Arizona State University, or Margaret Pusch's leadership in international education or in getting intercultural books published. Further discussion on the role of leadership among women in the study can be found in a later section of this chapter. At present, I will briefly focus on each of the women listed above with the additional caveat that one or two paragraphs will likely only begin to hint at the story and contributions behind each of the women mentioned here and elsewhere in this chapter.

Nancy Adler. Nancy Adler is a professor and the S. Bronfman Chair in Management at McGill University in Montreal, Canada. She is a global consultant and her courses on organizational behavior, cross-cultural management, and global women leaders, reflect a broad and varied focus throughout her career. Adler's early work included conducting and publishing research on re-entry and repatriation issues. And in the early '80s she produced a film called *A Portable Life.* Adler made the film to assist executives and their spouses with their preparations for a life overseas, and to

help save companies the expense of early returns due to issues related to cross-cultural adjustment.

Adler is well known for her research on addressing organizational leadership in management. Two of her books, *Women in Management Worldwide*; and *Competitive Frontiers: Women Managers in a Global Economy* show an early focus on women as managers and global leaders. Her text *International Dimensions of Organizational Behavior* further demonstrates her commitment and depth on issues of global leadership in organizational contexts and its many editions have been broadly circulated among management professional worldwide. Finally, and more recently, Adler's research and writing projects on the arts and leadership indicate a more personal stance in her efforts to affect global change through creativity, artistry, and story-telling.

LaRay Barna. LaRay Barna, who passed away in 2010, was a pioneer in the field of intercultural communication. She graduated from Northwestern University with a degree in Speech Communication in 1944. She was the first woman hired in the Department of Speech Communication at Portland State University and worked there until she retired in 1987. When she began teaching at Portland State, the term "intercultural communication" was not yet being used in communication studies. Barna wrote several articles on "culture shock" based on personal experience and several years of working with international students who were struggling with assimilating to new campus (and U.S. American) culture.

In the 1960s, she also began assembling materials for a new course, eventually going to her Dean and asking permission to begin teaching classes that would specifically address problems in intercultural communication across cultures. Her request was eventually approved and in 1968, Barna began teaching the first courses on intercultural communication. In addition to this pioneering work, she is best known for her article "Stumbling Blocks in Intercultural Communication," first published in a newsletter and later by Wadsworth publishing for inclusion in the 1972 edition of Samovar and Porter's *Intercultural Communication: A Reader*. To this day, "Stumbling Blocks" is still being widely re-produced in anthologies, readers, and texts as a key piece of literature on dealing with variations of culture shock and adjustment. (L. Barna, personal communication, July 24 2007)

Janet Bennett. Janet Bennett is the co-founder and Executive Director for the Intercultural Communication Institute (ICI) in Portland, Oregon. ICI was founded by Milton Bennett and Janet Bennett (with an endowment from Milton's father, Stanton D. Bennett). Together, they brought the Stanford Institute for Intercultural Communication up to Portland, Oregon and began running what is now known as the Summer Institute for Intercultural Communication (SIIC). For over 25 years, Janet Bennett has been at the executive helm of ICI and the Summer Institute for Intercultural Communication. Additionally, through her leadership, she developed a curriculum for a Master of Intercultural Relations program that is co-administered through a partnership between ICI and the University of the Pacific-Stockton.

One of Bennett's earliest works is her 1979 publication entitled, "Describe, Interpret, and Evaluate (DIE) Model." This model of analysis for intercultural interactions has been widely circulated and is still in high use today as an intercultural training tool. In 1993 Bennett published "Cultural Marginality: Identity Issues in International Trainings" in the book *Education for the Intercultural Experience* edited by Michael Paige, in which she introduced the theoretical framework behind encapsulated and constructive marginality. In addition to this work, Bennett has also written several articles on developing intercultural competence and sensitivity, and has conducted intercultural training seminars worldwide.

Lee Gardenswartz (and Anita Rowe). Lee Gardenswartz and Anita Rowe are published authors and internationally recognized workplace diversity consultants. They are based out of Los Angeles, California and together, they run Gardenswartz & Rowe, and the Emotional Intelligence and Diversity Institute. Though Anita Rowe is not listed in Table 4, she is mentioned multiple times in this and other areas of the survey. Further, Gardenswartz and Rowe have been business partners and training consultants for over 30 years and for this reason are mentioned here together.

Gardenswartz and Rowe each began their careers as K-12 teachers, Gardenswartz in high schools and Rowe in junior high schools. They met for the first time in 1977 when they were hired as part of the three-person team for a program called Project Change to conduct teacher/staff trainings aimed at improving diversity within the Los Angeles area school systems. Within two years, they began their consulting business together. Their first book, *What It Takes: Good News from 100 of*

America's Top Professional and Business Women, was published in 1987 and focused on women leaders in business. Following this book, they spent the next several years specifically targeting the health care arena, publishing manuals and articles related to managing diversity within health services.

In the mid-'90s, they published *Managing Diversity: A Complete Desk Reference and Planning Guide* for which they received the Society for Human Resource Management Diversity book of the year award in 1994. In 2003 they published *The Global Diversity Desk Reference: Managing an International Workforce* with co-authors Patti Digh and Martin Bennett. In recent years, Gardenswartz and Rowe have turned their attention to developing emotional intelligence in the workplace, demonstrated by their books and articles on coaching for emotional intelligence and their recently published editions of *Emotional Intelligence for Managing Results in a Diverse World,* co-authored with Jorge Cherbosque.

***Young Yun Kim*.** Young Yun Kim is a professor in the Department of Communication at the University of Oklahoma in Norman, Oklahoma. Kim helped establish some of the early theoretical underpinnings in the field of intercultural communication. She has written over 100 articles and published twelve books topics including: adaptation, acculturation, interethnic communication, cultural identity, globalization, and intercultural competence, among others. As a young scholar, Kim demonstrated her interest in adaptation issues with her thesis on Acculturation Patterns of "Interpersonal Communication Relationships: A Study of Japanese, Mexican, and Korean Communities in the Chicago Area." Shortly after her dissertation was

completed, she published research on acculturation theory: *Toward an Interactive Theory of Communication-Acculturation*. Her interest in researching acculturation and cross-cultural adaptation continued through the 1980s, expanding to include interethnic issues in communication.

In 1988, Kim partnered with the late William Gudykunst to co-edit and publish a new theoretical anthology for intercultural communication studies: *Theories in Intercultural Communication*. In 2001, Kim published *Becoming Intercultural: An Integrative Theory of Communication and Cross-cultural Adaptation* where she introduces the stress-adaptation-growth dynamic – a process model she developed for the purpose of exploring cross-cultural adaptation through open systems. Later, Kim's research focused more heavily on concepts of identity and its relationship to globalization, intercultural competence, and conflict resolution, among others.

Lee Knefelkamp. Lee Knefelkamp is a professor of psychology and education at Teachers College at Columbia University where she has been working with MA and PhD programs in social-organizational psychology and higher education. In the 70s, Knefelkamp completed her dissertation work at the University of Minnesota on "Developmental Instruction: Fostering Intellectual and Personal Growth of College Students." This research was the precursor to her work with colleagues Carole Widick, Clyde Parker, and later, Ron Slepitza that extended William Perry's (1999) intellectual and ethical model of development in the college years to include behaviors and aspects of career development in college students. Since this time, Knefelkamp has written and researched about patterns in adult learning; student intellectual, ethical, identity

and intercultural development; diversity in higher education including issues of race, gender, ethnicity, and sexual orientation; the multicultural self in organizations, and the resistance to change, among others.

In addition to her work at Columbia, she has worked at the University of Maryland as the Director of Student Development for graduate programs; she has served as Dean of the School of Education at American University and as the Academic Dean of the Faculty at Macalester College. She is a senior fellow with the Association of American Colleges and Universities and has also taught summer workshops at the Intercultural Communication Institute for over 30 years. In 2006, Knefelkamp developed the Personal and Social Responsibility Institutional Inventory (PSRI), an institutional climate measure that has become a national initiative on campuses across the United States. The PSRI is sponsored by AAC&U and is administered through the Research Institute for Studies in Education (RISE) at the Iowa State University.

Judith Martin. Judith Martin is a professor of human communication in the Hugh Downs School of Human Communication at the Arizona State University (ASU) in Phoenix where she has taught intercultural communication courses since 1990. She has published extensively on issues of repatriation, ethnic and racial identity in communication practices, intercultural competence, and the impact of technology on communication across cultures, among others. Prior to her time at ASU, Martin spent ten years at the University of Minnesota (UMN) where she worked as an administrator in the Office of International Education, and in the Department of

Speech Communication as a tenure track professor. Throughout the ’80s, Martin published mostly on sojourner and re-entry issues and in 1992, she co-authored her first book (with Norman Kaufmann and Henry Weaver) *Students Abroad, Strangers At Home: Education for a Global Society*.

Shortly after arriving at ASU, Martin began partnering with Thomas Nakayama (a communications scholar at Northeastern University). Together, they worked to develop new intercultural communication textbooks for the field. Their first book, *Intercultural Communication in Contexts*, was published in 1997. This was followed in 1998 by *Readings in Cultural Contexts* (with co-author Lisa Flores) and, in 2001, *Experiencing Intercultural Communication*. In the early ’90s, Martin began exploring issues of whiteness in the context of intercultural communication and, in 1999 she again collaborated with Nakayama to publish *Whiteness: The Communication of Social Identity.* Other research interests have included the application of dialectics in intercultural communication and most recently, she has been researching technological aspects of teaching and communicating in intercultural contexts.

Margaret Pusch. Margaret (Peggy) Pusch currently serves as Chair for the Board of Trustees for International Partnership and Service-Learning (IPSL). She is also the Associate Director of the Intercultural Communication Institute (ICI) and a faculty member of the Summer Institute for Intercultural Communication in Portland, Oregon. Pusch built a career as an international educator, intercultural trainer, business savvy entrepreneur, author, and organizational consultant.

After returning from a sojourn in Japan, she began to volunteer as an international student housing coordinator at Syracuse University. Her early work centered on re-entry issues. Later, she focused on training and training design in multicultural education contexts. In 1979, she published *Training for Multicultural Education Competencies* with co-authors Ned Seelye and Jackie Wasilewski. In 1988, she partnered with Nessa Loewenthal to publish a training guide to help professionals design re-entry and integration workshops.

Pusch was instrumental in getting intercultural literature from the field into press. In 1980, she partnered with David Hoopes and George Renwick to start The Intercultural Press. She managed and ran the press for over sixteen years. In the beginning, she ran the press out of the basement of her home, and later set up offices in Chicago, Illinois and in Putnam, Vermont. She retired as President of the Intercultural Press in 1996.

In addition to her current leadership roles at IPSL and ICI, Pusch has used her business and entrepreneurial background to provide leadership to several organizations. She helped found SIETAR-USA, and retired only recently as the organization's Executive Director. She is also a past president of the Association for International Educators (NAFSA). In 2004, she used the breadth of her experience and her knowledge of the historical aspects of the field to publish an influential article entitled "Intercultural Training in Historical Perspective" that was first published in the *3rd Edition of the Handbook of Intercultural Training*, and is still extensively

circulated today. Pusch has received many awards and much recognition for her work in the field.

Stella Ting-Toomey. Stella Ting-Toomey is a professor in the Department of Human Communication Studies in Fullerton, California. She is a prominent scholar in communication studies; her research interests have included conflict negotiation, identity negotiation, and facework theory, among others. In the early 70s, Ting-Toomey came to the United States from Hong Kong as an international student attending the University of Iowa in Iowa City, Iowa. By 1976, she had completed her undergraduate work in mass communication and thereafter, she went to the University of Washington where she completed a Ph.D. in the Department of Speech Communication. Prior to coming to California State at Fullerton, Ting-Toomey spent two years as a faculty member at Arizona State University and six years at Rutgers University.

Ting-Toomey has published prolifically in the human communication and intercultural communication fields. Among the many articles and professional presentations, Ting-Toomey has published over fifteen books. Prior to publishing her first solo book in 1994, *The Challenge of Facework: Cross-cultural and Interpersonal Issues* in which Ting-Toomey describes her Facework theoretical framework, she had co-edited or co-authored seven additional books with other communication scholars including, among others William Gudykunst and Lea Stewart. Ting-Toomey has always remained focused on service work and the needs of her students and, in 1999, she published *Communicating Across Cultures* which has been marketed and

extensively used as a textbook in the intercultural communication classroom. In 2001, she published *Managing Intercultural Conflict Effectively* with John Oetzel. Her latest book, *Understanding Intercultural Communication* was first published in 2005 with co-author Leeva Chung and now has a new edition available.

Colleen Ward. Colleen Ward is a professor in the School of Psychology at the University of Wellington, in Victoria, New Zealand. Ward was born in New Orleans, Louisiana in the United States, but she has made a career living and working in other countries. She earned her doctorate in 1977 at the University of Durham in England and has since conducted research or taught in Trinidad, Malaysia, Singapore, England, and New Zealand where she has resided for over twenty years.

She has published over 120 articles and book chapters in cross-cultural psychology and is most recognized for her work in adaptation and acculturation theory. Her interest in acculturation is marked by early publications, such as "Acculturation Strategies, Psychological Adjustment, and Sociocultural Competence during Cross-Cultural Transitions" in 1994. In 2001, Ward published *The Psychology of Culture Shock* where she and co-authors Stephen Bochner and Adrian Furnham outlined a model for acculturation. Other research interests for Ward have included, among others, immigration and multiculturalism, culture and ethnicity, gender psychology, and intergroup relations.

In addition to her extensive publications, Ward's leadership profile is varied and lengthy. She has been a past president for the International Academy of Intercultural Research, the Asian Association of Social Psychology, and the Secretary

General of the International Association for Cross-Cultural Psychology. She continues to publish and research and currently is a Co-Director for the Center for Applied Cross-Cultural Research and sits on multiple editorial boards.

Women and intercultural training in intercultural relations 1960-present. In this category, participants were asked to name up to five women and the work associated with each woman in the following intercultural training areas:

- Intercultural Training Books, Articles
- Intercultural Edited Handbooks and Handbook Articles
- Intercultural Games and Simulations
- Intercultural Training Workshops and Seminars
- Other

In total, 116 women (28% of total number of women mentioned, n = 420) were named as having made intercultural training contributions to the field of intercultural relations. Table 5 shows the 10 most mentioned women in the category of intercultural training and women in intercultural relations. Participants listed intercultural training handbooks, articles, newsletters, toolkits, workshops, and seminars as contributions associated with women who have played a role in developing the field of intercultural relations through intercultural training.

Table 5

Intercultural Training and Women in Intercultural Relations: Ten Most Mentioned Women and Associated Contributions

Name[a]	Contribution or work mentioned
Janet Bennett	NAFSA Seminars, Workshops, Training Design Summer Institute for Intercultural Communication Seminars, Workshops, Training Design Intercultural Communication Institute, Co-founder and Executive Director Training Courses at Portland State University Describe, Interpret, and Evaluate (DIE) Model (J. Bennett et al., 1979) Cultural Marginality: Identity Issues in International Training (1993) Transition Shock: Putting cultural shock in perspective (1998) Becoming a Skillful Intercultural Facilitator (J. Bennett & Bennett, 2003) Handbook of Intercultural Training 3rd Edition (D. B. J. M. Landis & Bennett, 2004) Developing Intercultural Competence: A Reader (J. M. Bennett & Bennett, 2004a) Developing Intercultural Sensitivity: An Integrative Approach to Global and Domestic Diversity (J. M. Bennett & Bennett, 2004b)
Judee Blohm	Her Role in NASAGA (North American Simulation and Gaming Association) and her General Leadership in the Development of the Gaming Arena Markhall: A Comparative Corporate-Culture Simulation Piglish: A Language Learning Exercise Man from Mars: Unspoken Assumption of Words The Cocktail Party: Exploring Nonverbal Communication Planning and Conducting Pre-Departure Orientations (1985) Host Family Handbook (1987) Where in the World Are You Going? (1996) An Analysis of Methods for Intercultural Training (Fowler & Blohm, 2004)
Sandy Fowler	Kids Like Me: Voices of the Immigrant Experience (J. Blohm & Lapinsky, 2006) Her work in the development of BaFa BaFa Clues & Challenges Two Decades of Using Simulations Games for Cross-Cultural Training (1994) Intercultural Sourcebook Vol. 1: Cross-Cultural Training Methods (Fowler & Mumford, 1995) Intercultural Sourcebook, Vol. 2: Cross-Cultural Training Methods (Fowler & Mumford, 1999) Simulations/Game Review (2002) Calder Connections: An Intercultural Simulation Game (2003) An Analysis of Methods for Intercultural Training (Fowler & Blohm, 2004) Training Across Cultures: What Intercultural Trainers Bring to Diversity Training (2006) Intercultural Simulating Games: A Review (of the United States and Beyond) (Fowler & Pusch, 2010)
Lee Gardenswartz	Train-the-Trainer Work Diversity Model (4 Layers) Diversity Model - A manager's guide Beyond Sanity and Survival: A Personal Guide to Stress Management

	(Gardenswartz et al., 1980) How to Create Staff Development Programs Guaranteed to Unleash the Human Potential (Gardenswartz & Rowe, 1982) What It Takes: Good News From 100 of America's Top Professional and Business Women (Gardenswartz & Rowe, 1987) Getting Around the Cultural Hot Spots in Meetings (1993) Diverse Teams at Work: Capitalizing on the Power of Diversity (Gardenswartz & Rowe, 1995) Why Diversity Matters (Lee Gardenswartz & Anita Rowe, 1998) Managing Diversity: A Complete Desk Reference and Planning Guide (Lee Gardenswartz & Anita Rowe, 1998)+ Managing Diversity in Health Care Manual: Proven Tools and Activities for Leaders and Trainers (Gardenswartz & Rowe, 1999) Cross-Cultural Awareness (Gardenswartz & Rowe, 2001) The Global Diversity Desk Reference: Managing an International Workforce (Gardenswartz et al., 2003) Emotional Intelligence for Managing Results in a Diverse World (Gardenswartz et al., 2008)+ Coaching Teams: For Emotional Intelligence in Your Diverse Workplace (Gardenswartz et al., 2009) Diversity Tool Kit (Gardenswartz & Rowe, 1994)
Monica Mumford	Intercultural Sourcebook Vol. 1: Cross-Cultural Training Methods (Fowler & Mumford, 1995) Intercultural Sourcebook, Vol. 2: Cross-Cultural Training Methods (Fowler & Mumford, 1999)
Margaret (Peggy) Pusch	Interculturalism in the Educational Field Training Programs in Europe Associated with the European Association for Intercultural Education (EAIE) Founder of Society for Intercultural Education, Training, and Research - USA Chapter Foundations of Intercultural Training - Summer Institute for Intercultural Communication Transitions at the Summer Institute for Intercultural Communication BARNGA Training Intercultural Communication Institute Multicultural Education: A Cross-Cultural Training Approach (Margaret D. Pusch, 2000) Intercultural Training in Historical Perspective (M. Pusch, 2004a) The Interculturally Competent Global Leader (M. Pusch, 2009)
Anita Rowe	Train-the-Trainer Work Diversity Model (4 Layers) Diversity Model - A manager's guide Beyond Sanity and Survival: A Personal Guide to Stress Management (Gardenswartz et al., 1980) How to Create Staff Development Programs Guaranteed to Unleash the Human Potential (Gardenswartz & Rowe, 1982) What It Takes: Good News From 100 of America's Top Professional and Business Women (Gardenswartz & Rowe, 1987) Understanding Diversity Blind Spots in the Performance Review (1993) Diversity in the Workplace (Rowe & Hutson, 1994) Getting Around the Cultural Hot Spots in Meetings (1993) Diverse Teams at Work: Capitalizing on the Power of Diversity (Gardenswartz & Rowe, 1995)

	Why Diversity Matters (Lee Gardenswartz & Anita Rowe, 1998) Managing Diversity: A Complete Desk Reference and Planning Guide (Lee Gardenswartz & Anita Rowe, 1998)+ Managing Diversity in Health Care Manual: Proven Tools and Activities for Leaders and Trainers (Gardenswartz & Rowe, 1999) Cross-Cultural Awareness (Gardenswartz & Rowe, 2001) The Global Diversity Desk Reference: Managing an International Workforce (Gardenswartz et al., 2003) Emotional Intelligence for Managing Results in a Diverse World (Gardenswartz et al., 2008)+ Coaching Teams: For Emotional Intelligence in Your Diverse Workplace (Gardenswartz et al., 2009) Diversity Tool Kit (Gardenswartz & Rowe, 1994)
Dianne Hofner Saphiere	Intercultural Team Building Originator of Intercultural Insights- Online Discussion Group Cultural Detective Methodology Redundancia Shinrai: Building Trusting Relationships with Japanese Colleagues Ecotonos: A Multicultural Problem Solving Simulation (1995) Online Cross-Cultural Collaboration (2000) Communication Highwire: Leveraging the Power of Diverse Communication Styles (Dianne Hofner Saphiere, Kappler Mikk, & Ibrahim DeVries, 2005) Culture Detective: Self Discovery (Dianne Hofner Saphiere, Simons, & Berardo, 2008)
Sylvia Schroll-Machl	Culture Specific Training Seminars Handbuch Interkulturelle Kommunikation und Kooperation (Thomas, Kinast, & Schroll-Machl, 2005)+ Businesskontakte Zwischen Deutschen und Tschechen: Kulturunterschiede in der Wirtschaftszusammenarbeit (2001) Wirtschaftshandbuch Polen (Schroll-Machl & Wiskoski, 2003) Die Deutschen- Wir Deustche: Fremdwahrnehmung und Selbstsich im Berufsleben (2007)+ Perfekt Geplant und Genial Improvisiert Erfolg in der Deutsch-Tschechischen Zusammenarbeit (Schroll-Machl & Nový, 2008) Doing Business with Germans (2008)+ Beruflich in Tschechien: Trainingsprogramm fur Manager, Fach-und Furhrungskrafte (Schroll-Machl & Nový, 2009) Beruflich in den USA: Trainingsprogramm für manager, fach- und führungskräfte (Slate & Schroll-Machl, 2009)
Donna Stringer	Co-founder of Executive Diversity Services Managing Diversity and Inclusion Gender & Values work/activities Battered Women (1979) Effects of Parental Child Rearing Attitudes and Attitudes Toward Feminism on Female Children's Self Esteem and Attitudes Toward Feminism (1981a) Uses of Assertiveness Training for Women in Midlife Crises (1981b) Sexual Harassment in the Seattle City Workforce: A Research Report (1982) Factors Causing Sexual Harassment in the Workplace (Donna M. Stringer-Moore & Remick, 1982)

	Voices for Change: Women's Words to Politicians (D. Stringer, Grant, DeNinno, & Walters, 2008) 52 Activities for Exploring Values Differences (D. M. Stringer & Cassidy, 2009)

[a]All 116 women mentioned in this category are listed in Appendix G
+Indicates more recent editions available.

Similar to Appendix F that shows women in academia in a chart according to the survey categories, Appendix H shows the ten most mentioned women in intercultural training according to the intercultural training areas listed in the survey. This chart helps to demonstrate the roles women listed have played in the development of the gaming area and in the development of specific training games / simulations that are still widely used in North American intercultural training contexts today. For example, some of Judee Blohm's extensive contributions to games and simulations in the field are demonstrated with the mentions of her simulation, Markhall, along with some of the other games she developed, such as Piglish, Man from Mars, and the Cocktail Party.

Likewise, Sandra Fowler is recognized in this study for her role in assisting Gary Shirts in the development of the widely distributed intercultural simulation, BaFa BaFa, an intercultural simulation exercise designed originally for cross-cultural training purposes in the Navy. In the early 70s, as a trained research psychologist, Sandra (Mumford) Fowler was hired by the Navy to develop a rating scale used to assess BaFa BaFa participants. Through her work, Sandra developed a self-report instrument that was used to record play during the games (Dukes, Fowler, & DeKoven, 2011). This rating tool and her subsequent work on later installations of BaFa BaFa were instrumental to the development of the assessment portions of this

popular simulation. Sandra also developed Clues and Challenges, and the Calder Connections simulation.

In a final example, Dianne Hofner Saphiere's contributions in the gaming area are demonstrated through the mentions of three distinct intercultural simulations: Redundancia a simulation in which the subtleties of learning a foreign language are explored; Shinrai (with colleague Yuko Kipnis) which centers on cross-cultural communication between Japanese and Western cultures; and Ecotonos – a simulation used for increasing collaboration and team building across cultures. Further, several women are mentioned for their roles in the co-editing, or co-authoring of handbooks or desk references. Of those mentioned in this category, Fowler and Monica Mumford's *Intercultural Sourcebook Vol I & II* along with Bennett's *International Handbook of Intercultural Training* books are generally considered "must-haves" among those interested in the arena of intercultural training. Also under edited handbooks are those co-edited by Sylvia Schroll-Machl: *Handbuch Interkulturelle Kommunikation und Kooperation*; and *Wirtschaftshandbuch Polen*. Schroll-Machl's signature book, *Doing Business with Germans,* has been widely disseminated in training contexts to examine cultural values and systems in Germany.

For the tables in the next two categories, women and diversity training and women and publishing, I show only the five most mentioned women, instead of the ten most mentioned as are displayed in previous and later tables. I do this with these categories only because the data sets are smaller and neither data set provided clear differentiation of number of mentions beyond the five most mentioned, respectively.

Women and diversity training in intercultural relations 1960-present. In this category, participants were asked to name up to five women and the work associated with each woman in the following diversity training areas:

- Diversity Training Books and Articles
- Diversity Edited Handbooks and Handbook Articles
- Diversity Games and Simulations
- Diversity Training Workshops and Seminars
- Other

In total, 64 (15% of total number of women mentioned, n = 420) women were named as having made diversity training contributions to the field of intercultural relations. Table 6 shows the five most mentioned women in the category of diversity training and women in intercultural relations. Participants listed diversity training handbooks, books, toolkits, games, workshops, and seminars as contributions associated with women who have played a role in developing the field of intercultural relations through their work in diversity training.

Table 6

Diversity Training and Women in Intercultural Relations: Five Most Mentioned Women and Associated Contributions Mentioned

Name	Contributions or work mentioned
Patti Digh	Vice President (past) of International and Diversity Programs Society for Human Resource Management (SHRM) Co-founder of the Global Diversity Roundtable Established the Institute for International Human Resources in the Society for Human Resource Management (SHRM) Co-founded The Circle Project Creator of the 37days Blog Race Matters (Digh, 1998c) Capitalizing on New Markets (Digh, 1998b) The (Really) New Expatriates: Planning for the Changing Face - and Mindset- of Tomorrow's Global Employees (Digh, 1998d) America's Largest Untapped Market (Digh, 1998a) Global Literacies: Lessons on Business Leadership and National Cultures (Rosen, Digh, Singer, & Phillips, 2000) The Global Diversity Desk Reference (Gardenswartz et al., 2003) Culture? What Culture? (Digh, 2001) Life is a Verb: 37 Days to Wake Up, Be Mindful, and Live Intentionally (Digh, 2008) Meeting to Remember (Digh, 2009)
Lee Gardenswartz	Train-the-Trainer Work Diversity Model (4 Layers) Diversity Model - A manager's guide Beyond Sanity and Survival: A Personal Guide to Stress Management (Gardenswartz et al., 1980) How to Create Staff Development Programs Guaranteed to Unleash the Human Potential (Gardenswartz & Rowe, 1982) What It Takes: Good News From 100 of America's Top Professional and Business Women (Gardenswartz & Rowe, 1987) Getting Around the Cultural Hot Spots in Meetings (1993) Diverse Teams at Work: Capitalizing on the Power of Diversity (Gardenswartz & Rowe, 1995) Why Diversity Matters (Lee Gardenswartz & Anita Rowe, 1998) Managing Diversity: A Complete Desk Reference and Planning Guide (Lee Gardenswartz & Anita Rowe, 1998)+ Managing Diversity in Health Care Manual: Proven Tools and Activities for Leaders and Trainers (Gardenswartz & Rowe, 1999) Cross-Cultural Awareness (Gardenswartz & Rowe, 2001) The Global Diversity Desk Reference: Managing an International Workforce (Gardenswartz et al., 2003) Emotional Intelligence for Managing Results in a Diverse World (Gardenswartz et al., 2008)+ Coaching Teams: For Emotional Intelligence in Your Diverse Workplace (Gardenswartz et al., 2009) Diversity Tool Kit (Gardenswartz & Rowe, 1994)
Anita Rowe	Train-the-Trainer Work Diversity Model (4 Layers) Diversity Model - A manager's guide

	Beyond Sanity and Survival: A Personal Guide to Stress Management (Gardenswartz et al., 1980) How to Create Staff Development Programs Guaranteed to Unleash the Human Potential (Gardenswartz & Rowe, 1982) What It Takes: Good News From 100 of America's Top Professional and Business Women (Gardenswartz & Rowe, 1987) Understanding Diversity Blind Spots in the Performance Review (1993) Diversity in the Workplace (Rowe & Hutson, 1994) Getting Around the Cultural Hot Spots in Meetings (1993) Diverse Teams at Work: Capitalizing on the Power of Diversity (Gardenswartz & Rowe, 1995) Why Diversity Matters (Lee Gardenswartz & Anita Rowe, 1998) Managing Diversity: A Complete Desk Reference and Planning Guide (Lee Gardenswartz & Anita Rowe, 1998)+ Managing Diversity in Health Care Manual: Proven Tools and Activities for Leaders and Trainers (Gardenswartz & Rowe, 1999) Cross-Cultural Awareness (Gardenswartz & Rowe, 2001) The Global Diversity Desk Reference: Managing an International Workforce (Gardenswartz et al., 2003) Emotional Intelligence for Managing Results in a Diverse World (Gardenswartz et al., 2008)+ Coaching Teams: For Emotional Intelligence in Your Diverse Workplace (Gardenswartz et al., 2009) Diversity Tool Kit (Gardenswartz & Rowe, 1994)
Dianne Hofner Saphiere	Intercultural Team Building Originator of Intercultural Insights- Online Discussion Group Cultural Detective Methodology Redundancia Shinrai: Building Trusting Relationships with Japanese Colleagues Ecotonos: A Multicultural Problem Solving Simulation (1995) Online Cross-Cultural Collaboration (2000) Communication Highwire: Leveraging the Power of Diverse Communication Styles (Dianne Hofner Saphiere et al., 2005) Culture Detective: Self Discovery (Dianne Hofner Saphiere et al., 2008)
Donna Stringer	Co-founder of Executive Diversity Services Managing Diversity and Inclusion Gender & Values work/activities Battered Women (1979) Effects of Parental Child Rearing Attitudes and Attitudes Toward Feminism on Female Children's Self Esteem and Attitudes Toward Feminism (1981a) Uses of Assertiveness Training for Women in Midlife Crises (1981b) Sexual Harassment in the Seattle City Workforce: A Research Report (1982) Factors Causing Sexual Harassment in the Workplace (Donna M. Stringer-Moore & Remick, 1982) Voices for Change: Women's Words to Politicians (D. Stringer et al., 2008) 52 Activities for Exploring Values Differences (D. M. Stringer & Cassidy, 2009)

[a]All 64 women named in this category are listed in Appendix I.

Four of the five women mentioned above were also mentioned in the previous category (women and intercultural relations). The “cross-over” mentions begin to demonstrate where and how the lines of intercultural and diversity training sometimes merge to include a broader arena of work in the field. This phenomenon is most clearly demonstrated through the multiple survey participant mentions of Lee Gardenswartz and Anita Rowe’s work within an intercultural training context, despite their significant collective contributions in the area of diversity training.

In another example, Donna Stringer began her early career working primarily on women’s issues (she was an early pioneer in getting literature published about and for battered women) as well as doing race relations work – both of which influenced her later work on values and global culture through Executive Diversity Services, a company she co-founded with colleague Linda Tayler in 1987 and ran for 24 years. Many of Donna’s listed contributions (along with several other women mentioned in this category) exemplify work that has been instrumental in bridging the world of diversity and intercultural training, especially with regard to issues of power and cultural values.

Conversely, Dianne Hofner Saphiere’s multiple mentions in the arena of diversity training demonstrate an opposite cross-over effect. Dianne’s career began with early intercultural summer sojourns to Mexico and a long-term term expatriate sojourn to Japan. Working primarily through an intercultural lens, Dianne developed a cultural values lens that was later incorporated into the widespread Cultural Detective® model that presently includes over 50 national and non-national cultural

packages. Some of the non-national packages include cultural lenses that are focused race, gender, religion, Lesbian, Gay, Bisexual, Transgender (LGBT) and business, among many others. Through this work and her company, Nipporica, Inc., Dianne has also found ways to effectively bridge the worlds of intercultural and diversity training.

Finally, Patti Digh's early career focused primarily on global diversity where she played a pivotal role in moving the Society for Human Resource Management (SHRM) into the international arena. At SHRM, she became Vice President of International and Diversity Programs where, among other responsibilities, she created the Institute for International Human Resources (now Global Resources), the SHRM Diversity Initiative, the Diversity Train the Trainer Certificate Program, and MOSAICS, a diversity newsletter. Additionally, in the late '90s, Patti published multiple business articles focused on intercultural and diversity issues within organizations.

Eventually, her leadership in the diversity arena led to two books, *Global Literacies: Lessons on Business Leadership, and National Cultures,* published in 2000 with co-authors Robert Rosen, Marshall Singer, and Carl Phillips; and *The Global Diversity Desk Reference* published in 2003 with co-authors Lee Gardenswartz, Anita Rowe, and Martin Bennett. Patti's early work bridging the diversity and intercultural worlds influenced her current career as nationally recognized author, speaker, and social activist.

Women and publishing in intercultural relations 1960-present. In this category, participants were asked to name up to five women and the work associated with each woman in the following publishing areas:

- Establishing / Directing a Publishing Company
- Founder of Journals / Newsletters
- Editorial Board Members of Journals
- Other

In total, 23 (5% of the total number of women mentioned, n = 420) women were named as having made publishing contributions to the field of intercultural relations. Table 7 shows the five most mentioned women in the category of publishing and women in intercultural relations. Participants listed leadership roles in publishing companies, establishing and running newsletters, publishing and distributing intercultural relations knowledge, editorial and board member work on journals associated with women who have played a role in developing the field through publishing.

Table 7

Publishing and Women in Intercultural Relations: Five Most Mentioned Women and Associated Contributions Mentioned

Name[a]	Contributions or work mentioned
Janet Bennett	Editor, International Journal of Intercultural Relations
Barbara Deanne	Diversity Central Newsletter Cultural Diversity at Work
Sandra Fowler	Society for Intercultural Education, Training and Research USA e-magazine (SUSA –Slate) Society for Intercultural Education, Training and Research USA newsletter Society for Intercultural Education, Training and Research – USA Communication Chair
Toby Frank	Intercultural Press, her role as a managing editor and president
Margaret Pusch	Co-founder and first president of the Intercultural Press Instrumental in getting intercultural knowledge published and distributed

[a]All 23 women named in this category are listed in Appendix J.

In this category, I make an exception to my general rule for not identifying the women by frequency counts as Margaret Pusch was recognized with markedly more mentions (20) than any other woman for her role in the establishment of the Intercultural Press. The Intercultural Press was instrumental in getting early intercultural literature into print. In the beginning, Margaret ran the press out of her home in Chicago, Illinois getting help from her children and friends with the printing and binding of the books. As the Intercultural Press grew, she later set up a publishing office outside of her home and managed the press from there. Several others also played a role in the initial success of the Intercultural Press, including Toby Frank (also included in the mentions above) in her early role as managing editor and a former president of the press.

Women and organizational leadership in intercultural relations. In this category, participants were asked to name up to five women and the work associated with each woman in the following publishing areas:

- Leadership in Non-Profit Organizations or Institutions
- Leadership in For-Profit Organizations and Institutions
- Other

In total, 64 (15% of the total number of women mentioned, n = 420) women were named as having made leadership contributions to the field of intercultural relations. In this category, Table 8 shows the 10 most mentioned women in the category of organizational leadership and women in intercultural relations. Participants listed organizations, institutes, programs, services, and companies that are or have been associated with each of the women mentioned.

Table 8

Leadership and Women in Intercultural Relations: Ten Most Mentioned Women and Associated Contributions

Name[a]	Contributions or Work Mentioned
Shoko Araki	Society for Intercultural Education, Training and Research (SIETAR –Japan) Cross-cultural Training Services
Janet Bennett	Intercultural Communication Institute –Executive Director Summer Institute for Intercultural Communication
Rita Bennett	Boards of Society for Human Resource Management (SHRM) and the Society for Intercultural Education, Training and Research (SIETAR-USA) Bennett and Associates Asperian Global
Tatyana Fertelmeyster	Society for Intercultural Education, Training and Research (SIETAR-USA) past-President
Sandra Fowler	U.S. Navy (training leader) American Field Service (AFS) Intercultural Programs Young Men's Christian Association (YMCA) Society for Intercultural Education, Training and Research International; USA
Margaret Pusch	Society for Intercultural Education, Training and Research (SIETAR -International; USA; Global) Association for International Educators (NAFSA) past-President International Partnership for Service Learning (IPSL)
Kay Thomas	Association for International Educators (NAFSA) past-President International Education leader
Laurette Bennhold Samaan	First cross-cultural specialist with the Peace Corps World Bank Cingular
Dianne Hofner Saphiere	Nipporica Associates Master networker in the field Intercultural Insights Culture Detective
Kyoko Yashiro	Society for Intercultural Education, Training and Research (SIETAR-Japan)

[a]All 64 women named in this category are listed in Appendix K.

The list above demonstrates women's leadership in the following non-profit organizations:

- Society for Intercultural Education, Training and Research (SIETAR-USA and SIETAR-Japan)
- Society for Human Resource Management (SHRM)

- American Field Service (AFS) Intercultural Programs
- Young Men's Christian Association (YMCA)
- International Partnership for Service Learning (IPSL)
- Association for International Educators (NAFSA)
- Intercultural Communication Institute (ICI)

Further, women leaders working in governmental agencies such as the U.S. Navy, and the World Bank, and Peace Corps are also listed, as are women leaders from several for-profit companies. In summary, the women above have demonstrated leadership in international education, intercultural communication, intercultural and diversity training, intercultural relations studies, service learning, human resource management, study abroad, relocation and assignment training, among others.

Appendix K provides a list of all women and their respective organizations or leadership roles mentioned in this category. Overall, survey participants listed 64 women who are using or have used their organizational leadership roles to further advance and develop a global presence in the field. One example is Irene Natividad, President and Founder of the Global Summit of Women. Twenty years ago, Natividad began the Global Summit as a forum for women to gather and exchange ideas on an international stage because she observed few avenues for women to participate in idea generation and creative change within traditional corporate board rooms and company culture. As result of her efforts, the Global Summit of Women has been a world leader at empowering women and their ideas. The summits have taken place worldwide and have been attended by culturally diverse women in government, business, and civil

society. Moreover, since 2005, with Natividad continuing her work, the Global Summit has sponsored an annual Colloquium on Global Diversity aimed promoting gender equity and inclusion in a global society (Globewomen, 2008).

In another example, Shoko Araki developed Cross-Cultural Training Services (CCTS) in Japan in the mid-'80s. SIETAR Japan had formed in 1985 and was drawing significant numbers of academics and business people interested in intercultural training to their meetings. Well into the 1990s, CCTS sponsored workshops that were conducted by Dean Barnlund, Janet Bennett, Milton Bennett, John Condon, Charles W. Gay, David Matsumoto, Margaret Pusch, Sheila Ramsey, Edward Stewart, Kichiro Hayashi, and others (p. 31). According to Margaret Pusch, who wrote extensively on the history of intercultural training, "The CCTS workshops drew as many academics interested in how training could be used in classes as it drew corporate trainers trying to expand their repertoire of training techniques" (M. Pusch, 2004a, p. 25).

A final example is the Summer Institute for Intercultural Communication (SIIC) led by Executive Director Janet Bennett. Each summer between 600-800 participants, faculty, and fellows from many corners of the world come to foster professional development in the field. While there are many returning participants each year, there are equally as many new participants who come to gain further intercultural competence. Many SIIC participants take the knowledge, skills, and experience they have acquired and start new courses, change curriculum, start a new training design, or build similar programs that emulate their experiences.

One example is the recent creation and development of the Summer Academy on Intercultural Experience at Karlshochschule-International University in Karlsruhe, Germany. The Summer Academy, now in its third summer and cooperatively organized by Karlshochschule – International University, InterCultur gGmbH and AFS Germany, is modeled after the Summer Institute for Intercultural Communication. Inspired by the intercultural learning atmosphere at SIIC, the Summer Academy also attracts participants from all continents. Different from the SIIC experience which caters to intercultural professionals from all sectors, the Summer Academy's target group is undergraduate students who will earn European credits through participation in courses. Further, each course at the Summer Academy is taught by one faculty member and two international trainers as a means of incorporating both practical and theoretical content during each course. As of 2012, the Summer Academy also has a presence in Malaysia where the focus remains the same, but the content is on Asian/European intercultural learning.

One of the primary organizers of the Summer Academy on Intercultural Experience, Annette Gisevius, first came to the Summer Institute for Intercultural Communication (SIIC) as a fellow in 2006. In subsequent summers, she returned to SIIC where she took on greater leadership roles at the institute. These experiences, coupled with her previous academic background in cultural studies, and her current position as the Head of the Intercultural Learning Department at AFS Interkulturelle Begegnungen e.V., provided the impetus for building the Summer Academy on Intercultural Experience. In describing her experience at SIIC, Gisevius states,

> For me, SIIC (and my first year as a fellow) was really a unique inspiration of how intercultural learning can take place when you put people from different backgrounds together in on open and very personal learning environment, giving them the models and the language to make sense and discuss their cultural differences. For me, this model (like I experienced at SIIC) is a strong intercultural learning model. It's effective in its mission of building intercultural competence and it makes the most sense to me. A. Gisevius (personal communication October 13, 2012)

These examples are just a few of many in this category that illustrate how women, through their work as intercultural leaders of organizations, corporations, institutions continue to a) be effective producers and brokers of knowledge in the field b) find new and creative ways to propagate the work of intercultural relations in global contexts; and c) influence the direction of the field.

Early ideas and women in intercultural relations 1960-present. In this category, participants were asked to name up to five early ideas and the woman identified with each idea. In total, participants list over 30 early ideas from women in the field. Table 9 shows the early ideas and the women associated with each idea. Participants list ideas within the context of intercultural communication, building intercultural sensitivity, ways of knowing, language teaching, professionalizing a field, intercultural competence, methods and approaches to training, among others.

Table 9

Early Ideas and Women in Intercultural Relations: A Comprehensive List

Early idea or application	Name
The Parochial Organization Cultural Synergy	Nancy Adler
Setting up a Cross-Cultural Training Organization in Japan and Inviting Interculturalists	Shoko Araki
Idea to Establish a Master's Program to Professionalize the Field	Zareen Karani Araoz
Talking about Culture Shock Teaching the First Intercultural Communication Course Identifying Barriers to Intercultural Communication	La Ray Barna
Different Ways of Knowing	Mary Field Belenky Blythe McVicker Clinchy Nancy Rule Goldberger Jill Mattuck Tarule
Guilt/Shame Cultures The Patterns of Culture	Ruth Benedict
Encapsulated / Cultural Marginality Transition Shock	Janet Bennett
Identity Work	Mary Jane Collier
Work with the Development of BAFA BAFA Experiential Methods	Sandra Fowler
Different Voices	Carol Gilligan
Understanding Cultural Differences Her Role in the Idea of High Context-Low Context	Mildred Reed Hall
Economic Usefulness of Diversity in the Global Workplace	Susan Jackson
Value Orientations Importance of Understanding Cultural Values	Florence Kluckhohn
Intercultural Competence	Jolene Koester
Culture at the Core of Language Teaching	Clare Krampsch Kim Brown
Exploring Re-entry Teaching Intercultural Communication ideas	Judith Martin
Defining Culture Cultural Differences in Coming of Age	Margaret Mead
Relocation Training Intercultural Press	Margaret Pusch
Gender and Leadership	Judy Rosener
Mindfulness in Intercultural Communication Facework / Face Negotiation	Stella Ting-Toomey
Third Culture Kids	Ruth Useem
Acculturation	Colleen Ward

New ideas and women in intercultural relations 1960-present. In this category, participants were asked to name up to five new ideas and the woman

identified with each idea. In total, participants list 23 new ideas from women in the field. Table 10 shows the new ideas and the women associated with each idea. Participants list ideas within the context of intercultural communication, leadership, body-mind awareness, identity development, emotional intelligence, diversity training, intercultural competence, intercultural sensitivity scales, and writing, among others.

Table 10

New Ideas and Women in Intercultural Relations: A Comprehensive List

New idea or application	Name
Third Place Learning	Mara Alagic
Different Approaches to Training	Missy Andeel
Challenging the U-Curve / Concept of "Culturosity"	Kate Berardo
Embodiment of Culture and Embodied Ethnocentrism	Ida Castiglioni
New Model of Intercultural Competence	Darla Deardorff
IDI applications - Longitudinal Study, Applications in Schools	Joan DeJeaghere
37 days blog / The Circle Project	Patti Digh
Emotional Intelligence and Diversity	Lee Gardenswartz Anita Rowe
Women & Men Develop Knowledge & Identity Differently	Carole Gilligan
Critical Approach to Intercultural Communication	Rona Halualani
New Directions in Communication Styles	Dianne Hofner Saphiere Barbara Kappler Mikk Basma Ibrahim DeVries
Work Life - Family Balance	Ellen Kossek
Connective Leadership	Jean Lipman-Blumen
The Scholarship Experience (a new concept)	Adriana Medina
Inclusive Workplace & Diversity	Michalle Mor Barak
Bodymindfulness	Adair Nagata
Mind / Body Connections with Intercultural Communication	Heather Robinson Rita Wuebbeler
Culture Learning and Language	Robin Sakamoto
Personal Leadership	Barbara Schaetti Sheila Ramsey
New Diversity Model	Daryl Smith
Multiculturalism in Society	Kathryn Sorrells
Role of Oral Histories in Intercultural Communication	Kathleen Wong

Getting to all the women's voices in intercultural relations. The following two questions were directly informed by the theoretical framework guiding my

project. Namely, it was important for me to incorporate multiple ways in which dominant and non-dominant intercultural relations voices could emerge in the study. Specifically, it was essential that women who are doing work that might be filling a niche not yet recognized in the more dominant intercultural relations literature would have the opportunity to be acknowledged for their contributions to the field. This section of the survey accomplishes this goal. The following questions focus on getting to all the voices in the field.

Non-dominant culture. In this question, participants were asked to name up to five women (and their respective contributions) who would not likely be considered a member of the national dominant culture in the survey participant's country of residence. In total, 37 women living in seven different countries (9% of the total number of women mentioned, n = 420) were named. Table 11 presents women doing work in the field who are part of the non-dominant culture in their respective countries of residence. Participant countries include: Denmark, France, Germany, Japan, Malaysia, the Netherlands, and the United States. Women mentioned are, or have been, doing intercultural work in the following areas: writing, teacher training, intercultural education, women's liberation, ecology, multicultural education, acting, management, diversity issues, higher education administration, healthcare, identity, among others.

Table 11

Women Making Contributions to the Field Who Are Not Considered Part of the Dominant Culture in their Country of Residence

Country of Residence	Name of non-dominant culture woman	Contribution or work mentioned
Denmark	Vivien Lee Jensen	Malaysian, working with teacher training for multiple schools
France	Andrea Hembise	Intercultural Education at University / Corporate Training
France	Jackie Spencer	Intercultural Education at University / Corporate Training
France	Lynn Vanhée	Intercultural Education at University
France	Nicole Notat	Trade Unionism, Corporate Accountability & Socially Responsible Investments - CEO Vigeo
France	Sihem Habchi	President NGO:"Ni Putes, Ni Soumises," Fight Against Discrimination of Women in the Sex Business
France	Sylvie Bayart	Intercultural Education at University / Corporate training
Germany	Alice Schwarzer	Women's Liberation
Germany	Beate Uhse	Sexual Revolution
Germany	Jutta Dithfurt	Ecological Movement
Germany	Renan Demirkan	Turkish-German Actress and Author, "Schwarzer Tee mit drei Stuck Zücker"
Germany	Uschi Obermaier	Women's Liberation
Japan	Robin Sakamoto	Global Citizenship
Malaysia	Siti Hasmah	Books on Medical Health, Women's Health, and Socioeconomic Factors in Malaysia
Netherlands	Ayaan Hirsi Ali	Political Activist, Opposes Female Genital Mutilation
Netherlands	Aysel Özakin	Novel Writer (Turkish) Women's Rights
Netherlands	Taslima Nasrin	Position of Women (Bengal)
Netherlands	Yasmine Allas	Novel Writer (Somali) Multicultural Netherlands
Netherlands /USA	Philomena Essed	Writer on Everyday Racism (Surinam)
USA	Cherry McGee Banks	Multicultural Education / Diversity and Globalization
USA	bell hooks	Race, Gender and Politics
USA	Beverly Tatum	"Why Do all the Black Kids Sit Together in the Cafeteria?"
USA	Daryl Smith	Diversity Model in Academe – AACU
USA	Elsie Cross	Managing Diversity in Corporations, CEO Emeritus
USA	Farai Chideya	Blacks in the Media, Journalist and Radio Host
USA	Lee Knefelkamp	Multicultural Self; Outstanding Leadership in the Association of American Colleges and Universities; Different Ways of Knowing and Seeing: Different Approaches to Education
USA	Liz Winfield	Sexual Orientation in the workplace
USA	Lobna Ismail	Arab and Muslim Training
USA	Marian Wright Edelman	Founded Children's Defense Fund
USA	Melanie Tervalon	Cultural Humility Concept (Healthcare)

USA	Nilda Chong	Understanding Latinos in Healthcare
USA	Oprah Winfrey	Alternative Perspectives on Life and Social Issues
USA	Patricia Arredondo	Diversity Models for Corporate and Academic Contexts
USA	Rita Wuebbeler	Co-Author on the Cultural Detective®: LGBT Package
USA	Rohini Anand	Diversity/Intercultural Leadership
USA	Stella Ting-Toomey	Leading Scholar in Intercultural Communication; Conflict resolution, Mediation, Mindfulness
USA	Toni Morrison	Alternative Perspectives on Life
USA	Young Yun Kim	Acculturation Identity

Different ways of knowing. In this question, participants were asked to name women who have been doing work or making contributions to the field in non-traditional ways. Participants named 17 women (4% of the total number of women mentioned, n = 420) and their work. Table 12 shows women making contributions in non-traditional ways.

Table 12

Women Making Contributions in Non-traditional Ways

Name	Contribution or work mentioned
Annechien Limburg-Okken	Transcultural Psychiatry
Astrid Roemer	Winti Religion (Surinam writer)
Barbara Schaetti	Personal Leadership
Julia Wood	Standpoint Theory and Symbolic Interaction
Kaoru Yamamoto (Oba)	Movement and Body-Based Resonance in Intercultural Communication
Kathryn Sorrells	Cultural Appropriation / Creative Methods
Liz Forbrich	YWCA Lake County – Executive Director
Margaret Wheatley	Berkana Institute, Shambhala Institute for Authentic Leadership
Mineke Schipper	African Tradition in Magic, Culture, Women's Literature
Patti Digh	The Circle Project; 37 days blog; Creative Writing / Training
Sandra Harding	Standpoint Theory
Sandra Janoff	Integration-Differentiation Theory and Future Search Applied in Organizations from IKEA to the Sudan
Sylvia Pessireron	Birth and Mourning in Different Cultures
Helen Jugovic	Immigration Attorney, Wilmington, NC
Kitlyn Tjin A Djie	Intercultural Child Raising (Bescherm Jassen)
Tatyana Zholtkevich	Trainings for Russian Students in Hamburg

The list of total number of mentions above is relatively small compared to other categories, yet several of the women and their works mentioned above (and in the previous category) demonstrate a glimpse into what might be characterized as life on the limen, i.e., "threshold" as Ruth Cobb Hill (2010) suggests. She states, "limen as threshold could also mean gateway – the beginning of a state or action" (Hill, 2010, p. 22). For example, Sandra Harding's seminal work on standpoint theory demonstrated how the liminal, those who experience multiple belongingness, can use their uniqueness in the insider group to offer new light, create change, be beneficial where otherwise stagnation or the status quo might be the accepted norm (Seelye & Wasilewski, 1996). Her work was in many respects a gateway to feminist viewpoints and other marginalized voices, a call to action for cultural marginals – those living on the limen to emerge within the group from their authentic selves to challenge dominant culture norms and assumptions.

By including the nondominant and different ways of knowing categories above, it was an explicit goal to include the voices and work of women who might be characterized as "outsiders" within intercultural relations work. Transcultural psychiatry, intercultural child raising, cultural humility, personal leadership, among several others listed above by survey participants are, metaphorically speaking, "outsider" perspectives within more dominant factions of intercultural relations work, and yet, taken as a whole, each represents an authentic petal on the collective "face" of the intercultural relations sunflower (Seelye & Wasilewski, 1996; Singer, 1987). All contribute in some way or fashion to intercultural relations literature (the core) and

stretch the greater group intercultural relations identity in new ways. I would argue that their inclusion might allow for more authenticity within the field of intercultural relations to emerge.

Additional Results and Discussion

The results of the entire data set merit several comments and qualifiers. In qualitative studies, measuring impact often produces challenges for researchers due to the subjective nature of the data collected. The results of this study are no different. Subjectivity of participants naming women who they think have made (or are making) contributions to the development of intercultural relations is present.

Secondly, the sample ratio size (n =133) in the survey study is relatively low (for an online survey) in relationship to the total population (n = 1,523), roughly, a 9% response rate. The low number of responses could be attributed to a number of factors, including survey design, cultural and gender bias. The design of the survey was set up to invite participants to use their expertise and knowledge of the field to answer the questions, thereby submitting names of women and their work in the field. This was a comprehensive survey that may have proved too intimidating for some members, especially newcomers in the field, and non-English speaking SIETAR and IAIR members to complete.

Finally, I would like to note that despite my efforts (through the invitation letter and my survey instructions) to clearly and specifically invite *ALL* members of SIETAR-USA, -Europa, -Japan, and IAIR to complete the survey, I had no fewer than five men in these organizations tell me that they did not participate (or were unsure if

they should participate) because the survey questions centered on asking about women and women's work in the field. I was only contacted by a handful of men, but I also wonder how many other men did not complete the survey for similar reasons? Most importantly, I found these comments curious and from a gendered standpoint, I wondered if the tables were turned, i.e., if I had presented the exact same survey asking for participants to name men and their work in the field, would any women have approached me with the same question, or would they have hesitated or felt unsure if they should participate in naming men in the field?

Nevertheless, despite these results, the data set in its entirety warrants further consideration as a global marker in the field due to the breadth of sample collected. In this study, 420 women doing work in over 25 countries were identified by 133 members of SIETAR-USA, SIETAR Europa, SIETAR Japan, or IAIR for their contributions to the field. To further demonstrate, I examine the data set and the participant sample more closely.

Depth and breadth of data set. There are multiple ways in which to view this data. The primary purpose of the survey was to shed light on *what* women have contributed to the development of the field. In doing so, the data set indicates both depth and breadth in terms of women and their contributions in the field. For example, depth of the data set can be more easily measured in the first three survey categories- women in academia; intercultural training; and diversity training- where women mentioned have engaged and continue to engage research and practice in areas of acculturation, identity development, cross-cultural training, organizational

management, the development of games and simulations, conflict negotiation, teaching intercultural communication, emotional intelligence, gender and values, among others.

Breadth of the data set is demonstrated through the great diversity and reach of the overall mentions of women and their works. Reach is especially apparent in the leadership and women survey category where women working in the field have left their collective mark on multiple organizations and institutions across a variety of arenas. Moreover, when viewing the data presented in each of the seven survey categories in relationship to the entire data set, there are multiple women mentioned in categories across the entire data set indicating that in addition to providing depth in the field, their respective work in the field may likely demonstrate widespread influence as well.

Finally, the cultural and national diversity of the women who were mentioned fewer than five times in the survey covered a markedly wide range. This was primarily due to the cultural diversity of survey participants who made a point of recognizing women and their contributions from cultures outside of the United States. And while there was a distinct plan for how interviewees were to be selected for Phase Two of the study, these results reinforced my commitment to ensuring that the breadth and diversity of the women who have played roles in shaping the field are recognized and acknowledged.

Sample participant demographics revisited. Invitations were sent to all members of SIETAR Europa, SIETAR-USA, SIETAR-Japan, and the International

Academy of Intercultural Research. In total, 133 participants completed the survey. Of the 133 participants, no other country had a critical mass as large as the U.S., with 69 participants. Germany had 13, the Netherlands had 7, and France had 7; followed by 23 countries (see Table 1) with fewer than 5 survey participants. These results were not surprising as I expected higher levels of participation from U.S. participants, especially considering that SIETAR Europa encompasses members from several countries, making it more challenging for any one of the member countries within SIETAR Europa to amass high numbers. In total there were 69 U.S. participants and 56 non-U.S. participants (8 did not respond to nationality).

Additionally, 46% of survey participants claimed primary membership in SIETAR-USA and SIETAR-Europa, respectively; followed by IAIR at 15%, and SIETAR-Japan at 5%. As I previously indicated, I would have liked to have seen larger numbers from SIETAR Japan (and IAIR) participate. Nonetheless, the organizational demographics in this study are consistent with a 2004 intercultural study conducted by Kate Berardo and George Simons (2004). This trend is worth noting and considering for future studies.

As I examined the overall data presented, the majority of most mentioned women listed in the first five categories are living and/or working primarily in the United States. For example, in Table 4, 80% of women listed are in the United States. The exceptions are Nancy Adler, who has spent much of her career living in Montreal, Canada, and Colleen Ward, who has lived and worked in several countries around the world and who now resides in New Zealand. Having said this, both Adler and Ward

were born in the United States. This unintentional consequence is not surprising when considering the previously mentioned critical mass of U.S. survey participants. Notable, however, is that beyond the initial tables of the *most mentioned* women in academia, intercultural training, and diversity training, for example, was a significant global data set that included mentions of women and their work spanning multiple countries, geographic regions, and cultures.

It would have been easy, and likely acceptable, to allow the data set, as I have presented it in the previous sections, to stand alone. Researchers often use frequency measures to suggest results or support findings. In this case, given my intention represent human diversity throughout this study, I felt a need to examine the data more closely. To do otherwise would place my research in the same plane as studies that have hindered inclusivity or alternative avenues of knowledge production by only recognizing majority or dominant voices. For purposes of illustration, what follows is a breakdown of results and discussion of the survey data in the category of academia and women in intercultural relations (the largest of the category data sets) based on US and non-U.S. demographics, respectively.

U.S. vs. non-U.S. lens in academia and women in intercultural relations 1960-present. Similar to Table 4, the Appendix L and Appendix M show the 10 most mentioned women in academia and women in intercultural relations from the U.S. and non-U.S. survey participant data sets, respectively. In each case, participants listed textbooks/articles/chapters the women have authored or co-authored, theoretical concepts or approaches the women have developed or been a part of developing,

courses they are teaching, or have taught, research they have conducted, and organizations they are leading, among others.

First, in comparing the results of Appendix L to those in Table 4, the specific U.S. lens on academia and women in intercultural relations shows little change. The only exceptions are the addition of Kathryn Sorrells, a communications scholar at California State University in Northridge, California, who specializes in intercultural communication, critical/cultural studies, performance studies, feminist and post-colonial theory, globalization and social justice issues, among others; and, then, the subsequent omission of Lee Gardenswartz to this particular list. Collectively the women in this list represent the disciplinary areas of communication (6), management (1), multi-cultural education (1), and psychology (2) – with intercultural communication studies being the dominant focus in this group of women.

In contrast to Appendix L, the results in Appendix M (non-U.S. survey participants) on academia and women change significantly. While four names remain the same (Nancy Adler, Lee Knefelkamp, Judith Martin, and Stella Ting-Toomey), this list also includes Margalit Cohen-Emerique, a clinical psychologist living in Quebec whose specialties include intercultural relationships, working with migrant workers, and critical incident methodology to cope with culture shock; Mildred Reed Hall (deceased), who co-authored several books with her husband, the late Edward T. Hall, including *Nonverbal Communication for Educators, Hidden Differences,* and *Understanding Cultural Differences;* Hede Helfrich-Hölter, a Professor Emeritus at the University of Hildesheim, whose research has included gender studies, cross-

cultural comparisons, and perception and cognition studies, and time and business practices in Germany and Japan, among others; Katharina von Helmolt, a professor at the University of Applied Sciences in Munich whose expertise is in cross-cultural management and intercultural communication and training; Susan Schneider, a professor of Human Resources at the University of Geneva and a trained clinical psychologist, who does research in intercultural management, diversity, and social responsibility; and Anne Tsui, a professor at Arizona State University, who focuses on organizational and cross-cultural management issues.

Collectively the women in Appendix M represent the following disciplinary areas: communication (3); management (3); and psychology (4). Though there were considerably fewer overall mentions for this data set than in the U.S. data set, the list above indicates greater interdisciplinary balance among the 10 most mentioned women; with no one area dominating the focus of study. Additionally, it is notable that many of the women who had significant mentions in the ten most mentioned list of the entire data set (Table 4), were mentioned only one time or not at all by non-U.S. survey participants. Further, the addition of Sorrells to the U.S. survey participant list above strengthens a case that the U.S. only intercultural lens heavily favors the study of intercultural communication.

Survey Study Conclusion

Unless otherwise noted, each table shows the name of the woman and her associated work only one time. However, some repetition occurs when women are mentioned across multiple categories for similar work. Further, names and works

mentioned were verified for accuracy. For example, in some instances, the work mentioned was vague, such as in the phrase, “she wrote many articles.” When this occurred, I cross-referenced survey data listed by other participants and I also used external sources to verify and collect specific names of intercultural work associated with the woman named.

Nonetheless, the data sets displayed in the following sections do not propose to be a complete compilation of contributions or works for *any* of the named women, nor are any of the lists or attached appendices meant to be exhaustive. Instead, each data set is reflective of survey participant answers in each of the categories and is also reflective of my intention to stay true to my theoretical foundation – that of an excavation of contributions / works by women in the field of intercultural relations. I sought to find out what the women have done, written, considered, suggested, edited, or said (McIntosh, 1983).

RESEARCHER'S VOICE: Part Two

> Everywhere I go journalists ask me this question: "How can you write fiction when you are a medical doctor?" Studying medicine helped me to write better fiction. To my mind, facts and fiction are inseparable, like body and mind. Through creative writing we undo the false opposition between emotion and reason, between the irrational and rational, between the scientific and the literary or fictional. I write to tell the truth. We grasp reality better through the imagination.
>
> **~Nawal El Saadawi** February 2009 (Newson-Horst, 2009, p. 8)

Finding My Voice

January 31, 2011

So close. I'm so close now. I almost have it. If I could just sleep now . . . Today was 55 degrees. The warmest I've experienced since arriving in Lexington three weeks ago. I came here to find my center, to get some space away from the jumbled thoughts that continue to occupy my head; to slow down and to breathe in order to finish my dissertation. But, tonight, Wind has arrived. I'm not surprised as this is also the day that a record-breaking weather system stormed through the heart of the country, wreaking havoc on cities from Dallas to Chicago. I think maybe it missed us – but obviously, not Wind. Outside, all I hear is clank, clank, clank…clank, clank, clank.

I'm occupying the backroom on the first floor of Jayson's house. His room is on the other end of the house, up on the second floor. My room is also my writing space. It's lovely. I feel at home and my window looks out to his back garden where,

each day, I'm greeted by big fat robins, sharp-looking red cardinals- as if dressed for Sunday service, and playful bluebirds – all wanting the first fruits of spring thawing.

Jayson adorned his garden with a welcoming slatted bench, pots for planting, several chimes and birdfeeders, and sign that reads "Beach" on one end and "Sales" in smaller print just to the right. The "sales" part is underlined with a directional arrow pointing to some unknown location, where I'm sure there must be some wonderful rental property agent waiting to talk to the lucky soul who would like a part of Jayson's backyard real estate. For now, it's me. I'm the lucky soul. I have it and today the beach is not for sale. It's mine, right up to the door to his garage. All mine to gaze at each day when I need breaks and clarity-seeking moments. Now, however, it is the middle of the night and the beach is lit by a 3:00 a.m. sky, and Wind whips the chimes every which way in its show of apparent willfulness. Clank, clank, clank. "What is *that?" I wonder as I try once again to settle down into my nest.*

I'm sleeping on a surprisingly comfortable air mattress that I brought with me from Minnesota, determined to not make too much fuss for Jayson while I linger in his world for the next several weeks. But, because it's an air mattress, it's filled with air, which remains cool atop a cool floor. My solution to this seasonal problem has been to make the bed up with flannel sheets and extra blankets to take the chill off the mattress surface. But, after a fitful first night when I still couldn't quite get comfortable, I found my "just-in-case" sleeping bag and plopped it right on top of the already-made-up bed. I've been warm and cozy ever since.

I'm used to having "just-in-case" items with me as I travel. Indeed, I've been traveling back and forth across the country for the past six years, making my way each year to the Summer Institute for Intercultural Communication – once driving my father from Minnesota down to Lake Havasu, Arizona for his winter respite; driving back and forth on multiple trips to Phoenix to spend time with my then-partner Lisa Marie; or driving around the country to conduct several of my dissertation interviews. Fans, flashlights, a bicycle, rope, extra recorders, plenty of notebooks, walking sticks, an exercise ball, an extra laptop, extra back-up drives, and, of course, a sleeping bag – all have become necessary items in my "just-in-case" stash for such sojourns across the country.

This time to Lexington, Kentucky. At first, this journey had been made as an act of desperation, as I still hadn't made the progress I'd hoped for up to this point to complete my dissertation. Jayson, my friend and cohort buddy, had once told me that, if I ever needed a place to write, I could visit any time and he'd have a place for me. And so, just before the New Year, right after having another frustrating week of little progress, I called him and said, "Jayson . . . I'm coming."

And so, here I am in Lexington, home of the University of Kentucky – a place where the Wildcats live and where Harry Dean Stanton once studied acting (as the signs say all over town); home to Third Street Coffee, two blocks away, where I've come to know and enjoy making small talk with the *baristas of all baristas, Henry, who calls anyone and everybody who walks up to his counter "babe" or "my love,"*

and he means it. Lexington, Kentucky. Home. My *home right now, to live or die in, if I so choose.*

For now, I'm choosing to live, at the very least. I'm choosing to live with my survey data, which is beginning to take shape through the many tables I've now created depicting women doing work in the field across the globe. But still, despite my seeming progress on this section of my dissertation, I know somewhere there's something I'm still missing. If only I could just tap into it. I'm so *close. Clank, clank clank! Again, that jarring Wind rustles me from by sleeping bag. Zip, zip, zip. Out I go in my slippers to wander about the house, annoyed now both at Wind and at my inability to put my finger on my problem.*

"What is *it Nancy? What's your problem? Why don't you just sit down and write? Why can't you just sit down and write?" I chide myself over and over (unfortunately, an all too familiar mantra) while I peer outside each window, looking for a means to put a permanent stop to the "clanking" sound. Nothing. I see nothing. I slowly wander back into my room and crawl back into the warmth of my bag and try once again to find some rest. Zip, zip, zip.*

I've been thinking lots about Egypt these days. Thinking about my trip to this beautiful country two years ago with my Egyptian co-leader Dr. Samiha Ibrahim and 27 U.S. American undergraduate students. Now, looking back in light of recent events, I feel particularly grateful that our hotel was so close to central Cairo and Tahrir Square. I still remember my late night walks through the streets of downtown Cairo, down through the Square in search of a good Wi-Fi spot in order to keep up

with the on-line course I was teaching back home in 2009. The sights and sounds of a bustling city and smells of the Cairo air are still vividly etched in my memory; and so too, is the memory of the police that guarded the entry of our hotel, day and night.

Today, Democracy Now! *aired an interview with Nawal El Saadawi. The eighty-year-old famed Egyptian feminist has been living in Cairo for much of the past year, but only secretly. For years she has been exiled from Egypt, since being imprisoned in the early '80s by former Egyptian President Anwar Sadat for criticizing his policies. But, today, Nawal spoke to Amy Goodman of* Democracy Now! *As I drifted off to sleep, I kept thinking about how her calls for change, rooted in more than 50 years of activism, are finally being realized. Indeed, the people of Egypt are calling for the same kind of systemic changes that, when called for in the Egyptian feminist's writings of over 30 years ago, landed Nawal El Saadawi in prison. Finally, her voice is being heard and echoed throughout Egypt:*

> This revolution, the young people who started the revolution and who are continuing to protect it, they are not political, ordinary young men and women. They don't belong to the right or the left. . . Women and girls are beside boys in the streets. They. . . and we are calling for justice, freedom and equality, and real democracy and a new constitution, no discrimination between men and women, no discrimination between Muslims and Christians, to change the system, to change the people who are governing us, the system and the people, and to have a real democracy. That's what women are saying and what men are saying. (Democracy Now! January 31, 2011)

"'[N]o discrimination between Muslims and Christians . . . that's what women are saying . . . that's what men are saying . . . .'" I repeat Nawal's words to myself as I float in and out of the dreamy underworld; and the clanking returns with a vengeance. This time it seems Wind is demanding a direct conversation.

"What IS it WIND? What do you want? What's out there??" Zip, zip, zip. Up again, I go. "I hear you," I say, "but you're not helping me find you." I slip on Dad's Great Land 55% ramie, 45% cotton-lined jacket that I brought with me in order to stay connected to him while I'm away, and I venture outside to continue to look for the elusive source of the clanking.

"Well?" I say. "Show yourself. Please!" I beg. "Will you just show yourself once and for all? I'm tired and I want to go to sleep, and I can't take your clanking anymore." I gaze around the corner of the house, and am immediately pelted with sand and dirt in my eyes. I turn back and sigh, shaking my head.

"Be careful what you ask for," I say to myself, still shaking my head. "Go back inside, Nancy. Just go back inside and go to sleep – just try," I implore myself.

As I fall into a deep slumber, a last big gust from Wind startles me and my eyes pop wide open. "Ah . . . Egypt." I smile to myself.

"I've got it, Wind. I see it clearly now."

"What do you see, Nancy?" Wind softly asks.

"This idea – it's familiar to me. I know this idea. I've had it before," I note, leaping out of my bag to look for pen and paper.

"Yes, Nancy," Wind replies, "it's been there all along."

"The idea?" I ask.

"No," Wind says.

"What then?" I wonder, standing now and peering out my window into the night at Wind.

Wind suddenly grows silent.

"Ahhhh, right," I say, "of course – my voice." And, with this, I feel a subtle shift somewhere deep inside of me.

"Yes, Nancy," Wind concurs.

"I just couldn't hear it before."

"You hear it now, though, don't you, Nancy"? Wind gently asks.

"Yes, Wind, I do. I hear it loud and clear."

"Then go, Nancy – go, use your beautiful voice. Tell the wonderful story about the women. Go."

So, I begin to scribble as fast as I can – my thoughts, my ideas, the story that has been inside of me all along. And, like a miracle, appearing on the pages in front of me, there's my voice. Just like that. There it is – just as Wind had said. It's been (t)here all along, just waiting… just waiting for me to grab on to it.

At 5:45 a.m., well past the start of a new dawn, I crawl back into my sleeping bag to find peace and quiet. Wind is still there, but the clanking has finally stopped.

CHAPTER FIVE: The Interview Study Results

> If the concept of identity is not seen as a static idea, but rather as a process, the life story becomes one of the few methods that can grasp this process-like character.
>
> ~**Halleh Ghorashi, 2007** (Ghorashi, 2007, p. 119)

The interview study honors the voices of women in the intercultural field in general and the voices of women in this interview study in particular. It is my story. It is their stories. It is our story. It is how we got here.

In this chapter, I provide general demographic information on the women as a collective group and then introduce the women individually via their definitions of the field. At the end of this chapter, I provide a short analysis of the definitions and the introduction and roadmap to the final chapters of the interview study.

General Participant Demographics

Based on the information gathered from the 27 women prior, during, and after the interviews, the collective identity of the women in the study represents (among others) the following countries and cultures: China, Indonesia, Saudi Arabia, United States, Germany, Norway, Russia, British India, Tanzania, Mexico, England, Canada, and the Democratic Republic of Congo; African American, White American, and Native American; Lesbian and Heterosexual Cultures; Diverse Socio-Economic Cultures; Democratic, Socialist, Marxist, and Regime Cultures; Corporate, Institutional, and Non-Governmental Organizational Cultures; Mormon, Baptist, Catholic, Buddhist, Jewish, Islamic, Arabic, and Shamanic cultures.

Self-identified primary occupations of the women include:

- Executive Directors
- Presidents/CEOs of organizations
- Consultants / Trainers
- Authors/Writers
- Director of Centers
- Professors/Researchers
- Publishers

Women identify areas of past and present work and study as:

Intercultural Communication, Intercultural Training, International Re-assignment Training, Diversity Training, Cultural Criticism, Feminist Theory, Race Relations, Peace Studies, International Education, Women's Studies, Publishing, Human Resources, Organizational Leadership, Conflict Resolution, Personal Leadership, Refugee / Immigration Training, Social Justice, Face Negotiation, Cultural Identity, Human Development, Organizational Development, Adult Education, Student Affairs Administration, Writing, Multicultural Education, Children's Rights and Advocacy, Cross-cultural Training, Consulting and Coaching, and Non-Governmental Organizational Development.

Defining the Field

Prior to the interview, all women were informed of how broadly I conceptualized "intercultural relations" in terms of this study. Specifically, because all women agreed to do the interview based on this premise, I found it equally necessary

and respectful to allow each woman to define the field (or their field) from their standpoint. This helped ground the interview for both the participant and me. By getting these definitions prior to most of our work together, it encouraged authenticity from the beginning and gave me the opportunity to more deeply understand the stories from the standpoint of the participants in this study.

On the following pages, I introduce each woman in the study alphabetically, according to first (given) name / last (family) name. I chose this naming method in symbolic gesture toward less formality and greater accessibility to the women in my study. Further, in doing so, I acknowledge cultures that employ a similar style of alphabetical ordering, as is often the case in Burmese, Indian, Lao, Malay, Thai, and Vietnamese cultures, for example (Press, 2010). Finally, for each woman, I provide some background information, and her answer to the following question: If you were to describe what your field is, how would you describe it?

Anita Rowe

Work:
Partner,
Gardenswartz & Rowe;
Emotional Intelligence Diversity Institute

Residence:
Los Ángeles, California, USA

Anita says:

I would describe the field as—I call it diversity. I don't label it as intercultural although we use an intercultural approach to our diversity work. For me it is about creating environments where everyone is treated with dignity and respect, where people can really blossom, where we really use the differences that people bring in a positive way. However we can make that happen in organizations of any kind; to me that is what the field is about . . . it's also a cognitive piece about using different ideas and different viewpoints and different perspectives and . . . seeing the value in the differences and being able to use them in a productive way. So, that's what I think right now.

Barbara Schaetti

Work:
Partner,
Personal Leadership Seminars, LLC;
Principal, Transitions Dynamic;
Author

Residence:
Whidbey Island, Washington, USA

Barbara says:

Presently, I would say it is around intercultural competence, and specifically helping people to take, however general or specific, their intercultural knowledge—whether it is based on lived experience, or whether it is based on study, or a combination of that— taking that knowledge and actually translating it into practice, which to me is where competence comes in, when you are actually able to take what you know or . . . believe, and translate it into practice in your day-to-day behaviors.

I do that in the context of professional development with interculturalists, leadership training, team building programs, study abroad programs, etc. I think to be an effective interculturalist, you need to have life experience and you need to have theory. And it's much easier to get the theory than it is to get the life experience. The theory takes a couple of years in a grad program, or reading books, but life experience takes time. And life.

bell hooks

Work:
Distinguished Professor in Residence in Appalachian Studies at Berea College Berea, Kentucky;
Writer, Cultural Critic, and Feminist Theorist

Residence:
Berea, Kentucky, USA

bell says:

Well, I think that my field is so broad….But I think for me it's not so much what my field is, as what the overriding quest of my thinking and practices are, which are freedom and to challenge the dominant culture on all fronts . . . . I think I was one of the first thinkers, who said we really can't understand who we are, feminist thinkers, if we only understand gender; that we've really got to understand all of it. . . . See, it's a false interconnection. I think this was one of the great revelations and movements in feminism where people broke away from old thinking that . . . we could just look at gender and we really began to see the interdependency of systems and that we really couldn't talk about liberating women, or girls per se, without really looking at liberating ourselves from racism, from homophobia, from all these other aspects of overall dominant culture.

Christine Musaidizi

Work:
Executive Director,
Children's Voice
Goma, Democratic Republic of Congo

Residence:
Goma, Democratic Republic of Congo

Christine says:

Actually, at Children's Voice, I can say, there are two goals. The first one is to defend children's rights. Of course, to teach people and to promote children rights. . . .and to advocate for children. The other goal is to help children who are vulnerable, orphans, who are victims of this situation . . . to be in contact with how children are suffering. . . . I am living there. I see how children are in the street. There is not anybody to help them. . . . So, the other members asked me to be the head of the organization.

Dianne Hofner Saphiere

Work:
President and CEO,
Nipporica Associates and
Culture Detective®;
Author, Consultant, and Trainer

Residence:
Mazatlan, Mexico

Dianne says:

Intercultural organizational effectiveness or productivity. I really, I feel like it's my goal, professionally, to help people be themselves, contribute fully of who they are and what their talents are in the workplace, and for other people to be able to better see who their colleagues fully are, and help them contribute . . . . I have worked for 30 years as an intercultural business consultant, that's how I term myself, and my master's degree is in organization development - human resources, and I have worked for a long, long time as a consultant in organizational systems so that they really support people being more effective in their jobs when they're working across cultures.

Donna Stringer

Work:
Cross-cultural Consultant;
Founder Emeritus,
Executive Diversity Services, Inc.

Residence:
Seattle, Washington, USA

Donna says:

The field is intercultural communications and it really incorporates almost any place where two cultures come together or two people from different cultures come together, or where organizations are looking at changing cultures, and what that does with the old and the new coming together. I focus on helping people and organizations understand the values, communication styles, and non-verbal behaviors of each culture, followed by an understanding of our misperceptions based on differences in any of those areas. For example: if an individual is a direct communicator, they may perceive an indirect communicator negatively (e.g., manipulative, passive-aggressive, etc.); while an indirect communicator may see a direct communicator negatively (e.g., aggressive, controlling, etc.). Once they understand that there are culturally learned differences in style preferences, they are more likely to modify their perceptions and their communication styles. And so it's about the intersection of cultures.

Heike Pfitzner

Work:
President,
Supporting Teams in Change (STIC);
Senior Consultant and Trainer

Residence:
Hamburg, Germany
Moscow, Russia

Heike says:

I describe my field as more, it's like supporting teams in different ways. It can be the team leader, it can be the group of the directors, mostly already culturally mixed, and [who] then spread out to the teams who are directly linked; and, if it's possible, to the teams that stay in their homeland and who [act] as the base for those who are working across cultures. So, the field is, yeah, it's quite wide. . . . It always depends on the task ahead, so there is not only the head, there is always [a team or people to consider].

Irid Agoes

Work:
Professor, Intercultural Relations Studies
University of Indonesia;
Director,
Indonesian International Education Foundation;

Residence:
Jakarta, Indonesia

Irid says:

My field is intercultural relations. Culture Studies was the focus of my Ph.D. dissertation from the State University of New York at Buffalo. . . . Teaching at the university, I need to share my knowledge of culture relations . . . and in this case, [with] master's and Ph.D. students; and doing work for IIE; and actually I'm the head of the Indonesian International Education Foundation (IIEF)….Opening minds to the world is the core of the mission of IIE and IIEF, and we achieve that through sending people overseas or abroad either from Indonesia or from elsewhere around the world to anywhere in the world for . . . graduate scholarships for research . . . also for English studies scholarships. I believe that through my activities there, people are going to get to be in a position where they are in multicultural studies [situations] so it's the same . . . as what I teach at the University.

Jackie Wasilewski

Work:
Professor Emerita
International Christian University
Tokyo, Japan;
Researcher, Author, and Consultant

Residence:
Jemez, New Mexico, USA

Jackie says:

Well, I always emphasize the intercultural relations part, and my real specialty within the field is actually multi-culturation . . . and then that's expanded to conflict resolution – because the kinds of issues that face a person who belongs to more than one community, at an internal level, are similar to the issues that face a multi-cultural community, in terms of working out accommodations to how we [look at] contrastive dynamics. So the intra-personal work has expanded to inter-personal work.

Janet Bennett

Work:
Executive Director,
Intercultural Communication Institute
Portland, Oregon;
Consultant, Professor, and Author

Residence:
Portland, Oregon, USA

Janet says:

My field is educating people about intercultural relations, and preparing others to do so as well. My foundation for that work emerges from intercultural communication and adult learning, and my passion is working with educators and international development professionals to promote more effective interactions across cultures. As such, what I do is interdisciplinary, using perspectives from anthropology, sociology, instructional design, student development, organization development, intercultural communication, and psychology. The current terminology - although this changes from time to time - is developing intercultural competence, including both domestic and global contexts. Actually, I feel sometimes as if we create the field, and therefore it's a bit difficult to put boundaries around it.

Joyce Osland

Work:
Lucas Endowed Professor of Global Leadership;
Executive Director, Global Leadership Advancement Center;
San Jose State University
San Jose, California;
Author

Residence:
San Jose, California, USA

Joyce says:

I'm an organizational behavior person but I do a lot of work in intercultural areas. My dissertation area was expatriates. I did a lot of research on that. But I'd say more than anything, I think I'm eclectic….I think of myself as a crack person in that I fall into the cracks of several disciplines and I try very hard to work across disciplines. That's why I started working here [at the Intercultural Communication Institute] years ago, because I wanted to know more about this discipline and try to be a bridge between my field and intercultural communication.

Judith Martin

Work:
Professor,
Hugh Downs Department of Human Communication,
Arizona State University, Phoenix, Arizona;
Researcher and Author

Residence:
Phoenix, Arizona, USA

Judith says:

Well, I think when I started . . . I didn't realize this at the time, but the field was being defined in the US . . . And so I think at the beginning . . . [we were] just trying to figure out what do we study as intercultural communication . . . the work that I do at ASU is pretty typical university professor work. I teach graduate and undergraduate classes, primarily in intercultural communication, although I've also taught communication and technology, and that's an undergrad course I've taught online. I would describe my field as intercultural communication that I think is a very broad . . . . And so, I think a lot of the stuff that I teach and that I research . . . has kind of socio-psychological foundations, but I would say that my field, as I define it, is intercultural communication.

Kathryn Sorrells

Work:
Associate Professor,
Communication Studies at California State University, Northridge, California;
Critical Researcher and Author

Residence:
Northridge, California, USA

Kathryn says:

I do say that I'm in intercultural communication; I think of that as my expertise within the broader area of communication studies, and I usually say that I take a critical cultural studies approach to intercultural communication. And to me that means that I'm highlighting historical contexts [because] we cannot understand anything that's happening in the present without understanding how it relates to the past. We are looking at dynamics of power that might be playing out between individuals . . . that could play out in the sense of who's included in the history textbook, [and] who's not. I'm really interested in looking at the differences in communication styles, values, nonverbal, verbal languages. . . . But it's very important to me that we talk about those in the context of broader social, political, economic relations . . . . so I [focus] a lot on race, class, gender and sexuality, on religion and all sorts of other socially constructed forms of difference.

Kay Thomas

Work:
Director, (retired)
International Student and Scholar Services, University of Minnesota;
Faculty Member
Counseling and Student Personnel Psychology Program, University of Minnesota
Minneapolis, Minnesota

Residence:
Minneapolis, Minnesota, USA

Kay says:

I would describe it as, I'm in education. I'm an educator but I'm also a psychologist and a cross-cultural trainer, and I see even within those counseling relationships there's lots of education that happens both ways. And I've tried to encourage our staff to not just help or advise, but also to be a student. So I frame it as sort of an international educator I guess . . . . If we don't take advantage and we don't teach people to take advantage [of these opportunities] . . . that's a waste . . . Often the job is to help the student and you don't often feel you have the luxury to really talk to them about how they are doing and what they are learning and how things are different and how is it at home? And when you engage in those kinds of relations . . . you get a deeper relationship and it's more productive. So I just feel like the most successful people-- in this field are people that really see themselves as a student as well as a teacher. . . . I'd say I'm an international education administrator.

Kelli McLoud-Schingen

Work:
President,
KMS Intercultural Consulting;
Performing Artist, Speaker, and Author

Residence:
Tulsa, Oklahoma, USA

Kelli says:

I…believe that intercultural relations is a more broad definition, that's how it works for me, that's the only reason why I feel as if I can find a home in the intercultural field because I think that in any contact across cultures, whatever that relationship [may] be . . . I believe that there is a culture of left-handed people, I believe that there is a culture of mothers, I believe that there is a culture of rockers. When I talk about culture, there is a culture of the blind, and so for me culture can be defined in socially constructed ways as it has been historically.

Laxmi Chaudhry

Work:
President
1 Stop HR;
Cross-Cultural Trainer

Residence:
London, England

Laxmi says:

I have two prongs to my business – I do human resources and training on one side, and the second side is cross-cultural training in which I have, again, two prongs, one is business effectiveness, and how to work more effectively across borders, and where I use my personal experiences of working and living in cultures - and where I have worked as an HR director. . . .The other side is the living and working for expats, or in-pats, coming into the country. So, again, I help, I work on a training there, too.

Lee Knefelkamp

Work:
Professor Emerita
Social Organizational Psychology and Education,
Teachers College, Columbia University
New York, New York;

Residence:
Washington D.C., USA

Lee says:

Social organizational psychology. And the reason that's important . . . is because I always used to emphasize the person in the environment, and that you needed to understand both. And the characteristics of the person and the culture of the environment, basically….And so the Social Organizational Psych program is at TC, a very famous program in terms of its uniqueness . . . . It's been a very carefully put together team of thirteen of us who always do that kind of nested Russian doll thing of the individual to the group, to the organization, and then to the larger sort of societal global norms. But they brought me in because of the developmental perspective; I'm one of the interculturalists. . . . I teach a course on . . . the multicultural self . . . and we're one of the programs that trains people, educates people to work to make organizations better, and we do it for the public sector, higher education, in the private sector, and in NGOs.

Mary Jane Collier

Work:
Professor,
Department of Communication & Journalism
University of New Mexico
Albuquerque, New Mexico;
Researcher and Author

Residence:
Albuquerque, New Mexico, USA

Mary Jane says:

My field is intercultural communication, and having said that, I mean I view communication as an interdisciplinary discipline, like many people in communication do, but I think it's important, especially those of us who study culture, we must be interdisciplinary. . . . I continue to be interested in sort of both global and local intersections of culture, so recently, since I've come here, I have conducted research in Nepal on intercultural relationships, cultural identity, negotiation, alliance building, especially in international community development projects; so interviewing people, working with the UN, UNESCO, UNICEF, Save the Children, and some other international nonprofits in Katmandu. I've been interested in intercultural relationships and identity negotiation for a number of years, and then I've also written a little bit about when do people who recognize their cultural differences become allies in social justice work? So, what does that mean?

Muna Alyusuf

Work:
Director,
Cross Cultural Training Consultant &
Organizational Relationship System Coach,
Cedrat el Dar
Al Khobar, Saudi Arabia;
Author

Residence:
Al Khobar, Saudi Arabia

Muna says:

The field that I work in . . . I would describe it as being an international assignment field, more so than an intercultural field, because . . . whatever we do, everything we do influences everything else we do. . . . The intercultural training becomes a component of the international assignment, but you cannot train international assignees without looking at the process of international assignment. What happens? Why are these people chosen? Are there considerations of cultural skills, or cross-cultural management skills when these international assignees are chosen? . . . Why is someone who lives in, let's say Granada, or . . . California in the Silicon Valley, [accepting a position] in a place like Dubai, or in Cairo, or in Istanbul. What is their motivation? I cannot just train people cross-culturally, without addressing the person. . . . I am in a very specific training field, but it is connected to a bigger aspect of somebody's life, that is . . . international assignment.

Nancy Adler

Work:
Professor and S. Bronfman Chair in Management,
McGill University,
Montreal, Canada
Author, Consultant, and Artist

Residence:
Montreal, Canada

Nancy says:

I am currently a professor at McGill University in Montreal in the faculty of management. I . . . have been at the intersection of the international management and organizational behavior . . . and I work with organizations and corporations worldwide increasingly on global leadership issues which include cross-cultural management, which is where I entered the field but is not limited in any way to cross-cultural management.

My focus is anything that involves people from around the world trying to get something done in an organizational setting, so as I mentioned my focus right now is global leadership but it is everything from how do you get two organizational cultures together, mergers, acquisitions, etc. from two or four hundred parts of the world, international negotiating, international team building, international communicating, but always in the sense of a task-oriented environment.

Patti Digh

Work:
Author, Speaker, and Social Activist

Residence:
Hendersonville, North Carolina, USA

Patti says:

I think five years ago I would have answered that differently. I would have said it's diversity in a broad range of global diversity.… Now I think it would be really looking at human potential in a way, human and organizational and community potential, and how…the things that we do that sort of reduce or stop innovation and creativity in ourselves and in our communities, and in our businesses. So, it's a slightly different focus, mainly because we've seen the application of the work to a larger conversation than just diversity. And I think the word "diversity" is limiting and doesn't really describe the full range of things, and [neither do] intercultural and relations or communication; these, too, do not describe the fullness of the topic that we're talking about.

Margaret (Peggy) Pusch

Work:
Chair, Board of Trustees,
International Partnership for Service-Learning and Leadership;
Associate Director,
Intercultural Communication Institute Faculty,
Summer Institute for Intercultural Communication

Residence:
Rancho Mirage, California, USA

Peggy says:

So my definition would be . . . how do we deal with difference, number one, and also how do we look at that in a more holistic way? . . . If we're going to be in this field of intercultural relations we have to think of it in terms of how do we work with other people who are unlike us to, in fact, make sure this world is safe . . . Now . . . this field also is one of those . . . that brings people from all different kinds of disciplines. So the communication people have dominated it, but you still have anthropology . . . [and] you get the sociologists who are going to look at the justice issues and what not. Good, we need to be looking at those. We're going to get the environmentalists to look at something else.. . . and I think all of that has to be part of who we are. And it is because we've gotten people from all different places and backgrounds to be part of the intercultural relations field and I really tend to use the words "intercultural relations" rather than "intercultural communication."

Rita Wuebbeler

Work:
President,
Interglobe Cross-Cultural Business Services, Inc.;
Consultant, Trainer, and Author

Residence:
Atlanta, Georgia, USA

Rita says:

I prefer the term “cross-cultural” because I think that’s a more business-like term. “Intercultural” to me is more used in academic contexts, education contexts, whereas I see cross-cultural used more in a business context . . . it is my subjective impression . . . My work, as an independent consultant . . . is about helping people become cross-culturally more competent in various contexts--the contexts being expatriates who are relocating abroad or are coming to the US as expatriates from abroad. A second context would be employees of mostly for-profit organizations who work with colleagues in other cultures, so I would call this culture-specific training; and a third context would be global virtual teams who work across geographic and cultural divides who I work with in a very concentrated fashion, in a two or three-day team building [process].

Sandy Fowler

Work:
Intercultural Program Manager; Consultant, Trainer, Researcher, and Author

Residence:
San Diego, California, USA

Sandy Fowler says:

It's the dynamic that is established in an intercultural experience that will determine success, efficiency or efficacy of the endeavor – whatever the endeavor is, whether you are an American in the Netherlands trying to buy toothpaste, or a German in Japan trying to negotiate a contract – it is where people from one culture are interacting with people from another culture for a purpose. The definition [of the field] has now been expanded to say . . . any time . . . a person from one group is interacting with someone from another group. So that would apply to male/female; it would apply to old people/young people; it would apply to sexual orientation; it would apply to race . . . and the communication piece is a major key, which is why I think a lot of people in the field come from a communication background . . . but . . . you don't have to have that scholarly background in communication in order to work interculturally, or to have that as your major focus.

Sigvor Bakke-Seeck

Work:
President,
SiBa Training & Coaching;
Project Coordinator,
UNO, UNDP
Lima, Peru

Residence:
Bremen, Germany

Sigvor says:

It's mainly intercultural because, I'm, for instance, preparing people going abroad or preparing people coming into Germany… I think it's … the intercultural field, it's very difficult to say . . . the final definition, I think that we have to be aware of how things can be done in different ways. There's not only one way. . . . What I'm doing here in Germany now for the last ten years, more or less, I'm working as a freelance trainer, consultant and coach; increasingly in the intercultural field due to my experience from living and working in five countries; and . . . so that's what I'm doing now, training and coaching and consulting.

Stella Ting-Toomey

Work:
Professor,
Department of Human Communication Studies
California State University, Fullerton, California;
Author

Residence:
Fullerton, California, USA

Stella Ting says:

I would describe it as intercultural communication, trying to understand how people exchange messages and construct meanings between persons of different cultural communities. So, negotiating meanings and some of the more surface level exchanging [of] verbal and nonverbal symbols is the crux of the field of communication. And the intercultural part is . . . cultural ethnic identity issues that impact on the communication process. When you communicate . . . you negotiate four levels of meanings, the content meaning - what time are we meeting? Four o’clock, five o'clock, we might understand each other perfectly . . . [but] there might be some distortion. . . . Then there's the relational . . . the more I’m familiar with you, the more I say, “Oh, well, maybe something’s going on” . . . Then . . . there’s some identity issues . . . respect, disrespect, approval, disapproval, inclusion, exclusion; . . . and the last negotiation is . . . [how] do I approach you now to clarify . . . process meaning?

Tatyana Fertelmeyster

Work:
Founder and Principal,
Connecting Differences: Training, Consulting, Facilitation, Coaching;
Faculty,
Summer Institute for Intercultural Communication, Portland, Oregon;
Author

Residence:
Chicago, Illinois, USA

Tatyana says:

It's a very broad and very elusive field that can cover pretty much anything. For me, I think for me it is best described by the name that I gave to my own business, which is Connecting Differences. It is about the fact that there are differences all over the place in all of us, and the differences often serve to disconnect us and to put [up] barriers . . . so I am interested in working in the field to address this – how do we bridge those gaps and connect those differences? It's intercultural communications; intercultural relationships; it's diversity; it is cultural adjustments and transformations.

Analysis of Definitions

As I combed through the words and definitions each woman used to describe the field, what often began to emerge were definitions of the work of intercultural relations. Some examples of this include, the "teaching / sharing of knowledge of intercultural relations," the "opening of minds to the world," the "promoting of understanding of different cultures in order to help save children's lives," or the "moving toward freedom by challenging dominant culture on all fronts." Other women talk about their field in terms of outcomes, such as "creating environments where everyone is treated with dignity and respect," or, "helping people reach efficacy and mutual understanding."

Additionally, the women in this study give the following terms to describe their field: diversity, intercultural competence, intercultural organizational effectiveness, intercultural competence, intercultural relations, multi-culturation, conflict resolution, organizational behavior, child advocacy, international education, cross-cultural training, human development, intercultural communication, international assignment, and intercultural training. In all, the definitions given by the women support previous survey results (Chapter Four) that indicate significant breadth among women doing the work and study of intercultural relations.

The subsequent chapters of the dissertation present the results of the interview study. Chapters Six, Seven, and Eight provide a greater analysis of the stories of the women, specifically how they came to know the field. These stories were prompted by the mapping exercise each woman completed for this study. Chapter Nine creatively

addresses challenges and rewards the women have experienced in their work, and ends with the women talking about ways toward an intercultural relations that includes us all. Finally, in Chapter Ten, I conclude with reflections on the entire study, future implications, and lessons learned.

My introduction to the ensuing chapters and the mapping exercise begins with the story LaRay Barna, a pioneer in the field of intercultural relations, a dear friend to me and to many, many others. Prior to her death in 2010, LaRay served as one of my pilot interviews for this study. In honor of her exemplary service to the field, I use her story here as way of introduction to the subsequent chapters which tell the stories of the 27 women in this study.

How We Got Here

Dedication to LaRay M. Barna, d.2010. LaRay Barna made an early impact in the field of intercultural communication. She grew up in Portland, Oregon. Her journey into the field included a first career as a talented performing artist (a whistler!). As a child, Barna performed her whistling act all over the Portland area. In her young adult life she continued to perform in clubs and events in the Portland and Chicago areas, on the Bing Crosby radio show, and with Wayne King's Big Band, among others. As a result of this unique experience, she acquired a strong stage presence.

When she graduated from high school, she attended Albany College in Portland and enrolled in drama courses. Her drama teacher saw Barna's potential and

knew about Northwestern University's renowned speech department. He encouraged Barna to pursue her undergraduate work in this program. As Barna described:

> So I wrote a letter to the Dean of Northwestern University, who was this famous dean . . . and said that I had heard about this little speech [program] and that I would like to come, but I was hesitant because at that point in time I was about to be installed as the queen of the Job's Daughters. . . . I'd got to be a junior princess and a senior princess and then a queen; you worked through the chairs in this Masonic thing. And it was fun; we had robes and meetings, and we had little things we did. . . . So I wrote this letter to the Dean and said, "I'd like to come to the university, but I'm about to be the queen of the Job's Daughters. It's my turn and I hate to let them down." . . . And then I got a letter back from the Dean. It was very short and very cryptic. It said, "Well, if you decide that to come to Northwestern University is more important to you than being queen of something or the other, come ahead."

When she received that letter from the Dean of the Department of Communication, Barna made up her mind to attend Northwestern University. She was eighteen years old. She explained what transpired next:

> I happened to have an uncle who was the stationmaster for the Union Pacific railroad train, and because he was the station master he kind of handled the train schedules and what not. So he got me a ticket on the train and I packed my little suitcase. . . . I sat up for three days and three nights and travelled from Portland to Chicago, didn't know a soul. . . . So I walked in to the dean's office with my suitcase and said, "I am LaRay Barna from Portland and I got a letter and you said that I could come." Everybody just looked at me with . . . astonishment.
> "Who are you?"
> "Well, I am here. I'm from Portland, Oregon, I've got my suitcase and I have come to go to school."
> "Well, did you apply for admission?"
> "No, what's that?"
> I didn't know you had to apply for admission to go to school. . . . And I had not applied for admission; I had nothing, just nothing except idiocy, naivety, bravery.

Barna had more than her bravery with her when she arrived on the doorsteps of Northwestern University. She had also been the valedictorian of her class at Beaverton

High School. With her academic credentials, her performing artist skills, and the self-confidence that she had absolutely done the right thing by getting on that train bound for Chicago, it was only a matter of hours before the administration at Northwestern concurred and had her settled into her new surroundings. Barna describes:

> Everybody was just so amazed. I guess I was such an oddity that they really didn't know what to do with me. I didn't have enough money to get on the train and go home again, and so pretty soon they got me a secretarial job with one of the professors. They installed me in the freshmen girls' dormitory, put me to work in the kitchen, and I was the food checker for everybody. So I got my room and board for doing that, and they got me a scholarship for my classes, and so there I was and that's how I got to attend Northwestern University.

Barna graduated from Northwestern in 1944, remaining in Chicago for the next eight years, during which she worked for the vice president of marketing at the headquarters of Kraft Foods in downtown Chicago. It was also in Chicago that she met her future husband and started their family. Barna returned to Portland, and in 1956 was hired as an instructor by Portland State University to teach speech communication and English as a second language (ESL). She became a Senior Instructor in the Department of Speech Communication in 1970 and soon completed a Master's degree in Speech Communication.

In the early '70s, Barna was hired as an Assistant Professor in the department. A few years prior to this time, Barna had designed and created a new curriculum for a course she called Intercultural Communication. She had been teaching her new course with great success for several years when she was invited to attend and participate in the 1972 Summer Conference on Intercultural Communication in Tokyo, Japan. The intercultural communication conference was the first of its kind and was coordinated

by Associate Professor John (Jack) Condon and Professor Mitsuko Saito in the Department of Communication at International Christian University in Tokyo. Barna was thrilled to have this invitation, and it was at that conference in Tokyo where she first met Janet and Milton Bennett, among many others attending the seminal academic symposium.

In the late ’70s, Barna was named an associate professor and also held the position of Assistant Dean for the College of Arts and Letters at Portland State University. She retired from PSU in 1987 as Associate Professor Emerita in the Department of Communication Studies. Up until her death in 2010, she continued her work with the Intercultural Communication Institute as a faculty member for the Master of Intercultural Relations (MAIR) program and the Summer Institute for Intercultural Communication. Over the course of her long career, Barna wrote articles and essays; she made over 25 presentations at professional conferences; and she was very involved in professional associations, acting as a consulting editor for the Speech Communication Association. She was a member of the advisory council for early SIETAR, and she was appointed to the National Committee on U.S.—Foreign Student Affairs for NAFSA, among many other professional contributions. May the intercultural universe be with you forever, LaRay!

Mapping the personal journeys into the field. Like LaRay Barna**,** each of the 27 women in this interview study has a story about her journey into the field. Listening to their stories, themes began to emerge and entry points into the field became more apparent. Several women found the field through expatriate experiences;

others grew up as Third Culture kids; some women's journeys took them through a maze of identity shifts and turns; other stories had political upheaval, conflict, or refugee experiences attached to them; several women described how feminism influenced their journey into the field. Many of the women experienced firsthand what it felt like to grow up as a cultural marginal, while others talked about their early identity as bridge builders. Some women described their entry into the field through educational paths; some described the impact family and religious values had on their lives and work; and finally, many of the women described what it felt like to finally feel "at home" when they walked through the doors of their first SIETAR meeting.

After completing this process, I observed that many of the stories, and specifically, the themes above, resonated similarly with themes I had previously examined in Chapter Two, the literature review. As a result, I chose to organize the women's stories under similar thematic groupings. In Chapter Two, those themes included: intercultural relations history; the role of professional associations; and power to knowledge.

For purposes of the interview study, the Chapter Two themes are now organized into three consecutive chapters, however, the order in which I present the themes have a slightly different order. In Chapter Six, I lead with Power to Knowledge, principally due to the fact that this study is directly situated in feminism and feminist research and the relationship of power to knowledge continues to be at the forefront of feminist inquiry. In this section, feminism, social justice, and ways of knowing are themes captured in the stories from the women.

Chapter Seven presents the Work of Intercultural Relations. Specifically, this section depicts women's stories whose entry points reflect a lived experience in the work of intercultural relations. This chapter is second, or rather, enclosed between the other two chapters, because intercultural relations work is at the heart of why so many women are in this field. Themes portrayed in this chapter are bridge building; cultural marginality; conflict resolution and immigrant refugee work; and expatriates and sojourners.

Finally, Chapter Eight is Professional Associations, Education, and Leadership. This section describes women's stories whose entry points into the field came through their involvement with professional associations, education, and / or leadership. I present this chapter last, because each of these themes often signifies ways in which the work in the field is propelled forward.

With 27 stories and maps the data set for the interview study was significant and to include each strand of each woman's life fully in this study is beyond the scope of this research. Instead, I choose to focus most of the data collection on entry points into the field. I use each woman's story only once to illustrate a particular theme within this presentation, though each of the women's stories presented could easily demonstrate multiple themes, and/or be placed in different sections of the ensuing chapters. Here are their collective journeys as they entered and transformed the field.

CHAPTER SIX: Power to Knowledge

> As a student of gender equity, I have learned that continuing to search for a women's history must be part of our effort to shape the consciousness of the next generation
>
> ~**Alice Kessler-Harris, 2007** (Kessler-Harris, 2007, p. para. 18)

In Chapter Two, I entered into discourse on power and knowledge. I discussed how each influences how, (and by whom), a field is defined; and how literature in a field is presented. In this section, I continue this dialogue and use stories from seven of the women in the study to demonstrate themes of feminism, social justice, and ways of knowing.

Feminism. For several women in this study, gender issues, feminism, and social justice have played a strong role in their lives, especially in shaping their early career paths and later work in the intercultural field. The following three stories illustrate some of the women with strong links between their early feminist work /education and their paths into the intercultural realm.

Muna Alyusuf. Muna Alyusuf grew up as a Muslim woman in a small village in Saudi Arabia during the 1960s. In her teenage years, Alyusuf became fascinated by Communist thinking and read everything she could put her hands on: Marx, Lenin, Engels, and Hegel. This time is best described as a questioning time in her life, a time for thinking critically about all that surrounded her.

To get some answers, Alyusuf looked to her Qur'an. The questioning continued while she studied at King Saud University. She was now reading Adam

Smith, Durkheim, Max Weber, Plato, and Voltaire. Islam and Communism, two very different systems, fascinated Alyusuf. It was also during this time that she began to question the role of women. She thought, "Okay, so both Islam and Communism are ideologies that I believe in, and both are occupied mostly by men. Women rarely have places in either. So where am I?"

At one point, when Alyusuf was told in no uncertain terms not to criticize Marx, she rebelled:

> What's the difference [then] between Marxism and the Qur'an? If I cannot criticize Marx for not addressing the gender issue, then where are women and the division of labor, and the class division, and where are women's experiences in Lenin's writings? Engels is the only one who comes close to [addressing] it by doing his family and origin of family and state. Why am I being enslaved by two ideologies that I have no right to criticize? . . . But that is how I got there. When I found out that every ideology is going to dictate that I think in a certain way, I became eclectic and said, "There is a whole world of ideology. Who says I can't pick and choose?"

Around this time, Alyusuf went to the United States to complete a master's thesis in the feminine sociology of knowledge. She traces her first eye-opening experience with feminism and feminist thinking back to 1976 when she read Nawal El Saadawi's book on women and sex. She speaks of how terrified she felt after reading it. At the time, she was not sure what it meant for her, but in the late '80s in the United States, after being introduced to the work of Dorothy Smith, Sandra Harding, and others, Alyusuf began to gain a deeper understanding of her own experiences:

> Nothing, nothing made my work and my vision and my life clearer, nothing made me understand what I had gone through and validated the fact that my experience as a woman matters, until I read Dorothy Smith. . . . Dorothy Smith, I never met her but she taught me how to validate people's experience, even if it was against what I know. And, of course, Sandra Harding, because Sandra Harding started this standpoint [theory]. It made my life, it made

> studying sociology—all of a sudden, everything came together. . . . I don't remember exactly the argument or the debates, but I know one thing . . . it is important to know your world from where you stand, rather than trying to understand my world according to theories.

The voices of Dorothy Smith and Sandra Harding, among others, left a lasting impression with Alyusuf. When she completed her thesis, Alyusuf travelled back home to Saudi Arabia and stunned family members with newfound perspectives. Alyusuf describes:

> When I went home in '94, I remember clearly one of the conversations that shocked my grandfather, because all my life I [had] said, "Yes, my mum has three girls, and she doesn't need boys." So, in '94, when I went back home and there was a discussion and we were sitting [around], my aunts, my grandfather and my mum, and I said, "Yeah, I think my mum would be better off if she had a son," my aunt looked at me and said, "How dare you say that?" . . . And my grandfather looked, because he had known me all my life, he knew the way I was thinking. He smiled and said, "You are right. In this society, in this community, it would have been nice." And all I said was, "It would have been nice; it would have been better for my mum," because all of us girls . . . left home and we went to pursue our lives differently. Whereas if she had had a son, it doesn't guarantee [anything] but in a culture like that, he is expected to look after her. . . . I was more able to understand . . . . It's not that I like it, but that is the reality.

After completing her graduate studies in the United States, she took a position in 1995 as a student counselor at Dubai Women's College in the United Arab Emirates. She worked with 127 staff members from over 35 different countries. At this time Alyusuf felt strongly that new teachers/staff coming into Dubai Women's College were being done an injustice. To bring in colleagues who knew nothing or very little about Arabic culture or Islamic foundations, not to mention the cultural backgrounds of their students, felt fatalistic at best. Alyusuf explains:

> There was nothing about Arab culture; there was nothing about the Muslim culture, there was nothing about, okay, what is happening underneath what we

> see? . . . I felt a responsibility that these people should at least have a little bit of understanding of what they are getting [into]. . . . What is the mentality, what is the mindset behind these students? . . . They should be able to understand when one of their students' mothers comes with a gift, what does that gift mean? Why do people cover? What does it mean when a student wants to go to pray? What does it mean when a student says to them something in Arabic like *Inshallah* or *Alhamdulillah*? What does it mean when a student talks about their religion and their convictions?

Soon after arriving at Dubai, Alyusuf and her colleagues proposed two-hour sessions during the orientation program that would focus only on Islamic and Arabic values. She did not yet have the "language" of interculturalism; in fact, she says that she knew nothing about interculturalism at this time. For Alyusuf, the new vocabulary began to emerge in 1997 when she went back to the United States to look for new work.

At that time her uncle had been approached by Chevron in San Ramon, California to do a presentation on Arabic culture. He had a business background and felt unprepared for this kind of presentation, so he called his niece up on the phone. Alyusuf recalls the conversation:

> He called me and said, "Muna, what do you think? Is this something that you know about?" [And I thought] I am a sociology major; everybody knows how much I read. So, I said, "Yeah, of course I can do this, piece of cake. I've done this." So, I started as an area expert with Chevron. I would go and talk to their international assignees about Arab culture, Arabic values.

While she was starting her new career working with international assignees, Alyusuf took a part-time position at the Arab Cultural Center in San Francisco. It was shortly after this that Alyusuf began researching global training organizations, while teaching herself about cross-cultural training. Meanwhile, she re-discovered something else about herself. She found out she was "picky." In essence her

"pickiness" was her self-proclaimed early identity as an "eclectic" coming around again. Alyusuf explains:

> I'm picky in a way. I don't want…at this point of my life, I was beyond the idea of "This is how things work and that's it, okay?" . . . I don't want to work with somebody who tells me, "This is the way we do things and that's it." I don't want to train people in a program where these are the facts, take it and deal with it, because this is not the world. This is not how people are. . .

Alyusuf realized that it was important to interview a company about its philosophy and training process. She wanted to know how they would present their information and what kind of agenda she would have to follow. She could not be a part of any organization that might present information in a limiting way. She needed to know that there was room for alternative perspectives at all junctures. Alyusuf's characterization of her "pickiness" seems to be about keeping options and doors open for differing interpretations of contextual information. She attributed much of this openness to her reading of works by Dorothy Smith.

In the end, Alyusuf took a consulting and training position in London, working with Cartus, an international assignment relocation company where she worked for over a decade. She has since relocated back to Saudi Arabia where she continues to work as a consultant and trainer in the field. About her feminist ideology, Alyusuf remarks, "You can be a feminist and pray and fast. I still love Marx for the way he taught me how to think. . . . [And] nobody can say I cannot be eclectic."

In addition to Alyusuf, several other women in this study were deeply influenced by feminism and feminist values early in their careers, one of whom was a woman named bell hooks.

bell hooks. bell hooks (nee Gloria Watkins) is the Distinguished Professor in Residence in Appalachian Studies at Berea College in Berea, Kentucky. She has written over 30 books on feminist theory, cultural criticism, and the interconnectivity of race, class, gender, and sexuality. Born and raised in Hopkinsville, Kentucky in a predominantly patriarchal, Christian family system, bell lived what she considered a mostly sheltered life. Her parents assumed that bell would grow up, get married, and raise a family. She describes:

> Basically because my father felt that a female should just be groomed for marriage, I didn't really think about what will I be doing. So, I thought, I'll be an artist; and then, the closer I came to graduating, I recognized that well, you have to have a profession of some sort, too, so I'll be a teacher. And that was my sort of sense of who black women, especially Southern working class women could be—teachers; and that was the sort of world—you could be a maid or you could be a teacher. But that was the . . . limit of expectations.

hooks grew up surrounded by books. Both parents were readers and encouraged hooks to read. So, she read and read. She was influenced early on by the writings of Louisa May Alcott and Emily Dickinson. Both women, through their writing, were, as hooks states, "in resistance in some way to the existing social structure." Not fully understanding the limitations of her class upbringing, hooks began to write, too. In her writing she began to dream of being an artist. Though her parents thought her writer/artist ideas frivolous, they fully supported education and thus supported bell in her scholarly pursuits.

After finishing high school, hooks spent her first year of college at a "finishing school/quasi college" in Missouri. During that first year she was encouraged by one of her professors who had attended Stanford University to transfer to Stanford. hooks

describes what her professor said to her: “You don't need to be in a school like this. You need to be in a school that will challenge you intellectually and academically.” The following year, hooks transferred and describes her early years at Stanford in the following way:

> Well, when I got to Stanford, it was 1971, and there were lots of protests against the Vietnam War, feminism was brewing, sexual liberation was at its height, it was very much a world of possibility and searching. For me it was a world of intellectual searching and thinking and probing all of those things—race, gender, class, sexualities.

As hooks continued to take classes in women’s studies, she noticed that all of the courses were taught by white women, many of whom had not been in the workforce. hooks saw distinct differences between white women’s and black women’s experiences of feminism. At nineteen, she began the work of writing and started what would become later become her first major book, *Ain’t I a Woman: Black Women and Feminism (1981)*. This time also marked the beginning of her prolific career as a black feminist writer.

hooks completed her undergraduate at Stanford and went on to complete graduate work at the University of Wisconsin and a Ph.D. in English at the University of California-Santa Cruz. hooks talks about the challenges she felt as a black feminist writer from a working class background trying to survive in an academic world:

> Graduate school was kind of a rude awakening about the nature of culture, in terms of how far will you be allowed to invent yourself? How far would you be allowed to go?. . . Diane Middlebrook, who was one of my professors, I remember in Diane’s class . . . that she passed out some of my poems without my name on them. She asked the class, “Could you determine the gender of the writer?” And people weren’t able to, and so that was sort of again that moment of self-invention where on one hand we were being told by lots of male professors that we were wasting our time being educated because we’d just get

> married and have kids; and this feminist movement is happening, but it's not a broad-based movement that's affecting everyone's lives, it's brewing; and it brewed in her; and it spilled over into her classes, and caused us, as female students, to challenge ourselves and our positions, and what our commitments were, too. And so that graduate school experience was very hard for me, which I would later write about . . . trying to maintain a sense of self in a system that really was about breaking down the ego, very colonizing in many ways. It's like, don't think independently, think as we think, and I was always in resistance to that.

In another example at Santa Cruz, hooks describes how she came to first know and work with Paulo Freire:

> Paulo was brought by some of the social justice people to Santa Cruz when I was a graduate student, and . . . a group of students and faculty were going to meet with him, and it was a very poignant time, because that group decided that they wanted to exclude me because they didn't want Paulo to be bothered by questions about gender. People felt that I would bombard him with a gendered critique of his work, and so they denied me to come to this sort of teaching circle, or learning circle, and someone took it to Paulo. He was very disturbed because he felt like his work was all about including the disenfranchised, and so that's how I came to come to this workshop, and work with him.

Her lessons from her first encounters with Paulo became a turning point for hooks in how she would see the role of power and subject-making:

> I think for me my greatest rewards have been that feeling of self-development, of moving from a position of powerlessness to being powerful. I see one of the big moments of change for me occurring when I was in graduate school when I first worked face-to-face with Paulo Freire and heard Paulo say that you cannot enter the struggle as objects in order to later become subjects. So, that he conveyed this sense of urgency around the practice of subject-making—I have to be a subject today, I have to know who I am today, and not 30 years from now.

hooks' experiences with race, class, gender, and sexuality during her undergraduate and graduate years profoundly influenced her writings on feminism and culture. Two of her books, *Feminist Theory: From Margin to Center* (1984) and then a

later book, *Feminism is for Everybody (2000),* paved the way for others to see feminism beyond a quest for gender equality, to the interdependency of systems and feminism as a path toward freedom. Her work is distributed internationally and has empowered women (and men) all over the world. She describes the circuitous path her life has taken in this example:

> Well, when I was a girl, I read thousands of Mills and Boons, Harlequin Romances. In those days they were not Harlequins, they were Mills and Boons, and many people did not understand that they grew out of travel agencies wanting to send white women to the colonies, like New Zealand or Australia, different places so that white men in those places would have women to partner with and would not partner with the natives….It was in a Harlequin romance situated in New Zealand that I first learned of the Maori people and read their poetry. . . . Here you are in this little segregated southern town in Kentucky, and you're reading about Altjeringa, which is the dream time of the Australian Aborigines in a Harlequin romance . . . . But then I would one day be called up by Australian Aborigine women who are struggling for gender rights . . . who were reading my work and finding it a source of empowerment and transformation. And that's a kind of international, intercultural dialogue that truly I find awesome; I find the circularity of that seed of respect for that culture that began in the popular trashy medium of Harlequin romance, and in the actuality that I would one day come to meet Maori women of New Zealand, and they would talk again about how my work influenced their lives and their struggles for freedom.

hooks has sustained her work in cultural criticism and feminist thinking over the years continuing to advocate for an alternative vision to patriarchal systems. Recently, she offered a broad feminist critique to author Sheryl Sandberg's book, *Lean In: Women, Work, and the Will to Lead (2013),* reminding people once again that feminism does not only belong to white, upper class women. She (2013)explains:

> To women of color young and old, along with anti-racist white women, it is more than obvious that without a call to challenge and change racism as an integral part of class mobility she is really investing in top level success for

> highly educated women from privileged classes. . . . Founded on the principles of white supremacy and structured to maintain it, the rites of passage in the corporate world mirror this aspect of our nation. Let it be stated again and again that race, and more importantly, white supremacy, is a taboo subject in the world according to Sandberg. (para. 27)

Freedom and different ways of knowing being in the world are core components of what hooks envisions as vital to the future. She describes:

> For me, in the embracing of a multiple sense of ways of knowing that yes, it was great to study to get a Ph.D., but it's also great to sit at the foot of an elder. My elder grandmother, Baby, who I just finished writing a long piece about as a quilter, didn't read or write, but she had so much wisdom to share. And I think that when we talk about intercultural learning and experience, we have to talk also about the interfacing of literacy with the masses of people who are not literate, and yet who have lots to offer, and to me, a healthy vision of education is recognizing that learning takes place on multiple levels and that there are ways of knowing that exist in the universe that are beyond rational western ways of thinking about how we know what we know.

One of the ways in which hooks has come to know what she knows is through the lens of spirituality. She describes:

> I'm influenced a great deal by spiritual thinkers, by the Vietnamese monk, Thich Nhat Hanh, by the Tibetan Buddhist monks, Trungpa. . . . The starting point is the seeking after freedom and the seeking after what I would call God . . . or in Buddhist terms, seeking after enlightenment and being a *bodhisattva*, recognizing that you are here to serve, to open your heart, and to assist others in their efforts to fully emerge into their holistic sense of identity and self.

hooks continues to serve others through written and spoken word, and in so doing, she leaves a literary trail of global interconnectivity along the path toward freedom.

For bell hooks, freedom, interdepency and global interconnectivity have driven her work in the world. Similar to hooks, the next story follows the story of a woman

who built a global cross-cultural consultancy based on a similar premise of interdependency and global interconnectivity.

Donna Stringer. Donna Stringer built a formidable early career working on women's issues and advocating for the rights of women, ethnic minorities, and GLBT communities. At a time when it was not always easy to stand up and be heard as a woman, Stringer became a leader, and in doing so, made manifest a pattern of "firsts" throughout her life. Stringer grew up outside of Salem, Oregon in a rural community. It was in this setting that she remembers one of her early "firsts": "I'm always amused when people talk about being first-generation college—I'm first-generation high school, [from] a pretty working class family."

After high school, Stringer began taking night classes at Portland State University. Sometime later, she moved with her young family to California where she subsequently enrolled at the University of California-Davis. Throughout the '70s, while raising her three sons, Stringer went to school at UC-Davis, completing her Bachelor's and then a graduate degree. In 1974, she attained another "first" while beginning a new career:

> I was going to school in Davis, California, [and there] I became the first director of the Women's Resource Center; and that really put me in the middle of working on both lesbian and gay issues, and women's issues. . . . And specifically [I] really got tied up with issues related to . . . the early days of sexual harassment, very early days of battered women. It wasn't even called domestic violence then. It was battered women, specifically.

After completing her master's degree at UC-Davis, Stringer entered the Ph.D. program in Social and Developmental Psychology where she describes what happened next:

> When I had finished all but the writing of my dissertation . . . and was ready to look for work, I had an opportunity to go to Montana . . . and I was interested in doing that because it was a position that reported directly to the president of the university, and I really wanted to see what it would be like to be at that level of an organization. And so I went to Montana and interviewed and got the job, and then I had to look on a map to figure out where I was going.

Stringer found out she was going to Bozeman, Montana. By the time she had arrived, she had already made a name for herself as a feminist activist, a strong advocate for women and minorities. She was hired at the University as the Human Resources/Affirmative Action Officer. She was also adjunct faculty in the Department of Psychology, and during her time there, she wrote one of the first books on the topic of battered women. She describes one story:

> I was there for three and a half years, from early ’78 until January of 1981, and it was a tough three years, but it was also … extraordinary. . . . [For example] the first week I was on my job in Bozeman, I got a call from a woman in Glendive, which is kind of up in the northeast corner of Montana, and she said to me, “I’m calling because I heard you were in town and I hear that you’re writing a book, and I want to know if you would be the keynote speaker for a battered women’s conference?” And we had a conversation and I said, “Sure.” I got off the phone and my assistant said to me, “You did not agree to go there, did you?” And I said, “Well, yeah, she said she was in town.” She said, “Donna, if you’re in Montana and you’re a feminist, you are in town.” Long story short, it took me eight hours and four flights and three wheat fields (and I’m not making this up) to get to Glendive from Bozeman.

Stringer often characterizes this time in her life as one of “extraordinary feminist activity.” Her core feminist values were at the heart of her work with women and minorities in the community. She explains:

> I would say that in my lifetime . . . probably the strongest friendships I have come from this area. We started a battered women’s shelter, we started a sexual assault center, we started a state-wide battered women’s network; we did a lot of political activity, changed a lot of laws, [and] I think [we] made some real differences for women.

After Bozeman, Stringer accepted a cabinet level position as the Director of Women's Rights in the city of Seattle to work on policy issues related to women, ethnic, and sexual minorities. Within a few years, she was sent to attend summer school at Harvard for Public Administration. While at Harvard, Stringer had an epiphany:

> I think it was two years later the mayor sent me to summer school at Harvard for Public Administration, and it was an important time for me because . . . you can hear [in] the Davis piece, you can hear [in] the Montana piece, you can hear [in] the Seattle piece, I was in very public positions, and the public positions were always related to women as the core, with ethnicity and sexual orientation surrounding that, of course. But women were the core of my work….When I went to Harvard, one of the things that struck me was that I really came away feeling like if you can manage that [people] you don't have to be a content expert.

When she returned from Harvard, Stringer was given her chance to take her highly developed skills to a new level. She was hired to be the Director of the State Department of Licensing, responsible for the third largest budget in the state and for a staff of thousands. Feminist at her core, it did not take long for her to find ways to use the greater collective to shape policy in her new role:

> One of the first things I did in that position was to redesign the state vehicle license, which was great fun because I got to exercise my feminist collective thinking. We had a license design contest with a substantial monetary prize, and what was so terribly exciting about it . . . was [that it was] designed by a high school senior who wanted to go to art school. It was really exciting when we figured out who it was.

Over 1300 Washington citizens sent in designs. That was in the mid-'80s and that license plate design is still Washington's state license today. Stringer later took over the role of Deputy Director, but when a new Director was hired, she found herself for the first time in her life without a job. She and her friend Linda Taylor had been

talking about starting a business together that focused on training related to women and ethnic minorities. When Stringer's position ended, they began what they envisioned was going to be some part-time weekend consulting until Stringer found a new job. Stringer explains:

> Now, neither Linda nor I ever thought that business would be anything more than something to keep us busy on the weekends, I guess. I'm not quite sure what we thought. Starting in July, I used a process that a headhunter had taught me, which was to list everybody I know, and every Monday morning I would send out ten letters: "Here's what I'm doing; if you know anybody that needs this kind of assistance, let me know," and then the following Monday I would call those ten people and send out ten new letters. And I kept really busy, and people would say to me, "What are you doing?" And I would say, "Well, I'm looking for work, and doing a little consulting while I'm looking for work." The following January, my accountant said to me, "Now, I want to be sure I understand what you're doing. You're consulting a little bit while you're looking for work?" "Yes." "Well, you made more money last year than you have ever before. You might want to think about getting a license."

Within a month of that meeting, the business became official. Not long after this, Stringer attended the last class that Dean Barnlund taught at the Summer Institute for Intercultural Communication. It was at this point that she began to integrate culture into the work she had been doing around gender, ethnicity, race, and sexual orientation. From this point on, Stringer spent years developing a values-based approach to the integration of culture and what was then an "ism's" field. Though her firm continues to promote diversity and inclusion on all fronts, the work now has been primarily about managing and supporting cross-cultural competence in public, private, and non-profit organizations. Team building, conflict management, or communication styles are often at the center of building on what she characterizes as the "human

element in organizations." Throughout her career, her unwavering commitment to her feminist core values has been a steady presence:

> The very first issue of *Ms.* [Magazine] had an article by a woman named Jo Freeman called "The Tyranny of Structurelessness." And Jo Freeman's point is . . . that if there is no structure at all, then I don't know how to access power, because I don't know where it is. And if there's too much structure, of course, the power is wedged in just a few places. And so the notion is that there has to be some kind of structure so that people know how to maneuver an organization. And so, I have always been a voice that says, when we start a new organization, or we start a new battered women's shelter, yes, we need somebody that's called a director. . . . We need to have clear guidelines of collaboration for how we install somebody in that position, what kind of responsibility we embody in them, so it's not just free floating power, but neither do I want a part of a kind of free floating collaboration. . . . And so I think one of the roles that I have played, wherever I've been, is trying to balance those things—collaboration with structure, research or academe with practical and applied…so Freeman [and] certainly Peggy McIntosh's work on white privilege has had an impact on me.

Stringer continues to live in Seattle, Washington. After 27 years as the President and CEO of Executive Diversity Services, she has now retired to focus solely on her consultancy and the training of other trainers in doing global intercultural work.

Stringer, hooks, and Alyusuf were all deeply influenced by feminist theory, especially as a path toward freedom. Issues of social justice have also played a role in their lives and remain the focus of the subsequent section.

Social Justice. One could argue that social justice and equity issues have been present for ages, within century-old caste systems still in place, or, as exemplified through continuous religious persecution around the globe that dates back more than 2000 years, for example. Over the past century, the focus on social justice has steadily become more prevalent in scholarship and in practice. In 1940, with World War II and

holocaust weighing heavily upon the world, Ruth Benedict wrote about racism and race prejudice in her book, *Race: Science and Politics* (1945). Years before the term, 'intersectionality' would become a dominant feminist discourse in addressing disenfranchised groups, Benedict recognized that addressing issues of race without considering socio-economic status, or other human rights issues, would not prove fruitful in alleviating conflict. She wrote:

> Everything that is done in any nation to eliminate unemployment, to raise the standard of living, to ensure civil liberties, is a step in the elimination of race conflict. Whatever is done to fasten fear upon the people of a nation, to humiliate individuals, to abrogate civil liberties, to deny coveted opportunities, breeds increased conflict. (p. 156)

Like Benedict (and those who have come before and after her), several of the women in this study have focused their life work on increasing social justice for those who have been disenfranchised by systems of power and institutional prejudice. The following two stories illustrate entry points into the field through the window of social justice.

Kathryn Sorrells. Kathryn Sorrells' life has been a rich conglomeration of cultural sojourns, the pursuit of education as a means to an end, lived experiences, and academia. Her passion for social justice and cultural studies was fed early on in her life when her family moved from Michigan to Georgia. Sorrells talks about this move and the tensions of race relations at the time:

> It took me out of an environment where everybody was white and . . . into a world that was very divided by race, in terms of black and white. . . . It was a

> huge set of realizations that the world was shifting in some really profound ways, and then the school I went to (and this is later) but where I went to junior high school, they said that the school was going to be forcibly desegregated. A lot of parents, first off, white parents, came and took their kids out of school because they thought there was going to be a riot. My parents didn't. There wasn't a riot. There were subsequently at different times. But also a lot of parents took their kids and a whole bunch of private schools emerged in my town where there'd never been private schools.

Sorrells' experience in a desegregated school challenged her thinking about privilege and power. As a sophomore, she attended a school with black and white kids. Here, she became aware of cultural privilege. She saw how differently African American teachers were treated in the school, and yet she appreciated the different perspective from being taught by African American teachers. Similarly, she had African American friends in school, but she was not allowed to bring them home. To circumvent some of the socially constructed constraints, she found other ways to connect, as she describes here:

> I would go sometimes to one of my black friend's house, and she had to work after school ironing, and we would just sit and talk. So there were engagements that were deeper than just on the surface. You're trying to learn about other people's lives, or see . . . and hear what people say all the time, so I was constantly listening and challenging.

Even in elementary school, Sorrells had a keen sense of social justice and what that meant. She describes:

> One story I remember was when I was in third grade, when I first started going to the Y[MCA], they wanted us to sing "Dixie." You know, "Dixie" is a song about the South. It's basically a very racist song. And I just refused to sing it, and I had to sit in the corner and they sang that. . . . No way was I going to sing that song. Because I knew it was not a good song. . . . I knew it represented the old South, and I knew I didn't like that.

Sorrells speaks about growing up in a liberal family that valued education. She was encouraged to think about things broadly and through a variety of lenses, but she remembers feeling somewhat constrained when it came to social activism. Thus, when she left home for Carleton College in Northfield, Minnesota, she finally felt a sense of freedom to engage in social activism to her heart's content. She immediately got involved in the campaign to divest from South Africa. Later, when she was living and working in Seattle, Washington, it was an easy decision for her to get involved in doing social activist work that fought anti-gay rhetoric and opposed the Gulf War.

Along the way, education has played a huge role in Sorrells' life. In addition to activism on anti-war, gay rights, and feminist issues, she believes her undergraduate work in Asian studies, history, philosophy, and religion help her broaden her worldview. Following the completion of her undergraduate degree, Sorrells went to live and work in Japan.

In Japan she studied the Japanese language, Sumi-E, Tai Chi, and Ikebana while making a living teaching English. She was enthralled with Japan. When she returned to the United Sates, she lived in Seattle and immediately tried to pursue work that would allow her to stay connected to Japan, but found that U.S. companies would not hire a woman to work with Japanese counterparts. Her answer to this barrier against women was to begin her own business. She became a furniture builder. She describes:

> I did a lot of kitchens; there are about 50 kitchens in Seattle that I built. So I built cabinets, but I also made entertainment centers, I built chairs, tables, credenzas, and designed furniture for people.

To learn more about her trade, Sorrells went back to school and learned mechanical drafting. Through her work and studies, she had an opportunity to work for a manufacturing firm in Turkey, which led to her interest in researching Turkish women and their place in the culture:

> I . . . got an AA degree in mechanical drafting, and that took me to Turkey. . . . I lived with a Muslim family. I mean, the people I worked with were Muslim as well, and I did research on women in Islam, and Turkish women in the workplace. And so I actually did a whole research project interviewing women in Turkey who were in positions of power. . . . I was just interested in how they negotiated [power] in their relationships with men there, how people treated them, and all that stuff.

Sorrells came back and published her research in a Turkish/American newsletter. She continued her business while she enrolled in a master's program in Whole Systems Design at Antioch University. She also began working for Boeing, developing training programs. She developed and taught an eight week course on communicating across cultures that was disseminated widely throughout the company. From there, she began doing training and consulting for businesses and educational institutions.

Prior to this, Sorrells had discovered the Summer Institute for Intercultural Communication (SIIC) in Portland, Oregon. She was an intern at SIIC in 1990 and continued to take workshops and build connections with faculty at the Institute. She met Donna Stringer, Sheila Ramsey, and Dorothy Sermol, among many others.

In addition to her growing interest in intercultural communication studies, Sorrells began reading voraciously about feminist and post-colonial theory. As a life-long activist and critical thinker, post-colonialism blended with her social justice lens;

a lens which she carried through in her Ph.D. in communication studies at the University of New Mexico:

> Post-colonial theory is a whole area of study which really tries to look at the way that we experience and understand and see the world today . . . within the context of colonization. . . . We have to deconstruct or decolonize our minds, because all the knowledge that's been created, whether it's about intercultural communication, about women, about India, about any place in the world [it has been] created through a process of colonization.

Sorrells acknowledges the work of Chandra Mohanty, a post-colonial feminist whose work on Western feminist scholarship and colonial discourse influenced her work in the intercultural field. Others have included Patricia Hill Collins and her work with intersectionality, Gloria Anzaldua and her work with sexual identity, and bell hooks and her book on *Teaching to Transgress (1994).* Sorrells further describes:

> I've learned a lot [more] about privilege, gender, race, class, and more . . . from feminists than I have in the intercultural field. . . .They have been incredibly informing, and I try to bring that perspective into my writing and certainly in my work.

Today, her work in communication studies, communication styles, and communicating across cultures all include a broader discussion of the intersection of social, political, and economic power differences. She uses a critical studies approach to teach about social justice issues in the context of globalization and communication. Her recently published textbook, *Intercultural Communication: Globalization and Social Justice (2013),* includes a chapter on the impact of capitalism on globalization—a subject not found in earlier intercultural communication textbooks. Indeed, similar to lessons learned from hooks and others in her life, Sorrells has found ways toward teaching to transgress. In the next story, social justice issues and racial

tensions, among other things, once again play a role in shaping the path of this woman's entry into her work in the world. This is the story of Patti Digh.

Patti Digh. Patti Digh is first and foremost, a mother; her work revolves around this point. She also happens to be a writer, speaker, artist, teacher, and social activist. Her path into the field and her current work were deeply influenced by two early experiences in her life: a six month stay in Sri Lanka during high school; and an interracial relationship with her college sweetheart. Each played a pivotal role in molding her worldview.

Digh grew up in the small, southern town of Morganton, North Carolina. Her mother was a banker; her father a barber. Her mother worked full-time and as a result, Digh spent countless hours in her father's barbershop, observing people. She describes:

> A lot of what I . . . gathered about how people, certainly men, relate to one another was by sitting in this barber shop every afternoon through elementary school and junior high school for eight years. . . . Sitting in this very back room of his barber shop, I could hear the men outside on a church pew talking about the town or what was going on, and I was in . . . this sort of observer or watcher, kind of "jester on the edge of town" . . . place.

Digh was very artistically inclined as a child and won numerous painting awards. Her early creative instincts would continue to develop and inspire her later work. She describes:

> I was very much invested in the arts and so I painted. . . . [It] was really a big piece of my existence at that point.

Digh grew up in the '60s. It was a time of deep segregation. Amid the social tensions, Digh cultivated friendships across racial lines:

> I was raised Southern Baptist. . . . I had interesting friendships in a period of time when church was segregated; school was barely integrated. I don't know how that happened. I was raised in a church that you sang the little song, "Red and Yellow, Black and White…." It's a Jesus song . . . "He loves us all equally". . . . I guess I just believed it. So, [I had] elementary and high school friendships across boundaries. . . . [Many] were across racial lines.

While she was in high school, Digh went to Sri Lanka as an American Field Service (AFS) exchange student. She explains:

> I remember having this extraordinary experience of getting on the airplane, and looking out the window, and I felt no fear about flying 12,000 miles away from home to live with a family I had never met; I just felt no fear. I remember . . . realizing as the plane took off that everything got really small, and being so struck by that, so it didn't really matter if Greg Alexander invited me to the prom . . . those things became really, really tiny. . . . The other piece of it was that you had to land again, so the stuff had to get bigger again. . . . The ability, the necessity to move back and forth between those two perspectives became really important for me.

Perspective-taking became paramount in Digh's new life in Sri Lanka:

> I lived with a Sinhalese family . . . we lived in a very small village, the houses around us were mud hut houses. . . . And yet the people in that family were exactly the same as my family. The sister had the same complaints about her parents as I did. It just was so striking to me, the similarities . . . in a different context, and expressed in a different way. That was pretty pivotal for me. . . . I think I was curious how we could have so much difficulty in a world in which underlying a lot of difference there were very common human desires.

Digh avidly explored different facets of Sri Lankan culture and life. Her curiosity and interest in art landed her an apprenticeship in a batik factory:

> I worked in the afternoons after school in this batik factory, because I wanted to learn how to do batik. . . .It [was] . . . a factory full of women who spoke no English, creating this incredible art, and then laughing at my mistakes, with handmade tools; they all made their own tools.

While in Sri Lanka, Digh also became enamored with religion in the new culture:

> I spent the other days in the afternoons studying with Buddhist monks; there were Buddhist monks in our little village, who took an interest in me. . . . I think they wanted to learn about my religion . . . a reciprocal sort of thing.

Despite all of the new adventures, at the end of the day, Digh was still only sixteen, a young woman, really, and at one point she found herself in a predicament that required a little saving grace:

> . . . Coming back from a trip I had taken on my own, to meet some friends of mine who were down the coast for a wedding, I came back with an enormously bad infection in my foot, so my foot was about five times its normal size. I had to literally crawl two miles from the bus stop to our house because I couldn't put any weight on it. It was . . . very, very bad. [My family] took me to a little clinic in Colombo, and they were saying, which I couldn't understand, thankfully . . . "We need to amputate her foot." . . . I had this big moment of what are my resources . . . in this place as a 16-year-old? Luckily the brother in my family said, "No, I think we're not going to do that."

The infection healed, and Digh made her way back to the United States with her foot intact, having had a rich and full experience in Sri Lanka. She continued to cultivate friendships across racial lines and in the late '70s, while attending a Quaker college (Guilford) in North Carolina, Digh (who is white) became romantically involved with Richard, a black man. It was a very intense time in her life:

> We were living in Greensboro at the time . . . the Greensboro Massacre occurred in '79 when he and I were living in Greensboro. That was a period of time when we would walk down the street and, literally, be spat at. There was a lot of violence associated with it, so that was a big, big learning for me.

Approximately six months after the Greensboro Massacre, Digh's father died from a heart attack at age 53. She was 19:

> At the time he died, I was estranged from my parents because I was having a relationship with a black man and they had disowned me. . . . I did a have a dream a couple of weeks after he died in which [my father] literally, physically came to me. . . . the physical sensation . . . was so clear. He came to the porch

> of the house that we lived in at that time, basically to say, "This is all good," and to kind of have some sort of closure about the estrangement.

As Digh processed her father's death and her experiences, she had questions:

> This experience with Richard [drove] an exploration of what . . . racism [and] other "isms" are . . . how much estrangement they can cause, but also just for the person who's involved, for Richard, what a difficult time. . . . certainly for me outside of the family, just in Greensboro, it was difficult . . . but good . . . in a way that . . . propels you to say, "Well, what is this thing that we're talking about? And how can people live like this? And what could I do stop this?"

Her experiences in Sri Lanka and in Greensboro became the early catalysts for work she would do later in her career. After her father died, Digh went to Munich, Germany for a semester. Munich became a signifier for her, a high point in her life:

> I loved being in Munich, I love the woman whose apartment I lived in, Frau Schmidt. . . . At the airport, my luggage was lost, so the whole group went without me . . . I called her from the airport, and she said, "Do you speak German?" I said in German, "I speak a little," and from that moment, she never spoke English. . . . She gave me directions . . . through trains and metros . . . in German. Of course, I took a cab, because I couldn't figure out what she was saying to me, but I had this great relationship with this 80 year old woman, who ran this restaurant like a commandant; she was just this fantastic woman.

Munich was a great source of strength for Digh, especially after surviving Sri Lanka, Greensboro, and the death of her father. Toward the end of her stay in Munich, she invited her mother to come and stay with her. Her mother accepted the invitation. Digh describes:

> She had never been on a plane; she was 48 by this point. . . . I saw for the first time, culture shock. . . . She showed up and was physically ill. It was just so overwhelming to her that she had a physical reaction. . . . I mean, it was just incredible to watch. I remember being in the train station in this blizzard, and she immediately said she had to call home. It didn't matter that we didn't have a place [to stay], we had to find a place to call home. . . .That was really interesting for me . . . to watch somebody in a culture that was so scary for them that they could not function, literally, physically, couldn't function.

Digh returned from Munich and shortly after this experience, Digh entered graduate school at the University of Virginia. She then moved to Washington, D.C. where she worked building international divisions for educational associations and creating international dialogues. A few years later she was offered work by Semester at Sea. She describes:

> Semester at Sea was great because . . . I did all the field office work, so when we went into a port, I had set up all the in-country trips. . . . If you were an architecture professor, I would negotiate and make relationships with architects in the country we were going to so that there would be some sort of field experience for your students. I loved that because it was cross-disciplinary.

Digh's life never lacked for adventure, and the Semester at Sea experience was no exception. It was here she discovered her shrewd leadership skills:

> We had a typhoon three days into the voyage . . . and nearly capsized. [A colleague] and I sort of took the lead in helping people navigate that [experience] by being calm ourselves . . . I remember pulling ourselves on the floor on our bellies with these ropes, because you couldn't stand up, going, "Oh, this is nothing, I remember the time when blah, blah, blah," (and I'd never been on a ship before in my life) "Oh yeah, this is nothing," and walls were being . . . torn out by things falling against them; it was dramatic. . . . if I had stayed in my cabin, I was sure I was going to die. It was that bad. But … there were 600 people on this ship who needed somebody to calm them down.

To help, Digh used the observation skills she had cultivated in her dad's barbershop:

> Semester at Sea was . . . a real lesson in human dynamics onboard the ship because you have a closed environment. People reveal themselves in remarkably quick ways, and so it was very interesting to try and navigate a leadership role. . . . The thing that came out of the near death experience was an extraordinary shared language of survival.

After Semester at Sea, Digh returned to Washington, D.C. and took a position at the Society for Human Resource Management (SHRM) that soon led to a prominent career at the highest level of association management. Digh describes:

> I started there as a special assistant to the president for international travel. . . . I came in and saw an organization of great potential around the world. . . . I built this international division; it was very, very successful, because there was an untapped need. . . . The first year I went to 30 countries. . . . It was just this extraordinary relationship-building process.

As a social justice activist, Digh was cognizant of dominant culture tendencies, and used an equitable approach as she met with potential international partners:

> My approach was . . . let's have bilateral meetings where we take some of our people, they bring some of theirs, and we actually learn what's happening in their country about HR issues, and [build] a reciprocal relationship. . . . We were very successful . . . I made incredible friends from around the world as a result of it. It was really spectacular.

Soon Digh turned her attention to developing diversity resources and building a diversity division. Her work led to a promotion as founding Vice President of International and Diversity Programs where, among other responsibilities, she created the Institute for International Human Resources (now Global Resources), the SHRM Diversity Initiative, the Diversity Train the Trainer Certificate Program, and MOSAICS, a diversity newsletter.

Digh was also writing. In the early '90s she published the first of over 100 articles on diversity and intercultural issues. In 2000 she published her first book, *Global Literacies: Lessons on Business Leadership and National Cultures,* co-written with Robert Rosen, Marshall Singer, and Carl Phillips. In 2003 she followed this success with *The Global Diversity Desk Reference*, co-written with Lee Gardenswartz,

Anita Rowe, and Martin Bennett. Meanwhile, Digh had begun a family and this change brought on more perspective-taking:

> I learned a lot about association management at a very high level. I was traveling a lot . . . Emma was little; I came back from a very long trip, I was three weeks overseas, she was two, I think, and she said, "I had a lot of dreams when you were gone. I dreamed I was a little tiny fish in a big, big ocean and I couldn't find my mommy." So, I left that job because the stuff that I knew I wanted to work on . . . was getting lost somewhere.

Digh left SHRM in 2003 to start her own business, Real Work. She also taught workshops at the Summer Institute for Intercultural Communication (SIIC) in Portland, Oregon. Then Digh, her husband, and two daughters moved to Asheville, North Carolina, 54 miles from where she grew up:

> Having traveled the world and lived in D.C. for 20 years, I'm . . . back where I started in terms of the location. . . . I would never have believed I would come back here [North Carolina]. I came back because my mom was still here, to try and help her.

Shortly after her move to Asheville, her step-father died. Digh explains:

> I was in the middle of a project that was lucrative . . . but in every other way was completely mind-numbing for me. . . . I had just lived through this experience with my stepfather of watching him die 37 days after he was diagnosed with lung cancer. So, the juxtaposition of those two things was really striking to me. . . . After doing this project for two years, it ended, like overnight, because the client didn't renew the contract. . . . And it actually was out of that . . . came writing on a blog called 37 Days, about . . . how do you live the most mindful, powerful, intentional life . . . so that when your 37 days comes . . . you feel like you've lived the life you should have lived?

Digh started the 37 Days blog in 2005 and has been blogging, writing, speaking, and creating ever since. Over the past several years, Digh has created many avenues for continuing everyday social activism around the world, including the creation of The Circle Project with business partner at that time, David Robinson; her

podcasts; the Verb Tribe online writing classes; retreats; the 3x3x365 blog; and new books, including her award-winning *Life is a Verb: 37 Days to Wake Up, Be Mindful, and Live Intentionally* (2008). Digh has since published five more books on living life to your fullest, creatively, and with generosity. Today, Digh lives in Hendersonville, North Carolina where she and her husband continue to persevere in the "real work" of raising their two daughters.

Ways of knowing. In the preceding categories of feminism and social justice, each woman's experience (inside the power dynamics of dominant culture) propelled her into intercultural relations work. This category focuses on knowledge, or ways of coming to know the work of intercultural relations. Several women in this study have created intercultural knowledge through formal studies and research projects. Others have fostered or facilitated knowledge in the field through cultural exchange and/or training opportunities.

As was also noted in Chapter Two, ways of knowing and how knowledge is produced have been discussed in academia and in organizational settings for many years. In *Women's Ways of Knowing* (WWK), Belenky et al. (1986) recognized that women's voices were frequently unheard, resulting in women in educational and academic settings having unmet needs. To review, the authors describe five major epistemological categories for women's ways of knowing: silence – relative mindlessness and voicelessness; received knowledge – knowledge subsumed as primarily listening to authorities as truth speakers; subjective knowledge – knowledge that becomes and is received as personal, not to be criticized or judged; procedural

knowledge – knowledge that is actively sought out and applied and is further delineated by either separate (or detached) knowing and connected knowing; and constructed knowledge – knowledge as contextual and ongoing (Belenky et al., 1997; Belenky et al., 1986). These five categories became the cornerstones for a groundbreaking study. *WWK* illuminated how a male-dominated worldview creates, values, and organizes, knowledge in organizational and academic settings (Magdalenic, 2004).

In this section, the following two examples illustrate how different ways of knowing are enmeshed in the stories and lives of each of the women portrayed below.

Janet Bennett. Janet Bennett is the Executive Director of the Intercultural Communication Institute (ICI), in Portland, Oregon. ICI is a professional development institute and charitable foundation with a focus on furthering understanding across cultures. In addition, Bennett consults throughout the United States and abroad, and is a member of the faculty at Portland State in the training and development program.

Bennett grew up in Los Altos, California in what she describes as a "monochromatic" community. She went to private parochial Catholic schools before entering a private Catholic university for her undergraduate education. She describes:

> I grew up Catholic, and those are the seven dots there [on the map] which are the seven virtues. . . . Growing up a Catholic girl, you were deeply inculcated with virtues all the time. . . . One of the virtues was altruism, and one of the virtues was being responsible. If I heard the phrase once, I heard it 1,000 times, "God has given you many gifts, so you must use them wisely." . . . There was this constant reminder [that] you would be offending God if you didn't use your gifts. . . . I got this enormous achievement orientation, not to mention guilt, from my Catholic orientation or my Catholic childhood.

In another example from her Catholic upbringing, Bennett describes her indoctrination into the world of service to others:

> From the time I was five years old, in kindergarten, the nuns used to make us collect money for the pagan babies. I mean, you learned early on that there were people who had less than you did, and while I didn't much care whether they were pagan or not, the idea was you were supposed to take some kind of responsibility and that you would be rewarded for taking that responsibility and that you must do something to be charitable to others, because you had a safe life. . . . When I talk to people who've been raised Catholic, it seems to be a pattern of the way we were brought up.

Her education gave her a foundation of altruism and responsibility to others. These values became synonymous in her life with growing up Catholic. In addition to these values, Bennett began to take notice of a world beyond the parochial school walls and the small community of Los Altos, California. She did so through the medium of television and through a certain magazine called "National Geographic." She describes:

> When I was young and I finished all my homework, I was allowed to watch the Mickey Mouse Club on television, which is a Walt Disney show that used to exist. . . . I couldn't watch it unless I got my homework done, so my reward was to watch that. . . . They used to always go to a different country, I think on Thursdays, and when they went to the country, I became mesmerized with the idea of traveling. . . . The Mickey Mouse Club was probably the most influential thing in my youth that convinced me to be intercultural. . . .And so my experience was seeing things on television or reading things in National Geographic . . . and just being fascinated by other cultures, from the very beginning.

In this example, Bennett illustrates ways in which she exhibits signs of transitioning out of what Belenky, et al. (1986) call received knowing (via her early Catholic education) to that of finding a subjective inner voice: one that included ideas about the world beyond her community of Los Altos, California.

Bennett began her undergraduate education on a scholarship at Marquette University, but she did not return for her second year due to her father's illness. Instead, she enrolled part time at Fort Hill Community College while caring for her two younger sisters. She met Milton Bennett during this time. He was finishing his undergraduate degree at Stanford. In 1966, they were married and in 1968, they entered the Peace Corps.

Both of them were sent to Micronesia. Bennett lived on the island called Ferdu. She found the Peace Corps experience exhilarating. It became a significant stepping stone into the world of cultural identity. It also brought her a cherished opportunity to be mentored and form a life-long friendship. Bennett describes:

> I went to Micronesia, to the Peace Corps . . . and lived on a mile square island that had 1,600 people on it, and lived in a world that was a parallel universe to everything I had ever known, and got no cultural training to be there, and was profoundly affected by everything being the absolute opposite. . . . Of course, with my incredible desire to achieve, I'm an ideal people pleaser, so I learned to adapt pretty readily to odd situations . . . over the course of two years. But probably the most prominent and beloved influence of my life in Micronesia was a woman named Verna Curtis. . . . She wasn't exactly on my island; she was on a different island, but close enough to get to every weekend. . . . Verna was a Quaker who had lived in Micronesia and various places for over twenty years at that time. And she and her husband had been working to start cooperatives owned by the people who lived there, to run an airline, to open a cooperative store, to start a handicraft store . . . Verna and I worked shoulder-to-shoulder to open a hotel and a handicraft store. … She was my role model for all things good in the world. . . . She was just this incredible, powerful influence on my life.

Micronesia truly was a parallel universe for Bennett, and when she returned to the only other universe she had known, the United States, she was in for a shock. It was 1970, the feminist movement had begun, and the war in Vietnam was still raging. She describes her challenging re-entry process:

> Feminism happened when I was in the Peace Corps. I was gone . . . for two and a half years, and I left when women were wearing long velvet dresses and gypsy clothes, and I came back and they were [talking about] burning their bras and wearing blue jeans . . . Quite frankly, to me it seemed absurd because I had been living in a country where women would have died to have a bra. . . . Whenever I traveled, I always brought my "mother" back one, and . . . I finally found one that was black with red trim on it . . . on a trip somewhere and . . . much to my delight, every Sunday morning she'd put the bra on and sit on the stool outside of the house, otherwise topless except for the black bra, and wave to all the neighbors that went by because she had the treasure of the island, a black bra with red lace. . . . It was a very, very hard thing for me to adapt back into feminism . . . I'd just been living in a world where women work from dawn until well after dark and the men work from dawn until after dark . . . and you don't sit around in small groups and talk about your own personal development. . . . When you come back from those experiences, it's pretty righteous. I mean, I went into it pretty righteous, and came out of it differently righteous, and it's youth, and I got over it, and totally understood feminism and its values, but it was quite a re-entry.

In spite of a challenging re-entry experience, Bennett now had multiple sets of experiences from which to draw and could make sense of in a connected universe. Her ability to see these connections would prove beneficial and eye-opening in facing her next challenge – graduate school.

When Belenky et al. (1986) conducted their research, they asserted that "Many female students and working women are painfully aware that men succeed better than they in getting and holding the attention of others for their ideas and opinions" (p.6). Bennett's description of her time as a graduate student was not dissimilar:

> I was at grad school in Minnesota from '73 to '77, four years. Finished my master's degree and all my course work for my Ph.D. . . . Paul Cashman, who was my mentor in graduate school, made the graduate school experience not quite so chilly. . . . When it became clear to me that you had to walk, talk, and act like men to succeed in graduate school, Paul Cashman came along and said, "No you don't; you're fine. You may have to try harder most of the time to get the credibility you need, but just stay the way you are," and that was a complete and total turning point for me in graduate school.

What Bennett describes above is what WWK saw as two distinct orientations to procedural knowing. Belenky et al. (1986) introduced procedural knowledge using the orientations of connected and separate knowing. Ten years later, Tarule (1996) re-defined the two orientations, borrowing from Peter Elbow's terminology of "the believing game and the doubting game" (p. 206). Separate knowers use the doubting game to question arguments and to approach things critically, while connected knowers play a believing game, looking instead for meaning and understanding in experiences (Elbow, 1973; Tarule, 1996). Bennett describes:

> The only thing that was a challenge was feeling like I had to become like the guys, and I didn't like linear, direct, harsh, critical, analytical, separate ways of knowing. I liked connected ways of knowing, and that was hard for me in graduate school to just sort that out, but Paul sorted it out and said, "It's okay, you'll be fine doing it . . . [that] way."

Bennett completed her course work in communications studies at the University of Minnesota and moved back to Portland to work at Marylhurst College while she finished her dissertation. At Marylhurst, Bennett was named the Director of the Liberal Arts Division. Her time had come:

> . . . I had absolute freedom; I could hire whoever I wanted to hire; I could have them teach whatever I wanted them to teach; I could design any curriculum I wanted to design, and I could handle assignments, grading, everything, degree, everything. It was total, absolute freedom. . . .We worked with adult learners . . . and our learners left this program and went to graduate programs at other places and said, "We learned it already at Marylhurst." . . . Everybody thought that adult education was not a place you could take people deep with theory and stuff. We could take [them] to the ends of the earth, and they went with us, as long as you taught them in a way that honored them, and we did that. It was just a tremendously exciting time.

At Marylhurst, Bennett seemed determined to integrate her life experiences and knowledge into re-visioning the curriculum and how students would learn at

Marylhurst. In addition to a "no test" philosophy, Bennett incorporated a new grading philosophy:

> Go[ing] back to Catholicism, you were always under high risk and high stress. . . .You can get people to learn so much more if you reduce risk, and I just reduced the risk for the learners. So, they came to class knowing that they would get [an] A, B or rewrite; they were going to get one of these. They were not going to be allowed to get Cs or Ds unless they really, really wanted them, because we wanted them to rewrite their papers, and we told the teachers that was our philosophy.

It was easy for her to identify with her adult learners because she herself was one in graduate school. She was resolute in establishing new ways of learning for her students, moving squarely into the realm of constructed knowledge. Belenky, et al. (1997) state:

> Constructed knowledge is a perspective held by women who see themselves and everyone else—even the smallest child—as active constructors of knowledge. . . . They cultivate the whole range of approaches: learning from concrete experience as with the silenced; learning from listening to others as with received knowers; learning from one's own experience, intuition, feelings, and insights as with subjective knowers; and learning from strategies cultivated by procedural knowers in both the separate and connected modes. With this integration, constructivists can stand back, question, take apart, speak out, and criticize. They can also move inward, see the whole, listen, understand, integrate, and build up. (p. 62)

Bennett became very good at "building up," allowing faculty and students to fully engage in the learning process:

> Of course, [the students were] 80 percent women, which is pretty normative with adult learners. . . . I had this team of faculty with me that was astonishing, and imaginative, and creative. . . . I mean, when the students didn't take science, I hired a geologist and I said, "Okay, we've got to create science classes that the students are going to love," and he said, "Great, let's do a class on gemstones." So we had them all bring in their jewelry, but taught them a regular geology class. . . . Well, it hooked everybody. And we made all the science courses low risk; we just took everything and made it low risk. All the science classes got new titles: Chemistry for the Reluctant, Biology for the

> Baffled, Designer Genes for Genetics, Math for the Mystified, Physics for the Faint-hearted. I went down and negotiated it all with the registrar and said, "Look, we're going to call it this in the schedule, but don't put that on the transcript, so that our transcripts look credible to people." So, it's possible to teach anybody anything. I had a group of Arabs and they didn't want to come to these classes. . . . So I went to another geology professor and I said, "Can you teach the geology of oil of the Middle East?" And he said, "Yeah." And we designed a whole course that was oriented towards getting those students through that program in a way that was receptive to their cultural needs, [and] culturally responsive, teaching about an area in the world that they came from. It was great.

Bennett completed her Ph.D. in 1984. Shortly after, she and Milton Bennett started the Intercultural Communication Institute (ICI). Milton's father played an instrumental role all along, taking them on annual business trips to Japan, and, eventually funding the institute.

Bennett's hope was to build a dissemination model of intercultural competence. In 1987, she and Milton Bennett were given that opportunity when they moved the Stanford Institute for Intercultural Communication up to Portland to become the Summer Institute for Intercultural Communication. Bennett continued to use a constructivist model in designing and implementing SIIC and later in building a Master of Intercultural Relations Program (MAIR). She describes:

> I invited fifteen of my closest faculty friends to a seminar at a hotel, gave them good food, good wine, and we had a retreat for a day and a half. . . .[We] sat there and said, "Who's the audience . . . how should it be done . . . what are the topics?" And we did it. We did a curriculum in two days. It was fabulous. Everybody remembers it as the most effective faculty meeting they've ever been to in their lives.

Today, ICI is thriving, with SIIC in its 25th year and the MAIR program continuing in partnership with the University of Pacific at Stockton.

In addition to her work with ICI, Bennett consults and works with international development and humanitarian relief organizations, doing intercultural training. She has built an academic career understanding the intersection of connected and separate knowing. She continues to allow her intuition and ability to value different ways of knowing to guide her work in the field.

The next story illustrates the life story of Mary Jane Collier, who locates social construction and reflexivity at the heart of her intercultural work and her way of knowing. On constructivism, Belenky, et al. (1997) say:

> Constructivists understand that the most important form of learning comes about when people are actually actively engaged in wrestling with problems they see as significant. They themselves are always grappling, questioning, and coming up with new problems to work on. They encourage others to do the same. As soon as an answer begins to become clear, they see new questions arising. It does not bother them that things are never settled. They never will be. (p.62)

Mary Jane Collier. For Mary Jane Collier, a critical intercultural communication scholar at the University of New Mexico, the quote above is poignant. She has been "wrestling with problems, grappling, questioning, and coming up with new problems" since junior high when she began writing (Belenky et al., 1997). Collier describes:

> In junior high, I had visions of becoming a writer, and my mother had said, "Dream big," so I even envisioned winning the Nobel Peace Prize; and I also wrote science fiction. So, big imagination . . . . Part of the reason I wrote a lot was because I was adopted and always had been sort of looking for my place in the universe. And I had a wonderful adopted mother and father. . . . My mother had a master's degree in foreign languages and literatures, had gone to the Sorbonne in 1940, just preceding the World War, and so she was well educated – taught French, Spanish and Latin at [the] middle school level. My father came from ranching, good ties to the earth kind of stock, and so I had these . . . mixed influences in the family – and I liked both of them.

When she entered the University of Colorado as an undergraduate, she started out as an English major, but then she took communication course that changed the direction of her life:

> I was going to be a writer and then took this communication class . . . took what I think might have been one of the first intercultural communication courses in the country, taught by Thorrel Fest. . . in the Communication Department and loved it – just loved it. [I] became a TA in my senior year . . . then spent half of my senior year living on the Navaho Reservation and teaching at Chinley High School. . . . I lived with a family. I taught all Navaho students, which was, at first, very, very different than everything that I had read. . . . They looked down. They wouldn't engage. I was trying to teach interpersonal communication and have them talk in class, and . . . nope, even small group activities [didn't] work.

This teaching experience, coupled with her student teaching at East High School in Denver, put Collier on the path toward reflexivity. She describes:

> I thought maybe I wanted to teach . . . so I was getting my secondary teaching credential and did some student teaching at East High School in Denver, where bussing was in effect for the first time. So, it was a really tumultuous time and you would walk into the cafeteria and racially, ethnically, students were completely divided. Classrooms completely divided. . . . I started to get to know the students and, at one time, I was teaching interpersonal communication - I think this was the class – and it was a first floor classroom. It was really hot, so we opened the windows, and I had a student who just jumped out the window. He said, "This isn't relevant to me; this doesn't make any sense at all." He jumped out of the window and left – so I thought, huh, what do I do about this? I started talking with the students, who quickly told me in no uncertain terms, "You don't know shit about us, and you're trying to teach us, and you don't know about our world." So, I realized I didn't, and that was one of my first lessons in understanding that I had a perspective and I had a privileged view that affected who I was, and I didn't know their lives, their worlds – I didn't get that.

On the Navaho Reservation, Collier had a similar experience:

> I realized the Navaho family I stayed with . . . went to different churches and so they said, "Yes, you can go with us," and they went to a Mormon church one day, and then they went to a Presbyterian on another. . . . And I thought

> that they were shopping for a church to belong to, and we would go to these churches and there would be testimonials in Navaho, and so on, and I thought that's what they're doing. So after several churches, I asked Bessie, the high school aged young woman of the family, and I said, "So, have you chosen a church?" and she said, "What are you talking about?" And I said, "Well, you go to all these different churches." We had to have a long conversation for me to finally get clear on [that] they're not shopping for churches; they go to different churches because, in this family, and among many of the Navahos that they knew, they said there are many common spiritual principles across a lot of Christian religions and across the traditional Navaho practices. Bessie said, "I don't know much about the Qur'an, or Muslim, but I imagine there are probably similarities too, so why not just embrace it all, rather than trying to be so exclusive and just choosing one?" And I thought I love that philosophy. So, both of these experiences taught me a whole lot about what I had previously taken for granted, and opened up doors to new choices, new ways of thinking and being in the world, and thinking about my own values.

In her book *Getting Smart: Feminist Research and Pedagogy with / in the Postmodern,* Patti Lather *(1991)* said, "Emancipatory social theory requires a ceaseless confrontation with the experiences of people in their daily lives in order to stymie the tendency [toward] theoretical imposition" (p.67). Over the years, Collier developed a practice of reflexivity that began to reflect the kinds of ceaseless confrontations Lather alludes to above. In describing her developing reflexive process, Collier explains:

> It's more than just saying, "Okay. Here are my positions –my cultural identity locations – I'm white; I'm a U.S. American; I'm middle-aged; I'm a full professor with status." It's partly starting there, but then it's recognizing how those play out in the questions that I choose to research; in the methods that I use; in my analysis, and then it also means that I ask questions about who benefits. So part of it is individual questions and journaling and writing about this stuff. But the second, bigger part for me is what I call the reflexive dialogue with people who are positioned differently than I am. And, without the second step, the first step is just this tiny little baby step, but the second step for me is where I have conversations with the Afrikaners.

Collier is referring to a later time in her academic career. She had received her Ph.D. from the University of Southern California in the early ’80s. After teaching at California State University where she worked primarily on cultural identity issues, she took a position at Oregon State University where she began adding more discourse and narrative to her research agenda. It was during this time at Oregon State when she was given her first opportunity to travel to South Africa. She explains her process:

> So, my first trip was very hard, but rich, wonderful data . . . with this Afrikaner colleague, although we had major conflict. . . I tell you what, I learned about exploring privilege. I began to feel, sort of, sanctimonious, and the one I had a lot of conflict with said, “What do you want me to do? Do you want me to give up my house to some black people? Would that make you happy?” And I said, “No.” And then I had hard conversations with blacks, hard conversations with Afrikaners – all of that made me value reflexivity and really value the difficulty of it – of relating.

Collier’s way of knowing through her practiced skills in reflexivity continues to be her professional compass. Currently, Collier is a professor in the Department of Communication and Journalism at the University of New Mexico (UNM) in Albuquerque, New Mexico where she teaches intercultural communication, works with doctoral and masters’ students, and continues to research the intersections of global and local cultures. She lives in North Valley in Albuquerque, and surrounds herself with cultural diversity (in addition to her peacocks, pigs, and horses).

In the next Chapter, the focus of the women’s stories shifts from a discussion on feminism, social justice, and ways of knowing to that of the work of intercultural relations.

CHAPTER SEVEN: The Work of Intercultural Relations

> Bridges are thresholds to other realities, archetypal, primal symbols of shifting consciousness. . . . For nepantleras to bridge is an act of will, an act of love, an attempt toward compassion and reconciliation, and a promise to be present with the pain of others without losing themselves to it.
>
> ~**Gloria Anzaldúa**, 2002 (Anzaldúa, 2002, p. 4)

This chapter illustrates 12 of the women's stories to demonstrate themes that emerge about the work in intercultural relations. Themes include bridging; cultural marginality; conflict resolution and immigrant refugee work; and expatriate and sojourner experiences.

Bridging. The very name "intercultural relations" implies relational bridgework across cultures. Doing the work of intercultural bridging requires delicate skill, and often times, love and compassion; not dissimilar to how Gloria Anzaldúa talks about the role of the nepantlera in the quote above. The result of bridgework can be profound for individuals who often describe increased cultural awareness or an increased ability to see themselves through the eyes of another. For organizations, cultural bridgework can, at the least, produce new ways of conducting business or spark productivity. In some cases, it can positively affect a company's return on investment (ROI).

At a meta level, bridging done in the intercultural relations field has meant doing work that has helped bridge the gaps between local, national, and global intercultural work; between disciplinary, interdisciplinary, business, and

organizational work. Many of the women (nepantleras) in this study have made careers out of doing intercultural relations bridgework. The following two stories exemplify this.

Kelli McLoud-Schingen. Kelli McLoud-Schingen is an independent consultant on global diversity. She grew up in Chicago and describes her early childhood as influential in moving her toward the path of intercultural relations. She describes:

> I was born and raised there, but . . . Chicago shaped my view of the rest of the world in such a way where I didn't trust difference. The message that I received was that people who were different than me didn't like me, feared me, and that difference was, in my experience, racial. So . . . I was born and raised in racism. And I wondered . . . what I could do to fix it.

McLoud-Schingen remembers exactly the point in time when was drawn into the field. She explains:

> I believe that I was called to do this work when I was about six years old. There were very hard lines about what neighborhoods you could go into and where you were allowed to shop and what you could do. My family and I went to the mall, and as we were . . . go[ing] into the JC Penney, actually, there was a group of white people standing at the door, and as we were walking into the mall, my aunt squeezed my hand really tight, and I thought that that was odd. . . . I didn't realize until we got closer, we were being called all kinds of names and told to go home, and I was called a nigger for the first time in my life at six years old . . . I asked my aunt, I said, "What's a nigger?" and she was just like, "Don't worry about it, it's something that we will always be called by people who don't look like us, but it means nothing." But I didn't feel like it meant nothing because it put a dark cloud over our entire day.

After that McLoud-Schingen became curious. She could not understand why people would say or do hurtful things. From this time on, she made it her mission to find out more about people and get to know them. When she arrived at college she

began creating a world around her where difference could thrive. Her dorm room, as she describes, became the "the meeting of the minds" place to be:

> I went to college at a predominantly white private school in Aurora, Illinois, called Aurora University, and it was the first time in my life that I was exposed to more diversity on a day-to-day basis. . . . And my college sweetheart was Latino, his name was Jose, and we had a group of friends that we called the "Motley Crew" because it was everything and everybody. My best friend was lesbian, one of my friends was Chinese, my boyfriend was Latino, we had another friend, Lenny, who was Mexican. He was sure to remind us that Lenny, being Mexican, was different from Javier, being Puerto Rican. . . . We were all very tight, and we would have these meetings called the "meeting of the minds" in my room, and we would be up all night long talking about religion, our lived experience, our cultures' take on gay/lesbian/bisexual relationships, our fantasies, our desires, our fears.

These times for McLoud-Schingen were rich and filled with new learnings. In one example, she describes learning about difference:

> Different for me, did not make it wrong. Different was simply different, and that was one message I can honestly say that I took away from that [time], and that there was … if I had to give it a name, I suppose I would say that there was life in diversity. I mean, I really felt like I came alive when those guys were in my room, and we were all talking, and I just felt so incredibly good, I just felt . . . so incredibly connected.

McLoud-Schingen also comes from a family of professional storytellers, vaudevillians, and musicians. At Aurora University she got involved in theater, too. It was her theater family and her desire to continue in this mold that led her to more opportunities. She explains:

> I did theater in Aurora, I did theater in Chicago; I worked onboard the Spirit of Chicago for two years, trying to sing and dance and entertain and be seen. And then went on for Master of Fine Arts in theater at Roosevelt University.

Her education was costly, so to make ends meet, she supported herself by working in residential life. It was through this experience that McLoud-Schingen

began doing diversity training. In this work, she saw an opportunity to exercise her childhood calling and gifts as a bridge builder. She describes:

> When I was in college, we were talking about experiences that would bring us to a place where we could hate so intensely that there was nothing that any person could say that would make you feel differently. . . .It was something that one of my girlfriends just could not understand, she just simply could not understand it. . . . How can I bring her there? I always felt compelled to be the one to do that. So, I would call myself the bridge because . . . everybody else would be like, "You're wrong, you're wrong, shut up . . . you can see that's the problem." They would just want to shut down, and I had the desire for the dialogue to continue. I didn't want anybody to shut down; I wanted to keep going, because I felt like there was learning to be had out of the dialogue. So, I would find myself trying to say, "Consider it this way." And then, when I would bring my girlfriend to understand that point, she would say, "Yeah, but…" and then I'd say, "Okay, well, I get you. Consider this…" and then somebody else would say something, and I'm like, "Yeah, I hear you, but think about it this way." So, it was always a dance, I suppose, in order to try to keep the conversation going. So, that's that bridge building.

Once McLoud-Schingen self-identified as a bridge builder, a dancer, so to speak, she only needed an avenue through which to express her skills. She found her avenue one night at a residents' life conference while watching another performing artist, Maura Cullen, do her one act show:

> We went to this conference to see these performers, these poets, these singers, dancers, jugglers, hypnotists, and I don't know what you would call, probably edutainment. One of the edu-tainers was Maura Cullen, and she is a white woman who self-identifies as lesbian, and she did a presentation called *Mr. Fixit and Friends*. It was a one woman show, for lack of a better way of saying it, where she did a day in the life of a diversity training. And so she took on the different personalities for people in a diversity training. So she sat in one chair, and she was an angry, militant person who didn't want to be there, felt like everybody was against them, and you don't understand me, and it's a black thing. . . . And then she sat next to the placater, the person like, "It's okay, we're all friends, can't we all be friends? Don't be angry." And then she would then put on another hat; and so she did all of these hats, and she did them so well, and then after she did her show, then she facilitated questions and answers with the audience. And I thought it was flipping brilliant.

McLoud-Schingen knew what she wanted. She, too, wanted to use this medium to help facilitate bridge building in her work. It was not long before she created her own one act show called *Anything But Black* to start dialogue on social justice issues. In addition to performing this show at SIETAR conferences, she has performed it in multiple venues in Europe and in the United States. Storytelling, as a transformative experience, has been McLoud-Schingen's passion, especially through her ongoing work as a global bridge builder. She is also the founder and President of KMS Intercultural Consulting where she provides management and advisory services and executive coaching to nonprofits. She is a past President of SIETAR-USA, is a professional mediator, an accomplished actor, director, and *dancer*.

McLoud-Schingen spent much of her career building bridges across U.S. domestic and international diversity platforms. The next story illustrates bridge building across global organizational cultures.

Dianne Hofner Saphiere. Dianne Hofner Saphiere lives in Mazatlan, Mexico and is the Director of Cultural Detective® (CD), a training method that is used as a process tool for increasing intercultural effectiveness in organizations. It is a communication method to help people, multicultural teams, and organizations build bridges across cultures. In addition to consulting, Hofner Saphiere manages a large, multicultural, global team of CD authors and trainers. For Hofner Saphiere, bridging has always been crucial to her goal of intercultural organizational effectiveness. She describes:

> What happens far too often is that an organization will hire the best and the brightest people out there, and they hire diversity; and then as soon as they get

> them hired, they make them conform, and they erase all of the good they've hired.

Hofner Saphiere first developed and started using the CD method in 1989 while she was working as a process coach for Rohm and Haas, a chemical company with offices in Tokyo, Japan. Hofner Saphiere had spent almost a decade in Japan training teachers, working for a private firm, and as part of the Cliff Clark Consulting Group, where she worked as part of a team of consultants on various projects throughout the mid-1980s. One of those projects involved taking Japanese company executives to Silicon Valley, California on eighteen-week training courses. It was a time when the terms "intercultural" and "diversity" were not part of the everyday vocabulary in business, and Hofner Saphiere used her academic training in organizational effectiveness as a way into the conversations that would eventually lead to problem-solving around issues of cross-cultural effectiveness and team building. She describes:

> What I loved is you could walk into an organization and I could sit there and . . . talk with an executive and say, "What are you trying to do in your business? What are you trying to accomplish? What do you need to accomplish those objectives? What's getting in the way?" And what was getting in the way was always the people; the people can't agree; the people don't understand each other; there's conflict. And you can say, "Okay, well, let's see what we can do to help alleviate that, to help people work together better." And so you could custom design a project for the needs of the organization.

In describing her experience working for Rohm and Haas, she explains:

> [It] was the second best job I've ever had. . . . I worked full-time in their Tokyo office and basically anybody from France, anybody from Russia, anybody from the U.S. who came to visit the Japan office had to spend an hour to three hours with Dianne. It was wonderful. . . . I knew all the Japanese staff, so part of my job was training the Japanese staff there in intercultural communication skills. . . . But then when people would come in, I'd sit down with them and I'd

> say, "Okay, you're coming from Philadelphia . . . you're here for a week? Okay. What are your objectives for your business trip?" "Now, how are you going to achieve those objectives? What's your strategy?" I had three questions. . . . So, then as we're talking, I could bring in the Japanese people, too, and we could just . . . it was a coaching, an orientation to Japan, but it was in context of the work the person was trying to do.

It was during these coaching sessions at Rohm and Haas that Hofner Saphiere first conceived and developed the CD Worksheet that today, remains an integral process of the CD method.

> It was really a search for a structure that's simple enough . . . that we can jump around and still have a container for it, and that's where that little worksheet came out of. . . . "What did each person do?" "What did they say?" "How do you bridge?" . . . It worked, because you . . . had two people in the room, and you needed a structured visual so that they could hold contradictory messages in their minds at the same time, because the human brain can't do that.

Hofner Saphiere credits her determination for helping others bridge cultural gaps to earlier childhood experiences. She spent the first decade of her life in Wisconsin attending a Catholic school before her family moved to Flagstaff, Arizona, where she remembers encountering her first cultural differences. She describes:

> I moved to Flagstaff, Arizona, where I'm white. . . . The white people in town who I might have affiliated with because I was white, were Mormon; they were very friendly, but I wasn't making any best friends. I was Catholic; I am Catholic now, again, now that I'm in Mexico, and for most of the Catholics in Flagstaff, the masses were in Spanish; there was a bit of a Mexican-American population. That was all new and weird and different to me, and I knew nothing about Mariachi masses. . . . So, everywhere I went, I didn't fit in . . . the friends I made first, or best, were Hopi or Navaho Indian. I mean, it was awesome. When I was a kid, we were up on the Mesas, the Hopi Mesas, every other weekend, and it was just wonderful to be in their houses and see how it worked. I mean, I was behind the scenes at like, the snake dance, which nowadays, I don't think you can even get into. . . . I was eleven.

Hofner Saphiere wanted more encounters like this so she wrote an essay to apply to be a summer foreign exchange student in Mexico. She remembers:

> By the time I was twelve, I was a foreign exchange student to Mexico in the summer, and then I went down to Mexico City every summer . . . from the time I was twelve till I was nineteen . . . just summers. But I loved it. It cost me $600 worth of babysitting money to enroll in the program. . . . My mom kept the essay, but it's interesting that at eleven years old, I said, "Wow, if I'm going to be successful in life, I need to know how to cope with change, and I need to be able to adapt to new places and spaces." I had moved to Flagstaff, and it was the worst experience of my life. I didn't know how to make friends. I didn't know how to fit in, so I wanted to go to Mexico and learn how to do that.

Soon, Hofner Saphiere got her first taste of what her work in the world might look like:

> My first intercultural job that I remember was [when] I had a Navaho friend and . . . I worked for the theater in town, the movie theater, selling popcorn. My friend applies; she wanted to be the ticket taker, and they wouldn't give her the job. And back then, in the '70s, they actually told her, "You don't speak English," but she spoke English, she spoke Dineh, Navaho, and she spoke BIA dorm, because back then they still lived in the Bureau of Indian Affairs dorms. And so here I am, fourteen years old, coaching her on how to speak white people English so she can get a job as a ticket taker at the theater. And it made me sick. I mean, she's trilingual, I'm monolingual, and now she's got to learn a fourth language just so she can get a job.

Rich cultural immersion experiences spanning decades, along with her strong interest in helping people fulfill their individual passions in life, have shaped Hofner Saphiere's career as a bridge builder in the field.

Cultural marginality. In addition to bridge building, another major thread throughout the stories centers on issues of marginalization. In 1993, when Janet Bennett published her article on "Cultural Marginality: Identity Issues in Intercultural Training," she opened with a story about a person who appeared to be challenged on many levels due to issues of marginality stemming from the fact that he was bicultural

(J. M. Bennett, 1993). That person was Barack Obama. Here are some excerpts from Bennett's article:

> Consider the story of Barack Obama, the first black ever to be elected president of the 102-year-old *Harvard Law Review*. Born to a Kenyan father and an American mother, Obama grew up in Hawaii. After his parents separated, he lived with his anthropologist mother in Indonesia. His teens were spent with his grandparents in Hawaii, his college years in Los Angeles and New York, followed by a short time in Chicago working for a church-based social action group. After a distinguished performance at Harvard Law School, he was elected president of the prestigious journal in February 1990.
>
> Obama is described as "very unusual" by one of his professors, because he combines insight and diplomacy, self-confidence, and modesty. European-American students complain that too much attention is paid to his race: African-American students are angered that he failed to select more African-Americans for positions at the *Review*. . . .
> In some ways, Obama presents us with an ideal case study of a man in the middle of many cultures. While various cultural groups may each seek his allegiance, he appears to claim for himself an identity that is beyond any single cultural perspective (J. M. Bennett, 1993, p. 109).

Marginality in this sense, Bennett (1993) suggests, is not judged negatively, but rather is a marker that describes people who have found themselves living on the margins of more than one culture. This can be either by choice, as in an expatriate situation, or by situations outside of their control, such as through refugee circumstances or perhaps through living as a minority for a period of time within dominant culture.

Individuals who experience cultural marginality from an encapsulated worldview may be experiencing, among other things, high levels of anxiety or alienation from peers, or the effects of power differentials based on race, gender, sexual orientation, or ethnicity, for example. Individuals who experience cultural marginality from a constructive worldview tend to be aware of their marginality, but

unlike encapsulated marginals who may have difficulty feeling "at home," constructive marginals are able to feel "at home" wherever they go in the world. Constructive marginals move throughout their worlds in a state of cultural relativism, recognizing that they exercise personal choice. Indeed, Freire's insistence that bell hooks be included in the graduate school project was in many ways supporting the group as a whole toward constructive marginality—"fully capitalizing on the resources of the group" (J. M. Bennett, 1993, p. 128).

The following two women's stories further illustrate entry points into the field through the lens of marginality. In the case of Stella Ting-Toomey, a strong feminist-thinking mother shaped her early years, which helped brace her for the marginality she experienced later on in life.

Stella Ting-Toomey. Stella Ting-Toomey grew up in Hong Kong. Her family fled her native homeland of China during World War II (when China came under Japanese attack), and later, they fled Communist China. As a result, most of Ting-Toomey's early education was in Hong Kong.

Ting-Toomey credits her father for the self-discipline she learned as a young woman. In one example, she vividly remembers sitting for eight hours at a time, day after day, making calligraphy dots on paper. On the other end of the spectrum, Ting-Toomey credits her mother for her inner strength and for ensuring that her daughter had opportunities in life and an education equal to those of her brothers. In speaking about her mother, Ting-Toomey calls her "a frontier feminist," saying:

> She gave me that encouragement. . . . She would say, "There should be equal opportunity for my daughter, even if you have to work triple hard. . . . She also deserves an education if that's what she wants."

Ting-Toomey was very interested in TV production and mass communication studies. At the time, Hong Kong universities offered little opportunity in these fields. Nonetheless, Ting-Toomey's mother remained steadfast in support of her daughter's goals, remarking:

> If she's capable of doing it, and she wants to do it, we will work until 11 p.m., 12 a.m. to find her that money to at least get her that one-way ticket to go. Then the rest is up to her.

Ting-Toomey applied study abroad and was accepted into programs at Bowling Green State University, the University of Hawaii, and the University of Iowa in the United States. She relied on fate after that, throwing all three names of the potential universities into a hat and asking her younger brother to pick one out. Her brother picked Iowa, and without giving it a second thought, Ting-Toomey committed to the University of Iowa and began to prepare for her long sojourn to the United States.

Ting-Toomey arrived at the airport in Cedar Rapids, Iowa and was quite shocked to find the area so small and rural. Despite the demographic and climate changes, she liked the peacefulness of the beautiful campus. She also remembers that the very first person she met when she walked into the international center on campus was a man named Gary Althen. Althen, who has had a long and prolific career in the field of international education, became Ting-Toomey's international student advisor.

While at the University of Iowa, Ting-Toomey began to feel the effects of cultural marginalization both inside and outside of the classroom. She recalls:

> I was called on in class, singled out, [and] I was not used to [it]. I was respectfully listening to the professor's lecture, so…when I was singled out, I felt very uncomfortable because I was not used to it. I grew up in Hong Kong, a Chinese environment, although at that point it belonged to Britain, but still, it was just very uncomfortable because of the power distance. In a Hong Kong classroom, there was large power distance. Teachers speak, we listened, whereas the Iowa classroom, of course, was small, interactive…that was the 1970s. Dealing with roommates in the dormitory setting, there were lots of misunderstandings. [I] didn't understand what was going on. I was overdressed; everyone was wearing jeans, I was wearing dresses. So, I changed right away to adapt. . . . Hong Kong was a big city and Iowa City was really a campus town . . . . But it was nice; it was peaceful; it was good.

Despite the challenges, Ting-Toomey did well in her undergraduate studies and was encouraged to apply for graduate school. She was accepted to the department of communication studies at the University of Washington. Many of Ting-Toomey's most challenging times occurred at UW, where she came face-to-face with perceived limitations of what she could or could not accomplish based on cultural assumptions.

> I was working three jobs and finally doing a TA ship and finally doing the program. Of course [there were] some ups and downs, like being an international student, especially if you're a TA. I didn't get the full year scholarship thing; it was subject to semester review, things like that. . . . I had one faculty that would say, when I asked them why, when my teacher evaluations were quite good . . . "Ting-Toomey, life is a horse race. Some horses go first, some horses go last. I don't mean that you're the last, but the fact that you speak with an accent is never going to get you to first." I was like, "Oh, okay," and then I went to my Ph.D. advisor, Dr. May Bell, and collapsed, but she prodded me forward. So my Ph.D. advisor was a woman professor, May Bell, [who was] very nurturing, to the point that I think she sacrificed taking care of her own self . . . . So, I learned something too from her.

In May Bell, Ting-Toomey found her mentor and her emotional support to get through her Ph.D. program and land her first job at Rutgers University:

> She just lifted me up to keep going . . . don't let them tear you down. . . . I don't know whether I would have been able to survive the Ph.D. program without a female mentor and her caring and her nurturing to keep me going . . . sacrificing a lot of her time. In the end, when I accepted my job at Rutgers, I was able to deposit draft after draft onto her doorstep, and she was able to read it right away and give me feedback. And that was just amazing.

Ting-Toomey's career was also sustained by a supportive husband and family. Together they always put her career first, and this allowed Ting-Toomey the freedom to put in the long hours it took during the week to climb the ladder in academia. She also credits former colleague William Gudykunst (at Rutgers) and Young Yun Kim with opening early doors for her in the intercultural world:

> Gudykunst and Young Yun Kim were writing their first book on *Communicating With Strangers* and . . . they were just getting [it] proofed, and they asked me for feedback and all of that. [They] got me involved, and I was pretty flattered that [I was] this new person looking at this manuscript and teaching from it . . . so I give them lots of credit for [opening] . . . the door . . . at least to get me interested.

Ting-Toomey overcame her many challenges living, studying, and working as an academic in the United States. She learned how to balance time and compartmentalize, drawing on a survival technique used often in a multi-cultural world that requires the ability to shift one's frame of mind or cultural lens. She describes:

> I finally learned to compartmentalize. If I don't finish some work at school, that's it, I have to go home and be with the family. I don't check emails, things like that. . . . My work, I tend to be more high context. . . . But because of that style, when I'm very direct, when I raise my voice a little bit, when I say something, I think people listen better, because that means I'm really serious now. Usually I say, "No big deal, okay, I'll do more, okay, add all the students to my class, that's fine, okay." But there's a certain point where you cross that line and [I would] say, "What are you trying to do to me?" So, I switched styles. . . . I think identity wise, [I have] . . . my Chinese values, but to survive

> in the American academic world, you have to be low context, you have to master some of those code-switching skills.

Ting-Toomey has built an exemplary career in the field of communication. Her intercultural communications texts are widely disseminated. Her interest in facework theory and conflict negotiation theory can be traced back to her Ph.D. thesis called "An Analysis of Marital Communication Behaviors and Perceptions of Marital Satisfaction: A Validation Study of the Intimate Negotiation Perspective." This was a video tape interaction-analysis study where she observed 40 married couples interacting behind a mirror on various relational topics such as finances or family. In her observations, she saw distinct patterns emerge and began to develop an early sense of conflict negotiation patterns and principles. Ting-Toomey used this initial research and personal experiences negotiating conflict in a new culture as a springboard toward developing her theoretical foundation, first in conflict negotiation, then in conflict face-negotiation, and later in identity negotiation.

Ting-Toomey has served on over fifteen editorial boards, is internationally recognized as a keynote speaker, and has received numerous outstanding teaching awards. She is a prolific author in face theory and conflict negotiation theory, and has also published numerous textbooks on intercultural communication. Ting-Toomey continues her career at California State-Fullerton, where she has been Professor of Human Communication Studies since 1992.

Ting-Toomey overcame her experience of marginalization as an international student and scholar, and used her experiences to propel her forward into a career of intercultural communication and teaching. In the next story, Anita Rowe uses

marginalization (or difference) she observed as a child and young adult as motivation for a career advocating for diversity and inclusion.

Anita Rowe. Anita Rowe is a partner in Gardenswartz & Rowe and also in the Emotional Intelligence Diversity Institute. Her work with business partner, Lee Gardenswartz, on diversity and inclusion initiatives and the development of emotional intelligence, has spanned over three decades. Rowe describes the work:

> For me it is around creating environments where everyone is treated with dignity and respect, where people can really blossom, where we really use the differences that people bring in a positive way.

The daughter of Serbian parents, Rowe grew up in a bilingual household in southwest Los Angeles. From an early age, Rowe experienced the disconnect between what she was learning in terms of not treating people differently and what she frequently observed around her. She attended what she calls an integrated, but lopsided elementary school that was approximately 90% black. Rowe remembers being taught by black teachers and having black friends, and also remembers some of the comments she heard. She explains:

> An older man came to our house one day, and he was asking all the neighbors to contribute $10 each to keep those Negroes out of the neighborhood. I [also] remember in school, my third grade teacher was black and I remember people saying to my parents, they were just shocked that I had a black teacher, and how could they let me go to school with a black teacher? And my parents just said, “She’s a teacher, she has an education.” I mean, to them an education was everything, so that wasn't an issue.

In another example, Rowe talks of her experiences as a Girl Scout and about missed opportunities for building inclusion:

> I was in a Girl Scout troop that was black and white, both, and I remember the troop leader . . . all of us got along but then we had to be in squads to get to do

> some badge [work] . . . and she had each one of us . . . write on a little piece of paper what other three girls we wanted to be in squads with, and that's how the squads were [picked]. Well, the squads [ended up] white and black. I didn't think anything of it then, because I thought that everybody got to pick who they were friends with, but looking back on it now, I can see what an opportunity there was for us really to make new friends and get to know kids if she had just counted us off and randomly assigned us.

Rowe saw how experiences like those she had in the Girl Scouts only reinforced separatism, and this notion seemed counterintuitive to her, especially considering what she knew about her Serbian heritage. She knew when she went to school that her family was somehow different than many of her classmates', and yet she embraced the differences and the different parts of herself as all good and right in the world. She describes:

> The other piece that really contributed to my . . . interest in . . . diversity, is my background in Serbian. . . . I mean I grew up with another language in the house as well as English. Having things that were different—celebrations were different, our Christmas is on January 7th. My kindergarten teacher called my mother and said, "Mrs. Salovich, your daughter says your Christmas is on January 7th. What is wrong with her?" And my mother said, "Well, she's right." So it was like I knew that there was something different in our house than my friends at school, and also when you learn another language at any age, I guess, language encompasses culture. So I could see cultural differences: there was the American world and the Serbian world. I could see the differences. I loved both of my worlds and I didn't want to ever have to choose between them. It was like cutting myself in half.

Rowe completed her undergraduate education at UCLA in history. She loved history and used it as a vehicle for understanding the racial inequities she grew up with. Studying world history also gave her an understanding of diversity issues and problems beyond U.S. borders. She describes:

> History is absolutely a love of mine. I love to want to know how we got where we are. . . . My specialty was Russia and Eastern Europe . . . and also what was interesting to me was to begin to understand that these were not issues that

> were solely American issues. We were going through the civil rights movement at the time; prejudice was an issue here and stereotyping, and I saw it clearly that we had inequities here. . . . I thought that [there] was just something wrong with America and Americans. What I learned, beginning to study the historical perspective, basically . . . was that this is a human issue and a human problem. Not that that lets us off the hook, but it makes me see that it's a bigger issue, and a wider one.

Rowe also used her history degree to begin teaching, another life-long dream. She was compelled to teach, and especially, she was drawn to kids who were different:

> I taught the reading stuff; I taught all this stuff where the kids didn't fit because I was, without knowing any concept around it, I was trying to find a way to create an environment, really, that was, by our standards today, inclusive. How do you give kids a way to feel like they belong, and that they can fit, not only in the school but in the world, when they leave school? So the kids who could make it on their own didn't draw me as much. It was the kids that needed something more, and help.

Eventually, it was in the Los Angeles public school system where Rowe met Lee Gardenswartz. They each began their careers as K-12 teachers, Gardenswartz in high schools and Rowe in junior high schools. After teaching for several years, they met in 1977 when each applied and was hired as part of the three-person team for a program called Project Change to conduct teacher/staff trainings aimed at improving diversity within the Los Angeles area school systems. Rowe describes:

> I was in heaven. I thought, I'm getting paid to give this fabulous training. It was so fascinating; it was all personal growth around human relations, and around group dynamics. . . . But basically we had to build a team and help that team then problem-solve for the school. How are you going to accept new kids that are being sent to you? How are you going to teach, [to] learn how teachers can expand their skills and their repertoire to be able to work effectively with these kids and integrate the kids into the school? And it was a dream project.

During this time, they became great friends and colleagues. Around 1979, when funding ran out for Gardenswartz's position and Rowe was on sabbatical to

finish her dissertation, Gardenswartz telephoned Rowe to ask if she wanted to start a business together. Rowe did not hesitate. Shortly after this, Gardenswartz and Rowe began their highly successful business partnership.

When they first started consulting and training together, mentors encouraged them to publish articles or a book in order to build better name recognition. In 1980, when they could not find a publisher for their first article "Beyond Sanity and Survival: A Personal Guide to Stress Management" based on Gardenswartz's dissertation thesis, they self-published it. Soon after this, they began working on a book project together. The focus of their research was women leaders in business, and in 1987 the book *What It Takes: Good News from 100 of America's Top Professional and Business Women (1987)* was published.

Over the years, their business partnership flourished. In the beginning, they spent several years researching and conducting diversity training in the health care industry, eventually expanding to a much broader clientele that reaches beyond borders and cultures. They are prolific writers in the field of diversity and inclusion and have won national awards for their work. In their business partnership, they model what they are trying to help others to understand. Rowe explains what happened when they were presenting at an American Society for Training and Development (ASTD) conference:

> We were doing this partnership thing for ASTD and so we gave them all the info. . . . And somebody said, "You told us all the good stuff and all the upside of being partners, and having a partnership . . . there must be a downside, what's the downside?" There was silence. Lee and I looked at each other, and it was like three minutes of silence, and the whole group started laughing. Because we said, "I don't know. I can't think of one." And finally somebody

> said, "Well, obviously, you had to split the money. Both of you doing it—then you only get half as much money." And we looked at him and we said, "But we would never have earned this much alone. We wouldn't have earned it alone." I mean the energy and what you get out of the two of us made much more than one of us would have gotten alone. . . . It's the abundance mentality vs. the scarcity model.

Gardenswartz and Rowe have spent a lifetime of work helping organizations see that managing diversity is a business driver:

> We have a chart in our book about it. It's not the legal thing and it's not the ethical thing; it's not that it's the right thing to do, because it's the smart thing to do. It's [the] strategically pragmatic thing to do. So I think we kind of were instrumental or helpful in moving from . . . valuing the differences to managing, really managing diversity and seeing it as a business issue for businesses. I think we continue to work, I think to help create inclusion. . . . I mean anything that frees anybody, frees us all. And anything that makes it possible for a particular group to contribute more fully means that everybody gets to benefit.

Rowe continues to work with Gardenswartz to help organizations see the connections between inclusion and freedom, because, as they see it, "It's the smart thing to do."

The desire for inclusion and freedom are themes in the stories of several of the women in this study. The next section is no exception as the focus shifts to stories of conflict resolution and immigrant refugee experiences.

Conflict resolution / immigrant refugee work. As I discussed in Chapter Two, the membership page for SIETAR-USA (2012b) reads: "We believe that we must all work toward effective and peaceful relations among the peoples of the world—not despite differences but because of them" (para.4). While many interculturalists might entertain visions of a peaceful world where needing learn how to negotiate conflict across cultural divides is a moot point, the reality for some of the women in this study, is that global conflict is still alive and well. The subsequent two

stories illustrate how global conflict has influenced the lives of these women on personal and professional levels, ultimately shaping their work and their entry into the field.

Heike Pfitzner. Heike Pfitzner grew up in a small village with a population of under 500 people in what was then East Germany during the Cold War. At an early age, she was culturally indoctrinated into an East German way of thinking and very much identified as a socialist who embraced Communism and all of its tenets. Pfitzner's father, an educator, was a significant influence in shaping her early years and her identity as a young Communist woman committed to a socialist agenda:

> I was very much a socialist/communist/fundamentalist too at that time. And then he [my father] was the one who heard . . . that there was a possibility to make your studies abroad, and I really liked this idea from the very beginning. I was about fourteen years old when he told me "Pfitzner, wouldn't you like to make your studies somewhere else?" I said, "Sure I will, my father." My mother wasn't happy at all, but I thought, "Well, we didn't even ask her," because it was always clear that my mother would do the things my father supported.

At the young age of eighteen, Pfitzner and two other young women were sent to Moscow Pedagogical University in Russia to study and acquire the knowledge and tools to re-design the East German pre-school education system. Today, this might seem like too substantial an undertaking for anyone so young, but Pfitzner describes how she felt prepared for this experience:

> [I studied] Pedagogy and Psychology of pre-school age children. At that time, the political system of East Germany had this new strategy to totally redefine the whole pre-school sector and to make it much more professional and to put all the studies on the university level. So, two other girls and I [were] . . . sent to Russia to learn their systems, because they already ran that way, and afterwards we were the pioneers to implement the new system in the GDR

> education system. So it was quite, for me, a high level, like it was the Harvard School of the East.

When Pfitzner returned to East Germany in the early ’90s, the political landscape had shifted dramatically due to the fall of the Berlin Wall. Pfitzner found her world as she knew it crumbling beneath her. On top of everything, Pfitzner’s Ph.D. thesis advisor had retired suddenly, with little explanation. She quickly realized that all she had worked for and studied for the past eight years was no longer relevant within what was now considered a unified Germany. For Pfitzner, this was a very difficult time in her life:

> I lost all orientation [to] what is right, what is wrong. I understood that my biography was now totally put down. . . . From a professional point of view, they said, “We don't need any pre-school in the West; we have all these nice married woman who are raising their children until they go to school by themselves.” So the whole pre-school system [plan] broke down and . . . all my dreams and all these things I went through [to] get my Ph.D. It was [all gone]. Even now, we have no good pre-schools in West Germany.

This experience proved to be a driving force behind her desire to get into intercultural work. Pfitzner grew up in two cultures—East Germany and Russia—and was now being told that her cultural identity and pedagogical ideology were obsolete. She reflects:

> It's still like you feel there were such a lot of good things, but they [are ignored] . . . and this happened . . . a lot . . . so I think this experience of being a minority, of being not acknowledged, not being seen, not respected, even now in Germany, it's still an issue . . . in 2008. Because it was never talked about, there was nothing done in the political arena, so my mother, my brother, my aunts, they are still struggling with this Western system because there was no acknowledgement, there was no reconciling. And I think this makes me . . . [have] a strong vision as being an interculturalist, [to see] things differently; trying to reconcile, giving . . . respect to all the sides; so I think this [has had a] … very huge impact.

Pfitzner took that time in her life to regroup and build on her sense of what it means to be an interculturalist. She first began doing work with women's organizations, eventually moving into team building and organizational change. In 1997, she founded the company Supporting Teams in Change (STIC). At STIC, Pfitzner works with organizations in systems thinking, cross-border cooperation, and building communication skills.

In her lifetime, Pfitzner experienced several transitions, many of which required new ways of thinking and being, and new ways of conceiving the idea of place. Halleh Ghorashi (2005) suggests that home, or a sense of belonging is about "discovering what a place can offer and how one can become part of a life in a certain place" (p. 374). This concept is captured in the next story of Tatyana Fertelmeyster.

Tatyana Fertelmeyster. Tatyana Fertelmeyster is a Russian Jewish immigrant living in the United States. Similar to Pfitzner, Fertelmeyster's point of entry into intercultural work was mired in complexity that included destabilizing political unrest and early experiences as a minority in an oppressed culture. She describes:

> I grew up in Moscow, Russia. And I grew up as a Jewish child in a Jewish family in a country [that] was . . . known for its anti-Semitism. So, being Jewish and Russian for me was not at all about practicing Judaism—I didn't know much about Judaism until I came here and my kids later started their Bar Mitzvah preparation. It was [instead] much more about being an oppressed minority.

Fertelmeyster knew that she was ultimately bound for the United States, but political circumstances interfered with the timing of her family's departure:

> I eventually . . . got married and had children and these pieces are important . . . because my husband (now my ex-husband) had relatives who actually left Russia about ten years before we met and he was . . . very much in the mind of

> leaving Russia, which was not possible at the time when we got married because most people [were getting refusals]. . . . This category of Refusniks—those who were not getting permission to leave Russia when they wanted to emigrate . . . [was] not something that I wanted to be—I didn't want to be a Refusnik—a person who couldn't have a job, could not really function normally because they applied to emigrate.

Rather than risk their livelihood and family's well-being by being stigmatized as a "Refusnik," Fertelmeyster and her family waited until they felt their chances of getting permission to leave the country improved. This opportunity came with the election of a new leader in Russia. Fertelmeyster recounts:

> When our children were born we became even more concerned about the fact that it's an anti-Semitic place, and we didn't want our kids to grow up in an anti-Semitic place. . . . [Then] Gorbachev came to power and actually made it much easier for Soviet Jews to leave; and that's when we were actually able to apply and get permission to leave. So the decision was made very much in correspondence with what was going on politically.

Finally, their wait was over, and Fertelmeyster and her family were given permission to leave. Fertelmeyster now faced the daunting task of leaving those who were near and dear to her behind, as she thought, forever:

> We left Russia in October of 1988. . . . It was a very quick process and, when we were leaving, we were leaving forever and thinking that . . . [we would not ever]see our parents, who were staying behind, or any other relatives, because that's the way it was done. You know—you leave, you leave. . . . What helped me through this process was . . . to say yes to it and to go through it. [I had] this strong sense that I was taking my own world with me; that my husband and my children were coming with me, and we were making this decision, first and foremost, for our children, which allowed us . . . to say good-bye to our parents.

The journey to the United States was not without additional risks. When they left Russia, she and her family were sent to Vienna, Italy for three months prior to being granted permission to enter the United States, as was the process at that time.

Refugee status was granted by the U.S. Embassy in Italy:

> A lesser known fact to lots of Americans was that right [at] the time that Gorbachev said, "Okay, if you want to go, go," America said, "Wait a minute. We didn't mean it like this." And there were lots of Refusniks who got their refusal from [the] American Embassy in Rome, and some people got stuck there for almost a year before [the] American Embassy changed its mind and said, "Okay, if you are here, come." [Unfortunately] there are plenty of former Soviet Jews buried in Italy as a result of their process.

Fertelmeyster and her family made it to the United States. Once in the United States she was almost immediately indoctrinated into the world and work of resettlement:

> And we were re-settled . . . by Jewish Family Community Services and, a few months later . . . the resettlement worker, who was kind of taking care of us, told me that the agency was desperately looking for people who spoke Russian and English, and had some people skills to take on opening positions in resettlement, because the wave was just overwhelming. . . . So I sent my résumé in. It was a strange résumé with my expertise in journalism in Russia. I went to . . . the job interview wearing my friend's outfit because, when we were leaving Russia, we were only allowed . . . 32 kilos per person . . . and we needed all sorts of kids' stuff, and this and that, so I didn't have much in terms of clothes. . . . So I went searching in my friends' closets and this one woman had an outfit that I used to go to the job interview.
>
> So I had two interviews with the big HR boss and then in the department where they were actually planning on hiring me, and, on the second interview when they asked me, "Do you have any questions for us?" I said, "Yeah," because it was kind of clear that they were kind of saying yes to me, I said, "What is the dress code?" and the woman who interviewed me said, "What you have on is just fine," and I almost laughed because I knew that what I had on wasn't mine.

This was how Fertelmeyster came to work for Jewish Family Services. Prior to immigrating to the United States, Fertelmeyster had a degree in journalism and was working for what would be considered a daily newspaper in Moscow. She understood

that this degree might not be enough to support her family now, so she began looking into social work or counseling programs at universities. She describes:

> The way I picked my university was interesting . . . I picked a university that was within reasonable walking distance from my house, so Eugene (in a stroller) and I could make it there. It was about a 40 minute walk. I would not consider it walking distance today. But back then it was walking distance. We walked to this university and I found out that they didn't have master's in social work, but they had master's in counseling, which sounded pretty much the same. I asked how I [could] . . . apply, and the guy who was talking to me asked me about my English, and I said I had started it in school for a while, but in Russia, and here . . . [I was] going to English classes. He said, "Ah, my mother has been here for 70 years: your English is better than hers. You're in."

With a degree in counseling, Fertelmeyster continued to work in resettlement and as a case worker at Jewish Family Community Services. At the same time, she was being asked to speak to groups on her immigrant experience and her life in Russia. Fertelmeyster found she really enjoyed this work and she was trying to find a way to do more of it when a colleague suggested she try speaking with Tom Kochman of KMA Kochman Mavrelis Associates.

After connecting with Kochman, the intercultural door opened wider for Fertelmeyster. She began going to workshops, to the American Society for Training and Development meetings, and eventually, in 1999, through Kochman's continued support for her personal and professional development, she became an intern in at the Summer Institute for Intercultural Training (SIIC). Once at SIIC, her discovery of SIETAR quickly followed:

> I found out about the very first SIETAR-USA conference because I knew people at SIIC and I was eventually invited to join the SIETAR board. . . . By nature, I am an organizational activist; I like to be a part of something rather than partake of something. For example, in Chicago, I saw lots of theatre as an usher. . . . I think that, for me . . . I get an extra kick out of being part of a

> show, even if it's my part to just check your ticket at the door. There is something about being on the inside of the process that is happening. And I think the fact that I came to SIIC right away as an intern, and not a participant, and that I joined SIETAR-USA and almost immediately became a part of the board, corresponded with my internal need to be an active part of what's happening. And through it came a lot of networking . . . and wonderful friendships. . . . I consider myself extremely fortunate.

Fertelmeyster continued her SIETAR-USA involvement and served as President of the organization in 2004. Today, Fertelmeyster serves as the Director of Cultural Competency Programs for Jewish Child and Family Services of Chicago, Illinois. She is the founder and principle of Connecting Differences: Training, Facilitation, Consulting and Coaching. She continues work in refugee resettlement, domestic diversity, international assignment, and multicultural teambuilding.

Expatriates and sojourners. As has been already demonstrated in the stories of Fertelmeyster, Pfitzner, Hofner Saphiere, and Ting-Toomey in this chapter, several women in this study had expatriate experiences early in their careers. They were often marked with deep interpersonal and cultural introspection, as well as learning points that significantly influenced their thinking and their paths in the intercultural field. Further, many of the women have written articles or educational guides on the expatriate / sojourner experience and its impact on global business, mobility issues, and transitions (Adler, 1986; Digh, 1998; Pusch & Lowenthal, 1988; Rohrlich, 1986; Schaetti, 2000; Schneider & Asakawa, 1995).

Joyce Osland (1995) conducted an extensive study on the expatriate experience. In her study, she builds a structure through metaphor that "promotes a deeper understanding of the expatriate experience" (p.8). The structure encompasses

three stages. Stage one is Separation or Departure, which Osland characterizes as "the call to adventure" (p.8). In her metaphor she talks about crossing a threshold where expatriates leave the comfort of their home countries only to be met by challenges of new languages, new rules, and sometimes, restrictive expatriate communities. This first stage is often supported and negotiated through the help of what Osland calls, "magical friends" or "cultural mentors who interpret the local culture and guide them through its shoals" (p. 9).

The next stage is Initiation or what Osland (1995) calls, "the road of trials" (p. 9). In this state, the numerous challenges of expatriate life begin to emerge. Osland states, "The less well-known trials are the paradoxes of expatriate life—such as being both powerful and powerless, feeling at ease anywhere but belonging nowhere, being both free and not free of cultural norms—that must be resolved" (p.9). This stage, when traversed successfully, leads to "a boon" in personal transformation through mastering difficult situations and ultimately attaining "greater cultural understanding" (p.10).

The last stage is that of the "Return" (p.10). Osland suggests that this stage can be illustrated through "the refusal to return" (p.10)—a condition which occurs when expatriates are sent home before they are ready. It also can take place as "the crossing of the return threshold" (p.10), where at the end of their journey, expatriates go through the process of repatriation into their home countries again. Finally, Osland alludes to what happens when expatriates become the "master of two worlds" or bicultural, gaining the ability to move with ease between two cultures (Osland, 1995,

p. 10).

While there are many to draw from, the following three stories illustrate a few of the expatriate/sojourner stories in this study. Osland's personal story leads the way.

Joyce Osland. Joyce Osland is the Executive Director for the Global Leadership and Advancement Center and the Lucas Endowed Professor of Global Leadership, Organization and Management at San Jose State University. Like others in this study, Osland also served in the Peace Corps. The Peace Corps and her subsequent work in international development education steered her into the world of organizational behavior and global leadership.

Osland's life has followed a labyrinth of changing cultural circumstances starting in her childhood. One early recollection for Osland is a family move in the middle of her junior year in high school. The move proved to be profound. She describes:

> My father was transferred to Atlanta, Georgia, and that was my first intercultural experience because all of a sudden I was a damn Yankee. And it was very interesting because this was a long time ago; this was in the '60s. And some of the teachers treated me differently in a lot of ways. It wasn't terrible, but I was clearly a minority, and I was clearly an outsider, and I had to develop skills to deal with that.

Osland did make adjustments, largely due to parents that were determined to help her see the adjustments in her life as an adventure, an opportunity. Her time in Atlanta and cultural assumptions played a pivotal role in how she later arrived on the doorstep of a Lutheran, mostly white campus, Gustavus Adolphus College, in St. Peter, Minnesota. Osland was seventeen at the time:

> So I went to Gustavus College. I had a free ride because they thought I was black, because I was from the South and I was Lutheran, and I guess they assumed. . . . I hadn't even applied to college. I was going to, but the vicar at my church sent my name in to them. He had gone there, and they just assumed since all their other Southern students were black that I was, too. So, without seeing me or anything, they gave me a full ride. . . . And I went a week early, and when I got there, it was me and the 36 . . . black kids in the school. I was the only one who had a black big sister. She was wonderful, but they took my scholarship away. I thought that was fair; I mean, I'm sure they got that money from somewhere, and it was for black kids and I was not. So they gave me a President's scholarship. I spent a lot of my time in college working. I had four jobs . . . which was really a wonderful education. I didn't mind doing that.

Osland's experience at Gustavus was unique. She lost her full-ride scholarship, but she was still a part of the black student orientation and, as a result, she says her time at Gustavus was filled with rich experiences. She describes, "I had relationships with the black kids on campus like nobody's business."

Osland transferred from Gustavus, completing her undergraduate work in social welfare at the University of Minnesota, which is also where she met her Norwegian husband. Throughout their lives, they followed similar academic and career paths. They both completed graduate work in the social work program at the University of Washington in Seattle.

Osland's expatriate experiences began in Scotland where she and her husband took jobs as the house parents at Dr. Bernardo's Home for Emotionally Disturbed Boys. Shortly after this, they were accepted into the Peace Corps and were sent to Colombia as volunteers in the social work program for their first assignment. Nothing could have prepared the young married couple for what happened next:

> We were in the social work program in [Bogota] Colombia . . . I think it was the beginning of the program; they hadn't had social workers before. . . . They

> dropped us off and we went to the door and knocked, and I had studied Spanish since I was in sixth grade, so I was really good on the grammar, but couldn't necessarily talk it . . . . So, they [the family] weren't letting us in and they were telling us something. And so I turned to Asbjorn and I said, "Here's what I think they're saying—that their grandmother is dying, and dying today, and dying in our bed. So, because she's dying, they don't want us to come in, but they want us to come back at like 10 or 11 o'clock tonight because they think she'll be dead by that time and we can have the bed." And that was what they were saying. So, we dropped off our duffel bag and set out walking around Bogotá . . . and eventually made our way back to the house, and unfortunately, the grandmother had died, and they moved her bed into a maid's room in the back of the house, and her body was in the living room in the open coffin for nine days for the novena. That was our introduction to Colombia.

This was the start of many adventures to come for Osland and her husband. They both loved their work in Colombia. They lived in Cartagena where Osland worked for the Social Welfare Institute. In the mid-'70s, Osland's husband began doing international development work. Osland went with him to a small Colombian community on the border of Ecuador and eventually began doing her own development work with the same agency. She was in charge of the non-formal education department and grew the program from one to twenty operating programs within a six month period. Osland explains:

> It was just one of those magical moments that you get sometimes when people are willing to work and are excited about doing things, and ideas are popping. . . . That was actually my first really kind of serious supervisory experience, and it was a lot of fun.

After this experience, they moved to what was the Republic of Upper Volta at the time (Burkina Faso) in West Africa. Osland's husband had been offered a new position to set up country offices for Plan International. After having her first child, Osland joined her husband and continued to do her own work in international development. She describes:

> That was great, because we'd have to figure out, well, in this country, who do we hire and what kind of programs do we need? And how do people work in this country? And then I would set up a department and run it until I developed somebody to take it over, and then I'd go to another department and do that. So, I did a lot of training, I did a lot of management, and I loved it. It was so exciting. It was hard, but oh, my God, it was exciting; the best job ever.

They went village by village and continued to do this work, later moving to Senegal where Osland continued to be given new opportunities and realized that she loved managing organizational change. Some years later, Osland and her family returned to the United States and she began a Ph.D. program at Case Western University in organizational development. It was during this time that Osland began working closely with Dave Kolbs, a leader in experiential learning; eventually collaborating with him on readers and textbooks in experiential education and organizational development. At Case Western, they took teaching and experiential education very seriously, and Osland came out of that program knowing that she had really learned how to teach.

By this time in her life, Osland had three children. Similar to her own parents, she and her husband were determined that their children see each new experience as an adventure. In one example, at a time in their lives when the young family did not have many financial resources, Osland describes how her husband would handle an otherwise challenging situation:

> We had this big old car that we got from my mother, and we'd go around and get furniture for the house, and we shopped really . . . we would buy those cans that didn't have any labels on them that you get for a dime, and Asbjorn would line the kids up and he'd say, "Okay, it's mystery food night. Who can guess what's in the can?" So, the kids would take them and they'd shake the can, and they'd make their guesses, and Asbjorn would write them down and then we'd

> open them up and eat what was in the cans. So, he would make this fun; he made poverty fun.

Osland's ability to shift and make the most of any situation has translated much beyond her immediate family. She now makes it her life's work to help others make the most out of their global adventures. In addition to her growing list of publications, her work has involved training women leaders in Latin America, strategic planning, organizational development consulting, conducting executive training workshops, and continuing to direct the Global Leadership and Advancement Center at San Jose State University.

The next story illustrates the story of Rita Wuebbeler, who also heard a "call to adventure" early in her life, leaving her small town in northern Germany in full pursuit.

Rita Wuebbeler. Rita Wuebbeler is the President of Interglobe Cross-Cultural Business Services, Inc., a company she founded over twenty years ago. She works as an independent consultant/coach in intercultural communication, cross-cultural training, expatriate relocation services, and team building workshops, among other things.

Wuebbeler grew up in farm country, along the Hunte River, in the northern part of the former West Germany in lower Saxony. She remembers the community as very homogeneous; at the same time, she grew up Protestant but was seldom allowed to mingle or make friends with kids who were Catholic. She describes her introduction to diversity:

> We had some Turkish guest workers that moved to the area when I was . . . a child, but we never, ever talked to these people. My parents never encouraged any contact, and nobody that I know ever spoke to these Turkish people, and that's how they were billed: "these Turkish people." My first exposure to a difference was actually when I met these kids on the bus one day, when I changed buses. [They] were my age, and lived a mile down from my road. . . .Turns out that they were Catholic kids, and I grew up Protestant. I met these kids for the first time at twelve. It was like, "Oh, my God, where did they hide all this time?"

Wuebbeler's first taste of culture outside of her small enclave came when she took a youth trip to Sardegna, Italy. It was not long before she was captivated:

> I went on this youth trip to Italy, for the first time abroad, for the first time on a bus and a train down to the island of Sardegna, which [in order to arrive] you have to take a boat from Genoa . . . in northern Italy. I was in a youth camp with 120 youth from Italy, Germany, and the UK. That was my first time abroad, my first time with people from another culture, another language, different food, and I had the biggest ball of my life. I so, so, so loved it.

After this experience, Wuebbeler began making plans for her future. She had already been studying English and French, and decided at that point that she would study applied linguistics and become an interpreter or translator. She attended the University of Mainz at Germersheim. At university, she wasted no time in getting opportunities abroad. She traveled to England on two different occasions, first as an au pair in Charing Cross, and next as an exchange student in Loughborough in the Midlands. She also lived in Spain for four months, doing research in Madrid. When she graduated with her master's degree, Wuebbeler explains what happened next:

> I was set to work for the European Union. I'd done an internship in Luxembourg at the European Parliament after I finished college, and I passed [the civil service] competition to enter the pool of people that they draw from. But I never capitalized on that accomplishment because I decided instead to go to England. I got a job that wasn't easy to get, to work as an assistant teacher in an exchange program. When I came back, I wanted to live in my hometown to be with my boyfriend (I'm gay now) at the time, and so I went back . . . and

> then lived there for two years and then decided, this is it, I need to get out again. That's when I came to the U.S. I applied for a program to come here, and got a scholarship to come to Georgia State University just for one academic quarter.

Wuebbeler arrived at Georgia State University in 1986. One academic quarter turned into a 25+ year expatriate experience. As Osland describes, the first stage is the "call to adventure" – and for Wuebbeler, it looked like this:

> All I did was attend two classes in management; I think one undergraduate and one graduate class. It wasn't to get a degree; it was just to get some idea of university life in the U.S. And then I got a work permit for eighteen months. They said, "Here's your work permit, now find a job," and so I did find a job with a German/U.S. consulting firm in 1987.

People who move through this stage are often aided by "magical friends." For Wuebbeler, she had at least two of them to help her along:

> When I first came to Atlanta, I met a woman who became a mentor . . . my friend, Kay Hagan, who is a feminist writer . . . based in New Mexico now. She did these seminars that she called "feminars" where we would actually look at feminist thought [through women like] Mary Daly, then lesbian thought, [for example] Sarah Hoglund or Sonia Johnson; and we would have a theme like money, or women and money, or feminism and power and how would feminists define money or power. These were like six or eight week-long feminars. We would get together . . . and look at texts and then discuss our perception of whatever topic was at hand.

Another magical friend who helped Wuebbeler establish herself in Atlanta was her German boss at the firm where she worked:

> I wanted to leave this firm, and my boss actually helped me get another visa and then, eventually, a green card. He was very supportive of me starting my own business. So, I did the American thing, and started my own company in 1990 in intercultural communications or cross-cultural training.

As Osland (1995) suggests above, in the second stage the "paradoxes of expatriate life" must be resolved. Wuebbeler found rich resources to assist in this

endeavor. The first such resource was SIETAR, in which she had found out about when working for the German firm in Atlanta. She describes:

> I had just discovered the field . . . by reading a [Chicago] newspaper article about Noel Kreiker and Rita Bennett . . . who had started a consulting company because they, as expat spouses in Asia, didn't get trained and so they decided when they came back, to train other expat spouses. . . . So, I learned about SIETAR. I bought a ticket, and the next weekend I went off to Ireland and attended SIETAR International in Ireland, and that was the beginning of my SIETAR involvement.

Through SIETAR, Wuebbeler found a professional home. She became very involved in the organization almost immediately, and she remains so to this day.

The second resource, Personal Leadership or PL, came later in 2002, and this was instrumental in providing her with a new heart-based practice. She expounds:

> In 2002, at the SIETAR conference in Portland, I listened to a presentation by Gordon Watanabe and Barbara Schaetti, and then I decided to attend their four-day introductory seminar on personal leadership in Crestone, Colorado . . . in the spring of 2003. . . . It sharpened and affected my practice as an interculturalist significantly. . . . So, it's a very, very important tool in my toolbox; not the only one, but one of the important ones, and it also hooks me into a community of about 30 other facilitators who I have access to.

In the final stage, the expatriate gains the ability to move with ease between two cultures. In Wuebbeler's 25+ years, she has "mastered her two worlds." Wuebbeler moves with ease between multiple worlds and cultures. She has lived in Canada, the United States, Germany, England, Spain, and Luxembourg. She continues her work as a consultant and cross-cultural coach in Malaysia, Germany, Canada, and the United States and remains active in SIETAR and in her practice of personal leadership.

In a final example of the "call to adventure" is the story of Peggy Pusch. This story details her 1960s expatriate sojourn in Japan as a trailing spouse and her subsequent remarkable career as a life-long interculturalist.

Margaret (Peggy) Pusch. Peggy Pusch grew up in a row house in Baltimore, Maryland in the '40s. She was the daughter of an ordained minister. She went to an all girls' high school and remembers her upbringing as very strict and tightly controlled. Pusch describes:

> I was a PK [preacher's kid] when I was growing up. My father was the local minister for the Methodist church. . . . Preachers' kids have to be perfect and . . . behave themselves. I had to sneak around and do things, and we were always watched; everybody was always comparing you . . . there were a lot of rules.

From an early age, Pusch found herself pushing back on the restrictions. When she felt too hemmed in by all the rules, she would spend time at her aunt's house:

> She was really very supportive of breaking out, because she had grown up in that and had been restricted, and was never able to really fully [accomplish] what she . . . wanted to do.

At age eighteen, Pusch escaped her restricted life and married a Syracuse pre-med student (Lou) whom she had met through her cousin. They had three children over the next several years. Early in their marriage Pusch worked part-time as a legal secretary and then as a medical secretary to help put her husband through medical school. Once Lou completed medical school, he joined the Navy. From there the family was sent to Atlanta and then to Japan, where Pusch officially became a trailing spouse. Though her stint in Japan spanned only a few years, a young Pusch wasted no time in making the most of her new adventure:

> I think it was ’66 to ’68. . . . We went to Japan. . . . I took eight courses as soon as I got there, in language and culture. The guy who taught the culture course had this great network of native English speaking teachers. . . . He selected them very carefully, and he taught the course to spot people he thought would be sensitive to Japanese culture. I went with a friend that I’d made fairly recently, and we were the two that he selected out of our class. . . . He got me into a network there of Japanese English teachers . . . and [I had] lots of opportunities to interact with Japanese. . . . And then I taught a class at the Hochiji Corporation, which is the Tokyo fire alarm company, and then that branched out, because everybody we met there was another connection.

While in Japan Pusch’s leadership qualities began to emerge. In addition to teaching positions, she became very involved in the Officer’s Wives’ group:

> It was interesting because they raised money for local charities, and I [was] in charge of choosing the charities, and going out to them.

One of the Japanese organizations Pusch worked with helped developmentally disabled children; another was a home for juvenile delinquent girls. In the late ’60s the existence of delinquent children in Japan (especially girls) was denied. She describes:

> I was working with them, and people were going, “There are never delinquent girls in Japan,” and I said, “Yes, there are, come on.” And it was a fairly sizeable population, and it wasn’t like “a home,” [but] it was a series of little buildings up and down the side of a hill; and the place for developmentally disabled kids was in a valley. [The kids] reconditioned propane tanks . . . as a way of earning money for this place. Not all of them obviously could do that, but the ones that could . . . that was their job, which was fascinating, and they had this little business going in this valley.

Meanwhile, Lou was working as a pathologist at a hospital. Pusch volunteered one day a week to work with the Red Cross at the same hospital:

> Lou was with a hospital that was bringing the wounded from [Viet] Nam. We would get these guys, and it was pretty much all men . . . I . . . worked the burn wards. I [also] worked the psychiatric ward for a while; that was a little bizarre, but I learned a lot from those guys about what happened in Nam. So, when things like My Lai came out [later], I’m like, “What’s the big surprise?” They had been telling me about [it] and that’s why they were in the psychiatric ward. . . . I liked working with the non-coms [non-commissioned officers] . . .

> the old sergeants were wonderful and taught me a lot, and the young guys . . . figured out I was an officer's wife, so they were pretty respectful.

Pusch was asked to chair the Officer's Wives' group, but she ultimately had to refuse because she was about to repatriate. Lou had accepted a position back at Syracuse University. In her short time as an expatriate in Japan, Pusch did rich and meaningful work and developed the skill sets she would continue to use throughout her career. As she so poignantly describes:

> Japan *was a real cut point* . . . kind of the beginning of the rest of my life. It was a very rich experience. It wasn't that long, a couple of years, but I jammed as much in as I could.

Her re-entry to the United States and to Syracuse was not, however, easy:

> Of course, re-entry was awful because I didn't want to come back. . . . We actually rented a house from a literature professor from Syracuse University; he was out of town for two months . . . and I just read through his library, that's how I dealt with re-entry, by reading, and by buying my kids a dog.

In returning to the United States before she was ready, Pusch experienced what Osland describes as "the refusal to return," especially in dealing with the loss of her adventurous life in Japan. After her family settled back into life in Syracuse again, she quickly looked for ways to extend her expatriate experiences. One day she simply picked up the phone and called the International Office at Syracuse University. She explains:

> I asked, "Is there anything I can do?" And the person who answered the phone said, "I've got this student here who doesn't have a place to stay, and I need some place for him stay," and I said, "Fine, I'll take him," an Indian student. . . . So, this kid moved in for . . . a couple of weeks until we found housing. I ended up . . . setting up a housing service for students, voluntarily, and I used to have landlord dinners . . . and they would literally list their places with me and I would place my students.

Pusch was soon hired full-time as the housing coordinator. She was accustomed to taking in "strays," as she called them, and at one point, her house literally became an international student inn:

> My kids were in school, and I was working in this academic year appointment. . . . One year they tore down all the old post World War II housing, built all new housing, and in August, the university engineer walked in and said there's something wrong with the concrete, and we can't let anybody in. And everybody that had been assigned to that housing had to go someplace else. . . . Thirteen [international students] were living in our house, literally stretched out on floors. I just had a list on the door; I wasn't going to make 13 keys. The last person checked their name off and locked the door for the night. There was only one bathroom. Our kids grew up with international students.

Along with her work at Syracuse, Pusch started getting involved with the National Association for Foreign Student Advising (NAFSA, now the International Association for International Educators). She served on multiple regional committees. She also became involved with the World Affairs Council which, in the early '70s, was housed in the International Office at Syracuse University.

It was NAFSA, however, that gave Pusch a needed framework for all that she had experienced up to that point. She immersed herself in intercultural theory. Her growing understanding became her bedrock for assisting students and staff members struggling to make sense out of their experiences.

Syracuse is where Pusch "jumped" into the field. It was where she "cut her teeth" in areas of re-entry, multicultural, and international education. After almost ten years at Syracuse, Lou was offered a new position in Chicago in 1977. By this time Pusch had completed an undergraduate degree; she was one of two people from her NAFSA region sponsored to attend the first-ever Stanford Summer Institute for

Intercultural Communication in 1976, and she was producing academic papers on multicultural education and re-entry issues.

Pusch had also begun attending intercultural workshops (ICW) and working with Toby Frank and David Hoopes (University of Pittsburgh). Both Frank and Hoopes were deeply involved in the Intercultural Network, an organization with ties to NAFSA. The Intercultural Network was responsible for some of the earliest publications in the field. In 1976 Pusch became the Executive Director of the Intercultural Network.

Eventually, NAFSA phased out their contract with the International Network. In the meantime, the Society for Intercultural Education, Training, and Research (SIETAR) had formed and began publishing intercultural materials; however, the quickly growing field had no long-term, viable venues for intercultural publishing.

Shortly after her move to Chicago, in 1979 Pusch, Hoopes, and George Renwick pooled their resources to start a press. Pusch describes the early days:

> The Intercultural Press started in a room in the back of my house. . . . The basement was the warehouse. . . . Jamie and Rob . . . were packing the books in the basement and mailing them out. . . . When I had some oral surgery one time, Rob . . . picked up the phone and said, “Mom, they want a marketing department.” It was like a little family business. . . . I was doing all the production work. . . . taking the manuscripts and getting them [to the] typesetter, working with a book designer, getting the bids for printing . . . I did all the financial accounting work, I did all of the invoicing . . . but those were the days when all the invoices were written in ledgers; we didn’t have computers. . . . I remember my mother came to visit, and she has really good handwriting. I had her doing the ledgers for me for about three weeks. . . . But then I found a woman in the neighborhood. . . . I kept hiring . . . people on a part time basis . . . to free me up to do . . . the production.

Pusch, Hoopes, and Renwick also made up the Board of Directors for the press. Renwick coordinated the Interact Series, Hoopes was Editor in Chief, and Pusch was the President. The first two books published from the La Grange Park address in 1979 were Pusch's *Multicultural Education: A Cross-cultural Training Approach* and Robert Kohl's *Survival Kit for Overseas Livin*g. More were forthcoming:

> What often happened is we would go to people and say, "You know, you've got a book in you; this is the kind of work you've been doing. You haven't thought about writing it down, and you really should."

Pusch moved the growing press to an office space on Hubbard Street in downtown Chicago. Soon the press began to play a prominent role in the field:

> We were becoming . . . a very pivotal organization in the field. . . . We had great relationships with our authors, and we talked to them all the time, because they were in the field and we were in the field. So, instead of our doing the, "we're a publisher first and interculturalist second," we did the "we're interculturalist first and publisher second."

If Syracuse was Pusch's foundation in multicultural and international education, Chicago was where she expanded her skills in writing, consulting, organizational leadership, and entrepreneurial savvy. Pusch remained active with NAFSA and joined the board of NCIV (National Council of International Visitors).

In 1984 Pusch moved the Intercultural Press to Portland, Maine when Lou accepted a position at the Maine Medical Center. The press was housed in Yarmouth, Maine. She hired Judy Carl-Hendrick (who later became a prominent editor) to help run the press, and then Pusch immediately busied herself in the community:

> It was interesting because there were some clients of ours in Maine, and one guy owned a corporation there . . . and because Maine is so small, they would call me up and say, "You're in Maine, let's have lunch.". . . One of them got me involved in the Spur Wing School, which is home for mentally challenged

> kids. . . . Somebody else got me involved in the World Affairs Council there [and] . . . somebody else got me involved in the theater. . . . I was doing all these other things because they made my life more interesting, and because it continued connections to the real world in a different kind of way.

A gifted organizational administrator, her leadership skills were frequently sought out. Pusch was well-acquainted with the Intercultural Communication Institute (ICI) in Oregon run by Janet Bennett and Milton Bennett, and in 1987 she was asked to be on the faculty. She began spending her summers in Oregon, teaching workshops on intercultural programming, reentry processes, managing diversity in higher education, intercultural training, theoretical foundations in intercultural communication, among other topics,.

In 1994 Pusch handed the helm of the Intercultural Press over to Toby Frank. She became the Associate Director of the Intercultural Communication Institute; President of NAFSA; and in 1996, built a new professional relationship with the Partnership in Service Learning. In 1998 SIETAR International disbanded, and Pusch worked to create SIETAR-USA, where she first served as the President in 1999, and then as Executive Director for the next ten years.

In 2002 Pusch re-located to Portland, Oregon and brought the newly formed International Partnership in Service Learning (IPSL) with her. In 2004 Pusch completed her graduate degree from Antioch University and from her thesis came the seminal article “Intercultural Training in Historical Perspective” (2004a). Pusch has since retired from her leadership role in SIETAR-USA, but she remains active in her role as Chair of the Board of Trustees at IPSL and as the Associate Director of the Intercultural Communication Institute. She and Lou now reside in Palm Springs. As

Pusch described, Japan truly was the “cut point” for her life, an early expatriate experience that set in motion a prolific career in intercultural relations. Her legacy in the field will be felt for years to come.

In the next and final chapter of women’s stories, the focus shifts once again. This time, nine stories illustrate women’s entry into the field through their involvement in professional associations, education, and leadership endeavors.

CHAPTER EIGHT: Professional Associations, Education, and Leadership

> For women, the need and desire to nurture each other is not pathological but redemptive, and it is within that knowledge that our real power is rediscovered.
>
> ~**Audre Lorde, 1979** (Lorde, 2007, p. 333)

This chapter has three sections: professional associations; education; and leadership. In the first section, two of the women's stories demonstrate entry points into the field through their eventual involvement with the Society for Intercultural Education, Training, and Research (SIETAR).

Professional Associations. As Magdalenic (2004) suggests, professional organizations are avenues for laying claim to a field. As I alluded to earlier in this study, SIETAR organizations and IAIR are different only to the degree in which boundaries are structured. However, even as boundaries are formed, professional organizations can, and often do, serve as a landing pad for people struggling to find a professional identity. In the case of SIETAR, professional identities are often intertwined with personal identities and experiences. Many (not all) enter SIETAR having had past experiences that have shaped their intercultural identities—identities that eventually guide them to this organization. In this sense, and for several of the women in this study, SIETAR provided a "coming home" of sorts. When first discovering the organization and meeting others, some women described a sense of relief, often coupled with an emotional and sometimes euphoric response of having finally found "their people." Jackie Wasilewski's story illustrates this experience:

Jackie Wasilewski. Jackie Wasilewski is an innovator in narrative dialogue. She completed her Ph.D. at the University of Southern California. Her dissertation was on effective multicultural coping and adaptation by Native-, African-, and Asian-Americans. She has used her rich family narrative as a backbone for her lifelong work in narrative dialogue and a pre-cursor for her creation of family system analysis. Wasilewski believes that "the only way we can know where the world is, is to talk with each other."

She has never had a formal career plan, but rather attributes most opportunities that have come her way to connections with people and places in the world. In addition to her varied cultural experiences within in the United States, she has spent time living and working in multiple countries and cultures outside of the United States. She often characterizes her career in thirds, saying she has spent one third of her life in Japan, one third on the East Coast of the United States, and one third in the Southwest states of New Mexico, California, and Arizona.

Her longest expatriate experience lasted 17 years when she was teaching in Japan at International Christian University in Tokyo. In Japan she made effective use of her multicultural background and narrative research experience in working with Japanese indigenous people. Wasilewski's talent for using narrative to weave rich and intricate details together as way of explanation has proved especially useful making sense of her own life experiences. Her story of how she discovered SIETAR and, ultimately her work in the field, is no exception:

> When people ask me, "Well, how did you get into intercultural field?" I say, "Well, because my son had a Bulgarian godfather," which was my husband's

> best friend from graduate school. He comes from a family of Bulgarian diplomats—they have been handling Bulgaria's external relations for 200 years. . . . Andrew was my oldest son's godfather, and one weekend he invited us out to his parents' house. . . . When you went to the Stanchovs, it was like being in a Tolstoy novel. It was all these Eastern European people, Princess this and that and everything. Anyway, at this particular Sunday gathering, there was this young woman named Bisi, and she was the daughter of Andrew's father's best friend. They had promised each other in the Second World War that if anything happened to either of them, they would take care of each other's children. So, Bisi's father was killed, and they got caught in Bulgaria and couldn't leave [while] the Stanchovs managed to come West. But all her growing up [years], Mr. Stanchov had sent funds so that, in the context of Bulgaria, she could get a good education and all of that. By the early 1970s, things were beginning to thaw, and so Bisi [came] to the US to do her master's degree. . . . She was studying with Ruth Useem at Michigan, and I had a toddler and a nursing baby, and Bisi's talking to me about her studies and it's this thing called non-verbal communication, and this sounded very interesting and we had this great chat. . . . About two weeks later, she sent me this brochure. The brochure was about the first SIETAR conference in Gaithersburg, Maryland in 1974. And it happened that my sister-in-law could babysit that day, and I went to the conference. And, within five minutes of entering the conference space, I met . . . Sandy [Fowler] and George Renwick and Dr. Kohls. . . . That's where I met Ned Seelye and eventually all these other people. Oh, and Ed Stuart, who was eventually on my doctorate committee. And so, here were all these people that were interested in the same things that I was interested in, and I didn't know it had a topic name.

Wasilewski was involved with SIETAR and its governance from the beginning, eventually serving as the SIETAR International President from 1996-1998. Prior to her discovery of SIETAR in 1974, Wasilewski had spent her childhood years and much of her twenties in a maze of family influences, all of which played significant roles in her development as a multicultural person. On her mother's side, there were French-Canadian and Irish roots, and her father's side included Welsh and Cherokee ancestry. She describes her family history as perpetually on the move:

> My dad's family is from New Mexico; his mother was born down in Water Canyon, which is west of Socorro on the road to Magdalena, and my grandfather on that side came from the Tennessee/Arkansas border; when he

> was nine years old, his family floated down the Arkansas River, then down the Mississippi, then into the Gulf of Mexico, and got to El Paso and then came up to Socorro, and my great-grandfather ran the pharmacy in Socorro.

Wasilewski's father encouraged her to seek out new friends and opportunities, and she had a multitude of strong and independent women mentors who were oblivious to what many experienced at that time as gendered constraints. Her induction to the world through her family was so positive and affirming that when she began her undergraduate studies in foreign diplomacy in the early '60s at George Washington University, she quickly became disenfranchised with restrictive policies that favored the careers of men over women. She describes:

> I went to university to be a diplomat—to George Washington University. But the Foreign Service in 1961 was not the most enlightened place in the world as far as women were concerned, and women's career paths—if you married in the Foreign Service, you could never out-rank your husband, and it was expected that you would give up your post. . . . And this is pre-women's movement and everything. And I had grown up in the Western part of the United States, and somehow I had totally overlooked the fact that women were discriminated against, because I came from a family where all my aunties . . . they flew planes, they ran ranches, they created new career paths.

It wasn't long before Wasilewski left George Washington and went back to UCLA. Shortly after this, she married and moved back to the East Coast, where she continued her undergraduate studies at Georgetown and eventually completed them at the University of Pittsburgh, where her husband was doing his doctoral work.

Though she did not know them at the time, Wasilewski also talks about how she would walk by a room in a basement where Toby Frank and David Hoopes were working on developing an early structure for the intercultural relations field. Her first real encounter with "her home" as an interculturalist was in an anthropology course

she had to take during her last year of coursework at the University of Pittsburgh. Wasilewski elaborates:

> I was like a six-year senior, and I had to take a distribution course that, if I had been in my freshman year, I would have taken it my first year. But it was a graduation requirement, so I was taking it in my last semester of my last year. . . . And in this reading . . . in the social sciences there were articles by Franz Boas and Margaret Mead and Ruth Benedict. And I said to them, I said, "You mean you can make a living at this? This is how my family talks at the dinner table." On the French side of my family, my mother's elder sister, my Aunt Leontine . . . maybe I would be having a problem with her and my mother would say, "Get over it. That's the way French people behave." So, this whole thing of culture as an explanation for human behavior, not the only explanation, but as an explanation—my family engaged in this discourse all the time. But that was my first encounter with cultural anthropology.

Later in the '70s, after she had been introduced to SIETAR, Wasilewski was living in Washington, D.C. and teaching at the Institute for Policy Studies when she was offered a chance to go to Papua New Guinea on a short-term program evaluation project. When she returned from this project, Wasilewski didn't have a job lined up, so she dropped into a brown bag meeting for Americans for Indians Opportunity (AIO). She describes what led up to this moment:

> I met LaDonna [Harris] . . . at the Institute of Policy Studies. I had this other anthropologist friend who had talked about LaDonna Harris. They had worked together on a project about Navaho women being sterilized from working with radio-active materials in the uranium industry because they weren't given protective clothing to wear, and things like that. . . . They had worked together on protesting that whole thing. . . . I was teaching at the Institute of Policy Studies and it turned out that LaDonna Harris and Senator Abourezk were teaching a class on Indian 101, right after my class finished. So, on the first day of my class, I went upstairs to say hello to her and, because my friend had talked so much about her and everything, and she asked what was I doing, and I said I had just finished my doctorate. . . . "Oh, what was it in?" and I told her, "Personal Narratives of Natives Americans, African Americans, Asian Americans and Hispanic Americans" and she said, "Oh, that's interesting. How about sending me a copy?" So, I sent her a copy, and she told me about AIO, which was in Washington then; it hadn't moved back to New Mexico. And

> every Thursday, they had a brown bag lunch for anybody interested in the Indian policy in Washington, D.C. And so she said, "Why don't you drop by sometime?" And I said, "I'll do that."

Meanwhile, Wasilewski went to Papua New Guinea to complete her work there and when she returned, she describes what ensued:

> So, when I came back from New Guinea, I had no job, and so I didn't have anything to do on a Thursday so I went down AIO for the brown bag lunch, and it just happened that LaDonna Harris's administrative assistant, a young Osage woman, had just been accepted to law school, and she needed somebody who could write on her staff. So I raised my hand—and that's how [I began working at AIO].

Wasilewski's work with AIO has continued throughout her career. Currently, Wasilewski lives in Jemez, New Mexico where she works in multiculturalism and dialogue.

Another example of someone who found the field through SIETAR is in the story of Barbara Schaetti.

Barbara Schaetti. Barbara Schaetti grew up in ten different countries, across five continents, making twelve international moves all during the first 22 years of her life. In effect, she grew up as a global nomad, a term that she did not resonate with until years later when she attended her first SIETAR conference. It was 1987 and Schaetti describes:

> [It was] SIETAR International . . . before SIETAR-USA etc., and I had never heard of the intercultural field before. I was at the Friend's Meeting House in Seattle and I saw a notice on the board about a SIETAR conference in Montreal, and I went home and I threw the I-Ching. . . . The I-Ching, it's a divination tool that comes out of Chinese . . . to help you access your truth, and, in this case, you throw coins, and you come up with hexagrams. I didn't know if I should go to this conference on the other side of the continent when I had very little money, and I didn't know anybody in Montreal. Anyway, I went and I met . . . Norma McCaig and David Pollock, who were doing a concurrent

> session on growing up globally, and I remember reading the description and thinking, "Oh, this sounds interesting," and I went and I cried through the whole thing. . . .This was my first professional conference, and I was all dressed up, and I was almost sobbing through this thing because I was hearing myself described by two strangers who knew me better than I knew myself because I had grown up globally . . . Things that I thought were just oddities about me that were maybe not quite right actually made me perfect as a global nomad. I just hadn't had that context before. . . . So I met Norma and Dave; they totally changed my life, and that's also the conference where I met Janet and Milton [Bennett]. And that was the year they were bringing the institute up to Portland, which is in my backyard. . . . So these two things happened—I met global nomads . . . and I met the intercultural field. And the intercultural field, not just in terms of SIETAR, but also in terms of ICI [Intercultural Communication Institute].

Attending the SIETAR International conference was transformative for Schaetti. She developed strong friendships and professional relationships with Norma McCaig, David Pollock, Janet Bennett, Milton Bennett, and Peggy Pusch, among others. She was mentored by many of these people. As a result, her consulting business flourished and she soon began a company called Transitions Dynamics:

> Transition Dynamics was focusing on expatriate families; families living internationally because one or more of the parents was employed internationally [in] business, foreign service, military, missionary, etc. . . . I would go to different international school communities and . . . I would do teacher in-services, I'd do programs for parents, and I'd do programs for students on growing up locally, and transitions and multicultural identity development and anything that pertained to families living and moving around the world. And . . . as somebody growing up that way, or as a parent raising somebody that way, or as a teacher teaching somebody that way, what could you do to mitigate the challenges and maximize the benefits of it? Those sort of travelling talking tours ultimately morphed into broader consulting work with the communities on developing transition programs . . . and they could have much more than just talks; they could actually do systemic work in the community.

Schaetti pioneered the idea of transition programs for international school communities where programs could be in place year round for those in transition,

supported throughout by faculty, staff, and administration. In one example, Schaetti worked with the guidance counselors at the American School in The Hague to help set up a systemic transition program.

> The idea was that these transition teams would be representational of the community and then provide year-round geographic transition support and cultural transition support. It would be about the mobility, and it would be about the intercultural. . . . And the most successful example of that was . . . the first school I ever worked with, which was the American School in The Hague. . . . They knew my work because I had gone and presented my programs at their school, and then they also read my articles on transition teams. . . .They had a member of the governing board of the school who was the spouse of a person very high up in Shell, and Shell Oil, being based in The Hague, had a lot of kids in the school, and so they were able to go to Shell because of the support of the parent who was at a high level in the governing body, and say, "Hey, why don't you help us fund this?" So they brought me in three times in the course of eighteen months to do developmental work with them and establish this transition program. And they have kept it going ever since . . . and still now, what, ten-plus years in, [it is] still a premier model of systemic transition programs.

Shortly after attending her first SIETAR conference, Schaetti also got involved with the Intercultural Communication Institute in Portland, Oregon, becoming an intern for the Summer Institute for Intercultural Communication (SIIC) the first year (1987) it was held in Portland. Her interest in the institute continued and Janet Bennett continued to mentor Schaetti in the intercultural field. Among other things, Schaetti credits Bennett's article on "Encapsulated and Constructive Marginality" as imperative in Schaetti's ability to process and work through her global nomad experiences. Bennett's article inspired Schaetti to write about her own experiences and the result was Schaetti's article "Phoenix Rising" first published in the *Global Nomads International Magazine* and later reprinted by Caroline Smith in the book *Strangers at Home* (1996).

In 1992, Bennett brought on Barbara Schaetti and Gordon Watanabe to work with John (Jack) Condon and the intern program at the Summer Institute of Intercultural Communication (SIIC) in Portland, Oregon. Condon had been leading the program since the beginning when it was run through the Stanford Institute for Intercultural Communication, originally with Kathi Williams as coordinator; and now with Schaetti and Watanabe as coordinators in Oregon. Condon stepped down from his role in 1994, and from 1995-1997 Sheila Ramsey served as faculty for the intern program with the coordinator team of Schaetti and Watanabe. Together, the three of them co-designed / co-taught a curriculum for the intern program that focused on people taking responsibility for their own cultural experience. In 1998, when Ramsey left her position, Schaetti and Watanabe took over as SIIC faculty for the intern program. Soon after, the framework for Personal Leadership (PL) came together:

> So Gordon and I actually got together and said, "We need to give some sort of framework around all this stuff," and so we named two principles and we named six practices, and we came up with this methodology that we had been calling Personal Leadership, but we had never actually named that in the world. And so now we named it out in the world in '98. So, Personal Leadership has been the core curriculum for the intern program ever since '98 . . . and it's evolved and, since '98, also that year Gordon unleashed PL into Whitworth College, now Whitworth University, where he was teaching; he was Professor there in the Master's in Teaching Program, and I took PL out into my consulting practice with Transition Dynamics; so we birthed it here [SIIC] and we took it out into the world—to our own arenas—working with students, both at ICI, here at Whitworth and me through my consulting practice. We began to refine the methodology, so it's changed a lot from that articulation in '98 to what it is now.

The practice of Personal Leadership has evolved over the years. Schaetti, Ramsey, and Watanabe published a book on Personal Leadership in 2008 and continue

to conduct seminars on PL principles worldwide. In talking about the methodology, Schaetti describes:

> It's a methodology of two principles and six practices; and its intent is to help people stay connected to inspiration and presence and creativity in the midst of the new and unfamiliar. So it could be in times of transition; it could be in a cross-cultural difference; it could be in times . . . where you don't know what is going on. So that's why it applies in all contexts—whether it is a family moving across the world, or it's a leader of an organization, or it's interculturalists . . . it basically has unlimited contexts, because everywhere we turn it's the new and unfamiliar. So, basically, it's how you stay present, mindful, creative in those situations, which is the kind of stuff that [the] intercultural field talks about; but how you actually do that is relatively new in the field, and so that's why I say it's theory into practice, or knowledge into competence.

Today, Barbara Schaetti works in the field as a facilitator and coach helping others to make sense of their experiences through PL and continued work with her company, Transition Dynamics.

Education. For many of the women in this study, formal and non-formal education have been prominent in their lives, often affording them new skills, career stepping stones, or other opportunities along their journeys. Several have become educators or educational administrators within a broader arena of intercultural relations work. They have had careers promoting international education exchange and teaching intercultural communication, among others. Many have used their education and their passion for the field to inspire and empower others. This section includes two stories, the first of which is the story of Kay Thomas, retired administrator in international education.

Kay Thomas. Kay Thomas was the Director of International Student and Scholar Services at the University of Minnesota for over a decade. She retired in 2011

after a long career in the field of international education. Her degree in counseling psychology and her willingness to shift cultural frames helped pave the way for new approaches to counseling and supporting international students and scholars in higher education.

Thomas was born and raised in South Minneapolis, Minnesota into a family of Welsh immigrants. As a young girl, her family lived only a block from the historic Welsh Church on Lake Street. Music and religion were a strong part of her upbringing in a very tight and closed Welsh community. Both parents pushed Thomas to excel in education. Though her father hoped she would attend his alma mater, the University of Minnesota, for her undergraduate education, her mother pushed her to apply to Macalester College, a well-known, internationally focused, liberal arts school. Thomas followed her mother's advice, was accepted, and completed her undergraduate studies at Macalester College. It was here where Thomas was first introduced to the world of study abroad and international education. She describes:

> If you know Mac, it's very international and it always was. . . . So I, of course, wanted to study abroad, and I had a good friend whose mother took vans of people to Europe, Volkswagen vans of her kids' friends. And I was scheduled to go on one of those and all of a sudden I thought, uh-uh, I want to do something different. . . . I applied for the SPAN program and applied to go to Greece. It [stands for] Student Projects for Amity Among Nations . . . I think it's the oldest study abroad program in Minnesota, and it's still going on.

Thomas was accepted into the SPAN program at the beginning of her junior year. Soon her group began their project preparations:

> We studied Greek for a year and culture and all this other stuff every Saturday morning, and then we each had to work on a project and then we had to write a thesis on this project. . . . And so [for my project] I wanted to study the Girl Guiding Movement in Greece because it was an international movement [and]

> . . . they were one of the first organized groups to start distributing food for care. And so one of my experiences in 1962 . . . was to go to this camp. I went to two different camps. One was for disabled students—blind, physical disabilities—and the other was for hearing impaired people. . . . My Greek wasn't that good but we had . . . bags of milk to take to families and while we were there, we taught them how to wash their babies and keep them clean.

Following her study abroad experience in Greece, Thomas and a friend traveled throughout the Middle East, eventually making it up to Holyhead, Wales where Thomas visited relatives and the birthplace of her grandfather. When she returned home after her summer sojourn in 1962, she knew she wanted to do, but she lacked the guidance to help her get there:

> At this point I knew I wanted to work at a university. I didn't think I wanted to teach; I thought I wanted to be a dean or something. And I thought I wanted to work at a small school and . . . in international education. But nobody gave me any career guidance . . . it wasn't until my last three months when my psychology professor said, "Oh, you have to go and do psychology"; my religion said, "You have to go to a seminary" . . . and I thought I couldn't do any of this. And I didn't really know about Educational Psychology as a field [yet], and then my SPAN advisor wanted me to go into history; so I ended up working at the Y[WCA] for a year.

Meanwhile, Thomas's interest in other cultures and languages continued and, after working at the YWCA, she left for Germany and began studies at the University of Heidelberg. Her father continued to encourage her to pursue a terminal degree, so when she returned from Germany, she started a graduate program in history. Thomas loved the program, but set it aside when a chance encounter with a neighborhood acquaintance, Joe Mestenhauser (who at that time was the Associate Director of the International Student and Scholar Services Office) changed the course of her life. She explains:

> I . . . grew up across the street from Joe Mestenhauser and I babysat for [his children]. . . . And he had gone off to the Philippines and I had gone off to college, and we hadn't seen each other for years. And there was this huge storm that blew down a lot of trees [in our neighborhood] and so everybody was in the street. And he said, "Kay, what are you doing now?" They [UMN] happened to have two jobs—one in Student Activities for International Programs and one [an advisor position] in our office [International Student and Scholar Services]. I got the [advisor] job . . . because they wanted people to want to do this, and I wanted to do it. It was very different. It wasn't really a field at the time. . . . So I started out doing short-term programs; I mean, self-sponsored orientation programs and exchanges and the International Reciprocal Exchange Program. And that's when Jolene Koester worked for me and Bob Stableski, and all these people who were work-study students, and we were kids really trying to figure out how to navigate the university.

Joe Mestenhauser continued to be influential in Thomas' career, mentoring her in the burgeoning field of international education. He also encouraged her to go back and finish her history degree and, eventually, to get her Ph.D., which she did in Educational Psychology. Thomas had always been interested in counseling psychology, and in her new role working with international students she became aware of cultural differences in counseling approaches:

> I was doing internships in UCCS [University Counseling and Consulting Services]. But what was very interesting from an intercultural standpoint is at the time, the counseling model was so unbelievably Western. . . . I kept saying, it just doesn't work with [international students]; they don't know what counseling is.

Thomas also credits a former Japanese graduate student in intercultural communication with helping her shift her cognitive frame of counseling across cultures. She describes:

> I was leading an ICW (Intercultural Workshops) . . . I could tell he [Japanese graduate student] had something on his mind, and he wasn't too forthcoming. He finally said, "Why do you need to know what the problem is?" I said, "Can you tell me more about why you are asking that?". . . In the Western model the client had to tell you what the problem was . . . so you'd negotiate a goal and

> then you would work with them on the goal. So I thought, well, how can you do any of this stuff if you are not both in the same place? And so, do you know what he said? It was like one of those "Aha" moments. He said, "Well, if you have to know what the problem is, then the person becomes the problem." And he said, "If you don't know what the problem is then the relationship is the most important [thing] and that's where people get better," and he was right. I mean that even works within a U.S. model, and that was an amazing insight for me . . . and so we had a great discussion about it. And I was taking it all in because I had never thought of it that way. . . . The person has to identify what they want help with, but you don't have to know the whole thing. . . . Well, that was . . . a real cognitive shift for me. . . . It's so much a part of my thinking right now, and I tell that story because that's a good example of being a teacher, a learner, [and] a student.

Thomas continued her work in international education at the U of M, at one point holding the dual role of Associate Director of the Office of International Programs and Director of the Office of International Student and Scholar Services (ISSS). She remained the Director of ISSS for almost two decades until she retired in 2011. During her career, she made her mark in the field of international education. She was heavily involved with NAFSA (Association for Foreign Student Advisors) and was elected President of the 8,000+ member association from 2000-2001. She worked with a team to develop a cross-cultural counseling educational model. She taught cross-cultural counseling courses at the University of Minnesota and at the Summer Institute for Intercultural Communication in Portland, Oregon. She has always been a strong advocate of using an educational model (along with services) to empower and inspire international students across campus. Thomas currently resides in Minneapolis, Minnesota.

The next story is about Judith Martin, an early colleague with Kay Thomas at the University of Minnesota. Martin's story follows her educational path toward intercultural communication.

Judith Martin. Judith Martin is a professor in the Hugh Downs School of Human Communication at Arizona State University, where she teaches intercultural communication. Martin spent her childhood in a Mennonite community in Pennsylvania. She attended private Mennonite schools and eventually a Mennonite college. Like others in this study who felt the constraints of gender growing up, Martin had similar experiences. She describes:

> Ever since I was little . . . I just wanted to go explore other places because I was [a part of] this Mennonite Amish family. Girls could go to college, but they really weren't supposed to do anything serious for a career. I just always wanted to . . . travel. I wrote an essay when I was 13, [about] why I wanted to be a boy. It was this whole essay I wrote for school about [how] boys have fun and boys have go carts and boys can grow up to be ministers and they can preach, and boys don't have to do the dishes, and my parents thought it was kind of funny and cute, and all that. But of course, I didn't know at that time that there was something wrong with the world; it wasn't me.

Martin grew up with six brothers and sisters. In those days, her family moved around frequently, living in Delaware, Virginia, Pennsylvania and moving between these states on several occasions. All along, Martin had been rebelling against the constraints she had been feeling, and when she was 13, her parents decided to give her some options. She describes:

> I could either go live with my Amish grandparents . . . or go away to boarding school, Mennonite boarding school. And there was no contest…do you want to go live with your grandparents, or do you want to go into another state where you don't see your family and nobody knows what you're doing, basically?

Martin chose the Mennonite boarding school. After high school, she studied at a Mennonite college for one year before persuading her parents into letting her study at Radford College in Virginia. At that time, Radford was still an all-women's college and it became an eye-opening experience for Martin. She explains:

> That was in the days of gentleman callers and we had a house mom. . . . By that time it was [also] the days of women's lib and I was starting to get some awareness, but for me, up to that point, it was all based on religion. Well, here . . . our rules were just as strict. . . . I mean, it was political, conservative. . . . And then they made your parents fill out a questionnaire of who you could date. So, my parents said, "She could only date Mennonites." Well, of course, the house mother doesn't know who's Mennonite, and who's not. But it was all about race, I mean, that's what it was all about. So, you had to say whether your daughter could date [across racial lines]. . . . So that's how they kept people in line, because it was all on file.

In addition to grappling with the dating scene, through her classmates, Martin was being introduced on a daily basis to new ways of thinking about the world. She describes:

> I met girls who were from different parts of the country, so it was a cultural experience for me. First of all, it was secular, second of all it was in the south; third, my suitemates was, I think [she] was a Jewish girl; and then this really nice southern girl told me that the happiest day of her life was when Martin Luther King, Jr. was shot. That was a great day in her world, she thought that was wonderful. So, it was a cultural experience.

Martin graduated with a degree in sociology, and through a Mennonite church organization, went to Algeria to volunteer in a program called Teachers Abroad. Martin explains:

> It was basically volunteer, like the Peace Corps, but all we had to do was teach. It was a wonderful program. They supported us, and they sent us to France for a year just to learn French; so they paid for a year living in France, and then we went and taught in Algeria for two years. . . . I just wanted to go somewhere, and I went to learn a language.

Her experience in Algeria was impactful and when she returned, she applied and was accepted to graduate school at Pennsylvania State to study communication. Originally, she applied and was accepted into the program at the University of Minnesota (where she had heard there was a good intercultural program), but her acceptance letter never reached her when she was working in Algeria. Nonetheless, Martin still found a way to get to Minnesota for a semester during her graduate studies at Penn State. She explains:

> I went to a communication conference, and everybody said, "Minnesota is the place to go for intercultural communication; Bill Howell is there, and Bill Gudykunst was a grad student, and Howell was a professor, and Howell is *the* person in intercultural communication." So, I met Howell [at the conference] and he was this older gentleman and he was very kind to me. This is would have been around about '77. And at this conference, I'm shaking in my boots because I'm this lowly little grad student and here's Bill Howell, who is the guru of intercultural communication. And he said, "Why don't you come out and study? Why don't you just come and just spend a semester with us at Minnesota?" And so I got it set up. I was still in my program at Penn State, but I went and did a semester there, and I walked into his office, and said, "I'm here, intercultural communication," and he gave me two books: *Zen and the Art of Motorcycle Maintenance* and *The Inner Game of Tennis*. [He] handed them to me and said, "Read those; you'll know everything you need to know about intercultural communication." And I thought, I've disrupted my whole life, I've driven half way across the U.S., I have no money, I'm living in some little rooming house in a little bedroom so I can study with the guru, and I'm reading *The Inner Game of Tennis* and *Zen and the Art of Motorcycle Maintenance?* But he was a really smart guy, and so I spent that semester, and I met with him every week. He wasn't getting paid, and they let me sit in on classes, free of charge.

After Martin graduated from Penn State, she spend one year teaching at State University of New York in Oswego before she was hired in Minnesota in a split appointment: two thirds as an administrator in the Office of International Education and one third in the Department of Speech Communication as a tenure track professor.

In the Office of International Education (OIE), similar to Thomas' experience, Martin worked with Joe Mestenhauser, Michael Paige, and Thomas, among others, and was involved in conducting intercultural training workshops (ICW) across campus and in corporations in the community.

In the Department of Speech, Martin was hired to teach graduate courses on intercultural aspects of communication, and she taught courses on re-entry and pre-departure orientation. She was the only one teaching intercultural courses. Despite having a one third appointment in the department, she published as if she were full-time:

> I was one third . . . in speech communication, two thirds of me was in the Office of International Programs. My tenure home was in communication, and they made it pretty clear to me that I needed to produce what a full-time faculty member would produce.

Martin did produce, and became the first woman to receive tenure in the Department of Speech Communication at the University of Minnesota. After ten years at Minnesota, Martin was hired at Arizona State University (ASU). In Minnesota, most of her research focused on adaptation issues. When she arrived at ASU, she began focusing more on ethnicity, race, and whiteness. This was also the time when she met and started collaborating with Thomas Nakayama and together they published several communication textbooks and produced a book called, *Whiteness: The Communication of Social Identity (1999).* They have continued their partnership over the years, producing new editions to their texts and continuing to collaborate on new research projects.

Martin has been with the Hugh Downs School of Communication at Arizona State University for over 20 years, during which she helped to develop the intercultural communication curriculum and department. She has co-authored over 10 books and her intercultural communication textbooks were the first to include chapters on identity and history.

Martin's research interests have included the application of dialectics in intercultural communication; whiteness and identity; and critical theory and power. Currently, she has been researching technological aspects of teaching and communicating in intercultural contexts and she continues to teach online intercultural communication courses. She resides in Tempe, Arizona.

Leadership. As is the case for many of the women in this study, each woman in the last section demonstrated leadership in their respective fields. Thomas was an early leader in approaches to cross-cultural counseling and international student advising; and Martin became a leading scholar for ethnicity and whiteness issues, and in the teaching of intercultural communication.

As with many of the stories in this study, leadership across cultures, (whether in business, institutions, family structures, across regional and geographic areas, or within cities), is often accompanied by different ways of knowing and requires constant vigilance on the answers to questions that continue to surface in the human consciousness. For example, in talking about class systems and the need for unity and solidarity among women and men to fight global injustices, Saadawi (2009a) writes, "We need real democracy. This real democracy starts at the personal level, at home, in

the family. If we have men or husbands who are dictators in the family, how can we have democracy in the state, since it is based on the family unit? (p. 89).

As was a point of discussion in Chapter Two, several authors argue that the road to freedom and emancipation from oppression is often built on new ways of engaging with the world (N. J. Adler, 2005; McIntosh, 1983; Saadawi, 2009b). What might a new way of engaging in the world look like in business, academia, government, or in our personal relationships with one another? As Saadawi (2009b), (and many others) allude to, engaging the world in new ways often requires the act of compassion. Patti Digh (2008), in speaking about gaining access to the heart and soul side of ourselves, asks, "How do we hold presence for others? How do we hold love for others, with no agenda? (p. 46)."

In the world of academia, where traditional ways of conducting scholarship leave compassion on the side of the road, naming it "subjective" or "ill-advised," Adler (2012) encourages compassion and passionate conviction in research and scholarly pursuits. She (2012) asks, "As scholars, when do we dare to care? When do we care so passionately about the issues we research that we might be willing to go to jail rather than change the focus or direction of our inquiry? (p. 129)." Certainly, Saadawi was willing to go to jail for her convictions on democracy in Egypt, and did (1986). Adler's message is simple, not easy, but simple: Dare to care in scholarship, ask questions that matter, allow stories to lead the way (2012).

The next and final section of the stories of the 27 women in this study, women who dare to care through their work in the world, illustrates three stories of women

who have chosen to lead through passionate convictions. I begin with the story of Nancy Adler.

Nancy Adler. Nancy Adler's story is illustrated through global leadership. A prolific author on topics of cross-cultural management, women in leadership, and organizational change, Adler has worked at the intersection of international management and organizational behavior for years. Her story begins with a question:

> The core question is around global leadership. How do we get the kind of leadership and the kind of leaders that will create the kind of world that we want to live in and that we want for our children and our children's children to live in? For me, that always means the whole world because I completely believe that we are interconnected at this point.

During the interview exercise, Adler writes down a phrase in Hebrew. This phrase has become the impetus for her work. She describes:

> The driving focus in my voice right now, my professional voice in the world . . . is actually in Hebrew: 'tikkun olam' and in Hebrew, coming out of my tradition, the role for us on earth is to *tikkun olam*, which means to 'heal the world.' That's our job. . . . The idea isn't, you know, figure out how you can survive this life so you can be happy in the hereafter. . . . The whole question is how can you make this world a better world? . . . We either all make it or none of us make it, and that is historically grounded.

For Adler, her passionate conviction for 'healing the world' has been deeply influenced by the stories of her mother, her mother's mother, her great-grandmothers and their families. Adler's mother grew up in Vienna, Austria in a prosperous Jewish family. Her mother, Liselotte, was only 14 when she witnessed the horrors of the holocaust in Vienna, and among her family and friends. Her story is one of anguish, deep courage, and compassion (N. Adler, 2008). From her mother, Adler (2008)

learned that, “life is sacred, that courage is necessary, and that people from all religions can act with integrity” (p.8).

Shortly after the war broke out, Liselotte’s family was in grave danger. Due to circumstances, she and her brother scattered to different hiding places away from their parents. Her father had been beaten and imprisoned. After surviving some days away from her family, Liselotte found her mother and eventually, was reunited with her brother, too. Recognizing that their collective safety was short-lived, Liselotte made a bold and courageous move on behalf of saving her family (N. Adler, 2008). Adler (2008) describes:

> Having carefully observed the Nazis’ behavior, she realized that she did not fit their stereotypical image of a Jew, and therefore, with luck, she could pass unmolested as a gentile on the streets of Vienna. Unbeknownst to the adults, . . . Liselotte took the streetcar downtown to find the father of one of her school friends and ask him for help. Over the prior year, her girlfriend’s father had repeatedly told her, “If you or your family ever needs anything, you come to me”. An hour later, Liselotte safely arrived at Gestapo headquarters, entered, and asked to see the man in charge, her girlfriend’s father. Good to his word, this senior Gestapo officer located Liselotte’s father, ordered him released from prison, and arranged exit visas for the immediate family to leave the country within 30 days. (p. 9)

With visas in hand, the anguish did not settle, as there were no visas granted for the two sets of grandparents, only the immediate family of Liselotte, her brother,

mother, and father. Liselotte's grandmothers' did not give this a second thought and implored her mother and father to leave the country and escape with the children while they could. They wanted Liselotte's parents to leave so they, their children, and their children's children could survive this ugly moment in time (N. Adler, 2008).

The family did as they were told, and because of Liselotte's courage and conviction, she, along with her parents and her brother, survived the war and escaped the country. At age 19, Liselotte met and married an American man and, eventually, they had three children (Adler and her two siblings). Early in her marriage, Liselotte wrestled with the questions of when and how to tell her children what had happened in Vienna (N. Adler, 2008). Adler (2008) writes:

> My mother eventually found a way to tell me her story in a manner that now defines the very essence of who I am as a human being, a professional, and a leader. Rather than overwhelming me with horror, fear, anguish, and condemnation, she told the story of her childhood in way that encircled me with courage, compassion, responsibility and love. (p 7)

Adler credits her mother, grandmother, and her great-grandmothers (neither of whom made it through to the end of the war) with her ability to keep courage and conviction at the forefront of how she operates in the world.

Her parents settled in California where Adler grew up. In addition to completing secondary education in California, she completed her all of her post-secondary education at the University of California – Los Angeles (UCLA). She received her undergraduate degree in Economics in 1970; earned an M.B.A. in the

Graduate School of Management in 1974; and completed her Ph.D. in Human Systems Development in the Graduate School of Management in 1980. She graduated with many honors, including the UCLA Graduate Woman of the Year award.

Six months prior to completing her Ph.D., she was hired as an assistant professor and the first female in the Desautels Faculty of Management at McGill University in Montreal, Canada. Similar to others in this study, Adler was also a trailblazer for women in her field. In addition to being the first woman hired in the Faculty of Management at McGill, she was also the first woman at McGill to get tenure. Adler talks about what it was like to enter a career in global management as a woman in the ’70s when “dress for success” was the norm in the United States. She describes:

> In the U.S. . . . you had the model of androgynous manager. . . . The goal was, if I walked in to work with you, whether to negotiate with you, to work with you, if I was good . . . I was not supposed to notice if you were a man or a woman. I was just supposed to notice if you were competent in the relevant set of competencies, or not. . . . The rest of the world asked the question of, “OK, if you are a woman, what does it mean for you to be effective, good in that role?” “If you are a man, what does it mean to be effective, good in that role?” . . . . None of them assumed androgyny, . . . where the U.S. went through its little binge of ‘dress for success’ and we were all supposed to have our dark, little suit and our A-skirt and our little tie and our firm handshake.

One of the first articles Adler published was called, “Women as Androgynous Managers: A Conceptualization of the Potential for American Women in International Management” (1979). The concept of androgyny and how women (and men) were ‘supposed to fit’ into this mold continued to occupy her mind, when she was invited to teach at her first INSEAD (The Business School for the World) program at the

International Management School in Fontainebleau in 1980. She describes what happened next:

> It was a two-week live INSEAD program. Of course, I was the only woman on the faculty and there were no woman participants. . . . At the end of the program, this man came up to me, who happened to be Palestinian, living in Paris, working in a very significant position for a U.S. global company. He says, "Nancy, I'd like to give you some feedback". . . . He looks at me and [says,] "I've been thinking a lot about this and could I make a suggestion?" "Certainly."
> "I was thinking next time you teach here . . . that maybe you could just leave your jacket in your room?" And I was sitting there; leave my jacket in my room? I had been in Hong Kong just before that and I had . . . a suit made for me. This beautiful kind of Thai silk. I thought it was beautiful suit. . . .
> "I understand that in the U.S. right now women dress in suits, but over here, in most of the world, they dress in dresses so I've been thinking about it because you travel a lot so you can't have a great big suitcase that maybe you could just leave your jacket in your room and then it would be more familiar and comfortable to the people here." What a generous human being saying what we normally would talk about as cross-cultural [as in] when in Rome, do as the Romans do.

Instead of taking offense at the Palestinian man's comment, Adler took the comment in stride and understood that for him, in that moment, she would have been more effective in her role had she dressed differently.

Adler continued to explore issues of culture in management spending much of the early '80s on the scholarship of cross-cultural leadership. Her dissertation research was on repatriation issues and she continued to focus on the expatriate experience for several years, at one point producing a film called, "A Portable Life: The Expatriate Spouse." In addition to expatriate issues, Adler became fascinated with the topic of women in management and women as leaders. For the next decade, she published articles, books, and edited volumes on the topic of women in management worldwide.

Despite her success as a leading scholar in international management, she continued to search for meaning in her work. For Adler, part of finding meaning was in the ever-present quest to find her voice and share her truth. She (2008) recounts that though she never met her great-grandmothers, their voices have continued to be present with her over the years urging her on with one distinct message: “Nancy, you have to speak your truth, for if not, we died in vain” (p. 9).

After more than a decade teaching and researching global leadership, two events helped her shift perspective further inward toward her deeper truth. One involved a skiing accident in the ’90s that forced Adler to slow her busy life down. Up to that point, Adler had led a very active professional life. The accident temporarily put a halt to this and gave her time for reflection. It was during this time that she began to paint. She was drawn to watercolors and found that she really liked painting, and that she was good. For the next several years, she kept her painting world separate from her professional teaching and research world until one day, her worlds collided after she attended a Tai Chi and watercolors workshop (Anderson, 2011). After the workshop she met with her instructor. Adler (2011) explains:

> I invited Yung to lunch and only then discovered that, in addition to being a world renowned artist who was born in Asia and had studied in Paris, he was the founder and CEO of a global communication firm. Yung had bridged the gap between art and management, and he had done so in a way that made huge sense to me. (para. 7)

Through this experience, Adler realized there were other ways born in the arts and creativity that could help global leaders rethink their organizations. Reflection became crucial for Adler in how she approached her work in the world. The second thing that happened involved Adler's experience with the newly funded McGill-McConnell Program for National Voluntary Sector Leaders in the late '90s. Adler describes:

> McGill was given an $8 million dollar grant to create a national level leadership program up for national level leaders in the voluntary sector. It was called the McGill–McConnell Master's Program for Leaders in the Voluntary Sector. A good friend and colleague, Frances Westley . . . asked if I would design the first module which is 2 weeks. The whole thing is done over a year and a half with five 2-week modules, each of which is done around a mind-set, and the first mind-set is the reflective mind-set. [Reflection is] . . . core to me and core to leadership and . . . core to the question, how do you find your own voice? . . . I only realized at the end of that first two week program, which, the people were phenomenal . . . that I hugely cared about – was I teaching the right stuff in a way that would make a difference? . . . We had peace organizations. We had poverty organizations. We had environmental organizations. We had kids' organizations. We had that whole set of organizations and I thought about who was in that room, and then thought about everything I had ever heard from any corner of leadership and what might help them in doing what they were doing. [This thought] hit me at a level that no 100% private sector or MBA program had ever hit me before.

Teaching well, has always been important for Adler. She has won numerous awards in her career, including being honored in 1991 as the top professor in Canada with the 3M Teaching Fellow award. Additionally, her newly found passion for painting, along with the McGill-McConnell program deeply influenced the direction she would take her global scholarship in the coming years.

Specifically, her work in the last decade has been directed through an intentional focus on artistry and creativity as a means to courageous leadership in the

global arena. She began helping global leaders and managers from all sectors see the benefits of using creativity and art to gain multiple perspectives on their organizations. Among many publications, two recent pieces include: “The Arts and Leadership: Now That We Can Do Anything What Will We Do” (2006); and “Leading Beautifully: The Creative Economy and Beyond” (2011).

This shift for Adler was no different than many of the lessons presented to her in her life. It accompanied the now familiar mantra and life-long message to use her voice and speak her truth so that leaders across the globe might continue to “create the kind of world that we want to live in, and that we want for our children, and our children’s children to live in,” and, most importantly, so that her great-grandmothers will not have died in vain.

Like Adler, helping others with perspective taking has been has been an avenue that many of the women in this study have taken in service of the greater good of all. Lee Knefelkamp is no exception to this rule. Her story follows.

Lee Knefelkamp. Lee Knefelkamp is one of the United States’ leading researchers and scholars in student intellectual development. In addition to a long career in student development, she has held the position of Assistant Professor at the University of Maryland; Academic Dean at internationally renowned Macalester College in St. Paul, Minnesota; is a Distinguished Full Professor (Emerita) of Psychology and Education at Teacher’s College, Columbia University, in New York, New York; taught at the Summer Institute for Intercultural Communication (SIIC) in

Portland, Oregon; and has been a Senior Scholar for over 20 years with the American Association of Colleges and Universities (AAC&U).

A feminist to her core, Knefelkamp has always had a passionate conviction for social justice, grounded in taking seriously the perspective of others. She explains:

> It becomes completely a way of being in the world. . . perceiving, thinking, meaning-making, reflecting. But the pieces in that have to do, I think, always with a consciousness about power and privilege. Always with asking the questions, who's left in, who's left out? Always from who's perspective? I remember one of the SIIC classes a number of years ago, there was this extraordinary woman who was Native American in my [multicultural self] class . . . and I used the phrase "post-colonial" and she said – it was on the first day of class – and she said, "What do you mean by post-colonial?" I gave a perfectly good non-defensive definition, and then I, fortunately, said, "But actually, now that you ask me that question, there are lots of places where we refer to society as post-colonial, and probably people in that society still think it's colonial." And she said, "Yes, and I'm Native American, and I don't think I live in a *post*-colonial society." Now, that was a very important moment. First of all, she asked the question, secondly I wasn't defensive about responding. Thirdly, she amplified from my statement, and fourthly, it completely cemented the trust level of the class. It was her gift to that. And so I think that another part of the feminist lens . . . is to try to truly remain open to new thinking, to taking seriously the perspective of others. Not necessarily agreeing with it, but being morally obligated to try to understand it.

Growing up, Knefelkamp had plenty of opportunity to practice the skills of perspective taking and hone her intercultural skills. She attended13 different elementary and junior high schools, and three different highs schools, the last of which was in the Midwest.

> I came to consider myself an interculturalist initially because of my life story, living all over the United States; living in different parts of the world. . . . And if you take that life experience seriously, and I did, you can't help but realize the rich cultural differences just within this country. I lived in the east, I lived in the south, I lived in urban, I lived in rural, I lived in the Northwest, I lived in the Midwest, those are such rich, different cultural experiences.

Knefelkamp did her undergraduate work at Macalester. Knefelkamp chose Macalester (it was the only school she applied to) because of their global emphasis. She studied abroad and studied comparative literature. After graduation, the Peace Corps was simply an extension of her life up to this point, one filled with movement and a global mindset.

In 1967, Knefelkamp's Peace Corps group was the very first group that was placed in Costa Rica and was the eighth Peace Corps group placed overall in the young history of the organization. In the Peace Corps, she met and married a fellow volunteer. She worked with animals and was a nutritionist and her husband worked with crops. Knefelkamp was impressed by what she saw in terms of an emphasis on democracy and education. She describes:

> I adored my experience in the Peace Corps. . . . Ninety-two percent of Costa Rican's voted and there was a huge emphasis placed on universal education. School teachers would be placed in rural and remote areas, and often would disappear and go back into the main cities in the summer, but by God, people got educated. . . . It's really an extraordinary place.

Another thing that Knefelkamp learned during her Peace Corps experience was how to survive. On July 29, 1968, the Costa Rican Arenal Volcano violently erupted, burying three small villages and causing widespread destruction for miles. Knefelkamp was among those called to support the people affected by the burning volcano:

> I was out for 16 or 17 days with medical units dropping supplies from helicopters. I was on my horse finding people, vaccinating people, dealing with that devastation, and I think you're forever changed in the face of that.

Sometime later, she and her husband got caught up on the Guanacaste peninsula during a major flood:

> We had unstoppable days of rain, I mean, unstopped, and it's almost like the peninsula was going to float away, and people from the hills came pouring down into our little village, and we organized ourselves so that we literally killed cattle and had these big cauldrons to make enough food to feed people. . . . I was 23, 24 that was a pretty life marking event.

She returned from the Peace Corps experience in 1970 and Knefelkamp promptly entered graduate school in Minnesota to study counseling psychology. She describes what it was like to share this new space with other cohort members:

> Well, I was less authority oriented than many of my peers, and more activist in my orientation, and more aware. Almost all of my peers in grad school would have been like me when I came out of Macalester – smart, idealistic, but not touched. I mean we're all touched by life . . . but the Peace Corps was a shaping experience.

It was at the University of Minnesota where Knefelkamp became intrigued with student intellectual development theory. She, along with colleagues Carole Widick and Clyde Parker, created an instrument that would extend William Perry's model on student cognitive development to include cognitive complexity (1978). After graduation, Knefelkamp accepted her first position at the University of Maryland. In the late '80s, Knefelkamp moved back to Minnesota to become the Academic Dean at Macalester College, before finally settling in at Teacher's College – Columbia University in New York City.

More recently, in 2006, as a Senior Fellow with AAC&U, Knefelkamp developed the Personal and Social Responsibility Institutional Inventory (PSRI), an institutional climate measure that has become a national initiative on campuses across the United States. The PSRI is sponsored by AAC&U and is administered through the Research Institute for Studies in Education (RISE) at the Iowa State University, and is

really a continuation of Knefelkamp's life-long orientation to social justice. She describes:

> In the Higher Ed world, I'm known for my theory work and my assessment work, and my latest assessment instrument is this climate instrument that we created. But again, it's all the same theme. If you understand the characteristics of people and how you create environments . . . you can create an environment that helps a person have a social justice orientation and seek to be mature, ethically and personally. I think the social justice orientation has been there since I was born, that's how my family is, and so then it's my obligation in the world, and my family would tell you that.

Knefelkamp grew up with immigrant grandparents on both sides. Her mother's parents hailed from Great Britain and French Canada, settling on the Boston area. Knefelkamp explains:

> My mother's family is the family I identify with. My mother's mother is from Great Britain. She came to this country at 17, she married my grandfather who was French Canadian. . . . My grandfather becomes an American citizen by serving in the Merchant Marines during World War I. He was a great and grand Sea Captain. He used to go out on the foremast on the schooners and he became a tugboat captain and what they call the pilot, the chief tugboat captain at Boston Harbor. My grandmother was a very, very proper British lady who, because of the primogeniture laws, when her brothers die in World War I, she can't inherit the land, and comes to this country. She carried through the notion of the . . . first born in each generation; and I am in that, and there are certain responsibilities in our family of being the first born in your generation. So, it was interesting what she kept and what she didn't. But when she died at 86, she still had a Queen and considered she was living in the colonies.

In addition, Knefelkamp's origins also include Scots, Irish, and an upbringing in Marine and Navy culture. She was the first one in her family to go to college and the first one to have an advanced degree. Her rich and storied family history and her intuitive bent toward feminism and social justice have provided the fertile ground to do the interdisciplinary work she feels is necessary in the world. Knefelkamp explains:

> Good thinkers realize that multiple lenses are necessary, that the world needs to be seen through a prism, and that the contributions of fields are extraordinary.

It is through multiple lenses where Knefelkamp has grounded her work in looking at the multicultural self and at the evolving work of interculturalists:

> I don't know of an interculturalist now that wouldn't say . . . country-by-country. . . we cannot understand the culture of Japan more than we can understand the culture of the United States without taking into account power, privilege, race, ethnicity.

For Knefelkamp, her passionate convictions for social justice have been deeply influenced by her family, students, her life experiences, feminism, and a woman named Evelyn Torton Beck (Beck is a feminist, activist scholar in Women's Studies, Jewish Women's Studies, Lesbian Studies, and a founding member of the NWSA - National Women's Studies Association). Knefelkamp talks about her relationship with her long-term partner, Beck. She describes:

> Evi and I . . . we've been together 25 years, 26 years. She's 12 years older than I am, she's a Holocaust survivor, she's a cultural Jew, I mean, literally born Jewish, and a cultural Jew, I'm a more religious Jew than she is. We're different learning styles – she's an extrovert, I'm not. . . . Our Myers Briggs are opposite, our cold wheels are opposite; just pick it. And we share all sorts of deep beliefs in the world and what we think about the world and social justice, and we have wonderful, congruent tastes in art and music and things like that. But every encounter with each other is an intercultural encounter, [with] some negotiations. I do see the world that way.

For all intents and purposes, Knefelkamp's family life exemplifies (and always has) her work in the world:

> Evi and I have two children, she's the birth mother from her marriage, and we would have five grandchildren, we have four, one of them died. And . . . in just this family of our children and their spouses and their children, we have Christians and Jews and Muslim and Somali and mixed-race, and I mean, it's a

> very full life that gets mirrored around the kitchen table as much as it gets mirrored in the classroom.

Knefelkamp sees all of the movement and richness in her life like that of a grand mobile, which she drew for her map in this study. She describes:

> The mobile represents, for me, that attempt to discover and include and balance different aspects of the self always having to negotiate the internal self with the external encounters, always in some kind context, and in what city, and whether it's raining or not. Evi and I, we're gay . . . that's a gay lesbian symbol, and I put in the Jewish symbol because of the social justice issues covering it all. . . . And I put in the train tracks and the plane because I [have always been] in motion.

Even as she found her academic home at Columbia, she continued to be on the move for the next two decades, commuting back and forth between Washington D.C. (Beck's home) and New York. Knefelkamp describes what this was like:

> I mean I was always packing my bags. And you could go back and look at that and say, well, that's where the job was, that's the employment circumstance or something. But I actually think I needed to keep in certain kind of a motion. And I think I learned that very young.

After 38 years of passionate leadership in intellectual student development and social justice advocacy at institutions of higher education, Lee Knefelkamp has finally unpacked her diasporic bags for good, getting off the train to settle in, and to live in the place she calls "home":

> In the Diaspora . . . we have no home, we have to bring home with us, and certainly that has been the literal story of my life in all the traveling and the commuting. There has been no home, one has to bring home with you. And you have to be home, and you make families that make home. Evi is home.

Lee Knefelkamp retired from Columbia University in August 2013 and now lives in Washington D.C., together, with Evi Beck.

For Knefelkamp (and others in this study), early challenging events and the underpinnings of feminism shaped her ways of knowing and leading in the field. This pattern continues in the story of Sandy Fowler.

Sandra Fowler. Sandra Fowler is a pioneer in the field of intercultural relations. In addition to her work in the intercultural field, Fowler is currently the co-art editor for the American Psychologist, the flagship journal for the American Psychological Association. She has held the art editorial title for more than a decade. Fowler's entry into the field of intercultural relations is foregrounded by an early penchant for the performing arts and leadership. She has used her many talents, along with a feminist mindset to build a formidable career as one of the early leaders in the field, and specifically, in intercultural training. Here is how she got here.

Fowler grew up in Rochester, New York. Her mother worked as a housewife, her father was a musician, composer, and entertainer; and she had one sister who was five years younger. Her father worked at a radio station prior to the television era. Fowler often accompanied her father when he went to work and it was at this time when she learned to play the harp. Fowler explains,

> My father worked at the local radio station and . . . at the radio station he had an orchestra. . . .They practiced every Thursday. They had rehearsal at the Eastman School of Music in Rochester New York and I would go with him. So I got to play the harp and I got to know all of the folks in the orchestra and really enjoyed that piece.

Fowler's parents often talked about traveling to Europe and other faraway places, but her father also had a dance band called the "Ragpickers" and it was his

commitment to the band that kept the family close to home most weekends. She describes,

> I didn't see my dad very much because not only did he work during the day, but he had his dance band so Friday and Saturday nights he was just never there. And we couldn't go places for a weekend because he always had a Saturday night draw. Rochester was pretty small growing up, it was about 300,000 and his was one of the well-known band spins in town. He played all the high school proms and the country club dances and all that kind of thing. I can remember going shopping with my mother at McCurdy's, which was the big department store in those days. . . . And she would hand them her credit card and they would say, 'Oh Mrs. Zacker, are you related to Gene Zacker, the band leader'? And she'd say, 'Yes, he's my husband,' and I used to just sort of swell with pride.

In addition to a music-filled upbringing, Sandra's flair for leadership began at an early age. As a senior in high school, she had the lead in the class play, she was the editor of the school year book, she was writing a column for the Brighton-Pittsburgh Post, and she was the Gannett newspaper representative for her school. During her reign as the Gannett representative, she was chosen to present a celebrated radio personality with a life-time achievement award. Fowler describes:

> The Gannett newspapers publish the USA Today . . . and they're headquartered in Rochester. And they contributed money to a teenage night club called the Barn . . . Every high school had a night at the barn. So it was Pittsburgh Night at the Barn or it was Brighton Night at the Barn or it was East Henrietta Night at the Barn, that kind of thing. And I was the Pittsburgh representative for this council of Gannett high schools and the year that I was the Gannett representative, my senior year, the person who had been the MC for these high school nights at the Barn, Eddie Neath who was a radio personality in Rochester retired. And they chose me to give him the [award].

It was not the first time a young Fowler had been asked to stand in front of a crowd and deliver a speech. In elementary school, she made another presentation on behalf of a retiring teacher. Some of these early experiences were foreshadowing for a

later career that required the ability to “stand in front of crowds” and be the face of leadership.

When she graduated from high school in 1956, she felt certain her life path was to complete a fine arts degree and run an art gallery. She enrolled in college at the University of Rochester to begin her endeavors, but soon had news that would alter her young life as she had known it. Toward the end of September, during her freshmen year at college, her mother had a cerebral hemorrhage and became very ill. The hospital was near Fowler’s school so she was able to visit every day, but nothing prepared her for what happened later that fall:

> The whole month of October, my whole first semester really was divided between trying to figure out college and dealing with mother. And the tough thing with her illness was, never at any point did anybody say she might die. They all said “we know people who have had this and they get better,” the nurses said, “she is showing recovery.” There was never a hint that she might die. So that Sunday morning when my father called and said, “I’m going to pick you up, we have to get over to the hospital, your mother has died in the night,” I was just floored.

Not long after this tragedy, Fowler decided to put her school plans on hold. She married her boyfriend, an ROTC man and soon after, they moved to Norfolk, Virginia where he was stationed with the Navy and Fowler had her first baby, a son. In 1960, they moved to Boulder, Colorado where her husband had his next assignment. Her second child, Monica, was born during this time. Due to the nature of the military, the family continued to move around. From the period of 1963 to 1970, they lived in Washington D.C., then in San Diego, and then back to Washington D.C again. During these years, Fowler completed her undergraduate degree in Industrial Organizational Psychology from San Diego State University.

It was her degree in psychology that initially led her to a position with the Bureau of Standards (no longer in operation) in Washington, D.C. As circumstances would have, this position came on the heels of another bout of bad news for Fowler. She describes:

> The reason that I got this job was because I was going to become a clinical psychologist and get a Ph.D. in Psychology, but in 1970 I was diagnosed with stage-two melanoma, and so they said, "You are not going to make it. You have a 20 percent chance of surviving a year." So I thought, why start a Ph.D. degree when you are not going to live? So I had a friend who was at the Bureau of Labor and she called. I let her know I was looking for a job and she called me, almost the next week and said, "You're never going to believe this but here it is.". . . They needed five people with bachelors' in psychology – nobody ever needs anybody with a bachelors' in psychology. But they had a project from the Bureau of Mines – the Bureau of Standards was established by Congress to work for the Government; so it only does Government projects and the Bureau of Mines contacted this applied psychology section and said, "We want a survey of literature of the psychology of underground mining." I applied and got the job right away.

Fowler survived the cancer scare and she continued to work for the Bureau of Standards for the next two years, which also led a new project with Peace Corps:

> They were doing a cost-benefit analysis for Peace Corps and their staging process – what is the most cost-effective way of bringing people into Peace Corps and getting them there and trained.

In 1972, her family returned once again to San Diego and Fowler was hired by the Navy to conduct personnel research at the NPRDC (Navy Personnel Research & Development Center). It was her project work with the Peace Corps that helped land the job with the Navy Personnel Research & Development Center. It was a growing time in her professional career and to learn more, Fowler immersed herself in intercultural literature. She describes:

> I made that part my training and preparation for the job that I had, both with the Bureau of Standards with NPRDC. . . . I was reading Hall and all his books, which are so wonderful, I mean, you just can't get away from the fact that they are amazing books. And the Samovar and Porter books. . . . We're going way back, and the literature then was really . . . there just wasn't a lot.

It was at this time when she met Garry Shirts, (the creative mind behind the intercultural training simulation, BAFA BAFA), and was subsequently tapped to develop a rating scale for this training tool. Fowler (1994) explains:

> When I joined them [NPRDC], the team had already contracted with Garry Shirts. . . . My task was to develop behaviorally anchored rating scales for the simulation. . . . When I moved to San Diego, the prototype BAFA BAFA (initially known as ALPHA-BETA game) was already in its field trial stage. I was working on the rating scales when the Navy realized what an outstanding training tool they had. . . . A group of San Diego Navy officers, including Serge Lashutka and Charles Pieper, demonstrated BAFA BAFA for the first time on the East Coast in 1973. They returned to the West Coast to run BAFA BAFA 65 times in a row for 6,000 people (both uniformed and family members) assigned to the USS Midway, which was about to be home ported in Japan. . . . In the meantime, I participated in several trials of the game in San Diego. . . . I was invited to be part of the training team when a group of Navy officers demonstrated BAFA BAFA at the International Communication Association meeting in Chicago. My experience with this dedicated group of trainers opened my eyes to the expertise required to meet the challenges of training. (p. 470)

Fowler was with the NPRDC from 1972-1979. In addition to her growing interest and knowledge in the field of intercultural relations, Fowler was caught up in feminism and the women's movement in the United States during the '60s and '70s. Sexism was real for Fowler. She had been personally affected on several occasions. She describes one example, in particular:

> The incident that stands out in my mind the most in terms of certainly turning me into a radical feminist, if anything did, was when I was heading up a research project at NPRDC. . . . I had to go to one of the Navy commands and get some data from them. And so I took one of the people who was working for me on the project, a guy, and we went down together to talk with a couple of these Naval officers who talked to him the whole time. I would ask a question, they would answer as though he had asked the question. It was like I was the secretary taking notes, oh boy. We walked out of there and I was just sort of stunned, and [my supervisee] said, "Well, there's an example of male chauvinism." He said, "You noticed that they just talked to me?" And I said, "Yeah, I did notice, actually."

After that, Fowler did as much as she could to empower women, inside and outside of her work world. In addition to reading feminist literature, she gathered some of her colleagues together to discuss feminism in their lives:

> I got together a group of women that I knew through work, and a couple of friends, and my stepmother, who was by far the oldest woman in the room. I had this little teeny condominium . . . and we all packed into my living room, and I said, "We're here to talk about feminism, what is it and what is our place in it? Who are we? What does it mean to us?" . . . It was one of the most exciting evenings, people got so into it, and so exciting. . . . This was a fairly good sized group, and it was people who had thought about it, and people who hadn't thought about it at all, but they did that night.

At the same time, Fowler took on leadership role in the simulation and gaming community. For several years, Don Coombs at the University of Idaho in Moscow had been editing a newsletter called the *Simulation and Gaming News* (now defunct). The newsletter ran during the '70s and for two of those years, while she worked with

NPRDC, Fowler wrote a column for the newsletter called "Beyond Sexism through Gaming" in which she addressed gender and power issues in the training and gaming arenas. Fowler describes:

> For the column I mostly analyzed classic simulation games and described how they were sexist or not, and whether they leant themselves to a non-sexist debriefing. The bottom line in all my articles was that the facilitator was the key to going beyond sexism with simulation games. (personal communication November 30 2013)

In 1979, Fowler moved back to Washington D.C. and joined SIETAR International, becoming the founding secretary of the organization. She continued her trend for finding ways to lift women up. At the annual conference held in the Poconos in 1980, she and Nessa Lowenthal formed the first Women's Caucus. Fowler explains:

> It was so important to me to empower women; I wasn't really thinking of myself, or empowering me, I was thinking about empowering women.

The move back to Washington D.C. became a professional coup for Fowler on many levels. In Washington, the Navy's Overseas Duty Support Program (ODSP) was in need of Director and it was Fowler they asked to run it. She explains:

> I think I was pretty well respected when I went back to Washington and ran the program there. The fact that I was a woman, I don't think made a difference. I [had become] an expert in Navy speak, they couldn't out Navy speak me. I knew all the acronyms, chain of command, etc.

While the Navy kept her busy, her involvement with SIETAR quickly established Fowler as adept and savvy leader. She served on the ethics and nominations committees, chaired the certification task force, made multiple

presentations at conferences, and in 1986, she was elected President of SIETAR International where she served in this role until 1988. In 1993, she was presented with SIETAR International's Prima Inter Pares Award for her dedication and leadership in the field. In addition to her role with SIETAR, Fowler also served on the Board of Directors for the North American Simulation and Gaming Association (NASAGA).

Meanwhile, through all of this, Fowler continued to write. She published articles for the Navy, book chapters on experiential training, and later, became the lead editor (with her daughter, Monica Mumford) in publishing two new volumes of the *Intercultural Sourcebook: Cross-Cultural Training Methods* (1995, 1999). The first version of the Intercultural Sourcebook was edited by David Hoopes and Paul Ventura in 1979. It had been several years since the book was last updated and Fowler delighted in this endeavor:

> The sourcebooks took me 12 years. For me, it was a peak experience in my professional life.

Topics included articles on intercultural training, theory, and simulations written by over 50 authors. The Sourcebooks are still widely disseminated and are counted as some of the most important contributions to literature in the field. These books were also a culmination of a career devoted to training, gaming, and simulation in the intercultural field. In talking about her belief in training as an effective avenue toward better and more effective communication and relationships across cultures, Fowler explains:

> Well, with people, the experience of being in another culture requires some exposure to the kind of experience that you're going to have when you're in the other culture. I mean, you can go into the other culture and just muddle

> through, and an awful lot of people do just that, and sometimes they're good at it, but more times [than not] I think they are not, and if they're not given any if the cross-cultural training concepts, they have no framework in which to try to understand what's going on, or change themselves in some way that's going to be more effective in that [new] situation.

Over the years, Fowler became an expert in cross-cultural training design and implementation. In the '90s, she began doing art and culture workshops with Fanchon Silverstein. These workshops served to help bring her life full circle. Before the untimely death of her mother changed the course of her life, it was a young Fowler who was interested in opening an art gallery. Through Silverstein's influence, Fowler was once again connected to the world of art, facilitating a way for two of her life interests, intercultural training and the arts, to come together. Today, she remains active in the SIETAR organization, and continues to serve as the art editor for the American Psychological Association Journal. Her passionate conviction that training, simulations, and games could, (and should) be used as path toward new cultural awareness has carried her career and the field in many new directions.

The final story in this section and in this study is the story of Christine Musaidizi. Her story and work in the world, in many ways, capture the essence of the work ahead in intercultural relations, a vision for which that Adler suggests moves us toward, "the kind of world that we want to live in, and that we want for our children, and our children's children to live in."

Christine Musaidizi. Christine Musaidizi is the Executive Director of Children's Voice (CV) in Goma, the Democratic Republic of Congo (DRC). Children's Voice is a Non-Government Organization (NG0) established in 2002 by a

group of women from civil society in Goma who saw the need to help vulnerable children in a war-torn country. CV provides services for children which include education, income generation, counseling, and support to families and foster families for maintaining a healthy living environment for children. In describing why she became involved with the organization, Musaidizi explains:

> First it is being Congolese. I was born in this area. . . . I was living there. I see how children are in the street. There is not anybody to help them. The country has many problems. There is war and conflict. . . . I heard the voices of those children crying. . . . I [saw] . . . injustice, violence, [and] corruption.

The founding women of the organization needed a leader, someone who would be able to represent their voice and concerns in the community. They asked Musaidizi and she accepted the role and their trust in her because she knew she could empathize with the plight of the children. She describes:

> I am a mother with children so . . . I could imagine [what happens if] I die. My children are orphans. It can be possible they [would] be abandoned. Another reason is that I was a [paternal] orphan. My father died when I was young and it was difficult for me to be at school because my mother was poor and had no education and was without any work so it was hard. So I felt that maybe I could do something for them.

Musaidizi grew up in the DRC, the second child in a family of eleven children. Her father was very influential in her life. He worked hard setting aside money in order for her to attend school and he constantly encouraged her to push beyond obstacles in her life. Musaidizi attributes much of her self-determination to the role her father played in her formative years. She describes:

> Both my mom and my father were doing their best, for example, to protect us, to teach us how to be with others; how to build good relationships with others around us and between us, to respect each other. The culture of my community, for example, is to go to school. I learned from my father if you

> have a good thing to do, go and don't stop. Go 'till the end. . . . Don't give up. If there are many. . . obstacles, try to pass by them and go on to your goal. If you can't, you can't. Then, you can give up but you have to try to go to the end. I learned this from my father and I know that even now, I'm using it.

Musaidizi was only eleven when her father died. Her mother now had to raise the children with limited resources. As a result, there were not enough funds in the family for her to remain in school. Instead, she continued her education at home among her siblings and her family.

Like her mother (and father) provided in her family, Musaidizi's role in CV is one of strong advocacy for the rights of children and women in other families and across the region. It is an intense role, and one that she says could not be possible without the support of her husband. She has been married now over 25 years and together they have six children. She describes:

> There is . . . regional tension, because of the war and conflict and sometimes I have to go out to help children, because children are arrested or they are in prison, and I have to go to them. Not by myself, but with my colleagues. It can be a meeting at night because we have to meet with some big person from the U.N., for example. . . . In my country it is not easy so . . . my husband could say, choose between our life and your project. He could say that, but . . . he doesn't. . . . It means that he's supporting me. Yeah, he says "OK, go." You know, for example, many husbands are jealous and but [not] him. . . . No, if I have a call and the phone is on the table, he'll say to one child, "take it and go in the kitchen and give it to your mom." . . . He trusts me and I trust in him and this relationship is helping me to do this work.

Musaidizi relies on her husband for support and their partnership has strengthened her resolve that the way forward for women's rights in her country is together, with the men in her country. Musaidizi understands the fine line and the balance that is necessary in order to help facilitate change in her country. She explains:

> I think that we can't promote women right's without men. . . .The day of the woman . . . is the 8th of March. In my country . . . we do it with men, not alone, because we will not get power or rights without men.

Indeed, Musaidizi stresses that women's rights cannot happen without the support and education of the men in her country, in the same way that she stresses that children's rights are also reliant on the support and education of the men and women in her country.

One of the unintentional consequences of technology is the rapid advancement of worldwide globalization and universal rights and beliefs on countries that do not have the infrastructure in place keep children safe during inevitable changes. One of the beliefs that have infiltrated her country is the idea that men and women can get divorced and obtain their freedom when their marriage is no longer working. This freedom (in theory) may be welcome in difficult situations, but as Musaidizi sees it, without education and infrastructure in place to support the children, a freedom that works in other countries can spell disaster in her country. Musaidizi explains:

> Globalization is good thing in some countries, but I think that Africa is not ready. But . . . it is there – Globalization. That is the big problem for Africa. [For example,] if nothing is going [well] with my husband, I have to choose my life. Because I'm free and I'd rather be free than to stay there with stress, with fighting, but in Africa, we are not ready to know what would happen to the children. So children would be abandon because no one… even the father or the mother would say, "No." Please, who would take care of the children if you want to do your life? Nobody, not the government. That is not an option. So how is it possible for us to go on the same stage? In this matter, it is . . . a new culture. . . . In the old culture of Africa, you have to do all the best to stay together; the men and the women. But with globalization, I mean we have to look with another vision. If it is not possible to be together, don't wait to be killed or to kill the other. We can divorce and each one will do his life. For America or for a Europe it is possible, and there's a judge who decides who will take care of the children, you see. But in Africa, it is not the same. Who will do it? . . . We are far from being at this stage.

In order to better support the rights of children and women through inevitable systemic changes, CV has acted together with many organizations such as UNICEF, USAID, Save the Children, the United Nations, and more recently, the Eastern Congo Initiative (ECI). The challenges they face are formidable, from continued regional instability where warring tribes take children out of schools and place them into their armies, to maintaining constant focus on educating and re-educating parents so that vulnerable children are not put at risk.

In the case of children at risk for participating in wars, CV will mobilize with other organizations. Each time they build a coalition on behalf of the child at risk. Each individual situation is different. Musaidizi describes their meetings:

> And all of us [come together] and say, "You are American and this guy hates Americans. Don't go. You, you are Tutsi. This one is Hutu. He is against Tutsi so [you should] not go. This one [knows] how to manage the leverage so he can go. This guy likes women so it is not good for women to go there." We have to try to discuss together how to approach this person. It is like this, because their rights are not given. We have to work hard to get, to defend the rights of children. We have to use the origins of each other, the tribe of each other. It means that for us, we know that the only way to save this region is [through] intercultural [efforts].

Another challenge that plagues the area is widely held beliefs in sorcery where children are accused of witchcraft. In this situation, Musaidizi acknowledges that conflict resolution skills are necessary in order to have the best chance at saving the life of the child accused of witchcraft.

Musaidizi explains:

> We have to be on call. We have to look for support. . . .Children [who] are accused of witchcraft and when a child is accused, they want to kill them or stop it. . . . And we arrive there; we ask them what has happened. "Oh, ja, he [the accused child] killed my child. I am sick because of him. He has to be

> killed," and the strategy we use is to say, "Wait, wait. . . . What do you think if we take him to the church?" . . . So you understand that we have two missions in this case, to save the child and to educate the population. . . . The parents, if this child has parents, and they will say, "oh, are you sure that he is not demons, witchcraft?" I will say, "No, for me, I have never seen a child with witchcraft. . . . I have six children, I have [never] seen those things in my children." I'm local. They know me. I know them and they know my home so it is easier to convince them. We have to talk in the community, to talk to the people, to help them.

Witchcraft accusations remain a problem, but due to ongoing education, no accused children in the past two years have been physically harmed in the immediate region (UNICEF, 2013). UNICEF, in the Democratic Republic of the Congo did a special report on the situation (2013):

> Belief in witchcraft and other occult forces tends to flourish in times of hardship, not only in Africa, but also in many other parts of the world. In the Democratic Republic of the Congo, children accused of witchcraft number in the thousands. . . . Accused children are frequently orphans taken in by relatives who are in poor circumstances and barely have the means to sustain themselves. (para. 5)

The efforts of CV and their partners have given rise to new legislation. According to the UNICEF (2013), in January 2009, a Child Protection Law was enacted, and the DRC became a member of the African Charter on the Rights and Welfare of the Child, protecting children from any act of violence (para 10). These new laws are helping. As children are taken out of vulnerable situations, they are placed in a Children's Centre run by Children's Voice. In each centre, CV continues to place a focus on building intercultural relations among the tribes. Musaidizi explains:

> When in the centre, children are learning to nest. Each tribe has his nest. And the children in the centre are nesting the same. It is fantastic. It is to show them that there is no limit between… Also, when parents or host families [come], we invite [them] and we talk together, to show them the problem they have today is not this tribe or this neighbor, but it is another problem. We have the same problems, even if we come from many tribes so it's better to understand the different cultures.

Education remains a strong focus for Musaidizi and for Children's Voice. In 2009, the region was visited by U. S. Madame Secretary of State, Hillary Clinton. Mrs. Clinton's visit was centered on women's rights, and specifically on the implementation of security measures to stop sexual violence and rape. At one point she held a roundtable with leaders from several organizations and among those present was Musaidizi, representing Children's Voice. At this meeting, Musaidizi had the opportunity to respond to Mrs. Clinton and make her case that, in addition to security measures, education is vital and necessary in order for newly implemented security measures to be effective. Excerpts from Musaidizi's address to Mrs. Clinton (Voice, 2009):

> Madam Secretary of State,
>
> Actually, Democratic Republic of Congo needs peace and security. . . . This goal is confronted to other challenges. The main one is education. People without education have a future far worse. Children are the future of this country. . . . Most of children and young persons recruited in army and armed groups have not been at school. . . . They will return . . . and fight [in the] bush now because they have learned nothing else to do. Then the peace and security will be imperiled. . . . To banish sexual violence, peace and security are

> extremely needed. To educate people is one of the strategies. Madam Secretary of State, to assist children . . . in education is to help the country. In the new partnership with the DRC, please do not forget education. Be blessed. (para. 4)

At approximately the same time Hillary Clinton visited to Goma, another U.S. American (Ben Affleck) began taking a strong interest in the eastern Congo, and in 2010, he founded the Eastern Congo Initiative (ECI). According to their website, (2013a):

> The ECI is the first U.S. based advocacy and grant-making initiative wholly focused on working with and for the peace of eastern Congo. We envision an eastern Congo vibrant with abundant opportunities for economic and social development, where a robust civil society can flourish. ECI believes that local, community-based approaches are essential to creating a sustainable and successful society in eastern Congo. (para. 1)

Children's Voice was one of the first community-based organizations (CBO) to partner with the Eastern Congo Initiative. CV received a substantial grant from ECI to help vulnerable children and teens, and is now showcased on the ECI website as one of the CBO success stories (ECI, 2013b).

Since its inception, CV has seen marked growth and changes for the advancement of the lives of children and the people of the Congo. In addition to many other services and programs, CV now has three active Children's Centres in the region that offer vulnerable children and women psychosocial counseling, health care and education. Throughout her life, Christine Musaidizi has remained steadfast in her

passionate conviction that systems can change, and that her country and her people have the capability to rise above the unrest and turmoil in the country. While the work is far from complete, the team at Children's Voice, with Musaidizi at the helm, has steadily been able to make a positive impact in the lives of DRC children.

Interview Study Conclusion

The stories presented in this chapter are those of the 27 women in this study. As I mentioned in the beginning of this interview study, several of the individual stories could have easily illustrated two or more of the themes /sections in the previous three chapters. For purposes of illustration, I chose the stories I felt would best exemplify each theme. Finally, though the number of the women in this study is limited at 27, I would argue that collectively, they *are* the field – as are so many other women, whose unique stories and ways of knowing intercultural relations continue to shape the field.

The final chapter of the interview study addresses interview participant answers to challenges and rewards they have experienced in the field, and their thoughts on ways forward in the field. Their answers to these final questions are creatively intertwined into a collective discussion.

CHAPTER NINE: Ways Forward

> Every creative contribution to human thinking leads to a struggle between the new and the old, between the oppressors and those who are seeking freedom, between the exploited and the exploiters, between the irrational and the rational. When what is new prevails, additional problems surface and newly formulated questions arise.
>
> ~ **Nawal El Saadawi, 1990** (Saadawi, 2009b, p. 71)

Phase Five: Toward an Intercultural Relations that Includes US All

The final question I posed to each of the women in my study was: "Going back to McIntosh's work on the interactive phases, what steps would you take to get to Phase Five: an intercultural relations that includes us all?" What you will see on the following pages is creative dissidence. It is Nancy O'Brien channeling long-time Egyptian, feminist revolutionary and writer, Nawal El Saadawi and many, many other believers who link creativity and dissidence as a path toward truth (Saadawi, 2009b). Saadawi (2009b) states:

> Creativity and dissidence serve women and their causes when they raise women's consciousness, lift the veils off their minds, and enhance their resistance against patriarchal violence and inequalities in the family in particular and society at large. Creativity channeled in such a way paves the way for change; demolishes outmoded, reactionary antidemocratic structures; and strengthens political and social movements grounded in the struggle for peace, democracy, justice, and gender equality. (p. 73)

In the case of this study and this particular chapter, I link both creativity and dissidence to how truths, specifically, truths that have emerged through my academic research process, may be more readily understood and accepted when presented outside of traditional academic structures. Further, I believe that the richness of the data might have been lost if presented in a more constricted format. Finally, in using this creative approach, I also aim to unveil broader, more collective truths among the women in this study and their voices in the field.

What you will find on the following pages is a conceptualization of what it might have been like to have all of the women in this study together in one place. It is an imaginary collective conversation grounded in individual interactions and then creatively intertwined to construct a collective reflection with all of the women about ways forward in intercultural relations. In the conversation, I present each woman's individual answers to the interview question, "How do we get to an intercultural relations that includes us all? What steps are necessary?" In this conversation, I also present individual interview answers to two other questions: "What have been some of the greatest challenges you've faced in accomplishing your work?" and "What have been rewards you have reaped in accomplishing your work?" The imaginary conversation takes place around an imaginary fire in an imaginary setting in the canyons of northern Arizona.

Throughout the conversation, I use each woman's answers either verbatim or with only minor edits to share most accurately their perspectives on each theme. While the intertwining conversation may be a creative invention on my part, the words

spoken by each woman are not. The words spoken by each woman remain their voices and their truths.

Figure 1

The Conversation . . .

Photo by Sarah Wyckoff

The picture above is a “Beach Art” pictorial of what I imagined to be the scene of 27 women gathered around a campfire somewhere in the red rock canyons of the Southwest.

The Setting

Imagine travelling deep into the canyon, much like the canyons you would find in the deserts of Nevada or northern Arizona. It is a canyon surrounded by looming red rock, where the echoes of the coyotes can be heard for miles and miles, their voices sharp and intense and clear, demanding that they are listened to, if only by the sheer volume with which they individually speak their truths.

It is here, in this place, in the midst of a starlit night, with the moon full and rising, that the 27 women in this study have convened. They gather with me around a bright and burning fire, each taking a turn throughout the evening to stoke the fire, determined that the fire not go out. Not tonight, not on this night where they join the coyotes, spotted owls, and condors for an evening and come to speak their truths about the work that has meant so much to them. Truths that come from deep inside their souls, based on years of experience, accumulated knowledge, now manifest as burning embers of wisdom that dance around the fire, eventually rocketing out into the beautiful starlit sky, shooting their collective voices off the canyon walls and beyond.

The Conversation

> ***Nancy O.*** Thank you all for joining me on this beautiful evening. Your presence is welcome and much appreciated. Tonight we are going to explore a conversation that addresses Phase Five in Peggy McIntosh's interactive phase theory. I would like you all to think about next steps toward getting to an intercultural relations that includes us all. What needs to happen to get there? As you contemplate this question, let's first start with a question on challenges. What are some of the challenges you have faced in doing your work or in getting to Phase Five?

Challenges

Patti. This field, I think, right now, is a very expert-focused field. I get an expert, they stand up, they tell me something, I should learn it and then I should apply it…I just don't think that that's appropriate, and I don't think it can stand….The institutions that are built on that sort of expert model, I think will fall. They have to, unless they evolve into something that really takes what's in the room and learns from that. . . . I think there's a hierarchy that's with any sort of field or society or culture, there's a hierarchy of whose work is very important in the field and whose are not. . . . I think looking at those kinds of internal workings of the people in the field is important in order to be able to get to that point. . . . I think the biggest challenge is to figure out what the primary intention is behind your work, and to kind of identify and own when you're working from split intentions….If my intention is to do the strongest, best work I can do in an organization . . . it probably guarantees I won't be asked back in. And so to minimize that work, in order to be asked back in, is a split intention. So, I think the challenge is, in a universe in which we all need to make a living, to stay true to the intention of the work when there's a sacrifice involved in doing so.

bell. Well, I think that the challenges that [we] face are to all of our attachment to our certain ways of thinking and being, that we've had since we were kids, or it's like people's way of thinking and being around black women, the fact that we live in a culture where very few white people really get to know a black female; and so all of the thinking around that and the behavior that comes with that thinking. And how to shift that, how to change that.

Muna. Nancy [O.], do you want an answer? We still live in a male-dominant culture. We still live in a culture that influences and tells us how to be, how to behave. And that is okay. I'm fine with that. But how to be according to what? . . . Okay. . . this is my take on it, I will go with Dorothy Smith. I'll go and say women are not really represented in the field, although they make [up] the higher population of working and training and cross cultural training and cross cultural communication. If you look at SIETAR, if I look at my work, I have about 46 people who are associate consultants; I have about four or five, six males versus 40 . . . who are female. Now, where are the voices of women in the field of cross-cultural communication, or cross-cultural work, or intercultural, or international relationships?

Nancy A. Okay . . . How do we find global leadership that supports the kind of world we want to live in and we want our children's children's children to live in? My question is not how can we get more women into management or leadership. . . . I could care less if it is a man or a woman. I care what kind of leadership they are bringing to the world. The core question is around global leadership. How do we get the kind of leadership and the kind of leaders that will create the kind of world that we want to live in and that we want for our

children and our children's children? For me that always means the whole world, because I completely believe that we are interconnected at this point.

I look around the circle and see many of the women staring at the stars and nodding their heads.

Jackie. Well, I think one of the most interesting things that's happening is [about] the people who are creating the research in the field and deciding which questions are worthy of being researched, and things like that. That that is becoming increasingly more diverse. It's just like what's happened in Japan right now – there is, you might say, an indigenization of the intercultural field in Japan where the topics chosen are ones that are salient to Japan and Japanese in the 21st century. And so, with the development of SIETAR India, what kind of research will come out of the intercultural investigations of the . . . call centers, the culture of call centers and the training for call centers and things like that. So, it is just going to be really interesting – and then, in my own personal work, it's just, again, with the intensity of globalization and the bringing of all kinds of people who, again, have no histories - either positive or negative – with each other – they're being encountered for the first time.

Dianne. Yeah. . . . what I see happening a lot, like I just did a job . . . in India where . . . a young interculturalist that I really admire and respect designed a training for . . . system engineers, just as an example. It's a beautiful training, nothing wrong with it, except that a system engineer will spend one day at it, and they will be able to give you a definition of culture, they'll be able to quote you several cultural dimensions, and how does that help them to be a better system engineer? That's where I'm coming from. [The training] replicated a university course and . . . distilled down the key points of a university course in intercultural communication, into a one day course that's very interactive, has activities and simulations. The content is all good and sound, but how does it help a system engineer become a better system engineer?

Nancy O. I'm curious, Dianne, how would you have changed that?

Dianne. Well, that's what they hired me to do. Heather [Robinson] and I . . . it's all grounded in their job, it starts with their job. It starts with their objective, it goes out and does some stuff with intercultural, it comes back to their job, their objective, their real scenario, it goes out and practices it in their different scenarios. It's anchored to what they need to do. And that's what our field forgets, to me. But that's my bias because I'm a practitioner.

Lee. I still think that, (and this is left over from male scholarship, the false dichotomy between theory and practice, that one is greater than the other, even though every chart in modern 21st century education is skills and knowledge)

one without the other is incomplete.

Janet. One of the things that the future movement of this field has to do is make sure that people know the foundational people and what they did, and where they came from, and what the core studies are. I mean, one young person came up to me and said, "I don't know who any of the figures are. Can you help me?" And I said, "Absolutely. Email me and I will give you a list of core readings and some places to start." If we don't do that, we lose these precious people who . . . went ahead of us. . . . So, I would say that part of the future and the history that includes us all is a history that we build in as we move forward of that which came before us.

Nancy O. I think several recent studies have been getting at some of that important history. One example is the Wendy Leeds-Hurwitz study of the history of intercultural communication, much of which centers around the early work of Margaret Mead and the extensive role she – and others – played in setting up and maintaining early intercultural organizational structures. And another series we can look forward to in the near future will be that of the forthcoming work edited by Michael Prosser and Steve Kulich focusing on early leaders in the academic intercultural fields.

So, now that you have spoken about some of the challenges you have faced, I'd like you all to think about *why* are you all doing what you're doing? What's in it for you? What have been some of your rewards?

Rewards

Tatyana. I love it when I present for my peers, or train my peers, and get really positive responses from them. Because teaching teachers is [more] challenging [than] teaching students, so I find it really rewarding. I find when . . . a light bulb went on for somebody in the session (and it doesn't matter where it is; I mean corporate [or] my work with refugees) when you have this light bulb where somebody just had a thought that they didn't have before – it's wonderful. I love working with people who work with refugees – just love it. Mainly because most of them are former refugees. There is not much often in terms of professional education; sometimes you get people who have been through school and who studied how to do this stuff [but] most of them are people who were hired because they were refugees themselves and they speak the language.

Nancy O. Tatyana, thank you for starting us off …What you just described in terms of working with "people who were hired because they were refugees themselves and they speak the language…" is so similar to how I have heard you describe your own experiences as a refugee first coming to the United

States – and I can't help but think how much your lived experiences and your work in the world are in alignment.

Tatyana nods and continues…

Tatyana. It's great fun, but also in terms of when my husband and I got separated I was working full-time, and I was making about the same amount of money as I paid this year [2008] in taxes. . . . I found a way to support myself and my family and that I did not break to pieces and that I was really able, just in professional terms, to build myself, to achieve just a sense that I am standing on my two feet and if the ground starts shaking I know where to put my foot. . . . I think this wonderful collection of people that I have in my life as a result of being in this field, that's just this wonderful benefit that is absolutely priceless.

Nancy O. Thank you, Tatyana. Others?

Sigvor: Every training is . . . . The feedback I get, that's always for me a reward. I'm very happy about that. I think I'm very . . . authentic, I'm myself. . . . Maybe I don't have as much work as I want but the feedback, the rewards are very . . . good. It's developing me, because every training and every culture I go [into], I never go in and say, "Okay, I'm the specialist, and so I know everything." . . . I give a lot from myself, and I learn something. . . . I think this is my work, this is my field; it's with heart and hand, body. I mean, it's really my thing, I'm happy when I do it, and . . . I try, I have to have some cognitive part of this, and I know these theories; but I . . . work very much with emotions, and heart, and feelings and experience. . . . And I love it. And that's why I would like to do more.

Joyce. Okay, well, I love it when people send me emails and say, "I'm an expatriate in so-and-so, and I read your book and you nailed it." Because if you do qualitative research, you want to get it right, you want to have it be accurate and resonate with people so that they look at it and say, "Yeah, that's it." . . . And getting that professorship was really thrilling because I've always worked at teaching schools. . . . And then getting to do the Center, I mean, my gosh . . . it's a huge responsibility and honor. And . . . if my students feel like my courses have changed their lives somehow, I'm not saying it does with all of them, but . . . [when it does] I mean, really, that's so rewarding.

Donna. Oh, Lord, just amazing opportunities to learn. I have worked in 27 countries and I never thought I'd have a chance to travel. Yeah, the friends, the travel, the personal opportunities to learn and stretch myself. I've seen things that I just never in my life thought I would see. Watching my . . . sons . . . they've all become really amazing young men. And watching their relationships with people in their lives, and their own social justice work . . . .

And then just watching the people with whom I have been able to work and the people that we've been able to employ, their growth and their ability to do work, those are all incredible rewards.

Rita. The biggest reward is being able to work with really wonderfully inspiring people who teach me a lot, who are very supportive, who have become dear, dear friends, who challenge me and who are on this journey with me, this journey of growth on our path. The other reward [has been] to see shifts in my clients, especially when I work with teams and you see how their pain gets less or their happiness gets bigger, or some block disappears or all of a sudden there's communication flow again between two parties or two sides. So, that's another reward. And the third one would be to see younger people . . . being all so excited and then being able to help them doing certain things.

Peggy. The people. . . . the long-term friendships and the people that I've been able to keep around me for a long time, and stay in touch with for a long time . . . the relationships I think are a large part of the reward, and I think a lot of us are in the field because of that. . . . So, that's been very rewarding, and that's been true in NAFSA and EAIE…I mean some of the relationships I have in Europe through EAIE are really amazing.

Jackie. I just like it when . . . you see energy, and one thing that I am particularly good at is identifying where the energy points are, and bringing them together to make something happen. So I rarely have a full-formed idea at the beginning. I have a general … do you know the enneagram at all?

Some of the women shake their heads.

Jackie continues…

The enneagram – it goes back to Pythagoras. It's a way of understanding humans, and there are nine different types … and Sheila Ramsay does training with the enneagram. I did her training. That's where I first encountered it. Anyway, there are these nine different types . . . when I did the enneagram, you did this little test to find out what your type is . . . then the facilitator divides everybody into these nine groups. . . . And so then, after everybody settles in their groups, then the group is given a task to do . . . . And when I did the enneagram, I didn't know anybody in the group, and we were all perfect strangers to each other . . . It was my best experience of synergy because, in about five or ten minutes, we had the whole task done. . . . I use it in my classes, in my conflict resolution classes. . . . I like to be going in a positive direction and I like positive things; I like to bring energy together so that something positive happens.

Silence envelops the group and I begin to think about the work of the women and their collective impact on the greater good of us all. I think about synergy and positive energy while staring at the crackling fire in front of me, smoke swirling round and round up into the sky. After several minutes, the silence is broken and the conversation on rewards continues as Barbara begins…

> ***Barbara***. Being able to integrate my life; my work has been an expression of my cellular self, I guess. It's been an expression of who I am in the world; and what's interesting now is I'm really stepping … what's the word … I'm not sure … I'm not stepping back; maybe I'm stepping aside. I'm pausing in 2010 from what's been this momentum of my work and I want to spend time – really intensive time – in meditation. And I want to be painting, and I'm not going to take projects on unless they are truly extraordinary. And I don't know what that means, but it probably means that I get to do more in an overtly spiritual context, I think – so maybe still PL, [Personal Leadership] but PL for like what we just did last week – Gordon [Watanabe] and I at the Movement Center at Hindu Ashram here in town – I mean to work with spiritual communities; so it's personal leadership as spiritual practice [which] is a way to take your spiritual beliefs and enact them in the world. That serves me in really powerful ways.
>
> ***Stella.*** Creativity, doing things I enjoy, especially an academic person, you could go in at 10, 11 a.m., you could exit at 1 a.m. your own time. So, at least it's not a nine-to-five job. So, in one sense you structure your own destiny, once you cross that threshold, especially from an untenured assistant to a tenured associate and a full professor, you can enjoy some freedom to do some of the things that you enjoy. And there's different areas for you to shine. . . . So, in essence I think I'm very fortunate, I think my life is quite balanced professionally because we are teaching, and then research, and then service in terms of keynoting everywhere, workshops everywhere.. . . . so I have a good sense of the real world out there in terms of what their interests [are], what they're needing, that helps me to be a better teacher and researcher. And I feel like when we take the knowledge out there, people [are] just very appreciative, or they have never heard of all this stuff. I mean, we talk to each other, like, "Oh, I've heard all this [before]," but when you go up there, they're still like, "Oh, really, is that why there's a misunderstanding, because of this culture stuff?" So, it's just amazing.
>
> **Judith**. I mean, partly just being, just absolutely loving what you do. I mean, when you get up in the morning, I never feel like I'm going to work, do you know what I mean? . . . But seeing people, especially I think because I don't have children, so that sometimes when I see my advisees, like I see my advisees now, they're now head of departments, they're full professors; or not necessarily just my advisees, but students I've had in my classes, and I go to

> conferences, and I see. . . . I read what they have written, I see their articles, I see them do presentations at conferences. And you're in this community of scholars where they're putting out these ideas and they're out there, and it's like a long conversation.
>
> **Kelli.** The biggest rewards I would say have been more to do with things like having access to opportunity . . . and a little bit more visibility, traveling the globe, which I've always loved to do and wanted to do more of. Making friends from every possible corner of the world and knowing that now when I travel, I don't have to just be a tourist, that I actually have friends that will invite me into their homes, that will take me places and allow me to see their home the way that they see their home, as opposed to the way the tourists want to see their home. And one perfect example . . . my husband I went to Paris for our honeymoon, we had a fantastic time doing Eiffel Tower, the Louvre, Notre Dame, traveling on the Seine, we did it up; we went to the Latin quarter. . . . We thought that we were traveling like non-tourists because we stayed in an area that wasn't touristy, we woke up in the morning, we went to the local market to buy things to eat, we were roughing it, we were doing what the people did, and [later] when Patricia [Coleman] asked me to stay with her family, I thought that we would probably do a very similar thing. No. I lived as the Parisians lived for a full week. We stayed in her apartment, which was completely not at all in the touristy part of town. We went to the parks, we went to the local mall . . . . but, the experience that I had being with Patricia and her parents, who don't speak English, and listening to their conversation and engaging, truly feeling like I'm a part of this cultural experience, was invaluable, and these are the rewards that I get from doing the work that I do.

As Kelli speaks her truth, I am suddenly reminiscent of my travels around the country and abroad where the women welcomed me into their homes and into their lives—even if only momentarily. Kelli had me stay the night at her home in Tulsa. I dined with her family, met her children. Kelli's son and I participated in our own "America's Got Talent" contest. He won. It was lovely and warm and I remember feeling grateful and a sense of wonder at my good fortune of getting to share in the lived experiences of so many incredible women.

Kelli continues…

> These are the rewards that I get, being able to go to . . . a high school, a residential high school in Aurora, Illinois, do *Anything but Black* and have a group of fifteen inner city kids that are at the school [who] have been struggling with their identity and being told when they go back home to Chicago that they're Oreos now because they've been at this school for geniuses and they talk funny now; and that if they flit in and out bi-culturally that they're being inauthentic, and feeling completely stuck in trying to

struggle for what their identity is, and for them to see *Anything but Black* and be like, "You have blown my mind; I thought I was alone; I never ever realized that this was something that was prevalent, not just in the community, but that even my friends are going through the same thing as I was going through, and we never talked about it amongst ourselves." Those are the rewards. . . . When I did *Anything but Black* in Amsterdam and an Indian woman in the front row, tears just flowing from her eyes, and she [said], "You have no idea, you have just told my story." And so when I can validate [this] for somebody else, that's power to me.

Silence…

Several minutes later:

Nancy O. Thank you for sharing your comments. What a testimony to the deep and often highly personal work that you are all doing in the world. Why don't we take a short break to collect our thoughts for the final part of our conversation this evening— ways forward in the field.

The women get up and stretch, replenishing their tea with the steaming hot water from the large iron kettle sitting on top of the coals. Others go to pick up stones, now heated through by the fire, to hold in their hands for added warmth. As if on cue, a lone spotted owl beckons the group to their seats again. The owl quiets and the women settle in, and a collective and focused calm comes over the circle.

Ways Forward

Phase Five is needed to help us to an as-yet-unthinkable reconciliation between our competitive, hierarchical propensities and our contingent and relational propensities . . . Phase Five will need to help us also to rethink organizational structures in complex worlds where distribution of resources, services, and basic supports require balanced uses of vertical and lateral abilities.

~ **Peggy McIntosh, 1983** (McIntosh, 1983, p. 12)

Nancy O. When you're ready, I'd like now to shift your attention to talking about next steps in the field. Specifically now, what steps are next to move us toward an intercultural relations that includes us all?

Mary Jane. Oh, good question. I think the first step is doing just what you're doing. So we need to collect diverse histories, and we need multiple projects that focus on multiple cultural identity locations. So, for instance, I think we need histories from different fields; we need histories from members who are

doing work and position themselves as scholars of Latino/Latina identity; so ethnic groups; we need international representations, because I often find when I travel internationally the critique of the U.S. and U.S. scholarship [is] being kind of myopic and self-centered; and I tend to say, "Yeah. That's really right on." So, it takes that kind of history-building and that reflexive sort of saying, "Whoa. Here are some gaps here." So, what was going on then when we were building the field? And how did others in Great Britain and Australia and Europe, but also in Latin America and Asia, how were they viewing, if at all, what we were doing, and what was going on. . . . So I think it's going to take a lot of different, kind of, fronts. And then I think it's going to take a lot of people coming together, reflexively, to talk about those. This is not a project for one person . . . but I think individuals make contributions and have certain lenses they could bring in. And then it needs to be constantly interrogated and questioned: "What did we leave out? What's missing? What needs to be added?" because we often miss the gaps.

Nancy O. Mary Jane, great lead off to our discussion. I know I already mentioned the Leeds-Hurwitz article, but your words also really resonate with another recently published article by one of our colleagues sitting here this evening—Judith and her co-authors Tom Nakayama and Donal Carbaugh. Judith, if I may?

Judith smiles and gives me the "thumbs up" and so, I continue . . .

Judith's study is on the historical underpinnings of the study of intercultural communication and applied linguistics. It covers the history of intercultural communication via a geographical and critical theory lens. First of all, Judith and her co-authors acknowledge the work of Leeds-Hurwitz and then they extend her work to also include geographic and disciplinary influences on the development of the IC field. Much like what you just pointed out, Mary Jane, they acknowledge that their research is but one piece of the historical puzzle. It examines history through a regional and critical lens—addressing previously left out contributions to the bigger field of intercultural communication.

At this high praise, several women good-naturedly whoop it up for Judith, who laughs along and then, spontaneously stands and takes a quick bow, which brings on even more laughter from the women.

Nancy O. *Ok, so w*hat else needs to happen?

Donna. Well, I do think the oral history project is important. . . . And so maybe through this kind of work, and I also think just having us all being more conscious of who has impacted our lives so that there are not kind of these anonymous women out there running around . . . and I'm thinking out there

somewhere are people like Dr. de Onis of Rwanda that nobody knows about and who are doing incredible stuff. And so I'd like to be able to unearth some of this and get to know their quality of work a little bit more.

Kelli. Yeah, I think it's a gathering of the stories. . . . It's what drives people, what brings you to this field. . . . and so I believe that you have to have a curiosity, a drive, a passion for hearing the stories and the experiences that dictate why people do what it is that they do. . . . . We tend to look up for the answers, as opposed to look down as well . . . . So, for me I think it's being able to create an inclusive enough environment within the field that is willing to receive the voices and the contributions of what brings everybody to the table . . . communicating across cultures in any way, if that's what brings them here, then finding out the passion and validating the contributions [so] that all of that can help to enhance the field.

Kelli's words hang in the crisp night air for a moment…"being able to create an inclusive enough environment within the field that ***is willing to receive*** *the voices and the contributions of what brings everybody to the table…" and as if on cue, several of us look up, ears cocked carefully to a new sound—that of a gray fox barking in the distance, announcing her presence to anyone willing to receive her voice.*

Joyce. Oh, man, the only thing I could say is, I'm really a believer in starting young and influencing children, and thinking that things will work out if we change their views, eventually we won't have so much of a problem. So, my answer to almost any problem is to, okay, let's develop a learning module for young children and corrupt their minds so that when they're grown up, this will not be a problem.

Laughter and smiles erupt from the women at the thought of getting to corrupt young minds.

Peggy. We've always thought of ourselves as being collaborative. . . . Most of the world is not individualistic in the sense of thinking of themselves first; they think about, okay, how do we work within the group, but that doesn't mean individualism doesn't go away if we don't have some self-interest. . . . But I think collaboration, we're just not going to be able to do anything in any field unless we begin to think . . . about what's good for the whole, how do we do the sustainability session . . . how do we make that part of our lives? . . . We're never going back to what it was, number one, so we have to think in whole different ways, and part of that is going to be using technology more intelligently, but I think it's going to be more around human collaboration than just using the technology. . . . And that this is a seismic change, there's a really big shift going on in the world. And women are used to making those kinds of shifts.

> ***Rita***. We need to include young interculturalists in SIETAR much better. They have their own organization, which I think is great, but there needs to be more connection between the young generation and the old generation. . . . Continue our integration of diversity and intercultural [where we] have made, thanks to you and others, have made some headway, but we still need more headway. We also need to bring in the people that we do this work for into this organization, into the field. There's not a single corporate person out there, as far as I can tell, not a single one . . . who do we do this for? For clients, well, where are the clients, why aren't they with us at the table here, thinking about these things? We're shaping policy, and we are shaping our training contents, and we're not even discussing this . . . with the people that we're doing this for, so that makes no sense for me. And are we becoming an academic institution? I hope not. I'm not academic, I'm corporate, and I feel that my work is needed in the corporate world, but we have not done very much to include or bring in corporate voices, and not just corporate, but other organizations. I don't see anybody from development organizations either; it's just all us; so I find that disturbing. And using technology of course, even better, we're getting there—so, technology, young people and bringing in interdisciplinary work.

Star light, star bright,
The first star I see tonight;
I wish I may, I wish I might,
Have the wish I wish tonight . . .

Client voices at SIETAR? Young interculturalists, development organizations, sociologists, anthropologists…? Inclusivity seems to be Rita's star light, star bright wish tonight. Liz Whaley and Liz Dodge in their book, Weaving in the Women: Transforming the High School Curriculum (1993), *also inspired by the work of Peggy McIntosh, centers on the task of moving toward phase five and building an inclusive middle school curriculum. Similar to Rita's recognition that the voices of clients are a necessary and valued piece of the process in SIETAR-USA, Whaley and Dodge (1993) recognized the voice of their students as a necessary and valued piece of the process of building their middle school curriculum. They came to understand that once you are committed to inclusivity, you no longer get to choose how inclusivity moves forward. You're basically along for the journey, watching as the players and the voices emerge and present themselves. In naming likely partners and collaborators in the intercultural work ahead, Rita demonstrates her commitment to inclusivity, (no matter how it moves forward). Perhaps this is a step toward a starlit wish come true?*

> ***Dianne.*** My bias, of course, is that I come from the practical side, the practitioner's side, not the intellectual side. So, next steps for me are to get

more people out there in, be it business or NGO's, more interculturalists out there in the daily work, helping people do their daily work, getting away from the classroom and the training room. . . . There has been a trend away from classroom training into coaching, I think that's a positive step, but it's still the coach sitting in an office, and the executives sitting in an office. . . . We need to, as practitioners, we need to be out there in the work environment, the daily work environment. Because we've got to, with all our senses, we've got to see what people are doing; we've got to hear what they're doing; we've got to feel their pain and their excitement. We've gotta be with them . . . participant/observer/empathetic, we've got to know it with all our being, in order to be able to . . . if we have this knowledge from our Ph.D. in intercultural behind us, we need to be able to funnel the part of that Ph.D. that will serve their purpose in their context. And we can't know what piece that is until we feel where they are, and know where they are.

"We've got to hear what they're doing, we've got to feel their pain and their excitement." Jaime Wurzel suggested a similar strand of thought years ago. Like Dianne, he said that interculturalists are focused and good at the theoretical pieces of the work, but lack the ability to move people through the emotional and critical pieces of the work—the pain or emotional context—what he called the "core of intercultural relations"(Yanow, 1998).

Nancy O. What else?

Barbara. To really listen. And what comes to mind is . . . Amer Ahmed. So, early on, he starts speaking about rap, and I don't even have the language to talk about what he was speaking about; but it took a couple of years before I actually listened to his voice as a new voice, that I hadn't heard before, that was offering me something, and offering the field something, and so, why didn't I listen earlier? So, it's that willingness to, I think, to listen, and to listen we have to be open; so you have to be present here now, not caught in your suppositions of what is or isn't, what could or couldn't, what's comfortable or uncomfortable, what fits or doesn't fit; you just really listen. Which means being open to the discomfort and the sense of not fitting [*sic*]. And then being willing to act on what we … to hear that we are hearing, to actually see what we are listening to, and then act to integrate it.

Sandy. Well, I think the kind of thing that you're doing right now really makes a huge difference, a huge step toward a history that includes us all, absolutely. . . . Boy, it's interesting, I like to think that we're sort of there, but it does feel like the women in the intercultural field are not really considered equals. . . . We're not quite there, but I think we're close, and part of that has got to be the fact that so many women are drawn to the intercultural field. . . . It's so funny, people ask me about the future of the field, and I have no clue, I really don't.

There were times when I was afraid that the intercultural field might sort of fade away, because we don't have that core like psychology or sociology or anthropology, we are eclectic. But I don't worry about that anymore, I think we're pretty strong, we're thriving, we're going to go on. And so what are we going to be doing in the future? I mean, it stands to reason that what we're doing is going to become more important and more needed, and whether we'll actually have a voice at the table, I don't know, we haven't—you don't [yet] see the President calling on us to suggest what he should take to the Queen.

More laughter erupts and several women gaze up at into the glistening sky to share the moment. And with that opening Irid jumps into the conversation.

Irid. I think intercultural relations *has* to be heard at a higher level. . . . For me, I would go to the President of Indonesia to say intercultural relation is part of the education that we need to be surviving in the world today. I would go to the highest level possible . . . because people have underestimated intercultural relations, looking at it as a soft skill, wishy-washy kind of thing and un-academic and I don't think so. I think every single person is affected by intercultural bias. . . . So I would say if SIETAR or intercultural relations would want to be meaningful, it has to be seen . . . because in Islam, we have this first. We are created in tribes, nations, all with differences. This is God's making, that your skin is different than mine. Black skin or whatever our make-up, our making is God, is God's decision, but our role is to create bridges so that we don't fight . . . each other. I believe so much in the freedom of conviction, that no conviction is supposed to be pushed down the throat of anybody. I believe in the education of children, to understand that [people] cannot underestimate anyone based on whatever they think is different. So, this is all important. I mean, because the world is small and sometimes the West does not realize that they've been dominating since the Spanish Inquisition and it is not stopping. I think this is the time to stop and look at the world as a small planet that we have to take care of, that people have to prosper.

Sigvor. And I think with intercultural training . . .we have to integrate, we have to use the resources we have where we are, in a way. And the companies here [Germany], I think they don't use it. So, up until now, and I think it's the same in Norway and Scandinavia, [they] say okay, we'll bring some people in . . . and they bring some people in as trainers or consultants for one or two days, and say, "Okay, let's do something about intercultural communications," but it's a can, not a must. . . . I think this is such an exciting field, I think this has such a big future, it's so important, and I'm so sorry that they don't see that, the companies, and society. . . . I had this experience here in Bremen a couple of years ago, because I was in charge of professional development for preschool teachers, and that was very good because they found out, okay, with money from Brussels for the European market, they said we have to do

something for the preschool teachers to start very early to prepare people, and to prepare the instructors, the teachers for this. And they were so grateful, it was fantastic, I did this for two years, this professional development for them. . . . I think it's very important to start this subject, to include it into the school. I mean, until the end of the high school, it's not within the curriculum. And I think [intercultural communication] is very important, . . . It's not [included]. In all of Europe, it's nowhere, and I think it should be, it will be . . . important to bring [intercultural communication] into basic education.

Kay. I think a lot of things have to happen, I think the work of a lot of different people's voices have to be heard. . . . I think there needs to be some systematic reflection, opportunities for people to kind of reflect back on what they do and why. . . . I think a lot of it happens at professional association meetings. It can happen in a staff meeting, it can happen in a conversation with people, it can happen—I imagine it can happen in journaling. . . . It would also be looking at a variety . . . of critical incidents that have occurred in people's work and having people talk about them and why it's interesting and why people felt the way they did or what could happen, or whatever. I think there's a knowledge piece, but there's also a—what would you call it—more of an emotional piece. I mean people have to get over the fear that comes from dealing with others . . . . which means they have to feel confident enough about who they are. . . . I see it as a process.

Judith. Okay, so what I think has to happen now is that it has to be that it can't just be white women or straight white women, I mean . . . we're still kind of heavy on the white women and on the white straight women, and that's not enough. . . . I think in the field that there has to be more inclusion of people who are gay and also women who aren't white. I get asked to be on panels and stuff like that, and I won't be in a panel that's all white people, I mean, because, there's no reason to. So, I guess I think in some ways the gender issue is still a really important one, but I think that we also have to be more inclusive in terms of thinking about other areas . . .

"We also have to be more inclusive in terms of thinking about other areas". . . "There needs to be some systematic reflection". . . "Intercultural relations needs to be heard at the highest level." Inclusivity, reflection, action…inclusivity, reflection, action…inclusivity, reflection, action…the wind is picking up.

Nancy O. Why don't we take a short break and come back in five minutes to wrap up this discussion?

Everyone gets up to stretch and move their legs. As the night air begins to descend over the canyon, the women decide to move to a tighter circle around the still brightly burning fire. The conversation is not over; in fact, the feeling from the group remains

focused and now, more energetic. Similar to coyotes we hear in the distance of the canyon walls, the women are now moving in small packs around the fire, turning around and around before finally, and with seemingly great aplomb, settling down into their new places among one another. Hot tea cups in hand, we turn our attention once again to the fire and to the starlit sky. All at once, several women across from me cry out in delight at the shooting star they have just witnessed careening through the northwest sky, pointing us all in the direction of the star's flight. I gaze up and wonder, "Where did it go? What was the purpose of the sudden departure? Maybe it wasn't sudden at all, but it just looked like this to those who saw it go? Or, perhaps this softly lit star far, far away shot across the sky in a last ditch effort to send some kind of message to us all—a wake-up call, perhaps?" So many millions of stars, and yet most of us really only see the biggest and brightest stars, the likes of Sirius, Canopus, Rigil Kentaurus, Arcturus, Vega, and Capella, for example. Maybe the distant shooting stars are meant to help call our attention to that which we are missing in our amazing galaxy. In my case, it has certainly worked, as I am now intently scanning the sky for signs of imminent star flight that I, too, might delight in the show. I search East and West, North and South, looking in faraway crevices I hadn't noticed earlier. And it dawns on me, as I now see the faintest of faint stars popping out for my pleasure, that this IS the show, in all of its immensity and beauty. I don't have to do anything. I only have to open my eyes and be willing to see what's been in front of me all along. The voices of Barbara and Dianne run through my head again … "it's that willingness to, I think, to listen, and to listen we have to be open" …"we've got to hear what they're doing; we've got to feel their pain and their excitement." And suddenly, I am grateful to ever-present shooting stars, their demonstrative flights across the sky, their persistent signals to look up and take notice of all that the expansive Milky Way has to offer…

The conversation begins again.

> ***Tatyana***. For me the next step in our work would be that when we talk about gender studies, or gender programs, we will not be able to make clear thinking about women's issues. That it would be because every one of us has got a gender; some of us are rather confused about their gender, and that has to be a part of gender discussion, and not in the corner with GLBT. Everybody's got a gender, and we are all . . .figuring out what our genders mean to us, and how we negotiate it, navigate, how our gender informs our life, how it makes it difficult. I think every one of us has a burden, in whatever gender we are in, and if we learn to dialogue about it, and understand it, and really make sense out of it, other than having any kind of tug-of-war with gender issues, I think it would be good.
>
> ***Stella.*** I know this is a women's project, but when I see the term "history that includes us all" I don't see it as male/female so much as . . . from my standpoint of ethnic/cultural minority issues—that you should intentionally

seek out people who are not in the mainstream literature . . . or within this network, or even being at SIIC; but [those who] are doing work in their own space, you have to intentionally seek them out, female and male. . . .When I see history that includes us all, I feel like it's not the broader gender so much as it is ethnic/racial, the muted voices, the invisible people, the people that we didn't mention that might be making something. So, maybe the follow up is also the younger generation. . . . what they're interested in, not just talking to the old timers, being more inclusive. So, the history that includes us all will not be the same people mentioning the same names. Actually it's more, "Hmmm, this person is doing something interesting." They're so far out [there] that maybe [they] are not being recognized yet, but by including them, you are uplifting them to be part of the process. . . . I really am into creativity, whether it's using artworks . . . or now technology. Who are the people out there doing something that creates cross-cultural communication?

In the distant sky, two more shooting stars light up the sky…

Muna. I think we need more voices of women. And I think what we need, we need to start, okay, . . .we are not invalidating the theories, we are not saying it is wrong, we are not saying no to the experts that we already have, but we are saying we need to start collecting these experiences, starting to talk about how women experience being in this field, to see what we come with, to see how do we then create that intercultural, or inter-relation communication field, whatever we want to call it. . . . That is important for us, but let's also validate what we experience, and then go to the experts and say, how does that work? . . . I think the step is to . . . instead of thinking of what Hofstede says, what Trompenaar says, what Richard Lewis says, what Edward T. Hall says, . . . or what Dorothy Smith, or what Marx and Engels and Lenin say, let us think of, okay, so where does that come from? And what does that mean to us?

***Kathryn*.** I think there's a lot of really deep work that has to be done. . . . Feminists would argue, and I would agree, that if you have constructs about communication that have already been created and they're primarily male-oriented or masculine, then you can't just add women's voices to that and make it a feminist fifth phase. You have to really rethink how you understand communication. And I think we need to do that, anyway, because it's also white and ethnocentric, and we are ethnocentric. So, not only is it exclusive of women's voices . . . but I think it's a major transformational process, and I think it's getting challenged here and there, and I think more women's voices [are] affecting the field. . . . Now the challenge with that is that the field sort of argues, well, then, that's not intercultural, because that's just feminist, or that's women's voices, not noticing, I think, that much of what has been theorized before has to do with men's voices and men's ways of thinking. . . . I think it would not be a focus only on women, but to kind of relook at communication

> styles and patterns, look at issues of power, and look at them from both male/female, and I would argue, hetero-normative [lenses], then try to look at alternatives in terms of sexuality, that would be a fantastic reworking; and some things would come out very similar, but there would also be some changes. So, I think it's possible, and I think it's more possible with younger generations who are trained more in broader disciplines. I think if we continue to reproduce more narrow, and I'm not saying that the field is, itself, narrow, but the more we borrow and build from others, the better we are.
>
> ***Patti.*** I do believe the way forward is actually a way in. My friend Charles Hampden-Turner would say that the exclusion is necessary for the inclusion, that the down is necessary for the up. In traditional stories, it is the jester who knows the truth. And the jester, by definition, lives on the outskirts of the village, always. What, then, is the role of women (or any "outsider") in history? To know and to seek and to say the truth. It's a vital role, one not to be abolished lightly. . . . So I think part of that history that involves us all is sort of a look at who are the people in this field, what do we need to learn among ourselves in order to be more effective as we move outside the field itself. . . . So I'd like to create new models of how we could do this work in very, very different ways. . . . I'd like to have a TED conference model for intercultural work where you have people from very different fields coming and talking about creativity or scientific discovery or whatever, and then bring [these talks] to the other people who are leaders in this field and people who are trying to be practitioners and say, okay, what's the implication of that for our field? What's the intercultural angle on that particular innovation, for example? That would be really exciting. That would be really interesting to me. That would be alive and meaningful and current in a way that the field is not now, from my perspective.

Themes begin to emerge from the women speaking their truths. Muna, Kathryn, and Patti talk of creating "new models," of "a fantastic reworking," of "validating experiences" using alternative ways of seeing and making sense of the field. As more and more of the women's voices emerge, the field itself takes on a state of liminality or in between-ness, where traditional hierarchies are called into question and where what was previously stagnant is now presenting as fluid, with opportunity for new ways of being or thinking to develop. Some literature suggests that it is, in fact, the "outsiders" that Patti refers to—or those living on the limen in a state of multiple belongingness—who are often the ones needed to push the change; challenge the status quo; call to action; and use their authentic selves to create change (Hill, 2010; Seelye & Wasilewski, 1996).

The conversation continues…

Heike. You're collecting the voices; for sure you need to . . . . So, for sure, it needs kind of a history writer's collage where all this information gets collected, that your puzzle won't be missed there. And if you're talking about teaching these subjects as in a curriculum, I imagine there are some students or trainers [completing] their further education or something like that, so, there should be the possibility to collect all those people who are in the university field. . . . I think this would be the next step.

Laxmi. I think it would involve, as you use the word, voices . . . where women's position is still not recognized in public, but privately, they produce a lot of results, like the African women. Look at the African women. Look at the working women in India who are actually in the building trades; they are the ones who carry all the cement and bricks and everything else. And if they didn't carry it, that building wouldn't get built, for instance. So, it's recognizing, filming, getting the information to the world. And a lot of this work is from the Western side. How much are we doing from the third world countries, or cultures, where women's position is still secondary? Still [seen as] a mother, a homemaker, although she does all the work. Even in Africa, they farm the land, women do it; and the crops are sold . . . and yet who gets the credit? . . . And also getting people from those cultures to tell you what the values are, because I was saying the same thing to someone in the SIETAR conference that all of our research on culture is based on the Western angle. We really have to look at it, what do those Eastern people know about it that we need to bring to the fore? And maybe we will learn from it, and we might change our dimensions to some extent, or think differently.

Lee. Well, one of the themes we've already talked about [is] further dialogue and understanding and enriching between what has been known as domestic power and privilege, and what has been known as sort of intercultural communication. I also think that the field is going to start, even more than it has, studying non-American interculturalists. I have a brilliant doctoral student now from Thailand, and he's working on face, and he's working with a significant number of Korean and Chinese scholars on face [theory] that are translated now. . . . But it's a very, very nuanced and sophisticated understanding of the identity negotiation that is involved in face [theory] and at the meta level, the identity confirmation negotiations that have significant contributions from these Eastern theorists who now we only have in articles, but we will have in books, and so I think that the intercultural field may eventually become intercultural, as opposed to a Western commentary on culture. . . .So, those are sort of the trends that I see. And this young scholar, Paul, is going to be one of the ones who does it.

(A warm wind encircles the group, blowing softly through the air; several of us look up to invite its presence to our circle…)

Nancy O. We are nearing the end of our time together this evening. What else is on your mind?

> ***Janet***. I'm not saying we should revel in the past and 8,000 stories, but some values are present in what those people contributed to this field. So . . . a history that includes us all is really vital. And this is a field of women; this is a field of women in which many of the key published figures are men, okay? So, 80 percent of SIETAR, 80 percent of SIIC, 80 percent of my master's degree program, 80 percent of anything I go to that has the word "intercultural" in it, is women. And what, 50, 60 percent of the writing is men, or more. . . . And you feel it, you see it, and our voices need to be heard because there's some reason why 80 percent of us are doing it . . . because half of the field, and more than half of the work comes . . . out of connected knowing. And so we need to build a bridge between connected knowing and the separate knowing. . . . We have to be able to get those two together better, so if the history's going to include us all, some of . . . the 80 percent of the people who are running this field need to be heard in ways that aren't lost to history the minute that they drop out of the presidency. I mean, the presidency of SIETAR has been women, I would say, most of the time, and the presidency of NAFSA is often women, and . . . who runs volunteer organizations? Women do. And they're known for their time and for their period; and then a whole new generation comes in and nobody knows who they are, what they did anymore, because they're not the ones whose names are on the articles. And I don't know what we do about that, but we do something about it—we have a panel that honors them, we have a time and space for their production to be handled in a different way, I don't know.

Ah, yes...as Janet's words boomerang out into the moonlit canyon walls, "Who runs the volunteer organizations?" – the canyon walls return the serve with "Who runs the institutes? Who runs the cultural organizations? Who runs the professional organizations? Who runs the households? Who runs the PTA? Who fixes dinner? Who packs the lunches? Who puts the clothes together? Who drives them to their camps?." . . As the seemingly endless echoes finally die down, I think again of Peggy McIntosh, who named this work the "worker bee" work, the lateral functions. The work that holds "the household," or "the business," or in our case, "the field" together, but seldom garners long-term or future recognition. I call it the "highly appreciated" work, work that in the moment—whether it's chairing a conference, leading an organization, an institute, or running a household—is highly appreciated for its immediacy to the larger collective but rarely is valued or recognized as "worthy" work, or that which is subsequently historically documented as contributing to or shaping the future of a field.

Nancy O. Well, as I mentioned earlier, I continue to feel grateful to Wendy

Leeds-Hurwitz who *did* do something about it in her latest work on documenting the early contributions of Margaret Mead, Ruth Benedict and others, many of whom were instrumental in shaping the field of intercultural communication through their creation, leadership, and administration of multiple cultural organizations during the ’30s, ’40s and beyond, including Mead’s and Rhoda Metraux’s brainchild of the Council on Intercultural Relations, an organization that they dreamed up at dinner one night. That was one of many of Mead’s contributions to the early goings on of intercultural communication and the broader field of intercultural relations as we know them today. The Council on Intercultural Relations was eventually renamed the Institute for Intercultural Studies, which, by the way, was also headed up by Mead for many years, and only recently, did they close their doors for good.

Nancy A. Today when I look at the kind of global leadership that we need . . . for the last few years I’ve had my own definition. . . . Leadership, which is the first part, the courage to see reality the way it is; the second part-the courage to see . . . possibility even when others can’t, or label you as naïve for seeing possibilities. And the third is the courage to inspire people to move from reality to possibility. None of that is easy. Not for me. Not for anybody. . . . Without courage, there is no such thing as leadership. . . . Taking an opinion poll and fitting in, whether that is an official opinion poll or an informal opinion poll and finding out where the majority of people are isn’t leadership. It may be good followership and it may be good management, but it is not leadership.

Nancy A. calls for courageous leadership and I think about one of my heroes, 80 year old Nawal El Saadawi, prolific Egyptian novelist, psychologist, doctor, life-long feminist activist. Throughout her lifetime, El Saadawi endured a prison stay, exile, oppression and more, all because she had the courage to speak her truth. Almost half of a century after she began writing, El Saadawi participated in the Egyptian revolution of 2011, bearing witness to a moment in time that symbolized her life-long commitment to courage and freedom for all.

Anita. I guess, first of all, I have to figure out what it would look like before I even know how to get there. I think it . . . wouldn't matter who said it, what gender the person was or what group they came from, their contribution would matter because the contribution had merit, and a value, and . . . it wouldn't be discounted because a woman said it, or a person of color said it, or white person said it, or whatever. It would have value and merit, no matter the origin or the originator of it. The other pieces [would be] that people would voluntarily and actively and intentionally seek out the views of people who might see it differently. . . . I would actively seek the views of people who are different from me in a particular dimension or all of the dimensions. So maybe that would be something different. I don't see that happening a lot, that we’d

really intentionally go after different views and the perspectives of those who are different from us. And that maybe we would look at more collaborative ways to figure it out . . . that we wouldn't just say, "Well, here's my idea." And then somebody else would build on it. And somebody else would build on that, or argue with it or modify it, or whatever. That maybe [instead] we would have some collaborative synergistic model way of going about the creation of a new, of the next phase, or new thought . . . Like I said, it wouldn't just be an individual contribution, building on another and another and another. It would be more of a synergy model, [where] we're all kind of "Let's do it. Let's really look at this together and come up with something that's a co-creation of all of us." . . . Now how would we get there? Maybe it's learning about it, talking about it, articulating it, asking these questions that you're asking. Having people sit down and say, "Here we are now, what's the next stage, what does it look like, how could we…" [and] talking about it: What are the steps that will get us there? Do we build this thing systematically? Do we create it? . . . It's all uncharted territory. So I think the best that I know how to do is put together all the people that care about it, and get them to build a model by doing it that way. Build that new synergistic model . . . collaboratively, or whatever. Maybe invent a new word for it even.

bell. Well, I think that part of why I'm able to call teaching, critical thinking, practical wisdom is I don't think we can get to that step without critical thinking because critical thinking will always push us to seek after truth more than to seek to push any particular dogma or any particular interest groups like . . . sometimes I think about what feminism has become in the society of imperialist white supremacist capitalist patriarchy. And sometimes feminism seems like it's just become another box of cereal where, oh, here's your choice, you can choose patriarchy, or you can choose feminism, but it's not something that says, actually, if we all want to be free, we have to choose feminism, that feminism truly is for everybody, and that it's not just one of the many boxes of cereals that you can choose from, but that it is a foundational thinking about the nature of human life, which is to say that males and females should have the right to develop beyond the constraints of sexist notions of inherent gender boundaries.

Silence…

As bell's and Anita's words hang in the air, the fire is at its hottest, and many of us stare at it now, lost in our thoughts, transfixed by the intensity of the heat and by the fiery red, blue, orange and yellow hues of the coals. Then Peggy McIntosh's words float through my head again: "Phase Five is needed to help us to an as-yet-unthinkable reconciliation between our competitive, hierarchical propensities and our contingent and relational propensities" (McIntosh, 1983). A Phase Five that might allow for males and females in our field to develop beyond traditional gendered

constraints, beyond the "worthy" hierarchical propensities and the "highly appreciated" relational propensities to a place of more synergy, perhaps? And then, Christina breaks our collective trance with her uplifting words…

> ***Christina.*** I think it can be good, for [a] book, to write it, to translate it, into French for example, so it can be—of course, you know that in my country [Democratic Republic of Congo], many women have not been at school but some of them can talk about [this], you know? . . . Not [for the women to] read it, but to know how to work in this context. We [can] make a kind of session, or training . . . or meeting and we [can take], for example a page, [and ask] "what do you think about this?" And we discuss together, because they don't know how to read for example. And it is a kind of, to teach them, and it is possible, if there is someone who can do it . . . I am quite encouraged for this work. It is a good thing, I think, not only for you (pointing at Nancy O.) but for others. For me, for example, I am happy for this discussion. . . . Not because I am talking about what I do, but what you are doing, how you are asking questions, how it makes me think. It is good. I hope that you will go, as my father told me, you will go to the end.

Christina's words shoot through me like a shot of adrenalin and I am honored for all that I have just witnessed tonight.

> **Nancy** O. Thank you, Christina. Thank you for bringing your father's words of encouragement for this project into our circle this evening. Like Christina's father's words, my wish for all of us and for all those whose paths we will cross now, and in the future, that whatever our collective work is in the world, that we will all "go to the end." I thank you all for being here with me this evening and for giving so much of yourselves in this project.

The women smile, the wind dies down, and as we gaze up at the stars we hear the spotted owl call out one last time…

CHAPTER TEN: Conclusion

> Innovation is fostered by information gathered from new connections; from insights gained by journeys into other disciplines or places; from active, collegial networks and fluid, open boundaries. Innovation arises from ongoing circles of exchange, where information is not just accumulated or stored, but created. Knowledge is generated anew from connections that weren't there before.
>
> ~**Margaret Wheatley**, 1992 (Wheatley, 1992, p. 113)

Meg Wheatley is speaking about innovation above – and yet, she could just as easily be speaking about intercultural relations:

> "[Intercultural relations] is fostered by information gathered from new connections; from insights gained by journeys into other disciplines or places [cultures?]. . . [Intercultural relations] arises from ongoing circles of exchange, where information is not just accumulated or stored, but created. Knowledge [of intercultural relations] is generated anew from connections that weren't there before." (p.113)

In a sense, innovation is intercultural relations in the same way that intercultural relations is innovation. The act of engaging in ongoing circles of exchange leads to co-created cultural knowledge generated from new connections that weren't there before. Today, in an age of global interconnectivity, each time we enter a room full of people, virtual or in real time, the opportunity for engaging in intercultural relations/innovation exists. I had such an opportunity with this research project.

At first, I began this study with an inquiry about knowledge in the field, about how IR identity is constructed; and how understanding who we are as a field is inextricably linked to our effectiveness as transformers of intercultural knowledge

(Collier, 2005). As was illustrated in Chapter One, a "readiness to shift one's frame of reference" can broaden one's knowledge landscape (S. Ting-Toomey, 2004, p. 226).

I grounded my study in Peggy McIntosh's interactive phase conceptual framework. In its entirety, I consider this study directly situated in what McIntosh (1983) might call a Phase 4 study. In Phase 4:

> One studies American literature of the 19th century not by asking, "Did the women write anything good?" but by asking "What did the women write?" One asks not "What great work by a woman can I include in my reading list?" but "How have women used the written word?" In Phase 4 one asks, "How have women of color in many cultures told their stories?" not "is there any good third world literature?" (p. 17)

It is from this place, a Phase 4 inquiry, where I first entered a virtual room full of people, 420 women (my survey data) to ask, "What did the women write? Publish? What organizations have they led? What kind of trainings have they conducted? What ideas have they had? In what other ways have they engaged in the field?"

Survey Study: Final remarks and discussion

It was fascinating to see so many women from so many places in the world doing the work of intercultural relations. I saw academics, intercultural trainers, diversity trainers, leaders from so many different organizations, writers, thinkers … innovators. Two of my original research questions centered on finding out, "Who are the women?" and "What are their contributions to the field?" The survey data set of

420 women in seven different categories provided ample avenues for exploration into these questions.

I examined the dataset as a whole, then broke it down into survey categories, and finally explored the dataset from a non-US lens. In the latter analysis, among other findings, I found that in the category of academia and women in intercultural relations, the non-U.S. lens had more balanced mentions of contributions of women in management, communication, and psychology, where communication dominated the focus of the mentions in the U.S. only lens.

There might be a myriad of explanations for these differences: First, unlike in SIETAR-USA where survey participants demonstrated a critical mass in the entire data set, SIETAR Europa is comprised of multiple countries and survey participant demographics reflect this. It would reasonably follow that the results from the non-U.S. participants might be more dispersed in disciplinary area and geographical locations. Second, while SIETAR-Europa, SIETAR-USA, SIETAR-Japan, and the International Academy for Intercultural Research are linked in structure and history, there are some differences in organizational membership and mission among them that could account for differences in field focus in regions and areas outside of the United States (see Chapter Two – Role of Professional Associations). As way of explanation, these same organizational differences could factor into why some women who received a multitude of mentions form U.S. survey participants, received only few or no mentions from survey participants outside of the United States (see Appendices L and M).

Finally, the discrepancies between the U.S. survey participant lens and the non-U.S. survey participant lens are congruent with findings in previous literature that indicate, first, that a U.S. bias has historically influenced the definition of intercultural relations; and, second, that critical intercultural studies, cross-cultural psychology, anthropology, organizational management are some of the many global interdisciplinary influences that have shaped, and will likely continue to shape the intercultural field (Leeds-Hurwitz, 2010; J. Martin et al., 2012).

Before this study commenced in 2008, Wendy Leeds-Hurwitz (2010) had not yet published her study "Writing the Intellectual History of Intercultural Communication." When I discovered this research, I was overjoyed to see her commitment to documenting the work of Margaret Mead, Ruth Benedict, Rhoda Metraux, and many of the other women (and men) who played significant roles, especially in establishing, and in leading early intercultural research studies, organizations, and institutes.

I just recently discovered an original copy of Margaret Mead's book on the life of Ruth Benedict. In 1959, Margaret Mead, took the time, in what appears to be an act of love, to produce *An Anthropologist at Work: Writings of Ruth Benedict* (1959). Benedict and Mead had been colleagues and dear friends for years prior to Benedict's death in 1948. The book is filled with Benedict's letters, poems, her writings and research on culture and race. (I use Benedict's poem "Dedication" from this book as the opening quote for this present study.) This book tells the story of Benedict's legacy as a beloved teacher and researcher at Columbia University in the early days of

anthropology. It is 583 pages long, all dedicated to her remarkable life. After reading it, and realizing the full extent of her impact on some of the early foundations of intercultural relations, I became an even bigger fan of Leeds-Hurwitz and her efforts to document the important work of Mead, Benedict, and others of this era.

As was a point of discussion in Chapter Two, those who lead the institutes and organizations have been historically seen as what McIntosh (1983) calls "the worker bees" in the lateral functions of a field, what I name as "highly appreciated" work, but not seen as "worthy" work. The worker bee or high appreciated work is often times, forgotten, seen instead, only for its immediacy, not worthy of historical documentation (Leeds-Hurwitz, 2010). This present study seeks to amend this trend. As is demonstrated in the survey findings (see Table 8 and Appendix K), women in the intercultural field continue in the lateral functions of running the institutes and organizations. Further, women's leadership in various organizations and institutes is also prevalent in several of the stories in the interview study. Like Benedict and Mead (and others who have come before and after them), all of these women, I would argue, are shaping and molding knowledge, in the field- and for the many institutional and organizational members who benefit from their worthy leadership.

Overall, the findings in the survey study indicate widespread global influence by women and their work in intercultural relations. Women are working across disciplinary lines and across geographical and regional areas. They influence the field through their roles in academia, leadership, and organizational management. They have helped shape the intercultural field through theoretical and practical applications,

through publishing and editorial functions, through their ideas, and through their nuanced and rich ways of enacting intercultural work in the world.

Due to project limitations, I was not able to explore and write about all of the women listed in tables in each of the survey categories. In future publications, I intend to rectify this situation and spend time examining this data set more fully.

Interview Study: Final remarks and discussion

After spending a long while virtually mingling with the remarkable women in the grand ballroom of the survey study, I invited 27 of the women into an adjacent room for a more intimate gathering (my interview study). The interview study added depth and richness to the survey study findings and allowed me to explore the answers to my final research questions: "How have women engaged with and come to know the field?" and "How do women envision an intercultural relations history that includes everyone? What are the ways forward in the field?"

Their stories illustrated different entry points into the field. They were influenced by feminism, racism, and other social justice issues. They demonstrated different ways of knowing and engaging with the field. Further, out of some of their stories, emerged themes that aptly illustrate the work in the field, such as those women depicted as bridges. Other intercultural themes included stories of cultural marginals, refugee and immigrant stories, and expatriate and sojourner experiences. Finally, there were several stories that illustrated how professional associations, education, and leadership have shaped their lives and their roles in the field. The volume of data generated from the interview study (the women's stories) is such that I am not able to

address every thread here, but, instead, I will focus on a few thematic areas and end with implications and further research to consider.

Ways of Knowing. In Chapter Two, knowledge, power, and ways of knowing were considered. How one knows, who gets to know, what is valued as knowledge, standpoint, and cultural lens were at the center of this discussion. This inquiry led to the subsequent exploration in this study of ways in which women in IR have come to know and engage in the field.

In Chapter Six, procedural and constructive knowing; and reflexivity were highlighted in the stories of Bennett and Collier. As was explained in Chapter Two, in procedural knowing, the knowers use both separate and connected knowing for establishing truth (1997). Belenky et al. (1997) state:

> The separate knower stands back, looks for flaws in the authority's logic, and presents alternative arguments. The connected knower steps forward, enters into the authority's perspective, and tries to see the world through his or her eyes. Both procedures require the knower and the authority to situate themselves on the same level. It is, we believe, the capacity for connected knowing that enables the constructivist knower to draw out and appreciate everyone's potential for authorship, including the very young and those who have been silenced. Constructivists seem comfortable locating themselves wherever they must be to step into another's shoes and see the world from a different perspective. (P. 62)

Having already become familiar with separate and connected knowing in her own learning journey, Bennett demonstrated her ability to weave in and out of these two worlds while at Marylhurst College. In her role as Dean of Liberal Arts, she stepped back and employed her skills at separate knowing to consider different ways of approaching learning with adults. Then, through an empathetic lens, she stepped back into the lives of her students where she could construct an innovative curriculum, and thus, empower students into new ways of knowing:

> Everybody thought that adult education was not a place you could take people deep with theory and stuff. We could take [them] to the ends of the earth, and they went with us, as long as you taught them in a way that honored them…

In addition to Bennett, many other women in this study also demonstrate procedural and constructivist knowing. One other example is in the story of Kelli McLoud-Schingen in her role as a bridger, where, she played the separate knower in her college dorm room, continually stepping back to ask her friends to, "consider it this way" or "I hear you, but think about it this way." Then, in her one woman show, *Anything But Black*, McLoud-Schingen demonstrates connected knowing, where she allows audience members to connect and empathize with her character on stage. For some audience members, the effect is powerful, as was the case of the Indian woman who watched the show and offered this feedback to McLoud-Schingen:

> You have blown my mind; I thought I was alone; I never ever realized that this was something that was prevalent, not just in the community, but that even my friends are going through the same thing as I was going through, and we never talked about it amongst ourselves.

One final example of procedural knowing is in the story of Christine Musaidizi. In her work, Musaidizi has become adept at both separate and connected

knowing. She demonstrates separate knowing each time she enters a dialogue with a parent or tribe member on the topic of witchcraft, stepping back to play the doubting game with the parents:

> So you understand that we have two missions in this case, to save the child and to educate the population. . . . The parents, if this child has parents, and they will say, "oh, are you sure that he is not demons, witchcraft?" I will say, "No, for me, I have never seen a child with witchcraft. . . . I have six children. I have [never] seen those things in my children."

And in her role in developing the Children's Centres and the curriculum for these centers, Musaidizi steps into the role of empathy, where connected knowing takes over:

> When in the centre, children are learning to nest. Each tribe has his nest. And the children in the centre are nesting the same. It is fantastic. It is to show them that there is no limit between… Also, when parents or host families [come], we invite [them] and we talk together, to show them the problem they have today is not this tribe or this neighbor, but it is another problem. We have the same problems, even if we come from many tribes so it's better to understand the different cultures.

In her role with Children's Voice, Musaidizi swings between the worlds of separate and connected knowing, where I argue she (like Bennett and McLoud-Schingen in their respective roles) continues to shape knowledge and ways of learning for women and children in the DRC.

In the case of reflexive learning, standpoint (or knowing your position) when entering a situation and how it privileges the way in which you understand the interaction is paramount to how knowledge is subsequently constructed (Harding, 2007; Wekker, 2004). As demonstrated in Chapter Six in her work with Afrikaners,

Collier's story exemplifies reflexivity and ways in which it is has been useful for her in constructing new knowledge:

> It's more than just saying, "Okay. Here are my positions –my cultural identity locations – I'm white; I'm a U.S. American; I'm middle-aged; I'm a full professor with status." It's partly starting there, but then it's recognizing how those play out in the questions that I choose to research; in the methods that I use; in my analysis, and then it also means that I ask questions about who benefits. So part of it is individual questions and journaling and writing about this stuff. But the second, bigger part for me is what I call the reflexive dialogue with people who are positioned differently than I am. And, without the second step, the first step is just this tiny little baby step, but the second step for me is where I have conversations with the Afrikaners.

The concept of reflexivity as a way of getting to new knowledge and awareness is also demonstrated in the stories of several additional women in this study. One example is in the story of Kay Thomas and how she came to new awareness and new ways of approaching counseling with international students:

> I was leading an ICW (Intercultural Workshops) . . . I could tell he [Japanese graduate student] had something on his mind, and he wasn't too forthcoming. He finally said, "Why do you need to know what the problem is?" I said, "Can you tell me more about why you are asking that?". . . In the Western model the client had to tell you what the problem was . . . so you'd negotiate a goal and then you would work with them on the goal. So I thought, well, how can you do any of this stuff if you are not both in the same place? And so, do you know what he said? It was like one of those "Aha" moments. He said, "Well, if you have to know what the problem is, then the person becomes the problem." And he said, "If you don't know what the problem is then the relationship is the most important [thing] and that's where people get better," and he was right. I mean that even works within a U.S. model, and that was an amazing insight for me . . . and so we had a great discussion about it. And I was taking it all in because I had never thought of it that way. . . . The person has to identify what they want help with, but you don't have to know the whole thing. . . . Well, that was . . . a real cognitive shift for me. . . . It's so much a part of my thinking right now, and I tell that story because that's a good example of being a teacher, a learner, [and] a student.

In one final example of reflexivity, the following story demonstrates Lee Knefelkamp's perpetual adherence to perspective taking and knowing where she is and how she is entering the conversation at all times:

> I remember one of the SIIC classes a number of years ago, there was this extraordinary woman who was Native American in my [multicultural self] class . . . and I used the phrase "post-colonial" and she said – it was on the first day of class – and she said, "What do you mean by post-colonial?" I gave a perfectly good non-defensive definition, and then I, fortunately, said, "But actually, now that you ask me that question, there are lots of places where we refer to society as post-colonial, and probably people in that society still think it's colonial." And she said, "Yes, and I'm Native American, and I don't think I live in a *post*-colonial society." Now, that was a very important moment. First of all, she asked the question, secondly I wasn't defensive about responding. Thirdly, she amplified from my statement, and fourthly, it completely cemented the trust level of the class. It was her gift to that. And so I think that another part of the feminist lens . . . is to try to truly remain open to new thinking, to taking seriously the perspective of others.

I review these concepts because, as I alluded to in the beginning of this section, knowledge and ways of knowing, and coming to know the field have been at the center of inquiry for this study. In addition to finding out who the women are, and what their contributions have been, I wanted to know how they have come to know the field. In what ways have they constructed knowledge and from what perspectives?

Connected and separate knowing; and reflexivity are but only a few of the themes that emerged in this study. Other themes and ways of knowing the field have been (and are) feminist inquiry, connections to professional associations, expatriate and sojourner experiences, research and scholarly activity, leadership and education, among many others.

Given this data, how might the field of intercultural relations incorporate different ways of construing knowledge into existing ways of knowing? How might

this knowledge become a continuing dialogue on ways of knowing the field, adding to the (dynamic) historical context? Moreover, what are the implications for the work of interculturalists when we allow for and acknowledge different ways of knowing and engaging in the field to be present in the work of intercultural relations?

In the interview conducted by Abby Yanow with multicultural educator Jaime Wurzel, (illustrated in Chapter Two), Wurzel is concerned that the field is trapped within the walls of academia. He states, "What I find missing is that there is no ingredient to understand the core of intercultural relations, which is really the emotional context" (Yanow, 1998, p. 4). Further he states:

> There are **3P's: Perspective, Power and Pain.** . . . And I think that the disciplines can't teach about pain; the disciplines have a hard time dealing with the notion of people creating their own realities – because we know it's true, but can we prove it? (Yanow, 1998, p. 4)

Perhaps here, we can consider the case of Christine Musaidizi and her work at Children's Voice. Growing up, and when she began her quest for this work, Musaidizi had little, to no access to intercultural relations historical literature. Still, over the years, Musaidizi has found ways to successfully create knowledge and conduct the work of intercultural relations within her organization, and among the families and children in the Democratic Republic of the Congo.

I would argue that, in her work and ways of knowing, Musaidizi (and other women in this study) have found the 3P's, the emotional context, or, what Wurzel

calls, the core of intercultural relations (Yanow, 1998). In doing so, these continue to add to knowledge production in the field.

Ways Forward. Finally, in Chapter Nine, the study looked toward the future of the field. Collectively, we journeyed to new places and, as Wheatley suggests in her quote in the beginning of this chapter, we began to foster new information. We talked about ways forward in our innovation together. We talked about synergy, about new models. We began the necessary work of Phase Five. McIntosh (1983) states:

> Phase Five is needed to help us to an as-yet-unthinkable reconciliation between our competitive, hierarchical propensities and our contingent and relational propensities . . . Phase Five will need to help us also to rethink organizational structures in complex worlds where distribution of resources, services, and basic supports require balanced uses of vertical and lateral abilities. (12)

We created knowledge / intercultural relations generated from connections that were not there before. Part of this call to rethink organizational structures is to consider knowledge in the field and new ways of knowing.

Indeed, this discussion (and this study) is not intended to argue the age-old conundrum of theory vs praxis. Rather, it is meant to transcend this notion to consider more carefully the idea that, a) intercultural knowledge continues to be constructed through multiple ways of knowing and being in the world; and that, b) globally, women are participating in intercultural knowledge production; and that, c) by adding women's knowledge and perceptions to the historical context, implications and research considerations for the intercultural relations field are ostensibly endless.

One research consideration for which I am especially eager to explore, is how feminism and intercultural relations intersect in a global context. More specifically, after going through this research process, I now consider myself a feminist interculturalist and I look forward to writing more succinctly about this concept in future publications.

Conclusion

I would like to thank each and every one of the women in my study for their participation in this study. I continue to feel honored by their stories and their truths. Each time I listened to the recordings of their interviews, I felt transported back into their lives again. For example, I now have vivid pictures of Montana, Navy ships, the island of Ferdu, Stanford classrooms with Paulo Freire, and walking the streets of Bogota, among many others, forever, etched into my mind. I laughed again and again with their laughter. I smiled at their wisdom. I shed tears when they shared heartbreak and disappointment. Each time I listened to the recordings, it seemed my own voice shifted and rumbled, emerging through the researcher's voice.

Some of the women remarked how the process of sharing their stories gave them a sense of clarity. Further, for many of the women, the mapping exercise was illuminating. Several remarked at the end of the process on how satisfying it felt to tell their stories and that, in doing so, they had gained further insight into some aspect of their lives; others experienced moments of pain as they paid tribute to their pasts, and, one woman shared, because no one had previously asked them to share their story. Many expressed gratitude for the experience.

All told, there is a strong case that the 420 women in this study *are* intercultural relations. Their energy, ways of knowing, and their collective contributions give me great hope for what is to come for the future of global intercultural relations. Lastly, as way of introduction to final thoughts on the study, I will borrow from McLoud-Schingen, and say,

"Consider it this way":

Similar to how Toshiko Kishida (2007) implored Japanese mothers to consider "new boxes" (p. 103) for their daughters (see Gaps and Summary in Chapter Two), the aim of this study was to explore new boxes of intercultural relation, boxes that specifically looked at the field through the lens of women; boxes that might be constructed "as broad as the world is wide" (Kishida, 2007, p. 103). To date, historical boxes of intercultural relations have included contributions from the fields of psychology, anthropology, communication, education, cultural studies, and management studies, among others. And yet, within these boxes, many voices, and perhaps, different ways of construing knowledge in the field, have been left out.

Perhaps, the field is not about the boxes at all, but instead it is about a grander ballroom, much bigger than any box we can imagine. If this is the case, then I invite you all to the party, to entertain (analogous to this study) new ways of knowing the field, new partnerships with one another, and to come and join in the dance. Further, I look forward to meeting more women, men, and children in the grand ballroom (and in the smaller "break-out" rooms) where innovation / intercultural relations will continue to flourish.

RESEARCHERS VOICE: Part Three

> I write to emerge from the dark to the light of knowledge, from the chaos of the unjust world to a new world of justice, freedom and love.
>
> **~Nawal El Saadawi, February 2009** (Newson-Horst, 2009, p. 9)

New Beginnings

August 16, 2012

So much has happened since I took my leap into this journey four years ago. I returned from Lexington, Kentucky and Jayson's house in April of 2011, more at peace with my study and my voice. I continued to be affected by the revolution that swept through Egypt, (and now several additional Middle Eastern countries), all calling for regime change and a more democratic process.

A new Egyptian leader, Mohammed Morsi assumed power at the end of June. In his early speeches, he has made promises to the people of Egypt; promises for change and for democracy to be upheld.

His promises are not unlike the promises made by his predecessor, former Egyptian President Hosni Mubarak, when he addressed newly released prisoners, including Egyptian feminist, Nawal El Saadawi, in a speech on November 25, 1981. Mubarak had taken over as President of Egypt in October of that year. On that day in November, El Saadawi had, literally, just been driven to the presidential palace from the prison outside of Cairo where she had spent the previous ten weeks incarcerated in squalid conditions with other dissident women because of their writings on freedom and democracy during the Anwar Sadat regime.

In his speech, Mubarak promised justice, equality, freedom, production, respect for divergent opinion, and democracy (Saadawi, 1986). In that room, the El Saadawi was also given the floor to speak. This is her recollection of what she told the new President:

> *The ruler, however upstanding and right-minded, cannot possibly rule on his own as an individual . . . there always exists a class which isolates the ruler from the people, and transforms the people into a passive majority of onlookers . . . democracy cannot be achieved without the existence of legal guarantees to protect those with their own opinions from the tyranny of authority. Otherwise, fear will rule the Egyptian men and women (Saadawi, 1986, p. 192).*

I am struck by the relevancy of her message then and now, and I wonder if this new president, unlike the former, will truly heed the words of El Saadawi, other Egyptian feminists, and revolutionaries calling for freedom for all of the Egyptian people. Will President Mohammed Morsi heed the words of the people, the people of the revolution (including El Saadawi) and work to create free Egypt that includes everyone? Time will tell.

Today, I'm back in Minnesota. I'm home, sitting at the table on my porch where I have a full view of the neighborhood. It is a fall-like, mid-August day and Wind is back, but this time, Hail and Clouds have come along, too. I listen closely and hear the pelting of little white ice balls against the house and windows, wondering if stormy Hail's appearance is significant in some way.

Now, a new Leap Year is upon us. I marked the day, February 29, 2012 while on another writing retreat to San Diego. I went to the beach to reflect on my journey with the women thus far. What transpired was "Beach Art."(see Figure 2). I used rocks, seaweed, shells, and other beach treasures to create what I envisioned: a red rock canyon where a conversation with the 27 women would take place. As I stood back and gazed at my inspiration, I could almost feel the warmth of the fire and hear the night howls of the coyotes. The rocks forming the circle represented each of the women in my interview study. As I sat near the circle, while listening to the waves of the ocean washing in near me, I saw the faces of each of the women and began, again, to hear their voices speak to me. I was ready to leap again, this time into The Conversation.

I finished The Conversation *(Chapter Seven) some time ago, yet I can still hear the women's voices talking about ways forward in the field. I can hear Dianne say, "We've got to find a way to be with their feelings," or Barbara talking about the importance of listening to be able to move toward integration. I can hear Kelli call for "an inclusive enough environment within the field that is willing to receive the voices and the contributions of what brings everybody to the table."*

I resonate with Patti's suggestion that "the way forward is the way in." She suggests, "finding out who we are and what we need to learn among ourselves" is a critical step for any field, and I would argue, any group of people, nation state, or global community that is striving to be more inclusive and effective in carrying out the necessary work toward these goals. Her message reminds me of why I began this

journey in the first place. I had concerns that a) despite their ubiquitous presence, women's voices in intercultural relations were largely missing in the literature and as valued knowledge producers of the field; and b) that a continued reliance on a few select voices and ways of knowing to shape the direction and knowledge production of intercultural relations could keep the field from moving forward in fully authentic, and effective ways.

I, too, see the way forward as the way in, and my conversation with Peggy McIntosh four years ago encouraged me to begin my excavation. Her interactive phase theory lent itself well to conducting what was, for all intents and purposes, my way forward. I first used the interactive phase theory to deconstruct the historical literature in the field; to pull apart layers so that I could see the gaps better (Phase 3). As McIntosh (1983) suggests, "Phase 3 . . . is absolutely vital to us"(p.10). I used Phase 3, or what I observed as the gaps (women and their stories and contributions) in intercultural relations literature as the basis for conducting my Phase 4 study.

Phase 4 allowed for such questions as, "Who are the women in the field?" and "What did the women write, develop, create in the field?" The combination of the survey study and interview study yielded answers to both of these questions. The survey data was extensive, and the interviews produced rich narratives and ways of engaging in the field.

Phase 5, ways forward toward an intercultural relations that includes us all, is the step that McIntosh (1983) suggests requires a very different kind of thinking – one that takes the vertical and lateral functions and puts them in new revolutionary

relations to one another. Admittedly, McIntosh (1983) says Phase 5 "is the hardest to conceive"(p.20).

As I contemplated this challenge, I kept hearing the intercultural voices of the women around the campfire. For example, I heard Laxmi's voice question the viability of a mostly Western lens, challenging us to look toward the women of Africa or to the East for new ways of knowing. I heard Nancy A.'s voice question current leadership practices and call for courage to be central in moving global leadership forward in the 21st Century. I heard Anita's voice suggest building collaborative, synergistic models as a way of conducting future work in the field together. I heard bell's voice suggest that the way to Phase 5 (or this step) is by engaging in critical thinking. I heard Christina's voice hint at getting our collective knowledge in print in order to facilitate the process of getting to an intercultural relations that includes everyone and is for everyone.

As I heard these voices, and many of the other women's voices around that campfire that evening, it occurred to me that these women, who are doing the work of intercultural relations are filled with potential conceptualizations for attaining Phase 5. They do not seem to be having any difficulty in conceptualizing a way forward or, I would add, "a way out."

I began to think about the collective expertise of the women and I thought how nice it would be to have someone like Janet, with her ability to move easily between the worlds of separate and connected knowing, to help facilitate the way out. Wouldn't it be fantastic to have Kay's educational leadership background and her expertise in

cross-cultural counseling to help facilitate the way out? And, what about Peggy and her broad knowledge of intercultural training and international education contexts? What a pleasure it would be to have her help facilitate the way out. Perhaps we use the creative and artistic talents of Nancy A., Patti, Kelli, and Sandy to help us see the path in a new light. What if we use Stella's ability to negotiate conflict to aid us along the way? What if we drew on bell's words for spiritual guidance on our way out?

In this study, I have relied on feminist scholarship, in general, to guide my way in – especially in my goals to: represent human diversity among study participants; include myself in the research process; use multiple research methods; be a catalyst for change; be transdisciplinary in focus; and develop special relations with the people studied and my readers (Reinharz, 1992). Indeed, as I progressed through this study, I absolutely needed the feminist model, especially as I began to critically examine the field. The feminist in me allowed me to expose the history, dive into it, and deconstruct it further. I needed the feminist in me as my catalyst for calling for change. I also needed the feminist in me to get to all of the voices and conduct my Phase 4 study. The feminist in me was my "way in."

And once I was in – and looking at the stories and the survey data, the interculturalist in me took charge. I needed the interculturalist in me as the sense-maker of it all. I needed the interculturalist in me to see the varied cultural lenses from which the stories emerged. I needed the interculturalist in me to facilitate The Conversation. I needed the interculturalist in me to put back together all that the feminist in me needed to pull apart.

If, in conducting this project, my "way in" was through the interactive phases, then my "way out," it appeared, was through the voices of these women, my own voice, and through the work of intercultural relations.

Suddenly, I glance out the window and see that Hail is now gone, but Wind has picked up and Trees are now talking wildly among each other.

"Ahh…. that's it," I think, as I now remember the article I read earlier this morning in the opinion section of the Minneapolis Star Tribune. *"That's why you paid us a visit today," I say to the remnants of Hail all over the yard and sidewalks.*

Tomorrow, August 17th, marks the 150 Year Anniversary of the beginning of the U.S.- Dakota War, which took place along the Minnesota River in mostly southwest Minnesota. This was a tragic war on all accounts that ended with hundreds of deaths of white settlers, the infamous hangings of 38 Dakota, the internment camps where over a 1000 Dakota were held captive for months, and the eventual expulsion of all Dakota to Iowa and to South Dakota.

The article in the tribune was called, "A Dakota War Story You Should Know" by Corey Hickner-Johnson, a middle school teacher living in a suburb of Minneapolis. It was about the story of Sarah Wakefield and Wakefield's account of the war based on her six week captivity in 1862. Hickner-Johnson (2012) begins the article asking, "Who are we because of that war? Who might we have been if things had happened in a different way? How might this event be remembered if there had been others involved? How might this event be remembered if alternative perspectives were heard?" (p. A15).

This last question especially, struck me, as it relates to knowledge, specifically how historical knowledge is understood. In Wakefield's case, despite repeated efforts to tell her story and defend the Dakota man (Chaska), who intervened multiple times to spare her life and the lives of her children during her captivity, her story was not taken into account, and Chaska was one of the 38 Dakota hanged on December 26, 1862. Later, the next year, Wakefield would publish the narratives of her story in an effort to shed light on the realities of the war and her captivity from her perspective (Hickner-Johnson, 2012).

I found this story fascinating and timely for me in light of the greater discussion on knowledge and power that took place first in Chapter Two, and again, in Chapter Six in illustrating women's ways of knowing and engaging in the field. Upon reflecting further on this story, I realized that similar to the learnings I describe above, it is the feminist in me who, much like Wakefield and Hickner-Johnson, who would challenge and question the legitimacy of the historical context. It is the feminist in me who would call for the situation to change. Further, I am certain that I would find it useful to interject the interactive phase theory as a means of looking at the vertical and lateral propensities of the situation and historical context to date.

I would then turn toward the interculturalist in me to examine the interactions and cultural biases that underscored the conflict in the first place. It is the interculturalist in me that would enlist someone like a Jackie Wasilewski, or a Mary Jane Collier, to help facilitate dialogue or use narrative to help tell the stories from multiple perspectives. Similar to what I alluded to above, I would again use feminism

as my way in to the inner-workings of the conflict, and I would use intercultural relations as my way back out of it – with both necessary to start the healing.

As I think about my study, I am grateful for all that I have learned about the women, the field, and about myself in this beautiful process, Indeed, through this work I have become more and more comfortable with my voice, with my way of knowing. I "know" now that I am a feminist interculturalist. Among the many questions that have emerged from this project, I intend to examine the relationship of feminism and intercultural relations in more depth, entertaining what it might mean for the feminist interculturalist, as well as the intercultural feminist, to emerge in the work ahead. What might it look like to work side-by-side with revolutionaries like Nawal El Saadawi in places like Egypt, or other areas of global conflict or unrest? How might the "way out" or, the way forward be transformed as a result?

As I put my pen and paper down, I close my eyes and smile to myself…and I think one last time about the women, intercultural relations, and where the field is heading. Maybe it's not so much about the field or what we call it but more about the work ahead. Maybe, as bell says, what is more important is what we stand for. Collectively, the voices of the women seem to be "standing for" courage, even love…yes, maybe we can call the work we do "love."

Quirky, I know, but then I think, why not? Isn't that what it's all about anyway? I open my eyes and look outside my porch windows again, listening intently. Silence. I hear nothing. It is eerily quiet. Even Trees have stopped talking. Wind has gone for good. I'm okay with that. "I'm ready," I say to myself. "Goodbye, Wind.

Thank you for everything, especially for helping me to find my voice. I love you."

"Mom" I say quietly. "I love you, too – in case you're with Wind."

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APPENDIX A

IRB

0808E45201 - PI O'Brien - IRB - Exempt Study Notification

irb@umn.edu <irb@umn.edu> Fri, Sep 5, 2008 at 8:41 AM
To: obri0304@umn.edu

The IRB: Human Subjects Committee determined that the referenced study is exempt from review under federal guidelines 45 CFR Part 46.101(b) category #2 SURVEYS/INTERVIEWS; STANDARDIZED EDUCATIONAL TESTS; OBSERVATION OF PUBLIC BEHAVIOR.

Study Number: 0808E45201

Principal Investigator: Nancy O'Brien

Title(s):
Women AS Intercultural Relations: Revisioning the history through a feminist lens

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This e-mail confirmation is your official University of Minnesota RSPP notification of exemption from full committee review. You will not receive a hard copy or letter. This secure electronic notification between password protected authentications has been deemed by the University of Minnesota to constitute a legal signature. The study number above is assigned to your research. That number and the title of your study must be used in all communication with the IRB office. Research that involves observation can be approved under this category without obtaining consent.

SURVEY OR INTERVIEW RESEARCH APPROVED AS EXEMPT UNDER THIS CATEGORY IS LIMITED TO ADULT SUBJECTS.

This exemption is valid for five years from the date of this correspondence and will be filed inactive at that time. You will receive a notification prior to inactivation. If this research will extend beyond five years, you must submit a new application to the IRB before the study's expiration date.

Upon receipt of this email, you may begin your research. If you have questions, please call the IRB office at (612) 626-5654.

You may go to the View Completed section of eResearch Central at http://eresearch.umn.edu/ to view further details on your study.

The IRB wishes you success with this research.

APPENDIX B

SURVEY

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

This is a Two-Phase study. This survey is phase one; phase two is an interview study with the interviewees selected based on survey responses in phase one. On the subsequent pages of this survey you will find definitions, survey instructions, and the survey. Please read instruction pages CAREFULLY as they will assist you in completing the survey.

Before proceeding, please see additional information about the study below:

RISKS

This study has minimal risks. If at any time you feel uncomfortable, you may refuse to answer any question on the survey or exit the survey completely.

CONFIDENTIALITY

The records of this study will be confidential. In any sort of report I might publish, I will not include any information that will make it possible to identify you without your permission. Your responses to the survey questions will be anonymous.

VOLUNTARY NATURE OF THE STUDY

Your decision whether or not to participate will not affect your current or future relations with the University of Minnesota. If you decide to participate, feel free to withdraw at any time.

CONTACTS AND QUESTIONS

If you have any questions about this study, please contact Ms. Nancy O'Brien (email) at (phone) or her university adviser Dr. Michael Paige (email) or (phone).

If you have any questions or concerns regarding the study and would like to talk to someone other than the researcher, please contact the University of Minnesota Research Subjects Advocates line, D528 Mayo, 420 Delaware Street SE, Minneapolis, MN 55455 at 612.625.1650.

University of Minnesota Human Subjects Permission # 0808E45201

Introduction to the Study on Women's Contributions to Intercultural Relations

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

For purposes of this study:

"Intercultural relations" is broadly defined as an interdisciplinary field that studies interaction and communication between individuals and groups from (and across) different cultures. Within this broad definition, it encompasses both theoretical and applied contexts.

Definitions and Sections

"the field" (as may be mentioned throughout the survey) = the interdisciplinary field of intercultural relations as defined above

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

Guidelines to completing this survey:

Question: Should I complete the survey more than one time if I receive multiple invitations?

Answer: No. If you do receive multiple invitations, (because you are a member of more than one of the organizations invited to participate) please complete this survey only ONE time!

Question: Can I go back and forth between pages without losing data?

Answer: YES but be sure to SAVE data on your existing page by first CLICKING NEXT at the bottom of the page then you can go back. Also, COOKIES should be enabled on your computer.

Question: Can I come back to the survey in a few days to add an additional name or to edit one of my answers, for example?

Answer: YES, IF you use the SAME computer. Only one survey can be completed per computer. To edit your survey answers, simply use the same link in your invitation letter to get back into your survey data and add or edit your answers.

It is also recommended that you use the same browser (internet explorer, Mozilla Firefox, etc.) to access your saved data.

Survey Instructions PLEASE READ CAREFULLY!

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

The following section includes professional and personal demographic questions. It is my hope that you will take the time to answer all of the demographic questions as these answers will allow data to be sufficiently coded and analyzed. Thank you for responding to these questions and please remember that your answers will remain anonymous.

1. What is your highest level of education completed?

2. If you completed postsecondary education, which discipline did you obtain your most recent degree? Example: business, communication, education, etc.

SECTION ONE: Demographics

High School

Vocational Training

Junior College

2-year

Association of Arts

Undergraduate 4year degree

Master’s degree

Ph.D., Ed.D.

Habilitation (Europe)

Other (please specify)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

3. What is your current primary job title?

Activist

Administrator

Author

CEO

Coach

Consultant

Director

Facilitator

Human Resources Professional

Instructional Designer

Instructor (Postsecondary or 18+)

Interculturalist

Intern

Mediator

Professor

Researcher

Retired

Specialist

Staff

Student

Teacher (ages 6-18)

Trainer

Other (please specify)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

4. What is your current secondary job title?

Activist

Administrator

Author

CEO

Coach

Consultant

Director

Facilitator

Human Resources Professional

Instructional Designer

Instructor (Postsecondary or 18+)

Interculturalist

Intern

Mediator

Professor

Researcher

Retired

Staff

Student

Teacher (ages 6-18)

Trainer

Other (please specify)

Appendix B continued

5. Please mark all current affiliations that apply to you.

International Academy of Intercultural Research

Society for Intercultural Education, Training and Research Europa

Society for Intercultural Education, Training and Research Japan

Society for Intercultural Education, Training, and Research USA

6. Of these four, which would you consider your current primary affiliation? (i.e., the one in which you are most involved)

8. I am also a member of the following SIETAR associations. Please check all that apply.

International Academy of Intercultural Research

Society for Intercultural Education, Training and Research Europa

Society for Intercultural Education, Training and Research Japan

Society for Intercultural Education, Training, and Research USA

SIETAR Austria

SIETAR Canada

SIETAR France

SIETAR Germany

SIETAR Ireland

SIETAR Netherlands

SIETAR Spain

SIETAR Turkey

SIETAR UK

Young SIETAR

Other (please specify)

7. How long would you say you have been in the field?

0-1 year

2-5 years

6-10 years

11-15 years

16-20 years

21-25 years

25+ years

Appendix B continued

9. I am also a member of the following professional organizations. Please list each one below.

10. My gender is:

11. My age is:

12. My nationality is:

13. My ethnicity is:

14. I am a citizen of:

15. I am a dual national and also a citizen of:

16. I currently live in this country:

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

IMPORTANT!

To SAVE YOUR DATA on each page, you must select NEXT at the bottom of EACH page. Even if you have not yet completed a page, be sure to select NEXT before you go back to a previous page to save any data on that page!

17. Regardless of contributor (woman or man) what kind of influence has each category of contributions listed below had on development of the field during the past 50 years?

no little some great

Research Studies

Academic Textbooks / Readers

Training Books

Edited Handbooks

Academic Courses / Seminars

Theoretical Frameworks

Training Workshops / Seminars

Training Games and Simulations

Publishing Companies

Journals

Newsletters

Nonprofit

Organizations and Institutions (including nongovernmental organizations and professional organizations)

For Profit Organizations and Institutions

Online Resources

Other (rate here specify below)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

In Sections Three-Nine you will find the following categories on women in intercultural relations:

Section Three: WOMEN and ACADEMIA in Intercultural Relations

Section Four: WOMEN and INTERCULTURAL TRAINING in Intercultural Relations

Section Five: WOMEN and DIVERSITY TRAINING in Intercultural Relations

Section Six: WOMEN AND PUBLISHING in Intercultural Relations

Section Seven: WOMEN and ORGANIZATIONAL LEADERSHIP in Intercultural Relations

Section Eight: WOMEN and IDEAS in Intercultural Relations

Section Nine: GETTING TO ALL THE WOMEN'S VOICES in Intercultural Relations

INSTRUCTIONS for Sections Three Nine:

PLEASE READ CAREFULLY!

Guidelines to completing these sections:

FIRST, skim all sections and then proceed directly to your area(s) of greatest familiarity or expertise and begin there. For example, if your area of expertise is diversity training, then proceed to this section first. If your area of expertise is organizational leadership, then proceed to this section first, and so on. After completing these sections go to your next greatest area of familiarity or expertise, and so on. REMEMBER, it is not expected that you will have answers for ALL sections, but rather that you complete the sections in your areas of greatest familiarity and expertise and then, proceed to other sections answering all sections to the best of your ability.

ONE FINAL NOTE: Those of you with longevity in the field may find that you are able to contribute answers in almost all of the sections. Please do so!

Other helpful TIPS:

1. There may be some overlap in answers. Some women and/or their contributions may fall into more than one category. This is perfectly acceptable.

2. Your answers to the survey questions ARE NOT membership restricted (I.e., the answers you supply may reflect women who are currently, (or have been in the past) members of the Society of Intercultural Education, Training And Research (SIETAR) organization or of the International Academy of Intercultural Research (IAIR), but also may reflect women who have never been a member of either organization.)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

In this section you will find four categories:

ACADEMIC TEXTBOOKS / READERS / ARTICLES

THEORETICAL FRAMEWORKS

RESEARCH STUDIES

ACADEMIC COURSES / SEMINARS

If this is one of your areas of familiarity or expertise, then begin here or select NEXT at the bottom of this page to move to the next section.

Remember, before going back to a previous page, be sure to SAVE your data on the page below by first clicking on NEXT at the bottom.

18. Academic Textbooks / Readers / Articles:

Name up to five women, and the title of the book(s) / article(s) associated with each, who you think have made contributions to the field (women may be authors or coauthors AND/OR they could be editors or coeditors)

SECTION THREE: Academia and Women in Intercultural Relations 1960-present

1a Name of Woman

1b Textbook(s) / Reader(s) /Article(s)

2a Name of Woman

2b Textbook(s) / Reader(s) /Article(s)

3a Name of Woman

3b Textbook(s) / Reader(s) /Article(s)

4a Name of Woman

4b Textbook(s) / Reader(s) / Article(s)

5a Name of Woman

5b Textbook(s) / Reader(s) / Article(s)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

19. Theoretical Frameworks:

Name up to five women, and the theoretical framework(s) associated with each, who you think have made contributions to the field.

1a Name of Woman

1b Theoretical Framework(s)

2a Name of Woman

2b Theoretical Framework(s)

3a Name of Woman

3b Theoretical Framework(s)

4a Name of Woman

4b Theoretical Framework(s)

5a Name of Woman

5b Theoretical Framework(s)

20. Research:

Name up to five women, and the research study(ies) associated with each, who you think have made contributions to the field

1a Name of Woman

1b Name of Research study (ies)

2a Name of Woman

2b Name of Research study (ies)

3a Name of Woman

3b Name of Research study (ies)

4a Name of Woman

4b Name of Research study (ies)

5a Name of Woman

5b Name of Research study (ies)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural

21. Academic Courses / Seminars:

Name up to five women, and the academic course(s) / seminar(s) associated with each, who you think have made contributions to the field

1a Name of Woman

1b Academic Course(s) / Seminar(s)

2a Name of Woman

2b Academic Course(s) / Seminar(s)

3a Name of Woman

3b Academic Course(s) / Seminar(s)

4a Name of Woman

4b Academic Course(s) / Seminar(s)

5a Name of Woman

5b Academic Course(s) / Seminar(s)

22. Other:

If there are additional women you would like to add to an above list OR who did not fall into one of the above academic categories, please name each woman below and her academic contribution to the field.

1a Name of Woman

1b Academic Contribution(s)

2a Name of Woman

2b Academic Contribution(s)

3a Name of Woman

3b Academic Contribution(s)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

SECTION FOUR: Intercultural Training and Women in Intercultural Relations

In this section you will find questions about women in four categories:

INTERCULTURAL TRAINING BOOKS / ARTICLES

INTERCULTURAL EDITED HANDBOOKS / HANDBOOK ARTICLES

INTERCULTURAL GAMES / SIMULATIONS

INTERCULTURAL TRAINING WORKSHOPS / SEMINARS

If this is one of your areas of familiarity or expertise, then begin here or select NEXT at the bottom of this page to move to the next section.

Remember, before going back to a previous page, be sure to SAVE your data on the page below by first clicking on NEXT at the bottom.

23. Intercultural Training Books / Articles:

Name up to five women, and the intercultural training book(s) / article(s) associated with each, who you think have made contributions to the field (women may be authors or coauthors AND/OR they could be editors or coeditors)

1a Name of Woman

1b Intercultural Training Book(s) / Article(s)

2a Name of Woman

2b Intercultural Training Book(s) / Article(s)

3a Name of Woman

3b Intercultural Training Book(s) / Article(s)

4a Name of Woman

4b Intercultural Training Book(s) / Article(s)

5a Name of Woman

5b Intercultural Training Book(s) / Article(s)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

24. Intercultural Edited Handbooks / Handbook Articles:

Name up to five women, and the intercultural edited handbook(s) / handbook article(s) associated with each, who you think have made contributions to the field (women may be authors or coauthors AND/OR they could be editors or coeditors)

1a Name of Woman

1b Intercultural Edited Handbook(s) / Handbook Article(s)

2a Name of Woman

2b Intercultural Edited Handbook(s) / Handbook Article(s)

3a Name of Woman

3b Intercultural Edited Handbook(s) / Handbook Article(s)

4a Name of Woman

4b Intercultural Edited Handbook(s) / Handbook Article(s)

5a Name of Woman

5b Intercultural Edited Handbook(s) / Handbook Article(s)

25. Intercultural Games and Simulations:

Name up to five women, and the intercultural game(s) or simulation(s) associated with each, who have made contributions to the field

1a Name of Woman

1b Intercultural Game(s) / Simulation(s)

2a Name of Woman

2b Intercultural Game(s) / Simulation(s)

3a Name of Woman

3b Intercultural Game(s) /Simulation(s)

4a Name of Woman

4b Intercultural Game(s) / Simulation(s)

5a Name of Woman

5b Intercultural Game(s) / Simulation(s)

Appendix B continued

26. Intercultural Training Workshops / Seminars:

Name up to five women, and the intercultural training workshop(s) / seminar(s) associated with each, who have made contributions to the field

1a Name of Woman

1b Intercultural Training Workshop(s) / Seminar(s)

2a Name of Woman

2b Intercultural Training Workshop(s) / Seminar(s)

3a Name of Woman

3b Intercultural Training Workshop(s) / Seminar(s)

4a Name of Woman

4b Intercultural Training Workshop(s) / Seminar(s)

5a Name of Woman

5b Intercultural Training Workshop(s) / Seminar(s)

27. Other:

If there are additional women you would like to list who did not fall into one of the above intercultural training categories, please name each woman below and her intercultural training contribution(s) to the field

1a Name of Woman

1b Intercultural Training Contribution(s)

2a Name of Woman

2b Intercultural Training Contribution(s)

3a Name of Woman

3b Intercultural Training Contribution(s)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

In this section you will find questions about women in four categories:

DIVERSITY TRAINING BOOKS / ARTICLES

DIVERSITY EDITED HANDBOOKS / HANDBOOK ARTICLES

DIVERSITY GAMES / SIMULATIONS

DIVERSITY TRAINING WORKSHOPS / SEMINARS

If this is one of your areas of familiarity or expertise, then begin here or select NEXT at the bottom of this page to move to the next section.

Remember, before going back to a previous page, be sure to SAVE your data on the page below by first clicking on NEXT at the bottom.

28. Diversity Training Books / Articles:

Name up to five women, and the diversity training book(s)/ article(s) associated with each, who you think have made contributions to the field (women may be authors or coauthors AND/OR they could be editors or coeditors)

1a Name of Woman

1b Diversity Training Book (s) / Article(s)

2a Name of Woman

2b Diversity Training Book (s) / Article(s)

3a Name of Woman

3b Diversity Training Book (s) / Article(s)

4a Name of Woman

4b Diversity Training Book (s) / Article(s)

5a Name of Woman

5b Diversity Training Book (s) / Article(s)

Appendix B continued

29. Diversity Edited Handbooks / Handbook Articles:

Name up to five women, and the diversity edited handbook(s) / handbook article(s) associated with each, who you think have made contributions to the field (women may be authors or coauthors AND/OR they could be editors or coeditors)

1a Name of Woman

1b Diversity Edited Handbook(s) / Handbook Article(s)

2a Name of Woman

2b Diversity Edited Handbook(s) / Handbook Article(s)

3a Name of Woman

3b Diversity Edited Handbook(s) / Handbook Article(s)

4a Name of Woman

4b Diversity Edited Handbook(s) / Handbook Article(s)

5a Name of Woman

5b Diversity Edited Handbook(s) / Handbook Article(s)

30. Diversity Games and Simulations:

Name up to five women, and the diversity game(s) or simulation(s) associated with each, who you think have made contributions to the field

1a Name of Woman

1b Diversity Game(s) or Simulation(s)

2a Name of Woman

2b Diversity Game(s) or Simulation(s)

3a Name of Woman

3b Diversity Game(s) or Simulation(s)

4a Name of Woman

4b Diversity Game(s) or Simulation(s)

5a Name of Woman

5b Diversity Game(s) or Simulation(s)

Appendix B continued

31. Diversity Training Workshops / Seminars:

Name up to five women, and the diversity training workshop(s) / seminar(s) associated with each, who you think have made contributions to the field

1a Name of Woman

1b Diversity Training Workshop(s) / Seminar(s)

2a Name of Woman

2b Diversity Training Workshop(s) / Seminar(s)

3a Name of Woman

3b Diversity Training Workshop(s) / Seminar(s)

4a Name of Woman

4b Diversity Training Workshop(s) / Seminar(s)

5a Name of Woman

5b Diversity Training Workshop(s) / Seminar(s)

32. Other:

If there are additional women you would like to list who did not fall into one of the above diversity training categories, please name each woman below and her diversity training contribution to the field.

1a Name of Woman

1b Diversity Training Contribution(s)

2a Name of Woman

2b Diversity Training Contribution(s)

3a Name of Woman

3b Diversity Training Contribution(s)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

In this section you will find questions about women in three categories:

ESTABLISHING / DIRECTING PUBLISHING COMPANIES

FOUNDING JOURNALS / NEWSLETTERS

EDITORIAL BOARD MEMBERS OF JOURNALS / NEWSLETTERS

If this is one of your areas of familiarity or expertise, then begin here or select NEXT at the bottom of this page to move to the next section. Remember, before going back to a previous page, be sure to SAVE your data on the page below by first clicking on NEXT at the bottom.

33. Establishing / Directing a Publishing Company:

Name up to five women who you think have made contributions to the field through the founding or directing of a publishing company
1a Name of Woman

1b Name of Publishing Company(ies)

2a Name of Woman

2b Name of Publishing Company(ies)

3a Name of Woman

3b Name of Publishing Company(ies)

4a Name of Woman

4b Name of Publishing Company(ies)

5a Name of Woman

5b Name of Publishing Company(ies)

34. Founder of Journals / Newsletters:

Name up to five women who you think have made contributions to the field through the founding of journals / newsletters

1a Name of Woman

1b Journal(s) / Newsletter(s) Founded

2a Name of Woman

2b Journal(s) / Newsletter(s) Founded

3a Name of Woman

3b Journal(s) / Newsletter(s) Founded

4a Name of Woman

4b Journal(s) / Newsletter(s) Founded

5a Name of Woman

5b Journal(s) / Newsletter(s) Founded

Appendix B continued

35. Editorial Board Members of Journals / Newsletters:

Name up to five women who you think have made contributions to the field through their roles as editors of journals / newsletters.

1a Name of Woman

1b Journal(s) / Newsletter(s) Edited

2a Name of Woman

2b Journal(s) / Newsletter(s) Edited

3a Name of Woman

3b Journal(s) / Newsletter(s) Edited

4a Name of Woman

4b Journal(s) / Newsletter(s) Edited

5a Name of Woman

5b Journal(s) / Newsletter(s) Edited

36. Other:

If there are additional women you would like to list who did not fall into one of the above publishing categories, please name each woman below and her publishing contribution to the intercultural relations field

1a Name of Woman

1b Publishing Contribution (s)

2a Name of Woman

2b Publishing Contribution (s)

3a Name of Woman

3b Publishing Contribution (s)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural

In this section you will find questions about women in two categories:

LEADERSHIP IN NONPROFIT

ORGANIZATIONS AND INSTITUTIONS

LEADERSHIP IN FORPROFIT

ORGANIZATIONS AND INSTITUTIONS

If this is one of your areas of familiarity or expertise, then begin here or select NEXT at the bottom of this page to move to the next section.

Remember, before going back to a previous page, be sure to SAVE your data on the page below by first clicking on NEXT at the bottom.

37. Leadership in Nonprofit

Organizations and Institutions (including nongovernmental organizations (NGO's) and professional organizations): Name up to five women, and the nonprofit(s) associated with each, who you think have made leadership contributions to the field

1a Name of Woman

1b Name of Non-profit(s)

2a Name of Woman

2b Name of Non-profit(s)

3a Name of Woman

3b Name of Non-profit(s)

4a Name of Woman

4b Name of Non-profit(s)

5a Name of Woman

5b Name of Non-profit(s)

Appendix B continued

38. Leadership in For-profit
Organizations and Institutions:
Name up to five women, and the for-profit(s) associated with each, who you think have made leadership contributions to the field

1a Name of Woman
1b Name of For-profit(s)
2a Name of Woman
2b Name of For-profit(s)
3a Name of Woman
3b Name of For-profit(s)
4a Name of Woman
4b Name of For-profit(s)
5a Name of Woman
5b Name of For-profit(s)

39. Other:
If there are additional women you would like to add to a list above OR who did not fall into one of the above organizational leadership categories, please name each woman below and her organizational leadership contribution to the intercultural relations field

1a Name of Woman
1b Organizational Leadership Contribution(s)
2a Name of Woman
2b Organizational Leadership Contribution(s)
3a Name of Woman
3b Organizational Leadership Contribution(s)

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

In this section you will find questions about women in two categories:

EARLY IDEAS IN INTERCULTURAL RELATIONS

NEW IDEAS IN INTERCULTURAL RELATIONS

If this is one of your areas of familiarity or expertise, then begin here or select NEXT at the bottom of this page to move to the next section. Remember, before going back to a previous page, be sure to SAVE your data on the page below by first clicking on NEXT at the bottom.

40. Early Ideas:

Name up to five early ideas AND the woman you identify with each that you think have contributed to the development of the field during the past 50 years

1a Early Idea(s)

1b Name of Woman

2a Early Idea(s)

2b Name of Woman

3a Early Idea(s)

3b Name of Woman

4a Early Idea(s)

4b Name of Woman

5a Early Idea(s)

5b Name of Woman

41. New Ideas:

Name up to five new ideas AND the woman you identify with each that you think may influence the future of the field

1a New Idea(s)

1b Name of Woman

2a New Idea(s)

2b Name of Woman

3a New Idea(s)

3b Name of Woman

4a New Idea(s)

4b Name of Woman

5a New Idea(s)

5b Name of Woman

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

In this section you will find questions about women in two categories:

NONDOMINANT CULTURE

DIFFERENT WAYS OF KNOWING

Remember, before going back to a previous page, be sure to SAVE your data on the page below by first clicking on NEXT at the bottom.

42. NonDominant Culture:

In YOUR country of residence, name up to five women and their respective contribution(s), who you think would most likely NOT be considered a member of your national dominant culture?

For Example: In my country of residence, (the USA), I would name women who do not fit the national dominant culture of a European-American, White, Heterosexual woman

Name of Your Country

1a Name of Woman

1b Contribution(s)

2a Name of Woman

2b Contribution(s)

3a Name of Woman

3b Contribution(s)

4a Name of Woman

4b Contribution(s)

5a Name of Woman

5b Contribution(s)

Appendix B continued

43. Different Ways of Knowing:

Name up to five women AND the work associated with them who you think have made, or are making contributions to the field in nontraditional ways (i.e., women who might otherwise not get mentioned as their work might not be considered traditional)

1a Name of Woman

1b Nontraditional Work or Contribution(s)

2a Name of Woman

2b Nontraditional Work or Contribution(s)

3a Name of Woman

3b Nontraditional Work or Contribution(s)

4a Name of Woman

4b Nontraditional Work or Contribution(s)

5a Name of Woman

5b Nontraditional Work or Contribution(s)

44. Other:

If there are additional women you would like to name who did not fall into one of the getting to all the voices categories, please name each woman below and her contribution to the intercultural relations field

1a Name of Woman

1b Contribution(s)

2a Name of Woman

2b Contribution(s)

3a Name of Woman

3b Contribution(s)

45. Before completing the survey, do you wish to add any final comments?

Appendix B continued

Women's Contributions to the Interdisciplinary Field of Intercultural Relations

Thank you for completing this survey. Your time and effort is IMMENSELY appreciated. Please select DONE to submit your survey.

IMPORTANT! You may go back into your survey and make edits or additions until the survey closes on November 12. To do this, go back to the original link that was sent to you in the invitation letter and use that link to get back to your saved data. Remember, you MUST use the same computer to do any edits. The survey only accommodates one person per computer. Additionally, it is recommended that you use the same browser as well. For example, if you started the survey in Internet Explorer, then use Internet Explorer again when you go back into your survey.

THANK YOU!!

APPENDIX C

Interview Protocol

Introduction:
"Hello, today is (date) and I am speaking with (name) who has agreed to talk with me in conjunction with my dissertation research on women in the field of intercultural relations. I have a set of nine questions that I will ask you and then I will allow time at the end for you to make any additional comments you would like at that time. Shall we begin?"

1. Why don't you introduce yourself again- tell me where you live presently and where you work.

2. How would you describe your field? And the work you have been doing?

3. Mapping Exercise: This is where I insert the mapping exercise – a twenty minute process where each participant maps out their life in the field – beginning with where they are today – and working backward by repeatedly answering the question, "How did I get here?" at each step of the way until the paper is filled with their story. Once the map is complete, I ask participants to walk me through their story.

4. Looking back at your story and your contributions to the field, what have been some of the biggest challenges you have faced in accomplishing your work?

5. What have been some of the biggest rewards you have received as a result of your work?

6. And today? Talk about how your work (your contributions) has evolved and how it fits into the historical framework of the field?

7. Among other things, this research is an attempt at getting to all the voices in the field. In this case, it is getting to the *voices of women*. Please comment on this statement.

8. How do you envision the future of the field in relation to Phase 5 – an intercultural relations history that includes us all? What do you see as the next steps toward this process?

9. We are at the end of our interview. Is there anything else you would like to comment on or re-visit at this time?

APPENDIX D

List of All 420 Women Mentioned in the Survey Study

Abdallah-Pretceille, Martine
Abdullah, Asma
Abe, Jennifer
Adler, Nancy
Agoes, Irid
Aguilar, Leslie
al Bloushi, Layla
Alagic, Mara
Albert, Rosita
Ali, Ayaan Hirsi
Ali, Hasmah
Allas, Yasmine
Alvarez, Maria Assumpta Aneas
Alyusuf, Muna
Anand, Rohini
Andeel, Missy
Angouri, Jo
Araki, Shoko
Araoz, Zareen Karani Lam de
Armour, Monica
Arredondo, Patricia
Arzac, Adriana
Asitimbay, Diane
Asuncion-Lande, Nobleza
Ayman, Roya
Bakke, Sigvor
Banks, Cherry McGee
Banks, Sheena
Bano, Klara Falk
Barna, LaRay
Barnes, Virginia Lee
Baum, Ina
Bayart, Sylvie
Beale, Ruby
Beamer, Linda
Beauvoir, Simone de
Beechler, Schon
Belenky, Mary Field
Bell, Ella Edmonson
Bell, Myrtle
Bellamy, Carol
Bender, Susan
Benedict, Ruth
Bennett, Janet
Bennett, Georgia
Bennett, Rita
Bennhold-Samaan, Laurette
Berardo, Kate
Berkey, Margot
Berninghausen, Jutta
Billings-Harris, Lenora
Blohm, Judee
Boddy, Janice
Boden, Jeanne
Borgoon, Judee
Bosse, Elke
Braidotti, Rosi
Bratkoff, Nina
Bretag, Tracy
Briggss, Katharine Cook
Brimelow, Alison
Brinkgreve, Christien
Brinkman, Ursula
Browaeys, Marie-Joelle
Brown, Kim
Brownridge, Joan
Brunstein, Ingrid
Burgoon, Judee
Carr-Ruffino, Norma
Castiglioni, Ida
Chaney, Lillian
Chase, Mackie
Chaudhry, Laxmi
Chen, Victoria
Chideya, Farai
Chodron, Pema
Chong, Nilda
Chung, Leeva
Claes, Marie-Therese
Claus, Lisbeth
Clinchy, Blythe McVicker
Cohen-Emerique, Margalit
Coleman, Patricia
Colette, Sabatier
Collier, Mary Jane
Concio, Angelina Cecilia
Constantinedes, Janet
Copeland, Anne
Craig, Argentine
Craig, Joann
Crosby, Faye
Cross, Elsie
Davison, Sue Canney
Deanne, Barbara
Deardorff, Darla
DeJeaghere, Joan
Demirkan, Renan
Derboven, Wiebke
Deresky, Helen
DeVries, Basma Ibrahim
Dietrich, Anne
Digh, Patti
Dirie, Waris
Dithfurt, Jutta
Dominguez, Cari
Douglas, Mary
Doyle, Corbette
Dresser, Norine
Drzewiecka, Jolanta
Eagly, Alice
Edelman, Marian Wright
Edelson, Phyllis
Elliot, Jane
El-Saadawi, Nawal
Ely, Robin
Erikson, Joan
Essed, Philomena
Ewing, Katherine
Falk-Bánó, Klára
Faymar, Sonia
Fehr, Beverly

Appendix D continued

Ferris, Maria
Fertelmeyster, Tatyana
Filner, Barbara
Fonseca, Isabel
Forbrich, Liz
Fowler, Sandra
Fox, Nancy
Frank, Toby
Frayser, Suzanne
Freeman, JoAnne
Froistad, Jennifer
Gardenswartz, Lee
Geok-lin Lim, Shirley
Gerritsen, Marinel
Gholesorkhi, Banu
Ghorashi, Halleh
Gilligan, Carol
Goldberger, Nancy Rule
Gregerson-Hermans, Jeanine
Groot, Gigi de
Gropper, Rena
Gursel, Lale
Habchi, Sihem
Hall, Mildred Reed
Hall, Liz
Halualani, Rona
Hamel, Pat
Harding, Sandra
Harris, Muriel
Hartley, Cay
Hasmah, Siti
Hawkins, Joy
Hecht-El Minshawi, Beatrice
Helfrich-Hölter, Hede
Helmolt, Katharina von
Helms, Janet
Hembise, Andrea
Hernandez, Natalie Martinez
Hildebrand, Marianne
Hiraga, Masako
Ho, Liang
Hodge, Sheida
Hohl, Janine
Holvino, Evangelina
hooks, bell
Hopkins, Robbins
Houston, Marsha
Hualiani, Rona
Huang, Larke
Huang-Nissen, Sally
Human, Linda
Ikeda, Richiko
Ismail, Lobna
Jackson, Susan
Janoff, Sandra
Janssen-Matthes, Mieke
Jensen, Vivien Lee
Jessurum, Nel
Jicheva, Maria
Jodelet, Denise
Johnson, Laura
Johnson, Marlene
Josephs, Ingrid
Joshi, Aparna
Jugovic, Helen
Kagitcibasi, Cigdem
Kanter, Rosabeth Moss
Katz, Judith
Keil, Marion
Kelley, Colleen
Kendall, Frances
Kim, Young Yun
Kim, Eun
Kinast, Eva-Ulrike
Kittler, Pamela Goyan
Kluckhohn, Florence
Knefelkamp, Lee
Koester, Jolene
Konrad, Alison
Korshuk, Alena
Kossek, Ellen
Kraft, Marguerite
Kramer, Gesa
Krampsch, Clare
Kreichen, Noel
Kreuzela, Paula
Kubota, Mayumi
Kumbier, Dagmar
Kumbruck, Christel
Lambert, Jonamay
Langer, Ellen
Lanier, Alison
Lapinskey, Tara
Lavergne, Anne
LeBaron, Michelle
Leeds-Hurwitz, Wendy
Lewandowski, Donna
Lieberman, Simma
Liebich, Daniela
Limburg-Okken, Annechien
Lindner, Evelin
Lingenfelter, Judith
Lipman-Blumen, Jean
Lobna, Ismael
Loden, Marilyn
Losche, Helga
Louie, Esther
Lowenthal, Nessa
MacArthur, Mary
Maletsky, Martina
Malewski, Margaret
Marsh, Donna
Martell, Christine
Martin, Judith
Martin, Jeanette
Marx, Elizabeth
Mayer, Claude-Helene
Maznevski, Martha
McCaig, Norma
McErikson, Joan
McIntosh, Peggy
McLean, Sally
McLoud-Schingen, Kelli
Mead, Margaret
Meares, Mary
Medina, Adriana
Meijling, Martha van Endt
Meyers, Judith
Mikk, Barbara Kappler
Mitchell, Sandy
Mitscherlich, Margarete
Mooij, Marieke de
Mor Barak, Michalle
Moran, Sarah
Morley, Joan
Morrison, Terri

Appendix D continued

Morrison, Toni
Mueller, Sherry
Mumford, Monica
Naslund, Vivianne
Nasrin, Taslima
Natividad, Irene
Nkomo, Stella
Noddings, Nel
Noller, Patricia
Noronha, June
Notat, Nicole
Nowlin, Frankie
Nydell, Margaret
Obermaier, Uschi
O'Brien, Nancy
Ochs, Elinor
of Bingen, Hildegard
Ogay, Tania
Osland, Joyce
Ozakin, Aysel
Parfitt, Joanna
Pascoe, Robin
Pedersen, Anne
Pessireron, Sylvia
Pfitzner, Heike
Phillips, Margaret
Phillips, Nicola
Piet-Pelon, Nancy
Plimpton, Susan
Plummer, Deborah
Poncini, Gina
Prengel, Annedore
Pusch, Margaret (Peggy)
Quackenbush, Natalie
Quappe, Stephanie
Ramsey, Sheila
Reid, Joy
Reynolds, Sana
Richards, Cecile
Robinson, Heather
Robinson, Shannon Murphy
Roemer, Astrid
Roesch, Olga
Rohrlich, Beulah
Rolston, Karen
Romano, Dugan
Musaidizi, Christine
Musil, Carin McTighe
Myers, Isabel Briggs
Root, Maria
Rose-Neiger, Ingrid
Rosener, Judy
Roth, Juliana
Rottgers, Christina
Rowe, Anita
Rubatos, Adrienne
Ruehl, Monika
Sabatier, Colette
Sackmann, Sonja
Sakamoto, Robin
Salimbene, Suzanne
Salo-Lee, Liisa
Saltzman, Carol
Saphiere, Dianne Hofner
Sargent, Alice
Schaetti, Barbara
Schipper, Mineke
Schneider, Susan
Schroll-Machl, Sylvia
Schulze, Christine
Schwarzer, Alice
Scollon, Suzanne Wong
Scullion, Tsugiko
Shaffer, Margaret
Shevchenko, Anna
Shinazy, Malati Marlene
Silberstein, Fanchon
Sisk, Dorothy
Smith, Daryl
Sorrells, Kathryn
Spencer, Jackie
Spencer-Oatey, Helen
Sprecher, Susan
Steinwachs, Barbara
Stephan, Cookie White
Stockdale, Peggy
Stringer, Donna
Sucher, Kathryn
Sueda, Kiyoko
Sukhia, Anne-Charlotte
Sultan, Elizabeth
Summerfield, Ellen
Sussman, Nan
Myers, Selma
Nagata, Adair
Namazie, Pari
Tannen, Deborah
Tarule, Jill Mattuck
Tatum, Beverly
Tayeb, Monir
Terry, Eileen
Tervalon, Melanie
Thiederman, Sondra
Thomas, Kay
Thomas, Kecia
Thomas, Sandy
Ting-Toomey, Stella
Tjin A Djie, Kitlyn
Tong, Rosemarie
Torikai, Kumiko
Tsui, Anne
Tung, Rosalie
Uhse, Beate
Ulrich, Susanne
Useem, Ruth
van Asperen, Evelien
van Beurden, Annemiek
van der Boon, Mary
van Houten, Bernadette
van Keulen, Anke
Vanhee, Lynn
Varner, Iris
Vazquez, Carmen
Vonsild, Susan
Walker, Danielle
Walmsley, Jane
Ward, Colleen
Ward, Karen
Wasilewski, Jacqueline
Watkins-Goffman, Linda
Weber, Susanne
Wederspahn, Anne
Weinstein, Elana
Wekker, Gloria
Wheatley, Margaret
White, Ryland
White, Valerie
Widick, Carole
Wijnands, Juanita

Appendix D continued

Wilhelm, Maria
Williams, Icy
Wilson, Joan
Winfield, Liz
Winfrey, Oprah
Winters , Mary-Frances
Wirths, Christine
Wolf, Katrin
Wong, Wan-chi
Wong, Kathleen
Wood, Julia
Wu, Alice
Wuebbeler, Rita
Yamamoto, Kaoru (Oba)
Yashiro, Kyoko
Yoosefi, Tatjana
Young, King Ming
Zabel, Monika
Zanchettin, Anita
Zanoff, Sandra
Zaremba, Marianne
Zevenbergen, Hilde
Zholtkevich, Tatyana
Zuckerman, Amy

APPENDIX E

All 188 Women Named in Academia and Women in Intercultural Relations

Abdallah-Pretceille, Martine
Abdullah, Asma
Adler, Nancy
Alagic, Mara
Albert, Rosita
Àlvarez, Maria Assumpta
Aneas
Angouri, Jo
Araki, Shoko
Araoz, Zareen Karani
Lam de
Asuncion-Lande, Nobleza
Ayman, Roya
Barna, LaRay
Barnes, Virginia Lee
Beamer, Linda
Beauvoir, Simone de
Beechler, Schon
Belenky, Mary Field
Benedict, Ruth
Bennett, Georgia
Bennett, Janet
Berardo, Kate
Bingen, Saint Hildegard von
Boddy, Janice
Boden, Jeanne
Braidotti, Rosi
Bretag, Tracey
Brinkmann, Ursula
Brown, Kim
Brunstein, Ingrid
Burgoon, Judee
Castiglioni, Ida
Chaney, Lillian
Chen, Victoria
Chodron, Pema
Chung, Connie
Chung, Leeva
Claus, Lisbeth
Clinchy, Blythe McVicker
Cohen-Emerique, Margalit
Colette, Sabatier
Collier, Mary Jane
Constantinides, Janet
Copeland, Anne
Crosby, Faye
Davison, Sue Canney
Deardorrf, Darla
Deresky, Helen
DeVries, Basma Ibrahim
Digh, Patti
Dirie, Waris
Douglas, Mary
Drzewiecka, Jolanta
Eagly, Alice
Edelson, Phyllis
El-Saadawi, Nawal
Ely, Robin
Erikson, Joan
Ewing, Katherine
Falk-Bánó, Klára
Fehr, Beverly
Fonseca, Isabel
Fowler, Sandra
Frayser, Suzanne
Gardenswartz, Lee
Geok-lin Lim, Shirley
Gholesorkhi, Banu
Ghorashi, Halleh
Gilligan, Carol
Goldberger, Nancy Rule
Gropper, Rena
Hall, Mildred Reed
Halualani, Rona
Hamel, Pat
Harris, Muriel
Hecht-El Minshawi, Beatrice
Helfrich-Holter, Hede
Helmolt, Katharina von
hooks, bell
Houston, Marsha
Hraga, Masako
Huang, Larke
Jackson, Susan
Jodelet, Denise
Josephs, Ingrid
Kagitcibasi, Cigdem
Kappler, Barbara
Katz, Judy
Kelley, Colleen
Kim, Young Yun
Kluckhohn, Florence
Kluckhohn, Florence
Knefelkamp, Lee
Koester, Jolene
Korshuk, Alena
Kraft, Marguerite
Kreicher, Noel
Kubota, Mayumi
Kumbier, Dagmar
Langer, Ellen
LeBaron, Michelle
Leeds-Hurwitz, Wendy
Lindner, Evelin
Lingenfelter, Judith
Lipman-Blumen, Jean
Loden, Marilyn
MacArthur, Mary
Maletsky, Martina
Martin, Jeanette
Martin, Judith
Marx, Elisabeth
Maznevski, Martha
McCaig, Norma
McIntosh, Peggy
McLean, Sally
Mead, Margaret
Meares, Mary
Mitscherlich, Margarete
Mooij, Marieke de
Moran, Sarah
Morley, Joan

Appendix E continued

Morrison, Terri
Mumford, Monica
Myers, Isabel Briggs
Nagata, Adair **Nkomo**, Stella
Noddings, Nel
Noller, Patricia
Nydell, Margaret K.
Ochs, Elinor
Ogay, Tania
Osland, Joyce
Pascoe, Robin
Pfitzner, Heike
Phillips, Margaret
Phillips, Nicola
Piet-Pelon, Nancy
Poncini, Gina
Prengel, Annedore
Pusch, Margaret (Peggy)
Ramsey, Sheila
Reid, Joy
Reynolds, Sana
Roesch, Olga
Rohrlich, Beulah
Rolston, Karen
Romano, Dugan
Rose-Neiger, Ingrid
Rosener, Judy
Roth, Juliana
Rowe, Anita
Sackmann, Sonja
Sakamoto, Robin
Saphiere, Dianne Hofner
Schaetti, Barbara
Schneider, Susan
Schroll-Machl, Sylvia
Scollon, Suzanne Wong
Shaffer, Margaret
Sorrells, Kathryn
Spencer-Oatey, Helen
Sprecher, Susan
Stephan, Cookie
Sueda, Kiyoko
Sultan, Elizabeth
Sussman, Nan
Tannen, Deborah
Tarule, Jill Mattuck
Tayeb, Monir
Ting-Toomey, Stella
Tong, Rosemarie
Torikai, Kumiko
Tsui, Anne
Tung, Rosalie
van Beurden, Annemiek
van Keulen, Anke
Varner, Iris
Vonsild, Susan
Ward, Colleen
Wasilewski, Jacqueline
Watkins-Goffman, Linda
Wekker, Gloria
White, Ryland
White, Valerie
Widick, Carole
Wong, Wan-chi
Yashiro, Kyoko
Yoosefi, Tatjana
Zevenbergen, Hilde

APPENDIX F

Academic Work and Contributions Mentioned Chart

Name	Academic Textbooks / Edited Handbooks /Readers / Articles	Theoretical frameworks / models	Research studies	Academic courses / Seminars	Other
Adler, Nancy	Learning During the Transition Back into the Home Country 1980; Cross-cultural Management 1983; Women in Management Worldwide 1988; Human Resource Management in the Global Economy 1993; The Arts & Leadership: Now That We Can Do Anything, What Will We Do 2006; International Dimensions of Organisational Behavior 2008;		Cross-Cultural Management Research; Re-entry Research; Competitive Frontiers: Women Managers in a Global Economy 1994; Deconstructing Organizational Behavior in a Globalized Twenty-first Century 2009	Organizational Behavior, Cross-Cultural Management, Global Women Leaders	
Barna, LaRay	Stumbling Blocks to Intercultural Communication 1985			Intercultural Communication	First to Teach Intercultural Communication
Bennett, Janet	Becoming a Skillful Intercultural Facilitator 2003; Handbook of Intercultural Training 3rd Edition 2004; Developing Intercultural Competence: A reader 2004;	Describe, Interpret, Evaluate (DIE) Model 1979; Cultural Marginality	Cultural Marginality: Identity Issues in International Training 1993; Transition Shock: Putting cultural shock in perspective, 1998; Developing Intercultural Sensitivity: An Integrative Approach to Global and Domestic Diversity 2004	Multiple Intercultural Training Designs, Seminars, and Workshops; Change Agentry; Intercultural Training	Executive Director for the Intercultural Communication Institute; Master of Intercultural Relations Program; Summer Institute for Intercultural Communication

Appendix F continued

Name	Academic Textbooks / Edited Handbooks /Readers / Articles	Theoretical frameworks / models	Research studies	Academic courses / Seminars	Other
Gardenswartz, Lee	Beyond Sanity and Survival: A Personal Guide to Stress Management 1980; How to Create Staff Development Programs Guaranteed to Unleash the Human Potential 1982; Getting Around the Cultural Hot Spots in Meetings 1993; Diverse Teams at Work: Capitalizing on the Power of Diversity 1995; Why Diversity Matters 1998; Managing Diversity: A Complete Desk Reference and Planning Guide 1998+; Managing Diversity in Health Care Manual: Proven Tools and Activities for Leaders and Trainers 1999; Cross-Cultural Awareness 2001; The Global Diversity Desk Reference: Managing an International Workforce 2003; Emotional Intelligence for Managing Results in a Diverse World 2008+; Coaching Teams: For Emotional Intelligence in Your Diverse Workplace 2009;	Diversity Model (4 Layers)	What It Takes: Good News From 100 of America's Top Professional and Business Women 1987		

Appendix F continued

Name	Academic Textbooks / Edited Handbooks /Readers / Articles	Theoretical frameworks / models	Research studies	Academic courses / Seminars	Other
Kim, Young Yun	Theories in Intercultural Communication 1988; Interethnic Communication: The Context and the Behavior 1994; Becoming Intercultural: An Integrative Theory of Communication and Cross-Cultural Adaptation 2001; Communicating With Strangers: An Approach to Intercultural Communication 2003; Intercultural Personhood: Globalization and A Way of Being 2008; The Identity Factor in Intercultural Competence 2009	Stress-Adaptation-Growth Dynamic; Systems Theories in Intercultural Communication	Acculturation Patterns of Interpersonal Communication Relationships: A Study of Japanese, Mexican and Korean Communities in the Chicago Area 1978; Toward an Interactive Theory of Communication –Acculturation 1980; Interethnic Communication: Current research 1986; Communication and Cross-Cultural Adaptation Theory: An Integrative Theory 1988; Ideology, Identity and Intercultural Communication An integrative theory1988		
Knefelkamp, Lee	Transforming the Curriculum for Diversity in Higher Education 1993; Higher Education & the Consumer Society 1993; The Multicultural Curriculum and Communities of Peace 1993; Encountering Diversity on Campus and in the Classroom: Advancing Intellectual and Ethical Development 2000; Listening to Understand 2006	Extension of the Perry Development Model including Educational and Identity Issues: The Multicultural Self in Organizations; Personal and Social Responsibility Institutional Inventory	Developmental Instruction: fostering intellectual and personal growth of college students 1975; Patterns of Adult Learning	Multiple Courses at the Summer Institute for Intercultural Communication	Teachers College – Columbia Graduate Program MA and PhD Programs

Appendix F continued

Name	Academic Textbooks / Edited Handbooks /Readers / Articles	Theoretical frameworks / models	Research studies	Academic courses / Seminars	Other
Martin, Judith	Experiencing Intercultural Communication: An introduction 2008+; Readings in Intercultural Communication: experiences and contexts 2008; Intercultural Communication in Contexts 2009+		Re-entry and Whiteness work; Dialectics in Intercultural Contexts; The Influence of Cultural and Situational Contexts on Hispanic and Non-Hispanic Communication 1994; Exploring Whiteness: A Study of Self-label for White Americans 1996; Ethical Issues in Intercultural Communication 1998; Thinking Dialectically About Culture and Communication 1999; Intercultural Dating Patterns Among Young White U.S. Americans: Have They Changed in the Past 20 Years? 2003	Intercultural Communication Courses; Teacher Training of Online Intercultural Communication	Development of Arizona State University Communication Department and Research Capabilities
Pusch, Margaret (Peggy)	Book Chapters in Several Texts; Multicultural Education: A Cross-Cultural Training Approach 2000; Working in a Socially Diverse Environment: Student Manual 2004; Intercultural Training in Historical Perspective 2004; The Interculturally Competent Global Leader 2009				Co-founder of the Intercultural Press; Early Role in Intercultural Publishing; Administrative Leadership in Several Key International Education Associations; Founder of Society for Intercultural Education, Training, and Research - USA Chapter

Appendix F continued

Name	Academic Textbooks / Edited Handbooks /Readers / Articles	Theoretical frameworks / models	Research studies	Academic courses / Seminars	Other
Ting-Toomey, Stella	Cross-cultural Interpersonal Communication 1991; Communicating Across Cultures 1999; Managing Intercultural Conflict Effectively 2001; Understanding Intercultural Communication 2005+; Intercultural Conflict Management: A Mindful Approach 2005;	Face Negotiation Theory; Identity Negotiation Theory	An Analysis of Marital Communication Behaviors and Perceptions of Marital Satisfaction: A Validation Study of the Intimate Negotiation Coding System 1981; Communication Resourcefulness: An Identity-Negotiation Perspective 1993; The Challenge of Facework: Cross-cultural and Interpersonal Issues 1994 Identity Negotiation Theory: Crossing Cultural Boundaries 2004; Intercultural Conflict Competence as a Facet of Intercultural Competence Development: Multiple Conceptual Approaches 2009	Intercultural Communication Courses; Teacher Training for Teaching Intercultural Communication	
Ward, Colleen	The Psychology of Culture Shock 2008; Journeys of Ethno-Cultural Continuity on Critical Thinking in Higher Education 2008; Thinking Outside the Berry Boxes: New Perspectives on Identity, Acculturation and Intercultural Relations 2008;	Acculturation Theory; Culture Shock and Adaptation	Competence During Cross-Cultural Transitions 1994; Attitudes Toward Rape: Feminist and Social Psychological Perspectives 1995; The Impact of International Students on Domestic Students and Host Institutions: A Literature Review 2001; A Multi-Level Research Framework of the Analyses of Attitudes Toward Immigrants 2005; Attitudes Toward Immigrants, Immigration, and Multiculturalism in New Zealand 2008		

APPENDIX G

All 116 Women Named in Intercultural Training and Women in Intercultural Relations

Abdullah, Asma
Adler, Nancy
Aguilar, Leslie
Alagic, Mara
Albert, Rosita
Araki, Shoko
Araoz, Zareen Karani Lam de
Asitimbay, Diane
Baum, Ina
Bender, Susan
Bennett, Janet
Bennett, Rita
Berninghausen, Jutta
Blohm, Judee
Bosse, Elke
Bratkoff, Nina
Browaeys, Marie-Joelle
Castiglioni, Ida
Chong, Nilda
Claes, Marie-Therese
Davison, Sue Canney
Deanne, Barbara
Deardorf, Darla
Derboven, Wiebke
DeVries, Basma Ibrahim
Dietrich, Anne
Digh, Patti
Dresser, Norine
Fertelmeyster, Tatyana
Filner, Barbara
Fowler, Sandra
Gardenswartz, Lee
Gerritsen, Marinel
Gregerson, Jeanine
Hartley, Cay
Hecht-El Minshawi, Beatrice
Hernández, Natalie Martinez
Hildebrand, Marianne
Ho, Liang
Hodge, Sheida
Hopkins, Robbins
Ismail, Lobna
Jackson, Susan
Janssen-Matthes, Mieke
Jessurum, Nel
Joshi, Aparna
Keil, Marion
Kelley, Colleen
Kim, Eun
Kim, Young Yun
Kinast, Eva-Ulrike
Kittler, Pamela Goyan
Knefelkamp, Lee
Kramer, Gesa
Kruzela, Pavla
Kumbruck, Christel
Lanier, Alison
Liebich, Daniela
Losche, Helga
Lowenthal, Nessa
Malewski, Margaret
Marsh, Donna
Martell, Christine
Martin, Judith
Mayer, Claude-Hélène
McCaig, Norma
Meijling, Martha van Endt
Meyers, Judith
Mikk, Barbara Kappler
Mumford, Monica
Myers, Selma
Naslund, Vivianne
Noronha, June
Nydell, Margaret
Pedersen, Anne
Pfitzner, Heike
Pusch, Margaret (Peggy)
Quappe, Stephanie
Ramsey, Sheila
Robinson, Heather
Rose-Neiger, Ingrid
Rosener, Judy
Röttgers, Christina
Rowe, Anita
Salimbene, Suzanne
Saltzman, Carol
Samaan, Laurette Bennhold
Saphiere, Dianne Hofner
Schaetti, Barbara
Schroll-Machl, Sylvia
Shevchenko, Anna
Silberstein, Fanchon
Sisk, Dorothy
Steinwachs, Barbara
Stephan, Cookie White
Stringer, Donna
Sucher, Kathryn
Sukhia, Anne-Charlotte
Summerfield, Ellen
Thiederman Sondra
Thomas, Kay
Ting-Toomey, Stella
Ulrich, Susanne
van der Boon, Mary
van Houten, Bernadette
Vonsild, Susan
Walker, Danielle
Walmsley, Jane
Ward, Karen
Wilhelm, Maria
Wirths, Christine
Wu, Alice
Wuebbeler, Rita
Yashiro, Kyoko
Zabel, Monika
Zanchettin, Anita

APPENDIX H

Intercultural Training Work and Contributions Mentioned Chart

Name	Intercultural training books, articles	Edited handbooks	Games and simulations	Training workshops and seminars	Other
Bennett, Janet	Describe, Interpret, and Evaluate (DIE) Model 1979; Cultural Marginality: Identity Issues in International Training 1993; Transition Shock: Putting cultural shock in perspective, 1998; Becoming a Skillful Intercultural Facilitator 2003; Developing Intercultural Competence: A reader 2004; Developing Intercultural Sensitivity: An Integrative Approach to Global and Domestic Diversity 2004	Handbook of Intercultural Training 3rd Edition, Co-editor 2004		NAFSA Seminars, Workshops, and Trainings; Summer Institute Seminars and Workshops; Training Courses at Portland State; Trainings Worldwide	Intercultural Communication Institute, Co-founder and Executive Director
Blohm, Judee	Planning and Conducting Pre-Departure Orientations 1985; Host Family Handbook 1987; Where in the World Are You Going?1996; An Analysis of Methods for Intercultural Training 2004; Kids Like Me: Voices of the Immigrant Experience 2006		Markhall: A Comparative Corporate-Culture Simulation; Piglish: A Language Learning Exercise; Man from Mars: Unspoken Assumption of Words; The Cocktail Party: Exploring Nonverbal Communication		Her Role in NASAGA (North American Simulation and Gaming Association); General Leadership in the Development of the Gaming Arena

Appendix H continued

Name	Intercultural training books, articles	Edited handbooks	Games and simulations	Training workshops and seminars	Other
Fowler, Sandra	Two Decades of Using Simulations Games for Cross-Cultural Training 1994; Simulations/Game Review 2002; An Analysis of Methods for Intercultural Training 2004; Training Across Cultures: What Intercultural Trainers Bring to Diversity Training 2006; Intercultural Simulation Games: A Review (of the United States and Beyond) 2010	Intercultural Sourcebook Vol. 1: Cross-Cultural Training Methods 1995; Intercultural Sourcebook, Vol. 2: Cross-Cultural Training Methods 1999	Her contribution to the development of BaFa BaFa; Clues & Challenges; Calder Connections: An Intercultural Simulation Game 2003	Summer Institute for Intercultural Communication Workshops	
Gardenswartz, Lee	Diversity Model (4 Layers) Beyond Sanity and Survival: A Personal Guide to Stress Management 1980; How to Create Staff Development Programs Guaranteed to Unleash the Human Potential 1982; What It Takes: Good News From 100 of America's Top Professional and Business Women 1987; Getting Around the Cultural Hot Spots in Meetings 1993; Diverse Teams at Work: Capitalizing on the Power of Diversity 1995; Why Diversity Matters 1998; Cross-Cultural Awareness 2001 Emotional Intelligence for Managing Results in a Diverse World 2008+; Coaching Teams: For Emotional Intelligence in Your Diverse Workplace 2009	Managing Diversity: A Complete Desk Reference and Planning Guide 1998+ The Global Diversity Desk Reference: Managing an International Workforce 2003;	Managing Diversity in Health Care Manual: Proven Tools and Activities for Leaders and Trainers 1999; Diversity Tool Kit 1994	Multiple Training-of-Trainer (TOT) Workshops; Summer Institute for Intercultural Communication Workshops	

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Name	Intercultural training books, articles	Edited handbooks	Games and simulations	Training workshops and seminars	Other
Mumford, Monica		Intercultural Sourcebook Vol. 1: Cross-Cultural Training Methods 1995; Intercultural Sourcebook, Vol. 2: Cross-Cultural Training Methods 1999			
Pusch, Margaret (Peggy)	Multicultural Education: A Cross-Cultural Training Approach 2000; Intercultural Training in Historical Perspective 2004; The Interculturally Competent Global Leader 2009			Training Programs in Europe Associated with the European Association for Intercultural Education (EAIE); Foundations of Intercultural Training - Summer Institute for Intercultural Communication; Transitions at the Summer Institute for Intercultural Communication; BARNGA Training	Interculturalism in the Educational Field; Founder of Society for Intercultural Education, Training, and Research - USA Chapter Associate Director, Intercultural Communication Institute

Appendix H continued

Name	Intercultural training books, articles	Edited handbooks	Games and simulations	Training workshops and seminars	Other
Rowe, Anita	Diversity Model (4 Layers); Beyond Sanity and Survival: A Personal Guide to Stress Management 1980; How to Create Staff Development Programs Guaranteed to Unleash the Human Potential 1982; What It Takes: Good News From 100 of America's Top Professional and Business Women 1987; Understanding Diversity Blind Spots in the Performance Review 1993; Diversity in the Workplace 1994; Diverse Teams at Work: Capitalizing on the Power of Diversity 1995; Why Diversity Matters 1998; Cross-Cultural Awareness 2001; Emotional Intelligence for Managing Results in a Diverse World 2008+; Coaching Teams: For Emotional Intelligence in Your Diverse Workplace 2009;	Managing Diversity: A Complete Desk Reference and Planning Guide 1998+; The Global Diversity Desk Reference: Managing an International Workforce 2003	Managing Diversity in Health Care Manual: Proven Tools and Activities for Leaders and Trainers 1999; Diversity Tool Kit 1994	Multiple Training-of-Trainer (TOT) Workshops; Summer Institute for Intercultural Communication Workshops	
Saphiere, Dianne Hofner	Cultural Detective Methodology Online Cross-Cultural Collaboration 2000; Communication Highwire: Leveraging the Power of Diverse Communication Styles 2005		Redundancia; Shinrai: Building Trusting Relationships with Japanese Colleagues; Ecotonos: A Multicultural Problem Solving Simulation 1995	Cultural Detective Training of Trainers; Summer Institute for Intercultural Communication Workshops	Intercultural Team Building; Originator of Intercultural Insights- Online Discussion Group

Appendix H continued

Name	Intercultural training books, articles	Edited handbooks	Games and simulations	Training workshops and seminars	Other
Schroll-Machl, Sylvia	Businesskontakte Zwischen Deutschen und Tschechen: Kulturunterschiede in der Wirtschaftszusammenarbeit 2001; Die Deutschen- Wir Deustche: Fremdwahrnehmung und Selbstsich im Befufsleben 2007+; Perfekt Geplant und Genial Improvisiert Erfolg in der Deutsch-Tschechischen Doing Zusammenarbeit 2008; Business with Germans 2008+	Handbuch Interkulturelle Kommunikation und Kooperation 2005+ Wirtschaftshandbuch Polen 2003;		Culture Specific Training Seminars; Beruflich in Tschechien: Trainingsprogramm fur Manager, Fach-und Furhrungskrafte 2009	
Stringer, Donna	Effects of Parental Child Rearing Attitudes and Attitudes Toward Feminism on Female Children's Self Esteem and Attitudes Toward Feminism 1981; Sexual Harassment in the Seattle City Workforce: A Research Report 1982; Factors Causing Sexual Harassment in the Workplace 1982		Gender & Values work/activities; 52 Activities for Exploring Values Differences 2009	Uses of Assertiveness Training for Women in Midlife Crises 1981; Workshops at the Summer Institute for Intercultural Communication	Co-founder of Executive Diversity Services; Managing Diversity and Inclusion; Battered Women 1979; Voices for Change: Women's Words to Politicians 2008

APPENDIX I

All 64 Women Named in Diversity Training and Women in Intercultural Relations

Aguilar, Leslie
Armour, Monica
Arredondo, Patricia
Beale, Ruby
Bell, Ella Edmonson
Bell, Myrtle
Bennett, Janet
Berkey, Margot
Billings-Harris, Lenora
Brownridge, Joan
Carr-Ruffino, Norma
Chase, Mackie
Craig, Argentine
Crosby, Faye
Cross, Elsie
Digh, Patti
Elliot, Jane
Ely, Robin
Freeman, JoAnne
Gardenswartz, Lee
Gursel, Lale
Hawkins, Joy
Helms, Janet
Holvino, Evangelina
Huang-Nissen, Sally
Human, Linda
Ismail, Lobna
Jackson, Susan
Joshi, Apurna
Katz, Judith
Keil, Marion
Kendall, Frances
Knefelkamp, Lee
Konrad, Alison
Kossek, Ellen
Lambert, Jonamay
Lieberman, Simma
McLoud-Schingen, Kelli
McIntosh, Peggy
Mor Barak, Michalle
Musil, Carin McTighe
Nkomo, Stella
Nowlin, Frankie
O'Brien, Nancy
Plummer, Deborah
Quackenbush, Natalie
Robinson, Shannon Murphy
Root, Maria
Rosener, Judy
Rowe, Anita
Rubatos, Adrienne
Saphiere, Dianne Hofner
Sargent, Alice
Shinazy, Malati Marlene
Smith, Daryl
Springer, Donna
Stephan, Cookie White
Stockdale, Peggy
Thomas, Kecia
Ting-Toomey, Stella
Vazquez, Carmen
Weber, Susanne
Wolf, Katrin
Zuckerman, Amy

APPENDIX J

All 23 Women Named in Publishing and Women in Intercultural Relations

Abe, Jennifer
Àlvarez, Maria Assumpta Aneas
Araki, Shoko
Bennett, Janet
Craig, Joanne
Deane, Barbara
Digh, Patti
Fowler, Sandy
Frank, Toby
Hall, Liz
Ikeda, Richiko
Johnson, Laura
Kim, Young Yun
Mazneveski, Martha
O'Hare, Patricia
Osland, Joyce
Parfitt, Joanna
Pauch, Margaret (Peggy)
Saphiere, Dianne Hofner
Ting-Toomey, Stella
Ward, Colleen
Wasilewski, Jacqueline
Yashiro, Kyoko

APPENDIX K

List of All 64 Women Named in Leadership and Women in Intercultural Relations

Last Name, First Name	**Leadership Role / Organization**
al Bloushi, Layla	President of The Society for Intercultural Education, Training and Research (SIETAR)-Arabia
Araki, Shoko	See Table 8
Arzac, Adriana	Former President of SIETAR International
Bell, Ella	Founder of ASCENT - Leading Multicultural Women to the Top
Bellamy, Carol	Chair of the Alliance for Ethical International Recruitment Practices Former Director of Peace Corps Former Executive Director of UNICEF Former President and CEO of World Learning
Bennett, Janet	See Table 8
Bennett, Rita	See Table 8
Bennhold-Samaan, Laurette	See Table 8
Brimelow, Alison	Former President of the European Patent Office
Brown, Kim	Portland State - Teaching English to Speakers of Other Languages (TESOL)
Brownridge, Joan	Race Relations Program Coordinator-City of Saskatoon Member of Board of Governors-Metropolitan Immigrant Settlement Association Former Executive Director of The Saskatchewan Intercultural Association, Inc.
Concio, Angelina Cecilia	Senior Learning and Development Officer - Asian Development Bank
DeVries, Basma Ibrahim	Former Board Member - SIETAR-USA
Dominguez, Cari	12th Chair of the U.S. Equal Employment Opportunity Commission
Doyle, Corbette	Faculty Member in Leadership, Policy & Organizations at Vanderbilt University Formerly Aon Corporation's Global Chief Diversity Officer
Ferris, Maria	Manager, IBM's Global Workforce Diversity and Work/Life Programs
Fertelmeyster, Tatyana	See Table 8
Fowler, Sandra	See Table 8
Fox, Nancy	Non-Profit Management Professional - Interim CEO - Girl Scouts
Froistad, Jennifer	Former National Director - American Field Service (AFS) Board Member-The Pangaea Project Former Board President of the Harambee Centre, Inc.
Gregerson-Hermans, Jeanine	European Association of International Education (EAIE) Director, Marketing and Communications of Maastricht University
Groot, Gigi de	Managing Director, ITIM International

Appendix K continued

Last Name, First Name	**Leadership Role / Organization**
Hopkins, Robbins	Training Director, Youth For Understanding Spiritual Healer and Health Educator
Janssen-Matthes, Mieke	The Society for Intercultural Education, Training and Research (SIETAR)-Europa
Jicheva, Maria	Past President of Society for Intercultural Education, Training and Research (SIETAR)-Europa Intercultural Communication and Management Specialist-Christina Luddy Leadership Consulting, Inc.
Johnson, Marlene	Executive Director and CEO of the National Association of Foreign Student Advisers (NAFSA) Chair of the Alliance for International Educational and Cultural Exchange
Kantor, Rosabeth Moss	Organizational Management Consultant Chair and Director of the Advanced Leadership Initiative, Harvard University Harvard Business Review – former editor
Kappler, Barbara	Intercultural Knowledge Area - NAFSA
Knefelkamp, Lee	Association of American Colleges and Universities
Lavergne, Anne	CEA Global Education
Lewandowski, Donna	Michigan State University
Lindner, Evelin	Human Dignity and Humiliation Studies virtual network
Louie, Esther	SIETAR USA & SIETAR Global
Maznevski, Martha	IMD Business School Director, Strategic Leadership Program for Women
Mitchell, Sandy	Chief Intercultural Education Officer -AFS Intercultural Programs Executive Director - International YMCA Board - alliance for International Educational & Cultural Exchange
Mueller, Sherry	President Emeritus, National Council of International Visitors
Nagata, Adair	Former President SIETAR Japan
Natividad, Irene	President, Global Summit of Women
Noronha, June	National Association of Foreign Student Advisers (NAFSA) Senior Manager, Native Nations Board Member-Asian Americans/Pacific Islanders in Philanthropy (AAPIP)
Nowlin, Frankie	YMCA Race Relations Director Columbus, OH
Plimpton, Susan	Chair Emerita World Learning and the Minnesota International Center Organizational Management Consultant Board Member, Shared Interest Director, Friends of Ngong Road
Pusch, Margaret (Peggy)	See Table 8
Reid, Joy	Teachers of English to Speakers of Other Languages (TESOL)

Appendix K continued

Last Name, First Name	**Leadership Role / Organization**
Richards, Cecile	President, Planned Parenthood
Robinson, Heather	SIETAR USA & India
Ruehl, Monika	Global Head of Change Management and Diversity of the Deutsche Lufthansa Group
Salo-Lee, Liisa	The Society for Intercultural Education, Training and Research (SIETAR)-Europa Associate Professor, Nordic Institute of Asian Studies (NIAS)
Saphiere, Dianne Hofner	See Table 8
Schulze, Christine	Vice President, Concordia Language Villages Board Chair, Alliance for International Educational and Cultural Exchange
Scullion, Tsugiko	Board - AFS-USA, Inc. Special Advisor to the Executive Director, the Japan Committee for UNICEF
Silberstein, Fanchon	Her work with the U.S. Department of State
Stringer, Donna	Co-founder and Former President of Executive Diversity Services
Terry, Eileen	Chief People Officer - Panda Restaurant Group Former CEO/President ACC/PCC - ETC Consulting Executive Coaching /Transitional Coaching Former Executive Vice President at Blockbuster Entertainment, Inc. and Global Diversity Officer
Thomas, Kay	See Table 8
Thomas, Sandy	Vice President, Global Girl Scouting / Strategic Alliances
Wasilewski, Jacqueline	SIETAR International
Wederspahn, Ann	Regional Protection Officer of the UN Refugee Agency (UNHCR)
Weinstein, Elana J.	Vice President in Global Leadership and Diversity at Goldman, Sachs & Co.
Wijnands, Juanita	Ideas4 Culture, ITIM International
Williams, Icy	Associate Director, Global Supplier Diversity, Procter and Gamble.
Wilson, Joan	U.S. Department of State
Winters, Mary-Frances	President and Founder of The Winters Group Diversity & Inclusion Strategist-The Winters Group
Yashiro, Kyoko	See Table 8
Young, King Ming	Co-Founder of the Stanford Institute for Intercultural Communication Managing Diversity Program, Hewlett-Packard

APPENDIX L

(U.S. Survey Participants) Academia and Women in Intercultural Relations: Ten Most Mentioned Women and Associated Contributions

Name	**Contributions or work mentioned**
Nancy Adler	Courses Developed and Taught on Organizational Behavior, Cross-cultural Management, and Global Women Leaders Different Approaches to Cross-cultural Management Research Re-entry: A Study of the Dynamic Coping Processes Used by Repatriated Employees to Enhance Effectiveness in the Organization and Personal Learning During the Transition Back into the Home Country (1980) A Portable Life (1981) Cross-cultural Management (1983) Women in Management Worldwide (Nancy. J. Adler & Izraeli, 1988) Human Resource Management in the Global Economy (1993) Competitive Frontiers: Women Managers in a Global Economy (Nancy. J. Adler & Izraeli, 1994) The Arts & Leadership: Now That We Can Do Anything, What Will We Do (2006) International Dimensions of Organizational Behavior (Nancy. J. Adler & Gundersen, 2008)+
LaRay Barna	The Stress Factor in Intercultural Relations (1983) Stumbling Blocks to Intercultural Communication (1985) - Classic Article on Culture Shock First to Teach Intercultural Communication – (Portland State University 1968)
Janet Bennett	Intercultural Communication Institute, Co-founder and Executive Director Her Work in Developing the Master of Intercultural Relations Program through the Intercultural Communication Institute Summer Institute for Intercultural Communication Seminars, Workshops, Training Design NAFSA Seminars, Workshops, Training Design Training Courses at Portland State University Courses on Change and Change Agentry Describe, Interpret, and Evaluate (DIE) Model (J. Bennett et al., 1979) Cultural Marginality: Identity Issues in International Training (1993) Transition Shock: Putting cultural shock in perspective (1998) Becoming a Skillful Intercultural Facilitator (J. Bennett & Bennett, 2003) Handbook of Intercultural Training 3rd Edition (D. B. J. M. Landis & Bennett, 2004) Developing Intercultural Competence: A Reader (J. M. Bennett & Bennett, 2004a) Developing Intercultural Sensitivity: An Integrative Approach to Global and Domestic Diversity (J. M. Bennett & Bennett, 2004b) Cultivating Intercultural Competence: A Process Perspective (2009)

APPENDIX L continued

Name	**Contributions or work mentioned**
Young Yun Kim	Stress-Adaptation-Growth Dynamic Systems Theory and Intercultural Communication Acculturation Patterns of Interpersonal Communication Relationships: A Study of Japanese, Mexican and Korean Communities in the Chicago Area (1978) Toward an Interactive Theory of Communication-Acculturation (1980) Interethnic Communication: Current research (1986) Theories in Intercultural Communication (Y. Y. Kim & Gudykunst, 1988) Communication and Cross-cultural adaptation: An integrative theory (Y. Y. Kim, 1988) Interethnic Communication: The Context and the Behavior (Y. Y. Kim, 1994) Becoming Intercultural: An Integrative Theory of Communication and Cross-Cultural Adaptation (Y. Y. Kim, 2001) Communicating With Strangers: An Approach to Intercultural Communication (Gudykunst & Kim, 2003) Ideology, Identity and Intercultural Communication: An analysis of Differing Academic Conceptions of Cultural Identity (Y. Y. Kim, 2007) Intercultural Personhood: Globalization and A Way of Being (Y. Y. Kim, 2008) The Identity Factor in Intercultural Competence (Y. Y. Kim, 2009)
Lee Knefelkamp	Multiple Courses at the Summer Institute for Intercultural Communication Teachers College - Columbia Graduate School MA and PhD programs Her Work on Gender Identity and Diversity in Higher Education The Multicultural Self in Organizations Patterns of Adult Learning Extension of Perry Developmental Model Including Educational and Identity Issues Developmental Instruction: fostering intellectual and personal growth of college students (1975) A Cognitive-Developmental Model of Career Development: An Adaptation of the Perry Scheme (L. L. Knefelkamp & Slepitza, 1978) Applying New Developmental Findings: New directions for student services (L. Knefelkamp et al., 1978) Transforming the Curriculum for Diversity in Higher Education (1993) Higher Education & the Consumer Society (1993) The Multicultural Curriculum and Communities of Peace (1993) Encountering Diversity on Campus and in the Classroom: Advancing Intellectual and Ethical Development (2000) Listening to Understand (2006) Personal and Social Responsibility Institutional Inventory (L. L. Knefelkamp, 2006)

APPENDIX L continued

Name	**Contributions or work mentioned**
Judith Martin	Dialectical Approach / Perspectives in Intercultural contexts Teacher Trainer for Teaching Online Intercultural Communication Courses-Summer Institute for Intercultural Communication Re-entry and whiteness work Development if Arizona State University Communication Department and Research Capabilities Theories and Methods in Cross-Cultural Orientation (1986) The Influence of Cultural and Situational Contexts on Hispanic and Non-Hispanic Communication (Judith N. Martin & Hammer, 1994) Exploring Whiteness: A Study of Self-label for White Americans (Judith N. Martin & Krizek, 1996) Thinking Dialectically About Culture and Communication (Judith N. Martin & Nakayama, 1999) Intercultural Dating Patterns Among Young White U.S. Americans: Have They Changed in the Past 20 Years? (Judith N. Martin et al., 2003) Experiencing Intercultural Communication: An Introduction (Judith N. Martin & Nakayama, 2008)+ Readings in Intercultural Communication: Experiences and Contexts (Judith N. Martin et al., 2008) Intercultural Communication in Contexts (Judith N Martin & Nakayama, 2009)+
Margaret Pusch	Co-founder of the Intercultural Press Early Role in Intercultural Publishing Administrative Leadership in Several Key International Education Associations Founder of Society for Intercultural Education, Training, and Research - USA Chapter Book Chapters in Several Texts Helping Them Home: A Guide for Leaders of Professional Integration and Reentry Workshops (Margaret D. Pusch & Loewenthal, 1988) Multicultural Education: A Cross-Cultural Training Approach (2000) Culture Matters: An International Education Perspective (Hermans & Pusch, 2004) Working in a Socially Diverse Environment: Student Manual (2002) Intercultural Training in Historical Perspective (2004a) The Interculturally Competent Global Leader (2009)
Kathryn Sorrells	Global Peace and Justice Cultural Diversity (CSUNorthridge) Social Justice Approach to Teaching Intercultural Communication Women Creating New Mexico: Intercultural Communication Processes in Southwest Forms of Creative Expression (1999) What Does Creativity Have to Do With Intercultural Communication? (1996) Gifts of Wisdom: An Interview with Dr. Edward T. Hall (Sorrells, 1998) Communicating Common Ground: Integrating Community Service Learning (2003) (Dis) placing Culture and Cultural Space in the Global Context (2007) Crossing Borders in the Context of Globalization (2008)

APPENDIX L continued

Name	**Contributions or work mentioned**
Stella Ting-Toomey	Face Negotiation Theory Intercultural Communication Courses at University of California-Fullerton Teacher Trainer for Teaching Intercultural Communication-Summer Institute for Intercultural Communication An Analysis of Marital Communication Behaviors and Perceptions of Marital Satisfaction: A Validation Study of the Intimate Negotiation Coding System (S. W. C. Ting-Toomey, 1981) Cross-cultural Interpersonal Communication (S. Ting-Toomey & Korzenny, 1991) Communication Resourcefulness: An Identity-Negotiation Perspective (1993) The Challenge of Facework: Cross-Cultural and Interpersonal Issues (1994) Communicating Across Cultures (1999) Managing Intercultural Conflict Effectively (S. Ting-Toomey & Oetzel, 2001) Identity Negotiation Theory: Crossing Cultural Boundaries (2004) Understanding Intercultural Communication (2005)+ Intercultural Conflict Management: A Mindful Approach (2005) Intercultural Conflict Competence as a Facet of Intercultural Competence Development: Multiple Conceptual Approaches (2009)
Colleen Ward	Her work in Culture Shock and Adaptation Acculturation Theory Altered States of Consciousness and Mental Health: A Cross-Cultural Perspective (1989) Acculturation Strategies, Psychological Adjustment, and Sociocultural Competence During Cross-Cultural Transitions (1994) Attitudes Toward Rape: Feminist and Social Psychological Perspectives (1995) The Impact of International Students on Domestic Students and Host Institutions: A Literature Review (2001) Commentary on "Redefining Interactions Across Cultures and Organizations" (Berry & Ward, 2006) The Psychology of Culture Shock (Colleen A. Ward et al., 2008)+ Thinking Outside the Berry Boxes: New Perspectives on Identity, Acculturation and Intercultural Relations (2008) Attitudes Toward Immigrants, Immigration, and Multiculturalism in New Zealand (C. Ward & Masgoret, 2008)

+ Indicates more recent editions available.

APPENDIX M

(Non-U.S. Survey Participants) Academia and Women in Intercultural Relations: Ten Most Mentioned Women and Associated Contributions

Name	**Contributions or work mentioned**
Nancy Adler	Courses Developed and Taught on Organizational Behavior, Cross-cultural Management, and Global Women Leaders Different Approaches to Cross-cultural Management Research Re-entry: A Study of the Dynamic Coping Processes Used by Repatriated Employees to Enhance Effectiveness in the Organization and Personal Learning During the Transition Back into the Home Country (1980) Cross-cultural Management (1983) Women in Management Worldwide (Nancy. J. Adler & Izraeli, 1988) Human Resource Management in the Global Economy (1993) Competitive Frontiers: Women Managers in a Global Economy (Nancy. J. Adler & Izraeli, 1994) The Arts & Leadership: Now That We Can Do Anything, What Will We Do (2006) International Dimensions of Organizational Behavior (Nancy. J. Adler & Gundersen, 2008)+
Margalit Cohen-Emerique	Chocs de cultures, concepts et enjeux pratiques de l'interculturel (Camilleri & Cohen-Emerique, 1989) Le choc culturel, méthode de formation et outil de recherche (1999) L'Approche Interculturelle aupres des migrants (2000) Menace à l'identité chez les professionnels en situation interculturelle (Margalit. Cohen-Emerique & Janine. Hohl, 2002) Les ressources mobilisées par les professionnels en situations interculturelles (Margalit Cohen-Emerique & Janine Hohl, 2002) Les réactions défensives à la menace identitaire chez les professionnels en situations interculturelles (Margalit Cohen-Emerique & Hohl, 2004) Médiateurs Interculturels, passerelles d'identité (Margalit Cohen-Emerique & Fayman, 2005)
Mildred Reed Hall	High context - Low context communication concepts together with Edward Hall Co-authored several books / articles with Edward Hall The Fourth Dimension in Architecture: The Impact of Building on Man's Behavior (M. R. Hall & Hall, 1975)+ Nonverbal Communication for Educators (Edward T. Hall & Hall, 1977) Hidden Differences, Studies in International Communication: How to Communicate with the Germans (Edward T. Hall & Hall, 1983)+ Hidden Differences: Doing Business with the Japanese (Edward T. Hall & Hall, 1987) Understanding cultural differences (Edward T. Hall & Hall, 1990)+

APPENDIX M continued

Name	**Contributions or work mentioned**
Hede Helfrich-Hölter	Frauen Zwischen Eigen-und Fremdkultur: Weiblichkeitsbilder im Spannungsfeld von Tradition und Moderne (1995) Regensuburuku to konaugawa (Helfrich-Hölter & Kanaya, 1996) Time and Mind (1996) Beyond the Dilemma of Cross-cultural Psychology: Resolving the Tension Between Etic and Emic Approaches (1999) Patriarchat der Vernunft- Matriarchat des Gefühls? Geschlechterdifferenzen im Denken und Fühlen (Helfrich, 2001b) Ist das Gefühl weiblich? (2001a) Verbal Communication in Cultural Comparison (2003) Time and Mind II: Information Processing Perspectives (2003) Culture and Development in Japan (Helfrich, Zillekens, & Hölter, 2006) Impact of Culture on Human Interaction: Clash or challenge? (Helfrich, Dakhin, Hölter, & Arzhenovskiy, 2008)
Katharina von Helmolt	Cross-Cultural Training and Intercultural Communication Work German-French study - Französisch-deutsche Kommunikation im Management-Alltag (Helmolt & Müller-Jacquier, 1991) Zur Vermittlung interkultureller Kompetenzen (Helmolt & Müller, 1993) Kommunikation in Internationalen Arbeitsgruppen : eine Fallstudie über Divergierende Konventionen der Modalitätskonstituierung (1997) Managers as Mediators: Levels of the Conversation. Training Module and Training to Raise Awareness of Film-Related Problems of Intercultural Communicative Contact Situations (1998) Aspekte der Erforschung Interkultureller Kommunikation in Arbeitskontexten (2006)
Lee Knefelkamp	Multiple Courses at the Summer Institute for Intercultural Communication Teachers College - Columbia Graduate School MA and PhD programs Her Work on Gender Identity and Diversity in Higher Education The Multicultural Self in Organizations Patterns of Adult Learning Extension of Perry Developmental Model Including Educational and Identity Issues Developmental Instruction: Fostering intellectual and personal growth of college students (1974) Applying new developmental findings: New directions for student services (L. Knefelkamp et al., 1978) Transforming the Curriculum for Diversity in Higher Education (1993) Higher Education & the Consumer Society (1993) The Multicultural Curriculum and Communities of Peace (1993) Encountering Diversity on Campus and in the Classroom: Advancing Intellectual and Ethical Development (2000) Listening to Understand (2006) Personal and Social Responsibility Institutional Inventory (L. L. Knefelkamp, 2006)

APPENDIX M continued

Name	**Contributions or work mentioned**
Judith Martin	Dialectical Approach / Perspectives in Intercultural contexts Teacher Trainer for Teaching Online Intercultural Communication Courses-Summer Institute for Intercultural Communication Re-entry and whiteness work Development if Arizona State University Communication Department and Research Capabilities Theories and Methods in Cross-Cultural Orientation (1986) The Influence of Cultural and Situational Contexts on Hispanic and Non-Hispanic Communication (Judith N. Martin & Hammer, 1994) Exploring Whiteness: A Study of Self-label for White Americans (Judith N. Martin & Krizek, 1996) Thinking Dialectically About Culture and Communication (Judith N. Martin & Nakayama, 1999) Intercultural Dating Patterns Among Young White U.S. Americans: Have They Changed in the Past 20 Years? (Judith N. Martin et al., 2003) Experiencing Intercultural Communication: An Introduction (Judith N. Martin & Nakayama, 2008)+ Readings in Intercultural Communication: Experiences and Contexts (Judith N. Martin et al., 2008) Intercultural Communication in Contexts (Judith N Martin & Nakayama, 2009)+
Susan Schneider	Intercultural Management, Diversity and Social Responsibility Cross-Cultural Management Managing Boundaries in Organizations (1987) National vs. Corporate Culture: Implications for Human Resource Management (1988) American and Japanese Expatriate Adjustment: A Psychoanalytic Perspective (1988) Creating Cultural Change in a Swedish-Hungarian Joint Venture (Susan C. Schneider & Cyr, 1995) Implications for Learning: Human Resource Management in East-West Joint Ventures (Jones, 2010; Susan C. Schneider & Cyr, 1996) Managing Across Cultures (Susan C. Schneider & Barsoux, 2002) The International Committee of the Red Cross: Managing across cultures (S. Kim & Schneider, 2008) Developing Shared Identity in the Merger of European Pharmaceutical Companies in Mexico (Lupina-Wegener & Schneider, 2009)

APPENDIX M continued

Name	**Contributions or work mentioned**
Stella Ting-Toomey	Face Negotiation Theory Intercultural Communication Courses at University of California-Fullerton Teacher Trainer for Teaching Intercultural Communication-Summer Institute for Intercultural Communication An Analysis of Marital Communication Behaviors and Perceptions of Marital Satisfaction: A Validation Study of the Intimate Negotiation Coding System (S. W. C. Ting-Toomey, 1981) Cross-cultural Interpersonal Communication (S. Ting-Toomey & Korzenny, 1991) Communication Resourcefulness: An Identity-Negotiation Perspective (1993) The Challenge of Facework: Cross-Cultural and Interpersonal Issues (1994) Communicating Across Cultures (1999) Managing Intercultural Conflict Effectively (S. Ting-Toomey & Oetzel, 2001) Identity Negotiation Theory: Crossing Cultural Boundaries (2004) Understanding Intercultural Communication (2005)+ Intercultural Conflict Management: A Mindful Approach (2005) Intercultural Conflict Competence as a Facet of Intercultural Competence Development: Multiple Conceptual Approaches (2009)
Anne Tsui	Her Work on Demographic Diversity Two Types of Cross-national Cross-cultural Studies on Individuals and Teams in Organizations Founded the International Association for Chinese Management Research (IACMR) Established the Journal of Management and Organization Review within the IACMR Beyond Simple Demographic Effects: The Importance of Relational Demography in superior-Subordinate Dyads (Anne S. Tsui & O'Reilly, 1987) Demographic differences in organizations: Current research and future directions (Anne S. Tsui & Gutek, 1999) Meiguo Guan Li Xue Hui Xue Bao: Zui Jia Lun Wen Ji Cui (Anne S. Tsui & Zhang, 2006) China's Domestic Private Firms: Multidisciplinary Perspectives on Management and Performance (Anne S. Tsui, Bian, & Cheng, 2006) Winning followers' hearts: A study on gender differences in effective leadership (Ou, Tsui, & Wu, 2008) Cross-Cultural Research: Nagging Problems, Modest Solution (Anne s. Tsui, Nidfarkar, & Ou, 2009)

+ Indicates more recent editions available.

APPENDIX N

Personal Communications by Date

(I. Agoes, personal communication, October 24, 2008).

(N. Adler, personal communication, October 25, 2008).

(C. Musaidizi, personal communication, October 25, 2008).

(M. Alyusuf, personal communication, October 26, 2008).

(S. Bakke-Seeck, personal communication, October 29, 2008).

(H. Pfitzner, personal communication, October 30, 2008).

(L. Chaudhry, personal communication, November 4, 2008).

(J. Martin, personal communication, February 12, 2009).

(S. Fowler, personal communication, April 2, 2009).

(R. Wuebbeler, personal communication, April 3, 2009).

(M. Pusch, personal communication, April 3, 2009).

(J. Bennett, personal communication, April 3, 2009).

(T. Fertelmeyster, personal communication, April, 4, 2009).

(D. Stringer, personal communication, April 4, 2009).

(P. Digh, personal communication, April 9, 2009).

(K. McLoud-Schingen, personal communication, June 8, 2009).

(J. Wasilewski, personal communication, June 10, 2009).

(M. Collier, personal communication, June 11, 2009).

(B. Schaetti, personal communication, July 4, 2009).

(A. Rowe, personal communication, July 19, 2009).

(K. Sorrells, personal communication, July 19, 2009).

(J. Osland, personal communication, July 22, 2009).

(S. Ting-Toomey, personal communication, July 25, 2009).

(L. Knefelkamp, personal communication, October 2, 2009).

(b. hooks, personal communication, October 18, 2009).

(D. Hofner Saphiere, personal communication, October 19, 2009).

(K. Thomas, personal communication, February 5, 2010).

APPENDIX O

Final Communication with Interview Participants

Excerpted from my letter to the participants asking them to review biographical data one last time:

Nancy O'Brien
Address
Email
Phone

December 21, 2013

Dear [Name],

I hope this letter finds you in good health and spirits. I sincerely thank you for your patience with my dissertation process. Enclosed with this letter are portions of my completed dissertation study, including the entire interview study. . . .

At this point, for the sake of simplicity, the only thing I need from you is a quick check on the biographical information I have listed for you (next to your picture) in Chapter Five. Upon review, **if** you would like to change or update any of this information, please send (via email, if possible) any changes by **December 27** and I will be sure to get this information included in the dissertation document before for my final submission. . . .

Once again, I thank you all so very much.
Best Wishes!

Nancy

Examples of responses received from participants:

Received December 22, 2013:
Well, congratulations, Nancy. I did read through the bio and it looks good.
Thanks for sending this. All the best to you and happy holidays,

Kathryn

Received December 27, 2013:
Dear Nancy,

Just reviewed it and it looks fine.
Best wishes on your dissertation and getting your degree.

Have a great 2014,
Anita