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**WORLDLY TEACHERS:
CULTURAL LEARNING AND PEDAGOGY**

By

Martha Hawkes Germain

A DISSERTATION

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ABSTRACT

WORLDLY TEACHERS: CULTURAL LEARNING AND PEDAGOGY

By

Martha Hawkes Germain

This study is about teacher learning and change. The context for this learning is experience abroad. The degree to which in-depth international study and experience affects the pedagogy of a veteran teacher is the question which drove this inquiry.

I interviewed six experienced teachers from several mid-western and north-eastern states between October, 1994 and May, 1996. Four had traveled to Japan and two to China. Their in-depth experience included study of the culture for at least five years; living and working there for at least six months; or a combination of the two. Using narrative analysis to analyze their stories, I have found that, according to these teachers, international experience was their catalyst for personal growth.

The six teachers give many examples of how this experience changed their pedagogy. They were able to introduce more authenticity into their curriculum with artifacts including pictures and stories. Most felt they were more sensitive and empathetic to students from different cultural backgrounds than their own. The majority of the teachers discuss their teaching style before the experience in comparative terms, as if they were unaware of some aspects of their own teaching until they had a comparative touchstone of

different teaching practices in another society with which to compare their own work. They all integrated their new knowledge into the curriculum in ways which they felt greatly enriched their classroom practice.

Energized, motivated, and knowledgeable veteran teachers can be a tremendous force for school reform in the U.S. Educators at all levels need to encourage teachers who are willing to invest their own time and energy in intensive international study and experience to systematically share their knowledge and experiences with the school community. The work of these teachers will then not only transform themselves in the Deweyan tradition but help transform the school context into an authentic learning community.

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.....
*I have chosen to alternate gender pronouns whenever I refer to teachers in this dissertation.

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CHAPTER 1 INTRODUCTION

This study is about teacher (K-12) cultural learning: the extent to which intensive international study and experience may affect veteran teaching practices. Analysis of narratives from in-depth interviews with six veteran teachers (age 40-65) is the basis of this work. These teachers describe their own lives and experiences before, during, and after their international experience, which they all believe has profoundly affected their lives and work.

I begin this chapter with an examination of the ramifications of my own international study and experience, which were the precursor to this study and then clarify the goal of this research. I turn next to considering how the works of John Dewey, George and Louise Spindler, and others have helped me develop a framework for understanding the many rich descriptions and feelings expressed in these teacher narratives and review the cultural issues explored and developed in reference to the international experience of teachers. I discuss how this study elucidates whose values and history should be emphasized in U.S. schools and offer a response to those who would restrict or eliminate cultural and international study in the schools on the basis that it undermines a sense of self, nationhood and basic American values. I end with an overview of the organization of the following chapters in this dissertation.

My Story

In a former life, as a secondary school teacher for 28 years, I thought that it was important for me to become better educated about the world in order

to guide the learning of my students. Every few years during this life, I returned to school to take history and geography courses about China, Russia, and Europe. I taught 7th and 8th grade Language Arts and social studies, 8th through 11th grade English, American History, Modern Asian Culture, Russian History and Culture, Modern European Culture, and American Government. I took courses to understand more about the world, in order to share this knowledge with my students. I loved introducing my students to this knowledge via great varieties of fiction and nonfiction, which we discussed in our big circle, so that we might look at each other when making our points. Essays and interpretive papers allowed all students to express how they related to, for example, Tolstoy's story, The Death of Ivan Illych (1960).

It was not until I attempted to deepen my understanding of Chinese history and culture by studying Chinese language for four years to enrich my Modern Asian Culture course that I became fervently involved in an effort to promote cultural and international learning in Michigan schools. Contacts with colleagues in many school districts and my work for the Michigan Department of Education in 1988 to survey all of the school districts in the State (some 990) showed that very few schools in Michigan had strong international education programs. Only a tiny percentage of these schools included non-western cultures in their curriculum. I was asked by officials in the State Department of Education to lead a statewide effort to internationalize the curriculum, and especially promote East Asian studies, while developing a model Center for Chinese Studies in my own school district. The effort culminated in three statewide conferences, targeted to teachers and administrators, to raise awareness about the need to integrate international and cultural studies into the curriculum. The fourth year of the program, we

initiated a pilot 1st-8th grade Chinese and Spanish language program in six elementary and three middle schools in Warren Consolidated Schools.

I gradually became a more public advocate of the need for international and cultural study in the schools. I participated in the International Toastmasters club for 2 years in order to become a more effective public speaker on behalf of this cause. The foregoing occurred because of my core beliefs that human beings must understand each other in order to promote human dignity and mutual respect among individuals and cultures. Study of works such as The Mass Psychology of Fascism by Wilhelm Reich (1947) had convinced me that rigid patriarchy, ignorance and negative stereotyping had combined to thwart human potential in almost every culture. Intensive study of Chinese language and culture then was the impetus for an activism which centered mainly upon teachers as the most important players in any effort to change the focus and content of the school curriculum.

In the process of writing state and federal grants to support our efforts to internationalize the curriculum, I looked for research which would help make a case that teachers need help to understand about the world if they would be effective teachers in that area. I asked researchers at the American Forum for Global Education and other organizations for suggestions. They could not point to any work which would help me support my position. This study is what has evolved out of that experience.

In-depth cultural learning, having enriched my life and classroom practice tremendously, eventually led me to probe into the issue of teacher learning in the College of Education at Michigan State University. This is because as a teacher advocate for many years, I agree with Milbrey McLaughlin (1990) that teachers are "key players" in the schools. I believe that grass roots efforts among teachers to improve the subject matter

knowledge of themselves and others in the field must be supported. I also believe that subject matter knowledge about the world and other cultures is crucial in a world (to use an overused phrase) that is increasingly interdependent.

For two years I explored the experience and cultural learning of six veteran teachers via interviews. Because I have experienced three years of intensive graduate work about learning, especially teacher learning, and constantly reflect on this from the perspective of my own long experience teaching, I believe that in this study I can generate knowledge about the extent to which in-depth cultural learning of a veteran teacher affects his or her classroom practice and life.

The Goal of This Study

The goal of this study is to explore the ramifications of international study and experience on veteran teachers. To accomplish this goal, we will learn from the narratives of veteran teacher informants about the meanings they construct from their international experience.

The literature on multi-cultural global and international education includes concerns about creating classroom environments which celebrate diversity and uphold standards of respect and human dignity (Byrnes and Kiger, 1992; Cushner, et al, 1992). This literature does not include much work on teacher learning, but on the creation of curriculum such as global education projects and organizational structures such as "international schools" which will promote multi-cultural and international understanding (Enloe and Simon, 1993; Freeman, 1986; Rosengren et al, 1983; Tye and Tye, 1992; Wilson, 1993). Angine Hopkins Wilson's work on international experience in the schools includes interviews of teachers and former Peace Corps volunteers who have become teachers about the meaning of their

international experiences. In almost every case, as in this small sample, they believe that they are better teachers because of their international experience.

A New York Times edition of Education Life "What Does it Take to Teach" (section 4A/January 7, 1996), conjures up an alarming specter of overwhelmingly white middle class females who are preparing to become teachers of an increasingly diverse ethnic array of students as a great problem which must be addressed in education today. To solve this problem, former Peace Corps volunteers are being encouraged to teach in difficult inner-city school environments because of their presumed heightened cultural awareness. An experience living among and working with the people of another culture for an extended period of time fulfills the criterion for in-depth international experience, especially when learning the people's language is part of this experience.

According to the evidence in my small sample of teacher narratives, there is a link between in-depth international experience and/or study and cultural awareness and sensitivity; that is, if this experience is educative within the Deweyan framework; i.e., the kind of experience or study which promotes personal growth and transformation. An educative international experience at least promotes awareness, which is a first step toward cultural sensitivity and respect. This is why former Peace Corps volunteers might be likely candidates to teach among students who have been forgotten by many in affluent America (Kozol, 1991; Grubb and Lazerson, 1982). I argue that in-depth international experience often generates in veteran teachers introspection, empathy, and the desire to learn more.

I have learned from the teachers themselves as they told their own stories about their international experience, their motivations to study, early

influences on their lives, and how they think this experience has affected their teaching practice and professional lives. The key question is: does the teacher feel his international study has been personally and/or professionally transformative? Subsidiary issues to this key question are: how does he define this transformation? What kind of meaning making does he make of his experience? What about the experience makes it educative or miseducative? What can we learn about the content and context of international experience that is beneficial to teacher learning? How can a teacher's cultural learning augment school reform in the U.S.?

A case could be made that any personally transformative experience that serves to energize and motivate teachers is something worth exploring. A breakthrough in psychological therapy for teachers experiencing personal and/or professional turmoil might cause a teacher to change her life in and out of the classroom. Why then am I concentrating on the possible transformative effects of intensive international study and/or experience? Why am I concentrating on teachers and not just anyone's personal and professional transformative experience?

First, I believe it is crucial that teachers make an effort to understand about the world in order to be effective teaching students about the world. There is hardly any school subject which does not involve some international component. Secondly, teachers are the key players in schools. It is they who must be educated and encouraged to participate in the continual improvement of classroom practice. It is they who must model life-long learning for children in order to encourage them to do likewise. Effective teachers must have in-depth knowledge of the subjects they teach and be life-long learners (Ball and McDiarmid, 1990; Nemser, 1983). Israel Scheffler (1967) views teachers as intellectuals, engaged in continuous learning in order that they

can make a sense of the world, guide children toward deeper understandings, and be models for the children. Teachers who have lived and worked abroad and connected with individuals in another culture are more likely to live up to Scheffler's idealistic model (and mine) than those who prefer to perpetually remain within the safe cocoon of their own culture.

Perspectives on International Experience

This study is a qualitative analysis of veteran teacher narratives about their international experience. I have analyzed these experiences to explore the circumstances of international experience which might spawn a teacher's personal growth in the Deweyan sense. I listened to the stories of teachers who have been "border crossers", not necessarily in the radical political context of Henry Giroux (1993), but possibly in the context of the work of anthropologist Mary Catherine Bateson (1994). In her long-term efforts to connect with others in varied cultural contexts, Bateson eventually learns a great deal about herself. Being aware that, according to Bateson, "experience is structured in advance by stereotypes and idealizations" helped me analyze the reactions of each teacher to his or her experience abroad (1994, p 5).

Most important to this study is the work of educational anthropologists who explore the individual cultural contexts of teachers. The teachers' understandings of this context often defines their effectiveness with students of different cultural contexts than their own. The works which have also helped me choose questions which draw out my teacher informants' experience and make sense of their narratives include those by anthropologists, Mary Catherine Bateson (1989, 1994), Susan Florio-Ruane (1994), and George and Louise Spindler (1974, 1987, 1994).

John Dewey's work (1925, 1938) on the issue of experience and education is key to this study. Self-reflection is necessary for the kind of personal

growth that Dewey believes is necessary in effective teachers, whose experience he would consider to be "educative". Dewey illuminates what constitutes educative or miseducative experience, the former leading to personal growth and transformation; the latter fostering stagnation or worse, degeneration of thought and work. International experience and study which fosters a life-long passion to learn and understand would be educative in the Deweyan sense. Conversely international experience which enhances a teacher's sense of cultural superiority, rigidifies a closed mind, deepens the chasm between self and other or promotes negative stereotyping of people would be an extreme form of Dewey's concept of miseducation. This study includes examples of educative and miseducative aspects of international experience.

Effective teachers must engage in experience which is the wellspring of personal growth and transformation. The mind informed by educative experience is open to new knowledge, insights, and ways of understanding, from the simple to the incredibly complex. Intellectual curiosity combines with the will and discipline to learn. Transformative learning is always reflective; the mind changes as it looks in upon itself from new perspectives. It is this aspect of in-depth international study or cultural learning which can provoke new insights about the world and ourselves. I agree with Dewey (1916) that the mind-world dichotomy is false. The mind is in the world and transforms itself and the world by looking inward and outward simultaneously and by praxis, action to change the world. Transformative international experiences for teachers must begin with awareness and exposure to the world beyond our national boundaries as well as the cultural worlds within the U.S.

Dewey (1902) eschewed the idea of a retreat into the world of the mind, of knowledge for its own sake without purpose. He believed that educative

learning is transformative, and that it is this personal transformation which is necessary for the transformation of society. He did not view the individual human being or the individual school without a social context, a widening web of connections, relationships, and responsibilities in the world. Meaningful human existence is in the connections, literally displayed in his use of conjunctions The Child and the Curriculum, The School and Society, Experience and Education. To Dewey, isolation causes the phenomenal waste of human potential. In Experience and Education (1938), which Dewey wrote when he was 79, he criticized simplistic "either or" thinking. His earlier works had emphasized a teacher's subject matter mastery to enable her to relate this knowledge to the child and guide him toward more complex understandings of knowledge as it is organized in the disciplines. The goal of education leads to what he calls "a fully integrated personality", one who is able "to extract meaning from his future experiences as they occur" (1938, p. 49). "Education as growth or maturity should be an ever present process." The teacher's experience and mastery of subject matter knowledge is the necessary precursor to Dewey's goal of education.

Teachers who study and experience another culture as veteran teachers are often curious and love to learn; hence they are continually deepening their grasp of subject matter knowledge. Bateson considers this knowledge to be embedded in "layers of awareness" reflecting insight, "that depth of understanding that comes by setting experiences, yours and mine, familiar and exotic, new and old, side by side, learning by letting them speak to one another" (1994, p. 14). If this international experience is educative in the Deweyan sense, teachers will want to attain a view which is as unbiased as is possible; they will question their own assumptions; they will pursue vicarious knowledge found in books and articles to put their first hand knowledge into a

broader context; the more they know, the more they are aware that they do not know; they are not arrogant or prejudiced; they are open to experience; and their work as teachers would be to help themselves and others become better human beings. This is the Deweyan ideal of educative experience, applied to teachers as "directors of the soul life" (Dewey, 1904, p. 321). This continuum of personal growth lasts a life time and is a model to all future generations of human beings. This is what it means to be a great teacher-guide, whose depth and commitment to learning transcends narrow national boundaries. Education in the Deweyan sense is not isolated but is activist in terms of social responsibility. Teachers like the six in this study, who have experienced living and teaching abroad and studied international issues, are often actively engaged in promoting international understanding and breaking down cultural barriers and negative stereotypes.

Teachers as "Border Crossers"

How teachers can cultivate themselves as examples of the educative or transformative power of international experience brings up issues of cultural understanding. Does knowledge about the world promote cultural understanding? Is there a link between understanding about the world and how teachers might work with students in an increasingly diverse multilingual society? Is there a link between a teacher's knowledge about the world and how teachers cope with the reality of the failure of desegregation in the American north, where overwhelmingly white middle-class students constitute the student bodies of most northern U.S. suburbs and mostly black and Hispanic students constitute the student bodies in poor, often dilapidated urban ghetto schools? According to Anyon (1981) and many other scholars and journalists, these students and schools are literally and figuratively worlds

apart (Delpit, 1995; Grubb and Lazerson, 1982; Kozol, 1991; Spindler and Spindler, 1994).

This study provides some examples of how individual teachers might begin to bridge this gap. I believe that by their own example as "border crossers" in the sense developed by Henry Giroux (1993), teachers of all races can encourage their own students to break down the social barriers of race and class, to empower and transform themselves into activists for social justice. Teachers like those in this study, engaged in the Deweyan concept of "educative" international experience, could by their own example as cultural border crossers help their students to understand and respect differences, and hear the often silenced multiplicity of voices constituting American society (Delpit, 1989).

The United States has become a multilingual, multicultural society, a microcosm of world cultures, with students of some cultural groups living in what many consider to be third world conditions in the inner cities, while the mainly white affluent Americans live in the suburbs. Teachers who have taught abroad will bring a different perspective, a different world view to these cultural realities in American schools. They have experienced minority cultural status and they have depended on connections with others from different cultural backgrounds. The small sample of teachers in this study gives credence to the idea that international experience can affect a teacher's sensitivity toward foreign or ethnic minority children in his classroom.

Demographer Harold Hodgkinson exhorts Americans to think about the consequences of high birthrates among minority populations when compared to the white middle-class population. He predicts that by the year 2020, within many areas of the south and west, a majority of "minority" cultural groups will reside. Teachers in the inner cities, which include the greatest percentage of

minority populations trapped by class and ethnicity, must grapple with the fact that "350,000 cocaine addicted babies [are] born every year" (1991). The consequences of the separation of white middle class from the despair and decay of mostly black and Hispanic inner cities gives a special cogency to Giroux's argument. Those engaged in "the culture wars" debate, who propose that schools emphasize traditional, European-based American values, rather than multicultural values, may unwittingly be building the separating walls even higher (Bloom, 1987; Finn, 1989; Hirsch, 1987; Ravitch, 1983; Hunter, 1991; Levine, 1996).

Cultural Learning

Cultural learning and the cultural analysis of school can shed some light upon the possibilities of "educative" international experience. Vivian Paley, a first grade teacher, discovers and confronts her own biases as a "White Teacher," the title of her book. She is humbled and mortified when she realizes that she had been viewing her black girl students as a group and her white girls as individuals. Negative childhood memories of being treated this way as a minority Jewish child exacerbated her feelings. She asks, "Was I still so acutely aware of color that I could see children as individuals only as they became close to being my color and using my speech?" (1979, p. 137) One can more easily connect with someone whose experience is similar to our own. Vivian Paley, like teachers who experience minority status in another culture, became aware of her interaction with the black girls because she was able to connect her own experience to those of her students.

Anthropologists George and Louise Spindler have studied the questions raised by Paley for many years. They contend that without reflectivity about who we are, a deeply probing personal and professional look at ourselves, we will unconsciously treat people differently. We will tend to be more open and

generous with people like ourselves. Their work on this issue began during the 1950's with what they call the "Roger Harker syndrome." Harker was considered by himself and others to be a good teacher, fair and unbiased towards his students. When the Spindlers shared data with him which indicated otherwise, he left the meeting, unable to accept the idea that he reacted more openly and generously with students from his own class and cultural background than he did with students from other backgrounds. Roger subsequently returned to work in depth with the Spindlers to become aware of his own cultural biases and improve his connections with students from minority backgrounds (1974, 1994).

Today the Spindlers call this work "cultural therapy" (1994), in a professional rather than a personal, psychological sense. The Spindlers encourage all teacher educator programs to engage teachers in a process of reflection upon their "enduring selves," the core values and cultural traditions embedded within the family and cultural life of all human beings. The effort is to understand who we really are from that standpoint. The next step is to understand the "situated self," how the self adapts to contexts similar or different from those of homes and community. They bring up the question: is it necessary for teachers to probe deeply into themselves in order to better understand others from different cultural backgrounds? Part of the description of "culture shock" in the teacher narratives analyzed in this study involved a similar introspection, which the teachers believe affected their classroom practice.

The Spindlers contend that to the extent that a child or adult develops a sense of "self-efficacy" within the situated self, he can become a self-actualizing individual. However, a failure to adapt, wherein the conflict, the barrier is too great for some children or teachers, causes an "endangered self,"

to emerge. This is a person who actively or passively acts out his alienation by withdrawal or overtly self-destructive behavior (i.e., the use of drugs, violence). John Dewey's conception of educative experience could be the precursor to this sense of self-efficacy. The example of miseducative experience in this study is a teacher who has not engaged in introspective self-analysis which the Spindlers recommend and is alienated from colleagues and family. The Spindlers can provide one framework for understanding how a teacher's international experience might promote empathy for another point of view, another "cultural" way of viewing reality, or conversely be the basis for rigidity and prejudice.

The Spindlers, John Dewey, and many others in the past and present reform movement encourage educators to listen to their students, to try to step outside of their own subjective experience and understand the context and environment of *all* of their students' family and cultural backgrounds. The content of the curriculum must connect with or "draw out" whatever aspects of the enduring self of the child which will help her develop self-efficacy (Dewey, 1900/1902/1990). This curriculum must include international issues because they constitute the real world of students today. The teacher who has become a learner, a student again, of other cultures, who cares about the world is likely to develop curriculum which puts a priority on international issues and understandings. The teacher has developed his own sense of self-efficacy about the world, thus becoming a model for his students.

Lisa Delpit (1989,1995) demonstrates cultural learning for efficacy by challenging teachers to openly confront the dominant power issues by teaching poor or minority children the code words and traditions of the culture of power, not from a perspective of inferior status but from the perspective of tools to open the doors of opportunity. The gatekeepers

represent the values and beliefs (enduring selves) of the majority in power. Formal English language and culture could be taught as a separate and equal second language, not English as a superior language and culture. A teacher of native Athabascan children suggested that the class plan a formal English dinner and then contrasted this with their own dining practices. This is an example of children learning another way of thinking and acting; to know and understand the culture of power without encouraging a rejection of their own culture. This is also exactly how white middle-class children can learn about the cultures of the world. Teachers with international and cultural experience in more than one culture are best equipped to authentically introduce the study of world history, geography, world cultures, and languages to their students.

The work of E. M. Forster and Edward Said, however, would caution those people from the privileged, developed world, for example, middle-class teachers from the U.S., to be aware that they are part of a culture of imperialism deeply embedded in western culture. Connections between these fortunate people in the world and what Said (1993) (in derision of western chauvanism) sometimes calls the "natives" of an indigenous culture can be fraught with great complexity. As in Delpit's work, the culture of power "holds the cards", thereby forcing those out of power to learn the ways of the oppressors, A superior-inferior scenario develops which could skew many friendships and connections. E. M. Forster in a Passage to India (1924) shows how a well-meaning young woman, who wants to get to know a "native" Indian person as a representative to her of all of India, precipitates a near disaster in human relations. When Forster writes "Only Connect", it is emblematic of not expecting much in the way of human intimacy when differences in ethnicity or class exist. This prescript to Howard's End (1921) could also mean that only

connecting is the only hope for human beings. This study shows that the connections and relationships which develop between these six teachers and people from their host countries are most important and meaningful to each of them. None of them would consider their experiences "in depth" without these connections, however fraught with the negative entanglements of western cultural imperialism which Said describes.

Delpit's vision juxtaposed with that of the Spindlers could provide an alternative for people who felt they had to go through a period of painful alienation from their own family and cultural roots in order to cross over cultural barriers. Richard Rodriguez (1982) describes this partly as a profound sense of loneliness, a feeling that he had to reject part of himself in order to break into the dominant culture. Some scholars view schools as places where the cycle of poverty and despair might be broken by pedagogy and curriculum which exposes the children to knowledge which opens up other worlds of opportunity to them, just as several teachers in this study do by sharing their international experience with students (Floden, Buchman and Schwille, 1987). This practice might counter the cases of lowered expectations and less demanding curricula for lower social and economic segments of society (Anyon, 1981; Kozol, 1991; Resnick, 1987). Teachers equipped to compare and contrast diverse cultures can present alternatives to children mentally locked into one particular cultural world view.

Self-Reflection to Broad Connections

Teachers who move out of their own familiar context or their own cultural comfort zones can become cultural learners. Bateson (1994) considers the value of multicultural learning to be in how we view ourselves comparatively: "Seen from a contrasting point of view or seen suddenly through the eyes of an outsider, one's own familiar patterns can become

accessible to choice and criticism" (p. 31). This is an example of how international experience can contribute to the personal growth and transformation of teachers. Israel Scheffler and John Dewey believe that teachers must be thinking people in the deepest, most self-reflective sense (Scheffler, 1967). A teacher "fairly saturated in subject matter" models by the example of her life and being the attributes of student and thinker to her students (Dewey, 1904, p. 320). Knowing facts without the context was not Dewey's conception of worthwhile subject matter knowledge. The teacher must "psychologize" the subject matter in the context of cognitive understanding, relating and connecting this knowledge to the realities of life, from the perspective of the learner (1902). This mental turning over of knowledge through constant inquiry is the basis for a self-reflective mind, the kind of mind which exhibits "reflection in action" (Schon, 1987). It is the ideal of Oakeshott's (1989) "grand adventure", describing mankind's sometimes agonizing "predicament of self-disclosure." This self-reflective ordeal of consciousness distinguishes human beings from other mammals. The very essence of being human is the self-reflectivity of a thinker.

Dewey hoped teachers would nurture in the minds of children this respect for the dignity of the human mind . The ultimate goal of promoting international experience for teachers is to promulgate this basic respect irrespective of cultural backgrounds as an example to young people. I will argue that cultural learning does affect the self-awareness and empathic sensitivity of some teachers. In the affective areas of tolerance, thoughtfulness, and mutual respect they are better mentors for their students than they were before their international experiences.

A teacher's international experience could be understood as a break with experience, in that when she crosses that border, she will have to give up

some preconceived notions and assumptions about the culture she is studying and perhaps some assumptions about her own culture. Teachers who study about other cultures than their own, with the self-reflection of thinkers and learners, can demonstrate their own growth and exemplify the Deweyan ideal of educative experience in action. In Democracy and Education (1916), Dewey advocates social action for the betterment of society as the natural outgrowth of educative experience which promotes personal growth. As is exemplified by the teachers in this study, it is their interactions with others which show how a person has been transformed by "educative" experience.

Dewey's ideal is evidenced by the many teachers who want to establish connections with others in different cultures and are part of a network of people who wish to build a better world. They are among the people who link up across boundaries, often as part of interest groups known as International Non-Governmental Organizations (INGO), such as the YMCA, the International Red Cross, and Amnesty International (Boulding, 1990). While Bellah, et al. (1991), Gutmann (1987), and others consider how we can build a better democratic society within the U.S., these people in INGOs work to connect across cultural and national boundaries for a better U.S. and world. They are a grass roots movement dedicated to improving life for all of humanity. The world-wide anti-nuclear movement, Doctors without Borders, and endangered species activists, are movements dedicated toward working with others to "make a better humanity," as did Dewey. This is work which gives meaning and purpose to life, the key to understanding Dewey's "educative experience." The world of connections of human understanding and mutual respect, according to Boulding, rest upon many one-on-one relationships; the friendships across borders of people who are committed to being responsible for the consequences of human actions on this earth. The connections of

these teachers with people and families becomes part of a broader network of people who work to improve the lives and potential of children around the world.

Whose Values? Whose History?

My review of multicultural and global literature shows it to be fundamentally at odds with the work of scholars who feel that this multicultural emphasis is threatening to basic values embedded within their conception of the American cultural and historical tradition, a position which gives credence to Said's interpretation of western cultural imperialism. Allan Bloom (1987), for example, is disturbed that today young Americans "know much less about American history and those who were held to be its heroes" than in the past (p. 34). His work, The Closing of the American Mind, was on the New York Times best seller list for ten weeks and sold over 1 million copies, indicating the wide influence of his argument (New York Times, 8/21/96, p. A14). Bloom believes that ethnocentrism is a positive value because humans need to be centered upon their own values and culture or they will have no basis upon which to make judgments. He describes uncentered students who no longer can feel moral outrage at man's inhumanity to man, because they respect all values, even those which would cause people to throw a grieving woman upon the funeral pyre of her husband (1987, p. 26). Bloom considers this loss of values, knowledge, and centeredness a result of the values placed upon openness, diversity, multiculturalism and emphasis on non-western cultures in the schools. His answer would be to open the American mind by returning to and acknowledging the superiority of Western cultural traditions and values. This ostensibly would bring back a dedication to values of right and wrong, good and evil, and a nationalistic sense of who we are as Americans. International and multicultural education is Bloom's foil because

he believes they promote relativism and take time out of the curriculum which would be better spent giving students a more thorough grounding in Northern European cultural values.

Bloom and E. D. Hirsch, author of Cultural Literacy (1987), both describe John Dewey's philosophy in addition to multiculturalism as causes of the general cultural and historical demise of what is traditional and good in American culture (p. 31). What is "traditional and good" in American culture is dependent upon "whose values?" are American values, a question Henry Giroux (1993) pointedly asks. Harold Hodgkinson (1991) indicates that one third of American children in American schools will be minority children in a few years. Giroux's question of "whose history?" is salient to this projection (1993). He considers Ravitch, Hirsch, and Bloom examples of a "new form of nativism in the guise of transcending issues of race and class." Giroux would educate young people to proclaim diversity and empower themselves to work toward creating a better world.

Toward an "Opening of the American Mind"

I began this study with the idea that the goal of multicultural, development, global, and international education is to end injustice, man's inhumanity to man, and to empower teachers to work toward a better world. I agree with Edward Said that multicultural education should not be characterized as a "Lebanonization" of education, a separation (1993). It is an integration of the narratives of individuals in formerly excluded groups, who have contributed to society and culture. Teachers who deepen their understandings about others, who begin to think in terms of an all encompassing "we", may transcend "the restraints of imperialism or national or provincial limits." (1993, p. 335) To teach respect of cultures is to teach respect of individuals within cultures and their "enduring selves."

Four of the teachers in this study explicitly discuss their opposition to the views of Bloom, Hirsch and others who would limit international and multicultural perspectives in the school curriculum. The teachers' arguments involve trade, environment, and health issues which require international cooperation. I also am especially concerned about the work of Bloom and Hirsch on culture because it sets up a superior/inferior scenario which I fear fuels anti-immigrant, nativist sentiments bordering on xenophobia. Bateson (1994) describes a basis for this bigotry: "Each community believes that its understanding is not simply good, not even better, but best. We cannot all be right, so whatever is different is wrong" (p. 179).

It is important for teachers to learn from other cultures in such a way as to negate negative stereotypes and encourage mutual respect among individuals of all cultural backgrounds. Whether or not teachers are responding this way to their international experience is one area this study explores. My argument is that if the international experience of veteran teachers is educative, then teachers with these experiences will be more capable of encouraging students to work and live cooperatively with those people in this world who are different from themselves. Bateson, like Said, would attempt to eliminate the superior, inferior scenario which Bloom and Hirsch promote.

The basic challenge we face today in an interdependent world is to disconnect the notion of difference from the notion of superiority, to turn the unfamiliar into a resource rather than a threat . We know we can live with difference--men and women for instance have lived together throughout history. We know we can benefit from difference. But the old equation of difference with inferiority keeps coming back, as fatal to the effort to work together to solve the world's problems as the idea of competing for a limited good (Bateson, 1994, p. 233).

Lawrence W. Levine, a cultural historian at the University of California at Berkeley, has written The Opening of the American Mind (1996), which refutes Bloom's thesis on the basis that multiculturalism, an anathema to

Bloom, is "the inevitable and praise worthy product of constitutional democracy ... [and] means that in order to understand the nature and complexities of American culture, it is crucial to study and comprehend the widest possible array of the contributing cultures and their interaction with one another" (Honan, 1996, p. A14). Levine talks about the disappointment of his own undergraduate education during the 1950s at the City College in New York.

We studied Northern and Western Europe ... Nothing on Africa, Asia and Latin America. Even Canada was a great blank. My own father was an immigrant from Lithuania and my grandparents were from Odessa, but we talked only about Northern and Western Europe. There's something wrong with that (Honan, 1996, p A14).

Bateson argues that the study of culture stimulates creativity and insight.

We know that difference stimulates creativity. When we talk about going beyond the traditional canon, we are talking about opening up a library not of great books but of versions of humanness--some of them never written down in any form at all, but many of them in written form, often in rather surprising places (1994, p 171).

Levine also stresses the positive aspects of multicultural and international study; that opening "America to great diversity ... has not lead to repression as Bloom argued, but to the very opposite--a flowering of ideas and scholarly innovation unmatched in our history" (Honan, 1996, p. A14).

The Organization of this Dissertation

In Chapter 2, I will discuss the methodology of this study, which is an analysis of veteran teacher narratives. This includes a description of the criteria upon which my informants were chosen, in addition to the circumstances of the interview and a brief introductory vignette about each of them. Chapter 3 will explore the life experience of these teachers before they traveled abroad, including their family background, K-12 schooling and undergraduate influences, their post-graduate and early teaching experiences, including how they characterized themselves as teachers before

their international experience, and each of their unique learning styles throughout their lives before they traveled to China and/or Japan. Chapters 4, 5, and 6 will analyze the content and context of their international experience, Chapter 4 concentrating on the school experience of those who taught abroad; Chapters 5 and 6 on their experiences out of the classrooms, especially the connections they made with people in the host country and their learning within that country. Chapters 7 and 8 explore the degree to which these teachers believe their teaching practice and their lives have been affected by their international experience, with Chapter 7 exploring the changes they felt when they returned home and in their own classrooms, and Chapter 8 analyzing their feelings of personal and professional transformation.

In the conclusion, I analyze the precursor to the experience, the experience, and the post-experience ramifications. This research has provided background for my recommendations relating to exchange programs for teachers to promote international experience which will foster the kind of personal growth and transformation in veteran teachers that John Dewey envisioned.

Conclusion

I hope my analysis of interview data in this dissertation will begin to fill a gap in the research literature about how we might view a teacher's learning about cultures different from his own. I hope that my story of teacher's stories will help educators and policy makers understand the possibilities of educative international experience. How a veteran teacher analyzes his own work in the classroom, within the context of his own personal and professional growth, can add to our understanding of the precursors to and ramifications of a teacher's cultural learning and a veteran teacher's learning in general.

I have engaged in this study because I am concerned about the ability of teachers to create an environment which acknowledges and upholds standards of respect and human dignity in the classroom (Byrnes and Kiger, 1992; Cushner, et al, 1992). Because of the increasing diversity in the American classroom and society, James Lynch (1992) believes that it is essential that American teachers be better educated about world cultures that are reflected in the many faces of children before them. This is one major reason why I will study teacher's stories about their own efforts to develop a knowledge base about another culture.

The world is very close to all of us. Within and beyond our man-made boundaries the world is reflected in our senses and in our attempts to understand and make sense of our lives in connection with others. Kindness, compassion, caring for others, and cooperative, productive work can grow and flourish as we struggle to understand each other. The work of teachers is paramount in this world-wide human effort. This is why I believe it is most important that educators learn from teachers' stories about the meaning they make of their own efforts to understand cultures different from their own.

CHAPTER 2 METHODOLOGY

In this study I argue that there is a link between in-depth international experience and/or study and cultural awareness and sensitivity of teachers if this experience is educative within the Deweyan framework; i.e., the kind of experience or study which promotes personal growth and transformation. An educative international experience would at least promote awareness, which is a first step toward cultural sensitivity and respect. In-depth international experience is likely to generate introspection and the desire to learn more and lead to actions which promote a teacher's further study. This study of how intensive international study or experience affects a teacher's pedagogy helps us understand why and how veteran teachers learn, specifically in the area of what I call cultural learning. The latter reflects learning about society, either vicariously through sources such as books and articles and/or in person, interacting with individuals and through observations.

In this chapter on methodology, I will discuss why I chose narrative analysis as a methodology; my criteria for informants; my methodology in interviews and in data analysis; how my own background, experience, beliefs, and values have brought me to this study; dilemmas I have struggled with concerning issues of voice; and how I, a teacher advocate, can develop an account which is true to the meanings constructed by informants and still organize and express the data to make a socially useful statement. I will conclude with vignettes describing each of the six teachers in this study.

Jerome Bruner in Acts of Meaning (1990) encourages us to look more seriously at the way people construct meanings through narrative style.

Bruner writes that we can learn from not only what we do, but what we say about what we do. I have enjoyed hearing from teachers in their own "voices" how they have learned from their lives and work (Dishino, 1987; Stumbo, 1989; Wiggington, 1986). Bruner's view of the importance of narrative in an individual's meaning making of his own experience goes deeper than just an individual's interpretation of experience, but enters into the essence of culture itself.

Our capacity to render experience in terms of narrative is not just child's play, but an instrument for making meaning that dominates much of life in culture ... To be in a viable culture is to be bound in a set of connecting stories, connecting even though the stories may not represent a consensus. (pp. 96-97)

Within the purview of poststructuralist feminist researchers and others, the narratives of teachers can represent ways of seeing that will give us different insights into human experience. Susan Krieger (1991) writes that in expressing herself through her own voice, she is opening herself up to a deeper, more empathetic relationship with others, a level of understanding which underlies the facades and barriers, protection we humans create because we fear self-disclosure. Krieger wishes to connect with her own "self" and reach out to others through her story of their stories in an effort to understand the perspective of others more fully, more deeply. The reflexive and self-conscious nature that some examples of narrative can be is expressed also by psychoanalyst Roy Schafer:

We are forever telling stories about ourselves. In telling these self-stories to others we may, for most purposes, be said to be performing straightforward narrative actions. In saying that we also tell them to ourselves, however, we are enclosing one story within another. (cited in Bruner 1990, pp. 112-113, and Weiland, p. 34, emphasis in original)

My analysis of the narratives of these teachers has allowed me to gain greater insight into my own experience and life. These narratives have opened up different ways of looking at this experience as I move forward

composing my life along the way, just as my informants are (Bateson, 1989). I agree with Ivor Goodson (1995, p. 97) that these stories, although they have a beginning and an outcome, are never actually finished. Who is to say where the impact ends? While we may be gone, the stories continue evolving into new forms, becoming part of the experience of others, enriching their lives. Those who have continued learning and growing, for example John Dewey in his life and thought, have profoundly affected the lives of others (Lamont, 1959; Ratner, 1939; Westbrook, 1991). And in the critical theoretical positions of Giroux (1993) and Freire (1982), carefully interpreted stories can motivate people to social action.

Participant Selection Criteria

This study is based upon in-depth interviews with veteran teachers, the definition of veteran being five to seven years (Nemser, 1983). To understand how a veteran teacher's in-depth international study has impacted his pedagogy, I have relied on each teacher's narrative: the stories of their experiences. My plan to analyze the narratives individually and thematically across narratives necessitated that I limit the scope of this study to six veteran teachers. I have limited this study to veteran teachers because it is veteran teachers who, to a great degree, embody the context of schooling and create atmospheres in which novice teachers evolve their teaching personas. Veteran teachers determine the school culture to a far greater extent than beginning or novice teachers. Therefore, veteran teachers affect the context to which beginning teachers must adapt. Sharon Feiman-Nemser concludes in her article "Learning to Teach" (1983) that reforms must take place in the school context to change the culture of teaching. Milbrey McLaughlin in the "Rand Change Agent Study" (1990) considers teachers as key players who must be empowered to embrace school reform as an act of will, or the reforms will

be shut out by the classroom door. Michael Fullan (1991) argues that an atmosphere of continuous improvement and collegiality must be part of a school culture before meaningful change can occur.

Studies suggest that this school context is generally conservative (as it was for me), and thus inhibiting to the creative and reform-minded preservice academic background of many novice teachers (Goodlad, 1984; Howey and Vaughn, 1983; Huberman, 1989; Lortie, 1975; Nemser, 1983; Tyson, 1994; Waller, 1967). This study presents a different and more positive view of veteran teacher learning from those studies, which emphasize the negative, constraining effects of the school culture upon novice teachers. Because most veteran teachers are generally beyond the struggle to develop a teaching persona and to establish control in the classroom, they are secure enough to evaluate and try to improve their own pedagogy and knowledge base for the subjects they are teaching. Veteran teachers, such as those in this study, can be examples for young teachers of professional growth, transformation and life-long learning. Nemser (1983) quotes a teacher with thirty-five years of experience who is ambivalent about retiring because she still has so much to learn, however she is not portrayed as an example of the mainstream teacher today. She is portrayed as an exemplary teacher who will hopefully be an example of the mainstream teacher in the future. Teachers like those in this study could be useful as mentors for novice teachers, and in this process begin to change the school culture into an authentic learning school community.

As there are different degrees of what is educative about an experience, there are different kinds and degrees of in-depth experience or study. I have accepted the following criteria for in-depth international experience: 1) the length of time in country or engaged in study showing commitment, i.e., more than six months; 2) the quality of the experience, meaning significant face-to-

face relationships and friendships with individuals within the culture, for example: teaching for a semester, year or more, living with a family, or attempting to learn the language; and/or 3) the understanding which has come from reading and studying about a culture for a period of years.

All of the teachers I interviewed had studied about the culture, three including the language, for at least one year before they traveled abroad. Most had studied the culture of Japan or China for several years in order to expand their knowledge base for the courses or units they were teaching. One of these teachers studied the issue of U.S.-Japan trade relations for eight years before he went to Japan. The time dedicated to this study or experience in every one of these cases reflects a considerable commitment for veteran teachers, who function within the constraints of jobs and family responsibilities. I considered in-depth experience to be a criterion for my choice of informants because it would eliminate superficial kinds of experiences, such as flying to Hong Kong to shop or the "been there, done that" scenario described by one of the teachers in this study. I do not claim that people cannot learn from such superficial experiences. However, in-depth international experiences are more likely to spawn the kind of personal growth and transformation that these teachers describe, and I must realistically limit the parameters of this study.

I interviewed veteran teachers whose international experience intersects their careers because I wanted to understand the teachers' perceptions of their own teaching style before and after the international experience. I was interested in teachers whose professional lives were not initially dedicated to international experience such as foreign language teachers. The teachers I interviewed were initially generalists--elementary teachers, secondary English or Social Studies teachers--not cultural specialists

to begin with. This approach was necessary to help me understand how cultural learning and experience might be transformative for a veteran teacher.

I used my protocol mainly as a guide. Kathleen Casey (1993) asked the "open ended" question: "Tell me the story of your life" in her research about women teachers engaged in radical political activities. By that standard, I consider my interviews to be flexibly structured. I asked my informants about formative family, community and school influences on their decision to engage in intensive international study. I also explored the nature of the international experience and how the teacher believed her teaching practice had been affected by this experience. I was very interested in whether or not the teacher felt this experience was personally and/or professionally transformative and why.

Narrative Analysis

The goal of this qualitative study about the possible impact of intensive or in-depth international experience and/or study upon the practice of veteran teachers is not to test a hypothetical link between international experience and cultural awareness; it is to explore what might be learned about the ramifications of international experience upon veteran teachers. This study is not based upon a testable hypothesis. It is an effort to learn from the narratives of veteran teacher informants about the meanings they construct from their international experience. A small sample such as this can enlighten us in different ways than empirical studies based on control groups and quantitative analysis. We can learn a great deal from each case in this study. Autobiography and biography are sources of learning and enrichment, often providing examples for others to emulate. Harry F. Wolcott defends qualitative studies such as this:

Cowed by the powerful contempt for generalization that characterizes much scientific posturing, we limit unduly the extent to which we accept individual cases as legitimate sources of professional knowledge. We quite forget how little encumbered we feel by similar conditions in our everyday lives as we constantly generalize from small samples, fully realizing that our generalizations or stereotypes may later prove incorrect or ill-founded. With awakened interest in qualitative research, the answer to a question once posed as implicit criticism, "But what we can learn from a single case?" is now more helpful: "All we can!" (1988, p. 16)

Norman Denzin and Yvonna Lincoln argue that not only is the researcher today more accessible in her work, but often she is an activist researcher with a clearly stated social purpose.

The concept of the aloof researcher has been abandoned. More action-, activist-oriented research is on the horizon, as are more social criticism and social critique. The search for grand narratives will be replaced by more local, small-scale theories fitted to specific problems and specific situations. (1995, p. 11)

There is subjectivity in all arenas of research, in the composition of social research questions which can be studied via quantitative analysis to the qualitative analysis of an individual case study of a teacher. It is important to understand the motives and background of the researchers in order to enhance the reader's understanding of the point of view underpinning each study.

In my analysis of each teacher's story, I have concentrated on the "intrinsic" value of his narrative: intrinsic in the sense that I have initially studied each teacher's narrative from the perspective of the uniqueness of this story. My goal was to develop a clear view of each teacher's story before I began to compare and analyze across cases. In his discussion of narrative inquiry, Donald Polkinghorne (1995) discusses the use of a series of case studies which "alongside each other provide greater insight and understanding of the topic than any single vignette." (p. 21) Multiple interviews became necessary as issues developed which I needed to further

explore. Data analysis involved what Stake (1994) calls the "instrumental" value of each narrative, that is how this person's narrative elucidates a larger issue, in this case the effect of international experience upon a teacher's pedagogy.

Because I worked from the data inductively to create categories and concepts which evolved into emerging themes, this research is an example of Glaser and Strauss's (1967) notion of grounded theory (Denzin, 1995, p. 508; Janesick, 1995, p. 218; Polkinghorne, 1995, p. 10). According to Polkinghorne:

Inductive analysis includes the recursive movement from noted similar instances in the data to researcher-proposed categorical and conceptual definitions. Through these recursions, the proposed definitions are altered until they reach a 'best fit' ordering of the data as a collection of particular instances of the derived categories. (1995, p. 13)

Polkinghorne describes narrative analysis to include outcomes, an organization of the "data along a before-after continuum." This is how the themes and categories emerged in this study from pre-international experience influences to the context and content of the experience to the post-experience outcomes. The research question "In what ways and to what extent does a teacher's study of other cultures shape his or her own pedagogy? " drove this analysis as much as it provided the basis for data collection.

D. Jean Clandinin and F. Michael Connelly explore Dewey's conceptions of the connectedness of life that is related to their work on narrative inquiry. They write: "For Dewey, education, experience, and life are inextricably intertwined. In its most general sense, when one asks what it means to study education, the answer is to study experience." (1995, p. 415) The effect of international experience on a teacher's classroom practice cannot be completely separated from the effect of experiences on a teacher's life. Therefore, in this study I have included Chapters 5 and 6 on the teacher's life abroad outside of the classroom and Chapter 8 on the teacher's self-analysis of

personal as well as professional transformation. Clandinin and Connelly cite the autobiography of Sarason who "makes the point that his life as a psychologist and his life at large are intertwined." They write: "He is a human being as a psychologist and he is a psychologist as a human being. Keeping this sense of the experiential whole is part of the study of narrative." (1995, p. 415) In agreement with Clandinin and Connelly that experience is the way people live their stories, I have found narrative interpretation and analysis to be my window into this lived international experience of teachers. It is my hope that this study will generate knowledge and insight about the way teachers learn and are transformed by such experiences.

Seeking Different Perspectives: My History

I became interested in other cultures initially when I read Fyodor Dostoevsky's Notes from the Underground (1961) in a philosophy class during my sophomore year in college. From the time I began to teach in 1964, I used autobiographies, biographies and novels to augment textbooks in every social studies class I taught until 1993, my last year teaching secondary school in Michigan. I hoped that the personal perspectives of others might imbue my presentation of the dry American history textbook, for example, with humanity and passion.

During the early 1970s, I encouraged my white, middle-class students to read books which were personal accounts of what it felt like to grow up in a majority white, racist society; we read for example, The Autobiography of Malcolm X (Malcolm X, 1965), and Sammy Davis Jr. Yes I Can (1965). We also read novels such as Johnny Got His Gun (Trumbo, 1939) and The Ugly American (Lederer, 1958) to offer a different perspective on U.S. foreign policy. For political history, we read Mike Royko's Boss (1971) and the political novel, The Last Hurrah (O'Connor, 1956). I believed in empowering students

(before we used such a word) to think for themselves. We used the text with these books to look at history: that is human life from different perspectives. In the Russian history and literature course which I developed, we started our exploration of Russian history and culture with Nicholai Gogol's satirical novel, Dead Souls (1842/1961). The version that I used included a section which was censored by the Czarist Russian government about the corruption and inefficiency in the bureaucracy. My students realized that the entire book was a brilliant satire exposing the Russian upper class and government authority as essentially being mindless fops, worthy only of mirth and derision. (One character in Dead Souls had book marks on page 14 of every book in his voluminous library.) It was Gogol's different perspective on Russian life and society (different from that of the government and upper class) that I wanted the students to begin to grasp.

I was consistently curious about other cultures and ways of viewing the world. The first writer who really moved me, after Charles Dickens in Great Expectations (1860/1963), which I had read in high school, was Dostoevsky. I became fairly obsessed with his writings, which led me to seek out undergraduate senior thesis credits to write "A Comparative Study of Dickens and Dostoevsky." Authors such as Dickens and Dostoevsky represented to me an elucidation of the human struggles and dilemmas in 19th century societies which were controlled by forces which negated what I believed to be the inherent dignity of every individual. Twentieth century struggles of the disempowered resonated within a similar context.

Learning About China

In this research on the cultural learning of veteran teachers I am promoting experience which I felt was inaccessible to me during the 1960s and 1970s. When I stepped off a plane in 1981 in the middle of a very dark night at

a tiny airport, for the 13 million people in Shanghai, I took a blurry picture capturing evidence in the print of my shaking hands. This was fifteen years after I began my study of Chinese history at the University of Michigan in the summer of 1966.

I am promoting in this dissertation the kind of international experience which might affect a person's perspective as it has mine. Living and learning in a culture which I had studied and taught about for fifteen years was almost overwhelmingly to me. The two years before I traveled to China, I had studied Chinese language in order to deepen my knowledge of Chinese culture.

This ten week experience studying Chinese at East China Normal University in Shanghai emboldened me to formally study the language for 1-1/2 more years and incorporate this study into my teaching. The experience in China, in addition to many years of study about China, had greatly enriched the course I had developed and taught for ten years, "Modern Asian Culture". The Chinese language introduced me to a very different perspective: an exquisitely beautiful human expression, the music of finely spoken Mandarin, and the grace, elegance and balance of written characters. Because I felt I was becoming transformed in the process of learning this language, a part of my own ethnic and cultural background came to the fore: the New England preacher and missionary. Two of my great-grandfathers were ministers, one Episcopalian and the other Baptist. Many of my ancestors were Quakers. Biblical names such as Ezekial and Jedediah are common first names in one branch of my family tree. Some of my ancestors were missionaries in Hawaii and other lands. Transformation in life often inspires advocates somewhat akin to ministers and missionaries. True to this part of my family tradition, I became an advocate of gaining and sharing international experience and knowledge with students and colleagues in the schools.

Learning Chinese was a gift, a luxury for me, like Russian literature had been earlier. I wanted to share this gift with others, students and colleagues. My students seemed to enjoy this gift, especially the 7th grade learning disabled and emotionally disturbed students I taught in a "basic" social studies class in 1982. They liked the language much better than the world geography book with big print. My colleagues thought I was weird, practicing characters on administrative memos during faculty meetings about schedules and assignments. Some parents and colleagues criticized me for using Chinese language to elucidate the few paragraphs on China in the world geography textbook.

Coming Home

Like some of the participants in this study, the most difficult part of my study about China and the world was the isolation and alienation I felt when I returned from China in 1981. The school principal, who had been trying to expedite my involuntary transfer out of the building because of my union activities, assigned me to teach basic English classes instead of the Modern Asian culture course I had developed. Three weeks into the semester, he was overruled by a central office administrator who informed him that North Central Accreditation would not accept a teacher's single Russian history course twenty years earlier as qualification to teach Modern Asian culture. I was abruptly returned to that class for the rest of the year where I had a wonderful time sharing this experience in China with my students. At the end of that year, enrollment decline gave my principal a legal basis to evict me from the building to a middle school where I would teach basic and general social studies classes to 7th and 8th grade students.

A new superintendent and the principal of another high school, who believed that my teaching and work in Chinese language merited a second

look, encouraged me to develop a Center for Chinese Studies in the school district. When the State Department of Education officials learned about this, grant applications mysteriously appeared in my mailbox. After we filled in one application and were notified of its acceptance, State officials asked me to lead an effort to develop a network of educators who would promote international education in the schools, focusing on education about East Asia. I eventually accepted this responsibility, which was part of my own personal and professional transformation, that is from classroom teacher to director of a Center for Chinese Studies, an academic magnet for four high schools and chairperson of the Pacific Rim Consortium Steering Committee. This latter evolved from including thirteen to thirty-eight public and private schools, intermediate school districts, community colleges, and universities in the state. The last state-wide consortium conference was a joint effort with the Michigan Council for the Social Studies and attracted 600 some educators from Michigan and midwestern states. High school students were encouraged to participate with their teachers via a scholarship program administered by the Michigan 4-H Youth programs and funded by twenty-three Japanese banks and corporations and Ford Motor Company. I also directed a 1st-8th grade Chinese and Spanish language program in nine elementary and middle schools in Warren Consolidated Schools.

During these activities, I continued teaching Chinese history, culture and language to 9th-12th grade students in the Center. My students helped me raise \$15,000 for five students in the Center to live with a family and study Chinese language and culture in Beijing. International study and experience had significantly transformed my personal and professional life. I, like Mary Catherine Bateson, included my eleven-year-old child, Elizabeth, in this experience by taking her to China with me during the summer of 1985. I

worked with educators to promote different perspectives in the schools, especially the inclusion of non-western cultures in the curriculum. The way Bateson (1994) describes the awareness she has developed because of her international experience studying, living, and working in other cultures is like the gift I feel that this experience has been for me. It has immeasurably changed and transformed me and my life.

In this study of veteran teachers who, like myself, feel transformed by their international experiences, I hope to show the potential that a different perspective within and among teachers can have on classroom practice. John Dewey's holistic approach to human experience expresses the world as a place where human beings can learn from themselves and others how to live and work together to promote mutual respect and personal growth. Pedagogy cannot be separated from the life experiences and personal characteristics of each teacher. This is why this study connects the background of these teachers, the content and context of their experiences, and their views on post-experience ramifications. Their international experience changed them as human beings, not just as teachers.

The Question of Voice

I include this narrative of my own experience because I want to make it more clear about who I am. I am not portraying myself as an objective authority in any positivistic empirical sense. I began this study in 1994 by engaging in a life history project during my graduate course work. It is important to consider Donald Polkinghorne's discussion of criteria for life histories "to include a recognition of the role the researcher had in constructing the presented life story and the effect the researcher's views might have had in shaping the finding." (1995, p. 19) I came to this research with a point of view which evolved out of my own background and experience.

Thirty years ago, while pursuing an M.A. in history at Michigan State University, I had learned to disguise myself in passive voice. Catherine Emihovich asks: "Why did we resort to the clumsy device of saying 'one says' or 'the author says' instead of 'I'? Why wasn't the author's voice acknowledged?" (1995, p. 42) "Objectively" reporting, analyzing about the 17th century rule of Oliver Cromwell made my work seem more authoritative, even "classy", like the work of Becker's young woman student (1986, p. 28). I also never questioned the idea that objectivity in reporting historical data was of utmost importance. I thought I was searching for the truth via the right assortment of facts to come up with a valid historic analysis. Nevertheless, I was never very good at keeping my point of view completely out of the work. I believed that my way of looking at the facts was objective and right. My teaching persona allowed me to get up on my soap box enough times to make that "rightness" feel like a comfortable old shoe.

These three years of work in the Academy has brought me to a dilemma of voice, since one side of my background promotes a positivistic stance toward data and another stronger side reflects a passionate advocacy for certain ideas. I wish to make the basic beliefs and values which underpin my work very clear. They include the following: the right to equal justice and human rights for all human beings irrespective of national boundaries; the rights of teachers to have their voices heard to partake in decision making about the classrooms and schools in which they teach; the right of all children to be nurtured within loving and caring atmospheres that we adults create in the homes and classrooms of this society; the right of children to be raised and educated in the context of open-mindedness, tolerance for and acceptance of those whose background and ideas are different from their own; the encouragement of multiple perspectives among human beings, reflecting

flexibility of thought, actions, and introspective self-reflectivity; the development of the habit of inquiry rather than stultifying miseducative habits of mind which close off reflection and inhibit understanding; and the habit of inquiry which evolves into life-long learning from infancy until death.

I would also argue passionately against any form of intolerance, bigotry, or negative stereotyping. The most raw wound I suffered during my formative first year teaching junior high school in 1964 was inflicted by my fellow colleagues. They banded together to forbid my suggesting to some 8th graders that they read John Howard Griffith's Black Like Me (1962), to understand from a white person's perspective what it was like to live in the prejudiced white dominated society of the south at the time. These were my beliefs before I read John Dewey, whose work has validated them. His work spoke to my core beliefs about the meaning of my work teaching for almost thirty years. Reading his work was another gift, a luxury to a veteran teacher who had never taken that opportunity.

A key question for me about my methodology then is: How would I approach my research data objectively in light of these strongly felt beliefs? Reading the literature on voice in ethnographic, qualitative research has helped me work through this question. I want the reader to understand that I am not a dispassionate observer or interviewer. Much literature concerning qualitative research methodology expresses the expectation that we must be clear about ourselves as researchers, what has caused us to engage in our studies and what are the lenses through which we try to understand and make sense of our data. Donald Blumenfeld-Jones describes how difficult it is to keep this sense of fidelity to the stories of our informants and our own stories as well.

Even to tell your own story is to invent yourself, to select what you will tell, to suppress what you will not tell, to forget altogether what might be of most importance to your listener or even to yourself. How much more so is the alienation when the narrative inquiry is about another. The alienation is twofold: as the subject is diminished by his or her telling, and the narrator further diminishes as she or he selects material. (1995, p. 32)

The litmus test of good research it seems to me on this issue of voice is that it not interfere with the voices of others in our data and that we do not skew our data into categories set by our own preconceived notions. According to Bruner,

The danger is putting the personal self so deeply back into the text that it completely dominates, so that the work becomes narcissistic and egotistical. No one is advocating ethnographic self-indulgence. (1995, p. 578)

A belief in egalitarianism in life and society would likely preclude the researcher from egotistically drowning out the voices of informants. The informants or participants (I will not call them "subjects") would have then been manipulated by the researcher into this set, preconceived point of view. I believe that researchers must probe their own biases and preconceptions continually as they collect and analyze data to make sure they are not obscuring what is coming out of the data. This is why I agree with those qualitative researchers, such as Susan Krieger (1991), who promote the analysis of self as a key part of any study. It was a struggle for me to find the right balance in this study so that my strong voice would not overwhelm the voices of participants and still make it clear who I am; that I am a long-term public advocate of international study and experience, especially for teachers who I believe can profoundly affect the "soul life" of children (Dewey, 1904).

The Question of
My Relationship with These Teachers

In addition to the issue of voice, I have found another research dilemma which I had not seriously considered before I became immersed in the work of data analysis and writing. This dilemma is how to reconcile my long-term work as a teacher advocate and a union leader with the judgment role entailed in analysis of the stories of my respondents.

Sitting behind manila plastic tables on the bargaining team of a teacher association as their first female elected vice-president made such an impression that pushed me into becoming what others considered a "radical" teacher union leader. The preppy, freshly scrubbed lawyer for the administration and school board characterized the only useful function of teachers as enforcing the following conditions in the classroom: straight rows, no paper on the floor, and quiet. My proud profession in this view was akin to that of a warden or animal trainer, to keep the "little beast children" in control. As a result, I began my career as a teacher union activist for the next ten years until I felt that teachers as role models for children were being treated with the respect and dignity they deserve.

I became a leader in a teacher movement which would culminate in teachers obdurately facing police in riot gear and their dogs to promote their own livelihood and dignity when faced with a society which used the majority female status of the profession to deny them fair living wages, benefits, and control over their professional lives. In spite of many positive evaluations of my teaching, the central administration and school board tried to fire me several times. The strong support I had from my fellow union members prevented my firing. We filed and won an unfair labor practices charge in the Michigan Employment Relations Commission and another law suit, filed by

the ACLU in Federal District Court, was settled out of court. The board and administration was finally convinced to stop the harassment of me and other teacher advocates. Relieved, I found the time to study Chinese, a wonderful welcome respite to the confrontation and struggle in which I had engaged for ten years. I felt proud that we won contracts for teachers which became models for the State of Michigan.

Three years of graduate work in academia has not diminished my strong identification with teachers from the perspective of teacher advocate. My deeply embedded teacher persona enabled me to interview teachers in the context of a collegial conversation. I did not consider myself an authority or superior in terms of knowledge over what they had to tell me in spite of the fact that I had had what I consider the luxury of time to read widely in the international, multi-cultural, and cross-cultural literature.

I wanted to learn from their stories, to understand more from their perspectives, an experience which had been so important to my life. Thus, in my own mind I became a learner in these interviews, inquiring, clarifying, and drawing out their experience as best I could from my perspective as someone who had also lived similar experiences. This egalitarian relationship, the respect for them and their profession as teachers, enabled these interviews to contain what Geertz might categorize as "thick description" (1973; Denzin, 1995, p. 505).

I had known four of these teachers for a minimum of eight years because my work had enabled me to attend and actively participate in many state and national conferences, such as the National Council for the Social Studies or the American Forum for Global Education. I consider my informants friends and colleagues. One of these teachers was recommended to me by an administrator colleague in graduate school, and another through a friend who

knew about my study. All of these informants knew of my work promoting international education, including the two that I did not know personally.

Before each interview, I discussed with each of them my research question: "In what ways and to what extent does a teacher's study of other cultures shape his or her own pedagogy?" Therefore, they understood that I wanted to learn from them and that I was an advocate for international education. The transcripts of these interviews, which averaged about four hours each (the range being between two and six hours), reflect very little talk by me except with references to things I had experienced which resonated with their experiences. They were very open, expressive and enthusiastic about the opportunity to share their experiences. This interview experience was not a "subject" vs. academic authority interchange, which places the interviewer in a superior position to the interviewee. They felt secure that I, as a veteran teacher and colleague, would treat them and their words with the respect and dignity they deserve.

Why then do I consider this relationship a research dilemma? The collegial conversation worked well. We learned from each other. I cared about their international experience and what it meant to them. The problem this relationship posed has emerged in the analysis and writing about this data. I am drawn to emancipatory studies which empower the participant voices in the study, voices like those of teachers which have been silenced over the years (Denzin, 1995, p. 509; Freire, 1982; Goodson, 1995, p. 96; Nespor and Barber, 1995, p. 52).

When I set myself up with a theoretical framework, such as a Deweyan perspective, and begin analyzing the data about what it all means, I begin judging their words. I felt like including every piece of the transcript of their words with a minimum of analysis to let them tell their own stories without my

interference. Even choosing what was meaningful to me seemed an affront to these people who trusted me to tell their stories honestly. Harry Wolcott describes the task of a researcher "to strike a balance between extremes of telling too little and telling too much." The trouble with feeling unable to cut sections of narrative in order to "wholistically" preserve the integrity of an informant's voice in practical terms is expressed in the question Larry Reynolds asks: "Who wants to read a 600-page Ethnography?" (Wolcott, 1988, p. 28)

Therefore, I have worked to portray their stories within the framework of what I have learned from them that has value for educators and school policy makers. Donald Blumenfeld-Jones cautions narrative analysis researchers about the issue of fidelity to the informant's story: "if we are attempting to distinguish fidelity from truth, linking individual events to larger social and historical contexts runs the risk of losing the original teller's perspective." (1995, p. 28) Lincoln and Denzin discuss feminist perspectives on ethnographic research from Judith Stacey's point of view. Although egalitarian research is

characterized by authenticity, reciprocity, and trust ... The subject is always at grave risk of manipulation and betrayal by the ethnographer. In addition, there is the crucial fact that the final product is too often that of the researcher, no matter how much it has been modified or influenced by the subject. (1995, p. 577)

Although my subject is not a classic ethnography of a teacher's life because my research question was limited, I feel a strong responsibility to give a fair and authentic account of these teachers' experiences.

Clandinin and Connelly capture my dilemma in wanting to protect and preserve the voice of my teacher informants, that I have to be vigilant to keep my "eye on matters of relevance." They understand a common torment of "those who focus on experience in all its messy complexity is that they lose

track of the forest for the trees and find it hard to draw closure to a study." (1995, p. 46) This is especially difficult when finding meaning in this international experience for teachers. I am a strong proponent of John Dewey's holistic philosophy which connects the experiences of teachers in the world to those of individual children in the classroom, colleagues in their schools, parents and others in the community to the society at large and returns full circle to the world. However, this holistic view can make it difficult for a researcher who wishes to tell each teacher's full story, leaving little space for narrative analysis.

Nevertheless, an unanalyzed story could be just an interesting tidbit of information. It does not answer the infamous "So What" question. What is important about this? What can we learn from their international experiences to engage our own personal growth and understanding? Nancy Zeller (1995, p. 76) considers the real dilemma to be whether the goal is to interpret or present the data. Ivor Goodson (1995) argues that telling stories, such as emancipatory narratives without theoretical frames and contexts of meaning, plays into the hands of the economic and political power brokers in this world, by failing to critically analyze the structures which are the context for these individual stories. For example, in only telling the story of a teacher's life and allowing it to speak for itself we can be ignoring "these contextual parameters which so substantially impinge upon and constantly restrict the teacher's life." (p.96) For example, when one of the teachers in this study returned, the principal of her school showed little interest in her experience, expecting her like another teacher informant, to go back into her "slot" as if she had just returned from a weekend trip, not an intense life-transforming international experience. I agree with Goodson (1995) that to have meaning, stories must be told in context, "stories of action within

theories of context." (pp. 89-98) Stories then can be the beginning of a collaboration, an analysis of the social context in which we live as a first step to changing that context in this case, specifically, classroom practice, for the better. Therefore, it is my choice to interpret these narratives rather than simply present them, this interpretation being within the purview of critical theory, that is with a purpose to gain understandings about teacher cultural learning, to help educators work toward a more creative and democratic learning environment in the schools.

An Introduction to My Informants

The six veteran teachers in this study represent my emphasis on demographic and professional balance in addition to the criteria for in-depth experience. I have changed their names and the cities and states in which they live in order to protect their anonymity. Three are male and three are female, one of the latter is African-American, while the others are white European-Americans. Two teach elementary school, one teaches middle school, and three (the males) teach high school. Five returned to their jobs teaching in public schools and one to her job in a private New England preparatory school. Four of the public school teachers taught in the mainly white suburbs, two in very affluent areas, while the fifth public school teacher, who is white, taught all African-American students in a public charter school in the inner city. All had studied about the area before going, while three (the females) had studied the language formally as part of their required preparation. Four teachers had studied and lived in Japan; the remaining two, in the People's Republic of China. Four of the six are married, one of these without children. Two were accompanied by their wives, while one woman's husband visited and traveled with her in China for two weeks after her responsibilities were over. Two are single, one of these being

divorced with three children. I am fortunate to have access to a wide network of teachers from many states from which to choose informants.

Because this chapter sets the stage for a thematic analysis of data in the following five chapters, it is important that the reader have a clear view of each informant within the context of his or her work and life. Therefore, I am pleased to invite you to meet six very special teachers who have chosen to study and experience a culture very different from their own and share their experiences with others.

Ed Donovan

Ed Donovan is 65 years old and not talking about retirement yet. He is a pale-skinned blue-eyed Caucasian of German and Irish ancestry, medium build in very good shape for his age. His head is a Yul Brynner or Michael Jordan (depending on your generation) bald and he smiles often. He speaks slowly and precisely, clearly thinking about what he is saying unless the emotion of the moment overtakes him and he explicates something like, "It was a ball!" referring to his experience returning to visit friends or traveling "hard seat" on a train in China. Ed is married with four older children and several grandchildren.

He works in a high school in a very wealthy suburb on the east side of Detroit surrounded by trees, lovely green grounds, and large houses, which reminded me of Jean Anyon's (1981) description of the executive elite school in a study of the effect of social class upon schooling. In his curriculum vitae is the statement that this school was "cited for excellence by the National Commission of Education." During my visit to the school, I noticed that it was very clean and the classrooms had many large windows, which always impresses me because I taught for ten years in a "fortress" high school without windows. The classroom where I interviewed Ed was a clean, light and

airy place, with a minimum of student graffiti on desks. Ed had taught at this school for thirty years, before that having taught writing and American literature for five years at a very rough training school in Detroit, where only two of four hundred students did not have juvenile police records. Ed currently teaches in what he refers to in his vitae as a "team taught, humanities-oriented course with special emphasis on writing and ritual reading."

Ed has been an active member of the State and National Council for the Social Studies, an officer in the local parent/teachers association and the local teachers association, with the elected positions of vice-president, executive board, treasurer, and representative of the State teacher's organization, the MEA. He has been chosen to be the school district's Teacher of the Year, received recognition from the University of Chicago as "an outstanding high school teacher," has been a member of the North Central Association evaluation team and a consultant for a large school district in northern Michigan. Although I had known Ed through the international education network, I knew nothing about these achievements and activities before I interviewed him.

Ed is the son of a doctor who studied and worked in Germany during the 1930s. Ed's father was accompanied by his wife, who traveled to Russia during their years in Europe. His description of maids from abroad who had helped raise him and family entertaining indicates that he was brought up in a family of some means. Ed's schooling through college was in private Catholic schools.

Ed's international study and experience began early in his career, when he was asked to teach about China within the humanities framework. He educated himself informally and formally in anthropology to prepare for this

work. His first experience in China was a year-long English teaching assignment at a medical college in Kunming in 1986-87, accompanied by his wife Heather. Subsequently, he has taught during the summers of 1991 and 1995 at a provincial university and a teacher's college. During his 1995 experience, he traveled widely from Beijing to Hainan Island to see friends with whom he had been communicating for nine years since his first year-long experience in China.

Mary Ehrhardt

Mary Ehrhardt is 54 years old and also not discussing retirement. She is a pale-skinned Caucasian of German descent, blue eyed with short curly light brown hair. She is also slight of weight and in very good physical condition, as her description of living in China will attest. Mary speaks rather softly but with near perfect diction, her description being very precise and full of detail. Often in the telling of a story her eyes sparkled and she laughed quietly, or in the case of her concern for individuals in China, her face became deeply serious and thoughtful. I interviewed Mary in her house, although I have visited her school and classroom. She provided refreshments, Chinese tea, a gift to her from a Chinese friend in Beijing which went well with the home-made chocolate cookies she had prepared.

Mary teaches 2nd grade in a very old well known New England preparatory school, where most students' families pay high tuition and other students are given scholarships to provide some demographic and social balance. The school is located in a lovely, hilly wooded section of a small town, its buildings featuring high ceilings and cozy rooms adequate for the small class size with tables or desks in circles, and very large windows in every room. Mary's bulletin boards are full of colorful and interesting pictures and student work. Mary has taught at this school for nearly thirteen years which

qualified her for a year-long sabbatical to use as she wished. This was her opportunity to experience China as a teacher and learner, a subject she had taught and for which she had developed curriculum for nine years.

Mary had majored in English at Oberlin College and received an Ed.M. degree at Harvard University's Graduate School of Education. During the 1960s she had taught third grade for six years in Oberlin and Ann Arbor where she was a "cooperating teacher for student teachers" and "devised a plan for multi-aged grouping and team teaching". Mary then devoted herself to raising two children and being a docent at a local art museum until she returned to teaching, first as a parent volunteer in 1976 and in 1984 as a full-time teacher. As a parent volunteer, she coordinated "Creative Arts" from 1976-1978 where, according to her vitae, she administered an enrichment program on a "budget of \$900 which provided cultural experiences to augment the curricula."

During the summers of 1985, 1987, 1990, 1992, 1993, and 1994 she attended summer institutes in the following areas: elementary math, teaching writing in the elementary school, reading and writing, computer usage, and Chinese language. During 1991-92, she took a year-long "Multicultural Training" course at her school. She has been active in the PTA boards, school committee elections, the Whole Language Association and the Unitarian Society. Before I interviewed Mary, I thought I knew about her accomplishments until she gave me her vitae.

Mary lived in Beijing, China with the family of a Chinese teacher at the school where she taught for four months in the winter and spring of 1995. She "drove" to school like most Chinese people on her bicycle, cycling 1/2 hour each way. Mary taught English to elementary and middle school students and organized a weekly seminar for the teachers at a "key" school (an official term designating a school as excellent and conveying it as an academic track

school receiving particular support and carefully selected students). As an exchange teacher with one other U.S. teacher and five U.S. students, she prepared for her experience by studying Chinese with them and planned and supervised with her colleague their trips in China.

Denise Green

Denise Green is a slightly built, light-skinned African-American woman in her early 40s. She has high cheek bones with a very expressive face and shining eyes, which widen appreciably when she is telling a story. We laughed together at her funny and creative descriptions of herself, others, and events in Japan. She stood up and acted out the posture and demeanor expected of her as an American exchange teacher in Japan. She filled her stories with a great deal of descriptive detail which helped me envision what it was like to be there. Denise was my first interview in this study and our conversation lasted late into the evening. She spoke so fervently and quickly that I gave up trying to take some written notes and just relied on the tape recorder. This interview with Denise helped me feel that I was exploring something very worthwhile and meaningful to her as well as to myself, a feeling that has been borne out in all of my subsequent interviews.

Denise teaches reading in a racially mixed elementary school in Indianapolis, Indiana. Before she went to Japan, she had been teaching a third/fourth grade split class. She had taught in Little Rock, Arkansas after graduating from the University of Indiana during the early 1970s. She had taught for twelve years also in Bloomington and Indianapolis, Indiana before she went to Japan during the 1987-88 school year. During Denise's junior year at the University of Indiana, she was a university exchange student in Ghana, where she studied and traveled widely, learning one of the local dialects in the process.

Denise's family came to Indiana from Prince Edward County, Maryland where her father taught history, losing his job at the height of the Civil Rights crusade. He later received a Ph.D. in educational administration at Indiana University. Denise's schooling was in the public schools of the Bloomington area during the 60s. The stories she tells about her schooling, unlike the other teachers in this sample, are full of the tension she experienced as a minority African-American student in a dominant majority social context. She describes struggles against racism in her school experience, while the other teachers in this study describe a bland, mostly unexciting and uneventful K-12 experience. The key factor in Denise's family background was the consistently strong support her parents gave her in all of her quests for knowledge (studying languages) and equal treatment in the schools.

Denise's experience in Japan was as an exchange teacher of English for seven months under a state-run program which required that she take one year of Japanese before she would qualify to participate in an exchange. After a six-week training program in Japan, she was assigned to a different school every two weeks for the duration of her stay, that is five months. She planned and taught English classes with Japanese teachers, and presented slides in talks about American culture, where she showed family and school pictures portraying the tremendous diversity in American family and school life when compared with Japan. During these self-introductory talks, she made her status as a divorced African-American woman clear, especially when these issues were left out of a Japanese educator's introduction of her. She believes that her very light skin had caused many Japanese to consider her to be white, a factor which she felt made her treatment different than it would have been had she been darker skinned. The window on American culture which she

opened for Japanese students and teachers was quite different from those of the other participants.

Denise has continued to study Japanese language, having studied Spanish and French during her high school and college years. She has presented many workshops and programs for teachers at the state and national levels about Japan as well as other subjects such as reading.

Bill Notebaum

Bill Notebaum is 46 years old and is a fairly stout, pale-skinned Caucasian man of Dutch descent. When I had met Bill several years earlier, he had seemed rather thin. I hardly recognized him in a dark blue suit on release time working to develop a new charter school in his district. Bill, while even in a rather pressure-packed context, spoke in a very relaxed and thoughtful way about his international experience and how it had affected him. He spoke more theoretically about his thought processes and evolving ideas as he developed the issues and experiences which were a precursor to his study tour in Japan. He considers the latter to be a catalyst for his subsequent decision to ask for administrative support in 1991 to initiate and direct an international high school with an International Baccalaureate degree.

Bill taught in the wealthiest public school district in the state of Ohio, in a suburb of Cleveland. Many of the homes surrounding this school could hardly be seen through gates and trees. This school would fit well within Jean Anyon's (1981) description of the most elite schools, where some students are being prepared to become CEOs of Fortune 500 companies. There is a relaxed, laid-back atmosphere here and the rooms again have large windows letting in a great deal of natural light and allowing students to look out at wide expanses of green grass and trees.

Bill is married with two daughters, now teenagers. He had taught Humanities, Advanced Placement Economics, Advanced Placement European History, Introduction to Economics, and Japanese Language and Culture. Bill's most recent project is the International Academy, a public magnet school of choice in which ten school districts in the Cleveland area have decided to participate with students and teachers who apply to study and teach there. This school will emphasize international and cross-cultural studies, its curriculum and teachers implementing team-teaching programs with authentic performance-based assessments taking the place of traditional multiple-choice and true-false tests. The curriculum will include many different language and cultural studies courses including Japanese, Chinese, and Russian.

Bill's vitae includes many publications and examples of leadership such as his membership on "the writing team for the Michigan Social Studies Task Force to write a new state core curriculum" and his authorship of a unit entitled "Rufus the Toothpaste Millionaire", in addition to the "U.S. That Can Say Yes" described in Chapter 7 of this text. In addition to all of his work making economics presentations and writing papers for the Federal Reserve Board's educational outreach program, he also directed his city's ski club of 500 members with a budget of \$6,000 and 50 employees.

Bill's family background was in the Dutch Calvinist community in Pennsylvania. He went to private Dutch Calvinist schools from elementary school through college, by which time he was aware of the narrow perspectives inherent in those parochial schools. While many of his aunts seemed very traditional and narrow-minded by his description, his parents lived in Japan twice for six months at a time while he was in high school in

the U.S. His father was engaged in a business relationship with a Japanese company.

Bill's Japanese experience followed a five year period of studying U.S.-Japanese trade relationships. While his actual experience in Japan was only a one-month study tour, he credits this experience as being the catalyst for his decision to go forward with the International Academy idea. He visited schools and businesses in Japan, where he observed practices such as the Japanese home room, which he plans to incorporate into the International Academy. I consider Bill my Abe Lincoln example because his in-depth international study predominated over his relatively short, but powerfully, motivating experience in Japan. His experience is different from the others in this regard and provides another perspective on the impact of in-depth international study and experience.

Ellen Stacey

Ellen Stacey is a tall (5'9") striking Caucasian woman of Lebanese and Irish descent in her early 40s. Her long, shiny, straight brown hair included one small streak of gray, giving her a very distinguished look. She speaks in a low resonant voice and a very warm down-to-earth manner, often using her hands and arms dramatically to make and emphasize points. She was the most emotional of my informants, expressing strongly positive and negative feelings. She was also the most ambivalent of these teachers about what this international experience meant to her. The contrast between the kind of story she told about her first experience in Japan and her second experience there was stunning. Transcripts of my interviews with her were the most difficult of all six to analyze because of the complexity of and ambivalence she felt toward her experience.

Ellen's schooling was at private Catholic schools through college. She is single, having experienced a three-year marriage and divorce during the early 1980s. Ellen has taught English with a concentration on writing skills in the inner city of Milwaukee for 24 years. Since she is only certified to teach elementary school, she now teaches English and Japanese to 8th grade African-American students and an evening Japanese course at a local community college.

The description of her work life the year before she went to Japan almost exhausted me: workshops during weekends as a writing consultant for the State; Japanese classes two nights and study group another two nights each week; and responsibility for National Honor Society at her school in addition to teaching 7th and 8th graders full time. She has written articles such as "All the World's a Classroom for Cultural Exchange" for the local newspaper and also the reading association. She was chosen the Outstanding Teacher of the Year for the schools of Milwaukee in 1989 and the Teacher of the Year for the school where she worked in 1990. She presented many workshop programs, such as: "Japan Powerful Molder of Young Minds," in addition to the subject of writing.

Ellen's first experience in Japan in 1988-89 was similar to that of Denise Green. It was a state program which required a year of Japanese language study as a prerequisite. After her six week orientation in Japan, she was assigned to teach English and work with teachers one school a month for the next five months. Ellen's second experience in Japan for three years between August of 1990 and August of 1993 occurred through a sister-city arrangement rather than the Department of Education. For two years she was assigned to a different school each day, the third year first semester, one school a week, and the last semester to one school every six weeks.

Paul Vandemere

Paul Vandemere in his early 40s is a medium-height, very fit, handsome Caucasian man of Dutch descent with wavy, brown hair. His voice is deeply resonant in the way of a gifted and eloquent speaker, which he is. Paul is very well read and knowledgeable about many subjects, but he seems to enjoy most speaking about international issues and experiences, especially his two-year experience in Japan. I interviewed Paul in his office as an associate principal in a high school located in a sprawling suburb of Chicago. The school was built with many windows along corridors brightened by lockers painted royal blue and yellow. He had returned from two years in Japan in 1986 to direct and teach in the newly created East Asian Institute in his district until 1994 when he decided to change his career path and work in school administration.

Paul grew up in a family and community context which included teacher union leaders, civil rights activists, friends from Israel, neighbors from Saudi Arabia, and exchange students from Nigeria. After studying international relations in college, Paul's first teaching assignment was in Cairo, Egypt for two years, after which time he returned to his home area and began teaching social studies forensics and debate courses at the local high school. After ten years of teaching and coaching debate and forensics, Paul attended classes at the Fletcher School of Diplomacy to better prepare himself for teaching international studies. When he saw an ad from a Japanese company which needed an American skilled in forensics and public speaking, he and his wife, a veterinarian, applied and were accepted in the program.

Paul's two years experience in Japan was under unique circumstances. He tutored executives, some of which were CEOs of Fortune 500 companies. Although he visited Japanese schools, traveled widely, and participated in

cultural events, the part-time work he did with Japanese executives precluded his involvement in the schools, except as an occasional observer. It is interesting that he was as impressed with the Japanese home room concept as Bill Notebaum and hoped to influence his colleagues to include it in his high school.

Since Paul returned from Japan, he has participated on numerous state committees to write state-mandated core curriculum guidelines for social studies to include global studies. He has worked hard with his colleagues to include world studies as a required course for all students in the high school. In 1993, Paul was chosen Teacher of the Year for his district and for the state. He was given release time to travel widely in the state to speak at schools and to community groups. Paul incorporated some of his international experiences into these talks as an advocate of international education in tandem with school reform and excellence in education, which his own life and work personified.

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We will get to know these teachers fairly well in the next six chapters. Our focus will be to understand their background and lives before their international experiences in Chapter 3, the context and content of their experience teaching abroad in Chapter 4, the content and context of their living experience in another country in Chapters 5 and 6, their views about the impact of their experience upon their pedagogy in the classroom in Chapter 7, and their perspectives about how their experience might have been transformative for them and why in Chapter 8. In most cases during these six chapters, they speak for themselves within a framework that initially came from the data, their narratives. I have analyzed and reorganized their narratives in themes so that they could enhance our learning about the

complexities and the possibilities for veteran teacher learning in an international context.

CHAPTER 3

THE PERSON, THE LIFE: WHY GO?

What causes an experienced teacher to embark on an in-depth international study and/or experience? Is it a case of who the teacher is, the lump sum of all her previous biological and environmental inputs equaling the sort of person who is curious and wants to learn, who jumps at an opportunity to experience another culture, another way of speaking and/or being than he had experienced within his own first language and culture? Or is an opportunity such as this made meaningful by the quality and character of the experience itself, a case of an experience which is constructed in such a way as to promote personal transformation? I am reminded of heredity and personality traits vs. environmental conditioning debates among Psychology 101 classmates in the freshman dorms, or the discussion in a graduate seminar on 17th century English history centering on Oliver Cromwell, a man who made the moment or who was made great by the times, a man who was in the right place at the right time in human history to make a difference.

Every one of these six teachers seized the moment; "jumped at the opportunity" to have this experience. All had studied their respective area intensively (several for years) before embarking on their international adventure. Five of them had demonstrated an interest in learning about other cultures during their K-12 family and schooling experiences. Their attitudes toward learning and education are overwhelmingly positive. This chapter will explore the backgrounds, home and school environments in which these

teachers were educated, college and post-college influences, their early teaching experiences evolving into the kind of teacher they considered themselves to be before the experience, and their attitudes toward learning, what I will call their learning style. This chronological order helps to put each phase of these teachers' lives into the framework of their prior experiences. The one constant theme which connects all of these phases and relates to their decision to engage in international experience and cultural learning is their learning style. An analysis of the latter partially defines these teachers. Who is this person before she embarks upon a potentially life changing experience and how might who she is impact upon his experience?

Why Go?

Why in the world would anyone go through such a life disrupting experience even for one month, much less for three years, when he could have spent a month or more sunbathing, golfing and shopping on Barbados? Teaching per se is one of the most stressful occupations in the U.S. It would seem that rest and relaxation ought to be the reward for people who are charged with the responsibility of motivating children and young people to learn, some with 150 or more high school students whose part time schooling competes for their attention and commitment with jobs (for cars), TV and parties. Reports abound about the "dead wood," the many burned out teachers shuffling their way to retirement, hoping their bored and rebellious students won't slip drugs into the strong coffee they use to help them get through each day unless stomach ulcers take away that one small crutch. Why would veteran teachers want to take on the daunting task of learning about another culture, when information overload is already causing angst and anxiety and the cultural critics are shouting that we are all too ignorant about our own culture to function at anything beyond a very low level in American society?

Wouldn't a teacher be too exhausted after working with often unruly, disruptive, disrespectful young Americans to devote months or years to the study of another culture? Wouldn't a teacher feel too fatigued from working with students who have had too much too soon or too little; too much hurt, too much disappointment, to expand her own knowledge, even to study a second language at age 54? Who are these teachers? What drives them? Why did they go?

Their Reasons:

"I jumped at the opportunity" (Mary Ehrhardt)

Mary Ehrhardt used her sabbatical to participate in a student/teacher exchange program between the Chinese students and teachers in Shanghai and her own home town, Cambridge, MA. Denise Green says: "I jumped at the chance" to participate in a teacher exchange program in Japan run by the State Department of Education in Indiana. "My hand shot up ... my colleagues thought I was crazy," when Ed Donovan and his fellow faculty members were asked by a program leader if "any of you guys were interested in teaching" for a year in the People's Republic of China. Bill Notebaum was 1 of 25 teachers chosen out of 800 applicants to attend an all expenses paid month long educational experience in Japan, which included visits to schools, businesses, and cultural sites. Paul Vandemere answered an ad in the Teacher Association paper for an overseas teaching assignment in Japan with an interpreting company to teach English, public speaking and forensics to business executives.

What seemed to be the driving force behind their decision to spend up to three years teaching or learning in a culture very different from their own? The common motivating factor among these teachers was a desire to improve and deepen their own knowledge of the subject matter they were teaching.

Most had studied for years the history, geography and culture of the area they eventually lived in or visited before they decided to go. Paul Vandemere, Mary Ehrhardt, Ed Donovan, and Bill Notebaum all had taught about the area, with little to no formal education about the subject. They each had embarked upon their own self-education projects in order to offer more to students than the text and to enrich their classes. Initially, one might say that the curriculum and text educated the teachers. However, these teachers expanded upon and went far beyond this elementary survival stage in teaching a new subject by doing their own research and/or going back to school for more formal education. Secondly, several of these teachers were feeling unchallenged, burned out, or depressed about their lives and work; this represented another motivation for the decision to go.

Ten years before going to China, Ed Donovan had taken summer courses in anthropology at the University of Minnesota "just to pick up something to share with his students." He viewed his year in China in much the same light. In the 1960's he had been hired to teach humanities curriculum that included a unit about China, about which he knew very little. It was then that he began his efforts to educate himself about China. By the time his "hand shot up" some twenty years later in response to a query about his interest in going there, he felt the need "to get my batteries recharged ... I was burning out." The only possible obstacle was his wife's feelings about living in a very remote area of southwestern China for a year. A Christmas party was held with professors from the sponsoring university and the university in China whereupon his wife, a nurse who could also teach at the medical college, was "hooked" into the excitement of going on this adventure with her husband.

Denise Green had been fascinated by languages, Egyptian hieroglyphics and Chinese characters as a young person. She liked to imagine what the

strange words might mean and vowed one day to go to China. Denise felt that her experience in Japan and a side trip to China would help her make those places "come alive" for her children. The enjoyment she had experienced learning Spanish and her general interest in other languages and cultures encouraged her to tackle Japanese as a way of qualifying her for the State teacher exchange program in Japan.

After recuperating from surgery, Ellen Stacey learned from a girlfriend about a similar exchange program to the one Denise Green had experienced. "I was really depressed at the time." Ellen Stacey entered the program with the hope of qualifying to go to Japan. The prerequisite for the program was a one-year Japanese language and culture course. Ellen found that learning Japanese was "too demanding" and time consuming in addition to her responsibilities as a reading consultant for the State Department of Education and full time teaching, but her friend urged her to stay as a study partner. In spite of her ambivalence about these classes, Ellen was one of three out of fifty teachers in the program selected to teach English in Japan for seven months. Ellen expressed less enthusiasm about going to Japan than the other five teachers. This becomes more significant as we explore her experience there.

Paul Vandemere, like Ed Donovan, was feeling somewhat "burned out" by heavy professional demands. He had been teaching international relations and nonwestern civilization in addition to coaching winning teams in debate and forensics. He, like Ed Donovan, felt the need to educate himself more fully about the nonwestern world. Therefore, he took courses at the Fletcher School of Diplomacy at Tufts in the summers of 1983 and 1984, where he became motivated by East Asian scholar, William Perry, to learn more about East Asia. Perry made this area "come alive" for Paul Vandemere, and Paul, like Denise

Green, aspired to use his study and experience to do the same for his own students.

Because he was low in seniority at the high school, Bill Notebaum was asked to teach economics. He had majored in history in college and had not taken economics. Unfortunately, this is a common occurrence in U.S. high schools (Powell, Farrar, Cohen, 1985). Bill began his own crash course in the area the summer before he taught it. This began a six-year course of self-directed study spurred on by his students' questions about the trade imbalance between the U.S. and Japan, especially in the automotive industry. Like Paul Vandemere and Ed Donovan, his effort to educate himself led him to study the U.S.-Japan trade conflict with as unbiased an approach as he could. Bill was not comfortable with his students' assumptions about U.S.-Japan trade.

The principal point of view of my students, I think, would reflect the prevailing view at that time, particularly among automobile executives, that Japanese competition was unfair, it was unbalanced, that it was a result of extremely inexpensive labor costs in Japan, that their industry was overly both protected and subsidized by government. Being the normal social studies teacher that I am, I always wanted to make sure that I bring some balance to any position the students take or even that I take. I just wasn't comfortable with that as assumed to be true.

His research and work lead him to form a liaison with an official in the Federal Reserve Board. Their work together to present workshops to educators on the U.S.-Japan trade relationship fulfilled part of the Reserve Board's educational mission. Bill was granted a fellowship to visit Japan for one month, the high point of his international study and experience.

The desire to educate herself in the area she was to teach drove Mary Ehrhardt to begin a 10 year study of China. This culminated in her experience living with a family and teaching for four months in a key elementary and middle school in Beijing, People's Republic of China. Just as Ed Donovan, Paul Vandemere and Bill Notebaum felt they had to be better prepared in their subject matter before teaching it, Mary Ehrhardt felt she needed to delve into

the subject matter first before she taught her 2nd graders. "I had to be a learner first" in order to construct a curriculum for the students. She researched in the library, "read a very great deal" about China, viewed and took copious notes on every one of the BBC Heart of the Dragon series shown on PBS in the U.S. She used the "wonderful materials from Stanford" on the SPICE program on China for teachers. After several years of teaching the China unit, she did all the preliminary work for a Fulbright Hays grant in order to deepen her knowledge to share with her students. "I was ineligible as an early elementary teacher for a Fulbright Hays grant. But the networking that I did to achieve that actually turned out to be very, very helpful when I had the sabbatical and knew that I wanted to try once again."

The ten-year effort she put into learning about China helped Mary Ehrhardt to decide that she wanted to live with a family and experience life as a Chinese person might as much as was possible. She felt "shaky" about her knowledge of issues such as the communist system and the place of religion within the society. "There were enough little seeds of doubt in my mind about what I was doing that I really felt I needed the reassurance of first-hand experience." She felt that she must know the subject matter well before she could appropriately develop the curriculum for her 2nd graders, just as Deborah Ball and Bill McDiarmid (1990) suggest: that a teacher must know her subject matter well before she can effectively translate it into curriculum for students. Mary viewed knowing subject matter in such a way that would allow her to translate it into a form which 2nd graders could understand as well as having a clear view of what she expected the students to eventually know and understand.

I guess that my educational training, especially in science and social studies, primary sources were so important that I felt I needed to really delve into these topics and become a learner myself. I was not going to use the textbook. Therefore, I needed to learn a lot and then develop a

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curriculum that would be appropriate for children at the grade level that I was teaching.

John Dewey promotes this kind of knowing in the concept of a teacher's "psychologizing" the subject matter, the way a teacher translates his in-depth knowledge to connect with the understandings of a very small child and helps him build and develop his own knowledge base. Perhaps this is what Paul Vandemere and Denise Green mean when they talk about making the area "come alive," a fascination with learning about another culture, another country, and other people wherein the strange becomes familiar to themselves and to their students.

Finally, why go? To learn, to break out of the cobwebs restricting the mind, to know a little more, to understand the complexities and dilemmas others face within a society which is very different from their own, and a family very different from their own. Considering family influences will help us begin to understand their motivations, why they were so open to the chance for an international experience. They each considered family and community influences to have been very important precursor influences to their later interest in international study and experience.

Family/Community Influences:

"My parents were 'internationalists'" (Paul Vandemere)

What family and community influences may have played a role in each of these teacher's decisions to intensively study and/or experience another culture? In the case of Paul Vandemere, the work of Elise Boulding can bring a perspective to this question. Boulding (a former President of the WILPF) in Building a Global Civic Culture (1990) promotes what she calls "imaging," that is imagining a world without conflict. In this world the purpose of the UN would be fulfilled, that people from different cultures and ethnic groups would

talk out their conflicts and compromise to the disaster of war. The prominence of the United Nations as a formal vehicle for this purpose and the informal networks in INGO's where people from 3 or more countries can connect together in pursuit of common goals is reminiscent of the most influential aspects of early family influences in the Vandemere family. To them the UN was essential to world peace and harmony.

Paul Vandemere's parents were strong members of the United Nations Association, his mother a member of the Women's International League for Peace and Freedom (WILPF). They were politically active charter members of the United Auto Workers and the first teacher union in the state. Close family friends from Israel who visited regularly at Christmas were working with the Rockefeller Foundation to help new governments in countries such as India establish themselves in the late 1940s. These Jewish friends "opened up worlds to my brother and I" and their stories about India and Africa fascinated him. The family also hosted exchange students from Nigeria in the early 1960s. He remembers "endless summer nights" on his neighbor's porch discussing world politics and issues in a small almost rural midwestern town. Down this dirt road drove a limousine with Saudi Arabian flags flying. His neighbors were a Lebanese family who hosted Crown Prince Faisal, soon to become the King of Saudi Arabia.

Even though Paul Vandemere's father died when he was thirteen years old, it seems no wonder that his brother later went to India for two years as a member of the Peace Corps and Paul taught in Egypt his first two years of teaching. Because his family was very involved in the Civil Rights Movement, he remembers when he was a High School student marching with Dr. Martin Luther King and hearing a version of the "I Have a Dream" speech. Bristling, he remembers when their next door neighbor forbid her daughters from

playing ice hockey with Paul and his brother because of their inclusion of a Nigerian exchange student guest in the game. The ugliness of the woman's racism really stood out for Paul who was only 12 or 13 years old, as well as his parent's outrage at her behavior. His parents also took him and his brother to lectures by speakers such as John Kenneth Galbraith who spoke about international issues.

My parents were definitely internationalists from their perspective. They were strong members of the United Nations Association before it became controversial, back in the 50s. My mom was a member of the WILPF, Women's International League for Peace and Freedom. My parents had a very strong interest in politics and in social issues and in international issues. We had exchange students from Nigeria, from India and other places who would come and stay. Good friends of the family would come every Christmas. He helped Golda Meir and others set up things in Israel in 1948 and 49. Their friends and their lives opened up on one level worlds to my brother and myself. My dad died when I was 13 so a lot of what he did I really didn't comprehend. I was just maturing to the point where it was beginning to make some sense to me and I was showing some interest. But clearly, I grew up in a home that was more international than most.

It was not until Paul went to the Fletcher School that this core of his family experience was really activated. He and his wife, a veterinarian, chose to accept a 40% cut in pay to go to Japan for 2 years. He considered his parents' friends, a generation of "the last pioneers, people that were exploring areas, territories, setting up new countries." Paul may be carrying on a tradition in being a pioneer himself who can make these places "come alive" in his classroom and in his work as an educator by bringing many of his experiences in Japan into his classroom.

Mary Ehrhardt also believed that because she was raised during the formative years of the United Nations, she later became fascinated with art as a facet of world culture. She explains: "I suppose it's probably having been a young person in the formative days of the United Nations."

Similar to Paul Vandemere, Bill Notebaum involved himself in the Civil Rights movement by leading a group of high school students to lobby

Christian Reform Church (Dutch Calvinists) ministers to speak out about civil rights to their congregations. He was, he thought, reacting to what he called the "soft racism" of his aunts. To him they were narrow and mean-spirited, out of their own cleanliness is next to Godliness phobias in which they connected minorities to their conception of uncleanness. In telling me about them, Bill corrected himself saying rather than cleanliness is next to Godliness, "cleanliness is Godliness ... I mean those ladies are serious." In spite of being vehemently criticized by his aunts, Bill and his friends volunteered at day care and job training centers in the inner city to do odd jobs painting and fixing up those facilities. This was his way of countering the mean spirited "soft racism" of his aunts.

Bill's parents' business experience living in Japan while Bill was in high school significantly influenced his later interest in that country. Although he went to Dutch Calvinist Church schools including Calvin College and allowed a family "conspiracy" to succeed in encouraging him to marry a Dutch Calvinist from this community (not even from another state), the influence of his family was not altogether inhibiting. Bill's interest in international issues was greatly influenced by his parents' business experiences in Japan during the 60's. During his junior year in high school, when his parents left him with his older sister's family to live in Japan for six months, he was "fascinated" by the "crates full of stuff" which kept arriving from Japan.

My father was in the textile business and when I was in high school, Japan was moving very dramatically into the textile business. It was one of the major areas that they were moving into at that time. His company became involved in a joint venture with a Japanese company and he traveled overseas to Japan ... I was a junior in high school, I think. So his travel experience in Japan was fascinating to me and we talked on the phone, he sent letters, and he came back with just crates full of stuff. That was just early enough I guess in that time period of history when you traveled to a place like Japan, you came home with a couple suitcases. But you also sent back about four trunk loads of

everything. So we ate with chopsticks for years ... My dad always and my mom too were always very complimentary. They were never derogatory. My dad said he was always warmly received and so, I don't remember much Japanese hostility in the 60s, but if there was any, my parents certainly didn't represent that. My mother would leave the hotel ... and go to the park and the Japanese young men basically would come up to her and want to speak English to her, which she did.

The fascination with learning from relatives' travel was not something only Bill experienced. Mary Ehrhardt and Ellen Stacey both were also fascinated by the artifacts within their grandfather's sea chests and their stories about traveling abroad. Both sets of Mary Ehrhardt's grandparents were teachers, although her father became a businessman. Her two grandfathers had separately traveled widely in the U.S., Canada, Mexico, and Europe for their own edification. Ellen Stacey's Irish grandfather had traveled to many places in East Asia. She treasures a royal blue silk robe her grandfather brought back to her grandmother from China, which Ellen had asked for and received at her grandmother's death.

My grandfather went to China and Japan. My Irish grandfather. He had brought back many momentos from Japan and the Orient when he was over there. My grandmother always wore this beautiful silk robe. When she died, I got it. It's that teal, not teal that bright blue and so in my grandmother's house she always had my grandfather's ... military sea trunk, when he traveled. That was always in my grandmother's house. It always contained all these little momentos of her husband and her son. There was always that mystique about that's what interested me into thinking maybe I could join the Peace Corps.

Ed Donovan's father, a medical doctor, and mother lived in Germany while his father worked and studied at the University of Berlin for a year at a time in 1933 and 1936 (Ed was three and six years old). Ed and his siblings were cared for by family members and maids. His mother traveled all over Europe and Russia during these years. He remembers many political discussions at the dinner table wherein his father chided his "dyed in the wool Republican" wife, by bringing up Harding and Grant. "It was hard to defend Harding," says Ed with a twinkle in his eye. His father was a great admirer of Harry Truman

while his wife would loyally support any Republican. Ed also admired his father and uncles for their displaying a sense of tolerance unusual for the time. He is proud of his father for taking the first African-American man as a guest into the oldest exclusive white club in the city and supporting him later as the first African-American man on the city's school board.

The influence for me has always been my father I think. He was a doctor and was maybe one of the more tolerant people about race particularly. He brought in the first black man to the DAC, he had to bring him in the back door, but he got him in, got him served dinner. This would be in the 50s. His [Ed's father] comment was that "if you need a blood transfusion, it doesn't make difference what color a guy's skin is. You need the blood, you're going to take it." He also, that same man that he took to the DAC, wound up on the Detroit Board of Education, the only black man.

Denise Green's family supported her interest in language and cultural studies and provided a powerful example of the importance of struggling versus great odds and barriers to get a education. She heard many family stories of her father's struggle against racism as a teacher in Prince Edward County, Maryland during the 1950s and 60s. When Denise had to fight her own battles, for example, not to be cast as a maid, she being the only African-American in the 8th grade production, or to get approved to take more than one language at a time in high school, her parents steadfastly supported her. Her father's attainment of a PhD in education in spite of the many difficulties impressed upon her that there was "no excuse" for her not to work hard at her own education and succeed. Although her parents did not overtly encourage her interest in the world, when she expressed an interest they supported her. The cultural struggle which her parents had to wage as African-Americans trying to reach their potential in a white racist society could have set the stage for Denise's great curiosity about and interest in world languages and cultures, a different way of seeing the world than the white dominated society she and her parents had to function within. She remembers feeling humiliated along

with three other African-Americans in the majority white early elementary class when the music teacher brought in the score of a Negro spiritual, showing a picture of slaves bent over working in a cotton field. "We knew we weren't like that."

The example of parents and grandparents discussions of issues at the dinner table or on the porch on a summer evening, the influence of neighbors, a reaction to narrow-minded aunts all must be considered as influences upon these teachers, who have chosen to study and experience another culture in depth. The family influences on these teachers represent a complex range of experience, from the curiosity factor surrounding artifacts and stories of grandfathers experiences abroad to more intense parental influence in the example of parents who lived abroad for six months to a year at a time during, for example, Ed Donovan's early childhood and Bill Notebaum's teen-age years. Paul Vandemere considered his family's commitment to the values of social justice within the purview of the Civil Rights Movement to have been influential in his later decision to study and experience another culture. James Lynch (1989, 1992) connects social justice to international and multicultural education as the common element which draws these two fields together. The family experience of Paul Vandemere, Ed Donovan, and Bill Notebaum (from the negative example of his aunts) and Denise Green gives credibility to Lynch's perspective. The families of each of these teachers demonstrated a commitment to the learning of their children, in some cases encouraging that learning in dinner-table conversations of political and international issues. In addition to family and community influences, five of these teachers gave some examples of the impact of K-12 schooling on their later decision to go. How may their K-12 educational experiences have helped set the stage for this interest?

School Influences:

**"We felt a combination of anger, being offended and shame."
(Denise Green)**

There are not many positive examples among the K-12 schooling experiences of these teachers during their "apprenticeship of observation", as is evidenced by Denise Green's statements about her music teacher, who brought in an example of the typical anti-Black stereotypes predominating in textbooks and teaching materials of the 50s and 60s. However, where teachers stood out as possible examples, the example did seem to support these teachers' later international learning. Denise fondly remembers only one teacher, an African-American, who taught a Black history elective in high school to a majority African-American class in a mainly white school. This teacher functioned as an ombudsman for her students, especially when they were not encouraged to apply for college by white counselors. She had been to Africa and taught the students about the great kingdoms in Africa, such as Timbuktu, before their devastation by slavery (Franklin, 1947/1956).

Ellen Stacey, one of those teachers who attended private schools during all of their K-12 and undergraduate education, considered her private Catholic school education a positive influence. "She was just like Jesus," Ellen Stacey describes her most "robust" and challenging teacher of high school humanities, who instilled in Ellen a deep respect for language. This dynamic, caring teacher was "brought up Jewish but converted to Christianity." Ellen's Catholic schooling encouraged in her a tremendous respect for education which she found reflected later within Japanese society. "We all wore uniforms," not like the public school children, whom she and her classmates considered "outsiders."

Bill Notebaum, also educated in private religious schools, but within the Dutch Calvinist Church, considered the "publics" as "weird" because he and his school mates thought they did not go to church and were poor. In spite of this narrow perspective, Bill believes that the church and church school atmosphere fostered a sense of honesty and integrity in the children. Great emphasis was put on teaching children not to lie or mislead people.

I went to church more hours than I would like to tell you. I was really brought up in a culture and a group that emphasized honesty and integrity and proper moral behavior, not to be a hypocrite and not to lie or to mislead people.

This value system is important as background to his desire to do his own research on the U.S. and Japanese trade situations in an unbiased way as possible. He later wrote an article "The U.S. that can say 'Yes'", a takeoff on a popular work in Japan at the time, The Japan that can say 'No' (Ishihara, 1989) to emphasize the need to understand each other's position more fully and compromise to promote mutually beneficial relationships. Speaking about his understanding of his basic values with regard to changes in his perspectives as a result of international study and experience, he says:

It made me increasingly sensitive to modeling and acting your convictions and not just expressing them ... If you're working with people and heading towards some end product, but relying only on the cultural experiences that you have that are known to you, you're going to be impeded.

The special motivating teachers for these teachers included a male 8th grade Spanish language teacher for Denise Green, in addition to her high school Black history teacher. Ed Donovan credited his male Greek and Latin teachers at the Jesuit Catholic school with teaching him how to think and challenge text.

The Greek teacher had been a former all-American football player out in California and had joined the Jesuits. The Latin teacher had been a champion Golden Gloves boxer in California and joined the Jesuits. They were very interesting guys. The guy who was the Greek scholar got me involved in looking at cultures differently. The Latin scholar got me to

think. In fact, I can remember him taking a swipe across the top of my head one time, telling me to use my head before he used it as a punching bag.

Bill Notebaum had a "Contemporary Problems" teacher "who actually felt that meaning and understanding were important."

There was a history teacher ... that really challenged us to make connections and see cause and effect and look for meaning and understanding. We talked him into starting a whole new class called Contemporary American Problems along those lines. Pretty innovative now that I think about it. He broke us up into groups and gave us topics, let us choose topics and we basically for the most part of the semester, investigated those topics and then did presentations on it and wrote papers on it ... I did mine on the Civil Rights Movement, the Black experience in America.

This teacher's methods were progressive for the time because they included group work and investigative research on contemporary American issues such as the Civil Rights movement. Bill and his friends made "presentations on racism" which led to their voluntarily making presentations to church youth groups and ministers after school. Their goal was to raise awareness within the Dutch church about civil rights issues. His aunts attacked him "viciously" about these activities.

We started to ask for entree to young people's groups in all of these different churches and societies. You have Sunday school, you have catechism, you have hymn sings, you have young people's associations and all this kind of stuff. And so what we would ask to do is not just to attend but to do presentations on racism and racial views and the issue of the African-American experiences. That kind of branched out to where we started going to ministers and saying that racism and racial relations was an important issue and that they ought to be addressing it from the pulpit and not just speaking silently on it because it was too controversial ... We got quite a few of the ministers to give some pretty serious, heart-wrenching sermons and that's when people would challenge their views and we also asked for the right to hold meetings in church basements after church, voluntarily. You could attend or not attend. So we stood up and said our piece and took our shots.

Mary Ehrhardt felt moved by the stories of her 7th grade geography teacher, a Korean War veteran. These "great stories about the world ... made it come alive" for Mary. In high school her Advanced Placement world literature class, including an enthralling Murder in the Cathedral, began "my

lifelong love of literature" and influenced her to major in English at Oberlin College. However, she credits her most formative school influence being the Deweyan inspired progressive country day elementary school she attended in New Orleans. This experiential, "learn by doing" approach helped motivate her to become an active learner, an influence that caused her to seek out an experience in China very different from what most foreigners experience in that country.

Paul Vandemere's family influence was so vibrant and exciting, he remembers little about K-12 motivating influences in the public schools. Each of the remaining five teachers could only name one or two teachers who had motivated them to be learners, to seek out study and experience beyond the ordinary. It was college and post college experience which seemed to be more meaningful than the bulk of their K-12 schooling.

These examples of K-12 teachers who my informants feel positively affected their development make a rather negative statement about American public and private schooling from the 1940s through the 1960s. In most cases these teachers describe one or two outstanding teachers as exceptions to the rule. The general context of K-12 schooling seemed to be unworthy of discussion to these self-described, highly motivated learners. The criticism of Admiral Rickover (1959), James B. Conant (1959), and others aimed at the lack of intellectual rigor and excitement in the schools of the 50s become cogent in the context of this study, as do the criticisms of the 1980s and early 1990s. This is one reason that the motivation of teachers to study another culture is important to analyze. It is my contention that these teachers with support can change the context of the schools in which they teach by being examples to students and colleagues of vibrant, continuously learning adults. In most cases, the background and support of these teachers was their homes, not their

schools. The few examples of positive teacher models show that schools can have a much greater influence if more teachers are encouraged to take learning risks like these six teachers, to help change schools into authentic learning environments.

Undergraduate and post-undergraduate influences:

"I saw what appeared to be a giant pajama party off in the corner of the Cairo airport." (Paul Vandemere)

An argument could be made that after Paul Vandemere had studied international relations in college and had been brought up among international influences with his family, friends, and neighbors that he would have been comparatively well prepared for his first international experience. His Arab neighbors facilitated a teaching position for him in Cairo, Egypt, his first two years as a novice teacher. According to Paul, naiveté and ignorance reigned: "I did not study at all." He soon learned that the giant pajama party was actually people in traditional dress for their haj, their pilgrimage to Mecca. He invited some of his Egyptian students over to his apartment for New Year's Eve, "treating them to submarine sandwiches complete with salami." His students were polite; "they didn't tell me about it." He had wanted "to do something very American, that they had never had before," so he offered them a variety of cheeses and meats which they all ate except for the salami. "Egypt opened my eyes," even though learning in his family included world geography and history, this learning did not include cultural norms and customs.

I was in a sense not in Egypt. Literally, I was there, but not figuratively. I was living on an island in the middle of the Nile that was the diplomatic community, in a apartment complex university owned, went to the university and then came back and did occasional forays into parts of Cairo, but on a much more superficial basis than when I was in Japan.

Paul's experience in Cairo shows that many traditional international relations and history courses do not teach much about culture. Bill Notebaum realized this also when he tried to convert his learning about U.S.-Japan trade issues into a basis for teaching a more general Japanese language and culture course. Although history and economics are part of culture, they do not constitute cultural learning. The idea of culture includes the way people behave within the context of their history and tradition, thus encompassing basically the gamut of human life in any given society. Therefore, to prepare adequately for an in-depth international experience, one would learn about the geography, art, religion, language, history, and cultural practices of the country to be visited. Paul was not adequately prepared, nor did he consider his experience to be "in depth". Paul felt that he was too isolated in what he later calls a "Gaijing [foreign] ghetto" to have experienced Cairo in depth, the way he feels he did experience Japan. Being among the people in Japan helped him become more in tune with Japanese culture, that is to be aware of such matters as how to present or receive a business card. What this means to this study is that knowledge of specific aspects of a culture is not enough, that there must be a more holistic, Deweyan sense of connections. For example, how would the traditional tea ceremony connect with Japanese art, philosophy, religion, and history? Paul learned from his experience in Cairo that he wanted to know about a culture more deeply, which probably helped him do this in Japan.

Denise Green's student exchange experience in Ghana during her college years was more in depth than what Paul describes because she lived with Ghanaian students in the university dormitories. She also tried to learn some of the local language although not formally as she later had done before her trip to Japan. Denise tried to explain her cultural experiences to an

Indiana University professor of education and her African-American friends with little success. "How does one describe snow to a man in West Africa, who lived in a home made of scrap metal with a dirt floor and a bare bulb hanging from the ceiling for light, buckets to a community tap for water, and used an open fire with an exhaust hole in the ceiling for cooking?" Denise confronted this dilemma during her years as an exchange student at the University of Ghana in Africa with a University of Indiana education professor who told her in one of her courses that she should have shaved off a piece of soap to show the man. Denise Green thought to herself, but then I would be the quintessential "Ugly American" throwing away a precious commodity like soap in this demonstration.

During her undergraduate experience, she had tested into 3rd year Spanish, so she dropped French to concentrate on Spanish. A clerical error misfiling her application caused her to be sent to Africa instead of Latin America, an event she did not regret. She used the year to learn as much as she could from her Ghanaian roommate and on side trips. In the process she picked up enough words and expressions in the local language to get by, greetings and key words and phrases. She learned first hand about the tremendous pressure upon students in Ghana to succeed, causing some who did not to commit suicide every year. She compared this pressure to a relative lack of pressure on university students in the U.S. who could make up failed courses and who were given second chances.

Because some [Ghanian] people were the first kids in that community to go to college, so a lot was expected of them, while they were at the university and once they returned to their communities, to help pull others up. And some students felt very, very burdened by that responsibility. And I was glad I did not have that kind of responsibility. Every year, they told us there were kids who would commit suicide. When I was there, one did commit suicide because he felt he couldn't handle the exams because their exams are at the end of the year. There is one exam for each class. If you passed the exam, you passed the class. You failed the exam, you failed class. And you'd have to take the whole

class again. It's not like a semester. And you didn't have a choice of electives like we do. There is a set curriculum. The thing about failing is if you had to repeat that one class, that could endanger your scholarship ... And that was a do-or-die situation. I really felt for those kids.

In contrast to Denise's and Paul's first-hand international experience, Bill Notebaum, a history major at Calvin College, was vicariously fascinated by the immigrant experience in American history. "Trained as a historian" he found the emphasis on objectivity a great value, which also complemented his basic values, especially integrity. He recognized that we all have biases, but we must recognize our own point of view so that we can control our biases and not be controlled by them.

I was trained. In undergraduate school I was the historian and the training I had always taught that a historian's role was to approach the material with the greatest objectivity as possible. When you realize your point of view and you pose a bias, at least be fully cognizant of it and be in control of it rather than have it control you. I just felt as a teacher and as a thinker, that that was the only way to go.

This striving toward self awareness of biases is basic to the work of George and Louise Spindler (1994), who have promoted the idea of cultural therapy, the self analysis of one's own cultural core, the enduring cultural selves which we take for granted and which we are unaware of how strongly it colors our perceptions. Being aware of these biases helped Bill Notebaum analyze the U.S.-Japan trade conflict by trying to understand the other (Japanese) point of view in addition to how both the U.S. and Japan are deeply influenced by cultural factors.

Ellen Stacey became aware of cultural bias by being the victim of prejudice. Her experience at a Catholic college for girls reinforced what she considers now to be a sheltered educational experience. She had not been aware of prejudice in the world until a boyfriend's Protestant family forbid his interest in her because as a Catholic girl they feared she would not believe in birth control and posed a risk to their son.

His parents didn't want him to date me not because of money but because of my religion. I was Catholic and I didn't believe in birth control. They were afraid that if I got pregnant, there was a baby and he wouldn't be able to finish college.

She did not put this experience into a context until she was in her 40's when she realized that education is the key to everything including the problem of prejudice. "I was learning a lot but never put it into perspective I think until I was in my 30s. Now I'm in my 40s and I don't care. Education I think is the key to everything."

Intellectual pursuits dominated Mary Ehrhardt's and Ed Donovan's collegiate backgrounds. Art history, first experienced at Oberlin College, became Mary Ehrhardt's life-long avocation. The art courses and excellent art museums on campus opened up this new world to her. To pursue this study, she spent one summer studying art in Europe. As a graduate student, she returned with her husband to study "specific works of art." They stayed in a number of family homes in the Netherlands, Switzerland, England, and Italy. These homestays appealed to her as a way to really experience a culture, that is to develop personal relationships with individuals in the culture. It was here that she learned that it was easy to develop international friendships "that have lasted over the years." She still writes to friends and families that she befriended in Europe thirty some years ago. She had learned that "I guess that I always would be welcomed." To Mary, meaningful cultural experience was not the art, the architecture, or the lovely scenery in themselves. It was her connections with the people whose lives included those things as part of their cultural tradition.

Ed Donovan majored in English and Philosophy and later earned an M.A. in history. His Russian history teacher was taught by Alexander Kerensky, the Russian leader of the 1st Russian Revolution (February-October, 1917)

before the Bolsheviks took control under Lenin, Trotsky, and Stalin. After he had tried out the business world for a few years, he decided as the oldest son of a medical doctor whose younger brothers became attorneys and doctors, that "I would do something really important, like teaching." This was a "tongue in cheek" statement, somewhat akin to Bill Notebaum's idea of being "only a high school teacher" when people gave him the back-handed compliment that he should be teaching college. It brings up the point of the low status of teaching in the U.S. particularly for men in their 40s or older. Ed says this ruefully because he is very concerned about the quality of his teaching; however, professional character and status is still conferred on doctors and lawyers to a far greater degree than it is upon excellent teachers. Ed's first years teaching experiences were in his home town and 5 years at a city training school with 400 students, all but 2 with police records. One of his students committed murder while he was out on bail for accessory to murder. Feeling burned out after 5 years, he began teaching high school in an extremely affluent suburb of the city where he is still teaching a humanities program.

These teachers felt that influences in their college and post college lives had foreshadowed their decision to pursue an intensive international experience. Paul Vandemere, Denise Green, and Mary Ehrhardt had explicit international experiences during and just after college. The international exposure these three had caused them to seek out further, more in-depth international study and experience as veteran teachers. Ed Donovan and Bill Notebaum experienced a kind of learning in college which encouraged them to think more deeply and look for different perspectives. Ellen Stacey's experience with prejudice helped her understand the importance of education against prejudice. The point is that exposure to different cultures and different ideas is often very important to them. This exposure has bearing

upon the kind of teachers they have become and their choice to be cultural learners. It is also important to understand how they describe themselves as teachers before their international experience.

Teaching practice before the international experience:

"I was hopefully a good teacher." (Bill Notebaum)

Understanding what kind of teacher a person thought herself to be prior to an experience she considers to be transformative is difficult. These teachers struggled with the question even though they all considered themselves changed as a result of the experience; change from what to what was difficult for them to describe. I asked them to walk me through the sort of classroom, methods used, relationships with students that they believed described their teaching practice before the experience. Bill Notebaum and Paul Vandemere considered themselves to be rather traditional teachers with respect to a teacher-centered approach. Only Mary Ehrhardt and Denise Green, the two elementary level teachers, described somewhat progressive methodology as a regular feature of their classrooms before their international experience. Bill Notebaum, Paul Vandemere, and Ed Donovan described their approach to subject matter which related to international issues as superficial, lacking in depth and a sense of reality before the experience.

Ellen Stacey, an exception in this group on this issue, described herself as a more creative and energetic teacher before her second experience teaching and living in Japan.

I think I was more creative. I would venture out a little bit more. The students not only were writing, but they were creating for me. They were making commercials for intermissions on a program that I would, the kids would write, we would help put together. I never even thought about that. I think I was much more creative before I went to Japan. The age too, I don't know. I remember putting on a performance, I remember I was in charge of the Junior Honor Society. You should

have seen the performance. It was choreographed from beginning to end.

Denise Green became aware immediately upon her first experience in a Japanese classroom of how different her teaching style was from what was expected of a teacher in Japan. She found that posture was extremely important. She described this by standing up in a very straight, rigid pose. "We were supposed to stand straight like this and not move as we lectured to the students." Leaning on something or, worse, sitting on a desk, was totally unacceptable. Even when sitting while another teacher spoke, a teacher was to sit ramrod straight, feet flat on the floor, no elbows on a desk or table.

Ed Donovan's monitor would stop him as he moved out beyond the podium to walk up and down the rows as he talked, take his arm and gently guide him back to the podium until the monitor just gave up after several weeks of Donovan's forgetting and pacing among the students as he had done for many years in the U.S. Ed Donovan and Denise Green came back more aware of how much more relaxed and interactive their teaching styles were than what they observed in China and Japan respectively. Denise Green had been using small group instruction extensively before she went to Japan. Ed Donovan found that even his insisting on integrating the males and females in his classes at the medical college was difficult for these students. Most males sat in the front and the females in the back of the class, not interspersed as would be common in an American classroom.

Paul Vandemere, as a teacher in Illinois, found himself learning the subject matter of his texts one day or week ahead of the kids on his own time. Students made meals for each of the regions they studied. He invited speakers on culture from the university to talk to the kids. It was extremely limited and superficial, lacking in the authenticity and depth that gets beyond stereotypes.

In the nonwestern world course that I had developed, I did a section on East Asia. But again, it was primarily staying one day or at least a week or so ahead of the students in those first couple years. Certainly again it was more superficial and more traditional geography and history and the political system and that kind of thing. Although, we did some other things. For instance, I had meals for each one of the regions, I had the kids make, and we tried to do some other things. I had people come in from different universities and did demonstrations on different aspects of their culture. But again, it was limited.

Bill Notebaum described himself as a "moderately gifted traditional instructor with a lot more knowledge base and ability to make things interesting than many [teachers]." He described the bulk of teaching he experienced as a student and observed as a teacher to be "torrid structural techniques" based on authoritarian methods designed to humiliate and intimidate students. Teachers behaved like mini-professors, demagogues who "could never be matched." When parents and students said to Bill, "you shouldn't be teaching high school," he considered this comment to be more an insult than the compliment it was meant to be. To Bill this statement indicated a lack of respect for the profession of teaching.

A picture of Mary Ehrhardt's teaching style before her experience in China emerges in what she chose to bring to China to share with the Chinese teachers and in examples of the China curriculum she developed for her American students before her experience in China. Role plays and many interactive games were a mainstay of her teaching in China, methods she did not observe in any Chinese classroom before her work with the teachers. For the nine years she taught the China curriculum in the 2nd grade, the vehicle for study was a six-week role play trip to China. She described her initiation of the China unit this way:

Just this afternoon, we have just recently flown to China ... It seems that 2nd graders are still pretty gullible and they do love pretending, they really get into taking the trip and do believe that they are in China and that their hotel rooms might look remarkably like their own homes, their own bedrooms at home. But they come back every day willing to

travel on someplace different. So this afternoon, we visited the home of a Chinese child and learned about the family and their activities and we are in Beijing for a few days now.

Mary Ehrhardt's role is tour guide. The students prepare for a month or so before going by comparing the geography of the U.S. and China, and they study the art, history, language, and culture of China as a prelude to their "trip." They make up passports, send for visas, plan an itinerary and read about the places they will visit. Their parents sign permission slips as is the school procedure for all field trips "Occasionally, a parent is befuddled too, especially our new parents. They're not quite sure whether to sign this permission slip or not." After studying the geography of the places they would visit, they decide what to pack, each child being "responsible for his or her own luggage." The day of the trip:

They bring with them, whether it's a backpack or a little suitcase on wheels, what they can manage on their own in China. By that time, they are not quite sure whether they are going or staying. Occasionally, there's a reluctant child, so occasionally a parent will come and have maybe even a reluctant or a teary good-bye because they're not quite sure whether they want to go to China or not. The trip takes about an hour. The classroom is set up like an airplane ... we have hexagonal tables and we rearrange them so they stretch them out like the wings of the airplane and I use a slide which we took of the nose of a 747 jetliner so that they actually feel like they are walking into a plane. Then, this is a multimedia event. We use the maps to just follow our route. We actually have tape recorded a pilot in his takeoff and instructions to the passengers so that they actually do take off and they do hear from the pilot where they will be, what they should observe out of the window as we go across the United States. We land in San Francisco, refuel, we've talked about crossing the international dateline. So the trip proceeds with an in-flight movie and a meal served en route. When we finally land in Beijing, we're met by a Chinese customs official and usually that is an exchange teacher from China who has been coached to role play with us, checks the passports, asks the children in Chinese how old they are, what the purpose of their visit is, and how long they will be in China. When we've all deplaned, we then have a whole team of teachers ready to continue through the day and visit a children's palace, which is perhaps P.E. or Art or Music and so we proceed during the day as if we've really arrived and are starting our trip. At the end of the day, the children go off to their respective hotels. It really is quite fun. I think this is a pretty typical social studies practice. I've heard about a lot of other trips, but this one is real even to the point of having seat belts and a little seat pocket in front of you where you can keep your passport and have magazines and things that you can read while you're flying.

This imaginary trip for 2nd graders demonstrates the kind of teacher Mary Ehrhardt was before her China experience, which she believes transformed her as a person and as a teacher. How she and the other teachers prepared for their own real international experience is important to understand, as necessary to analyze how each of them functioned in a very different environment from the one in which they had been raised, schooled, and employed as teachers.

Each of these teachers discussed the changes they perceived in their teaching practice after their international experience. Bill, Ed, and Paul described their pedagogy as being more traditional and superficial, lacking in imagination and ingenuity before their international experiences. Ellen described herself as an energetic, creative teacher before her three years in Japan. Even though Mary would be considered an extremely creative teacher before her experience, she felt that this experience greatly improved and enriched her work with 2nd graders. We will revisit this subject in much greater depth in Chapter 7 of this dissertation.

Their Preparation:

"I wanted badly to communicate [in China]." (Mary Ehrhardt)

The three women teachers, two enthusiastically and one reluctantly, studied Chinese and Japanese language and culture for up to a year before embarking on their cultural adventure. The three men considered their previous study about the culture in connection with their teaching enough preparation for this experience. All three of the fully funded teacher programs attended by the women mandated language and cultural study as a prerequisite.

Ed Donovan and his wife Heather attended several sessions wherein program leaders presented "the unromantic side" of living and working for a

year in a remote area of southwestern China "so we were prepared". He feels that his years of teaching and learning about China was ample preparation. Paul Vandemere's teaching about China and his experience learning about Japan and China at the Fletcher School prepared him and his wife, Linda for their two years of living and working in Japan. Neither Paul Vandemere nor Bill Notebaum considered learning Chinese or Japanese, except at an extremely elementary level, limited mainly to greetings. Bill Notebaum candidly admits "I don't think I have the kind of brain that learns languages very well" because he feels he has a learning disability in phonetics. "If you repeat a word ten times, I can't repeat it ten minutes later." His major preparation was the 5-6 years he studied economics as it related to Japanese and American culture.

Denise Green and Ellen Stacey participated in an almost identical program which required the teachers to study Japanese in class from 6:00-10:00 p.m. 2 nights a week and study with a colleague from the class the other 2 evenings for one year, a daunting schedule for any full time teacher. It seems amazing that Ellen persevered in this even though she "kept trying to drop out of it" because the language was so demanding of her time and effort. Denise Green seemed to really enjoy her study of Japanese, even to the point of wanting to pursue it as the subject of another degree or study for a year at Tokyo Christian University, so that she could subsequently teach "Japanese in [U.S.] public schools."

The summer before Mary Ehrhardt was to go to China, at age 54, she took her first Chinese language class taught by the Chinese language teacher at the local high school in the district which had developed the exchange program with China. The other teacher chosen to teach in China had taken Chinese for 3 years in college and was spending the summer on a study tour in Prague,

Czechoslovakia. Mary Ehrhardt's classmates were the 5 high school students also chosen to go, some of whom had taken the Chinese course at their school. "I was a diligent student. I studied every day ... I found that it took a great deal of time and effort to acquire some language skills." The course included a great deal of conversation, using the pin yin form of Romanization, not the characters. She and the 5 students studied 30 lessons prepared by the Beijing Language Institute, and became "pretty well acquainted in the process". They were tutored by Chinese high school students in the U.S. as part of the exchange program. The Americans really befriended these students, Mary Ehrhardt noting that "it's pretty hard to be a teenager so far away from home. ... [This] was the beginning of our exchange experience." Mary Ehrhardt's preparation included intensive language study and relationships with individuals from that culture, a true exchange experience even before she took off on her own airplane trip to China.

Mary, Denise, and Ellen participated in rigorous, mandatory language and cultural studies before they flew to East Asia. All of them clearly benefited from this training. Mary considered this preparation to be indispensable to the character and quality of her experience, especially the language work which enabled her to communicate with her host family. Neither Ed nor Paul thought their preparation, which did not include language work, was inadequate. Bill felt that the preparation and followup of his study tour in Japan was excellent. A more rigorous preparation including language may likely have dissuaded Bill, Ed, and Paul from engaging in this international experience. Nevertheless, they do miss out upon the kind of experience that Mary and Denise describe.

Learning Style:

**"I just became fascinated. I knew that I wanted to learn more."
(Paul Vandemere)**

The picture that emerges of the lives of these teachers is in general people who were committed to improving their own teaching, who were interested in learning, who saw the experience as a way to develop and invigorate themselves. This all relates to a key issue in who these people are and why they chose to learn about another very different culture: that is the learning style of each person. Each of them have evidenced a love of learning at some point in their lives. Some it seems continuously reflect this quality. Their enthusiasm bubbles up just in the way they describe "jumping at the opportunity" to study and experience life in another country. There is a persistent strain throughout these interviews of wanting to know and experience more, reminiscent at times of Dewey's ideal of the teacher as learner. This ideal teacher will work to grasp a deep knowledge of subject matter and then connect his knowledge to the understanding of a child and take her from the starting point of her own awareness as far as she can go.

Terrific courses at the Fletcher School motivated Paul Vandemere to further study and answer that ad for a Japanese company. Ed Donovan took anthropology courses in the summer at the University of Minnesota "just to pick up something to use in class." One example he used in class was an anthropologist's observation of the way many Americans walked, taking up a lot of space with arms swinging, reflecting a luxury of space. The anthropologist compared this walk to that of many Chinese who walk with one foot ahead of the other and elbows pulled in close to the body, reflecting a lack of space in China. Another summer Ed participated in an archeological dig organized by Northwestern University because "I was curious. What it did was

teach me to look at things differently." He did not take these courses for another degree (he already had an M.A.), but because he was curious and wanted to know more to share with his students.

In The Inquiring Mind, Cyril Houle (1960) studies adults who continue to learn distinguishing between those who learn to improve job skills, to work toward a goal such as another credential, and those who learn for the sheer delight of learning. These latter are people who have never lost their child-like curiosity and wonder. Learning is pleasure to them. All six of these teachers display elements of the foregoing in their narratives, to differing degrees. Mary Ehrhardt's study of art history led her to use art as her avocation. In addition to teaching full time and raising a family, she became a docent at an art museum that specialized in New England modern art. She had found the interdisciplinary study in art history "very exciting" and continued with this approach in her own teaching and docenting work. To educate herself about China she continually looked for new sources and ideas. She learned about the Chinese folk tradition of shadow puppets and has established a tradition telling a Chinese folktale with the children performing as the puppets.

We use a king size sheet with screens on either side and we do this in the performing arts center so that it can be totally darkened. I would love sometime to share the video with you because this year, even the children who were more challenging to work with, their performance and the musical sound effects which they create and the overhead transparencies which become the scenery were really amazing, I thought. It's very beautiful and very compelling and magical.

Before she taught the Chinese unit, she "spent a long long time reading, just to get a handle on what one would teach 2nd graders." She found a Chinese bilingual class in Boston, whose teacher agreed to communicate with Mary's class as penpals when she began the China unit 9 years ago. Mary Ehrhardt reveled at the "chance to become a student again," especially when she

learned brush painting and calligraphy in China from a Chinese Master. This was one way she felt her experience in China became "richer and richer day by day."

Denise Green displayed intellectual curiosity as a small child when she became "just fascinated" with the speech of a "little girl down the street" who spoke Spanish. She kept "bugging and bugging her" to speak Spanish with her and explain what those sounds meant. When she saw that cereal boxes let you send away for books about the world with a dime, she sent away for the books. When they began to arrive, her surprised parents asked her how this had happened. They only admonished her to ask them first before she sent away for anything and allowed her to keep them, including her prize, The Seven Wonders of the Ancient World. Denise Green later described her desire to learn the language and culture of another country in depth. She admired her 8th grade teacher for making the students talk to each other using Spanish words and phrases, helping them to be comfortable using the language. She described how she and each of her three children "would have three books going at once," amazing her teacher sister. She hoped that one day she could work on a degree to study something that she just wanted to know more about, like law or Japanese, with no professional purpose, loving learning for its own intrinsic value, the quintessential "Inquiring Mind."

Bill Notebaum's response to his students questions "by doing my own reading and research, subscribing to journals ... I felt the need to become more informed." In this process the subject of economics really hooked him "because it was answering more questions about what was going on in terms of the changes I was seeing in the world." He just could not accept the prevailing viewpoint that Japanese competition was unfair based on cheap labor in government subsidized industries. He immersed himself in the work of W.

Edwards Demming, an economist who was initially eschewed by American industry, but took his message to Japan and was greatly influential there.

Only Ellen Stacey of these six teachers displays some ambivalence about learning and does not talk about going to Japan to improve her teaching. After attending a Catholic women's college, she obtained what she describes as a "great job at a bank", interviewing, photographing celebrities who wanted custom Master Charge cards with their pictures on the back. "I met all the football teams, the basketball teams, the baseball players" but eight months later the celebrities thinned out and she had to begin substitute teaching to make a living. After she taught for a couple of years, she decided that she needed an M.A.. She did not care about what her subject was, so she was placed in reading. It took her ten years to get that degree because a troubled marriage and divorce intervened. Her interest in the Japan program developed because she had just had an operation and felt "depressed."

On the other hand, she describes what she got out of her Catholic education this way: "we all came out educated with a love of education." After her first seven months in Japan, she felt "reunited" her "with that fire of the love of education". She admired the Japanese because they had "the same tremendous respect for education that I grew up in" Their students wore uniforms as she had done in the parochial school system. Even though she dropped French after two years of it in college because "English was easier", she showed me the language books in her book case: books on how to speak Arabic, Spanish, French and German. She is teaching 7th and 8th graders Japanese as well as community college students in the evening.

Conclusion

Family, community and schooling influences, the times, university experiences, and the first years of teaching helped to create the person who

decided to disrupt his or her life and career to study about or work abroad. Some of these descriptions remind me of Abraham Maslow's Toward a Psychology of Being (1968), wherein he studies people on a continuum of basic survival to self actualizing behavior, in part as an antidote to the preponderance of work on abnormal psychology. The stories of these teachers are also reflective of Mike Rose's recent work Possible Lives (1995), in which he describes his interviews with exemplary teachers to give some balance to the overwhelmingly negative depiction of teachers and teaching practice in the education reform literature of the last 20 years.

I have chosen to end this chapter with a discussion of the learning style of these teachers, because exploring the circumstances in which veteran teachers learn is a major theme in this dissertation. Teachers who are learners are the major building blocks of meaningful school reform. Teachers who are exposed to colleagues who display an enthusiasm for learning which these teachers exude may catch the fever of deepened knowledge, a heightened sense of self-efficacy, more sensitive and humane relationships with students. These teachers give examples of how others among their family, friends, and former teachers have motivated them to stretch the parameters of their lives and explore what it means to study about, live, and work in another culture by experiencing this themselves. These teachers in turn are motivating others and exposing others to the possibilities and transformative aspects of in-depth international experience. Their learning style, in connection with the motivating influences of others, helped each of them to realize more fully their potential as teachers and as human beings. Making schools into places of continuous learning, led by continuously learning teachers, will do more to improve education than all of the standardized testing humans can devise.



In much the same way that Mary Catherine Bateson describes six phenomenal women in Composing a Life (1989), I view these teachers who have chosen to study or experience another culture in depth as exploring and developing themselves into continuous learners with gusto and enthusiasm. They are an example to their students, colleagues and the community of how human beings can grow and learn through life always in the process of composing themselves, the way an artist composes a painting or a composer composes a symphony. The quality and character of the international experience itself, the subject of Chapters 4, 5, and 6, is crucial to how this composition plays out. We will consider how this international experience affects this human composition, this self-directed work of art in Chapters 7 and 8.

CHAPTER 4
INTERNATIONAL EXPERIENCE IN THE SCHOOLS:
DIFFERENCES IN STYLE, CONTRIBUTIONS, AND OBSERVATIONS

Human experiences do not occur in a vacuum. They can and do profoundly affect our lives. How a person is affected by experience depends upon a complex set of circumstances: the prior experience, the emotional and personal characteristics of the person having the experience, and the content and context of this experience. Experience can affect many individuals in a myriad different ways. Exposure to a new experience, such as experiencing another culture in depth, can cause people to feel that the experience has profoundly changed them as people and has even transformed them. This is the case with all of the veteran teachers who participated in this study. I accept the premise that who the person is and what she has experienced before the experience will play a role in how she is affected by the experience. However, the interplay of the international experience with the background and personal characteristics of each teacher occurs in different ways and has different consequences. It is important that we understand the content and context of this experience for each teacher before we grapple with the consequences. I contend that international experience can encourage learning, cultural awareness and respect for other lifestyles and viewpoints among many teachers. Just as a creative teacher can construct a child's experience in the classroom to promote the development of his knowledge and understanding, so also can the content and context of an experience promote the same in teachers.

This chapter is organized into three dimensions of their experience: 1) a description of their work during their international experience, focusing on their own pedagogy within another culture and how their pedagogy differed from that of their host school's teachers; 2) their professional work-related contributions in the schools; and 3) their observations about the schools and what they learned. We will focus on the four teachers who taught in the public sector: Ellen, Denise, Mary, and Ed. The possibilities for in-depth teaching experiences abroad are increasingly available to teachers and have great potential for providing a comparative basis for changes in pedagogy. How they lived in the culture, the connections and friendships they made with people in the culture and their specific observations about the culture is the subject of Chapters 5 and 6.

Their Work: Differences in Teaching Practice

"What upset the Chinese most is that I wouldn't stand behind the podium" (Ed Donovan)

Five of these six teachers taught for significant periods of time in the host country (4 months to 3-1/2 years). Ed Donovan taught at a medical college in Kunming, China for one year. Paul Vandemere tutored business executives in forensics and public speaking for two years with a private company in Japan. Mary Ehrhardt lived with a family in Beijing and taught English to elementary and middle school children in China for four months. Denise Green and Ellen Stacey both taught English in different schools for five months in Japan. Ellen Stacey returned to Japan to teach English for three years. They all taught English, although Paul Vandemere also taught forensics and public speaking. Unlike the other teachers in this study, he worked for a private company. His "students" included CEO's of Fortune 500 companies. He used his skills as a debate and forensics coach to coach these CEO's and

company executives to perform well in English, i.e., to give presentations and speeches. Ed Donovan taught English at a medical college, while the remaining three teachers in this study taught English in public schools at the K-12 level. The sixth teacher, Bill Notebaum, visited schools and businesses but did not teach in Japan.

Paul Vandemere's experience of tutoring business executives is not likely to be emulated. It was the cultural connections which he experienced that most energized his teaching, not experience in a Japanese classroom. Even though Bill Notebaum's month in Japan was a final catalyst for his own professional growth and development, it was not an experience which in and of itself could be called "in depth", although the followup required by the Japanese organization financing this trip could be considered in depth. We will discuss this issue in Chapters 7 and 8. I concentrate this chapter discussion on the four other teachers.

Denise, Ed, Ellen, and Mary used methods of teaching which surprised and sometimes upset their hosts. They all eschewed the rote learning and lecture behind the podium styles which they viewed as the norm in their respective countries. They all found ways to resist teaching in the traditional manner, even when being physically steered by a monitor back to the proper place behind a podium, as Ed Donovan was. Ed and Denise described their teaching context in the U.S. as considerably more relaxed than what they had observed respectively in China and Japan. Denise gave examples of American teachers sitting on desks, standing, or leaning against a wall as being unacceptable behavior in Japan. Ed described his classroom in the U.S. as a place where students participated more freely in discussions; where the seating arrangements sometimes differed from the traditional rows. He was not the kind of teacher by his own description who could tolerate standing

behind a podium and lecturing to his students. For example, when Ed's Chinese class monitor diplomatically tried to steer Ed back toward the podium, he found himself again walking among the students.

Every time I would come down off the podium to come down the aisle, the class monitor would take my arm and say, "But Mr. Ed, you should be behind the podium. This is where the teachers are." I'd forget the minute I got going again. So he had a very difficult time with me for a week and a half. After that, evidently he talked to one of the leaders who said "forget it."

The most traumatic event for his adult students was Ed's insistence upon a seating chart which put women with men in the front of the class.

It was interesting that most of the women when they first came to my class never sat in the front seat. It was one of the things that I became aware of within the first week. I made a seating chart. It did make them uncomfortable. What I did was put girls in the first two rows in half the room, the first two sets of seats; then sprinkled throughout the room. That was very uncomfortable. They were used to sitting girls on one side of the room, particularly the back side, and men in the front. I upset that pattern. They didn't say anything for two or three months. Finally my monitor said, "You did very much upset us." I said, "Why, because I came off the podium and walked down the aisle?" He said, "Oh, that was pretty bad, but when you mixed the women and the men together in the room, everybody was very worried." I said, "What do you mean?" He said, "You don't do that in China." It was something that was kind of counter-culture for them.

Denise Green, like Ed Donovan, had trouble standing behind a podium in Japan.

They wanted the teacher to stand up in front of the room and pretty much stay there. It was hard for me to just stand in one place. You know, I'd start wandering around and the kids would actually start laughing. They weren't used to it and they would start giggling.

She attributed the strict atmosphere in the classroom to the pressure on children to prepare for entrance examinations. Denise had also found the way students in Japan were expected to recite answers to be much more formal than her American classes were.

I do find the English classes to be more formal. When you ask a question, you have to go through all that, pushing in your chair, saying the answer and then sitting back down. What kind of discussion is that? It isn't.

Ellen Stacey felt that she was initially expected to function as a tape recorder in the Japanese classroom, however, she soon began to improvise.

Well, when I first went there, they only wanted me to be a recorder, a tape recorder. Repeat after Ms. Stacey. "The Titanic went down" [and the students would repeat] "The Titanic went down." And so I would try and diversify the questions so I would be the translator for the text because I knew that was important. But when it came time for questions, I would go back into the textbook, use some of the vocabulary. If the textbook didn't say it, the teacher wouldn't teach it. So they taught "brothers and sisters" and then I would say, "Well, how old are you? How old is your brother? How old is your sister?" And it was like, oh that's a very good idea. But it wasn't in the book that way, so we never thought of it. That part was good.

Ellen also brought some innovations in style into some of the teaching of English, as did Ed, Mary, and Denise.

Mary Ehrhardt used teaching methods based upon her enthusiasm for experiential learning, which intrigued the Chinese students and teachers. She had brought from the U.S. "a hockey goalie bag full of books and tapes and activities for my teaching". She had given her Chinese 9th grade English class an assignment to put a wordless children's picture book into sequence and write the story. These students voiced their perceptions about her teaching practice.

I taught these many classes and actually it probably was the highlight, the kinds of interchange that I had with the students. I had no expectations that they would improve particularly with my weekly visits. But after about four weeks, the 9th graders, one particular 9th grade class, and it just happened that I had given them a writing assignment that came out of putting in place or sequencing a picture book, a children's book, a wordless picture book. They had to put the book in order and then write the story. Just that experience, working with a partner in a small group, several students said, "Oh, we get it. You want us to do. You're different. You're not like our Chinese teachers. You want us to talk. You want us to write. You want us to ask questions." It was an amazing breakthrough in their level of verbal, of speaking and in their willingness to try writing, to do more than just a grammar exercise from their book.

The pedagogies that each of these teachers modeled to the Chinese and Japanese students and their teacher colleagues seemed very different from the norm in China and Japan. These U.S. teachers apparently enjoyed exposing

their hosts to methodologies that were at least a little different. None of the U.S. teachers evidenced feelings that their own methods might have been lacking except Ellen Stacey, who admired and learned from the interdisciplinary work between math and physical education teachers, and the map learning exercises she observed in Japan. Denise Green was concerned about fitting into the structure of what was expected of her in Japan more than modeling a change in teaching practice. They all evidenced a sense of security that their work was making a positive contribution in the schools where they taught. This is the next issue in this discussion of their experience in the schools.

Their Contributions in the Schools

"They [the Chinese teachers] had not, for example, ever heard of Piaget or Dewey or Vygotsky." (Mary Ehrhardt)

In addition to modeling a different style of teaching in China and Japan, Ed, Mary, Denise and Ellen also enthusiastically described what they felt were their main contributions in the schools of their host countries. All four of these teachers were proud of their work and seemed to feel like they had made a difference in the schools and classrooms where they taught. Their delight in talking about this was irrespective of the response of students and teachers. Here Ellen Stacey described her experience as fulfilling, even though she rather negatively portrayed other aspects of her experience. These American teachers at the least left these countries feeling like they had accomplished a great deal, even though they sometimes viewed the need, as in the case of China, to be almost overwhelming. Mary Ehrhardt captured this feeling of need in her work with Chinese teachers in weekly seminars.

In addition to planning for and teaching 4th-9th grade students, Mary Ehrhardt and her colleague, Jackie, also organized weekly seminars for the

Chinese elementary and middle school teachers of English. The seminars were based on the issues of greatest interest to the Chinese teachers. They started with the physical, cultural and economic geography of the United States.

They wanted to know where different places were. In exchange of views of stages of the human beings' life, we compared child rearing practices and marriage customs and our salaries and working conditions and health benefits, insurance and taxes, and voting. They were very interested in health education and teaching about human growth and development. There's nothing in their curriculum for students as they grow and physically mature. We talked to the teachers, we talked about pedagogy and things as detailed as the kind of thinking that goes into a room arrangement of a classroom, i.e., educational philosophers, educational psychology, and that led to different methodology.

Mary explained the reasons why she arranged her classroom in certain ways, for example, she "gave them a rationale for why she would use desks in a circle to have a face to face discussion among students and I showed them how my tables were arranged so they could be used as activity centers for children to move about the room and have materials accessible to them."

She found the younger teachers most receptive to newer ideas about teaching practice.

The very youngest teachers, teachers in their 20's, really did have an idea of child psychology and they were eager to perhaps try to do skits or carry on some role plays or have a debate if they just had a little practice in knowing how to do that. Those are the kinds of things that we tried to show them; how to use other kinds of methods.

The Chinese teachers took the opportunity during the weekly seminars to discuss issues about which they felt ill prepared, for example, human sexuality, a subject which had been prohibited by the government authorities in earlier years. This discussion may not have been allowed among teaching colleagues just a few years ago.

What they were primarily interested in was the American courses in teaching human growth development and sexuality, relationships because that is really foreign. There is no China official developed curricula in human sexuality. They were very interested in knowing how teachers actually interfaced with students about those issues without offending and without being embarrassed themselves, without embarrassing their students. They really see the need and I think at

this point it's really a level of curiosity because so much of that aspect of life is regulated by the government. They are beginning to think about just how you talk about relationships and issues that come up and their bodies changing.

Mary's colleague, Jackie, had taught the human sexuality curriculum at the high school, so she modeled a lesson for the teachers. Mary and Jackie later followed this up with books which they sent after they returned to the United States.

Starting with the idea of a question box in the classroom and asking them to submit any question that they had about anything in this area; then she took two or three questions and modeled how an American teacher would respond. What we've done just recently is we've sent them two books that we actually asked our American students what they remember from sex ed classes or health and development classes, or their family discussions that were most helpful. We got two books on human development. One is "Where Did I Come From?" and another is the sequel to that. It may not be called "All About Me" but it is about puberty and adolescent development. Actually, both are done in a cartoon fashion. Both also have very accurate and specific diagrams and information. We've sent them to our colleagues in the department to see and actually we sent them as gifts to them and their children and to use it at their discretion personally to try them out with their own children.

Many of the weekly seminars explored methods of teaching based upon the work of Dewey, Piaget, and Vygotsky among others. The teachers were so receptive and interested in discussing substantive issues on education that some even proposed a "revolution".

In fact, we got them so riled up about our conversation about educational philosophy and how it really impacted the way we arranged our classrooms, that they said, "We need to revolt. We need to have a revolution."

Mary, however, is cognizant of the hard reality of the examination system in China, which she believes greatly diminishes the prospects for change. The motivation to teach to the test, a phenomenon which is happening in many American schools, is very powerful in China when teacher's wages are dependent upon their students' performance on national examinations.

The greatest hindrance to putting any of this into practice is that they teach for national exams and the responsibility of the success of their

students lies on their shoulders. If their students do not pass, they may be docked in pay or it may impact where they are on the waiting list for getting a better apartment. So these teachers worked tirelessly to prepare their students for the exams. The exams are basically grammar. They teach this sentence after sentence, in this rote manner and they're bored, the students are bored. They have practice books, lesson books piled like this on their desks grading these every day. Then they have students who need extra help coming in their hour and a half lunch period or after school for special help. They just feel tremendous pressure to make their students successful. Perhaps the pressure is even greater in the school because 98% of the students who do last through the school, go to higher education of some kind.

In addition to this work in the weekly seminars, Mary and her colleague, Jackie, spent a day taping stories and lessons in an American accent. They used the well equipped language laboratory in this key school.

We recorded a story so that our students could go to the language lab and listen to English with an American accent. Their curriculum, they're very lucky to have a tape a recorder, a VCR and an overhead projector in every classroom. They do use audio visuals for instruction. But it is a Chinese developed curriculum by teachers who speak with a British accent. At the moment, they are very eager to learn American English. We taped stories and did lessons which were listening lessons and then comprehension from listening to just show the teachers how lessons would sound in English with an American accent.

Ellen Stacey, like Mary, really enjoyed the input she had with the Japanese teachers who welcomed her help.

They also had me check the tests and write the test that they would give. They [the Japanese English teachers] would call me up and say, "We have this question with this sentence. Could this sentence really work or are there other ways that you could answer this question?" ... Sometimes they would sit beside me and say, "I'm teaching this and I'm thinking about this and do you have any ideas?" I would have input. Those were the happier days for me. Because I would really be able to work together a lesson, especially when it came to reviews and things like that, before the big test and stuff, that was really nice.

However, in some schools, there was little preparation or collegial sharing of ideas between Ellen and the English teachers.

Then I would have the teacher that I would walk into a whole school and no one would even speak to me until it was five minutes before my class. They were trying to teach me their lesson on the way up to the classroom. I had the one teacher, whenever I was to teach in his class, I was assigned for his class, he didn't come to school ... Because I had to teach 5 classes, they would say go on up into that room and someone would be there to help you.

Ellen's contributions in Japanese schools included sharing more flexible methods with Japanese teachers, such as using word games like "Pictionary" and by mentoring some of the other less-experienced foreign exchange teachers.

The other AETs would come to me and say, "We're having problems. What do we do in this situation?" So then I would say, "Try this idea, maybe that will work." So that part gave me a lot of power and confidence too.

In her 6th grade English class Mary Ehrhardt, like Ellen, also used innovative techniques, such as examples of children's literature such as Caps for Sale by Slobodkina to help the Chinese children role play in English. She brought it to China in both a small book and big book format and transformed it into a play in the 6th grade, using part of it to help the Chinese children understand past tense in English.

The main character is a peddler. The child who became the peddler was really the most proficient in that class in English. He had a few English books and he would bring me his books so that I could see what he had ... He would save his questions about the peddler until I came and then we'd talk about that role. Each child had a sentence to say and after we practiced and presented to the class, we actually videotaped this. Each child had a sentence and the part of the lesson that allowed us to work on was past tense, because since Chinese does not have tenses, they found it very difficult to say words that ended in "ed." So it gave us really an opportunity to learn that the sounds of "ed" can be 3 different sounds.

Role playing this story ended up turning the traditional teacher behind the podium scenario into something quite different, even perhaps a little revolutionary.

Then, in addition to the peddlers, there are a series of monkeys, a set of monkeys. So the peddler sits down, he has his whole stack of caps on his head and he is discouraged because he doesn't sell any caps. But he eventually walks out into the country and sits down under a tree and falls asleep. While he is sleeping, these monkeys come out of the tree and they each take a hat and climb back up into the tree. When he awakens, he has no hats. So then the part that the peddler has to play, he has to convince the monkeys to give him back his hats. He says, "Give me back my hats." But all the monkeys do is imitate him. "Give me back my hats." He goes on to get so angry that he stamps his feet and they stamp their feet. He gets so very angry that he takes his hat off,

his own hat, and flings it on the ground and he says, "Give me back my hats!" And they all fling the hats down on the ground.

The 6th grader's role in this performance was quite different from anything they had ever experienced before in school.

So the part, the interchange that was so hilarious for this class is that I painted the tree and pasted it to the teacher's desk. Now the teacher's desk is a podium on an elevated cement platform and normally the teacher lectures from the podium and the children feed back what the teacher says. But the tree was attached to the teacher's podium and the monkeys climbed up on top. They performed from on top of the teacher's desk. This was unique in all of Chinese education, that children would be allowed to climb on top of the teacher's desk. In fact, this class sends me a whole class letter about once a month because they thought this was just so different and so significant in their beginning to speak English, doing a play.

Students and teachers alike in China made it clear that they valued what Mary offered. Even though her methods were different and challenged the status quo in the school where she taught, the time and effort she put into this work, as well as the response of students, helped to encourage some teachers in China to make changes from their traditional teacher lecture, student recitation methods. A 7th grade class Mary worked with, for example, gave up their 10 minute break and fifteen minute eye exercises to engage her in a discussion on topics of their choice about the United States.

One topic was the NBA basketball because that was what they see on TV. They can get the NBA. Another time they wanted to know about teenagers of America; how they dress and what music they like. Then they liked to know something about families. So each week we picked a different topic. They asked me questions ... all in English. We had a discussion about America ... some certainly did not understand my responses. There was some interpreting on the part of the Chinese teacher. I think the fact that they really wanted it, they wanted the dialogue and were willing week after week to do it, they got something out of it.

She asked her husband and son in her weekly phone call to give her the NBA standings and to teach her about the NBA organization so she could share it with her 7th grade Chinese students.

An improbable event, such as recognition of her birthday, became an opportunity for sharing cultural knowledge. When celebrating her birthday, her class asked about her age, which initiated a controversy and discussion in the classroom on different perspectives (i.e., Chinese and American) on aging.

They knew when my birthday was and they made cards and wished me a happy birthday, and then the follow-up question was, "How old are you?" There was kind of a moment, an awkward moment because some students thought that was an inappropriate question. It's not in China, the older you are, the more revered you are. I said, "But in America, you don't ask ... you probably wouldn't ask a person my age their age because in America the culture tells that to be young is better than to be older." So we had a discussion about birthdays and about age.

Mary demonstrated here that not only was she able to plan the sharing of cultural knowledge, but that she could flexibly use this situation to promote cultural understanding about different approaches to the subject of age. In this case Mary models an ability to engage in what Schon describes as "reflection in action" (1987). As applied to the classroom, this means that she can spontaneously adapt the surprises that often occur in classrooms to enhance learning, in this case cultural learning.

Cultural discussions were also a major aspect of Denise Green's professional work in Japan. Her ability with Japanese seemed to break the ice with students, as well as allowing her to engage in a more in-depth cultural sharing at times because they were more spontaneous with their questions in their own language.

For example, Denise showed her ability to defuse, with humor and a little language, a potentially difficult situation. The late arrival in class of the son of one of her Japanese friends allowed Denise to lighten the classroom atmosphere with just a few words in Japanese.

He was late to his class which was supposed to be a no-no. As he walked in, he bowed to the teacher. And I was in the middle of saying something. The phrase we were working on was, "What do you want to be when you grow up?" They were supposed to answer this question. So he came in late and he sat down. Then instead of sitting there quietly

and trying to figure out what was going on, he whispered something to someone, then to someone else to make them giggle. I said [to myself], OK, I've got to get on this one. So I looked at him and said, "What do you want to be when you grow up?" And in Japanese style when you answer a question, you stand up because you're sharing. If you don't know the answer, you can hang your head silently and wait until you're told you can sit down or you can confer with people around you and give an answer that you think is OK. Well, he stood up and he thought about and said, "OHHHH?" which is like you know "What?" He was trying to be silly and the kids giggled. So I repeated it. So then someone told him in Japanese what it meant. He didn't think that I knew what they'd said. Then he said, "Yakuza." It meant gangster. So he waited for the giggles and so I waited for them to stop.

Her response to the boy in Japanese surprised and delighted the students.

So I said, "Yakuza san. You may sit down." I said it all in Japanese. He was stunned. So I told him to sit down again. Then later on when we were doing something else in the class, I looked at him and I called on him. So when he answered in English correctly and sat down, I told him in Japanese, "You did very well, Mr. Yakuza." He blushed and the class cracked up. It was funny. Even the teacher laughed. I worked with his mother at the public school and she was one of the people I was closest to at that other school and the first time I went to her house and I saw her, I realized the connection. She said, "You met my son, Akiya, he was late for class." I thought, "Oh no that was the one." We were OK. She knew. Someone told her. He didn't tell her.

Some of the most interesting experiences for Denise occurred, as with Mary Ehrhardt, when the students were allowed to ask questions about Mary's life in the U.S. Her facility with Japanese language helped her establish connections with the students, who were much less comfortable speaking English about some topics--

The ones [classes] I liked best, and these usually occurred the first day I was in the class, that I would initiate a self-introduction in either Japanese or English, depending on the teacher's request and then the students were free to ask me questions. That was the most fun because they could ask anything and I could handle it however I wanted. Then when we got to the more formal part of the instruction, it was more cold ... After the first couple of questions, you could almost make a list of the stuff they would ask. First of all, if they were asking in English, you knew about how much they knew. If they were free to ask in Japanese, they would usually ask more questions.

Denise felt that there were elements of her exchange responsibilities which emphasized the cultural part of the exchange as well as the proficiency in

English language. In this case she preferred to use Japanese, so the students could ask more questions which their level of English precluded.

Some teachers looked at it as more of a cultural than language exchange. You could almost tell which ones, because the ones who looked at it as a language exchange demanded that the kids only speak English. "Do you have children? How old is your son?" But if you could ask in Japanese or English and you could ask anything, they would ask anything. "Do you have a car? Do you have a Japanese or American car? How big is your house?" They would ask more normal type questions for a kid who's talking to someone who lives in another country and "Do you have ..." and he might mean a comic book character. They wouldn't ask that in English. Part of it was that they hadn't had that much English so there was only so much that if they had to ask in English, that they could even ask ... If they could ask in Japanese, a lot of times the conversations were clear.

When she was more concerned about sharing cultural perceptions, she often used pictures of her family and her classroom. She brought up the issue of her ethnicity, African-American, and showed many different hues of skin color in the photographs of her own family as well as in her American classroom. The Japanese teachers were reticent to discuss this issue, probably fearing embarrassment to Denise about the race issue.

I would bring it up, but they wouldn't. Even in their classes I would bring it up and if I did, because the culture clubs would meet after school once a week, sometimes I would be invited to the English culture club. They would give me the Pen Pal club or the English speaking club to do some things. Sometimes I would show a photo album or show some slides. It wouldn't be very long, maybe 20 minutes. Just to say this is what my house looks like, this is what my neighborhood looks like, this is what my school looks like, what my classroom looks. These are members of my family, That was a real quick thing. I would talk about it very freely then. They would see in my classroom children of Asian descent. I would say this one, her family speaks Spanish at home. They would be able to see the different races in my class. But also, my family. I would bring out the fact that we were African-American and would talk about the different skin colors.

Both Mary and Denise show that cultural knowledge is learned and shared through much more than simple exposure to a different style of teaching or a person of another culture. Meaningful interchanges often occur during unplanned moments, when opportunities suddenly occur for frank discussions.

Ed Donovan, by contrast with Denise, focused more on his teaching of English in the classroom than on his role in a cultural exchange. He felt that the use of Socratic method with his adult students was very effective and provided a respite from the traditional lecture from podium style of most Chinese teachers. When Ed uses the term "Socratic", he means that he promotes a dialogue in class whereby one student will respond to another in contrast to an interchange, wherein the instructor dominates by asking a question to which a selected student responds.

I used a Socratic method mostly before I left. It fit in very well with their style of learning. Question, answer, repeat. I did very basic things with them. It made me very aware of the language that I used.

He was pleased to know that some of the Chinese teachers he had taught earlier were using his teaching materials and techniques.

I had a letter from a gal that took a course from me this past summer and she said, "I've used tongue twisters, and I've used sayings of famous people." They had put on a play because we had suggested that that might be one of the things that they could do. She learned them in school and I would give them copies of all this stuff. Then they could use it in their own classes and the whole idea of starting a story with one person and then having every person continue it. It's all these different kinds of techniques that we kind of use without thinking too much about. It is something that's brand new to them because their idea of teaching is standing up in front of a room and lecture. I noticed the last time I was there that a young man who had 66 people in his class, in his English class, was using a Socratic approach. He would walk up and down the aisles and he would tap kids on the shoulder or tell this one to say something to that one, tell that one to respond. These are kinds of techniques that we've used and that we've taught since 1991 particularly.

These teachers felt they had made some significant contributions as teachers in their professional lives abroad to their Chinese and Japanese students. They felt their contributions helped their teaching colleagues in other countries see a different way of teaching based upon more student teacher interaction and less upon lectures from a podium. They seemed not to question that the methodologies they promulgated were better for students and teachers. It was an assumption based upon their own deeply held beliefs about

what is good teaching practice, almost as if the exposure to something different was a good thing in itself. Mary Ehrhardt, for example, strongly believes in experiential learning for herself and her students, as is evidenced by the elaborate role play trip to China which she uses in her 2nd grade U.S. classroom. Ed Donovan is also committed to a pedagogy which emphasizes interactions among students in a classroom. Both Mary and Ed exhibit the hope that the pedagogy they have introduced in China will be in some way adapted to the context of Chinese classrooms.

Another dimension of these professional contributions of these teachers in the schools was the frank way Denise Green shared American culture with students and teachers from her own African-American perspective. The kaleidoscope of skin color that was reflected in the faces of her family and American students made a statement about diversity in the United States more effective than most written texts or even video representations.

The range of the contributions of these teachers include their work with teachers planning lessons and holding seminars, their modeling of lesson plans and role plays designed to provide more interactions with and among students, and their frank discussions with teachers and students about cultural differences and pedagogy. Their contributions encouraged changes in pedagogy and connections with their students and colleagues abroad. The formal seminars with Chinese teachers planned by Mary and Jackie allowed them to address issues of great concern to these teachers. However, their informal exchanges on buses during joint excursions, in which the middle-aged teachers expressed a sense of personal malaise created by the upheavals in Chinese society, may have been even more meaningful to all involved. This is where much learning occurs in the connections in the face-to-face

spontaneous interchanges among people of different cultures, spawning a kind of cultural knowing which might not otherwise occur.

To summarize, the U.S. teachers exposed Japanese and Chinese students and teachers to different pedagogical approaches and different ideas about culture. In this effort, the American teachers were also being exposed themselves to many different ideas and perspectives which they had not previously experienced. A kind of cultural alchemy could have occurred which would have changed elements among and within all of the participants. These teachers observed many things in their host country's schools. To understand how this awareness may have affected them, we must first learn from their observations.

The Content and Context of Experience

With our discussion of the contributions of these teachers in the schools and before we focus upon what these teachers have learned from their teaching experience abroad, we must consider the content and context of this experience. The school environment in which their learning occurred influenced how and what they learned. Under what conditions did these teachers work? What were their schedules and responsibilities? Within their narratives a concern emerged about the length of time each teacher was assigned to a specific school. This issue is very important because it has bearing on the kind of connections and relationships that can develop among colleagues and students, relationships which take *time* to develop.

Denise Green and Ellen Stacey found that being assigned to schools for short periods of time was counter productive for both of them. Ellen's situation was much more difficult because she was assigned to one school a day during the majority of her three-year experience. She remarked in disgust, "I was show and tell." Denise enjoyed working with students but found that it was

hard to develop relationships with students and teachers when she was in one school every two weeks.

In terms of relationships with the students, it was hard being at the school for such a short time. Some students would come right into the teacher's lounge and they would feel very comfortable coming up standing and you always knew they wanted to talk to you because they'd stand there and giggle and look at you from a distance or maybe at a desk close to yours or stop and talk to another teachers. The other teacher would grin and say, "They want to practice their English, is that OK?" Because they wouldn't want to come up on their own. Some of them would come up on their own. Sometimes they just wanted to chit chat. Sometimes to practice their English and sometimes to ask you questions. Sometimes I'd see them on the streets in my travels and I always know if I had been at a school where I taught, not because of their uniforms, but because the insignias would be so small, I wouldn't be able to tell. But because the group would stop and giggle and point, sometimes they'd yell, "Hi sensai!" I would know then, and sometimes they would actually come up and speak to me. Then I'd know that I'd been to their school and they just wanted to chit chat for a little while. I think, however, that if I had been at fewer schools for longer periods of time that it would have been different. Some of them tried very hard and I would come to recognize their faces when I would run into them.

Denise was faced with the same obstacle in her connections with teachers.

Speaking of developing a friendship with a teacher, she explains, "But once you leave that person's school, your schedules conflict and it's hard to get together again." She would have preferred being in one school at least a month. "I would have preferred that, I really would have preferred that. But then like I said, I was in a position that I couldn't say anything about it. That was decided."

Denise thought about the Japanese teachers who had come to Indiana as part of the state exchange program and were assigned to a different school each day. Denise had commiserated with two of them after her experience in Japan. "I don't know how you're doing this, but I pity you." In the schools where she was assigned one grade level and taught every day for two weeks.

I would see the same kids every day because I would be the 8th grade teacher or 9th grade teacher or 7th grade teacher. I would develop a close relationship with that teacher and felt like maybe I'd done something with the students.

However, this situation did not occur all of the time because she was often scheduled into every English class in 7th, 8th, and 9th grades in a school which precluded her from being in the same classroom twice. Denise and Ellen were the only two teachers faced with relatively short periods in one school, while the continuity remained constant for Ed and Mary. Both Denise and Ellen disliked this aspect of the context of their work. I believe that such an arrangement often precludes the development of the kind of in-depth relationships which Mary and Ed enjoyed. In ways, their experience was superficial, just as the visits of Japanese teachers to schools one day at a time can only be superficial in comparison to a period of time in a school which is long enough to develop friendships.

A Case Study: Ellen Stacey

Among these four teachers, Ellen Stacey goes into the most detail about the content and context of her experience in Japan. Because she lived and worked there twice and for a much longer time period, her case is very complex. This is not only because of the length of time she lived and taught in Japan; this is also because of the quality of her experience there. A more thorough analysis of Ellen's experience can help us understand how a teacher's learning can be affected by the content and context of her experience. This is the lens through which I view Ellen's experience. This vignette on Ellen's experience includes the following issues: her teaching schedule and responsibilities; negative and positive impressions of students, the curriculum, and the work of teachers in Japan.

During Ellen Stacey's first teaching experience in Japan, after six weeks of Japanese language and cultural studies with her five American colleagues, she was assigned to a different school each month from August through

December. Each morning, after she attended the morning meetings with all the teachers, she would be assigned to an English teacher.

I'd go into the classroom with the team teacher, usually we would plan together, and then my job would be part of a lesson plan. So I was the English version of what the book had said or an English translation for a story, or I would have to listen and interview the kids and have them talk to me.

During the second teaching experience in Japan for three years, her teaching situation was very different than it had been during her first experience in Japan. Until the third year, she was assigned to a different school every day. The first year, however, she only had to work a few hours each day. "They treated me like a princess." During her second year when the foreign exchange teachers were asked to edit and proofread the English speech contest, all four of her students won the contest. When the students wrote their speeches in Japanese, their teachers would translate them to English, which the students would memorize for the contest. "My job was to take the Japanese thought process, edit it into a speech for that child, so that the child could memorize the speech with vocabulary that he knew, challenging him maybe with only two words instead of a whole list."

By the third year, Ellen was working 12-16 hour days which included social obligations centered around her work.

They expected me to be a Japanese teacher. They expected me to be up at 7:00 and in the school by 7:30. They expected me to be home around 10:00 and do some entertaining. It was too hard for me, too hard. I was teaching 5 classes a day and their teachers were only teaching 15-20 a week.

She eventually was hospitalized for nervous and physical exhaustion three times during the third year, "just from overwork." She called her illnesses "stress related" emanating from extreme tiredness. Describing her third year, she said

I think what it did for me is tired me. It tired me fast. Especially when I ended up in the hospital three times. That part was terrible. Because in

America when you're sick, you stay home. In Japan I was sick, and every morning they would call me at 6:30 and see if I was OK and if I was ready to go back to school. I wasn't so [sick that] I had to go to the doctor's every morning. The doctor was not next door. I had to take an hour train to get to the doctor.

In spite of her feelings of stress and exhaustion, Ellen considers that the work she did with the Japanese students, teachers and the exchange teachers from other countries (AETs) to have been valuable for her own sense of confidence as well as for those with whom she worked. "Every year my job was to teach them how to teach as a team."

The third year she led the exchange teachers to persuade the Japanese authorities to allow herself and three exchange teachers from other countries to stay in one school for 6 weeks.

The first year I was there, I was in 25 schools in 25 days. A school a day. How effective could I be, a school a day? I was show and tell. I can't do this; it's too hard on me, it's too stressful. I was learning to ride on the wrong side of the street, number one. My car was over in ditches every time I turned around. I was lost every single day. I have no sense of direction. I tried to say, "You can't do this. If you want me to be effective, you have to keep me in a school longer."

The logistics of getting the exchange teachers to work as a team was a daunting task and depended upon the cohesiveness of that group.

The first time there was just John, the second time there were four of us. I tried to get the four of us to work as a Japanese team because if I would go and say it's too hard for me to do this, they [the Japanese authorities] would say, "It's too difficult for us. You do it anyway."

The third year they worked more cohesively toward the goal of teaching for a longer period in each school. Ellen had been assigned to supervise the group, so she worked with a colleague from the year before, Robert, to determine the feelings of the others and then they planned their strategy with the Japanese authorities.

The third year there, when I got the guys to work together as a team. We would plan our strategy in the lobby of the City Hall and say we're going to have a meeting and this is what we want. And this is how we are going to change it. When we walked in as a group, you could see the faces of the people in the City Hall. It was like, "what's happening

here?" Something. They could see the power that we had now created. They told me my job was to be in charge of them. That was their first mistake. I think I knew I couldn't move any boulders at all when I was standing alone, so I knew I had to use their technology. I called every one of the teachers that were there, the foreign teachers and I said, "Are you happy in going to one school a week?" Now instead of one day, it's a week. We're at one school and then we're transferred to another school. Every one of us had to go through 20 schools in a semester. It's still not any good. I said, "Are you happy with that situation?" They all said, "No!" They wanted to stay longer [in each school]. So I said, "All right. Meet me at 4:30."

The four of them presented a united front to the Japanese authorities and achieved a change in policy; each would be assigned to one school every six weeks instead of one school a week. She described their strategy:

We said [to Robert] this is the problem, you are a man, you state the problem. We will all back you up and we all agreed on what our dialogue was going to be. He came up, he meaning Robert, because he had the most seniority; he was the man. Robert said, "We are not happy with this situation." ... Laurie said the same thing, "Yes, I agree with Robert. I feel the same way. It's too difficult." Joel said the same thing and then they looked at me. And I said, "Yes, we've decided that this is too hard." The next semester, we were at a school for 6 weeks. One school. They divided five schools among four of us.

While timing was one important element in shaping her experience, it was not the only factor. Ellen's observations about schooling in Japan reflects an ambivalence in her feelings. She is extremely complimentary about what she sees as a family atmosphere of concern and caring between students and teachers which she had not experienced in her public school teaching in Wisconsin. She also admired the way art and music especially were such a priority in the Japanese schools. She admired how government and business worked together to make sure the schools were well equipped with high technology, such as computers. Conversely, she seemed appalled at the way marginal students such as Burakumin behaved in school and were treated by the authorities. She was amazed at the extent of physical violence in the schools, an observation corroborated by David Berliner (1993), who quotes

from Japanese newspaper accounts of teacher and student violence that might shock many Americans.

It is important to understand the context of Ellen's teaching experience in Japan, which included schools which encompassed "problem" students during both of her experiences in Japan. Ellen describes students whom she calls "misfits", who wreak havoc in the Japanese school system. Thomas Rohlen in Japan's High Schools (1983) also documents conditions in some Japanese schools, where most students were not on the university track. Burakumin children are generally not found in schools where a majority of the students pass university examinations or in schools where many American educators would be encouraged to observe.

But see these were the schools where these kids were not earmarked for the better schools. These were the kids that were probably going to be trained for custodial work or maybe train personnel, or maybe factory workers. That's what these kids were trained for. They weren't going to go on to college. They weren't earmarked for that.

During her first experience, she was placed in inner city schools. Her first impressions were of graffiti on the walls. She felt that there were "just as many problems and rebels" as exist in the inner city U.S. schools with which she was familiar. Describing one of the more rough schools she was assigned to during this first experience, she said:

I saw a teacher holding on to a windowsill for his dear life and the student slammed the window on the teacher's hands and broke them ... The teacher came to school the next day with both his hands in casts ... I saw teachers literally beat up children.

Ellen believes that "any misfit can live in America and get lost in it", while she considers this "impossible" in Japan.

Those kids that did all that destruction in that school that I went to the first time and saw them burn down the building and tear out half the walls, they're already earmarked. And because they don't fit into the Japanese way of life, if they ride motorcycles and are killed, they are not even counted as statistics. If they don't learn to read a newspaper because it takes 11 years of study to read a newspaper, and if these kids

don't learn to read a newspaper then they're not Japanese, so they're not part of stats.

The last semester of her third year in Japan, Ellen taught for six weeks in a very "rough school". She describes one Burakumin 7th grader and her understanding of what it means to be a Burakumin.

I met him in 7th grade; he was a nice kid. He had no friends though ... [A Burakumin] is basically someone who's unclean. The history of it goes back to where they wore leather, what do you call it when you skin animals, so therefore the Japanese don't wear leather and they don't wear suede. Because this is a trait of the Burakumin. Their hands were dirtied by the blood, so they were ostracized from the rest of the people. They had the lowliest of jobs. This kid's ancestry, maybe it goes back about 2-3,000 years, who knows how far back. But he's born to this family, now he's into the school. The first year everyone gets to know that he is a Burakumin. So they ostracize him, so he becomes a rebel in his own cause. By his second year, 8th grade, he has found two buddies that he can cohort with and they're going to be a little gang. By his third year they slept in the school; busted every window inside the school out; they trashed all the rooms; they throw beer bottles all over the place; they smoked on campus right on the property. I was there teaching and they tried to intimidate me as a teacher. I was walking out and they walked right up to me and bumped me and tried to intimidate me in that way. They would come up to me with cigarettes on the playground during the school day and blow smoke in my face. They would come up with their beer bottles.

The principal and teachers, according to Ellen, did not seem able to deal effectively with this problem.

The way the teachers dealt with it? They would not allow them in the regular classroom. They had a special classroom for these bad kids. Now it's up to 12 kids. The principal has called in the police on the incident with the busted glass. The community ostracized the principal because the principal did not need to involve the police. He should have handled it with the community before going to the police. So now the principal has lost face. The principal invites this speaker from Tokyo, who is a champion olympic star, to speak at the school. The bad kid, the Burakumin child, finds out that this is the schedule of what's going on, the agenda for the presentation, sees that the principal is going to be the last speaker, gets his little buddies up behind the stage, and there was a change in the agenda. But the bad kids didn't get the change. So now the speaker is the last speaker and they are in the back of the stage making all kinds of noises, disrupting the whole assembly and everything and they don't do anything about it. That was the way, it didn't exist.

The fear Ellen felt about these students surpassed anything she had experienced in her inner city Milwaukee school.

It affected me because it put a tense fear in me. I never felt that kind of a fear because I had never been intimidated by a student. They were still children but they hated anybody in authority. I was sitting in the teacher's room and there are windows in all the teacher's room, and one of the kids came up and said to the teacher that was sitting to my right, "Come here, come here." He was calling and beckoning him outside the room. And the teacher wouldn't move, and the teacher would say, "Come over here, come over here." The kid went and picked up, I'm not kidding you, a huge stick - it was a tree, it was a log - and was going to heave it through the windows. I don't know from the corner of his eye, he saw me there and he put it down. So he [the teacher] was telling him to go over to where the gym clothes, the smaller lockers were. So the kid comes over that way. I'm hearing all this rumble. The next thing I hear is, 'OW!' Then I see this kid is being carried out by 3 teachers. He's all limp and they're dragging him across the field. The next day he comes to school with a cast on his arm. They busted his arm.

In spite of her fear of and concern for these rebellious students, she was impressed that they found beautiful creative ways with their uniforms to express their rebellion.

The kids have to wear uniforms. These kids would put purple velvet on their trims of their uniforms, they would put patches on their uniforms. The ribbons for girls, because they've got girls into the group, the ribbons for girls can only be navy blue or dark brown. These girls were putting red on and they would wear red lipstick, anything to break the rule. The one kid, he was really a nice kid, they were sniffing glue and stuff and their brains were all messed up by that time, he put a tuxedo stripe down the side and then he embroidered his name. Really beautiful, creative things, but they were not part of the group.

Ellen was also very critical of the Japanese procedure for dealing with problem children, that extremes of action and inaction were inordinantly long and time consuming for teachers.

If they had a problem child, they would sit there and they would talk about this problem child. The way it would go is the child was the problem, the first teacher who had the problem would talk to the head of the 7th grade house. Then they would present it to the whole group. In the bigger school that I was at, it would have 12, 13, or 14 teachers involved in this discussion of this one child. They would come up with some alternatives. This is what we could try, this is what we could do. After they came up with this decision, then the department - the 7th grade house chairman, the grade leader - would go to the Assistant Principal and say we are having a problem with this child, and these are some alternatives that we would have. Then the Assistant Principal would sit in and give his information or input. Then after that was settled with the information or input with the Assistant Principal, then the Principal would be asked to come in. By then they've already solved

all the steps they were going to take to change this child's behavior. By then, this has gone on for a week.

To put Ellen's criticisms into context, it is important to understand that she was treated as a Japanese teacher by her third year there. She gained a different perspective about the responsibilities of teachers in Japan. To Ellen, Japanese teachers have many different responsibilities, when compared to American teachers. For example, the meeting schedules seemed daunting to her.

A teacher in Japan cannot really have friends outside of the teaching field because I would go by a car and I would pass at like 5:30 in the morning to get to my school that might have been an hour away from my apartment. There would be students out there practicing with drums and their musical instruments by the lake. There would be students already in the school in competition, preparing for sports activities, at 5:30. A teacher did not leave a building at 3:00 or 4:00 even though the day is done at 4:00. Even though all activities are finished. Teachers would be there sometimes 9:00, 10:00. Then if they had a group meeting, forget it. This group meeting, if they could not agree on some activity or behavior about a child, everybody in this teaming (it was a 7th grade house, an 8th grade house, a 9th grade house) all sat together in the teacher's room and they all had to decide on what they were going to do. Their March activity, their end of the school year activity - they had to plan some activity every month.

The ultimate example of a Japanese teacher's commitment to work in spite of health problems led to tragedy, the death of a 26-year-old woman teacher.

As a matter of fact, there was a woman there that sat across the table from me, our desks were right together, and I spoke to her when I first went there and she had a cold. I said, "You know, you should take some time off with that cold." "I just had a baby and I think I'm just a little run down." Well, that means more of a reason to stay home. She died of pneumonia. She was only 26 years old.

Nevertheless, Ellen found a good deal to admire about the content and context of Japanese schools: the relationship between the schools, the town administration and local business; the emphasis on the arts and music from the earliest grades; the encouragement of students to take responsibility for their own learning without ready answers from the teacher; and the close

mentoring relationship she witnessed between many students and their teachers, a factor she found missing in her experience in the United States.

The partnership between the schools and the community also encouraged teacher artists, for example, to pursue their art and excel. Next in line with the Mayor for political power is the Superintendent of Schools.

So usually they're a good partnership, the Superintendent of the school and the Mayor. The Mayor knows that he cannot be re-elected if he does not do something for the schools. So in these schools, you have huge artworks by the artists who live in the community. The teacher who is a teacher in the school, is pushed to excel and do artwork so it can be displayed in other parts of Japan's schools. So these teachers are walking around with my artwork, sculptures, art, whatever is displayed here or there and they have a great honor for the arts. Musicians, what they do with those people is phenomenal. When computers became a thing, which they are, the Mayor said, "Every school will have a computer center." Air-conditioning is an extremely expensive thing because all of these things are imported. Electricity is a commodity and it's something you need so they can tax it very high. Living in this city, I had no expenses except utilities. That's the only bill I had to pay. They paid for my gas, they paid for my housing. I had to pay my utilities. It cost me \$400 a month for utilities. Now that was just me. The computer room was air conditioned. It was so high tech ... Every school must have spent at least over a million dollars to have an air-conditioned computer room.

The emphasis in Japanese schools on music was just phenomenal to Ellen.

Music - music was just - every student knows how to read music. When you start in school, you are taught do-re-mi-fa-so-la-ti-do. You are taught, you don't have an instrument in front of you. You will have a keyboard that is pasted on your desk. Do-re, that is how they teach you. High do, low do. You don't have an instrument in front of you. You are practicing on this desk, pretending it's a piano. First grade and that goes all the way through elementary. If you have a preference for musical instruments, they are available. Then they have a club, it starts in the early morning or after school. These kids also had competition throughout all of Japan. Every junior high student, 7th grade, every class, has to perform a song. One of the students in the class has to play the piano, the other group has to sing, and one of the students is the conductor. All the 7th graders in every school compete against all of the other 7th grades.

Her teaching colleague from Oxford University in England, an accomplished organist, was in awe of the ability he witnessed among the Japanese children.

Robert said to me, 'These kids are running rings around me in their ability.' They practice 5 days a week, sometimes 6, sometimes 7

depending upon the competition. They practice every morning before school and every afternoon after school. It's just phenomenal.

Ellen felt that Japanese schools often emphasized an interdisciplinary experiential learning, allowing students to take on leadership roles that would be extremely rare in the United States. She perceived the math and gym departments to be "almost one and the same" because of the way they worked closely together. The way Japanese teachers worked together to teach responsibility and skills in art and sports events was another opportunity for her to learn and admire their methods.

The math department "origami" teaches the geometric figures from preschool on up. When you are in junior high, your job is to set up a sports activity. That sports activity is held in September. Your whole school has to be part of this sports activity. It is your job to measure out how far it is for a high jump, measure how far you need or what the diagram has to be for a baseball diamond. And then after they put all these measurements, they have to go back and then say to the teacher, "We're having problems with this. How would we do this?" He would never tell them the answer, we would say, "Well look at this dimension and you'll see your error." Then they had to go out and draw it. Then after that, the day before the sports meets, all the kids in the whole school were out in the field. If you go to Japan, none of the schools had grass on their fields. It's all sand. Everyone had to go out there and pick up any rock or pebble that they thought their classmate might stumble or trip on. Everything is ready. The teachers do not present the awards. The kids keep all records. At the end of every match, the kid has the name of the winner and one of the calligraphers, the student, writes the name on it and presents the awards to them. The kid doesn't present, the kid writes it, gives it to the teacher; the teacher turns around and hands it to the principal; the principal gathers everyone together and says so-and-so won this award. "Congratulations. This class won this award, congratulations."

She was so impressed with the way Japanese teachers taught map skills that she tried their method (unsuccessfully) when she returned to Milwaukee. (I explore her effort in Milwaukee in Chapter 7 in the post-international experience analysis.)

Every school, every grade in Japan has map skills. Their job, and it takes them maybe 3 months for all the teachers to figure out a map skill, they write out the whole map. They tell the students, "We will meet you at the train station." They all get at the train station, they don't care how they get there. They get at the train station. Once they're at the train station, they sit with their teacher, they have a very good time. The

teacher tells them, "This is your map, this is the schedule, this is what you have to do." Mind you, before you even left the school the day before, you had a packet of what you were expected to do for this map skill. They were to go to certain places, once they were in certain places. Let's say they had to go to the library first, one group was at the library and they had to watch the time. They had one hour at the library. They had to get from the train station to the library and do these activities at the library. From there, then they were to meet back at this other place and they had a check point for where their homeroom teacher was. That was reading a map; that was following skills.

It was the relationship that Ellen witnessed between students and teachers in Japan that really moved her to want to make changes in her own teaching, especially after her first seven-month experience there.

When I came back the first time, I had admired the way the teacher in Japan communicated with those kids. I loved it when they would knock on the door and they'd say, "Excuse me" [in Japanese]. Then they'd go over and say to the teacher, "I brought all these books for you" ... A teacher's job was to go to the home with the kid and look at the house and say, "This room is not conducive for learning. You don't have a dictionary over here. That poster is distracting. Put the poster over here near the bed." Rearrange furniture for a home. I mean they really got involved in the child's life.

In spite of all of her graphic examples of teacher/student violence and abuse of teachers, one of her most lasting impressions was of the respect for education she experienced in Japan.

I mean when you walked into a Japanese classroom, there was such eagerness to learn, such a respect for those who could get the most education. Even with the bad kids, the communication with the teachers, they would walk into a teacher's room and they would talk to them like a big brother or something. There was a bond between the teacher and the student and that bond was because the teachers were there all the time for those kids. The teacher was their coach in a club of some sort. Their teacher was there to help them, they didn't give A, B, C, D on their report card. They would say, "This child is having difficulty in associating with this student and these are the methods that we took to get this student to merge as part of a Japanese child." That's the kind of critique that these teachers had and they would go away on weekends, a week at a time sometimes if you're in 9th grade, and spend that whole week as the mother or father to these children. It was almost like a family.

Ellen's admiration of the student-teacher bond in Japan when compared with her criticism of the extreme investment of a Japanese teacher's time points up

a dilemma that she does not discuss. Does the extensive time commitment of the teacher to each student contribute to this family-like bond?

The teachers I interviewed expressed a variety of impressions and observations about the schools in their host country, but Ellen is the only one to describe such a wide range of feelings: from borderline disgust about the treatment of Burakumin children and their actions to this last impression of a warm family-like relationship among students and teachers in the schools. Although she greatly admired the relationship the teachers developed with their students, that relationship did not come without cost, especially with regard to time commitments. The range of ambivalent reactions which Ellen discusses about the exhausting schedules of Japanese teachers expresses the dilemma she faced. While admiring the results of all that extra time and effort, she found that being a Japanese teacher working such long hours was intolerably exhausting and intense.

The tension within Ellen about these interchanges was part of the reason she felt extremely tired leading to her hospital stays for stress and nervous exhaustion. She found that being expected to perform on the time schedule of a Japanese teacher was very difficult for her. Her perspective on the demands of teaching in Japan range from its being impossibly time consuming, almost precluding the possibility of a social life for teachers beyond school, to its social role of caring and responsibility for students. She noted that teachers would sometimes be expected to go into homes and literally rearrange the furniture in a child's room to be more conducive to study. The ambivalence she felt about what she observed in Japanese schools is reflected in her discussion of the treatment of unruly children juxtaposed with her adulatory description of the emphasis on fine arts in the schools, particularly music. Ellen had a long-term, in-depth experience in Japan and her

impressions reflect the complexity of that experience in an ambivalence which she was still feeling when I last interviewed her in March 1996.

Observations: What They Learned About the Schools

"I must respect my teacher" (a student in China)

The teaching experiences of these teachers allowed them to learn and make some observations about the schools in their host countries. Their learning differed because of the different context and content of their teaching experience abroad. Ellen's long experience in Japan offered her an unusually rich array of positive and negative reactions. Mary Ehrhardt felt the frustration of the older Chinese teachers who had been thrown into teaching regardless of their interests or desires. They had gone through the cataclysm for education called The Cultural Revolution (1966-1976) when all the schools were closed and so-called intellectuals were sent to the countryside to shovel manure, among other things. Ed Donovan learned why his Chinese students were so motivated in comparison to many American students. Ellen Stacey was amazed at the violence she witnessed in the schools and the treatment of troubled, rebellious Burakumin and Ainu children. Denise Green witnessed the sense of belonging and identity with a school community, which she identified with the use of school uniforms and insignias.

Ed Donovan and Mary Ehrhardt expressed very different observations about their teaching experience in China, different perspectives from each other and from the teachers in Japan. Each of them were assigned to only one school, (in Ed's case, one classroom) for the duration of their stay in China. Ed had more to say about his experience on the English corner in Kunming and connections he made there than about his formal teaching experiences. He was fascinated with why "everybody is so dead set on getting educated in

English" where he was teaching in China. He analyzed this question and came up with three reasons.

The first reason was that they saw it as a means of leaving China to go to a foreign country to study. The second reason was if they had English language ability, they could go to international conferences. The third reason, which was probably the most predominant reason, was that they could then read and understand better English journals in their field. The result of this was that: "All of the people that I taught had at least 8 years of English under their belt. In fact, I would say that all of them had at least 10 years under their belt. Some of them had been taught English by missionaries before the war, some of the older ones."

Their proficiency was mainly in reading and writing, not speaking the English language.

They didn't hear it and they spoke it oddly. And I don't mean that a British accent makes it odd. It's just that odd construction of phrases, very standard types of English. You don't know the idioms, or if you know what the idiom is, you don't know how to use it.

Ed observed that education beyond high school only affected a very elite few, perhaps 2/10 of 1% of the population of China, causing those students to be extremely motivated, perhaps even more so than Paul Vandemere's Fortune 500 CEOs. This elite aspect of education in China puts the university teacher into an elevated role, as Ed describes it, a God-like role. "I think that in Chinese education, that the teacher is God and they're puppets. And God infuses them with everything." He also noticed that Chinese students seemed adept at memorization, probably because of necessity.

The other thing that I noticed in China was that their school population memorizes. They can repeat back volumes of poetry. They can repeat back chemical formulas. They can repeat back lessons that they had in physics ten years ago. Practically verbatim. An American student doesn't do that. The American student says, "Where do I find the information?" In China, the student can't say that because the library system practically precludes that. So they are not involved in the process because it's just not available to them.

Ed, like Ellen Stacey, thought about the issue of respect for teachers and education in general. He noted that, "There is at least a more outward respect in China. There is an adherence to certain kinds of manners that must be

exhibited to a teacher. Those manners seem to reflect a system of respect." His students greeted him with a short bow at first. When they told him that they must respect their teacher, he asked them why.

I'm not sure that this surface respect was always indicative of an internal respect. They would say things like, "I must respect my teacher." I would say, "Why must you?" "My parents say I must respect my teacher. I must respect you because you are a teacher. My parents say I have to respect you because you are a teacher."

Ed attributes this respect mainly to the numbers of young people who have the chance to go to the university: 2/10 of 1%.

By contrast, one of Mary Ehrhardt's greater concerns was observations of the fatigue and depression she witnessed among the middle-aged teachers in China. These K-12 teachers were faced with tremendous demands and personal reprisals if their students did not perform well on the university examination track. This is the major difference between the professors who taught at the university with Ed and ordinary teachers in China. The tiny elite who worked so hard to pass the examinations might well consider university professors akin to gods. The strain this puts on K-12 teachers almost reduces them to a condition of servitude by U.S. standards. Many of these teachers felt trapped in their jobs and had not wanted to become teachers in the first place, having been forced into these jobs by the government. They had not been introduced to the great philosophers of education, such as John Dewey, but were taught to mimic their teachers, having received little training in their field. Mary described the background to this situation.

I'll just say that maybe 2/3 of the English faculty were people in their 40s and these are people whose educations were disrupted in their early teenage years by the Cultural Revolution. They were sent to the countryside to be re-educated by the peasants and they were away from their education for 5 or 6 years. When they were allowed to return to Beijing, they were assigned a career. By that time the higher education system was restructured using the Russian model so that there were mostly science institutes and manufacturing or engineering institutes and teachers, people wanting to become teachers, were schooled in a particular subject area, but Mao Tse Tung and the planners of that

period had no need for the social sciences. These teachers had no idea of what educational philosophy was or how it impacted on classroom practice or educational psychology ... They only had been taught to mimic the teachers, as a matter of fact they had had one or two years of training in their subject and then were assigned schools. Twenty years later, many of them maybe didn't want to be teachers in the first place. They are caught, they have no alternative other than remaining in their positions.

She found that many of these teachers seemed bored and fatigued. They were the least receptive to the new ideas brought by the Americans which seemed to inspire the younger teachers.

We saw such fatigue on the part of these middle-aged teachers and wondered why they napped during their lunch hours. Actually it was depression rather than fatigue. Because of perhaps boredom in the way that they were expected to teach and the fact that they didn't have an alternative, they didn't have a choice of anything else to do. However, one of the teachers who was really exhibiting physical ailments, physical problems related to teaching, we discovered this year, took a sick leave but has really found another career and has taken advantage of the real estate boom and has begun working with his brother in commercial real estate.

Mary hoped that somehow the exchange program might make a difference in this key school, even among these demoralized teachers. She felt that if young teachers in other disciplines than English, who might be more receptive to cultural aspects of the exchange program rather than strictly for their own English proficiency, were chosen to participate in the exchange, the impact might be greater. Even students could be chosen as much for their outgoing attitudes as for their academic achievements, thus increasing their own impact as cultural "ambassadors".

The observations of these teachers reflect that they were all keenly aware of the differences between their perceptions of education in the U.S. and education in Japan and China. They learned about what it means to be caught in a system in which the teachers feel they have no control, as in Mary's account of the middle-aged English teachers in China. Some of their assumptions about the schools were debunked, especially Ellen's when she was

confronted by violence and what she saw as discrimination in Japanese schools. They learned about how some schools operated in their host countries. Ellen especially observed and admired the teaching of music and map skills, emphasizing student responsibility. It is apparent that the U.S. teachers were often in a learning mode while they were modeling and teaching American English.

Their learning about conditions in the schools, different approaches to curriculum and description, and the work of teachers was influenced by their different contexts. Ed's perspective about respect for teachers is affected by his own role teaching in the university. Mary understands a very different reality for the middle-aged English teachers who are burdened with tremendous responsibility and little authority to improve their situation, except to leave their teaching jobs. The context of Mary's experience causes her to see education in China from a different point of view.

Denise Green's perspective is affected by the context of her experience as a U.S. teacher who taught in more Japanese classrooms to expose Japanese teachers and students to a middle school teacher on a short-term basis. Unlike Ellen Stacey, she seems to have accepted and enjoyed this role. Ellen's experience in Japan was as complex as her reaction to it, reflecting extremely negative and positive impressions and a great deal in between. The range of Ellen's experience makes it necessary to separate her from the other teachers in order to make sense of an experience she has not yet come to grips with herself. The demands of such an intense experience could overwhelm many people. Ellen has a great deal to teach us about how an extremely long-term, in-depth experience can affect the pedagogy of a veteran teacher.

Conclusion

The five teachers who taught abroad have shown us how they grappled with different styles and cultural norms which played out in the classroom. They all felt they had made positive contributions in the arenas in which they taught. Two of them also expressed concern that the shortness of their time in each classroom made it difficult for them to develop long-term, in-depth relationships with students and teachers. Mary Ehrhardt did not express this thought, perhaps because living with a family and riding a bicycle 10 miles each way to and from school every day probably gave her a feeling of immersion in the culture which even Ellen Stacey, who lived in Japan for 3-1/2 years, did not seem to experience.

These American teachers brought a different style of teaching to China and Japan. None of them described a traditional lecture from behind the podium approach as their own style. It is easy to imagine the frustration felt by the Chinese monitor when Ed Donovan refused to stay behind the podium as was expected, and the confusion of students who put their teachers on a literal and figurative pedestal, when he challenged the Chinese norms on gender issues by integrating the sexes via seating chart.

The three teachers who worked in K-12 schools all expressed concern about the burdens that were placed on teachers in their host countries, for example, the extreme pressures related to national university examinations. They also commented upon the high level of motivation of their students abroad, and sometimes thought about the reasons for this motivation.

They all felt they had made positive contributions to the schools where they taught by their sharing of materials and by their modeling of different styles of teaching. In many cases, they worked very hard to accommodate their host schools. Mary Ehrhardt's telephone correspondence course on the

NBA from her husband and son probably delighted her Chinese 7th graders. Ellen Stacey's work helping middle school children win the English speech contest must have positively affected the faculty and students at the winning schools. Denise Green's frank discussion about racial diversity and her sharing of personal family pictures may have had a great impact upon her Japanese students and the teachers in breaking down stereotypes they may have harbored about race. Finally, three of the five expressed concern about the length of time they had experienced in each school or classroom which affected their feelings of rapport and connections with students and teachers abroad. What was important to all of them was the establishment of meaningful connections with the people of the culture.

This interest in connection leads us to look at the international experience of these teachers through another lens, which is their living experiences in the culture, a topic I consider in Chapter 5. The friendships they made and keep, their supports, and their general observations on what they learned about the culture will help us understand the nature of their experience at least as much as their experiences in the schools.

CHAPTER 5
"ONLY CONNECT" (E. M. FORSTER)

The content and conditions of their international experience made a significant difference in the learning of the four teachers who taught within the public sector of their host country. In Chapter 4 we analyzed the content of their experience within the school settings because it is very important when we consider the extent to which their international experience affected their pedagogy. They learned about differences in curriculum and pedagogy, some of which they admired and some with which they disagreed. Equally important to understand is their international experience beyond the classroom. Including this helps us more fully understand the context of their cultural learning. As I have discussed in Chapters 1 and 2, this study does not consider a teacher's pedagogy apart from how she lives her life. Within the Deweyan perspectives of connections in life, to compartmentalize and to isolate a study of the impact of international experience to consider only the classroom or school experience would thwart our understanding of the most meaningful aspects of this experience, its potential to encourage personal growth and transformation in life. How each teacher constructs his life abroad within sometimes difficult circumstances helps us gain a more in-depth understanding of the learning opportunity entailed in this experience. This is why I have chosen to focus this chapter on the life of these teachers beyond the formal school setting. In this chapter, many of those teachers talk about the experiences that meant the most to them: their friendships with individuals in their host countries. What they observed and commented upon

about the culture in general, not just their school experience, will also help us understand the essence of their cultural experience, the nature of their cultural learning, and how they handled being strangers in a strange land which is the subject of Chapter 6.

There are two basic issues which I explore in this chapter: their non-school international experience and their cultural connections within this environment. How they handled their living conditions, their ability to develop connections, and friendships with people in the culture affected the quality and learning potential of their experience.

The physical and psychological aspects of the context of their lives abroad will help provide a framework for teacher learning in an international environment. Similar to the six women in Mary Catherine Bateson's Composing a Life (1989), each teacher interacts within the constraints of his circumstances to construct his own experience and learning. Evidence of teacher learning abounds in these teachers' observations about their host countries. Sometimes the most rewarding learning occurs as the result of struggling with difficulties both on a physical as well as a psychological level. Examples of physical and mental difficulties in the narratives of these teachers can give us some understanding of how teachers learn from international experience.

In four out of six cases, the teachers were exposed to less than ideal conditions from a middle class U.S. perspective. How these four teachers handled the living situation is a window on how they interacted in the society about real down to earth problems, like an extremely small living space or no hot water or heat when the temperature was 40 degrees. The friends they made and their commitments to the work of keeping up these friendships over long distances give us a perspective on the meaning of their in-depth

experience in another culture. What they chose to comment upon during these interviews about what they learned is another way of viewing this experience of living in a very different culture. How these people handle being "the odd man or woman out," for example, being stared at, as if you were an alien from outer space or accepting cultural practices such as slurping soup, will give us some understanding of the nature and impact of this international experience. This cultural learning will make a difference in each teacher's professional life in a U.S. classroom subsequent to the international experience. This last point will be explored when we consider the post experience lives of these teachers in Chapters 7 and 8.

Living Abroad

"We bought our toilet paper and milk first from a little man on the corner" (Mary Ehrhardt)

Living conditions for these teachers ran the gamut from more than adequate (Paul Vandemere) to being rather primitive by middle class U.S. standards. The range of reactions among these teachers to their living conditions includes the enthusiastic acceptance of difficulties as part of the challenge of this experience, an emotional negative reaction, and passive acceptance of the living conditions. We can gain a perspective on how each teacher interacts with her environment to construct her experience and learns in the process, the kind of experiential learning Mary Ehrhardt promotes.

Mary thought herself to be privileged, living with a Chinese family in a four-room apartment, opulent by Chinese teacher's standards (two rooms). However, when the heat was turned off by government decree on March 15, the weather was still very cold in Beijing. Dressing in many layers was necessary as were quick sponge baths in the frigid air. The hot water for

sponge baths had to be heated in a tea kettle in the evening. Ed and Heather Donovan found their hot water and electricity to be sporadic at best in the foreign faculty quarters they were assigned to; however, the year-round temperature in Kunming is comfortable (in the 70 degree range), it being on a 2000 foot high plateau in southern China. Ed spoke little about his own living situation, but he did speak at length about the austere living conditions of some of his Chinese friends. Ellen Stacey cried when she was shown her prospective room, which caused the Japanese authorities to move her to better conditions, while some of her U.S colleagues suffered in tiny cockroach-infested apartments without complaining. Denise Green considered the display of negative emotion to be inappropriate, no matter what the circumstances of her living conditions. Her college experience in Ghana had exposed her to worse living conditions than existed for the exchange teachers in Japan. Bill Notebaum made little comment about the hotels he lived in during his month of traveling in Japan.

Mary Ehrhardt's living situation was the most physically uncomfortable yet emotionally rewarding of these six teachers. I see Mary's construction of her experience in China as an example of how a teacher might make the most of a physically and mentally challenging international experience. Mary lived with the family of a teacher in Beijing. She had never traveled in a developing country before, so some of the conditions were a surprise to her. She was so elated about her chance to live with a Chinese family, however, that she considered dealing with the situation a challenge and grand adventure. Although toward the end of four months, some things did begin to grate on her, such as the uncomfortable press of bodies on the buses or the sound of people clearing their throat, just before spitting, a chronic habit caused by the extreme amount of dust and pollution particles in the air.

I guess it was very challenging. I guess that's the personal part. It was physically challenging and it had, the whole experience had, to be faced with the spirit of adventure because there were hardships. We needed to feel that that was part of the adventure.

Riding her bicycle ten miles each way to and from her school six days a week presented further physical challenges.

Riding a bicycle twice a day probably 10 miles each way in some days where the pollution was very bad and the winds were - I've never experienced winds like Beijing in the spring, because there's no vegetation, no grass in that city the dust blew. By the time you have done this for 2 or 3 weeks, you have a hacking cough and are gray with dust by the time you get home. The first thing that my hostess taught me was that we always take our shoes off, never brought them in the house, and then always washed hands. "*Xi shou*" she would always say.

Traffic flowed seemingly without regulations "even though you rubbed elbows and ran over feet and had fender bender kind of experiences every day." Her bike transit experiences included "grease marks on my pants from wheel marks of other bicycles" and "the only experience of rudeness that I had."

The only catastrophe that I met with was a head-on collision with either an army officer or a policeman. We literally collided head on. He knocked me off of my bike. He fell on top of me. He was very angry at me for being in his way although he was driving the wrong way. He was going against traffic.

Conditions within the "sardine can" buses depressed her at times to the point where she occasionally wished she had not traveled to China.

I rode the city buses on occasion, which was more like sardine cans. Even standing under someone's armpit or chest to chest, there still was the measure of respect and considering I thought for a fact that this was the way that some people had to get about. I guess one of the times I felt was the most discouraging and I thought "well I really wish I wasn't here" was getting off the bus after having been 40 minutes squashed into others; then to have to step over and try to avoid all the spittle on the sidewalk and just the noise of clearing one's throat and spitting, that cultural custom really bothered me.

Mary tried to put her life there, including the foregoing physical challenges, into a more familiar context. It was her way of making sense of such a physically difficult and demanding life. On the other hand, the simplicity of some aspects of the life she experienced in China greatly

appealed to her. Thinking herself to be in a time warp of the 1950's in the U.S, she remarked about the space saving simple efficiency of life in China: one bowl and one pair of chopsticks per person; one comforter, no sheets to wash every week; one small refrigerator.

It did not seem like 1995, living in China. What I finally figured out that gave me a point of reference, it felt very much like living in the United States in about 1950. Some of the evidences of that were that it was as if my memories of when TV was just new in my home and how everyone gathered around the TV in the evening. Well, my host family did that in China. They watched the evening news during dinner and then relaxed in front of the TV together in the evening. That was one thing. What they enjoyed watching on TV were American classic movies dubbed in Chinese, "Gone with the Wind," "Singing in the Rain," Elizabeth Taylor was very popular. I felt that their level of sophistication was about what my family's level of sophistication was in about 1950. Sunday was a day of rest until May 1. China still had a six day working week. On Sunday, it was literally a day to nap, visit family, go on a shopping outing, kind of my memories of what Sundays used to be like in my childhood. So I came to sort of think that they were just at the dawn of materialism and all that that brings. That kind of helped me have some kind of reference point for living in China. I think that was my first impression.

She described how she did her own hand laundry once a week: "in a basin with cold water." Interacting with her family within spatial and physical restraints provided additional challenges. She was not aware that being supplied with sheets was a luxury in China until her family felt "comfortable" enough with her to tell her this.

After a month or so of providing sheets for me on my bed, my family really became comfortable with telling me that they did not use sheets; that they have a little comforter, so perhaps just a bottom sheet and then a comforter (they do cover, they just pull up a comforter over them) and would that be all right with me? The sheets, they had to wash in the washing machine.

The Chinese authorities had made an effort to make the American exchange students and teachers more comfortable. The toilets had been changed to western style in the host homes just to accommodate the exchange teachers from the U.S.

In previous generations of the exchange, the first host families were given western style toilets so that their American visitors would not be

inconvenienced by squatting or in some cases using public bathrooms. The next set of American exchange teachers and students, host families had a little propane heater so that they could have a shower installed.

When Mary became aware that the four rooms of her host family was "considered quite luxurious" in contrast to the living arrangements of most of her Chinese teaching colleagues in the English department, she was very concerned, especially about the Chinese teachers who had lived in the U.S.

lived in just one or two room apartments and they had taught for 20 years. Since your *dan wei* or your work unit is in charge of housing, this is what was offered to them. These were their accommodations. They were discouraged about it. They knew that, in fact they had been to America, many of these people, and they knew the lack of privacy and just the implications of living in cramped quarters. There was malaise about these conditions.

Given her knowledge about how her colleagues had to live, Mary felt very lucky to have a shower. The procedure she describes to operate the shower further challenged Mary.

In my apartment, the little tiny bathroom which had a sink, a toilet, and then a shower nozzle overhead, the little tiny bathroom was tiled. There was a drain in the floor and the sink drained through a hose into this drain in the floor. But when you wanted to shower, you went from the little bathroom into the kitchen which was on the other side of the wall and on that wall was a propane heater and there were three valves to readjust, to the flow of water went from the kitchen but was then redirected towards the bathroom. After turning the heater on, also ventilating the kitchen with an overhead fan and redirecting the flow of water, then you went into the little bathroom and opened the pipes, turned the faucet on and drained the cold water out. Now the cold water drained into a bucket. You didn't waste that water. It went into a bucket, but eventually when the water that you drew for the tap was warm, then you could turn on the little overhead nozzle and get a little more than a trickle but not what we would be accustomed to; not the spray of water that we are accustomed to, but a warm shower. In my family, they really showered maybe every other day. I guess I probably showered too every other day.

When the heat from hot water radiators was turned off on March 15, her family "heated water in a tea kettle rather than the shower in the evening. They heated the water, put the kettle in the bathroom and then we would just take a little sponge bath". This is why "all the Chinese people in Beijing wear layers and layers, clothing with long underwear and then just layering out

and we did the same. Even in that period after March 15 till perhaps April 15, it was really cold."

She found these conditions to be almost a surreal counterpart to the high tech entertainment technology her apartment contained. She began to construct an understanding of life in China as including extreme contrasts from incredibly complex to very simple. It was another way she made sense of her experience.

In my apartment, there were two TVs with VCRs, there was an elaborate stereo system, there was a wall of glassed cabinets which had a extensive video and audio collection. On my second night, the first full night in China, my host and hostess asked me if I didn't want to watch 'The Fugitive', didn't want to watch an America movie. The daughter, the family, and I sat in one room watching American video while the Chinese husband and wife sat in the other room watching Chinese TV. Not only could I watch the video, but I could because they have a satellite dish on their roof, I could get English channels from Hong Kong and listen to the news. That juxtaposed with the life in the street ... we bought our toilet paper and milk just from a little man on the corner. The construction workers who were working on nearby buildings, slept on the sidewalk on a bedroll which they just picked up and rolled up in the morning as we were going by. They just were amazing to me, those kinds of contrasts. I guess the impact, I really learned to enjoy the simpler living and to see that their needs were very well met with many fewer things and that they had time that I often didn't have because my lifestyle was much faster. I came to appreciate all of that.

Another surreal experience involving contrasts was Mary's first facial, something she had certainly not expected. Her hostess insisted that she have a facial and gave her one.

Oh, Marty, I had a facial. I had never in my whole life had a facial or ever thought about this. My first weekend, this was something my hostess said I must do, is have a facial. She does this fairly frequently, but because of the dryness of the climate, I first of all for a half an hour had to stay over a steamer and steam my face. Then she had this cream that I had to put my fingers in, so she put a black mask over my whole face that had to sit on a certain amount of time. Then I had to wipe it off and wash and it was followed by oils that you put on your skin. On Saturday mornings, I was not accustomed to this kind of leisure. I was uncomfortable. It took way too long and it was too pampering. And they do this.

The highs, the lows, the surprises, the contrasts made her experience worth enduring the hardships.

The food would really turn you off, served in gigantic pots and just eating in China is an adventure. You eat every part of the animal, that could really be distasteful to some people. Just the sanitary facilities, the school, 2 or 3 years old, but still used squat toilets. And the quality of Chinese toilet paper was like crepe paper. So you would accept the fact that you would be living with some hardships, but every moment of the experience was worth it.

Mary made the most of her difficult experiences, almost always emphasizing positive aspects. She focused on the graciousness of the hospitality she experienced. "As gracious as the hospitality was, I never, never feared for my personal safety ... because there was always this being on a bike, giving enough space; in an elevator, giving enough space."

This chapter, on the international experience of teachers, begins with stories of Mary Ehrhardt's experiences that were most important to her. How she actively constructs her life in China provides an example of how a teacher can learn by immersing her life in an experience and simultaneously reflect on that experience in her efforts to make sense of it. In ways, Mary's example is the most compelling example of teacher learning in this study. She stretches her mind to put her experiences into a familiar framework, such as a time warp of the 1950s or how the contrasts of technology and primitive conditions abound within the confines of one small household. She humanly expresses feelings of depression and frustration at times with being subjected to difficult conditions. However, she dwells on the positive opportunities to learn and make connections with others within her own "grand adventure" of experiential learning.

Nevertheless, it is necessary to keep Mary's very intense four month's experience within that context, because in this study as we compare and contrast across cases, it is not necessarily generalizable to, for example, the

very intense 3-1/2 year experience of Ellen Stacey in Japan. Mary's U.S. family obligations precluded her spending much more time than four months in China. Had this not been the case and her time frame there was one year or more, her report might have been different. The context of living with a family although warm, friendly, and supportive for four months might have been different if the time had been significantly extended. Nevertheless, Mary's experience can teach us a great deal about how a teacher can learn from a context in international living such as she actively sought out.

Ellen Stacey, during her first experience in Japan during the fall of 1988, in a stark contrast to Mary, was distraught upon being shown a tiny apartment in Japan right next to the train station, an extremely noisy location. The first six weeks she had stayed with her U.S. colleagues in a hotel on the 4th floor (4th floors were available to foreigners because according to Ellen, the number 4 stands for back luck for many Japanese people).

The fifth week of our stay in Japan, everybody was taken by the school district that they were going to be living ... and shown the place that they were going to live in. They took me to one place and it was smaller than this little condo. I said I can't live in this, I had a home, I couldn't live in this little, tiny thing. I started crying. So I went back to my room and plus, my room that they wanted me to stay in was right at the train station. Right at the train station. Every day all the trains were going right by my hotel, my apartment. I couldn't live like that. So they didn't get back with me for a week and I thought well maybe I'm not going to stay anywhere. They came to my room and they said, "We've found a place for you to stay." They walked me from the hotel to Mr. Itaro's house, his building. They said, "Here's a place for you to stay." It was about this big, maybe even a little bigger. It had four rooms plus a bathroom and a kitchen, which was quite large. And it was on the 4th floor. It was fine with me.

She did not understand why one of her friends would not speak to her until the woman colleague with whom she had studied for a year before going to Japan refused to talk to her.

Sheila, my study partner, we had studied for a whole year never came to me, NEVER ... she never said a word until she came back from Japan. She was living in a roach-infested place, and she didn't complain. She

said she never could sleep without the lights on to keep the roaches at bay. She didn't have a place like I had.

Ellen candidly expressed that in that moment she did not understand how most Japanese lived, especially the lack of space. She also was aware as was Denise Green that her facial expression was a very important indicator to her hosts.

I didn't complain. I just cried. That was it because I didn't know how to express myself that I couldn't live in such a small place, and a noisy place at that. But I think, what had happened is that the Superintendent got involved in this location of where I was going to be and he wanted to know my expression. Because Japanese are trained to look at faces. They can tell whether you are happy, sad, sick, or whatever. That was one of the guy's jobs was to watch my expressions. About how upset I was - I can remember going back to the hotel and just crying. They said, "What's wrong?" I said that I can't live like that. Little did I realize that that was the way Japanese people live, but I wasn't ready for it.

The Japanese government was very generous to Ellen during this first experience in Japan because they were aware that she had taken a six month leave of absence from her school district and was not funded by the state or the district to participate in this exchange.

Money was definitely not a problem. I came home with more money than I left because they kept giving me money for transportation, they gave me money for food. [They were] extremely generous and the transportation money is given to all teachers, but they never let me use transportation. Principals were picking me up from schools, picking me up from my place and taking me to my schools. I never took a train.

During Ellen's subsequent three-year experience, she signed a contract with the prefecture which paid her contract in yen based upon her salary of about \$40,000 a year. By her third year, the yen/dollar exchange rate had changed to the point that her pay was nearing \$100,000 a year. She had no complaints about her accommodations during those three years, but she did express that one reason she was expected to work so many hours the third year may have had to do with her pay rate. They asked her what her life was like in Milwaukee and how many classes she taught a week.

I said, "Twenty five hours a week." ... little did I realize that I was digging my own grave ... the dollar changed. My salary was no longer \$40,000. It was up to \$70,000 with the exchange rate. They gave me a car

plus gasoline allowance, \$100 a week. Plus they gave me a free house to live in. I had two 4 LDKs. A 4 LDK was probably the most deluxe apartment you could get. I had two of them put together. The deal for the third year was even better. Because two years you can live abroad without paying taxes. The third year they said that they would pay me. Now this is where I really made my money; they would pay my taxes. I had a choice, pay U.S. or Japan tax. They said they would pay the Japanese tax. So now they raised my income to compensate for the Japanese tax. It was that year that the dollar leveled to the yen. I was making 35 cents on every dollar. I was making probably close to \$100,000 that last year. Because of that, because of the dollar I was making, they expected me to work that kind of work.

Both Mary and Ellen talked a great deal about their living conditions, Mary from the perspective of the challenge they presented to her. Ellen talks about her accommodations in terms of what her needs were, for example, to live in a quiet atmosphere with ample space. Mary was most concerned about adapting well into the context of a Chinese person's life. She was concerned about not inconveniencing her family which is reflected in the way she only took as many showers as they; she went without sheets when she realized this is how they lived. She did not expect the family to adapt to her needs, she expected to adapt to theirs even if it meant to politely accept a "pampering" facial which her hostess insisted upon giving her. Mary quickly becomes aware that her own living conditions are "luxurious" in comparison to those of most teachers. This deeply concerns her. Although Ellen notes that "little did I realize that that was the way Japanese people live," this fact does not seem to concern her. In comparison to Mary, Ellen expects special treatment. I believe that understanding this distinction between approaches to living conditions will help us understand their observations, the way they learn and how they each adapt to their status as a foreigner living abroad. Eventually, this has great bearing on the kinds of attitudes that they bring back to their classrooms in the U.S.

In contrast to Mary Ehrhardt and Ellen Stacey, Denise Green said very little about her living conditions. It was apparently not a great priority to her.

However, she did speak at length about what she thought was her role in Japan, how she felt she had to act in order to get along there. Expressing negative emotions was something she felt she should not do. Although she considered it "a bit tiring" to never display irritable or impatient behavior, she explains: "But then I had a mindset to be there a certain amount of time. If the mindset was for two years, I would have done it for two years." She reconfirmed these sentiments to her eldest daughter who went to Japan a few years later. Denise warned her that she must not show negative emotions on her face because this would be terribly disconcerting to her hosts.

I remember when my oldest one went to Japan, I told her, "You will not be left alone for one moment." This is a girl that likes some privacy. You need to get used to that fact, you will not be left alone. I said, "Don't look sad. Don't look depressed because they are going to be very, very worried about you. Don't roll your eyes, because they'll think you're most displeased about something and will try to figure out what it is and try to fix it because they don't know you roll your eyes anyway."

Denise found that at times her life was difficult in Japan because she was allowed very little time alone. She thought that her Japanese hosts considered it their responsibility to entertain her or generally to keep her busy.

When the only time you can ever be alone is in the bathroom or when you're asleep, and when their culture believes it is rude to leave a guest alone, (because we give them some privacy). But they think it's rude to leave a guest alone except when you're sleeping or in the bathroom. Then you have to adjust and it can be a lot to adjust to all of a sudden. You know you can't go in your room and close your door and cry in the bed. You feel like you want to; you can't.

There is a stark contrast between how Ellen Stacey and Denise Green viewed the way one expresses or doesn't express dissatisfaction in another culture. Denise, like Mary Ehrhardt, thinks more in terms of her own adapting to Japanese culture than Ellen does. To Denise, who went to Japan the year before Ellen on a similar exchange program, physical space was a non-issue. Denise preferred to talk about the many festivals she experienced and sometimes participated in, the sense of community and shared culture that she

witnessed and her friendships there. Ed Donovan also treated space and physical comfort as a non-issue. He felt he had been well prepared by the program leaders, so he was not surprised by physical conditions which were difficult. Mary Ehrhardt considered her hardships part of the price she was more than willing to pay to live life as a Chinese person, even though at times it did get her down. She did not, however, dwell on those negatives. She seemed so anxious to learn, to experience what real life was like in China even just for four months that the cold, the dust, the wind, the "sardine" experience in busses, even the bicycle crash was worth it to her. These four different reactions to difficult living conditions demonstrate the interplay of individual characteristics and the context of an experience.

The way each of them adapted to and constructed their experience are examples which show that the more flexible and "other oriented" each teacher was, the more he was able to benefit from this experience, the more he was able to learn and develop relationships with people in that culture. How they prepared for the experience also probably affected their reactions. Each of them expressed feelings about the connections they made with Japanese and Chinese individuals as being of major importance to them. Sometimes the support they had from other Americans or westerners helped them deal with feelings of loneliness or frustrations and confusion erupting out of cultural misunderstandings. These are the subjects we will discuss in the next sections.

Support, Connections, and Friendships

"Bread on Butter" (Ellen Stacey)

All six of these teachers prized their friendships they made with Japanese and Chinese individuals above all else. It was the thing that made the experience most worthwhile for them. The relationships that developed have continued on a long-term basis. For example, in 1995 Ed Donovan made a

special trip to Hainan Island just to visit his former colleagues and students, whom he had befriended during one of his earlier visits. Both Ed and Mary Ehrhardt are keeping up quite a correspondence with these friends (thirty or more). Denise Green has visited with her Japanese acquaintances when they arrived in the U.S. as part of the exchange. Ellen Stacey received a phone call from Japan while I was interviewing her. I heard her speaking Japanese and laughing. It was one of her best Japanese friends calling about some things Ellen had sent to her. The importance of these friendships and connections was stressed by each teacher. In fact, for example, Paul Vandemere considered his Japanese support system the most crucial aspect to a positive and meaningful experience in a foreign country.

Paul felt that the Japanese company he worked for provided a wonderful support system for him and his wife. He believes this support system that is in place is a major aspect of a person's feelings about that experience.

I think any time you spend time in a foreign country, not everyone has a great experience there. A lot of it depends on the support system that you become part of and the company that I was part of had a great support system.

The friendships he and his wife made, in addition to their desire to live in an area of Tokyo where there were few foreigners, helped them learn and see a different side of Japan than those who participate in short study tours.

They went out of their way to make sure that the part time foreign instructors were included in the family. We met some wonderful Japanese people and made some great friendships. We lived in an area of Tokyo that had very few foreigners. We did that by design. We immersed ourselves as much as we could. My wife, more so than me because I was teaching English during the day time, but certainly in the evening and on weekends, etc., there was a wonderful opportunity to really to get know people from different cultures, on much more than just a superficial basis than a tourist gets or even from a summer study program. There are different levels that you all get and certainly those who have been there longer have a much deeper understanding than I do. I just scratched the surface in two years, but it was a gracious

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country, it was a gracious group of people that we dealt with. They opened their doors, their homes. We had a wonderful time.

Bill Notebaum was pleased that "I was able to cross over to a personal friendship with two of the [Japanese] group leaders" during his month-long experience in Japan. One was an older man "close to retirement" and the other "a younger man just finishing up his university work and in the beginnings of his career. They traveled with us everywhere." These men eventually visited Bill and his family in Cleveland and at his summer cottage in a lovely area of Ohio, "which was a real special experience for them."

Support

Some of these teachers considered it important to have a colleague, spouse, or friend as a support to them during their experience living abroad. Mary Ehrhardt felt great support from the Chinese family with whom she lived and from her colleague, Jackie, who lived with another family on the 9th floor in her building (Mary lived on the 15th floor). Mary who was 54 and Jackie who was 28 "commuted together" on their bicycle ride to school each day. The program planners were concerned that the people they sent to China would have at least one other colleague with whom they could share this very intense experience, as a support. Ed Donovan and Paul Vandemere felt that being accompanied by their wives had helped them to cope with and enjoy their experiences in a different culture. Although Denise Green was accompanied by five colleagues, she was isolated from her African-American culture. She appreciated the monthly get together with her American colleagues to share stories and feelings. It is interesting that Ellen, who felt the most isolated, depressed and lonely by the end of her third year in Japan, was also the one without much of a support group and virtually no support from her own American culture.

The emotional support that Denise Green experienced in her group of Americans was very important to her.

The meetings with the other teachers, our little monthly informal get together, helped because we could just sit down and let it all out, laugh at things, then go on back and not worry about it. We just decided to do this as a group, informally. I even forgot why, what the occasion was for the get together. Everybody didn't come every time because sometimes you couldn't. Things would be planned for you and you wouldn't be able to. It's just like being with the host family. You really are on display.

Similarly, Mary Ehrhardt found that her 28-year-old colleague, Jackie, was a great support to her, because it would have been difficult to prepare the seminars, presentations, and plan trips alone. Just dealing with their responsibilities for five U.S. high school students was a challenge.

Because it was an educational exchange where we were responsible for American high school students, and indeed it was only five American high school students, but there were many issues related to the students in our charge. There was personal counseling and even counseling around college decisions and then there were just administrative details. Where we were also responsible for being teachers ourselves, with the planning and carrying out of our classroom responsibilities, it was a very big job for one person to wear all of those hats. In some cases, we probably didn't specifically say I'll do this and you do that, we probably just worked in a complimentary way.

Jackie's facility in language was very helpful in many situations.

I think Jackie had terrific language facility. That was always helpful in negotiating whether it was travel arrangements or shopping expeditions or eating in restaurants. I certainly could not have been nearly as effective as she.

Mary and Jackie collaborated together on every decision, even though the Chinese authorities deferred to Mary because of her age.

We did have to make decisions in the country about travel and about putting on a banquet and we had to negotiate issues with the school administrators. It was interesting because of our age difference. She is 28 and I was 54. I was always deferred to by the principal and the assistant principal, I was always seated next to the principal because I was the older woman. They came to me first for decisions. I certainly, and it was very wise counsel, we certainly talked over every decision that was made. So there I think important support is having someone to listen and to consult with when decisions need to be made.

In contrast to Mary and Denise, Ellen Stacey seemed to be at odds with her own support group from the beginning of her first visit to Japan. She had originally been assigned to live and work in the countryside in the mountains, until the prefecture school superintendent "took a liking to me."

My commission was supposed to be way up in the mountains because my Japanese was the weakest and they felt that if I was up in the country, as a matter of fact all 3 of the city teachers were supposed to be out in the country, because if we were out in the country, our Japanese would improve immensely. Those who were from the state capitol were supposed to stay in the big city because their Japanese was pretty good and if they met a lot of Americans or foreigners, there would be no problem. When the Superintendent took a liking to me, he changed my whole program. He took me from up in the mountains where I was supposed to be and put me in the middle of the city where he would be close too. At least twice a week he would call the hotels that we were all staying in and invite us to parties. We were supposed to be studying Japanese and he was inviting us to these parties. He would always sit next to me. Well, the first two times it was fun. I'm a party person and I figured this is my first time in Japan.

Yet this attention by the Superintendent had the affect of alienating her from the other five Americans on the exchange and isolated her even before she was the only one who had had her accommodations upgraded.

Then that caused a lot of problems, trust me. Nobody else would talk to me because he was always sitting next to me. He was 60 years old; I was only 30 and he's only half the size of me. I'm 5'9". He was about 5 feet tall. They got so upset. They wouldn't talk to me, the other five Americans. They wouldn't talk to me and they would go right by my room and they would go into study groups. They would never knock on my door and ask me to join in their study groups. I would have to go and knock on the door. If we're all going to the bus station, we're all going to the same destination, they would knock on the doors but they wouldn't knock on mine. So I had to walk. The only other guy in the group, there were six of us, this one guy. If it wasn't for him, I would have gone insane.

Language Study to Promote Relationships

In addition to supportive colleagues, hosts, or family members, another kind of support for some teachers in this study was internal rather than external. It was their work to master enough of the language to be able to communicate with people who did not speak or were uncomfortable speaking English in their host country. The connections this work facilitated were very

meaningful to two of the teachers in this study, Mary and Denise. Mary Ehrhardt's hard work studying Chinese really paid off in the relationships she had with her Chinese family. She felt very fortunate to be able to share feelings about her own family with them in Chinese, because they did not speak English. They talked about their older children, her host's daughter being 24 years old, the same age as Mary's son. It was time for the young woman "to have a serious boyfriend and consider getting married." What was "most meaningful to me is that Zhou Li, my hostess and I could talk about our daughters, our concerns and hopes. We could, as mothers, sort of giggle about their boyfriends and whether we approved or disapproved." The daughter of Mary's host family also helped her prepare the speeches she had to give in Chinese every so often to as many as 70 people. She described the kind of speech she would make.

The setting would be our first sort of official welcome by the principal, the East City District educational representatives, the city of Beijing educational representatives. So I would usually say that we appreciated their initial hospitality, that we had been there a certain amount of time, that we were finding our host families and home settings very acceptable and that we were beginning to be acquainted with our students and enjoying our students, enjoying their classes and we were enjoying our teaching assignments. We're very grateful to them for providing this opportunity.

The process she would go through before giving the speech involved several steps. Now, "I would write it in English and as much in pin yin as I could. Then the daughter in my host family would really help me fill in the vocabulary and the grammar and put it in the order so that then my job was to learn it so that I could say it." After her speech, "There was always great applause and always beaming faces that we were attempting to communicate in Chinese." Laughing, she described how she had mistakenly used the word *ping guo*, meaning apple, for *peng you*, which means friend. "I introduced our friends as apples." She felt that the Chinese knew she was trying very

hard to communicate. "I was certainly nervous and they appreciated my efforts." They all laughed together at this mistake. Learning Chinese at a very basic rudimentary level helped Mary make connections with Chinese people that were important to her social and professional life in China.

I found that the language study was really worthwhile when I arrived in Beijing because I lived with a non-English speaking family and I had enough proficiency by then that we could at least talk about the basics of daily living. I think it pleased them that we had that level of communication. It also gave me a bit more confidence that I could find my way around a city, I could shop, and I could converse with colleagues, teachers, other teachers at school and students. So I knew when I made the commitment the reason for it. It really was essential for living four months there, that I had at least some level of language.

Denise Green also talked about how helpful her ability to use some Japanese was to enable her to have better discussions with the children about what her life was really like in the U.S. She also talked warmly of a teacher with whom she had become friends. Denise called her "the New York City Lady". She was the mother of the tardy student Denise had called "Yakuza san," to the delight of the class. Her friend was quite concerned that Denise was single and had no male "significant other," so she arranged a party at her home for Denise to meet four eligible bachelors. During this evening, most of the conversation was a mix of Japanese and English. Her friend's husband and son picked Denise up and when they arrived,

I was presented with a dozen long-stemmed roses which cost twice as much in Japan as they are here. She had told her husband to pick out three friends of the appropriate age that had money in the bank, she told me "I had to make sure they had money," who were not married that could take me out. She said, "If I had known you were leaving so soon," I don't know why people thought I was staying until after Christmas, but I guess she thought I was - "we would have done this earlier." When she did this, I had one week before I was leaving the country. So when I realized what was happening, I thought, "Oh my goodness, what am I going to do about this?" One was an artist and he had a bank account she told me. And these were some of her husband's drinking buddies. One was a rice merchant. I can't remember what the other one did. One was an English teacher there who thought he should come along in case there were any translation problems. Then of course at the meal, her 15-year-old son was served some beer. He went in the other room. I said, "You give beer to him?" She said, "But only at home." New York

City would be a great city for her. I think she would like New York City. She just has that kind of personality. But she was doing this because she thought I should have a man in my life. She said they were all of good character. They all have jobs and they all have bank accounts. I said, "OK."

Eventually one of the four bachelors, a rice merchant who sang to her there earlier in the evening, asked if she would join him for dinner. Denise politely declined because every evening was taken up with the "last week activities," such as the farewell banquet. She was quite relieved at the timing of this get together because it spared her more excuses. In this case, the connections facilitated by her knowledge of Japanese and her friendship with this Japanese teacher could have posed a problem for her.

I'm kind of glad she didn't arrange that any earlier because it would have put me socially in a difficult position for it to be known that I was going out with men. It would have been very difficult. It would have started a lot of gossip and it would just be very difficult for me.

Nevertheless, according to Denise, she might not have experienced such an interesting evening, where the connections, albeit somewhat superficial, seemed to mean a great deal to Denise.

Small Happenings

There are different kinds of connections among people, some of which are very close and intense. Others are more acquaintances than close friendships. Some can be very brief chance meetings of strangers on a bus or train excursion. These teachers talked about all of these kinds of connections as being times when they learned from people in their host countries. Denise Green found that small happenings like laughing at herself as she awkwardly tried a potter's wheel to make a tea cup helped her to connect with people in Japan. The tea cup actually became a coffee cup, which she treasures to the point of not using it for fear of breaking it.

When they took me to this place where this famous pottery is made, I had an official escort. So I got kind of a special tour of which I was glad about later on. One person was taking pictures of this whole process.

They were really trying very hard to make a potter out of me, but it wasn't working so well. Finally, the master potter stepped in and shaped it and put a little handle on it and everything and let me put my name on it in Japanese on the bottom. I was always teased when those pictures were passed around about Green sensai's coffee cup because I didn't have much to do with this finished project, the master potter did. But they were laughing at me and joking. And this is it. They were having the best time.

She felt very fortunate that she had been able to have this experience as an individual and not as part of a group tour, so that she was able to try her hand at making the cup with the help of the master potter.

When I was there, there was no group. There was just the four of us. So I really felt privileged that I got a very special tour. But they just got the biggest kick out of me trying to make this cup. I guess something was said that my Japanese was enough to get around but not enough I guess to get all the inside jokes and the jokes probably went around among the men while I was making it. But they had a ball watching me. Maybe it was because they saw me in a vulnerable situation. But it was fun. This cup has just so many memories. They were very giving and they were just like normal people. They were just sitting there making fun of a female teacher who couldn't get it together to make a tea cup and having a ball.

Denise was laughing at herself with them because "I couldn't help it. I wasn't coordinating the steadiness. I'd never done it before."

Even though Denise taught for only two weeks at a time in a school, she developed several friendships which were important to her.

The relationships that were going to be formed had to be formed pretty quickly because they knew I would be going on to another school. So this was a teacher who I talked to a lot when I was in her building ... But even after I left her school, I was invited to her home for a meal more than once. She was someone I was comfortable with.

She found that Japanese women who felt close enough would open up to her on what she considered a universal subject for women.

It was just interesting, we had the Japanese woman, when she got closer, talk about men. It sounded like people talking about men here or anywhere else. Because you know in public you're supposed to save face, your's and other people's face. But in private they would talk about, when you got close, they would talk about men. Of course, they knew that I would be leaving. I wasn't going to be around there to be repeating some of the things. Then I remember this one woman telling me she was jealous because I was divorced. I said, "Why, you have a good husband?" She said, "Yes, but you can make your own decisions. I have

to ask his permission for it, everything. He goes out and drinks with his friends. He doesn't like it if I want to go out and drink with my friends." Doesn't that sound like something you have heard? There's nothing particularly Japanese sounding about that. It's like something you'd hear anywhere.

Most of her friendships were with women English teachers, although not in the case of the woman who tried to fix her up.

I would say, most of the women that I became friends with in the schools were English teachers and I'd say I taught with every English teacher in all the schools I was in because that's how the Board of Education had worked it out. There was one person I became close to, the one who said I was lucky to be divorced, who was not an English teacher, but she would come over to me and talk to me. She was very outgoing.

Denise, like Mary Ehrhardt, seemed to relish going out among the people to experience the festivals. She often traveled alone and felt that she was treated very well by the Japanese people she met on these trips. She often perused the English version of the Japan Times to find out when and where the many festivals in Japan were being held. This is one way she constructed her experience to learn and connect with some of the Japanese people. She enjoyed and admired the level and quality of community participation in these festivals, with many groups showing their affiliations by wearing the same "happi coats," not meaning "happy," she explained but meaning "festival coat." Sometimes she would "jump on the train" during her free weekends and attend one of these festivals, especially if they were occurring in her favorite city, Kyoto.

It was such a wonderful city, just full of history and I never did see everything and do everything there was to see and do in Kyoto. But if you want to go someplace for a weekend, there was always something happening. Sometimes just walking around getting intentionally lost in an area you've never been before, I would run into these little parades, these little - I shouldn't say little - parades or ceremonies at a temple or at a shrine, being carried out for some reason. Sometimes I could find out the reason, sometimes I wouldn't be able to. There were fascinating to watch.

She described a favorite festival of hers in Kyoto, the Matsuri, in which adults participated with elaborate floats, the ritual surrounding this festival

having been developed over many generations. The community works to assemble floats with all the participants playing certain roles.

There's community participation because those floats have to be assembled and at least two weeks before the Matsuri you can see where strange scaffolding in places in Kyoto along certain streets because that's where the floats are being assembled. The floats may be a couple stories high. They're made with the old style wooden wheels and to turn corners, they put something under the wheels and you hear the men yelling, calling to each other, but they're not yelling anything, they'd be saying commands that had been used for generations.

Denise was not content to just watch as a passive bystander.

I just happened to be in Kyoto one Saturday or Sunday afternoon and I was walking along one of the main streets and I saw one of the floats, it was a big long one that had to be pulled up the street, and people were actually pulling this float to get it in position for the parade. People on the streets were just walking up and putting their hands on the ropes and helping to pull it. So I walked up and I helped pull it too. That's a chance for community participation. They didn't care. Anybody that was around could just come and help pull. People smiled.

One festival in which she officially participated involved learning how to do a ritual dance for the region and finding the traditional wooden *gehta* sandals needed for the festival in size 8, a difficult feat.

The first one I was in lasted about two hours. The exchange teachers were invited to be part of the Board of Education's group and we were getting *yekhta* to wear that looked just like theirs and they taught us the dance and we did it and we did it and we did it. Two hours is a long time to be in a parade doing this dance when you're wearing these sandals that were usually made for smaller feet, the wooden *gehta*. When I say smaller feet, I had trouble finding shoes in a size 8 there. People were very helpful, if you forgot a step or got out of step, they were helping you out.

Two weeks later, Denise learned the steps to a different dance in the streets of Sapporo, Hokkaido, the northernmost of the four main islands of Japan.

They were having their Obon festival in the streets of Sapporo, which is the capital of Hokkaido. Their dance was similar, but a little bit different. It was on a smaller scale. I was standing there and started talking to someone next to me and instead of parading through the streets at this point, they were creating like a big circle on this one boulevard. I joined in and they were showing me how to do their version. I said this is how I learned it in Otsu. They showed me how and once again people from one organization wore the same *happi* coat or the same *yekhta*. I was by myself.

Denise felt that the Japanese made it easy for her to feel welcome and join in with in their social functions, such as festivals. It is as if they wanted to reach out to her as a foreigner to graciously include her in their celebration. Perhaps because she was such a willing participant and ventured out alone, she was able to enjoy and greatly treasure these experiences.

They make you feel welcome to do that. Strangers will ask you if you look interested, if you are watching or instead they will motion to you, come on and join. So you feel very comfortable doing it and people actually show you how to do the dance. If you are messing up, then they tap you on the shoulder and show you how to do it the right way or something like that. I guess what I'm saying is that the *happi* coat reminds me that there are so many of those opportunities that I saw in the short time I was in Japan that I feel you know does a lot to preserve their culture and bind the people together.

Denise, like Mary, made these opportunities for learning and cultural connections happen, whether she spontaneously used the opportunity as in the case of her funny cup or she placed herself in a situation, such as the festivals, where she was likely to make connections with people.

Mary Ehrhardt felt she was able to interact and make connections with Chinese people on an adventure she, her colleague and five students experienced taking the hard seat train from Beijing southeast to Suzhou, Hangzhou, Shanghai and Huangshan. Hard seat is the Chinese equivalent of 2nd or 3rd class travel. Hard seat trains entail many stops and are often very slow. They are much less expensive than soft seat trains. This was a difficult feat because "foreigners are not supposed to travel hard seat." By traveling hard seat, the seven Americans were able to take this long trip for a total \$500.00 for all of them.

On one leg of the trip, we were told we could not get on the hard seat train because we were Americans and we had to actually upgrade and go soft seat which were plush, which had waitresses who came around and you could order directly through the waitress, something to eat.

She described the rest of the trip on hard seats as a marvelous experience.

As far as our hard seat experience, I wouldn't give up for the world. We traveled over night 17, 18 hours hard seat and hard sleeper actually. A hard sleeper, we were in open compartments which had three levels of bunks up, so six people in one compartment. We had a mat, we really were like on shelves. We were shelved. We had a mat, a blanket, a pillow, and then we shared a very small table. We sat during the day on the lower bunk. We had a thermos of hot water. There was a lavatory at either end of the car and in some cases the train car was air conditioned. But we stopped many times and at each, if we wished we could get off and buy our little container of ramen noodles and add hot water. That was the quality of the meal, however, and this is the way the Chinese travel.

As many Americans have experienced in China when they go off the tourist track and interact with ordinary Chinese people, she was surprised to find herself, Jackie, and the students a major attraction on the train.

The trains were very precisely on schedule, but we became the entertainment. Families traveling came and sat in the aisle in a little jump seat and watched the Americans and wanted to try to talk to us and wanted their babies to come and see us. We really interacted and interfaced with Chinese travelers.

Ed Donovan had a similar experience traveling hard seat in China, although for a much shorter trip than Mary. It was, nevertheless, also an experience which he treasures. During his latest trip back to Kunming to see old friends (1995), he found himself on a hard seat train.

It was a ball! It was a ball! The guy that was supposed to get me my ticket, didn't. I mean I never made contact with him. It was an express train, it said, but it wasn't the express train. It was local. It took me 5-1/4 hours to go 90 miles. Isn't that something? There were a few people who could speak English, but mostly it was a couple of gamblers here and a couple of gambling games there, and kids peeing on the floor there, just the kind of stuff you see in the street. They had a lot of conversations going on. I had a pair of lovers right next to me. They couldn't keep their hands off of each other except when they pulled into a station. Then they would buy all of the food in sight and sit there and scarf it down. Once the food was finished, they were right back at each other. It was incredible! Some old lady gave them hell for making out on the train. [He knew this because] they were acting sheepish and looked at me.

As Denise describes her connections with Japanese friends and strangers, and Mary and Ed describe their slight connections on hard seat trains, the juxtaposition of Ellen Stacey's accounts provides a stark contrast.

Ellen does not say much about the friendships she developed on her first experience in Japan for seven months which was structured much the same as the program for Denise. Ellen described her first trip as a whirlwind that caught her up and was over too quickly, leaving her with a burning desire to return to Japan. She felt she had been "cheated" on the first trip out of learning as much Japanese and seeing as much of the country as she wished.

When I was over in Japan the first time, I felt almost cheated because I really didn't feel ... it was like being in a whirlwind. What was I doing here? Before I knew it, it was finished. I thought, "I didn't learn anything." I did learn a lot, but I didn't learn anything. You know what I'm saying?

In addition to her language work with tutors in each school, Ellen found that her side trips with administrators to places of interest were opportunities for her to work on her language skills.

When I told you they always had tutors or people that would be my mentor in every school, I would bring my books and they would help me on the days that they didn't have five classes to teach or when they only had one class during that day. They would help me that way and also what I would do is I'd be in the car, on the way to work with the Assistant Principal or the Principal, and they would practice their Japanese with me. I would be looking in my dictionary trying to figure out what they were saying. That was when I came back from Japan the first time, my listening skills were very high. My speaking skills were worth nothing. I guess I felt cheated in that area because I didn't get to really do what I wanted to do with the language.

She appreciated the side trips to Kyoto and Hiroshima, but wishes that she could have seen more of Japan. Unlike Denise, whose school district financed most of her trip and paid her salary while she was in Japan, Ellen's inner city district did not have the funds to give her anything but an unpaid leave of absence, which put her on a much more limited budget than Denise. "I didn't get to see a lot of Japan either. I saw Kyoto, Otsu, and Hiroshima. That was all I had seen of Japan. But I was on a limited budget."

Friendship

One source of friendship and support Ellen developed during this first experience was with a regular Japanese teacher who went out of her way to help Ellen. Only the substitute teachers, who had many fewer responsibilities, like school clubs, generally had the time to develop a relationship with her.

I remember the one teacher, she was wonderful ... This was a regular teacher and she was in charge of me ... her real name was Hana. She said, "My western name is Margaret." I liked her a lot. She helped me bridge a lot of gaps in the Japanese society. She was single, but she was also international where she traveled a lot. She tried to make sure wherever I went that there would be men around because I was single. She made sure that I went into Kyoto at least once a month, even though I wasn't at her school any more. She tried her darnedest to practice her English skills, though she was a physical Ed teacher. She made sure that I saw every kind of class that was offered to Japanese students in her school. She was a real sweetheart.

Ellen found ways to break the ice with her Japanese colleagues in the schools. Another friend set her up to use a few Japanese words in his phone conversations with her. Her Japanese colleagues thought the whole conversation was in Japanese, which helped to break the ice in each of the schools where she was assigned to teach.

That guy was wonderful too. A travel agent who spoke beautiful English, he was so funny. He used to call me up at school and he would say, "Whatever I say to you, just say *hai, hai*." So then he would ask me a question and I would say, "Yes." He'd say, "No, I told you to say *hai, hai*." So I'd say, "*Hai, hai*." And then he'd say at the very end of the conversation, "Now I want you to say, '*Wo kari mashta*'." It means "I understand." "*Wo kari mashta, hai, hai*." So when I would hang up the phone, all the Japanese would come around because they thought I had spent 15 minutes talking in Japanese with this gentleman and I was understanding everything this gentleman was saying. I didn't understand half the stuff that they were trying to tell me. What he was trying to do was make it so comfortable for me in that school and it broke so much ice in every school I would go to.

Ellen also took advantage of opportunities to connect with others when they happened by chance. She was asked by a woman who helped her on the road to be an English conversation teacher in the mountains on Saturday mornings.

When I drove my car over a cliff, the woman who came to my rescue, this was a crazy story, the woman who came to my rescue was studying English and she had been studying it since she was in 8th grade. She was my age. We became very good friends. She asked me to be the English conversation teacher every other Saturday. It was wonderful. So every other Saturday I'd go up to the mountains and I'd be their English conversation teacher. That was wonderful and still today, we communicate.

Long-term friendships, Ellen believed, between foreigner and Japanese are extremely difficult because of the Japanese perspective about friendships.

Relationships between friends seemed to be almost as important and obligatory as family relationships in Japan.

I had so many friends, but Japanese people have a feeling that if they make friends with you, they can't stay friends with you. The reason they don't stay friends is because you move away, your interests change, and you won't be a permanent friend. So they don't make long-lasting friendships with foreigners. For a good friendship, they have to give you part of themselves. I guess that's the bottom line. They gave so much of themselves and got nothing in return [from foreigners].

She began to understand this aspect of Japanese friendships during her three years of living there because she noticed the friends which were invited to Japanese weddings.

I understand what they're saying because if someone gets married in Japan, they invite friends from their elementary grades, even if they're in university level and they have their professors, their teachers, their instructors, all their lives people who have been mentors for them go to their wedding. A wedding is a really family-friend thing, long term.

This was the kind of friend Sumi was. (Sumi was the friend that had called Ellen during our interview.) Sumi was a substitute in one of the last schools that Ellen was assigned to during her first year there before she went home for her sister's funeral.

When I went there, Sumi and I just like (snap finger), bread on butter. We just got along perfectly. They started to abuse her. She said, "What do you mean you want me to stay till 5:00? I'm a sub. I'm only going to stay to 3:00, that's all I'm staying." She became very outspoken. So at the end of that school year, their school year ends in March, and I got to see her in March. And I thought well, here I meet this great person and now I'll never see her again. Because she said she wasn't going back to school to teach because she didn't like the way they were treating her.

She started calling me up. She said, "Come on over for dinner." That was the first house I had been invited to for dinner.

In her 3-1/2 years in Japan, this was the first and only invitation Ellen had had into the home of a Japanese family.

They would say, "There's a party and please come to the party." But they never invited me to their home. As a matter of fact, for 2-1/2 years, Sumi's home had been the only home I had ever been invited to.

By contrast, Ed Donovan made many friends, some 35 of whom he had been communicating with for nine years. "I've written all of them. They've been responding. They all want to come here of course." During the summer of 1995, before Ed began his teaching assignment at a teacher's college, he visited many of these friends.

I went to Hainan Island. This is about the first of July, last of June. I met friends that I hadn't seen for nine years, that I had been writing and they had been writing me. That was quite exciting. From the time I was first in China, that was ten years ago. I saw a former university professor who had been an exchange scholar here at the university. He was also a professor at Kunming Normal University, but he quit that job and went to Hiko University where he was the English Language Department head. I saw a gal who was a former colleague in the English Department at the Medical College, who was also a student, who is now a travel agent in Hiko city. Another who had been a former student of mine who was in the Physiology Department at the Medical College, who is now selling construction stuff. She sells things like water proofing for cement, that type of thing.

He finally returned to the Medical College outside of Kunming to visit with many friends there. "I saw many, many people that I knew before, many of them who live off of campus. I mean they don't have anything to do with the school at all and were just delighted to see me and had dinner for me." He also made some new friends with whom he communicates now in addition to the others from prior visits, some of whom live in the same cities and share his letters with each other.

My stamps for foreign letters are - I spend a lot for them every month. Some of them are stamp collectors so I usually put a packet of domestic stamps in with them so that they've got a copy of them. So it's kind of interesting.

How he felt about this visit with old friends, Ed expressed with gusto: "It was a ball! It was a ball!"

During his year in Kunming, the English corner on Sunday morning is where Ed made some of his first meaningful connections with Chinese people. Just the challenge and adventure of breaking out of his "cocoon" constructed by the authorities at the medical college and venturing a few kilometers by bus into the city center, created a sense of excitement for Ed. "One of the things that was really surprising to me was going to English corner on Sunday mornings." A teacher from the teacher's college in Kunming, whom Ed still writes to occasionally, had started the corner as a way of creating an opportunity for English language students in the city to converse in English with each other. Ed had only been China for one month when he heard about the English corner. He made his queries about the corner part of his English lesson.

I decided I'd go and find it. I didn't know anything about the town, it was my first month there. I hadn't even been downtown except by being transported down and in the back seat of the car, you don't pay attention to where you are going. So I asked one of my students how do you get there. In order to use their English, I'd say, "How do you go downtown?" They would say, "Oh you catch #5 bus, it takes you down to the center of town." Then I started asking about what was in the center of town. "Oh the park was at the center of town." "What happens in the park?" "Well, they've got a merry-go-round and some of this other stuff." And I said, "Do people walk in the park on Sundays?" "Yes, people walk in the park on Sundays." You have to repeat. And when they'd talk to me, I would repeat that they said so that they were sure I heard what they said. I think that's pretty common technique when teaching a language.

When he mentioned to a colleague about wanting to go down to the English corner, she was concerned about his going there alone.

I asked one of the other foreign language teachers about it and she said, "Oh yes, I go down there sometimes." I said, "Well I'm going to go down Sunday." She said, "Oh, someone should go with you." And I said, "OK if somebody wants to come, that's fine." Sunday morning nobody was at the apartment door, so I walked out, went down and got #5 bus, went down to the center of town, found my way into the park and just kind of strolled around and camp upon English corner. People flocked around

me, literally. So for three hours we held forth and finally everybody had to go to lunch. They all invited me back for each Sunday thereafter, and as often as I could come.

The people in the park asked him about the city he was from and his family.

People would say, "What city are you from?" I would say, "I'm from the city of Detroit." They would say, "Oh that is the automobile capital of the world." And I would say, "Yes, that is." They want to know about your family. They want to know about things that they're familiar with, that they can respond to you with. I would say, "My father is deceased." "What's deceased?" "That means he is dead." They understood that. Then I would say, "Is your father still alive?" "Oh, yes my father is well." I would say, "My mother is still alive, she is 78' or something." "Oh, isn't that a wonderful age. Aren't you fortunate to have your mother." And then you ask them. It went around, like brothers and sisters.

He went every Sunday and on the third Sunday

The authorities were waiting for me in my apartment. They were absolutely appalled that I would go downtown by myself. I was surprised that they were astounded at this. They said, "Oh, but we have pickpockets in town." And I said, "Nobody's picked my pocket yet." "Oh, but you are not safe." What they were trying to do was curtail my activity in the middle of town. They said, "Oh you must have somebody go with you." I said, "I've been going for three or four weeks now. Nothing's happened. I don't expect anything to happen." "Oh, but you must take somebody with you." "If you want to send somebody, fine."

His "doctor" students were supposed to escort him into town, but they did not show up.

So the next Sunday, I went down. There were several of my doctor students who were supposed to go with me. Well, they weren't there when I got on the bus so I went anyway. They showed up about an hour later huffing and puffing saying they had really been scolded by the authorities for not going downtown with me. I said, "Well, the bus was there, so I just took the bus." They stayed with me and they walked back up town with me and they showed me a couple good places to eat. We sat and had lunch. I bought lunch for them. That went on for about three or four weeks. Then finally, they decided I could get along OK on my own.

Ed was made aware on the fourth Sunday of what some of the town's people thought of the people connected with the medical college. He, his wife and Dr. Wong, one of his English students, were confronted by a very angry Chinese woman.

Heather was off buying pencils or something by somebody, pencil holders, mainly pencil holders. This huge crowd gathered around her, to watch her bargain for these pencil holders. I'm standing off to the side, kind of leaning up against the building. I've got jeans on and tennis shoes, a hat and just a sports shirt on. This lady, you know how the Chinese orate when they get into a classroom and they get a report; their voice off the back wall of the building. She started this and very soon I had a very large crowd around me and I said to Dr. Wong, "What's the big deal?" "She wants to know who you are." I said, "Tell her I'm a teacher up at the college." He said, "Well I did, and she doesn't believe me." I said, "Ask her to ask the question through you." So he repeated what she asked and I said, "*Lao shi at Long Yi da xue.*" [Professor at Long Yi University.] She went like this, she paused a minute and said, "Well, he's dressed like the rest of us." She said this in Chinese and Wong was translating. "I guess he can't be all bad. He doesn't look like one of those stuffed shirts." So from there on in, in town I could do no wrong. People would wave and say, "Hello, Mr. Ed." What happened was that I had established a contact between the college and the town, something that had never been done.

Ed used his sparse vocabulary in Chinese to break the ice with this woman. In doing this, Ed feels he had broken down a barrier between the town's people and the university people. One of the people he met at the park was a clerk in the store who was trying to learn English. He would accompany them back from the park.

He was just struggling to learn English. He had a gimp. He was a heavy smoker. He used to walk back with us from the park on Sundays. We invited him back to the apartment a couple of times. He came up and sat and talked with us for a bit. One evening he showed up. Usually we had students in. We invited him in. He was very embarrassed because he recognized that these were all scholars from the college. I said, "Come in, you are a friend of mine." And so he came in and sat in a corner. He didn't say very much. He was watching the conversation going on. About 10:00 he left with everybody else I said, "Gee, thanks for coming. I really enjoyed having you here and having your company." He just looked at me.

When the year was about to end, this man arrived at their apartment along with quite a few others who were there to say "good-bye."

At the end of the year, people from all over town were coming into the apartments to say good-bye to us. This guy showed up on one of our last days and before my students and some of the college leaders and whoever else was there, he stood up and said, "All my life, I was taught to hate Americans. I have found out that it is not right to hate all Americans. Mr. Ed has taken me as a friend. He is a very educated man. I don't have an education. But he does not see that as a barrier to

friendship. Now, no longer do I." You could hear a pin drop in the place. He left after that. It was very touching.

Other Chinese colleagues and friends demonstrated with gifts that suggested the value they placed on their contact with Ed. One of his Chinese friends, a woman doctor whose husband was a colleague at the college, arranged to get a very rare batik for Ed and his wife.

There are only three of them in the world. One is at the factory, I have the second and the third one is in Sweden. It was a gift to the Swedish ambassador. It's indicative of the Miao nation, or in Vietnam they're called Hmong. I think I like it just because it's unique. It does have some of the very traditional things on it, things such as tied up bundles of rice stalks, ancient weapons like spears, and the headdress of the Miao.

This woman had saved the life of the director of the factory which owned one of these batiks. According to Ed "he repaid her by giving me this very nice batik." Ed also treasured a scroll that was painted by a well known artist in the province. He described the scroll as

a finger painting, ink, you know how they carry ink on the long thumbnail and then they can make their characters and their drawings that way. This happens to be of a lotus plant. It is dedicated to Heather and myself, in 1987.

Ed, with little facility in Chinese language, made a tremendous effort to communicate with this artist and his family. He was willing to endure five hours of pointing at things and trying to learn the words because he put such a great importance on connecting with individuals in China when he had the opportunity.

Yeah, we get along, it's amazing. I can't speak Chinese, he can't speak English except for a few words. (He of English and me of Chinese.) We get along fine, we don't need anybody around. We can communicate. It's very interesting. It's hard, but we've been left alone for like a day at a time and when you're done, you're completely exhausted because you've gone through this pantomime routine and the grunting and pointing, but we enjoyed it. Heather had gone with my friend who was a friend of his. She and her husband had taken Heather some place else in Kunming I think to buy a dress or to get a dressmaker to make a dress for her. I say we were left a day, it was probably five hours or something. So the artist and his wife and I were in his apartment and he was doing some painting. His wife cooked a meal for us and we would

point to things and make the word for it in English and Chinese and we'd say, "*Hen hao*." But I picked up a lot of words. We went around pointing at things and he'd give me the Chinese name and I'd give him the English name. I've got to say that he learned more English than I learned Chinese I think. But it was a delightful afternoon, it really was.

Nevertheless, Ed felt drained and exhausted after this experience.

It was very tiring. I got out of there and we finished dinner and we got left alone. Heather and I were talking and I started going to sleep. She said, "What's the matter with you?" I said, "I'm exhausted!" The culture antenna is up the whole time, it's tough. Yeah, he hung out a lot of stuff for us and art magazines, a lot of art magazines. Really some beautiful, beautiful things this guy has done. But you know, he's retired now and the last time I wrote, he was not in good health. That was when I got an answer back, it was December.

In spite of the language barrier, Ed has kept in touch with this artist through a friend for nine years.

I've kept in contact with him. But he doesn't speak English or read it, so I have to write to somebody that knows him who can translate for him. I've got a good friend of mine who lives in Kunming who was a scholar here in '85 at U of M. So when I write him, I always enclose a note for the artist. That's kind of neat.

Ed has done much more than just maintain contact with another of his colleagues at the medical college, a divorced woman. He expressed great concern about the difficulties this woman faced.

She has a nine-year-old daughter and she's backed into a job that she'll never escape as an English teacher at the college. She'll never get a promotion, her pay will probably stay with the cost of living. Then she's got an elderly mother that she cares for and she lives in a place that's awful. It's so awful that she wouldn't even invite me. She would always meet outside on the street some place.

Divorce still being an anathema to many people, it would negatively affect her work situation as well as her personal life. Raising a child under these circumstances would present more serious problems.

She's 36 I think now, 35 maybe. Her chances of re-marriage are pretty slim, even though the ratio of men to women is way out of whack. They've got about 5% more men in China than they do women because of the practice of abortion and child abandonment and things like that. This gal will be productive all of her life, but she will never rise in the hierarchy of this school at all. She was married to a guy in the school. He's no longer there. He went back to his home town wherever that is, nine hours away. He doesn't even make contact with her anymore. Just

to kind of make sure that she has some kind of cushion to work with, I've been helping her along periodically and I want that kid of hers to have a decent education. She knows it. The kid is only nine, it's a little girl.

Ed has decided to help this woman and her daughter out financially once in a while to be sure that this little girl will have a chance for a better education.

I just make sure that she gets a little cushion once in a while to be sure that the kid can get enrolled in a decent school. I send her some money periodically. \$100 at a pop, which isn't an awful lot of money. It's 800 yuan, 830 yuan. But for her it goes a long ways because it's back in the interior of China. They pay fees now to send them to school. The fee level depends on the school. So if this kid wants to go to the key school in Kunming, she's going to have to pay a higher fee than in the neighborhood school.

Ed, like Denise and Mary, worked hard to construct his experience in such a way that he was able to make and maintain many friendships with individuals in China. It was these relationships which were most meaningful to him.

A few days before my last interview with Mary Ehrhardt, she had called her host family in Beijing and had a forty minute conversation with them just to catch up.

Just on Saturday, Marty, I called my host family in Beijing. Bob and I sent a fax, actually he made the first phone calls and found that fax is an international word. My family could understand that a fax was coming. We set up a time, so that Saturday morning it was close to my hostess's birthday, and I called and I invited my wonderful friend who taught with me to come because her Chinese is so much better than mine. We had probably a 40 minute conversation and caught up. This is a very warm friendship. It's really - I know that we will meet again.

Conclusion

The connections and friendships that these six teachers made in their host countries, at superficial as well as deeper levels, were highlights of their experiences in Japan and China. The experiences discussed in depth for the four teachers highlighted in this chapter are illustrative of the convictions of all six of my informants. Paul and Bill concentrated much more on the effect of their experience on their work in the U.S. Their narratives will be concentrated in Chapter 7 and 8 of this study. Those who were able to establish

connections in classrooms as well describe a rich and meaningful experience. Some of these teachers exerted a tremendous effort to establish relationships which have lasted. Mary Ehrhardt's work learning Chinese paid off in closer relationships with her family. Ed Donovan's correspondence followed up with visits to his friends nine years after his initial experience shows his deep commitment to these human connections. Ellen's ambivalence about her Japanese experience seemed to fall away when she talked with and about her own very close Japanese friend. The stories they tell about challenges -- traveling on hard seat trains or attempting to create pottery or dancing in a festival -- are told with a spirit of delight and wonder. The importance of these connections are crucial to an understanding of the impact of this experience upon their personal and professional lives.

The living conditions of the five teachers who spent significant periods of time abroad and how they reacted to them represent a kind of comfort level that each of them seemed to need. It is helpful to understand how they adjusted to sometimes difficult physical conditions as a "stage setting" perspective before the "main performance" that is, making contact with others. What seems to be the most meaningful aspect of their international experience is their connections with individuals in the culture, their friendships. When Mary Ehrhardt talked about the conditions of living in the cold, the difficulties of showering and riding to school, it was not with a sense of complaint, but her eyes sparkled with the spirit of adventure. She expressed her concerns about the families, the women teachers and the struggles she sees in the future for young people, especially young women with a sense of compassion and empathy. She does not blame the middle-aged teachers for displaying their feelings of hopelessness. She is concerned about them as individuals who have and are experiencing difficulties, the depth of

which many citizens of the U.S. would have trouble understanding. Ed Donovan also evidenced worry and concern about the future for some of his Chinese friends. He even has made a financial investment to help the child of a friend at least to make some difference perhaps in one child's life. This is because the connections and friendships they have made have been the most meaningful aspects of their international experience.

This chapter demonstrates that teacher learning occurs at the intersection of the disposition of each teacher with the international experience. This experience includes many variables such as living conditions, support, small encounters and friendships which affect the educative nature of the experience. Who each teacher is greatly affects the learning potential of the international environment. Their reactions to being an "outsider" in another country, the subject of Chapter 6, provides another context for what they report they have learned abroad, their observations about the culture in which they have lived and worked.

CHAPTER 6
CHANGED PERSPECTIVES: LEARNING IN AN
INTERNATIONAL CONTEXT

The experience of adjusting to a new environment and the experience of connecting with others in that environment is the context in which these teachers have learned. We have explored the background to their experience and their learning style in Chapter 3. We have looked deeply into the content and context of the experience and teaching abroad in Chapter 4. We have analyzed the way they constructed their experiences within the circumstances of their lives abroad and how they connected with people in the host culture in Chapter 5. This chapter explores what they learned in the form of observations about the cultures in which they lived and worked. The teachers also discussed a deeper, more personal kind of learning, that is, how they adjusted to being outsiders in a foreign culture.

Their descriptions of their experience in another culture will help us subsequently understand their feelings of being changed or transformed as teachers and as human beings in Chapters 7 and 8. We will then more directly address the question which has driven this study since its inception: to what extent does in-depth international study and experience affect the pedagogy of a veteran teacher? This chapter explores first their sense of what they have learned abroad.

The Observations They Made: What They Learned

**"You felt just like you had stepped into the painting"
(Mary Ehrhardt)**

The general and specific observations of each of these teachers provides a window into what they thought was important to know and understand about a culture and their surprises, sometimes their assumptions being debunked. Mary Ehrhardt was amazed to see an old woman sitting on the curb making a broom by hand right next to a Mercedes. She was jarred by the construction workers sleeping in bedrolls on the sidewalk next to her building which was equipped with a satellite dish. Ed Donovan expected some poverty, but was surprised to participate in a wedding party wherein the bride, groom and celebrating family and friends wore no shoes. While Denise Green described in great detail the festivals which she attended and in which she participated, reflecting an admiration of the community spirit she witnessed, Ellen Stacey described her frustrations with Japanese ways and a fear of gangsters, the Yakuza. Paul Vandemere chose to talk about learning cultural customs, such as why Japanese people paint in the eye in a Daruma doll or what the tea ceremony signifies to Japanese people.

Paul Vandemere considered his own two-year living experience in Japan to have been a much more in-depth and meaningful experience than his post-college, two-years teaching in Cairo, Egypt. Although none of the other teachers in this study lived and worked separately from their host cultures in what Paul calls "Gaijing ghettos", there are many foreigners who live this way in another country or who travel to see sights without experiencing a culture more authentically. Paul's observation about the way his experience in Japan differed from his earlier experience and his illustration of the superficial approach to foreign experience is a window on

to how he feels about his own experience by comparison, and how being able to deal with outsider status necessitates that a teacher first be aware of that status by taking the risk that these teachers took to live and work among the people of their host countries in spite of being outsiders.

According to Paul, it would be better for people to study a culture in the States than become a part of the "gaijing ghetto" and generalize from that experience as an authority, especially as a teacher. From this perspective the international experiences of a teacher could result in doing more harm than good.

Obviously not everyone would be able to necessarily spend that time overseas. Not every educator may have that opportunity. I think it's a whole lot easier to get that in-depth knowledge by doing it firsthand. Clearly it's a whole better to get, to do the in-depth study, the internet or electronically, or in libraries and talking to others on campuses - to avail yourself of those opportunities, than to do the *gaijing* ghetto approach that I mentioned. That always just amazed us. Like I said, it's not being critical. As long as they're not passing themselves off as experts or forming judgments, making sweeping generalizations based upon their limited exposure, and very inaccurate exposure probably. Especially if they're coming back to teach in America. If they are coming back to teach American kids about those countries based upon that kind of experience, that is not just unfortunate. It's probably damaging to our goal to have students have an accurate understanding of the world.

Paul describes the experience of "a pleasant lady from New York City" with whom he and his wife became friendly as a counter point to his own perspectives on international experience.

At the end of her year, she said, "Oh, I probably ought to finish up my roll of film. This is my first roll and I need to get a few more shots." She would leave the classroom and go to an English tea parlor she had found near where she lived, where she could order her English tea, sit down and read her American newspaper, go back home with her bilingual television and get the American shows, and have an American experience. There are *gaijing* ghettos, *gaijing* is Japanese for foreigner and in every, probably in many countries around the world where there is a strong American presence or any foreign presence - in this case American presence - and it's possible for someone to spend virtually all their time within that ghetto area and really never tap into the culture. It's as if they're not there.

He described an American couple with whom he and his wife were paired on a trip to China. This couple had "been there and done that," a perspective on international experience which Paul indicated was "not for me."

They had been to the Great Wall, been there, done that. Did the Bund in Shanghai at 6:00 a.m. doing the Tai ji, been there, done that. They did Nepal and they did others, etc. They spend two years at the American compound in Saudi Arabia with the oil companies. They were living with other Americans, had American food, had American television, will go back to America for vacations. It's as if they were not in that culture. You will find that in a lot of places where there is a large enough concentration of foreigners. It's a shame. I can tell you exactly where those places are in Cairo and Tokyo. You could probably tell me where they are in Beijing, in China. We know that there are foreigners who - I guess I shouldn't be critical of them, it's not for me. Maybe that's all they're comfortable in experiencing. Maybe that's the extent of how much they really want to get into the culture. For them, that's OK.

Paul tolerates this, as long as these people do not claim to be authorities after this experience.

It's certainly not for me and as long as they don't pass themselves off as being knowledgeable about China or Japan. You and I know after our time overseas, we've met tourists who've done the ubiquitous two or three weeks in Shanghai, in Beijing, in Xian, in Suzhou, etc., and now they know China. That's just like saying a Japanese or Chinese person that comes to America and does New York, Washington, DC, Vegas, and Los Angeles and they've done America. All of a sudden they form opinions on the basis of that. That's equally ludicrous.

Bill Notebaum's one-month study tour for a different person could have been the kind of experience which Paul warns against. Instead, the trip was a powerful learning opportunity, as Bill became aware of how little he actually had learned about Japanese culture because he had concentrated so exclusively upon economics and trade relationships. Bill described his observations of Japanese business practices involving team work and cooperation. He was trying to understand changes he was reading about and observing in the U.S. similar to the changes that were happening in Japan, partly because of the work of W. Edwards Demming there. He began to question western conceptions about Japanese organizations.

When I traveled in Japan observing Japanese secondary education and then watching Japanese businesses or organizations in operation where they conducted meetings and so forth, rightly or wrongly, I came to the conclusion that western understanding of Japanese sense of team and cohesiveness is very misleading.

He was surprised to find that instead of viewing examples of extreme efficiency in Japanese organizations, he found a great deal of time being spent on ritualized functions.

Their sense of team and cohesiveness is fairly hierarchical and authoritarian in nature and a lot of the process time that they put into this team is not really a building of consensus nor an achieving of understanding of consensus. It's more a constant reinforcement of the existing cohesion that's already there. It is cultural and unique to each organization. So they spend an inordinate amount of time or what I would consider to be an organizational ritual in which the obvious is said over and over and over again ...

One example of this was the team that was responsible for their group, two of whom he befriended.

They'd say, "We were meeting last night." I'd say, "What do you mean you were meeting last night? You got back into the hotel at 10:00, when did you have a meeting?" "Oh no, at 11:30 we were in so and so's room and we worked on the agenda for today until 2:30 in the morning."

Bill had learned that there were many misconceptions among Americans about the economic system in Japan, misconceptions which Bill wanted to challenge.

Ed Donovan, like Bill Notebaum, was interested in debunking some stereotypes which his Chinese students had about Americans: for example, that there was little sense of values like honesty and integrity in the U.S. Ed sends one of his Chinese colleagues who teaches teachers English in China materials such as Reader's Digest, which display a sense of values.

I always send him these value things to show him that American teachers also must have values. Chinese are very skeptical about America as a nation having a value system that's worthwhile. So if I can teach the teachers, if I can get something like that, he will translate or have his students translate. They know that the value system is here for things like honesty and different kinds of proprieties.

He would respond to people like travel agents who would say: "Oh, in America everybody would steal that." I'd say, 'Not exactly. You have to understand that

I still have this wallet. Even though I left it someplace [in the U.S.] and forgot about it actually for a couple of days." When Ed returned to the store near his hometown in the U.S., "somebody had picked it up and set it aside and said "When this guy comes in, give it back to him."

While Ed and Bill were working to dispel misleading stereotypical ideas on both sides of the Pacific Ocean, Ellen Stacey's observations related to her difficulties coping in a society very different from her own. Ellen's learning may be viewed through the lens of her struggle to adapt to different mores, procedures, and her fears. Ellen, in describing her experiences, described a word she heard fairly often in Japan, "muzu kashi" meaning "difficult." She described it this way:

That is their way of saying it is too difficult for you to understand what's happening. Because you wouldn't understand it, you're a foreigner. You don't understand Japanese minds. If I asked for things and it was something I asked on my own, *muzu kashi disho*, "too difficult."

She did not understand this until the third year of her experience. This word was used under very frustrating circumstances for Ellen.

I had not been invited to any one's home other than Sumi's. If I invited people to my home, dinner could not be until after 9:30. I'll give you a perfect example of what happened to me my third year. I invited ten people to my home for dinner. When I got this apartment, it came with a microwave, it's called a *dinshi rangi*, it's an oven-microwave. You can cook and you can bake in it and it's a microwave also. I put my 25 pound turkey that cost me almost \$200 into this machine and it died. It broke. I got these people coming and it's now 3:00. They're coming at 9:00. That gives me six hours. I called up my boss and I said, "I need a *dinshi rangi*. The one that's in the building is busted and it's not going to work. I need one today. Can I go out and will you buy it for me?"

She pointed to a microwave on her kitchen counter saying, "There's a *dinshi rangi*." She felt she had had no option but to rush out that day and spend \$800.00 on a new microwave which does not work here in the U.S.

Ellen had this problem in her own words "because I didn't follow procedure." A similar experience helped make her more aware of why she was

frustrated by this kind of experience in Japan. Having destroyed the tire on her car, she called for help.

I was driving my car and the whole tire - I went over a road division or whatever they call it - and I busted the whole tire, damaged the rim and everything. I can't speak any Japanese at this time. I'm just like freaked out, I'm so upset. All I have is the telephone number for my boss at Haksho. So I called him up and I say, "I'm having problems." He goes, "Where are you?" I said, "I have no idea. I'm in the middle of a street, I have a flat tire, there's a pachinko parlor in there." He said, "Find someone, flag them down, and ask them to come speak to me on the phone." So I go down the street and I see this man and I say, "*Tes kota, tes kota.*" So he comes over, he's helping me. I give him the phone. Now my boss knows where I am. In the mean time, I'm feeling really guilty because I know it was my own negligence that busted this tire, right? So I go to the gas station and tell them to fix it. I need the tire fixed. So he fixes the tire and it's costing me about \$300 to fix this tire because I need a rim and a tire. By this time, my boss is here. So I said to my boss, "I have to go to the bank to get \$300. Please come with me." So he walks me to the bank, teaches me how to use the ATM machine. I get \$300, I go back and pay this guy \$300. I walk away, I got a tire fixed, no problem.

Ellen was surprised then when her boss handed her an envelope full of cash.

As soon as the tire is in my possession, I paid the bill, I turned to him and he hands me an envelope. In this envelope is \$2,000. I said, "What's this for?" ... [He said] "this is \$2,000 for your airplane ticket." I said, "Well why didn't you give it to me before I went to the bank?" You know what I'm saying? He's going to give me this money, I'm going to pay for this tire. So two weeks later, I get \$300. I said, "Why are you giving me \$300?" "To pay for the tire." I said, "What do you mean pay for the tire? I already paid for the tire." They said, "But that's Toyota's car. Next time you have a problem with your car, call me. I have to do all the negotiating and it's a company that this Yaksho sends us to fix the tire." I was too American, too westernized. I had to take care of the matter right away.

Ellen acknowledged that her own "American" proclivities bumped up against the Japanese way of handling problems. The Japanese had wanted to take care of her in their own way, but she admitted: "I didn't allow them." Probably the most poignant example of Ellen's "American" impatience with the Japanese bureaucratic way of doing things was the experience she had trying to gain permission to leave Japan a few days earlier, after her teaching responsibilities were over, to be with her dying sister.

While Ellen considered some cultural differences extremely frustrating, Denise focused on fitting in to the culture gracefully and was far less judgmental than Ellen in her observations about these differences. Bill Notebaum was most interested in understanding about Japan in his area of inquiry and debunking stereotypes and misinformation about Japan. Ellen did not discuss these kinds of difficult experiences on her first seven-month experience in Japan. Had Denise or Bill lived there for longer than their respective seven-months and one-month experiences, the emphasis in their observations might have been very different.

Within the context of the tension and frustration of Ellen's experience in Japan is one of the main observations she made about Japanese culture. Her concerns centered upon the Yakuza, Japanese gangsters.

The Yakuza are the Mafia. I would go to a gas station every day, or once every couple days to get a tank full of gas because I had a car. One day, they wouldn't wait on me, no one came out. I waited and waited and waited and no one came out. I looked over in the corner and there was a black Yakuza automobile. I looked inside and there were the Yakuza inside.

She learned from a foreign friend who worked for Toyota about how the company oriented their foreign employees about the Yakuza. "They gave him a charge card, a telephone card and you put this telephone card if you're harassed by the Yakuza, you put it into the phone. It will automatically tell Toyota where you were located and they would come. Toyota personnel would come to your rescue." Within this discussion about the Yakuza in Japan, Ellen described her feelings of fear when she happened upon a struggle between a man and a woman in the post office.

I was in a post office, waiting to get some stamps, and there was this man arguing with - he wasn't saying anything, his girl friend was trying to find out, because the post office and the bank are one and the same, she was looking for money in her accounts. She didn't have any money. He became very belligerent and started beating her up in this post office. I had walked from the school to the post office so I didn't have a car. He looked at me and he became real nasty in his gestures and everything

toward me and he grabbed his girl friend by the hair and he pulled her out of the post office. When he went out into his car, he took his car and just smashed into the car that was behind him and then took off.

The people in the post office were afraid the damaged car was hers. "I said, 'No, I walked.' They didn't call the police. And that was the end of the situation." Ellen also described an American friend who had been attacked

by some young hoodlums. He had 18 stitches in his head from a chair that was ... and he is American ... He was in the hospital for almost 2 weeks. He had a concussion. The school system didn't know how to handle it because they would have lost face with the exchange program. They would have lost face among themselves because no one was there to protect these foreigners that were representing another country. He said it was difficult. It was a very difficult time for him.

These examples of Ellen's are a stark contrast from her positive observations about Japanese schools and the description of her "bread on butter" relationship with Sumi. They also provide a great contrast with the observations of Bill, Paul, and Denise. Ellen's general observations about Japan are overwhelmingly negative, except that she compared the sheltered atmosphere she felt in many Japanese schools to be similar to the atmosphere she experienced in Jesuit Catholic Schools. "I felt very comfortable in the Japanese school system." It appears that the only arena where Ellen seemed to feel secure and experience some pleasure during her three-year experience in Japan was in the schools and with her one Japanese friend.

Part of her concern for safety was fueled by her assumptions about Japanese society as being basically non-violent and relatively crime free.

In Japan, I had this false confidence, false sense of safety. Because everything you read in the newspaper said it's the safest country in the world. So when I saw the anger of these young kids, and I saw the - what do you call it when you abuse the kids - it was like where did this come from? This isn't really supposed to be here.

When her nieces visited Ellen in Japan, she observed that they too had accepted these assumptions and were surprised by the reality of their experiences, just as she had been.

They again had the same false sense of security as I did. We went to the airport and I went to say good-bye to them and while we were waiting in line to get into the airport, there was this man literally kung-fuing this other man in front of our car. My nieces went, "Wow, is this TV? Are there cameras?" It was so removed from what we were led to believe.

In our interviews, Ellen, a U.S. teacher in what is considered a dangerous area of the inner city in Milwaukee, seemed obsessed by violence and crime in Japan. Ellen's expression of her learning in these observations demonstrates the power of assumptions and fears to affect observations and thus learning. Paul Vandemere, who lived in Japan two years, does not mention Yakuza, Japanese gangsters. Ellen demonstrates how learning, which is based upon assumptions or fears, can lack balance and evolve into the Deweyan conception of miseducative experience.

Also, in contrast to Ellen's perspective, Denise emphasized the sense of belonging to a community. She felt that American kids "are missing out on this" because of the fun, the community spirit, and the way "it keeps history alive." She describes how the children take part in Japanese festivals.

Koni is built around a castle that was built around 300 years. Then elementary school children, if they're in their elementary school's marching band, will march in a parade playing their instruments in their school uniforms. Also, they will make their own models of the castle that the city's built around. They will carry them in a traditional style where the model is on a long pole and kids each side of each pole will carry them on their shoulder. Each group will wear the same happi coat. It's just a wonderful festival. I remember the year that I was there, it rained but the parade went right on including the paper reproductions of the castles that were going by. I took a lot of pictures which really came out quite well ... Then at castle festival, they had children dressed up from Samarai, those eras in Japanese history. The members of the nobility and the lower classes to get the period of Japanese history. Some of them were walking, some of them were on horseback but in full costume of that era. That was appropriate. I'm sure for the children, it was quite exciting to be picked to be one of those costume people or to have your castle replica be one that was in the parade or to be playing an instrument in a marching band. I mean the whole town, the whole city turned out for it. It was a day when they didn't have school for that festival.

Denise enjoyed the way that children in Japan wore uniforms, comparing this to the group identification and expectations entailed in wearing *happi* coats during festivals.

The attire that goes along with it. You play a certain role and you dress for that role. When you go to school, you wear a uniform in the public schools, secondary level. Of course you're expected to behave in a certain way, the hairstyles are regulated, along with the shoes you can wear and the socks, etc. ... your group is recognized by what's written on your *happi* coat. You had a certain role to play in the festival, you play it. Oh, that's the group from such and such, or that's the group from the Board of Education, or that's the group from GM, or that's the group from Toyota or something like that, or whatever business was in the group in that parade or that festival. You'd be able to identify them.

Ellen was generally negative in her observations of Japanese society while Denise and Paul were positive. Mary Ehrhardt and Ed Donovan both evidenced generally a positive, non-judgmental learning stance in China. They coincidentally chose some very similar issues to talk about in their observations about their experiences in China. They both were surprised at the level of poverty they witnessed in the country. They were concerned about and commented upon gender inequities, particularly the burdens which many women faced. They both greatly admired Chinese artistic and cultural traditions including brush painting, calligraphy, wushu, and tai ji jian, Chinese martial arts. They also commented upon the traditions of respect for education and age which they observed in China.

While Ed was more an observer of the arts, Mary learned by plunging into her experiences, not content to just watch a Chinese master painter paint peach blossoms, but to try it herself.

Another wonderful part of the exchange of being able to be a student and after our full morning of teaching, we took several classes in the afternoon, teachers and students together. The school provided for us a class in *wu shu/tai ji*, a class in Chinese history taught in Chinese, Chinese which met twice a week, calligraphy, embroidery, and painting.

She carved her own "chop" (a seal with your name inscribed in characters on the bottom), finding it difficult to sand it down to make it even. She worked by imitating her master teacher to construct peach blossoms. She reveled in her "chance to be a student again" in China. These efforts made her feel that "this experience just got richer and richer, day by day, overwhelmingly rich."

Mary's description of learning brush painting allowed her to experience Huangshan, the yellow mountains, as if she were "stepping into a painting."

Through the classes that I took in China, I really learned a tremendous amount about brush painting and calligraphy and even embroidery so that now my appreciation for especially Chinese painting is much greater. I really learned how the job of a novice is to emulate the master and my experience was making many attempts and only getting a "keyi"- being OK, possibly OK - but my bamboo rarely measured up to the teacher's bamboo. I understand now that there is an essence and that the job of the Chinese painter is to paint it as lifelike as possible, but there is a very prescribed way with only three strokes or that each peach branch, plum branch can only have blossoms that come with one petal, three petals or five petals. So, in a way, it's a bit formulaic but on the other hand, this is the way that the master artists saw it so this is the way one has to copy, one has to emulate the master.

When Mary traveled to Huangshan, the yellow mountains, a place which had served as the setting for many famous landscape painters, she was overwhelmed by her awareness of the possibilities of art or the feeling that she was in that setting, a part of that art.

Going to Huangshan, climbing Huangshan, one of the nine sacred mountains where there are the elements of - the yellow mountain - elements of clouds and rock and pine trees and water are all the elements in Chinese landscape painting. That was just a remarkable experience because you felt like you had just stepped into the painting. Then you can really see why these are the things that the landscape painter paints. They have to have each of those elements and so when you attempt a landscape painting, you paint rocks as the master did, but the master actually saw the mountain. I certainly now can show my feeble attempts, but also can explain to my children when they're brush painting that our way is to be impressive and to use our imaginations and to create, that's not the Chinese way. The Chinese way is to emulate the ideal, to emulate the master. So perhaps that's the beginning of their appreciation for Chinese painting.

Ed Donovan talked enthusiastically about paintings and calligraphy scrolls that his artist friend had given him. This was the friend with whom Ed had struggled to communicate for five hours one afternoon in China.

That lotus blossom, that's one that he's given us. We've got several calligraphies of his and a couple of them that I like very, very much we gave away. Even my kids or my in-laws like the stuff and so we just gave it to them. They display it, so it's kind of neat when I walk into their houses and see it. I've got a very traditional set of paintings that my daughter just had to have. She took them and one's of spring, winter, fall, and summer. Which is a very traditional kind of these for artists to do. Of course, it's got the traditional things in it like the mountain and the water and the trees and the people are about the size of - they're just minute, they're so small. It's a very Daoist type of school. The clouds, that was the other thing. Clouds and mountains and water and trees. You've got all of that and you've got everything.

Declaring that he loved Chinese art, Ed described how

I've watched this guy paint with a brush and with his fingernail. I've watched several artists do that sort of thing. I've got another artist friend of mine from Kunming who is a more modern artist. I suppose we'd call him a commercial artist. But now he wants to get into more traditional painting because there's more status to it. You've listened to all of this kind of stuff and some of the old stuff is still there. They can't get rid of it.

Mary and Ed learned by observing Chinese artists, while Mary took her learning one step further by participating in creating Chinese art forms.

While they appreciated and learned from the artistic tradition in China, Mary and Ed were not prepared to see the kind of poverty that they observed there.

Mary saw China as a land of tremendous, even "jarring" contrasts.

Even though I had taught about China, I was not prepared for what it means to be a developing country, to be living in a developing country. It was much poorer than I ever expected. The juxtaposition of things that represented poverty, but not even poverty as much as I knew it, just very basic living, that juxtaposed with what is now evidence of economic ascendancy like cellular phones and luxury cars, always made me do a double take. It was very jarring to try to make sense of it. I guess the other thing about being in a developing country was that I really had a hard time kind of orienting myself to a time period.

She bought a broom at a street market near her neighborhood which symbolized the simplicity of life in China, the lack of space for storage and centuries of tradition.

The one thing that I decided to bring back that was a symbol of my experience in China was this broom that I bought just on a street market in my neighborhood. It's just made out of grass and this is what my hostess used to sweep the floors in their house. But it's kind of primitive and it's the kind of broom that I think has probably been used for centuries and centuries of time. In China, as a matter of fact in Suzhou, I actually saw a lady gathering the twigs and then making the broom. The woman making the broom was squatting on the sidewalk beside a Mercedes. But for me this is truly a symbol of my daily life in China. This is an implement that was used every day and yet it's probably been used every day in China for a thousand years. Street sweepers, you might remember, used taller brooms but this is the domestic broom. It takes up less space. There were no closets in my apartment and this could nicely fit in a little corner.

Ed Donovan connected his earlier study of anthropology with what he observed in China, for example, what he witnessed as a Chinese way of walking and living on the street. He, like Mary and Denise, often viewed Chinese tradition and living practices from a comparative American standpoint.

Even the whole idea of privacy, anthropologically. Americans consider privacy to be when they can get away from everybody else and to be shut off. The Chinese consider as privacy to be what they keep in their heads without revealing to anybody else. So you'll see Chinese walking down the street, they don't even see you. They're in a private world of their own. They're avoiding, it's kind of a second instinct instead of a conscious effort. Even in Shanghai, you'll find people out on the streets with a hose running into a basin and they're washing their hair. Not dressed for what we would consider to be public viewing. And yet, they're out there washing their hair just oblivious to everything going on around them.

Mary Ehrhardt, too, was struck by the small living spaces. She looked for a stool to bring back because it also reminds her of how much of Chinese life happens on the street.

I thought this was going to be another memento of what I saw every day as I rode my bike back and forth to school, was a stool, a tiny stool. Because so much of life takes place in the streets. I suppose because most Chinese families live in one or two rooms, they do a great deal of every day living right out in an alley. The little stool is used if you are shelling peas or making dumplings or playing a game of chess that's going to take place over time, or visiting with your neighbor, or knitting. All of those kinds of things went on right in the alley and they used these charming little chairs or little stools. But, I didn't find one to bring home with me. I did have photographs, and that's one of the photographs that I right away enlarged. It's just like China to me, China in 1995.

The use of one wok and chopsticks for cooking and serving food made such sense to her when she lived and experienced the small space, even in a luxurious by Beijing standards, four room apartment.

So I think I was really struck by the simplicity of living when you live in one, two or four rooms as I did. It's very understandable to see why you use one bowl and one pair of chopsticks and the cooking is very efficient. Perhaps a pot of rice and the wok, which is used to make several other dishes. My family shopped almost every day, even though they had a refrigerator. They did maybe a little more extensive shopping early Sunday morning market or later in the day on Sunday. I really, on a weekly basis, I did my own hand laundry in a basin with cold water and even though my family also had a little small washing machine, just the details of every day life were simple.

Ed and Mary both reflect their sense of empathy and concern for the people in China who must cope with tremendous difficulties in comparison to middle class American social and economic conditions. Ed, during his 1995 experience in China on his way to a monastery, observed poverty which surprised him. Although the area of China where he and Heather had lived for a year was quite poor, the poverty in this village shocked him.

We went through absolutely the poorest village I've ever seen in my life. I don't think any kid under 15 was wearing shoes. Kids were pretty raggedy. This was at a wedding. It looked like people who came out of the Cultural Revolution. That's how poorly they were dressed. The kids in the wedding party, there were three girls and three guys. The three guys had suitcoats on, but they were old and shiny. The girls had nice clothes and they carried pretty flowers, no shoes. They showed me their school. It's a brand new school. They were very proud of it. Two rooms; two teachers who had graduated from high school. Those were the two teachers. They had six grades in those two rooms and those teachers had to contend with that. Every kid there was just a ragamuffin, a dirty little kid.

The mayor and townspeople graciously welcomed Ed and his Chinese colleagues in the midst of this wedding celebration.

The mayor of the town greeted us. He was preparing the wedding feast. He was the cook for the town every time they had any kind of a celebration. He wore a red t-shirt and brown shiny trousers and open sandals, no socks. He offered us tea. The tea came in - one was a cup, one was a short thick glass, and one was a pottery container. Those were our three things of tea. He didn't have two things that matched or two cups that matched in the village. The wedding was in the second of three days. This was the singing day. This was the day when the

storytellers get up and tell the stories that go on and on for 24 hours. The first day had been the dancing day. I guess everybody was pretty ragged at the end of that day that they had all danced. The third day, which the mayor was preparing for, was the feast day. That would be the final day of the wedding. It's in an open area restaurant with rough wooden benches and tables. It's cobbled, cobblestone, but very uneven.

According to Ed, this experience had a "profound impact" upon him. "I've never seen people that poor. Yet, they seemed to be fairly happy. Except the mayor said, 'We cannot keep young people in the town. They all went to the city.'" Ed explained what he meant by "happy."

They were happy in terms of not worrying about where the next meal was coming from. They were happy in terms of the relationships with each other. From what we could see, I don't think that the young people are happy with that plight in life. I think that they want something better. There was one black and white TV in the town. That was it. That was in the restaurant area. Everybody would go there to watch TV. The picture was terrible.

Ed was later concerned about how much this generous hospitality might be costing the Chinese, but at the time he had been thinking about answering their questions.

They extend all of their hospitality to you. I'm sure that we didn't break them and a glass of tea isn't going to break them. But the fact is that we drew a lot of people away from other kinds of things for the 45 minutes or an hour that we sat and talked with this village mayor. It did [bother me] afterwards. I realized what had happened. I didn't realize it at the time because questions were coming back and forth and you're concentrating on the kinds of responses that you think you ought to give ... They wanted to know about America, they wanted to know about what I did, and how many students were in my classes. Just general kinds of things. I was an information giver.

They also wanted to know what Ed thought of their village.

Of course you know I said, "Oh, it's picturesque." What am I going to say? It's the poorest village I've ever seen in China? That I enjoyed the storytelling even though I didn't understand the Chinese. But I understood what the process was and what was going on. And the reaction of the crowd and things like that.

At the monastery he took pictures from the roof to capture the incredible scenery. "All you could see is a range of mountains running away from each other from this particular monastery, like the spokes off of a hub. Just

incredible!" There he learned that the people in the monastery walked two kilometers each day to the wall for water. "They'd come all the way down the mountain, walk the two kilometers to the well, get two buckets, and walk back up. One of the ladies was 76 years old and still doing that."

Besides being surprised by the poverty, Ed and Mary also learned a great deal about gender issues in China. Ed flatly stated that women were viewed as basically inferior in China, while Mary focused on the dilemma that talented, young women faced there. According to Ed, even though:

the basic assumption being that the law says that women are equal in China, the culture still says that women have to cook and take care of kids. Are there strong women in China? Oh yes. Are there wimpy husbands? Oh yes. But by and large the culture looks at women as inferior.

This is one reason Ed had insisted on changing the seating arrangement in his classroom.

Mary's concern for the daughter in her host family's household, reflects the personal nature of her growing knowledge about the pressures on many Chinese young women in this generation.

She is 21, graduating from college, making important choices for herself. Because on the one hand her parents wanted her to go abroad to experience the world beyond China, but on the other hand she is the only child. The one child, she at age 21, pays a great indebtedness to her parents. They have cared for her from her infancy, and she now will step into the role of caring for them. It's time for her to have a boy friend, a serious boy friend and it's time for her to get married. Even though, she prepared to have a career and she would like to further her education, perhaps abroad, but these expectations are so much a part of her life that it's very hard for her to go against them.

Mary considers this situation as representative of: "a real dilemma for women in that culture. This is a bright young woman who has facility with English and the parents can give her opportunities, but the traditional values and roles will probably prevent her from realizing her potential in many ways."

Mary treasures a collage given her by her host daughter's 15-year-old cousin, "who dreams of being a fashion designer." This girl lives with her family in

two rooms and a detached "tiny and dirty" kitchen, shared by several families. "The several times that I visited, I had to use the public bathroom on the street which was preferable to whatever they used in their living quarters." Mary felt that this young girl "was a very good artist. In fact she goes to a high school that emphasizes the art after school and she dreams like many Chinese young people, of using her talent to get ahead, to become successful and to break out."

In addition to her concern about gender issues, Mary empathized with the plight of middle-aged English teachers whose lives had been affected by the excesses of the Cultural Revolution, 1966-1976, when all schools were closed and they did not receive what they considered to be adequate preparation and training as teachers. On their field trips with the English teachers, several of them opened up to Mary and her colleague about their frustrations and disappointments. To Mary this was a chance for these teachers to "tell us their own stories." They talked freely of the Cultural Revolution experience, how dramatically it changed their lives, how one married the wrong man because of the Cultural Revolution pressures and went without love as a result. One was accepted but was prevented entry at Bei Da [Beijing University] because of her father's "political background." Mary witnessed a "kind of hopelessness" in these teachers, who were feeling "I'm forty something and change may not happen in my lifetime." They expressed great "worry about the immediate future." Even though they believe "the people will not allow a return to the Cultural Revolution," they fear what kind of leadership is going to emerge once Deng Xiao ping, China's paramount leader, is dead.

Mary Ehrhardt and Ed Donovan demonstrate a depth of learning which translates into empathy and concern. Their learning has gone far beyond

their own assumptions, needs, wants, and desires to a genuine empathy for the struggles of others. Their knowledge also goes beyond cultural differences to affirm a common humanity and represents the kind of concern for human dignity which John Dewey promotes in his work (1900, 1902, 1904, 1916, 1938).

The observations that all of these teachers emphasized in these interviews had to do with assumptions they and others had held before the experience and what they felt was most important to report about the culture. Underlying this emphasis was a great curiosity about how people in Japan and China lived their lives and what was different about these cultures that they had not understood before the experience. Only Ellen Stacey, with the longest tenure living abroad, seemed to feel threatened and alienated by Japanese culture. The loneliness she expresses poignantly describes feelings the others felt to varying degrees about being foreign, being what the Chinese call "*waiguo ren*," an outside country person.

The range of these observations include negative and positive extremes. We can learn a great deal from them within the context of what we already know about each teacher. Mary, Ed, and Denise seem to be especially elated about the opportunity to learn they have experienced abroad. This may have been the result of better preparation for their experience, the context of the experience, and their own ability to be flexible when difficulties arose. Stories abound about the frustrations of travelers in China; for example, the work of Paul Theroux (1988), Mark Salzman (1986), Bill Holm (1990), and Alan Samagalski and Michael Buckley (1984), the two Australian explorers who made a travel book, China: A Travel Survival Kit, into a hilarious excursion in itself.

It surprised me that the case in this study of the most frustrating and negative experiences comes from the narrative of a teacher who lived in

Japan, not China. Ellen's characterizations of Japan within the framework of rigid bureaucracy and violent crime may be understood as an outgrowth of her own inability to flexibly interact with others in a different system. Ellen offers a very different perspective on living and working in Japanese culture than Denise or Paul Vandemere, who mainly talked about how his experience in Japan positively affected his teaching and life here in the U.S. Ellen's perspective should not be discounted, but it should be understood in conjunction with other perspectives and her own background and assumptions about Japan. The significance of the great variety of observations in this study is that how each teacher prepares for and manages the culture shock, the being an "other" in a foreign country, is very important. The quantity and quality of time spent in another culture is also important. The way each teacher reacted to the stress of living in another culture is key to understanding how they learned or failed to learn from this experience.

Being Strangers in a Strange Land

"There goes the United States." (Ed and Heather Donovan)

How the five people who had more extensive experience felt about this strangeness is reflected in Ed Donovan's expression about "cultural antennae" becoming overloaded, causing the human organism to shut down for a while and regroup in this new and alien environment. Even though they felt they had been well prepared by the program leaders, they were not emotionally prepared for being on display so much of the time. When Denise Green talks about not showing your negative emotions, she expresses the pressure associated with representing the U.S. on an exchange program with Japan, that in a sense she bears the weight of representing a group, even though she is only one individual. Heather Donovan felt this sense of cultural

responsibility especially keenly because there was hardly any time when she and Ed were not a center of attraction whether in their teaching, shopping, visiting sights, entertaining students in their home, or just walking down the street. It seemed that there was no place to hide, be alone, be unobtrusive as a foreigner for a year in an area of China which had been home to few foreigners before 1986. Ed explains:

We felt like we were the show piece in town. All the time. We represented the United States and people looked at us and said, "There goes the United States."

Since that time, Ed has noticed that many people, even his brother living in Toronto or his student from Great Britain, go through a sort of cultural trauma when faced with living in a different society for a significant period of time.

I talk about my brother going to Toronto for two years and coming down with culture trauma. They can't believe it. They speak English and all that sort of thing. But different signals, different body language, different words. You have to be paying attention so you don't foul up. It put him in bed for a week. He couldn't get up. His antenna, everything just shut down. Some people get it very, very badly and it doesn't take much. Can you imagine going and living just in Detroit, where the culture is different than it is in the suburbs. If you have to put up with that stress for a long period of time, pretty soon your antenna shuts down. It can't hold it.

How people handle this cultural trauma varies, but he experienced it with Heather in China that first year.

One of the things that happens is that you come out and you don't want to face anything. You don't want to look at people, you don't want to talk to them for a good two weeks. It happened to Heather. She walked along looking at the street for two weeks, three weeks after that. She shut down for just three days. I had to bring her meals to her and prop her up and feed her. It was just like she was a rag. She couldn't even get out of bed to go to the bathroom. It just - everything shut down. I can talk about it a little bit and say this is one of the things that you ought to be aware of. It can happen to you, don't panic because of it. It's normal.

Gradually, Heather got better after curtailing their activities and slowly re-entered their social life in China.

We shut down a lot of our evening visits. In fact for two weeks, we didn't have anybody. The third week we had one or two people in that she could tolerate pretty easily. Lou Wei was one of them that managed to help a little bit. And a couple of other gals. She wasn't threatened.

Mary Ehrhardt found it tiring to be constantly stared at in Beijing as well. "I think you get very tired of being stared at and it is part of the fatigue that you feel is that you feel that you're on stage and there are lots of curious looks, lots of attempts to engage you in conversation. You do feel like you are the goldfish in the bowl."

The conditions for these teachers in Japan and China were radically different, as the countries themselves are very different. It is important that we not confuse the two. The stresses of being an "other" in a foreign country can occur anywhere. In Japan, there is less of a propensity for people to stare at foreigners than occurs in China. There is a great deal more wealth for ordinary people in Japan which has allowed many of them to travel abroad. China is still emerging from enforced isolation of the Cultural Revolution period and before. In some areas of China, especially the economically booming south, the people are more used to seeing foreign travelers and business people. But few Chinese see a foreigner going to work on her bicycle in February. Kunming is not an area of China where many westerners have lived and worked. Great isolation and poverty, which Ed Donovan describes, exists there. Modern Japan is a very different place, an economic power house, with highly educated people, many of whom have studied western art and literature in greater detail than some of our own citizens. The feelings of being a stranger then occur within extremely different contexts among these teachers.

Ellen Stacey felt emotionally drained from her experience in Japan, especially after the third year. This fatigue was not caused by being stared at

constantly but by how she felt she had been used, a sentiment which Denise Green also expressed, although not as vehemently as Ellen.

By the third year, I was mentally drained and this is the part I do not like about the Japanese. They milk your brain. They milk it for whatever they can get. That's why it was so enticing for these young people. They don't take people over 35 ... They'll take new graduates and they drain their brain. They'll say, "We have a million dollar project we are working on." They'll pick their brains for all that four year university where their memory is good and they'll just pick it, pick it, pick it, pick it, till there's nothing left.

She described her first day in Japan as a time when she was very tired and wanted to be left alone.

I remember the first day I had gotten to Japan, I didn't know anybody, I was totally exhausted. It was the first day they left me alone so I could get my life together. I had unpacked all my luggage and I was just laying in bed and had finally gotten to fall asleep where I felt like I was getting good sleep. I get this knock on the door and there's this Japanese woman saying, "Hi. I'd like to take you to this place, this place, this place, and let's go here, let's go here. Pack up your things and let's go now." I said, "I'm very tired, I'd like to sleep right now." She never came back ... I would only be invited to certain things if they could use me in a certain capacity.

The British evidenced a sense of reserve which Ellen felt Americans would be advised to emulate.

The British refused to share any information with the Japanese. The Americans, "Oh, sure, what else do you want to know?" But that's why I think the Japanese loved the Americans. You see, you are not considered Japanese if you leave the country. So they can save a lot of money, it was cheaper for them to bring over graduates from the university than it was to send their guys over to America.

Like Ellen Stacey, Denise Green wondered whether she was being invited to people's homes because of friendship or because she was wanted for her English skills.

Because we were the model English speakers so therefore people would come over and say, "I'd like to practice my English" or "will you come to dinner at my house so we can practice our English?" So in that sense, I mean that was our purpose for being there, but in that sense sometimes I wondered are they doing it because she's a person or because I can spout out some of the English gems of wisdom to their children to say at the dinner table.

Denise Green, while not evidencing as much bitterness or cynicism about Japan as Ellen, also reflected upon the pressures she felt. She considered it her responsibility to try to have empathy for their feelings of people in any culture in which she considered herself a guest. She attached great importance to:

Learning to read people from other cultures, trying to figure out what they are thinking but not saying. Dealing with their accepted etiquettes. Trying not to let it show on your face, when what's put in front of you [to eat] and you don't know what it is. If you knew what it was, how do you eat it? If you do know how to eat it, do you really want to? And once you do and it tastes awful, you can't spit it out. You know you just must swallow it. Just trying to deal with that and not to insult people. You know they had gone through a lot of trouble.

She describes how she handled not slurping soup when she was invited to a Japanese home for dinner shortly before she was to return home.

I was very comfortable being in people's homes and knowing the different kind of etiquette that they had. In fact when they served the soup, they looked at me funny because I wasn't slurping it. I was going to be going home and I understood the Japanese style of eating and I had enjoyed it but, as soon as I got home and if I slurped some soup, it would be considered just horrible bad manners and I had to break the habit. So I said for the last two weeks I was there, I was going to try not to slurp my soup because of what they thought if I slurped it. Also, I said in America it's bad manners to pick up your bowl and put it to your mouth. So I decided I'll still pick it up in Japan, but I'll not slurp it anymore in Japan just to help me out. So they understood and laughed at me when I did it.

In spite of her warm feelings about these sorts of interchanges, Denise had no illusions about being a stranger in a strange land, an outsider.

I always felt like a stranger because of the generations of foreigners who are still not considered Japanese. But they even look the part physically. I knew that I was never going to plan to be as comfortable as I could be other places simply because I would always be looked upon as a *gaijin*, a foreigner. First of all, there was the physical aspect that I didn't even look Asian. At least if you looked Asian, like the Asian people look near Japan and in Japan, then it's kind of assumed you belong unless you open up your mouth and blow it. Because they claim that they can tell if someone is not Japanese yet they've lived in the country a long time and they look Japanese and they speak it fluently, they find that there is a difference.

She describes a time when the exchange teachers in her program were invited to an English-speaking society at a university in Kyoto. The groups asked each other questions, one of which "we had been wondering about" concerning how they would treat a second or third generation person of another cultural background, such as Chinese, who spoke Japanese fluently,

"Would you have problems being friends with them?" We knew what they were going to say because we'd asked other people. There was a long silence. They said, "They are different. They may look like us, but they are different. There is something about them that won't be Japanese and we'll always be able to tell." So if that's the way they feel about people that look like them physically, then for those of us who don't, obviously we'll always be looked at as an outsider.

A complication of her status as an outsider could have been the fact that she is an African-American outsider. It was not her African-American ethnicity, however, but her status as a foreigner which she felt put her in this outsider role.

Everywhere I went, I knew that it was obvious that I was a foreigner. First, because looking at me there was no way they could mistake me for otherwise. I was always aware of that. I didn't always feel like a foreigner. I knew I was always looked upon as an outsider.

The strain on her "cultural antennae" tired her at times similar to Mary Ehrhardt and especially, Heather Donovan. Denise elaborated:

Sometimes it bothered me because 24 hours a day you didn't always want to feel like you were on display. When you're not working and you have some time off and you go to work Monday morning and you find out where you went all weekend because you were seen different places, that is how your body language and your facial expression have a message that it's difficult to disguise. Sometimes you can get tired of feeling like you're on display, which is an advantage to going out of town for the weekend because when nobody knows you, you can feel a little bit more relaxed. I mean I felt relaxed.

Everywhere she went in the city where she taught, she felt like she was "being watched". The trains to other places were escape routes in a sense, so she could maintain a distance, a little anonymity. "I was glad that because of the trains that I was able to get away, sometimes for a weekend to somewhere I didn't feel like I was on display."

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Denise thought sometimes that the Japanese did not think of her as an African-American even when she informed them of this.

Sometimes I don't think they believed me when I said that I was African-American. At that time I said black American because your hair is black, your eyes are black, your skin is a black. I would have to explain why we all come in different colors.

She found that in some of her self-introductions at the schools, when she stated that she was a black American, or that she was divorced, the teacher translating would not translate those things. She was surprised that a Japanese exchange teacher who had worked where her father was principal of a school in Indianapolis had told teachers that she was a white American.

When I would give my introductions, even when I would try in Japanese, I would always tell my race. If I did it in English, sometimes the teachers would translate. I would always pause and many times that didn't get translated and I would say it in Japanese. The teacher didn't say it. I always told them I was divorced too. That was another thing. The same thing would happen. Then I would have to tell the children that African-Americans came in all different colors.

She used slides of her family to show that ethnicity in America included complexity and many different shades of skin color.

Now, depending on the teacher, I did take slides with me. Once in a while I did get to show them and the slides were of my family and family celebrations. They could see that in my family and I would focus on the slides that the people were all different skin colors and that we were all black Americans. I would make this quite visible in the slides. That was something that I would always bring up. I found that my race became the topic of discussion with certain teachers and I heard this from another teacher that was there. He said they were asking him was I white because of my skin color and hair color and the fact that my eyes are brown and not black. He assured them that I was and it was interesting because that teacher had worked for my father when my father was principal of that school [in the U.S.]. So he knew my dad from a long time ago.

Even though she was "not sure how they perceived me," she thought that she was not treated differently as an African-American in Japan because her own skin color is very similar to the skin color of many Japanese people who, like everyone in the world, "have different skin tones in their race."

I wasn't perceived as being African-American and that's the way they treated me and my skin color was not a whole lot different from some of the Japanese that I ran into, because they had, like everyone else, different skin tones in their race. That I think was a consideration that my color wasn't a whole lot different than some of theirs. Looking at the eyes and shape of some African-Americans, so there were some physical things there that may not have matched up with their expectations. Therefore, they may not have seen me as being physically all that different. They know I wasn't blond haired and blue eyed, so I'm wondering how that affected it. But also considering I was not your ordinary tourist, I was in a special kind of situation so therefore, in the schools I found I was treated quite well and I didn't detect any different kind of treatment than the other female teachers. From the males, yes. But then within their society there's going to be a difference in the way they are going to treat females and males. I think that's a whole different issue. Now I think if my skin were darker and they couldn't help but notice right away, then they may have had a different reaction, I don't know. But I think that because of my skin color, it didn't turn many faces as soon as they looked at me ... I can't help but think that it wasn't a factor because like I said, if you put their arms up against my arms, sometimes the only difference you saw was a little more yellow cast to their skin. But the darkness would be about the same, and for someone very, very fair skinned. Then if you looked at the noses, some of the noses were more like mine and some were more Caucasian styled noses and the same with the lips.

Denise has had to grapple with this question because she "had people who are African-American ask me what I think about that. I tell them the same thing. I was treated I think well, but I don't know how it would be if my skin were a lot darker, what the reaction would have been."

Denise felt that her experience in Africa had helped her be as culturally sensitive as she was because she was so concerned about not being viewed as "the ugly American."

I guess that came from the experiences in Africa. I was an outsider there even though I might have been a racial majority, I was a cultural minority. I had to understand just how American I was and I had no right to impose my ways on them. I felt that I did not want to come across as being the "ugly American"; you know, someone who is just going to come and complain and say you need to do things this way or you're uncivilized.

The five teachers who lived abroad for extended periods all thought about and experienced being different, not actually an outcast, but knowing they are in a minority, under some circumstances a minority of one, in a very

different culture from their own. Ed Donovan's metaphor of overloaded "cultural antennae" seems best to describe their various reactions. It must have been difficult for Denise Green to feel that she must so thoroughly disguise her emotions, but she may have had experience doing this growing up as an African-American child in white middle class America. She, Ed and Mary seemed most able to deal with this "otherness." Mary may have been much more tired of feeling like "a goldfish in a bowl" had she lived in China much longer than four months. Ellen does not describe this feeling, except that she feels used by the Japanese; that she felt so lonely in the culture.

Ellen Stacey seems to be the only one of the six teachers to be feeling such a negative residue from her experience there. She also did not seem to have the level of support as the others felt from their colleagues or spouses. This chapter includes many different reactions of these teachers to being strangers in a strange land, which is a helpful precursor to our analysis in Chapters 7 and 8 of the extent to which this international experience affected them.

Conclusion

The learning of these teachers took many different forms, as expressed in Bill's thoughts about efficiency in Japanese business meetings, Denise's observations about a community spirit demonstrated by festivals, Ellen's concerns about the Yakuza, Paul's interest in the tea ceremony, Ed and Mary's love of Chinese art, and their concern about poverty and gender issues in China. Their learning included new things, experiencing things previously "known," and experiencing an unexpected or surprising challenge to assumptions. Most were actively involved in their learning abroad. Some of them sought out as many learning opportunities as they could. Those who talked about feeling like an outsider in their host country at times did not

dwell on this issue because they had managed to cope with that reality, although it was a strain.

Only Ellen appears to have been truly lonely in Japan, which we must consider when we think about her observations as being fraught with fear and alienation. Her case could be the basis for more study which would center around how one might construct an international experience for a teacher to prevent the kind of loneliness and alienation which she experienced. I believe that her case in itself can be instructive to any teacher who teaches abroad for a significant period of time. A program which at least causes a teacher to probe her assumptions and preconceived notions about a culture would be very helpful. A realistic appraisal of work schedules, living conditions, and support groups would also be helpful.

The observations and feelings that these teachers have reported reflect a wide range of learning opportunities for teachers abroad. The possibilities include comparative assessments of school and teaching practices and political, social, and economic conditions. Their learning also includes the affective domain of knowing how it feels to live as an "other" in a foreign society. How their learning breaks down stereotypes and affirms a common humanity connects with confirmations of previous knowledge, as Mary Ehrhardt demonstrates with her foray into the world of Chinese art. The richness and depth of their learning is also affected by their background, preparation, and personality characteristics as well as the environmental context in a foreign country. The ability of each teacher to forge friendships and connections abroad is a key indicator of the depth of learning which can take place in a teacher who engages in international study and experience.

How each of these teachers perceives his relationships and connections, his feelings of being a stranger, a minority in another culture, will greatly

impact his learning and teaching about this culture, which is the subject of Chapter 7. To what extent has this experience affected the pedagogy of these teachers? The first issue we will explore is: How the experience affected these people in their choices in the classroom? After this, in Chapter 8 we will generalize to an exploration of what they feel has been transformative about the experience in their personal and professional lives.

CHAPTER 7 COMING HOME

How are we affected by changes in our experiences, especially the radical changes in lifestyle that five of these teachers experienced? What happens when they are welcomed home from such an international experience? According to all six of my informants, they felt transformed by the experience almost to the point of feeling like different people. Most of these teachers felt that the experience had incredibly enriched their lives, while in one case there was a loss of important family relationships and spiritual foundations to the point of depression. Yet five of the six teachers considered the experience to be a positive transformation. Four of these considered it to be a profound experience which greatly affected their personal and professional lives.

We have considered factors which forecast and led up to the experience in Chapter 3, then explored the professional and personal nuances of this experience in Chapters 4, 5, and 6. In this chapter I will analyze the perspectives of these teachers on the effect of this experience upon their lives, and especially upon their pedagogy as classroom teachers. The effects which they talk about include their perspectives on how the familiar has become strange while the strange had become familiar in their life abroad. Other effects have to do with their changes in teaching style, curriculum emphasis, and relationships with students and colleagues. The way they share this experience with students and teachers provides background for a deeper understanding of what they mean by transformation: how this international

experience of living in and/or studying about another culture has changed them in ways which mean a great deal to each of them.

Reverse Culture Shock

"Like Going to the Moon" (Ed Donovan)

Four of the teachers who lived abroad for four months or more expressed varying degrees of culture shock in the foreign country. Upon returning to the U.S., several described their feelings as being more intense and long lasting than their feelings of culture shock when they initially arrived in their host countries. While they all expected differences in cultures to affect them while they were away, few indicated any preparedness for the difficulties they might face about coming home. Bill Holm, an English professor at Southwestern State University in Minnesota, wrote a book of vignettes about his year teaching in China entitled Coming Home Crazy (1990). One of my informants, Ed Donovan, recommended that I read this because he related to some of the feelings expressed in this book. I found that in some ways this book tapped into some of my own feelings upon returning home after living and studying in China for ten weeks during the summer of 1981. At that time, I could only imagine what I might have felt if I had had the opportunity to live there for six months, a year, or more. For the teachers in this study who returned from China there was an intense appreciation of things previously taken for granted, such as the blueness of the sky, the brightness of our supermarkets, of what it means to be an American. Teachers who returned from China became more critical about materialism and wastefulness in the U.S. There is no question that all of these teachers looked at some things differently when they returned. How each of them coped with varying degrees of "reverse culture shock," sets the stage for our discussion of how their experiences influenced their classroom practice.

Many Americans, myself included, have described their first experience in China during the late 70s and 80s as akin to "going to the Moon." This expression was meant to emphasize the tremendous differences between the American and Chinese societies. However, when Ed Donovan used these words, he was referring to how he felt about *returning* to the U.S. after a year in Kunming, not his impressions upon going there. While his wife had experienced cultural trauma in China, Ed had more difficulty acclimating back to the U.S. than he had adjusting to China in the first place.

The first day back, my son, who had just bought a brand new Ford Bronco, was visiting. Heather said, "I need somebody to go to the store to buy something." Whatever, it was, three items. I can walk back and forth to this store in 20 minutes and do my shopping in that 20 minutes for three items. My son wanted me to drive his new car. So I did. I was gone for an hour and a quarter. Because when I got in the store, I had forgotten how bright everything was. Chinese stores don't have very much light. Here is this place with fluorescent lamps going, spotlights on things. All of a sudden, I was into a system of organization that I had to learn all over again. I kind of went up and down aisles, just walking. You know, Coming Home Crazy. He talks about the same kind, it's exactly that. Clerks were polite. I wasn't used to that. No haggling over prices. It's just as it's marked. Right. Anyway, everybody thought that I had smashed up his new car because I was gone so long. But it really did affect me, really tremendously. I think both of us, Heather and myself, did not get over the culture trauma coming back, I think for seven or eight months. It was April or May when we got into spring house cleaning when it began to dissipate.

Just as Mary Ehrhardt had felt that life was more simple and less intense in China than upon his reentry in the U.S., Ed also felt like he was in a different time frame, the pace of life in China having seemed much slower by comparison. To Ed, the way everyone was in such a big hurry appeared strange.

I didn't feel like I had to rush anything. I could take my time. It didn't make any difference. I think the handling of time in China is so much different. I became very conscious in our culture because everybody was just whizzing by, doing this and doing that. I had the attitude that everybody's nuts. I used to drive, I was a fast driver. I very seldom was within the speed limit. I came back and I couldn't care what the speed limit was, you know 30 or 35 on a 40 mile zone, it didn't make any difference. That didn't catch up to me until probably the next year

where I started going the speed limit and all that kind of stuff. So time was one of the real big, big factors and the use of time. The whole idea of intemperate haste is the way I saw it at that time. On the part of Americans.

The hurriedness also included what he felt was "a sense of contentiousness" embedded in a society so dedicated to the selling of materials goods as in the U.S. It was not until a year or two after he returned that he became aware of that "we didn't need as many things to live as people were trying to sell us". Advertising, on television and elsewhere, caused them to think about their lifestyle in a different way when compared to their experience in China. "I'm not sure we became minimalists. I think we became a little harder in our judgment about what we bought."

Mary Ehrhardt reflects many of Ed Donovan's sentiments about simplicity in the Chinese lifestyle as compared to her life in the U.S.

I really learned to enjoy the simpler living and to see that their needs were very well met with many fewer things and that they had time that I often didn't have because my lifestyle was much faster. I came to appreciate all of that. I didn't really realize what an impact it would have on me when I returned. But the two things that were significant were returning to my school and seeing how intense it actually is ... That, plus just being bombarded in the United States with advertisements, visually and orally, were marked. There was so much that I just had not given too much thought to before having had this experience: How much we are told we have to have and how much we buy into that and how intensely we live compared to the simplicity of the Chinese.

She thought differently and more appreciatively of the lovely place she and her family have spent vacations together for more than twenty years, Chautauqua, in western New York state.

While I was there [China], I really thought about, because Beijing is so devoid of color and yet it's more colorful now than it was in the past, but because it's so devoid of green, I thought a great deal about the place that has been a regular summer spot for me in most of my life. I thought about the moisture and the greens, the water, the clean air. That really sustained me a lot.

Ed Donovan, like Mary Ehrhardt and Bill Holm, marveled at the blue sky in the U.S., something he had looked at differently in the past. "There were

two other things that really affected us. One was the blueness of the sky. It just is a different sky altogether. Another things was the green grass." Mary Ehrhardt also found that she had become used to a different diet, a change which she has continued as a life-style change.

I just have changed my diet. Not having any intestinal difficulties, but just that it really was a significant change. I don't use butter, I don't eat as much red meat. I'm more interested in Chinese cooking. I'm trying to do that a little more.

Mary, and to a much greater degree Ellen Stacey, felt somewhat frustrated about returning home and to their schools with a wealth of experience and knowledge which they both wanted to share. The frustrations centered around their feeling like different people who were expected to perform again in the same roles. It was difficult for Mary to return to the same position without a concrete way for her to share what she had learned and gained beyond her classroom work.

There was not an awareness of the impact or that this experience had changed me. I think Walden is a really high-powered school and the expectation is that I will fit back into my slot and prepare children to march through the Walden program. The requirements of doing that really don't acknowledge that I'd bring anything different than the competent job I did before going. My job is to prepare children to continue through their Walden education. The pace quickens from the minute that the fall comes so that there really isn't even time to have informal discussion with colleagues or to really say, "Hey, wait a minute." I either would like different responsibilities or at least some way to express what I've learned and what I've gained. That's pretty hard because there are some ways. I did teach an elective in shadow puppetry and I did do an assembly program and I did have the opportunity to speak with parents and write about my experience. But the expectation on a daily basis was that I'm back in my slot and I'm doing what I've always done.

Ellen Stacey was so energized after her first seven-month experience the fall of 1988 in Japan that she explored many new ideas with her students. However, when she returned after living and teaching in Japan for three years, she experienced a devastating loss of rapport with the teachers and principal of her middle school. While she was in Japan the second time, her

school had become a charter school within the school district. The teachers had gone to training sessions in Chicago to prepare them for team teaching.

It was the first time we had teaming. Other school districts send the whole staff to these. It was held in Chicago - how to team, what the reason behind teaming was and inspired them to the nth degree. Well I was in Japan, so I had no opportunity to go to this thing, but I felt that I had lived first-hand experience. I could fit in and my enthusiasm was really high. I wanted to share, "Well in Japan they did it this way. Let's try it this way because it really worked well in Japan."

Ellen had hoped that her knowledge about how schools really functioned in Japan would help the staff; however, she found that her colleagues did not want to hear about her experiences or her ideas.

The first time she returned, she became aware of a great gulf in the attitudes of respect for education between students she had taught in Japan and her students in the U.S. She had not wanted to return to teach in her former school because she knew this would become a problem.

My principal wanted me back there. I was really depressed. After seeing, even the bad students, it was nothing like I was facing again in Milwaukee. I can't explain to you how that was. I mean when you walked into a Japanese classroom, there was such eagerness to learn, such a respect for those who could get the most education. Even with the bad kids, the communication with the teachers, they would walk into a teacher's room and they would talk to them like a big brother or something. There was a bond.

It was her fascination and curiosity about this "bond," this family atmosphere which she found lacking among students and teachers in U.S. schools that provided much of the impetus for her second experience in Japan.

Then I came back to Milwaukee and there was "that kid over there" or "that teacher over there." There was no unity, there was no teaming, there was nothing. At 3:00, who could beat out the kids to the parking lot to get to their car and go home. 'That's not my problem' or 'That kid has a problem, send him out of my room' ... There was so much I missed and that was the whirlwind. When I went back to Japan, I wanted to know what made that, what caused that bonding.

In spite of the fact that she was asked to present workshops in other buildings and a presentation to the State Board of Education, she encountered a very different reception in her own school.

My colleagues didn't want to hear about it. Not one teacher asked me anything about my trip to Japan. My principal had lived abroad, we only talked once. She never wanted to talk about it after that. "Welcome back. How was it? Yes I know what you're going through." That was the end of that. She never would say, "Come on in."

She was in a state of exhaustion and confusion when she returned in August 1993 after her second experience in Japan.

When I came back, I had lost a lot of energy. I don't know if it was because I was in a state of confusion or what. Or I felt that I was trying to do everything before I went to Japan. When I came back from Japan, I tried to focus. Become a little bit more focused on small things instead of the big things. Before I went to Japan, I was social chairperson, I was a member of this society, I was a member of that society. I was taking the kids on trips. When I came back, I tried to focus in a little bit smaller, do a little bit smaller chunks instead of such big chunks.

Because she felt like she had missed out on three years of American culture, she used the suggestions of the art teacher to have her students make presentations about famous Black people during those three years.

When I came back the second time, I had missed out on three years of American culture. I really felt deficient teaching these kids. I didn't know what they liked, I didn't know the music, I didn't know the TV programs, I didn't know the personality. February was Black History Month. I asked them - it was the art teacher - I talked to her first and she told me to try this. I had the kids do a presentation, but I didn't want historical people. I wanted famous Black people in the three years that I was gone that they liked: musicians, TV personalities, actors, basketball, sports heroes, anything. Anybody they would like to do a report on. I caught up on three years in one month with the kids doing presentations. I learned the music, I learned the basketball players, I didn't know who they were. "The Dream Team," who are they? Who's this Magic Johnson? Who is this Michael Jordan? I had no idea who these people were. The kids brought me up to 1993 real fast. It was wonderful, they loved it. They really enjoyed it, so I thank my art teacher for that.

A racial incident occurred in her classroom soon after she returned. It was brought on by her assignment of the story The Slave Dancer to her students. She had taken a female student aside, as she had seen Japanese teachers do, to tell the student "one on one, that I wasn't happy with her behavior and she was very rude to all the members of the class." Ellen thought

that this student had retaliated by complaining to her mother about the story because it contains the word "nigger."

The Slave Dancer talks about when the slaves were being brought over and what did they call them back then. She told her mother that they were reading a book with the word. Mrs. Stacey was teaching them this book that had the word "nigger" in it. I had the NAACP, I had the WCBH, I had Black business all at my school wanting to know what this white teacher was doing using "nigger" in the classroom. I thought stress was bad in Japan. It couldn't even come near to what I was going through at that time in Milwaukee.

This incident, she felt, had irreparably damaged the rapport she thought she had with students in her classroom. To clear the air, she used a methodology which she had observed in Japan to discuss controversial issues, but with a democratic twist.

I went back to the students, I was thinking of using a Japanese technique on this, I asked the students their feelings about the situation. Was the book so bad that I should have banned it from the school? Because that was what NAACP and everybody wanted them to do. The students had a conference and it took a whole period for the students to voice their opinion. I said, "I'll remove myself from the picture. I'm going to put anybody, whoever, your student council rep, that will be the person in charge. And you need to come up with a conclusion." And the kids came to the conclusion after about 45 minutes that the real problem was, the book was not bad. It was a white teacher, teaching them Black History. That was the bottom line. So I asked them to put it in writing, but I did it democratic - I thought it was a democratic way - which I don't think they would have done it in Japan. But I had to resort back to my Americanization [meaning the use of democratic methods]. It was a very difficult year adjusting back in.

Not only did she feel a lack of rapport with students, but also with her colleagues. Ellen was surprised that not one teacher nor the principal asked her to share her experiences with staff or other classrooms.

Not one person, not one person on our staff asked me to do a presentation on Japan. Our social studies department never asked. I had said I would like to. Nobody ever asked. I asked my principal if I could do a workshop at our school to give them an idea of how Japan worked. No, he wouldn't allow me any time to do any presentations.

One teacher whom she had known quite well had sent her postcards while she was in Japan. He might have provided support for her, but he transferred out of the building.

One teacher transferred completely because when I came back, he himself saw that he had not grown in any capacity. He had been in the same classroom, teaching the same subject to the same grade level for 25 years. He did send me cards while I was in Japan and I would send him letters back, but the year I came back, he moved. He went to another school. And he had mentioned that he had to move. It was time.

In addition to a general negative feeling about her work when she returned from her second trip, she also felt a sense of malaise and isolation in her personal and family life. She had previously taught full time, gone to school three nights a week, worked out three days a week and "enjoyed a very active social life."

Before I went to Japan, I was always in the social scene, always. Now I've been back from Japan and I have cut off all my friends. I distanced myself from everything including family. It's safe to talk to my parents because they live in Georgia. But as far as my family itself, there's a big gulf there. Where before I used to be at my sister's house all the time, we'd have dinner together with her family, and I was considered part of her family. There's been a wide gulf there ... My dating has gone to nothing.

The "reverse culture shock" and "deep depression" Ellen went through had ramifications on her spiritual life as well. She had become somewhat cynical about western religions, especially the Roman Catholic church, in which she was raised.

I think I went through a period of deep depression when I returned from Japan. They say reverse culture shock is worse. That was true. I didn't think it would have been, but it was and I think in some aspects it still is. I was restless when I came back. I wanted to do everything because I thought money would be able to open all those doors. I had enough money to do all those things then. Right now, I am realizing that it's not the money. I remember when I had my fortune told in China, they told me I need "*di chi ti bao*" more "physical strength" to sustain a life there and also a devout, more of a spiritual nature. These days, I've been thinking about the spiritual aspect of my life ... I think I tried to do it, but I wasn't happy with what I've seen in Catholicism in America versus Buddha or Shintoism in Asian society. I'm more cynical about religions, western religions, than I was about eastern religions.

Neither Denise Green nor Paul Vandemere discussed any sense of reverse culture shock upon returning to the U.S. from Japan. Denise and Paul had had what they each described as a very positive experience in Japan. Their experience is in direct contrast with Ellen's more negative descriptions. Mary's and Ed's living conditions in China starkly contrasted with their life in the U.S. The experience of Denise as an exchange student in Africa is more similar to that of Mary and Ed in China than her experience in Japan, a modern developed country like the U.S. Thus, the material living conditions of the people and the teachers may have a bearing on the stress they feel living abroad and in returning from that experience. Denise talked about her difficulty communicating with her African-American friends about her college exchange experience in Ghana.

When I went back in the dorm and started back to classes, I guess that's when I realized how much of an impact that experience had had on me. Because I looked at things differently than other kids did. At that time, there was this big black power movement and all that ... And I looked at things about Africa, about African-Americans differently and I felt just totally different from other people, other students that were my friends. When I tried to talk to them about it, a lot of times it was really difficult. Because there were just certain experiences that were really hard to put into words because I couldn't truly express the feelings that I felt. It was just that some of them were not interested, really.

Reflecting similar sentiments with Mary Ehrhardt and Ed Donovan, Denise had had difficulty getting used to the "materialism and how we waste food and waste energy." She had felt the difference in her life when she had spent the night in a friend's home in Ghana. "When you spend the night in someone's home, where you have to go in a toilet that is better than a hole in the floor, because it's got the porcelain seat," she realized just how much luxury she had taken for granted before this experience. "We expected certain amenities we just took for granted which for most people of the world, weren't things they were accustomed to. They were luxuries."

Denise described to a professor her frustration about describing snow to an illiterate man in Ghana.

I was trying to explain snow to a west African gentleman who had never seen it. And this was someone who was not literate, so he couldn't have read about it. But I was describing life here, and he asked me about clothing. I said, "The part of America where I come from," because he didn't call it the States, he called it America so that's what I called it, "what you wore depended on the weather." And he said, "Oh, like the dry season or the rainy season?" And I said, "No, whether it is summer or winter," which was a concept that was new to him.

She described the setting of this conversation, reminiscent of the poverty that Ed describes in the village where he observed a wedding party. Denise continues:

When they are sitting in this dirt floor home, the walls and the ceiling are pieces of scrap metal, there is a bare bulb that you screw into a socket. I don't know where the toilet was because I didn't have to use it during that visit, so I didn't know where they went. And in it there was a community tap, that you took your buckets to. Cooking was done over an open fire and there was a hole in the roof for that. And trying to explain snow. And I said, "Well, it's almost like shaved ice." They shave ice (he knew about shaving because of skin), but shaved ice was not something in his experience. I said, "Well, it's as cold as ice, and it's white and it's fluffy." And he got this real puzzled look.

Her professor said she could have talked about soap powder or whipped up some liquid dish soap. Denise responded, "But we really didn't have any electricity except for the one light bulb." Not understanding Denise's point, the professor continued, "You could have gotten a paring knife and taken a bar of soap, and kind of shaved some soap off." Exasperated by this professor's attitude, Denise thought:

My goodness, what a waste of soap. The man would have had fits if I'd have done that and that would have been so wasteful. So even if I would have bought the soap, it would have been very - I would have been like the ugly American to sit there and waste a whole bar of soap trying to shave it. That would have been really wasteful of me and really insensitive. She really didn't understand. And that's what I ran into with some of my friends. They really didn't understand and finally I got to the point where I said, "You really have to go there. There are some things I just can't explain."

Denise describes this as a difficulty expressing her experience, while Ellen describes this feeling as an aspect of "reverse culture shock."

Mary, Ed, and Ellen have all described changes they viewed in their own classroom practice. The trauma some of them have described could have presaged a tremendous period of personal and professional growth, or the opposite, or something in between these extremes. For Ellen, and Mary to a lesser degree, it was hard to adjust back into an environment where colleagues were not that interested or, as in Ellen's case, hostile to their desire to share their insights, knowledge, and feelings about their experience. Mary felt a sense of wanting to perform a somewhat different role with her colleagues. There was little acknowledgment on their part that she had changed; that she had been through a transformative experience.

John Dewey discusses the difference between what he termed "educative" and "miseducative" experience, the former leading to a profound transformation and the latter a precursor to stunted growth and even regression. Educative experience is accompanied by continuous learning which is focused, not haphazard and often very difficult. Ed Donovan became more cognizant of his teaching style and is continuing to change his pedagogy. Paul Vandemere worked to incorporate global studies into the State curriculum guidelines. Mary Ehrhardt began to redefine herself as an educational thinker and leader. Each of these teachers consider these changes a result of their international experience. By contrast, when Ellen says she thinks she has "lost what Ellen is all about," she is describing a painful transition. The way this personal trauma/transition has played out in each individual has ramifications on the major question of this study. How does extensive international study or experience impact the classroom practice of these teachers?

Changes in the Classroom

All but one of these teachers clearly felt they were better teachers for having had the international experience. Only Ellen Stacey indicated that she had been more energetic and creative before her second experience. In fact, in the 1-1/2 years between her first and second experience in Japan, she was named Teacher of the Year for all of Milwaukee's public schools. Even the extent to which the impact of her three years of teaching in Japan was positive or negative upon her teaching performance in Milwaukee is debatable. The following analysis will include some very promising examples of changed pedagogy in her case. All of the other teachers described changes in their teaching practice.

Bill Notebaum's change started with his awareness that the traditional methodology in his view was counter-productive to achieving the kind of results which he most values in education. Even though he did not feel he had time to change his methods entirely, he gives examples of approaches to specific lessons which are different now than before he began this study. He is now grappling with the kind of teaching he will foster in the International High School he initiated just after he returned from Japan and which will open in the fall of 1996.

Paul Vandemere and Mary Ehrhardt felt that the experience brought an authenticity and depth to their teaching about East Asia, while Denise Green viewed her experience as providing a model for the children, heightening their perception of what is possible. Ed Donovan described changes in his pedagogy and curriculum choices which he considered directly attributable to his experience in China. Their perceptions of change in the classroom include their methodology, how they teach; their philosophy about teaching; what they teach, the authenticity of their work in subject matter areas such as

the humanities and East Asian history, culture and language; and their empathy and rapport with their students.

Changes in How They Teach

Paul Vandemere found that the content of his teaching changed significantly at the same time as his methodology because he was "studying a lot about instruction and became increasingly aware of the importance of students owning their learning". He knew that his work in debate or forensics was successful "for a reason. We had self-directed learners." It was at this time after his two years in Japan that he decided to incorporate this aspect of his debate and forensics work to all of his classes.

Contrary to the stereotype many people have of Japanese education, Paul witnessed creative examples of pedagogy, especially at the elementary level.

I saw some innovative teachers who would try some, certainly at the elementary level, try more group projects. Kids were motivated to learn, who also worked cooperatively in groups and they saw the benefits in doing so. I would try to bring that atmosphere in my regular classes. So there were certainly some days where you would come and you would see me teach in the traditional sense. But there were a lot of days where you would come in and see students engaged in group projects and group presentations where I was not fitting the normal mold of a teacher, which is to stand up and talk.

Paul, like Ed Donovan, could construct role playing and simulation experiences in the classroom based upon their deepened knowledge of a different culture. They both used variations of a simulation game, BA FA, BA FA, which allowed students to experience a cultural dilemma that has many ramifications for understanding the complex issues involved with cultural interchanges.

After his return from Japan, Paul hoped to get students to question why cultural practices evolve in other cultures and our own. Paul started each new class with an exercise to promote cultural understanding.

I very early on, the very first days of every semester with my beginning students, I would put them in an exercise where they were members of two different cultures, with different norms. They had to send visitors to the other cultures to learn those norms. They had to become observers and then see how they were treated as outsiders while they were doing this. That began their exposure to say you have to suspend your judgments of other countries as you are now learning about them. You have to not be quick to make those judgments. You have to understand.

Paul used this game to get them involved in thinking about how and why structures and practices are different from the U.S., with the goal that they will begin to question and understand the background to their own cultural traditions.

They would begin to all of a sudden examine themselves in America for the first time. I would always try, as we were dealing with contemporary Japan or China, I spent most of my time on Japan, second most on China, and a lesser amount on the mini dragons, I would always have them make a comparison to what was going on in the United States and use it as a springboard to re-examine what we do. So after they looked at the Japanese educational system or criminal justice system, I'd have them reflect a little bit on art. Not that I would ever say, "This is what you have to do." I never once told them that they had, that the Japanese approach was better and that America ought to adopt. Never once. That's not my role. I would allow them to learn about other cultures, they could then form their own opinions. They would make presentations in which they would learn about the Chinese system dealing in with dissidents or Chinese way of their legal system or other aspects of Chinese or Japanese society. Then they would make some judgments themselves. As long as they were based upon what was true, that's all I asked for.

It was not his goal that they compare U.S. society negatively with other societies. It was his goal that they understand the reasons behind aspects of each of the societies, including that of the U.S.

Not that for a minute I was asking them to criticize American society, obviously not. But never take for granted what we have and understand why we have it. There's a reason why our country is organized the way it is. A lot of times, our kids don't think about that.

Ed Donovan, after his experience in China and reflecting a similar teaching style to Paul Vandemere, wanted his students to experience what happened when members of cultures with radically different languages and values interact also in the simulation role play BA FA, BA FA.

You set up two groups, one group is real laid back. They couldn't care less about money or anything else. The only thing that's important is friendship. The other group is up-tight, capitalists, who are bargaining with each other all the time to get an upper grip on things. What you'll do is take two people from each culture and put them in a different room with the opposite culture. They can't speak the language. The basic assumptions you have set up in one room are so different from the other room that it's hard for them to recognize. They have to be able to get along in the culture. There's going to be a representative from this group who are heavy, capitalists who want to convert this group so they become a marketplace. These guys will work at it, and finally the laid back culture will throw these guys out. The reason they throw them out is because they don't depend on friendship. When you take the laid back group and they come into the money group, they're given so many dibs, or whatever they call those things that represent money, and people come up and start to trade with them, and these guys just give it away. Once they've given away all of their money, they're poor. Nobody pays any attention to them. They want to get out. It's one of the ways that we use to show differences in culture.

He has incorporated this role play into his course so that students will learn to understand and respect another way, another point of view.

Ed believes that his teaching style is very different as a result of his work in China. He now is much more sensitive to how his students are reacting to his teaching. He no longer assumes that he is being clearly understood. Ed also uses students who do understand what he is trying to convey to elucidate the point to those who need help.

I became much more deliberate, I suppose is a good word. Speech pattern slowed down in any case. Less slang, less idiomatic speech. Really, an awareness of when the students here were not getting the whatever was in the lesson. I really became aware of that. They were not engaged ... or they just didn't understand. I don't think I had ever had a doubt in my previous life about a youngster understanding what I said, understanding a concept.

Ed explained why he made this change to speak more deliberately and carefully.

I had spent a year looking at students that I had to really concentrate on. I think that concentration carried over. It wasn't just a matter of defining words for these people but to get them to understand how a phrase or word was used and could be used differently. Those that seemed to be having trouble, I could approach and talk to them about it. Maybe clarify. It brought in something else that I started doing at that time. That is when I saw a student who didn't understand. In order to

clarify, I knew that I was using very standard English, kids sometimes don't understand standard English. I would turn to somebody that I knew had grasped the concept and ask them to explain it. I found out that that was an effective way to get things across.

Another area where Ed's teaching practice has changed is in team teaching with a younger man who is still taking courses in the field of education.

I'm doing more team teaching. I'm on an afternoon team now, teaching about Vietnam this semester. I've enjoyed that immensely and with a guy who is still taking courses in education so he's got different ideas that he comes in with ... We've done more active things like debates, discussions. I'm using a lot more video with this guy ... I think anything that I bring into teaching that deals with differences in culture, the China influence is definitely there. I talk about it and try to get a discussion going about it and try to get the kids to feel what the difference is as opposed to trying to just learn it intellectually.

The experience he had in China, in addition to the creative stimulation he feels in working with a younger teacher who is currently studying about different classroom approaches, has energized Ed considerably about his own teaching, even though he is 65 years old. There is no shuffling off into retirement mode for Ed Donovan!

We try to work through things, you know, "Why does somebody say this? What is the purpose of this?" The whole Taiwan exercise for example. I said, "What's the message here?" Well they had all read about it. I said, "Well, what's the real message?" We fiddled around with that for a long, long time. We started doing this projection thing like, "What happens if Lee Teng Hui gets elected?" I said, "Is there going to be a war?" They said they didn't know, they couldn't project that. "Well what about the United States sending ships?" They didn't know. They thought that was a good idea to protect Taiwan. I said, "Is it our job to protect them since they are a province of China and they see themselves that way?" ... They went round and round on that. I said, "So what you're looking at is our lack of understanding of what the Chinese see about themselves and what the Taiwanese see about themselves. They share the culture. We're outsiders and we haven't got a clue."

During his international study and just after his experience in Japan, Bill Notebaum developed an awareness of teaching methods which he admired, but felt that he had not changed enough to be satisfied with his own teaching style. "It doesn't look as different as it should and I'm really frustrated, dissatisfied with that." According to Bill, the reasons for this are twofold: 1)

one is the difficulty of changing the expectations of students who are not familiar with a different approach, and 2) the time constraints on developing a classroom practice which is more student centered and inquiry based.

We all work in a certain culture again, when kids come into your room and expecting a certain thing and already have habits, they're not going to transform those habits just because you want to use a different approach. So that can be very frustrating. Particularly when your approach more and more relies on kids own interests, an inquiry and self motivation, they're just going to abuse it, basically. That's frustrating, and secondly, I'm into so many other different things that I just don't have the time and preparation, very well constructed, well thought out methodology that involves students in the learning process definitely are the best. But they are long and well developed. I would need time to do that. Educational methodology is not what I have right now and it's what I want my teachers to do, and I have views on it, but developing it is not really me right now. I can't do everything.

Bill felt his work to develop a magnet international school including students from ten school districts with an International Baccalaureate degree and curriculum precluded substantive change in his own teaching methodology. He felt that to change his pedagogy would require a commitment of time and effort which he did not have in addition to promoting and planning the new school. Bill passionately argues for a different pedagogy from what he considers the traditional intimidation based lecture style and rote learning followed by rigorous multiple choice tests. "In fact, humiliating students and intimidating students were basically a plus. I mean that's the way the job was done." He had come to the "educational debate" late after he returned from Japan. This debate is past tense to Bill because "I know which side is right now and I don't have any patience for those people any more. I'm not going to waste [time on the debate], I mean I'd come home too upset about the authoritarian, very torrid, instructional techniques."

This discussion with Bill about his own teaching practice reflects his answer to the central question of this study: to what extent does in-depth international study and experience affect the pedagogy of a veteran teacher?

In this part of the question, he is responding to how he feels this experience specifically affected his classroom practice. How he responds is not about how he actually changed as a result of the experience, but it is about how his thinking about pedagogy has changed as a result of many factors including his international experience. It is the change he hopes to initiate in his international school that he believes has been most affected by his international study and experience. He did not express a desire to adopt Japanese educational practices in American schools, except, like Paul Vandemere, for the homeroom idea. It was in the process of learning about U.S.-Japanese trade issues and business organizational reform that he began to think about school reform, an idea which eventually developed into his proposal for an International Academy.

However, within his own pedagogy as a classroom teacher Bill seemed satisfied with some aspects of a teacher-dominated classroom.

I have such a knowledge base and ability to command presence and dominate the classroom, not dominate in a negative sense, but why not use it. It's kind of a waste if you have, I don't mean this egotistical, but it's kind of a waste if you have what I have to offer sitting around the classroom watching kids fumbling around on projects. They should be fumbling around on projects, but they should also have the exposure to what I have to offer.

Therefore, similarly to Paul Vandemere, Bill has compromised to use a mixture of methodologies.

What I do is lecture, I don't do anything like a formal lecture, but I have a lot of teacher-dominated instruction. I still have very high expectations, I always have high expectations, but what I do is force my students to blend with traditional academics, an ongoing almost semester-long project, and most and best scenario is one that has a public outcome, that they put on a seminar on a topic or they publish a report on a topic and actually deliver it to a public audience. That blends with the coursework so while I'm teaching economics and giving them the fundamentals, they may be analyzing for example, the State business climate. Or right now while I am teaching micro economics, I have my kids each taking a different commodity, this seems a little dry, but taking a different commodity like (well my daughter is doing rice because she went to Japan, you know how these things work), other kids are just doing wheat or pork bellies or whatever and do a complete

analysis of that product and its history and its current market analysis and future markets and all that.

The key to the change in his classroom is in his emphasis upon "engaging students" much more than he had in the past.

I see the absolute need for engaging students and I also offer much more of a variety of experiences like computer simulation, these projects. I have all my kids teach junior achievement classes. They all become junior achievement consultants and teach in the elementary school and in the middle school. If you were to come into my class maybe three days a week, it would look pretty much like the same old stuff. There's a lot of other things that kids are doing, either on their own that they eventually have to hand in, or is eventually done in the classroom at the end of the semester. They put on these things and then teach each other. Like what I did the other day is something I wouldn't have done in the past. The topic was England's move to the constitutional problem that started from Charles I and led to the rule of Cromwell, that period in English history ending with the glorious revolution. Typically, I would lecture that to the kids or tell them to make it into a story. It can be a good, fascinating story. As storytellers go, I get at least an average.

In this case, his methodology was different.

I just came into the classroom and started with each kid and said that this is the piece of story you have, this is the piece of story that you have. They'd already read the materials and been prepared. "Now you've got 20 minutes each one of you to get your little piece of the story researched and be ready." They were just small pieces. How successful was James I, something like that. Each kid had a little piece of the story. Then after 20 minutes, each kid started telling their piece in chronological order. It accomplished the exact same thing as me lecturing and it was way more effective. They can buy in, and talk and express themselves.

The main change Bill perceives in the classroom atmosphere is that he feels more relaxed, more a teacher than a disciplinarian, focused more on student learning of subject matter than on control.

Just the whole atmosphere in the classroom, I'm much more relaxed and I'm not into control at all. But the funny thing about that is part of my philosophy, it's partly now I think I have the chance to do that. When you are young and when you're being challenged, you have to be in control, you have no choice. But being the age I am now, in sort of a stature or whatever, kids don't mess with me too much. It works to your advantage. You have an aura or whatever and you create an atmosphere in your room and you don't have to be a policeman. Although, I have to say that when I get a particularly bad class then I've got to switch back to a different mode again. Otherwise, you just can't get anything accomplished. As long as I can be completely relaxed

and don't have to play disciplinarian, then that's the way I play it. I also reach out to kids a lot more now by simple things, just normal interpersonal relations.

Within the context of how he believed his teaching practice was different after his international experience, Bill did not indicate that this change was directly the result of this experience. Ed Donovan also describes a more relaxed classroom atmosphere with regard to his relationship with his students, a subject I discuss in the forthcoming section on empathy in this chapter.

Ellen Stacey's and Mary Ehrhardt's changed pedagogy included engaging their students in more projects where they took responsibility for the work as well as introducing them to the Japanese practice of standing and greeting the teacher when she enters the classroom. Mary and Ellen both adapted knowledge from their experiences in China and Japan for classroom use. Both were impressed with the practice of standing and greeting the teacher. While Mary Ehrhardt did not require her class to do this every day, she often referred to this practice as an example of the respect shown by Chinese students to the teacher and to each other. Expecting her students to take more responsibility for classroom tasks and their own behavior than she had before her experience, Mary invoked the behavior of her Chinese students as a model.

I've especially pointed out in discipline, using my Chinese students as models in discipline. How respectful Chinese students are and how especially what the practices are. When the Chinese teacher enters the room, they rise. And the teacher asks them to sit down. They do not speak unless they are called upon. I have many times found myself referring to my Chinese students versus the disrespect it is to the teacher and to their classmates when something that someone says just sets off a general conversation. This class is very much prone to just - they don't have the self control to listen without just verbalizing their own experiences. I have to model for them what it is like in a Chinese classroom, what the decorum and behavior of students is like. It is helpful. They take it to heart.

Ellen Stacey went further than Mary on this issue, compelling her students to stand and participate in greeting the teacher, a practice she had experienced in Japan.

What I did when I came back is I felt that maybe what I should do with my students is make them stand, like they did in Japan when the teacher walked into the room, and greet me, say "Good Morning". Then I would tell them to sit down. They hated it. They literally hated it. "What are we gonna do, say the Pledge of Allegiance?" I said, "No, you're going to say hello to me." Then I made them stand to say, "Thank you." Those kids came back to me now and they say that they remember that the most about my class, that I made them say "Good morning" or "Good afternoon" and "Thank you." It's cute because they hated it but it was something I was not going to be swayed from.

Ellen was also impressed with the sense of national loyalty she observed in Japan and tried to imbue this sort of feeling about being an American into her students.

I made them look at our flag and I said, "This is our country." I made them realize that this flag was in my classroom. I never had a flag in my classroom. I made sure I had a flag in my classroom. You do not know how patriotic and how lucky you are after seeing those diversities in schools. You don't know and realize how lucky you are to be in this country. You say and you respect that flag. That's our flag, that's America. I really became patriotic all of a sudden too. When I came back from Japan, I realized that there was a national unity. They would go shopping and they would pay \$200 more for a product even though they could have gotten a cheaper product made in Taiwan or whatever, but because this was made in Japan, it had more value to them than this product that was - the same product - just didn't carry the Japanese logo. A strong loyalty. I felt that if we had, it I could create that kind of a loyalty to our country that maybe the students would feel that "I'm not black," "I'm not white," "I'm American and this is our goal to make America a strong country."

Ellen also tried to incorporate the map skills field trip which she had thought was an excellent method of teaching map skills into her curriculum, but the lukewarm involvement of her colleagues and legal realities in the U.S. thwarted her.

I tried to get my social studies department and myself to work out a map where we could take our kids in May down to the Cultural Center, and I wanted to do a map and I wanted to plan it where we could go here. "Oh yeah, that's a very good idea. But you do it." I thought, "But you want to take the trip." Right, my goal also was to get this gentleman to help me organize it so the kids would find the unity between us as well as with

the kids. This teacher in the city. He said, "Oh that's a wonderful idea. Do it." But that wasn't what I wanted. We ended up taking the trip, but there were no map skills. He told me the city police would not allow 70 children, junior high kids, running through the Cultural Center following maps. I didn't see there would be a problem.

Ellen's pedagogy, her methodology and curriculum changed very drastically from the description she gives of herself as a teacher before her experiences in Japan. She is the only one who seems to become more traditional and book-oriented, especially after her second three-year experience in Japan.

When I came back from Japan, for some reason I went right into a book. I depended more on the book than I did on my creativity. The only thing I could think of at this point, it's easier. Someone wrote a book, kids' parents paid for it out of their taxes. I've never used, I think I should use it. I still am teaching out of the book. Now in my classroom, I say, "Bring your English book and open to page 36. Now let's read this and discuss it." Maybe what I'm trying to do is, trying to teach them grammar points, trying to teach them the tried and true professional way of writing stories.

Her students "do creative writing [but] they don't like my topics, they tell me." She describes the year I interviewed her as the worst year of her teaching experience. She had worked with her students on the computers for three months. When the system "crashed", all their work was gone.

This year is the worst year for me. The worst year. I wanted to use computers, I wanted to put computers into their world. So we did a lot of research, we used the book, we got the research, we wrote letters, we put all the information in the computers. I didn't back it up and the whole system crashed on us. All their work was gone. That was three months of work and I had nothing. The only thing they had was the artwork that was hanging out in the hall. That happened in November. We still don't have the computers working. I think this year has been, I feel, a total loss.

This hopeless feeling is in stark contrast to the effect she saw on her teaching after the first seven month experience in Japan. "The year that I had come back, the full year before I went to Japan, I won more awards for my students' writings and skills than I had ever done prior to that time." She had

used many of the techniques she had seen work in Japan, including teaming and group work.

When I went back into that grouping, making ourselves feel that we belonged together, there was a lot more communication. I was having lunches with my kids in the classroom, we were talking about problems that they were having. I was tutoring, I did it all on my own after school. I had a Japanese program after school two nights a week. I had tutoring two nights a week. I wanted the kids to stay focused and on target. I didn't want them falling behind. We would do writings, we would do stories. We entered all these contests that the school would send us. I would enter my kids' works. An administrator called me up and said, "What are you trying to do?" She was in charge of the Reading Writing Connection. She wanted to know what I was trying to do because my kids were winning all these awards. My kids were on the radio. They read their writings on the radio. We were personally interviewed by the newspaper.

Linking this enthusiasm with her experiences in Japan, Ellen explains, "I admired the way, when I came back the first time, I had admired the way the teacher in Japan communicated with those kids." The work she had done with her American students where she had returned from Japan the first time left her feeling satisfied. She had created something like the atmosphere in the Japanese schools including the student teacher connections which she had admired.

I think the kids had a good bond that year, even though it was only half a year. But the kids seemed to have, at the end of that year I walked away thinking "I did a good job this year." I think I really taught well that year I came back. I think my outlook at the kids as though, instead of being students they were my children. Almost that kind of a change in my way of thinking and approach to the kids. I made a lot of contacts at home that year. I must have called every student at least three times that year, at their home, telling their parents that their kids are doing great or I was having problems with them, which was something I hadn't done before. I would call and say "I'm having problems with your child," but I had never [before] called a parent and said, "I'm really enjoying your child."

Feeling alienated from her colleagues, Ellen had immersed herself in the lives of her students but only after her first experience in Japan.

I thought since I couldn't get involved with the teacher's lives, I would get involved with the kids. And I did. I submerged myself into the kids' lives. I think that was a very good year for me. Because I was being

burned out and going there and coming back I was renewed. The three years over there, I think I came back burned out.

In spite of Ellen's feelings of being burned out and tired, she still teaches differently than she had before. Like Mary Ehrhardt, she expects her students to take on more responsibility.

I assigned each student a role just like they do in Japan. One student's job was to take care of the chalkboard ... I gave them jobs, I gave them errands, not errands so much. If someone was sick, it was your job to take that person to the principal's office because he was sick and he needed support . And that was the Japanese way.

She used a Japanese style motivational style to get the students to take responsibility for something they wanted, a new carpet on the old wooden floor.

I asked them if they would like to have carpeting. They said "yes." I asked for almost three months, "Do you want carpeting?" Then I didn't ask after the 3rd month and the 4th month at Christmas, "When are you going to get us carpeting?" And I said, "So you really want it?" I said, "But if you want it, you cannot chew gum in my room." It was a trade off. But I wanted them to want it. And they promised they wouldn't eat gum so I put carpeting on the floor. I had no problems with that group.

When Ellen returned from Japan the second time, she thought about the English language as a vehicle which ties this country together. This idea led her to essentially "go back to the basics" and teach English diagramming to help her African-American students develop good speaking and writing skills.

I felt that if the kids could understand the language of English diagramming, that they could then explain some of the culture of America. Because it lies in the language, it lies in the culture of our country. These kids had a language skill that was really, if you were to hire them, they would not be the ones that you would hire for an engineer or a scientist because they had very poor language skills.

Ellen found herself returning to childhood values within the context of experiencing a rigorous language program in Japan. A month of testing frustrated her plans to use the month of March for diagramming sentences.

I went back to my childhood to show the kids the value of grammar and how important it was to diagram sentences. That part I felt was a focus. My students were forced to write and had no idea that there was a subject and a verb in a sentence. So that forced me to become more

traditional. That part I think I picked up from Japan. Their English skills are really poor. I wanted to diagram this year, but I have no time to diagram for the month of March because it's all testing. I found out that just like the Japanese, I was more aware of how important testing became in America when I returned. When I left, it was important, but now the big emphasis is 'testing'. A whole month of testing, that's ridiculous.

Ellen expressed that as she was getting older, she was much more aware of how much these students needed basic language skills, even as a base so that they would understand the structure of another foreign language. What was most important to her was:

Sentence structures [and] the memorization of sentence patterns. (I was getting older). If I was teaching them English, I had to give them the ability to really write stories, to be able to really express themselves in writing ... and instilling in them the love of the English language so that they would want to read more, and that they would want to explore language itself and also prepare them to take another foreign language.

Ellen Stacey reflects ambivalence in her use of words to describe changes in her teaching which relate to her international experience: "lazy," "by the book," "not as creative." Yet this is juxtaposed with her attempt to create a warm atmosphere in the classroom, integrate more rigor into her classroom, and expect a higher level of responsibility from her students.

These teachers express how their international experience changed them as teachers and presented some dilemmas about their own practice. The content of the curriculum for every teacher involved in this study changed with varying results in terms of their own sense of effectiveness. Mary, Paul, and Ed make the case for positive and creative changes, leading to a more authentic curriculum. Denise felt that her experiences in Japan modeled a sense of limitless possibilities for her students. Ellen, after her first trip, worked to create a sense of student-teacher bonding in and out of the classroom. After her second trip, she stresses rigor, "back to basics" (i.e., sentence diagramming) and patriotism. While Bill's approach became more

student centered and interactive, the lack of time to develop his knowledge base and pedagogy frustrated him.

All of these teachers have described changes in their teaching style within the context of how they felt their methodology had changed as a result of their international study and experience. Mary and Ellen describe changes in their pedagogy by sharing their admiration for the display of a mutual respect demonstrated in the tradition of standing and greeting the teacher. Bill and Paul describe a more gradual evolving change which was affected by their perceptions of the educational reform movement in the U.S. However, they both connect the experience they had abroad with their greater awareness of the educational debates of the late 80s. While discussing the central question of this study, they both spoke at length about school reform. Neither explicitly connected international experience to school reform but felt that their minds had been stimulated to consider new options about schooling, such as different ways of organizing the school day, which Paul mentions in Chapter 8. Ed Donovan's change in how he speaks to his students seems more concretely defined. He does not speak about grappling with more fundamental changes involving questions surrounding the teacher-dominated versus student-centered pedagogies. Nevertheless, he does talk about his use of role plays, such as BA FA, BA FA, which is not in the mode of the traditional lecture approach. In fact, he indicates disapproval of latter pedagogy which he considered the norm in China and different from his "Socratic approach". Ed's experience in China seems to have reinforced this approach to teaching while he, to a lesser extent than Paul and Bill, also considered issues of school reform in connection with his discussion of changes in his pedagogy.

Changes in the Content of the Curriculum

All six teachers discussed changes in the content of their curriculum as direct results of their study and experiences of another culture. Ellen Stacey, Mary Ehrhardt, and Denise Green consider this their major area of change in their classrooms. They choose not to emphasize differences in teaching style or methods; it is the content of the curriculum which they describe as different in their classrooms. Denise Green integrated her experience in Japan within the curriculum, rather than concentrating on a single unit on Japan. She had also used this method during her teaching career to share her undergraduate experience in Ghana with her students.

I still had a regular classroom after I came back from Japan the first time. I was teaching Japanese as part of the school day. Before I went, I remember in classes I had we did an extensive unit on Japan. But after I came back, it was not so much a unit per se, but things as they fit in, as we came across things. Maybe that sounds a little vague, but besides the language, the art is more oriented toward Japanese things. It was probably more in depth. There would be things around the classroom that would fit in and not because this month we're studying Japan, because it related to something else we happened to be doing. This is either a comparison or contrast; another way of looking at accomplishing the same thing.

Paul Vandemere, Mary Ehrhardt, and Ed Donovan felt that their teaching about East Asia was more authentic and greatly enriched by their stories and artifacts which they could share with students. Ellen Stacey became more book and grammar oriented to help students appreciate and use the English language more effectively. Ed Donovan, like Paul Vandemere, incorporated what he considers to be much more depth into the content of his curriculum.

Each of them had different kinds of examples of how they changed the focus of their curriculum and what new things that they had added. When Mary Ehrhardt was in China, children in grades 4, 5, and 6 who had experienced her China curriculum in the 2nd grade sent her questions to

answer while she was there, which she did. "I wrote them letters which they shared among their classes which responded to their specific questions about China ... and the first graders are just dying to come to second grade to fly to China, to learn about China." In February 1996, when I first interviewed her, she was just about to launch the six week make-believe China study tour with her second graders (described in Chapter 3). She is adding two new areas of focus which she had not included before her experiences.

One is this whole issue of what it means to live in a third world country. Second, is how being a country of 1.2 billion people impacts so much of every day life. I felt that I really could not have given credence before to the implications of having to manage the needs of that many people and how so often so many issues that came up, the pat response would be, "Well it's very complicated. We have just too many people in our country." I think that I need to work those two factors somehow into the curriculum.

Mary had presented an all-school assembly about her experience, which her students had attended. One of her examples about Chinese population will be "If the 25 children, that one table of 5, there are 1, 2, 3, 4 tables in the class, that the 1 table which has 5 children represents China compared to the other 3 tables which represent the whole world, the remaining population of the world. China represents 1/4 of that." She will use her experience learning about brush painting to help them enjoy this art and understand that the Chinese ideal in this particular ancient art is "to emulate the ideal, to emulate the master. So perhaps that's the beginning of their appreciation for Chinese painting."

Probably the most radical change of the content of her curriculum is the introduction of Chinese language to her second graders.

Rather than asking a Chinese speaker to come do the language component, I've been able to do that myself. I've been able to teach some Chinese and use Chinese frequently during our China studies so that the boys and girls are much more interested in learning the language and so the language is more a focal point. From my Chinese study, my pronunciation is better and my understanding of the language and actually my ability to read a little and write a little has

been intriguing to the children so that we're picking up more books that are written in Chinese and identifying some characters. The language has been much more of a focus. I'm just so pleased with that because I feel that it adds an authenticity to the curriculum. The language has been a big part.

The language work, the artifacts she brought back to share with students, the stories she told greatly enhanced the authenticity of their work on China.

Just this afternoon, we have just recently flown to China, taken our imaginary trip to China. This has been as successful as it has been in other years. It seems that second graders are still pretty gullible and they do love pretending. They really get into taking the trip and they do believe that they are in China and that their hotel rooms each night look remarkably like their own homes, their own bedrooms at home. But they come back every day willing to travel on someplace different. So this afternoon, we visited the home of a Chinese child and learned about her family and their activities and we are in Beijing for a few days now. We visited the Forbidden City and the Great Wall through my slides. The whole experience of China for these children is much more real because of my experience. So the materials that I was able to collect and bring back including the slides and other artifacts that just really enriched the teaching. I think that at least in this part of the study I am more like their tour guide and every day we look to see where we are going today. I like that aspect of it. For several weeks we've been doing some comparative geography study of China and the United States through mapping of many different kinds of maps. One of the most interesting ones is looking at rainfall and then discovering how that impacts where things grow. So then the children actually create a map on which they apply things like tea and millet and rice. They begin to get a sense of the geography of China. We also, by the time we take the trip to China, have learned some language so that we can speak a little bit.

The students had learned how to do some calligraphy and how to say some words and phrases, especially typical greetings such as *ni hao* (pronounced knee how) for hello.

We have learned typical greetings and how to say "How old are you?", how to count. We have learned the basic strokes, calligraphy strokes and a little bit of the history of Chinese writing and how some characters represent picture and how other characters are often a combination of pictures. Often the language came out of the celebration of a holiday. So we learned how to give holiday greetings, how to say "Happy Birthday," "Happy New Year," and then I guess though I have all along used a little Chinese. When I say "slow down," "quiet," or "speed up," so perhaps there really has been just all along a little language emphasis.

This year when the students got together with their penpal friends in the Chinese bilingual class in Boston, they all were able to share a little more because Mary's second grade students knew some Chinese and enjoyed using the words.

The class is a second grade, it's a bilingual class from a Boston public school. Because of Boston's extensive bussing program, most of the Asian children are bussed to the school from their communities which are primarily Chinatown and East Boston. Very often these are children whose families are newly arrived in Boston so that probably English is not spoken at home. This particular school has the bilingual Chinese program from kindergarten through the 6th grade. But the objective is that each year some of the children will have enough English proficiency to move out of the bilingual program to a regular class.

She also felt that the struggle to learn Chinese would help her students empathize with what many of the seven and eight year old Chinese immigrants were going through in their struggle to learn English.

Coming up next week, we will explore Chinatown with them, their home community so that I think whereas we're struggling to learn a little Chinese, we have a greater appreciation, our children do, for what it feels like to be a newcomer to America in the course of the semester. One or two Chinese children have either just arrived or have moved back to China so that we're aware that these are very new immigrants. I don't know what the chemistry is of this particular class. This particular Chinese class has really been great in that they've not been shy. Even though the language has been a barrier, they have interacted at play and around activities such as tan gren puzzles and creating a dragon at the New Year's time so that their comfort level is a very good one, a high level of comfort.

The two teachers carefully paired the Chinese students who were having the most difficulty speaking with a student who has a better understanding of English to make it easier for them. Because many of the bilingual students speak Cantonese rather than Mandarin, Mary's students became aware of the complexities of many dialects in China, including Cantonese.

On both sides, we try to facilitate that by pairing - being careful about the pairing of children and pairing a really non-English speaker with another Chinese child who can almost be an interpreter who is a little further along in their English. Interestingly enough to Boston, most of the families who come, come from the south of China so they speak

Cantonese not Mandarin. This bilingual Chinese teacher does speak both Cantonese and Mandarin. Not only are the children learning English, these children, but they're also being exposed to Mandarin too. That's interesting for my children to know is that even though the reading and writing is the same for all Chinese people, there are many dialects and just as there are many English accents, there are many dialects so it's difficult for a very large country, it's difficult for people to speak with one another sometimes.

Mary felt that the way she had introduced the population issue combined with her first-hand experience there had caused the children in her class to be more open and receptive to the Chinese class than she felt her students had been in the previous nine years of the penpal exchange program.

My realization of the population density in China were in our very first sessions, which were actually videotaped so that the parents could see how we introduce a unit of study. So for me, one of the focuses that I really wanted to emphasize was what a billion people is like and also what for me were the extreme contrasts between modernization, but what it was like to be a third world country. So perhaps, just from the fact that from the very beginning we said that this table of five children represented the population of China versus the other four children being all the other countries of the world, or if we were in a group that represented all the peoples of the world, one in four of us would be speaking Chinese. That Chinese is the language most frequently spoken in the world. Maybe this year there has been a greater emphasis on just what the reality of living in China is and the reality of China in the whole world focus. So I think because of my experience that the fact that I experienced it first hand, I really wanted that to be a major focus. So perhaps that has helped establish an openness, a receptivity to the Chinese children who are our penpals. It has been remarkable the way the relationship just got off the ground. Even though their teacher and I both said we have very active and challenging classes this year, when they're together they have been marvelous. They have great experiences together.

Mary's work studying Chinese as a prerequisite to her being accepted in the program greatly enhanced her experience in China and was a key component in a curriculum change which allowed her students to connect more meaningfully with the Chinese students in the Chinese bilingual class in Boston.

I sought out this kind of exchange or this kind of experience for my children so they would have an opportunity to hear Chinese, to meet Chinese children, and so that they would feel that they had some connection with the Chinese children. So this is part of one of the reasons for learning the languages so we can use it and they do, both in

their greeting and leaving, good-byes and hellos. They do notice in their exchange of letters how difficult it is to put together an English sentence and then also though how eloquent the children are in their Chinese calligraphy, their writing. So when we write back, there was generally a big emphasis at least being able to say *zai jian* [good-bye] or at least be able to write some characters to show that we are able to write a little Chinese too.

On a personal level, Mary continued to experience connections and enrichment because she had made the effort to learn Chinese and has in this respect become a model for her students about the connections one can make when the effort is made to learn a language. The authenticity and meaning of her experience resonated when she was able to share with her class the birthday cards sent from two 14-year-old students in China and further enhanced their empathy for Chinese children who are working so hard to learn English.

Just within the last month, on my birthday, two of the students with whom I had a very close relationship, sent a birthday card and a little gift. A wonderful birthday card in English which said "Wishing happiness especially you for." That was something fun to show my class, my children at school that in China, they struggle with English.

Paul Vandemere also considered the authenticity of his curriculum to have been tremendously enhanced by what he could bring back to his students from Japan. When talking about geography and the symbolic significance of Mount Fujiyama, he could speak about it from the perspective of someone who had climbed the mountain. When they studied the tea ceremony, Paul's wife, Ruth, actually performed it with the class. Like Mary, Paul used slides and pictures to make Japan come alive to his students. He had his students perform role plays about the proper ways of bowing and presenting and receiving business cards in Japan for teacher workshops such as the 1992 National Council for the Social Studies (NCSS) national conference, where I observed their presentation.

Paul returned from Japan in August of 1986 to direct and teach in the newly created East Asian Studies Program in his district. Initially, this program was a magnet center with students being bussed there from three other high schools. Subsequently, the program was expanded to another site. For the eight years that Paul taught in this program, he used his experience in Japan and his five weeks of touring China to help make these areas "come alive" for his students.

To make these countries come alive, it's very tough to do for a teacher. When you can bring your own experiences and experiences of others into the classroom, not only your knowledge of just the culture, etc. which you're going to be teaching, but the stories that you can tell and the experiences that you can share, it makes your lesson more credible with the kids. It brings a degree of authenticity and it brings, hopefully if you do it right, it brings that country to life for them and the people to life for them. You get beyond the stereotypes.

Paul felt that a textbook-based curriculum would not include the kinds of cultural experiences that he could offer his students. Ed and Mary also give concrete examples of how they were able to enrich, because of their international experience, the content of their curriculum in ways that went far beyond what could be accomplished in a textbook. Paul listed the issues that he felt his experiences had enabled him to explore with his classes.

I came back with a much greater insight into various aspects of East Asia. Even though I only spent five weeks in China, it still helped me there and I did visit the other East Asian countries a number of times and it allowed me to have a much greater insight and again, not just the traditional areas that are taught, the geography, the history and political system, etc. But to me it's important that our students know about how a country is organized and not just at the government level, but how they related to each other; how the individual fits in in that society as compared to different groups; different relationships, different roles that people have, are they similar or are they different. What is the role of women; what is the role of children in that society; how are families raised; what role does the community play in that? These are all things that you don't learn necessarily that much in a lot of the courses you take. They clearly are not in the normal textbooks that students would be getting. That's not the kind of topic that they would get, maybe a paragraph or two, as an add-on or as an extra credit kind of thing. So I revamped my curriculum to what I hope I was trying to reflect the society as it was. Dealing with issues at a much more in-

depth basis, topics on a much more in-depth basis. Clearly my living there allowed me to do that.

He knew the proper degree of bowing and could demonstrate this to his classes, the honored seats in taxicabs or restaurants, for example, the meal experiences and many other cultural experiences with which most Americans are not familiar.

The respect that you have for someone else, the deference you give depends on your position or level compared to that person, either socially or from a business standpoint. Then your language adjusts, the degree of the bow that you give adjusts. And other kinds of things. Then I could tell my students, here is a 45 degree bow, here is this kind of bow, here are words that are used, here is a certain deference that's given and here's how it's done. Here's the favorite seat in a taxicab, here's the honored seat in a business meeting, here is the honored place in a restaurant, here is the place of honor in an elevator. These are all cultural things that are tied in with the society and how they operate with each other. I couldn't have gotten that; it would have been much more difficult for me to learn that had I not experienced the culture, had I not experienced the elevator operators in department stores, and the affected speech that they have had and the other deferential role that is given in all those kinds of things. To learn that traditionally that when a kid is disciplined at home, he is kicked outside of the house: the differences that you see as well as a lot of the similarities. But I could go into much more depth as a result of what I was doing. Even the meal experiences, there is a whole culture around food: what you eat, how you eat it, who gets to eat it first. And the bathing rituals, just a whole range of things that would be much more difficult to learn and to bring to life if you were not actually there.

Paul's experience in Japan allowed him to organize his curriculum to include student engagement in cultural practices in addition to his telling them about these practices. Reminiscent of Mary Ehrhardt's experiential pedagogy with her second graders, Paul arranged for his students to experience such cultural practices as the tea ceremony and martial arts.

My wife will come in and do the tea ceremony. We don't just have to talk about it any longer or show a couple of pictures. She would come in and perform the tea ceremony. I would have students come in and do some martial arts and not just the superficial karate, the distortion that is frequently taking place with martial arts in this country is that they have borrowed it from Japan and Korea and then the talk of the history behind it. Or I could talk about Sumo wrestling and the connection Sumo wrestling has with agriculture and the rituals that take place before them and explain those rituals. So virtually every topic that I taught, I could go into much more depth. I could show them pictures of

Mt. Fuji, because I climbed it. I could show them different parts of Japan or China, I could talk to them about trips down the Yangtze because I did it for five days. Those kinds of things. So the content clearly changed.

Paul felt he had much greater insight as a result of living in Japan upon which he could draw when he developed curriculum. Just as John Dewey taught that a teacher immersed in subject matter knowledge would be better prepared to plan lessons enabling her to shepherd a child from his own understandings to a deeper awareness of the field, Paul felt he was better equipped to plan lessons and curriculum about East Asia than he had been before his experience in Japan.

I guess because I had a much greater insight as a result of living there, I could design, I could feel confident in my knowledge and I could design projects for kids that would have them take on different roles. I could design, I could bring in slides I could bring in reality. I could bring as much of the country so that's how it changed also my teaching strategies. I could bring in my walking sticks that I used to climb Mt. Fuji. I could bring in the daruma and talk about the good luck and how you begin the New Year with these or other symbols. We brought back 26 boxes of things. We shipped them from Japan and a lot of them were things that I used. That's how that really affected my instruction. I could bring in the actual artifacts. I can bring in an actual wedding envelope that you want to use for weddings and talk about all the different parts of a Shinto wedding. All the wedding ceremony, all the different aspects, because I attended one. I went to pet cemeteries. Again, so my instruction was changed because I could bring in my experiences and the experience of others directly into the classroom.

Similar to Paul Vandemere, Ed Donovan teaches an "Asian Studies" course in the afternoon in addition to the China study segment of the humanities curriculum. He has found a great resource in a Chinese library supported by the Chinese-American community in Metropolitan Detroit.

I've been using the Chinese library... so when I talk about Chinese Opera, I can bring a Chinese Opera in and I can bring in the books that not just describe but also indicate what the position of the masks are for each of these characters or costumes rather. I make sure that they keep a journal, one article of which must deal with China. They go to an article or newspaper and they pick a current event they want to keep with for the rest of the semester. Like the Yangtze River is a big thing with the kid who is an ecologist, for example. Somebody latched on to Deng Xiaoping last year. They thought he was going to die last year. There are a lot of things that that they have access to that are in regular

publications that we get in the States, but the library has been a big help.

Ed now uses more classical Chinese poetry and music in his courses, which he became familiar with during his year in China.

Heather and I put together a bunch of poems from Li Bo and Du Fu and some of the others. I just took down some manuscripts that I had hanging in the room that are calligraphies. I had the translations for them. This is the first semester I have not since I got back, that I don't have somebody who can speak Chinese in my classroom. When the Chinese read it, it is far different in terms of the cadences. I play Chinese music as my students enter the room sometimes. It's not just Chinese Opera, but things that are fairly modern, like the Yangtze River song. The Yangtze River song came from somebody who entered the song in a competition and won the competition with it. It's supposed to represent Chinese feeling for their land. I've got two or three Communist tapes that I play, Communist music like "Our Hopes are in the Field" and "East is Red," stuff like that.

The initial reaction of American students to hearing Chinese opera voices as they entered the room gradually changed to respect.

The first time they hear, especially Chinese music, the Chinese Opera for example, they say, "How can people listen to that?" My response is, "Well let's listen to it for a little bit. Maybe you can hear something in in that you might respond to." After they have heard it for four or five days, they cease to comment about it. They'll say things like, "Oh I like that passage." I had one kid two years ago that took a passage and wrote a piece of music around it. It's kind of neat, they did it down in the music room. I don't think he ever published it but just the idea that he could take a piece of it and work it into something that was Western.

In contrast with the experiences of Ed, Paul, and Mary on his return from Japan, Bill Notebaum found himself in a classroom role which deeply frustrated him. He had learned enough to know how much he did not know about Japanese culture and history. While his work on economics with adults was fulfilling, he felt that his students were ill prepared to understand the nuances of U.S.-Japanese trade because they had little background in economics. He felt woefully under prepared about Japanese language, culture, and history because of his lack of depth in these areas.

The year he returned, he worked together with a teacher who had studied some Japanese to initiate and team teach a one semester Japanese

language and culture class. He was required by the large Japanese business association which sponsored his study tour to "do something concrete when you return back and you provide them evidence of what you have done and so forth". Bill took this responsibility "seriously and moving into that class was the most immediate, most concrete thing that I did". Thinking that "the best way to learn anything is to teach it", Bill also used teaching this course as an opportunity to learn more about Japan in areas other than economics, the "softer side of things".

So I figured I'd just get right into here and start learning ... Doing literature, Japanese literature with the kids, rather than just doing numbers and trade. It's more where I was headed intellectually, not where I'd really begun my career. I was the humanities type person. So I wanted to bring the two back together again, I guess.

Within the context of this class, he practiced "words with my Japanese friends" but was frustrated because "I just never had the time to devote to it", in addition to his belief that "learning disabilities" precluded his learning of a foreign language. Bill was disappointed with his performance in and the outcome of the class, feeling that it was very expensive for the school district when only 14-18 students had enrolled. "A brand new elective in a school that already has a saturated elective and advanced placement honors track" is difficult to sustain. Because his method of teaching required that he be knowledgeable about the subject, he felt unprepared to teach this course.

Quite frankly, I don't think we did all that great of a job. It was hard to mix the two together. We thought we'd find a natural mix and it became more like her day by day which isn't great. Her language level was well short of fluency. I'm not criticizing her, but I think that makes it harder for her to make it real natural flowing. My overall comfort level and knowledge base in Japanese was sophomore at best. I'm talking about the whole country, the political system, etc. I had no formal study whatsoever; I just read a couple of history books, read a bunch of econ stuff. But you can't talk about that forever. A lot of the econ. stuff I had was basically useless because the kids needed so much prior econ. understanding in order to make any sense out of it whatsoever. It ended up falling more on my weaker area in Japanese which was more than Japanese culture piece, which I hadn't gotten that much preparation in. At the same time so many other things were developing in my life and

career that I wasn't in that kind of a position like a young teacher or a mid-year teacher, totally into one thing. I had about four or five other major things going at the same time. If I could do a little reading and a little prepping, but I couldn't isolate myself and try to turn myself into a total Japanese literate person. The way I teach, it affects my effectiveness. I don't do worksheets or anything like that.

Bill brings up the dilemmas inherent in the issue of veteran teacher learning. While this study joins the many advocates of school reform, like John Dewey and presently Lauren Resnick (1987), Sharon Feiman-Nemser (1983), and Mary Kennedy (1992) who promote the life-long learning of veteran teachers. The reality, with which I am personally familiar, of teaching 150 students a day, giving each of them as much personal attention as is possible, is overwhelming in itself. A teacher who wants to give an essay exam or paper is faced with 150 of these to carefully read, respond to, and evaluate. At 10 minutes per paper, one of those assignments takes 25 hours. This does not consider time for careful preparation of each lesson. How then can we expect teachers to learn new subjects, such as Japanese language and culture? Many teachers, like Mary Ehrhardt, Paul Vandemere, and Ed Donovan, use their summers to learn more about the subjects they are teaching. Bill's frustration about not having enough time to fully study Japanese culture is a dilemma many teachers face, sometimes forcing them to choose between their own families and their personal growth and development.

Mary Ehrhardt, like Bill, was also concerned that she did not have the time to pursue her language study upon reentry to the U.S. because in addition to her regular teaching responsibilities, she was asked to mentor a novice teacher, a responsibility which took substantial time and effort on her part. The pedagogy and the curriculum of these six teachers who studied and experienced another culture changed in many ways to greater and lesser extents. They all attributed these changes to the effect of their international

experience upon their professional lives in and out of the classroom. While it is not my purpose to attempt to prove causal relationships between these experiences and teacher practice, one cannot ignore the impact that these teachers feel their international experience had upon their pedagogy. In the next sections of this chapter, I will explore their beliefs about the impact of their experiences upon the classroom atmosphere, their feelings of empathy with students, and their efforts to debunk negative stereotypes. In a sense, the pedagogical aspects of teacher change are also reflections of personal transformation, which is the main topic in Chapter 8. These teachers believe their classroom practice has changed. For some of them, the impact of the international experience was profound.

Negative Stereotypes Debunked

In addition to an authenticity which the experience abetted in the teaching of subject matter, the experience helped these teachers to deal more effectively with negative cultural or racial stereotypes. Paul felt that Japan has been very successful when judged by the values of western materialism. The idea that many high school students consider anything different to be "weird" or "strange" was palliated by the perception of Japan as an economic success story. This perception, according to Paul Vandemere, is another misperception of Japan; that its economic success is the result of a people more imbued with the work ethic, competitive zeal and company loyalty than most American workers.

But always in the back of their [the students] minds, they understood this is a society that has by western standards been very successful. They have done very well in terms of the international marketplace. Clearly, they have a much lower suicide rate and much higher graduation rate, the longevity. You look at different measurements that tend to be used in looking at countries. And Japan and other countries in East Asia are clearly way up there in so many of those. So even though you're right, to some the initial reaction was "Wow this is really weird!," then hopefully the following question is "Let's think for a

minute. Why are they doing this? Why is this there?" Hopefully, I could give them an answer so they could learn an answer that then made sense to them.

Paul was aware of negative stereotypes because some people voiced their opposition to his program around the time of school millage elections for funding the schools.

It's the more you know about someone, the more difficult it is to make false judgments about them. You might still not like them, but your reasons for not liking them are hopefully based on honest understandings not misunderstandings. The more that my kids learned about Japanese and Chinese people from Hong Kong, etc., the less likely they would see them as a textbook enemy, as part of the enemy. To get beyond the idea of Japan bashing and the stereotypes, I early on knew a couple of people supposedly a couple of taxpayers in the district, who said they would never vote for a millage in our district as long as we had the East Asian program because we were teaching them about Japan and China and that was wrong. Fortunately, they are in the minority and there are lots of others who had a different feeling. But it's a whole lot easier I think to get beyond the stereotypes and the myths because of the knowledge you have when you spend time overseas.

Paul team taught the social studies credit with another Japanese language teacher. In the first years Japanese teachers who participated in a sister state exchange program were welcomed into the program until state funding for this program was eliminated. The students who enrolled in the Center were generally not in the category of racists or Japan bashers because these students had made a two credit hour commitment to learn about Japanese language and culture. He was sometimes confronted by students whom he did not know in the hallway about Japan's bombing of Pearl Harbor during World War II.

Kids who had those stereotypes who had the closed minds were not that likely to sign up to begin with. But what I did get was occasional comments in the hallway, little derogatory things. And I would then talk to those people, not in a confrontational way, because I knew that a lot of times it was based on something their parents had said, someone else, families, family experience, and grandpa. Usually we had the most potential for friction or problem occurred around the time of our discussion of Pearl Harbor and the dropping of the bomb. Then also on trade issues with Japan. And those are flash points. That's when someone would come in and say, "Well my dad said this. My grandpa said this." You could all of a sudden understand some of the feeling, the

intensity that someone may have. But again, because I never once would impose my view on students regarding those flash point issues, they could never at least successfully accuse me of trying to impose a certain opinion on that sort of thing regarding those controversial issues. We did not attract the bigots, they weren't going to sign up for a class like that. We got it in indirect ways perhaps but not that much.

Ed Donovan also found that confrontations about his interest in China were more likely to occur with students who were not taking the specialized courses on China and East Asia which he was teaching.

I gave a slide presentation here, I think it was Martin Luther King day. They were asking for people that had different ethnic experiences to give things. I was talking about China, what a wonderful place it was and how great the people were. One kid said something to the effect, "Did you like China better than you like the U.S.?" A very right-wing kind of question. I said, "There is no question about how that should be answered." Then I went on with my lecture. This kid couldn't stand it. He said, "You didn't answer my question." "Of course, I did." I said, "Which do you prefer?" He said, "Well I prefer America." I said, "So do I." He was satisfied and shut up. But he could not tolerate the fact that I would praise China for some of the things when he thought that I should be knocking them down all the time. I talked to him afterwards and said "the question you asked was a very intolerant question." He said, "Well I didn't know if you were beefing up China so that we'd all want to become Chinese or not." I said, "It's pretty evident that I live here and I do have a choice." That shut him up a little bit. I've given talks to parent groups and a couple of the churches here. They are much more tolerant I think than some of these kids are. The kids are looking for identity and that's part of it.

Mary Ehrhardt was very concerned about the possibility of her students developing another kind of negative stereotype about China on the poverty issue, reflecting a general disdain of poor people in American society. One way she works to defuse this tendency is to show an old film called Tom and Didi narrated by Shirley MacLaine.

It is one of our very introductory experiences to show differences. I remember differences in housing, the American house which has an outside garden and the Chinese house with the garden on the inside and the wall on the outside. Many differences are portrayed. But on the other hand, there are all the similarities. Laughing in both languages, the words for mother and father in both languages. That is a good talking point. It's a good vehicle for launching some conversations.

Mary considers that one of the major goals of the study of China and the penpal exchange, is to "lessen negative stereotyping" among the children.

I guess that's probably one of the goals of the whole study. One of the goals would be to lessen the negative stereotyping. One of the ways of achieving the goal has been to show the richness of the culture and the sort of the incredible art and crafts and incredible inventions that this Asian society has achieved. So by making the cultural aspects very appealing, being able to help the children appreciate them, then they are less likely to just go on with their stereotypes. Especially with the Chinese children, that's the other thing. To interface with the Chinese children in the bilingual class - Chinese American children or many of them are newly arrived - and they're in the bilingual class because they are just beginning English speakers. But, we do lots of pre-meeting talking and role playing so that we won't hurt the others. I guess that is a part of all of it too ... I don't know how we do it. Hopefully we do. I think they so appreciate the art that they do, the kite making, the pottery. I think that they really can appreciate the culture.

Recognizing and respecting the differences among people is important for all children according to Mary.

It is interesting on the elementary level, not so much that we were different, but in recognizing the differences. Sometimes I always find a tactile experience, feel this black hair, some of the quality of skin, and just that our curiosity needs to be satisfied about the differences. So I think they too wonder about curly hair.

Denise Green found that the impact of her experience helped her students, many of whom were African-American children, dream impossible dreams and expand their ideas of what is possible. Denise became a model to them, her postcards and coins precious symbols of things they might do some day. Within two years of returning from Japan, in 1990 she raised money and planned a trip for twelve students and twelve parents from a unique magnet school in Indianapolis which specialized in English as a second language. Most of the students on the trip were in the 6th grade except for one second grader who accompanied his older sister and mother. Denise and the families raised \$60,000.00 to pay for the trip. Even though it lasted only 2-1/2 weeks, some of the students were "still corresponding with their host families" when I interviewed her in 1994.

The students came from many different areas of Indianapolis since this was a magnet school. Denise thought that the teachers of subjects such as

math gave some especially creative assignments to these students. The children would be learning and sharing their experience with their class as well.

The best assignment I thought was from the 6th grader's math teacher. The teacher told them to go to a grocery store and make a list of ten things and how much they cost. And do the same in Japan and find out how much they cost. Translate the cost from yen to dollars. Compare and contrast, also in packaging size. That made a lot of sense to me. Then report back to class. We also had another teacher that said to keep a diary and then share it.

During this trip, she sent back postcards to each of her own students. When she returned, she gave them a writing assignment to

Describe the perfect classroom, describe the perfect teacher and the perfect field trip, three separate assignments. The perfect field trip, I never had a response like this. The kids talked about going in a spaceship to outer space ... And when I looked at them, I just kept reading them over and over and I was just truly amazed because their teacher, someone they knew, someone they could touch (this is my belief) had taken some kids on a field trip to Japan. They thought that I could take them any place. They thought the ideal field trip could be anywhere. When I had given them that assignment in the past in other grades, it was nothing like the response I got to this I was just amazed by it. I thought if my going, sending back little postcards, and bringing back the cheap little coins ... it seemed like they were beginning to believe that some things were possible, that they hadn't thought about before. It does have an impact. And it just gave me more encouragement to keep on providing opportunities for them.

One way Denise provided these opportunities was by inviting Japanese visitors into her class to talk about Japan.

I knew about Japanese visitors to try to get them to come into the classroom. Of course, they [the students] always wanted to exchange a few words with them. They'd be fascinated by that. They would beg me to teach them Japanese, to teach them a little Spanish. They were just fascinated by that.

Ed Donovan's method of dealing with negative stereotyping by his students draws upon some of his previous work in anthropology about the way many people in the world stereotype an American.

What I do is give them [his students] a stereotype of an American. All Americans have long noses. All Americans are rich. All Americans are well educated. So I'll take it point for point with them and give it back to them how the Americans are viewed and stereotyped. All Americans are

aggressive and a kid says, "We're not aggressive people." Well I say, "Take a look at the way you walk compared to the way that the Chinese walk. Look at the way you point. Look at the way you wave for people to come to you." I show them how the Chinese walk and how they wave for people to come to them and how they point. Much different. I say, "There's a basic assumption here isn't there? When you point like this, you're pointing like a spear. When you point like this, you're being gracious." It's a lot different way of looking at things and you can get right into the culture just in those kinds of things. I'm showing something, but I'm not pointing. It's not like a spear, it's more like an offering.

When he talks about and shows pictures of the very poor village he visited, he is hoping that the students will develop some tolerance for the people, some awareness about what their lives might be like.

I don't know but I'm hoping that, for some, toleration gets built in for the poor around the world. A lot of these kids have been to foreign countries and have never seen anything like that. In fact, they've never seen anything except [their town]. So when you describe something that's not [their town], it's way outside of their field of knowledge, and the only one that I've found that had seen anything like was a gal who had spent some time in Mexico last summer doing some church work down there. She was in a very poor village where conditions were very similar. So we talk a lot. She can connect with me. She understands exactly what I'm talking about.

While sharing his experiences in China with his American students, he discussed issues like cultural gender differences, an example of which was the consternation he had caused by seating the Chinese men and women differently. He also planned activities such as Ba Fa, Ba Fa, the goal of which was to help his students understand and tolerate cultural differences.

I came here and these desks are all individual and kids would move them around. We sat in circles and there might be a boy, girl, girl, boy, boy, girl. You have a random pattern. It struck me I think the first time that I was in a class, where I had a seminar and I was discussing something. I use a lot of examples of Chinese, differences in culture, based on Chinese and American viewpoint of things, today even. They wanted to know if I had ever eaten a dog. Oh, yeah. Whoa! You say, you know it's different. When you are starving, you'll eat anything that's edible. If a dog happens to be nearby, too bad dog. People get used to that kind of thing. Still, it's tough for them to understand: that different people aren't just Americans in different skin or different clothing.

When confronted with students who were showing blatant intolerance toward one another, Ed's response was very different after his experience in China.

They know that I don't put up with intolerant kinds of nonsense. I won't let them kid each other at a cruel level at all. I just don't put up with it, particularly if it's ethnic. I think a lot of things that probably went on before are the same things that are happening today in places all over the country. I am very sensitive to it now. Much more so I think than I was before. I think there were a couple of times, not just a couple, probably many times before I went to China where things were said and I didn't even realize that they were a slam against another kid. [Now] I confront it immediately. I don't give them any quarter on it. They know it so I don't have a problem with it any more, except maybe at the beginning of the year when it's different classes.

The content of Ed's curriculum changed substantially after his year in China and continues to change with each successive teaching experience in China (i.e., the summers of 1991 and 1995). In describing how he handles negative stereotypes with his students, he tells the story of his conception of the Ugly Americans in China.

I think that people who teach in China for any time at all recognize the ugly American when they see them. We saw a bunch of them. In Xian, a tour group dressed like Americans would dress on Sunset Blvd. or in Miami or wild dress. Big baggy shorts and floppy t-shirts with a lot of print on them. Walking as though they are on the muscle, very aggressive walk. They expected things to be like it was in America and it wasn't. They acted very badly to it. I know what they talk about when they talk about the ugly American ... They drove up in this air-conditioned Mitsubishi bus that was brand new I'm sure. They were a California group, probably from Beverly Hills. They were dressed to the nines. The men in yachting outfits, like duck trousers, boat shoes, and blue blazers with captain-type yachting hats. Women were dressed in safari outfits, with hiking boots and the stockings, and knickers. Jodhpurs they were. They had the fan out to here along the sides; the silk scarf with a safari helmet. As they were walking along the Wall, they were walking as Americans do, kind of apart from each other, giving each other space. Because they were not walking quickly, the Chinese who were, go in between them and sometimes would touch them. The one lady turned a little bit one way and say, "Well I never." Then she turned the other way and said, "Well I never." This went on all the way down the Wall. She was expecting people to say, "Oh, excuse me for bumping into you." Nobody was having any part of that, except her. You could hear them talking about how rude the Chinese were with no concept in their head about the space that they were taking up or about how rude they were because they expected people to conform to their particular culture.

When his students react by laughing, sure that they would never behave this way in another country, Ed cautions them.

Mostly they laugh and see it as a funny story. Then what we do is come back to it and say what are our basic assumptions here? How would you behave? None of them believe that they would behave that way. My comment is that "you are a product of your country. Unless you have that winnowed in some way or leavened in some way, you're going to continue to be a product of your culture. You are going to express your culture in exactly the same way that these people did that were on the wall in Xian." "Oh, I'd never do that." "Don't say never."

Empathy in the Classroom

Several of those teachers talked about their heightened empathy with students in their classrooms, especially among immigrant and ethnic minority students. In their study of teacher behavior, anthropologists George and Louise Spindler (1994) have documented that middle class white teachers often favor students with similar ethnic backgrounds to their own. How these teachers feel their international experience may affect their relationships with their students may add another aspect to the Spindlers' analysis. A teacher's in-depth exposure to another culture, such as these teachers experienced, can lead to their more sensitive and empathetic relationship with students of different ethnicities and backgrounds. International experience may affect a veteran teacher to help her become more sensitive about negative stereotypes, as Ed Donovan clearly thinks he is.

I am very conscious of where they are coming from. Extraordinarily conscious. I think the same thing is true when I have kids coming in from European countries. All of a sudden your antenna goes up and you are very attentive to what the differences might be. Even kids from Canada. There's really a difference and we don't realize it until you have been in a different culture; [to understand] the oddities of the American culture.

His heightened consciousness about what these young people from other countries may be experiencing is often evident in Ed's teaching. The experience he had with his wife, Heather's, extreme reaction in China has

helped him understand what some young people, who have been brought up in different cultures, go through when they emigrate to the U.S.

I think you just pay more attention to them. If they don't understand something, you're there so that they can say I don't understand it. Try to explain it to them. I have a kid now from Korea who has been here maybe three months now, from September. When she first came into the program, she was just lost. She couldn't understand why kids behaved the way they did or knew where to go or anything else. I kind of took her by the hand and led her through until she became comfortable. We have a kid from England that just came in in January and we're still kind of leading her around by the hand and saying don't worry about it. Just relax a little bit. She's gone through the culture shock. She was here up until last week; last week she crashed. She couldn't get out of bed. Her antenna had been so alert that her psyche just had to take a rest. She came back today and I was talking with her, and she said, "I don't know what happened. I thought I had the flu. I couldn't move." I said, "I know exactly what happened. You have culture shock." "Oh," she said, "this culture doesn't seem to be so much different." I said, "It's way different, and your antenna has gone out." So I think just the fact that you are aware of the kinds of ways they're affected has a lot to do with orienting them into the culture so that they can get along a little bit better.

Ed's feelings about his relationships with students in general are similar to those of Bill Notebaum; Ed believes that there is a more relaxed atmosphere in his classroom.

One of the things that happens, and I'm not sure it's just me, because of the experience that I had, but one of the things that I have noticed is kids seem to be a lot more comfortable with me, than they were before. I don't know if it's because I've slowed down and tolerate a lot more or because I am more sensitive.

Paul Vandemere also felt he was much more sensitive to ethnic diversity in his classes, often taking a proactive stance with his students about their differences.

One of the things that I tried to do was to, as I became aware of student's ethnic backgrounds in my classes, I would try to use that knowledge at different times when we were discussing different topics. For example, we were discussing education, the one that the kids are most interested in, if I knew that I had a student whose family was from the Middle East, I would ask them if they knew about it, what their understanding was of what things were like in their country. It gave that person hopefully a sense of pride ... I would always try to have it presented in a positive light, so that kids were respecting that person's family's background, so that person would not be seen as weird.

Just as Ed Donovan dealt with these issues head on, Paul let his students know exactly how he felt about ethnic slurs based upon prejudice.

I'm tired ... I become frustrated when we do these knee-jerk reactions and categorize people. We really are cruel. The ethnic slurs that go on, that are based on ignorance, that are based upon maybe one or two experiences. For someone to condemn an entire country for Pearl Harbor. For someone to condemn an entire group of people because of Saddam Hussein. On and on and on, it is just not fair. I think the more you can make people feel proud about the positive things of their country's accomplishments, of their family background, the better off you are.

By comparison, Mary Ehrhardt worked in a more concrete way to celebrate culture and diversity in her school. She had brought back some authentic leather shadow puppets from China. Seven or eight girls, five of whom were Chinese American, worked very hard to put on a shadow puppetry performance for grades 4, 5, and 6. Mary felt that the Chinese American girls "relished in the experience, in the aesthetics, in the telling of Chinese tales. It was a celebration for them." The 6th grade girls had chosen to do this project as an elective and Mary was very pleased with the results. "We sewed our puppets first and we examined the leather puppets and they really, especially the 6th grade girls, they hinged the hand, the wrist. They just did an excellent job."

Mary had gone through a multi-cultural training course at her school in addition to "this wonderful China experience." She feels she still needs to work on her own awareness about diversity issues. "I think that there are subtle issues that I still need to work on. I think all of this experience raised a great deal of consciousness. Sometimes in order to protect a child or nurture a child, I realize I still don't give enough credence to who they are." Mary believes that the China curriculum helps make the diversity issue authentic, especially for Caucasian American children.

The connections that the children made with newly arrived Chinese children in the penpal exchange may have been the most meaningful demonstration of promoting ethnic understanding and respect among these six teachers. It would be impossible to quantify what these 2nd graders get out of such an exchange, especially under the tutelage of a teacher who models such a sense of respect and wonder about another culture. A longitudinal study of those children as they travel through their schooling would add another layer of perspectives as a follow up to this study. It would be wonderful to listen to the children themselves as they evaluate this experience, but that work would be under the purview of a future study.

Conclusion

This chapter provides evidence that there is a connection between in-depth international study and experience and change in a teacher's pedagogy. The initial reactions of these teachers upon reentry to the U.S. included feelings of "reverse culture shock," part of the context for the changes they report in their classroom practice. "Reverse culture shock" occurs because these teachers are changed by their experience. They are not exactly the same people who left for an experience abroad; therefore, some of them have difficulties adjusting, in Mary Ehrhardt's words, to their former "slots." Their changed perspectives and new knowledge presents great opportunities for each of them, but this awareness does not come without pain. How each of them grapple with new-found dilemmas in and out of the classroom helps us understand that educative experience involving personal growth can be quite difficult, which is why it is important that positive support mechanisms be in place for them when they return.

They all talk about changes in the way they teach, their curriculum, and their relationships with students. Paul, Mary, Ed, and Ellen give explicit

examples of how they have incorporated subject matter they learned abroad or while preparing for their international experience into the content of their curriculum. These stories often indicate that this content makes the subject matter "come alive" for their students in more authentic ways than occurred during this previous practice as teachers. These teachers then were able to apply their own cultural learning in meaningful ways to their classroom work. Their international experience has thus been "educative" in the Deweyan sense of having provoked them to continue to learn and use this knowledge in authentic ways with students.

Not only did these teachers believe that their international study and experience made a significant difference in their classroom practice, but they emphasized that this experience had a tremendous impact on their lives. They all considered that the experience had been professionally and personally transformative for them. They each constructed and used their experience to differing degrees in such a way as to promote their own personal growth. This aspect of their transformation is the subject of Chapter 8.

CHAPTER 8

TRANSFORMATION

These teachers all felt that they had been transformed by their international study and experience. The word "transform" is used in many different ways by the teachers. According to the Webster Collegiate Dictionary (1985), the word "transform implies a major change". The Little and Ives Webster Dictionary (1958) defines "transformative" as "to change the spiritual nature and character of." I believe the latter, older definition is closer to what Dewey meant when he wrote about educative experience in Experience and Education (1938), that educative experience leads to personal growth and transformation. The teachers clearly felt themselves to have been at least changed by their international experience. Ed Donovan says "I'm transformed." This change seems to have been very meaningful to all of them, the change or transformation taking a different form in each person.

This chapter explores the different manifestations in these teachers of educative or transformative experience. These teachers give examples that range from experience which seems regressive at times to the development of an International Academy. Some of these changes might seem insignificant to an outsider, but I am analyzing what these teachers have given as examples of their own feelings of transformation. When David Cohen writes about the "A Revolution in One Classroom: The Case of Mrs. Oublier" (1990), her view of meaningful change in her classroom practice is very different from an outsider's perspective. His point is similar to the one he makes in his article "Teacher Practice: Plus CA Change" (1988), about the extreme difficulty in changing teacher practices within this society. In this chapter I analyze how

these teachers feel this experience has changed them. I am not going to impose my view of what transformative experience means to me upon their narratives.

I asked each of these teachers if they considered their international experience transformative. The answers varied little from an enthusiastic "Definitely!" or "Absolutely!" How they described what this meant to them tended to focus either on issues of self-confidence, empathy and/or connectedness with others. Examples they gave of how they had been transformed by their international experience include their feelings of increased self-efficacy and self-confidence. They demonstrated this confidence in their leadership work, sharing these experiences with colleagues, and in their attempts to express their understandings in the wider community. Another way they felt they had been transformed was in the way some of them took on the role of advocacy of their beliefs. An example of this is how most of them speak passionately and convincingly about the need to foster and improve international education in the United States.

An example of their advocacy on international or multicultural education is their perspective on some aspects of the "culture wars debate" exemplified by Alan Bloom (1987), Diane Ravitch (1983), Seymour Hirsch (1987), and Chester Finn (1989) among others, who argue that the time spent learning about East Asia, for example, is taken away from the study of western culture and tradition (Hunter, 1991). These teachers do not agree that studying about cultures in this world somehow undermines our sense of who we are. In fact, these teachers give credence to the idea that international study and experience heightens our self-knowledge and sense of conviction about basic values.

Self-Confidence

Within the context of their views on their own personal and professional transformation, I will first explore how their international experience affected their level of self-confidence. They each shared their feelings of greater self efficacy as public speakers and advocates. Ellen Stacey considered one result of her first seven-month experience in Japan and its aftermath to be her selection as Teacher of the Year from the City Schools. She had enthusiastically involved herself with her students, motivating them to win many district writing awards. Paul Vandemere believed his experience in Japan and as Director of the East Asian Center to have been part of the basis for state officials to choose him from some 100,000 teachers to be State Teacher of the Year. Mary Ehrhardt felt more secure about public speaking and advocating her convictions than she had before her experience of learning Chinese and living in China. Bill Notebaum's experience made him feel confident enough to propose an International Academy, which he is now administering full time. Ed Donovan presently advises the local education commission in China on some matters of policy. Delightedly he says "they listen to me," perhaps as a counterpoint to his experience in his own district. Denise Green became the district spokesperson on Japan and has presented programs at national and international conferences.

For a person who was reticent to speak publicly in English, having to give a speech in Chinese to Chinese educators in China was certainly a challenge, especially when one considers that Mary Ehrhardt had only been studying the language for less than a year. When she returned, she found that speaking (in English) before large groups of people was "*mei you wenti*," no

problem. Her work teaching teachers in China had prepared her to think about her own beliefs and practices and to be able to articulate them clearly.

I guess that by teaching teachers, I really had to articulate my beliefs and practices. I very often in faculty work here, because we don't like to enter into debate with our colleagues, we don't really stand up for or are willing to come to blows over something that you hold very dear as an educational practice. Actually having articulated my philosophy and practice for these Chinese teachers, I am much more secure in doing that in my own school setting. I really feel that having taught for four months before as many as fifty students, I really have developed some public speaking techniques and confidence in my ability to speak to very large groups so that it doesn't phase me to speak to the whole school of 200 children or a workshop of 50 or 75 adults. Those are ways in which I have grown.

Mary believes that she can make a positive contribution, now that she feels more confident about advocating her position.

I think that it's giving me more confidence to advocate, to really speak from a point of view of having a firm belief. It's interesting though. I haven't had a great deal of opportunities to do that. I think that's just circumstantial. I think more and more I will have more opportunities to be directly involved in curricular discussions to which I can make a contribution.

Working with the Chinese teachers had helped to clarify her own beliefs.

those Chinese teachers were not aware of child psychology and by telling them who are some of the noted child psychologists, Piaget and Dewey, and how they look at children developmentally. It gave them a little glimpse to a foundation for a practice and then I guess it also makes me see that yes, this is the basis of our belief too, that especially that young children learn best by being active learners. That this comes from these notions that have been tried and tested by these important psychologists. So there is a basis for our practice and that was missing in their education.

She feels that the international experience has greatly enhanced her proclivities to be a learner and has given her the confidence to question and grapple with the new understandings.

In the American setting I continue to feel that I am a learner and I continue to question my practice. As a representative taking American education to China, I really felt that I could represent the American ways of teaching based on child psychology. I think that even in my faculty, which is an auspicious group of thinkers, that I have a contribution to make and since words that come out of my mouth in China, I think I can express myself in my own school setting. Right now we are looking at teaching for understanding, Howard Gardner,

Multiple Intelligences, as the basis. I feel very excited by that but feel that I can be circumspect and questioning because I am an experienced teacher and I have seen reforms come and go, that I can look at this and think it through and raise questions (1993).

Ellen Stacey puts similar sentiments into different words. "I think my convictions are stronger than they were before. If I hear something, I will fight for it if I believe it's true. I will fight, I will challenge, I will question."

Bill Notebaum woke up one morning before a state-wide conference presentation in March 1992 to learn that his colleague, Jack, would not be there to help him make the presentation. The key note speaker, a well known Japanese-American economist and U.S.-Japan trade expert from Bernard Baruch College, Yoshihiro Tsurumi, attended this session.

I was pretty upset, pretty nervous, pretty uptight about that. He came into our session and sat in the back, never introducing himself or anything. But I knew who he was, I had heard him I think at one of the prior conferences. And he sat there. Here I had high school kids and high school teachers, and a couple university people, and Yoshi Tsurumi. I was talking exactly on his topic and not close to a Ph.D. in economics and not close to an expert on Japan. But compared to what other people knew, I knew a billion times more. You know nothing, but I knew it was a lot more, right?

The session was very successful. Bill felt buoyed by Yoshihiro's "positive facial expressions ... Then afterwards, he was extremely complimentary and asked for a copy of the book. We wrote back and forth three or four times. I subscribed to his newsletter and I sent him articles that I thought he would enjoy and vice versa." Bill felt that in the process of studying about U.S.-Japan trade issues, working with his colleague at the Federal Reserve Board, sharing his knowledge with teachers and experiencing Japan, he had experienced a personal transformation. "Getting involved with Jack and doing these speaking engagements, planning all those things and proposing the school and all that has been a huge personal growth."

He now interacts with superintendents of school districts on a daily basis while he works to promote and prepare for the opening of the international high school.

I talk one on one now with superintendents and make economic proposals for budgets and stuff, business managers of ten school districts. That would have been unthinkable a short time ago, like 1988, 1989, into 1990. I just didn't interact with those people a lot and when you did, it was more like God/employee. It's developed or pulled out of me which must have been there all along, that wasn't like I was some repressed person or anything, in 1975, but I certainly hadn't reached anything close to my potential. Maybe it was just a maturity process, but it didn't mature on an even basis. It came along, was going and then had some dips. I'd get discouraged with teaching, then I had young kids and so I was more concerned with bringing up my daughter.

Collegial Sharing

Several teachers considered their ability to share their experience and new knowledge with colleagues to be an important aspect of their personal growth and change. The international study and experience of these six teachers also impacted the school environment to which they returned. They each sought out ways to share their experiences with colleagues, some more successfully than others. They seemed to have a need to reach out beyond the classroom to express their understandings and sometimes to express their commitment to international understanding and education. The school structures that created chances for sharing varied greatly. In several cases, the school environment was not conducive for much sharing of insights with colleagues, which thwarted the chances for personal growth.

When Sharon Feiman-Nemser (1983) analyzes why millions of dollars invested in teacher learning centers during the 1970s reaped few rewards, she concludes that a major stultifying effect upon teacher creativity can be the school environment itself. When Ellen Stacey wants to share her knowledge with her colleagues and principal, they do not seem interested. Mary Ehrhardt also expressed some frustration about being a different person and not having

an adequate outlet outside of her classroom to express these differences. She did find an outlet by connecting to a network of teachers beyond her school who are committed to the goals of establishing international links between classrooms among countries.

In this section, I will explore how each of them shared their experiences with colleagues by: 1) modeling their understandings via workshops in and out of school; 2) working to make substantive in-school curriculum and structural changes; 3) presenting programs to the students, faculty and the community; 4) influencing curriculum and promoting exchange programs at the state level; and 5) finding networks beyond their schools of people committed to international study and exchange programs.

In January of 1988, Denise Green returned to her district in Indianapolis, Indiana and was given a "special assignment" by the district administration. Instead of returning immediately to the classroom, she was given the full time responsibility of visiting schools to help "teachers plan and teach units on Asia with a particular emphasis on Japan." Denise made presentations to the math and social studies steering committees and the Board of Education and "just a lot of informal kinds of things." Denise expressed none of the frustration about opportunities to share her experiences that Ellen and Mary had, both of whom went immediately back to the classroom. Denise felt that her full-time inservice work in the schools really opened up possibilities for students in other schools. One result of this work was the trip she took to Japan with elementary students and parents from another school in her district.

Denise was also encouraged to present a workshop at the district's "Summer Academy," but a minimum of six did not sign up and the session was

canceled. Her proposal to present this workshop at a conference in the Caribbean was accepted. She presented this workshop to

standing room only crowd. There were actually people standing because we ran out of chairs. Educators from all over the world, and it was the same thing. It was far more interesting than doing it in Indianapolis. It's so hot! High school in the summer with six people.

Ed Donovan, like Denise, was asked to present many programs in his school community, sometimes co-presenting with his wife, Heather. At times, he was asked to teach units about China in other classrooms or present programs in other schools, especially the junior high schools. He had only one example of a negative situation with colleagues after he returned and no overt examples of professional jealousy. He suspected that jealousy existed "because I have had the experience. They would like to have it without doing it." Ed would defuse this by challenging them when some would say, "Oh what a lucky guy I am. My response is 'you can be lucky too. All you have to do is ask.'"

When he returned to the U.S. to teach in 1987, he found that he was just as sensitive to racial slurs among faculty members as he was among his students. Two teachers, "ex-army guys," both members of Army reserves "still saw Chinese as 'Chinks' and used that term." Ed confronted them, saying, "It's really offensive to hear that when I know that these are people. What you are doing is depersonalizing people that I've become acquainted with and some of them are my friends. I really resent it." His ex-army colleagues

didn't use the term around me after that. It gets into that whole thing of confrontation again. I don't let a lot of stuff go by any more. If they would have used the term Chinks before, I probably wouldn't have said anything. I don't let it go any more. It's an awareness I suppose.

For the most part, his colleagues were "very supportive," many of them writing to him while he was in China "which I thought was extraordinary."

"We always sent letters. Anybody who wrote, I would write back to."

This unexpected relationship with his colleagues back home forecasted the positive response of his colleagues to his knowledge and experience. They welcomed him into their classrooms and in this process was part of his transformation. He enjoyed sharing his experiences and knowledge with many teachers and classes. He became, like Denise, a sort of unofficial spokesperson about China. The school environment was very influential in encouraging Ed to develop himself further as a public speaker and as a strong advocate of international education.

Except for one all-school assembly wherein she showed slides and artifacts and talked about her experience, Mary Ehrhardt conversely has had no formal opportunity to present workshops or share her experience with colleagues. A snowed out presentation to Walden parents was not rescheduled, but she gave an informal slide presentation "upon the request of friends and neighbors." Another way Mary was able to reach out to the greater school community was by writing an article for the Walden Lower School parents' association paper entitled "A Sabbatical Appreciated." In this article, she writes "I knew I wanted to learn Chinese and validate my teaching by traveling to China." Feeling fortunate to have been given this opportunity, Mary expresses how much this experience has enriched her life and her teaching.

My new knowledge of Chinese language and life has enriched me personally and will certainly enhance my teaching. As I prepare to welcome the "new year" with the current second graders in mid-February, I have newly acquired props and, more important, a deeper understanding of life in the most populous country in the world. Halfway around the world, via letter, fax and e-mail, I have hundreds of new friends and their stories to tell.

In addition to sharing her experience with her school community via this article, Mary has also been asked to share with another network of educators which she had not known about before she lived in China. She feels less

isolated in the classroom, now that she has joined this greater network of social studies teachers.

I have also discovered that I have been asked to share my experience with Primary Source, which is an organization of social studies educators in New England. But what I found is it's a real clearinghouse for an Asia and China network ... I really am now part of a major national China network that I would have never, even thought about. I taught for 10 or 12 years about China without this experience and without the networking that led to the experience. I don't think I would have had access to this wonderful network of colleagues and conferences and institutes, opportunities to study that I've now found that I am a part of. So professionally, I also have gained tremendously by becoming aware of this greater network. I now feel that I'm not just a teacher in a classroom, but I'm a part of a whole network of educators who are interested in exploring either ties with Asia or Asian issues through the American school system. So it really has expanded my sense of collegueship. I don't feel I'm just unique.

Ellen Stacey, like Denise Green, was also asked to present workshops for her school district as a "spokesperson" for the district. Instead of being a writing consultant for the state, she "was going around and doing workshops about Japan, what I saw, what I experienced." The State Superintendent of Public Instruction asked her to write an article for him to be published in the union paper. In addition, the State Board of Education asked her to present a program along with other participants about her exchange program which the State had partially funded. She believed this presentation was in response to critics of State Board and Department of Education officials for using state money to pay for their trips to Japan. "That was the time where they couldn't justify themselves for going over and spending all that money in Japan." She felt that doors had been opened for her because "it was the relationship back with the Superintendent in Japan that allowed me to do these things back here."

It was at this time that her colleagues and principal "didn't want to hear about it." After her second three year experience in Japan, there were no opportunities for her to share her experience because she had not gone under

the auspices of a state program. It was a sister school and city program completely paid for by Japan. When she expressed her views or made an effort to lead her colleagues in their work to integrate "teaming" into school practice, she met animosity or disinterest.

Ellen expressed to her principal ideas about involving the students involved in a Japanese style competition to take responsibility for keeping areas of the school clean and free of graffiti.

That was the other thing I told my principal, I wanted to see the kids do. You have a whole school here. You have 7th, 8th, and 9th grade. Let them take pride in the school. You have the 7th grade take responsibility for the front of the school. Have the 8th grade take the responsibility for the right side and the 9th grade have responsibility for the other side. Their job is to get rid of all the weeds, their job is to keep the grass cut, their job is to keep the grass edged, their job is to keep the playground clean from debris and everything. And reward them for keeping this and watch and see how you don't get the graffiti on the side of the building. Watch and see how well the school will run. "Oh that's a very good idea." But she never did anything about it. She's really distanced herself from us.

Rather than working with colleagues in inservice settings, Paul Vandemere, upon returning from Japan, immersed himself into making the East Asian Center in his school district a success. Like Ed, he still found time to make many presentations within the school community and also at state conferences, similar to the work of Ed Donovan. He often included his students in the Center in these presentations, in which they performed role plays for audiences of educators. The second year Paul was in Japan, he was asked by his Superintendent to interview candidates to choose a Japanese teacher with whom he would work to help initiate and team teach in the Center when he returned.

He felt that the exchange teacher from Japan with whom he team taught the first year of the program had profoundly affected his fellow American teachers because of the friendship which evolved over that year of the exchange.

Shibahara had a profound effect on a number of our teachers. He was someone who, during his spare time, would sit down in the teacher's lounge and his English was good enough that he could easily do that and be understood. He began to talk as he was able to do with anyone and everyone and joke around with them. He had several teachers who at the end of his year came up to him and said, "Before I knew you, I wouldn't talk to Japanese. I remember what my father said and my grandfather said about Pearl Harbor. And I wouldn't talk to you. And I knew that some of my friends were being laid off." These were teachers. And they said, "You've changed us. You've made us understand that there is a human side to the Japanese and you made us see your very good qualities. We can still disagree about certain issues, but we're not going to all of a sudden lump all 140 million Japanese in with the decision to drop the bomb and castigate you." They would go out together and they would go golfing or go have a drink, etc. That had a profound effect on some of our teachers who were normally close minded.

Only Ellen Stacey of these six teachers did not feel that she had affected her specific school community after her experiences in Japan. The other five found ways to share their experiences with colleagues and the community. Where there seemed to be extensive official and administrative support, for example in the case of Denise Green, their need to share their insights with colleagues seems to have been fulfilled. They all, including Ellen, functioned to greater and lesser degrees as learning resources to their schools and communities.

Paul Vandemere is in excellent example of how a teacher with international experience can enhance and promote curriculum changes in the schools. His influence was felt in many arenas in the state because he was asked to participate on a state committee to internationalize the social studies curriculum in the state.

A group of us has attempted to internationalize the curriculum and to work with different State Department of Education people in social studies to try and revamp the social studies curriculum to include global studies, international studies and to provide as many international experiences where our students can participate in exchange programs, etc. The two main thrusts that have some potential at the state level are the exchange programs which we would like the state to encourage and help facilitate more so than they are now and secondly, a core

curriculum that includes the world studies part. I've been a part of both of those.

He also was proud to have succeeded in promoting a world studies course in his district, mandatory for all eleventh grade students in spite of his feeling that "it took our district far too long to get there." There are many school districts in his state and others who have little or no required international studies in high schools. The internationally oriented courses that exist are usually electives, taken by a small percentage of the student body. In 1989 and 1990, he was on the State committee which was responsible to develop core curriculum guidelines "to revamp the social studies guidelines to include global studies, international studies" as part of a broad initiative mandated by State law. These global studies guidelines were published and distributed widely throughout the state, even though some parts of the law were repealed by a political movement in favor of charter schools with less state regulation.

Paul was chosen as Teacher of the Year for the state in 1992. He was given release time so that he could travel to many areas in the state and use his considerable talent in public speaking to represent the teachers in the state and promote education. In that capacity, he visited schools in one county where the community supports an initiative in Korean language and culture in the schools.

I went over and talked to foreign language students over in Arden County and congratulated them for their study of Korean. There's a strong Korean component as a result of the college that's over there. I would take opportunities like that to congratulate the kids, to encourage in them to continue their studies in foreign cultures and in languages. I certainly had that opportunity.

Even though as a State spokesperson he had to be fairly general in his comments, he included references to international understanding in every speech.

There's no question. It was part of every talk, understanding the world. My blue marble poster of the world, I took that down cause they just

gave me that, but 'A good education will open a world of opportunities'. That's been my motto in so many of the speeches I've given whether it be the National Honor Societies of different groups, or virtually every speech I gave, I had a connection with that. I'd talk about some of my own experiences and the experiences of my kids who have then gone on to different jobs around the world.

Cultural Connections and Sensitivity to Others

Several of these teachers felt that one factor of their personal transformation had to do with their heightened sensitivity to the feelings of others, including what people go through in other cultures. They feel a sense of connectedness with these people and treasure these connections. Mary Ehrhardt believes that as a result of her China experience "I am a different person. I have an incredible experience that has really affected me, has changed me." Reminiscent of what Elise Boulding in Building a Global Civic Culture (1990) argues, Mary sees the person-to-person connections as a major enriching experience in her life and also as a small effort to palliate what she feels is the deteriorating relationship between the U.S. and China.

The U.S./China, at the official level, relations have deteriorated. But what I find on the personal level to be really important is the warmth of the friendships and connections with people so that we can articulate face to face our concerns about our country's interactions. I think that I really see the importance of the personal contacts and the importance of the shared experiences being educational both ways, for me and my understanding of the larger issues and for my Chinese friends to have asked their questions about the United States to me. That has been really enriching, personally enriching, but also I think really important to maintain connections.

Ed Donovan feels his life has been dramatically changed, partly because he is now cognizant of issues he had not previously thought about.

It does change your life. There's no question about that. When you spend that long in another culture, your perspective is wildly different from people who have not had the experience. More tolerant, maybe more sensitive to a lot of issues that I was not sensitive to before. Or thought that I was, and wasn't. I think a lot of that on the part of the kids. Particularly, if they realize that you feel very deeply about it.

Paul Vandemere described the transformative effect of his experience, that he could now at least help bridge the gap of understanding from culture to culture as a precursor to promoting cultural sensitivity.

Clearly professionally, it is transformative. I never would have been back directing the East Asian program and things that came off from that in the sister school relationship that we have and an opportunity on a regular basis to interact, to open the eyes of my students and the Japanese students to each other's culture. That clearly would not have happened if I had not started that, not been in Japan.

Even though Paul left teaching in the classroom to become an assistant principal, he still feels a powerful effect of his experience in Japan on how he handles difficult students.

I'd like to think that I tried to understand situations and people's reactions a little bit more. I'd like to think that I have a little more tolerance for different ways of doing things based upon my experience there. To not quickly form judgments and to show respect even in this job right here, to try and always treat students who make bad choices, still treat them with respect and to try and deal with the person and maybe even make some changes in that person's direction.

Paul Vandemere also in his new role as an assistant principal who is now studying education administration, thinks a lot about different educational practices in Japan and how we might learn from them.

We have a model in our school system, I think in most school systems, that separates the counseling function from the instructional function. We have a set of counselors in most schools. Certainly in our school district, we have 3 to 4 counselors, one for every 500-600 students, and in the size of the high school, you can have 3, 4, or 5 counselors. In Japan, the teachers take on that role. They do it partially because the Japanese recognize that you know your students a lot better, you see them on a daily basis.

Like Bill Notebaum, Paul would also incorporate a version of the Japanese homeroom to help create an arena where teachers can function more as counselors, as they do in Japan.

They have a homeroom that is set aside in which they see their students, not always for counseling purposes, but it is an opportunity to touch base with them, to become aware of who they are, the directions they want to head, some of the problems they are having. Too often the counselor design that we have here is tied up in paper work, in filling out applications and deadlines and jobs, work study and that kind of

think without really knowing the real person, without really seeing them on a daily basis. In looking at the whole person, not just isolated components. So that clearly was an example of something that seems to make sense to try something like that. I certainly reflected about a lot of other things too as far as organization of the day, the number of days in which we have instruction, etc. And that's not to say that again, that things in a foreign country can be easily transferred just lock, stock, and barrel. You begin to think about other ways of approaching things, other ways of organizing.

Ed Donovan believes that the greatest value in his work in China and in the United States is to promote tolerance. In one way, the China experience has enhanced his core conviction. He had admired his father and a favorite uncle because they displayed tolerance. In the interviews, he uses the word "tolerance" many times. Ed simply says "The people who influenced me were tolerant people. I liked them so I decided to be like them."

When he talks about the transformative aspects of his experience, he again uses this word.

I may be more tolerant, more aware certainly of problems that people have from working in a different culture. I work a lot with some Chinese from overseas now and try to explain things kind of getting it into terms that maybe they can understand a little bit. A friend of mine from Kunming is here now, the first time I've seen him was three months ago, first time I'd seen him in nine years. He was my student. He's working for Ford Motor Company now. The guy's 50 years old and used to be with the space project in China in Kunming. He came here and he fell down, he broke his arm and hurt his back. The poor guy felt like Ford Motor Company was treating him like a piece of dross. I said, "Let's talk about it." So I went down to Westland and visited him for a whole Sunday afternoon and we just talked about the differences in culture.

This talk was very helpful to his friend.

When he came back up to our place the following Saturday with a cast on his arm, he said, "You are my psychiatrist. You make me feel a lot better." I said, "You just have to keep in mind what Americans are like and some Americans are not so nice, just like some Chinese are not so nice." He said, "I didn't think they were treating me in a very humane way." "You wanted some instant gratification the way Americans did to find out if your insurance was going to pay for the whole thing. And if not, who was going to get charged for it. You worried about that. You didn't have to yet." I advised him to go talk to his boss and find out what the disposition was. He said that Ford Motor Company was going to take care of everything. So the big economic cloud was off his back. And the way some people said, "You're not well, go home." That kind of

thing. What are you doing here? They meant go home to Shanghai. You know, he thought "I've been doing a good job here. I work hard."

When another friend of his arrived in Detroit from Kunming, Ed picked him up and wondered what his friend might have done had Ed not been available to do this.

When Ma Wen Hua came here, I got him at the airport. The college didn't. I took him to his dormitory and when he and Shir Ping were headed back to China in 1989 right after Tiananmen, they stayed with us for two weeks because they didn't have a place to live. You become very aware that people are cast adrift literally. Just like the Czech teacher next door to me here. He's got a house that he's living in down in Detroit that is the exchanges living quarters, big beautiful house. But he's isolated down there. He's made a few friends now, but when he was first here, Heather and I had he and his wife and the kids over for dinner and we'd show them around a little bit. He borrowed my car over the weekend to go to Chicago because his car is kind of an old klunker. I don't resent that, in fact I'm very pleased that he could do it, that he felt comfortable enough to come to me to do it. So, yeah, I'm transformed.

Mary, Paul, and Ed have given examples of how they feel this experience has helped them to be more aware of and sensitive to the feelings of others. Sometimes this sensitivity has included students in their classrooms who have come from other countries, for example, Ed's relationship with the student from Korea, discussed in Chapter 7. Ed's stories about his adult Chinese friends are examples he gave of how he has changed as a person, how he has been transformed. Paul's examples of transformation include his work with students as an administrator and his push to include a version of the Japanese homeroom in the school. His idea of the homeroom would make school a more humane place for students, a place where they could communicate regularly with a teacher and other students in a nonthreatening, nongraded atmosphere. Bill Notebaum also hoped to incorporate the Japanese homeroom idea into his International Academy for much the same reasons as Paul. Bill Notebaum's discussion of personal growth and transformation centers around his work to initiate and develop an International Academy. This is the subject

of the next section and illustrates a particularly powerful consequence of international experience.

Bill Notebaum:

A Case of Personal and Professional Transformation

Although all of these teachers state that they feel they have been transformed by their international experience, Bill Notebaum is the only one who immediately took action towards the fulfillment of a dream just after he returned from his experience abroad. Within one month of his return from Japan, he had put a proposal to initiate and develop an International Academy on the desk of his Superintendent. According to Bill, his one month in Japan had served as the catalyst for his decision to pursue this goal. When discussing the issue of personal growth and transformation, Bill saw his own transformation as a process within a continuum of experience from the first questions his students asked in his economics class during the early 1980s to the opening of the International Academy in September of 1996. The nadir of this continuum was his experience in Japan, after which he continued his work to debunk myths and stereotypes about Japan. He team taught a class in Japanese language and culture and worked with others to plan this school.

Although the trip to Japan was to use his own word a "catalyst" for his action, this was not because he wished to emulate Japanese education in this school. In fact he indicates that he was "not all that impressed" with what he saw of Japanese high schools in particular. The trip to Japan reinforced his belief that American schools must reform to include curriculum and pedagogy which would help students become more effective and aware citizens of the U.S. and the world. Rather than take the route of more standardized testing, which some promote as an emulation of the Japanese ideal, he would promote authentic performance based assessments as part of a very rigorous

International Baccalaureate program. The Japanese example to Bill is more a counter example.

I have chosen to highlight Bill's work because it is an example of how a teacher who becomes motivated by his international study and experience can use his knowledge to create a better school and thus a better society. I believe that this is the kind of transformation that John Dewey felt is the ultimate goal of educative experience. It is experience which ultimately fulfills a purpose and in so doing has meaning. If that purpose is the betterment of society, then the experience would be considered educative. Dewey was promoting an authentic learning environment in schools, but his ultimate goal, I believe, was an authentically learning *society*.

We will begin our discussion of Bill with his frustration after his return home with the superficiality of his knowledge about Japan. He felt unprepared to teach a general course about Japan. Nevertheless, he had studied the issue of U.S.-Japan trade relationships enough to feel very competent about co-presenting workshops on that subject to teachers. In addition to presenting workshops: "We started our own association of economics teachers and I became president."

He and Jack, his colleague at the Federal Reserve Board, wrote and published a book which they distributed in their sessions, and the Japanese business association that had sent him to Japan translated and distributed it in Japan.

We published a little book, a research book on U.S.-Japan trade relations. We spun off on that book, The Japan That Can Say No [1989] ... that title and called our book The U.S. That Can Say Yes. We basically took a middle of the road, almost pro-Japanese side of the debate.

The audience for his book surprised him.

It was more teachers, economists. We got a lot of requests from universities around the world. Jack's office, he was sending them to

Scotland and France. I think they were surprised that, well Jack doesn't have a Ph.D. and I'm just a high school teacher, you know. That we could bring that kind of insight and topic ... Two versions were actually printed. The text and the graphics were the same, but they published it in Japan on their own paper, did their own publishing job there. It was all in English though. The Federal Reserve published it as well. We just got so many requests for it that every time we would print 100, they would disappear.

Bill described the prevailing ideas about Japan's economic system which he and Jack were trying to counteract.

Many American authors, business authors and economists, did not treat the Japanese economy as a dynamic, free-enterprise economy. They treated it more as an economy that is a reflection of deep-seated tendencies in Japanese culture towards identity with a group for example, that their economy is dominated by large companies that go back to large families that probably go back to dynasties.

The topic was so "hot" that Bill and his colleague sometimes had to work hard to maintain decorum in their sessions. He felt good about how he had learned to manage these sessions with teachers, which gave him more confidence to pursue his goals.

Because it is such a super-hot topic at that time, so sensitive, it was just an incredible experience maintaining decorum in the room sometimes. You had to approach your topic with such civility and evenhandedness. It's not that we normally would have too many business executives, probably had none, but we would have a lot of teachers in attendance and there was just so much misinformation about the extent of Japanese trade and whether it was managed and controlled and these large Japanese business cooperatives and how they worked. It was just so fraught with controversy and misinformation that to try to present it and debate it in a civil manner was challenging, but it was fun.

Similar to the stereotypes Paul Vandemere had to confront with students and colleagues relating back to Pearl Harbor, the heated discussions in Bill's workshops included references to that event and negative misinformation embedded in attitudes.

It was more sort of a residue of past views of what Japanese society was like. We're talking about teachers now in their 40s to 50s. They have memories of WWII movies and I guess you could say that's going to play a role. It's the kind of thing where the Japanese were looked at as mindless worker bees, maybe. That attitude would surface and it wasn't so much like racist criticism or racism, not ethnocentrism or racism, it was a perception of the Japanese and how hard it would be to compete

against them. There was almost an acknowledgment that we couldn't compete. It was an acceptance of our inability to compete against them because of the higher priority we placed on lifestyle and creature comforts that they placed or whatever. Therefore, it was unrealistic to really even talk about the Japanese or to use them as models or to learn from them since we would never want to sacrifice to the extent that they sacrifice in their lives. That point of view came up quite frequently.

It is important to understand the basis for Bill's economic analysis because he believes that we need to look more carefully at Japanese economics and educational practices before we decide to adopt them into our system. Bill considers "the big question among economists" to be: why has a centralized bureaucratically controlled economy "proven so well for the Japanese? In fact, a lot of people including economists have used the Japanese model of that and to some extent to a lesser degree the German model saying, 'Ah, there's the key to success!'" Bill felt that he and his colleague were promoting a viewpoint at odds with what business leaders such as Lee Iacocca were saying about unfair Japanese trade policies as the basis for the decline in American productivity.

Bill Notebaum's experience studying about the economics of Japan culminated in his one month study tour there in 1991. Within a month of his return, he had placed a three page proposal for an international school with an International Baccalaureate Degree. The trip to Japan was the catalyst for this work. Five years later, the fall of 1996, the school is opening with Bill as its principal. During these five years of planning, Bill has developed the school as an academic magnet which will include students and teachers from ten districts in the area, a major feat when one considers the intra-school rivalries and turf battles that such an undertaking would inevitably encompass. "I proposed the international school right after getting back from Japan. I did that in July. Then that fall, 1991, in the fall that's when I

proposed the International Baccalaureate program." Bill describes the basis for this decision:

The link was understanding that public education was a monopoly that was operating like most monopolies do, being fairly inefficient and unproductive and overpriced and not offering what its customers at all wanted. I'm a strong believer, was and still am, a strong believer in public education. I thought that for the very salvation of public education we had to look a little bit more from a competitive perspective and offer meaningful alternatives. So that's sort of where the econ, is where that fits in. Then the international theme fit in from the point of view that I was growing in experience in that I had just come back from Japan, saw a real void in that area and knew that the economy, getting back to the economy again, but the economy was generally moving and would never stop moving towards more international integration. And my God, if our students aren't fully and completely prepared for that, it's just going to be self-destructive for our own society and our own well being and eventually our own pocketbooks.

Five years before this, in 1986, Bill had gone to an International Baccalaureate Conference, where he was impressed with the high standards and rigor of that program.

I'd also been sent back in 1986 to an international baccalaureate conference, when our school district was exploring that as a possibility, and I thought, hmmm - the public wants accountability, we want world class standards, but who in the heck knows what they are. What I had seen in Japan didn't really impress me that much, that their schools were all that great, especially the high schools. So, I thought well, maybe there's a marriage that could take place here and I proposed that a school of choice across multiple school districts could have a very targeted theme and could be very focused in its emphasis ... I came to the conclusion that smaller schools are better than bigger schools and that ... any organization without a clear mission and all consensus and commitment to that mission was not going to be a very effective organization.

During the time he was developing this school, he read parts of the controversial work by John Chubb and Terry Moe, Politics, Markets and America's Schools (1990), the premise of which he vehemently disagreed with. They agree that private schools are the only arena in which school reform will succeed because the bureaucratic organization of public schools will stultify teacher creativity. "I differed with them because I knew what private schools were like ... And to think that the lack of bureaucracy in private

schools is going to result in innovation is fallacious because the overall culture is not going to allow it."

The purpose of the International Academy Bill is developing would be to focus upon cross-cultural understanding within the context of what Bill considers the realities of world economics.

I put the international baccalaureate together with the idea that we needed more cross-cultural understanding and a much broader social studies curriculum, and a much heavier emphasis on economics in the curriculum ... because the world is much more competitive than it used to be, certainly our economy is.

Because he thought of Japan as a counter example, he looked for another theoretical basis upon which to develop the international school. The work of W. Edwards Demming on effective organizations had really intrigued Bill, especially his emphasis on a "sense of mission, a general sense of purpose, relying more on things of motivation and moving away from simplistic application of incentives."

We are constantly measuring them. In fact, we often times see that as a way in which we get the best performance. Today's a quiz, all of a sudden you have their attention. The homework will be collected. All of a sudden you have their attention. A great big hard test coming up, now you're motivating them. So that puzzled me in the sense that here we are programming our young people with this kind of external incentives and driving their behavior and their learning based on fairly superficial external measurements or rewards, using a combination of carrot and stick. At the same time, I saw organizations shifting and going almost, and dropping the stick in many cases and the carrot becoming much more humanistic, much more personal satisfaction in the work experience as opposed to just a bonus depending on your particular department or your particular individual performance. Then I had to kind of combine that together with what Demming was doing and what I pulled out of that and put into educational practice is that what Demming was using for quality measurement.

The problem of quality measurement in education exists because "we're left without any form of external assessment of the quality of what we're doing. Whereas if a business were willing to go that far and not even use Demming-like measures, they ultimately have some measure that they're going to go

bankrupt or they're making a profit." Like Mary Ehrhardt, Bill is proposing a form of experiential learning.

I think in terms of measuring academic success, we should pose questions and issues and problems for students that necessitate them drawing upon a depth of knowledge. I don't jump to the conclusion that therefore they don't need to know the stuff. I draw the conclusion that we should primarily be assessing them on what they do with this stuff, not the demonstrations of their regurgitation.

Bill also believes that education must encourage students to be life-long learners who will take responsibility for their actions and have developed good communication skills.

I think we need to reinforce our commitment that we want students to be life-long learners ... to assume more and more responsibility in managing their own money. That we want students to have the opportunity to demonstrate their learning and by means other than written expression. That verbal skills that they need are woefully under emphasized. Ability to work in a team has been woefully under emphasized.

Most American schools, as well as Japanese schools, in Bill's view have also relied too much upon rote memorization of facts, tested by multiple choice examinations. One of his reasons for selecting the International Baccalaureate testing format was superior in terms of cognitive higher order thinking skills than the AP tests with which he was most familiar. "The International Baccalaureate is a test that while not perfect, went further in testing what was written expression and verbal expression and emphasized the cognitive approach." The reason the International Baccalaureate test is important to Bill is that he believes it can help move instruction into a higher level than the traditional carrot and stick approach. This traditional approach, Bill believes, fools many people, students included, into thinking that meaningful learning is happening.

That combination [carrot and stick] works well in both gaining you respect and in creating some from parents, fellow colleagues, administration and students. Students are some of the quickest ones to be fooled by this. I'd see the structure of American education even in the better teachers ... Concrete, they're very concrete, they test on

concrete, they cover a lot of things, a lot of stuff and they demand of their students to be able to recall that stuff and their tests are long and difficult from that perspective ... If you combine that with your own with an authoritarian classroom structure, your life will be great. Colleagues will respect you, your students will respect you, and there is very little tension in your life. You can sleep easy at night and enjoy every vacation. Other than the fact that you have to grade maybe some papers once in a while. You don't have to do too much of that because you can use mostly matching and multiple choice and true and false. There's a lot of them and they're hard.

Bill states flatly that teachers who rely upon the these techniques "will simply not get the results" on the International Baccalaureate examination.

He believes that changing the focus and structure of schools will encourage teachers to change their pedagogy.

I don't blame these teachers because to some extent I was one of them. All you are doing is responding to the environment in which you find yourself. I generally don't criticize people for that ... Reasonable, rational, well intended people are responding to a structure that is producing results that we don't want. Let's change the structure.

The present system has worked for years to create just the kind of "worker bee" mentality, an idea with which some Americans had stereotyped Japanese workers.

The anticipatory set as it's known in education should incorporate the big idea and big concepts, the why questions. We've belittled the anticipatory set down to what we are trying to learn at the end of the lesson of the day, which is creating employees of the future who expect their boss to tell them what to do and pat them on the head when they've done it.

As he was developing these ideas, Bill had had "serious misgivings about what was supposedly the best students walking around the school." He was concerned about their flexibility in dealing with less concrete or objective situations or without what he calls the "Jolly Rancher" system of rewards.

I wondered about their ability when faced with a less definable environment and a less objectifiable set of rewards. They're addicted to grades and positive reinforcement junk ... We've played into that with a self-esteem emphasis, we've played into that in terms of the behaviorist emphasis ... If you never do anything in elementary school, you don't get a Jolly Rancher for it.

In the International Academy, Bill hopes to change this reward system by motivating the students to work "in what we refer to as self-directed product teams, where they will be the manager of the project and the end product will be academically authentic." He described what the work of these students might look like.

It would have to have a public status. It would be sold to somebody or served to somebody or delivered in a sense that if it has the appearance of being academic in the sense of holding a seminar of some kind, that seminar will have to be organized by the students. It will have to be for other students and/or parent and the professionals in that area. So if the students are really delivering the seminar itself, it demonstrates their knowledge and communicating it effectively to others. If it's a tutoring process, then they're responsible for organizing the tutoring lab and running it, staffing it. If it has a budget, needs a budget, it's budgeted. The authenticity of it is, is anybody getting tutored, is anybody getting any benefit of what they are being tutored?

In the authentic assessment situations, students would not "get the luxury of not performing to their full potential without really experiencing the consequences." If they did not perform their tasks adequately "their tutoring lab would fail. There would be nobody there to tutor the students ... Their seminar wouldn't go off because nobody would bother to come to it."

Bill hoped to offer a varied and challenging curriculum in the school. Many languages including Japanese and Chinese would be available to the students in addition to cultural studies; for example, East Asian studies or Russian studies. European and American history courses would be offered, but none of these courses would be taught in the mode of traditional authoritarian approaches. Like Paul Vandemere, Bill admired the Japanese homeroom idea. One of the cross cultural structures he has build into the school is based somewhat upon the Japanese homeroom model. The homeroom will meet for twenty minutes twice a week in an atmosphere of non-graded cooperation. The student teacher ratio will be 20 to 1, so that the teacher can more easily get to know these students.

One of the structures we built into this school because of that is that homeroom situation with students at a ratio of 20 to 1 with a staff member and part of the objectives of that homeroom section will be cross cultural understanding. We will basically have a laboratory if you will, hopefully as soon as we have a diversity of students. It's hard not to have nowadays, so that they will learn some textbook like things about cross cultural understanding, but they will have a context in which we will try them and discuss them. They will be, we hope, a cross cultural situation ... This is a very specific example of non-threatening educational experience.

Modeling the Japanese homeroom structure, which Bill had observed as a non-threatening environment, he hoped to use it as a laboratory for cross-cultural understanding.

I model this after the Japanese classroom in a sense that homeroom became a non-academic safety place; a place to become a part of and learn about and discuss the school itself, the organization itself, and their relationship too. And it's not graded. That's what I consider true of the Japanese homeroom, and in the American sense we would add developing a strong personal relationship for the future. I think that probably happens in Japan, but it's not something they probably talk about ... The avowed purpose of the Japanese homeroom is socialization ... to the school environment.

In Japan, Bill had become aware of the power of culture to influence our lives.

It [the experience] strengthened just how all embracing a culture is. How much we walk with our culture. How much of what we are and how we think and how we may approach the world is affected by that? The contrast is just staggering, the whole atmosphere of a meeting in Japan, I just couldn't believe it. The fact that people would come in, a minimum of ten minutes early, five minutes early, no one was late, just the endurance they have for barely non-entertaining meetings. Official ceremony, everything had to have an official greeting and ceremony.

His basic convictions were reconfirmed, that people:

who want to break down some of these [cultural] barriers can do it. It's not that hard. From a theoretical base of knowing everything about the culture you're going into I think is helpful, I believe in putting that in my school.

I last interviewed Bill in December of 1995. An article appeared on April 4, 1996 in a local paper in a city ten to fifteen miles away from Bill's school. The article was titled "District Eyes International Academy." Bill is quoted in the article and the school is described as follows:

Instruction will focus on cross-cultural understanding, foreign languages, the international economy and the democratic structure. The school will also emphasize cooperation, character and self-control ... Students will have longer, eight-hour school days in an extended 205-day school year.

A further study could entail classroom observations and interviews with students and faculty in this school. How the vision and the ideal articulated by Bill Notebaum works in practice could be a model for others who believe that internationalizing the curriculum should be a paramount concern in the United States, myself included.

Bill Notebaum, in his discussion of how he felt his international experience had become part of an ongoing personal growth and transformation of himself as a teacher and his life, connects the idea of the in-depth learning of subject matter knowledge about world issues and cultures to basic issues of school reform in the U.S. His example shows how teacher learning can set a ball in motion which expands into the much larger picture of how we might improve the schools to include cultural learning. This sort of school would affirm the heritage of all students in the U.S. and also focus on developing the self-efficacy of students to encourage them to become continuous learners. I believe educators can learn a great deal from the way Bill connects his international experience to issues of school reform. He is an excellent example of personal and professional transformation within the Deweyan ideal.

Arguing for International Education

Bill Notebaum, through words and deeds, displays his transformation. He and several of the other teachers responded to the critics of international and multicultural education. Those critics decry the use of precious school time for these subjects. Part of their evidence of personal transformation was the role they took on as advocate after their international experience. This is

why I asked them to respond to the critics, such as Bloom and Hirsch. Because I brought the issue up with few words of explanation, they each indicated through the vehemence and quality of their response that they were quite aware of this debate and its implications for their work. Bloom (1987) argues that international or multi-cultural education has promoted cultural relativism wherein many students are without core values.

Openness and the relativism that makes it the only plausible stance in the face of various claims to truth and various ways of life and kinds of human beings – is the great insight of our times. The true believer is the real danger. The study of history and of culture teaches that all the world was mad in the past; men always thought they were right, and that led to wars, persecutions, slavery, xenophobia, racism, and chauvinism. The point is not to correct the mistakes and really be right; rather it is not to think you are right at all. The students, of course, cannot defend their opinion. It is something with which they have been indoctrinated. The best they can do is point out all the opinions and cultures there are and have been. What right, they ask, do I or anyone else have to say one is better than the others? (p. 26)

These students he believes don't really know who they are because there is not enough emphasis on European-American based cultural traditions in their education. Bill Notebaum's beliefs in international education are clearly elucidated in his defense of the international school idea: that international and cross cultural education is necessary for the effective preparation of young people who will be working with people from diverse cultures and of diverse ethnicity for the rest of their lives. Mary Ehrhardt argues that human connections are important within a context of international relations and world peace. Ellen Stacey believes that the international experience caused her to appreciate the importance of knowing and respecting her own culture, of the importance of patriotism and loyalty, which she observed in Japan. Denise Green also admired the community connectedness she witnessed in Japan, feeling that American children miss out on this feeling of being part of a culture. In very different ways, each of them have made an argument for international education. For example, Mary Ehrhardt, like Denise, makes this

argument on behalf of her students while others, such as Paul Vandemere, argue for international education on behalf of educators and students. Their hope is that educators might use this knowledge as he and Bill Notebaum have, as a comparative basis for school improvement.

Ed Donovan believes that students must learn about Asia, and especially China, because their lives and their livelihoods will be increasingly affected by relationships with China in the future.

I know it's necessary, an absolute necessity that our kids realize these differences between the Orient and here because they are going to have to deal with it. I think that their lives are going to be surrounded by the Orient and that they better be prepared to cope. Just like our lives have been surrounded with Western Europe up until now. I see the change coming. I see it in trade, commerce, and you're beginning to see it in the educational systems.

Just as Bill Notebaum's argument for an international school is based upon what he considers the realities of world economics, Ed Donovan portrays the need in a framework of economic warfare.

I think culturally and economically they are going to be the number 1 enemy of the U.S. in the 21st century. I don't mean there might be a shooting war. I don't know. I don't mean that kind of enemy. We are just going to be at odds with each other over trade, commerce, very competitive. We are very poorly prepared at this point to cope with it. You can talk to people who go over there to negotiate, would just be driven out of their minds. It's just now beginning to get a sense for how the culture operates. It has been very, very slow in coming. How many people do we have in this country that can speak Chinese? Not very many. It's amazing you go to China, our population, the size of our population, England, Australia, and New Zealand, all put together doesn't equal the number of English speaking people that you can find in China. Isn't that amazing?

Ed fears that because "we don't have a clue" about Chinese culture, that we will eventually be overwhelmed by China, culturally and economically.

I am afraid of because they know more about us, just the fact that they know language and if you take Edward Hall's thesis and you say language is culture. They know our culture because they know our language. We don't know their language and we don't have a clue as to their culture. It works as a detriment in commerce and industry and trade and every facet of life practically.

Ed sees his work to educate young people about China in economic self defense terms. "I think they [the Chinese people] are going to run over us in 50 years. I think they're going to run over the Japanese too."

He responds to the idea that studying about other cultures may be threatening to American culture.

If I came from Italy and ate spaghetti, does that make me un-American? That's the kind of question you have to ask yourself. I mean if I come from Vietnam and I like rice, does that make me un-American? Because Franklin Roosevelt threw my grandparents into a concentration camp, does that make me less of an American? I think that America is not a single system, but rather a rule of law. We've said that the Constitution is the guideline for the way we behave and the way we treat people. We have a Judeo-Christian ethic that encompasses that whole thing and it's open enough so that other people can fit ... if you take "The Wall Street Journal" and they talk about the push and pull that people have for getting ahead, become CEO or President or whatever. The attitude is that if I've got something, that I've got to prevent people from getting theirs because there's not enough room here for all of us to have this.

Ed feels that one of the strengths of the United States is the way each generation accommodates new immigrants.

It may be that the value system that my folks bring from France or Italy or Bosnia or wherever I come from, might be just a little bit off. I'm not used to it yet. But my kids will accommodate it. I take a look at 19th century America in the last ten years of the 19th century, we had about ten million people come into this country, which is more than we had come in last year: about 400,000. We accommodated them and they became good Americans. They fought for this country. I don't think we can shut people out that easily.

Ed thinks that Americans cannot even appreciate their own culture if they have nothing with which to compare it.

How can they appreciate it [American culture] if they don't have anything to compare it to? I think that you have to have something to compare it to. I admire the whole system of rocketry, that was German. The invention of gunpowder was a wonderful thing for the United States, just ask the gun boys. That came from China. This is stupid, this idea that we encompass everything. And nothing else should get in. It's just stupid.

Ed returns to his theme that students who are not exposed to learning about other cultures will not be able to function with efficacy in this world and even pose a future threat to the relationships between the U.S. and the world.

It seems to me if you teach one thing, one culture and kids grow up and they are say 25 years or 30 years old and they go into another culture and all of a sudden they have not a clue about what's going on around them. Those kids are going to come back here. They are not going to be able to survive in a different culture. Not only that, but they could wreck any kind of relations that the United States might have with another culture.

Paul Vandemere sees international education as a vehicle for student opportunity, even if it is unlikely that many of them will use their Japanese or Chinese language training on a daily basis.

I get no greater satisfaction than to have kids who are going to go on and continue their studies in Japanese or East Asian studies, etc., knowing that they may not make a career out of it, that's OK, that's fine. They will then come back and they will talk about what they have done. I just had a boy come in today, he's the first incoming freshman in Notre Dame's history to be accepted into the second year program in Japanese and that's because of the Japanese he learned here. And I wasn't his teacher for that, someone else was. It's an opportunity that is provided. Kids take advantage of that. You turn kids on to learning, and that can be done in any profession or in any discipline. That's what's fun to see. Kids that walk out of here with an interest to learn more about other people. We are both you know, we both are really involved with foreign language instruction. We know probably 95% if not more of our students, will not be using their Chinese or Japanese on a daily basis. But that's OK. It's the awareness they have of other cultures, it's what they can learn about themselves. It's opportunities that are provided as a result of the study. It makes them a more informed citizen when it comes to making voting decisions. It's insight that can hopefully correct stereotypes and prejudices of others that can crop up in conversations.

Paul considers language skills and cultural understandings to be a great asset for students when coupled with other skills such as engineering or law. He criticized some companies who still do not think it is necessary to hire people in the international sales and marketing department who know something about the language and culture of their trading partners in other cultures.

Amway would not be the number one door-to-door sales company in Japan if it had a mindset that said that any American they send over doesn't need to know about Japan or the Japanese. Chrysler would be shooting itself in the foot for it to say, "We can be as successful in China with Americans who are clueless about China and Chinese language as we can be if they have at least a rudimentary understanding of language and culture." We know that, and Chrysler knows that that doesn't make good business sense. So fortunately there are enough

companies out there who are interested in our students with that kind of background. All things being equal. It's not going to be enough. It may have been good enough in the past, say because a person has a certain level of fluency in Chinese or Japanese or Korean to be able to get a job. That is less likely now. You are going to need the business skill, the marketing skill, the accounting skill, the engineering skill, the architectural skill, in addition to the legal skill. But all things being equal, I know it's true. One of my former students, three years in our program, went to U of M, majored in Japanese, went to Ohio State law school, and was hired by the #1 law firm in Michigan and part of what attracted the firm to him was looking at his resume and seeing that he had spent time in Japan. It gave him that edge. So we know from experience that our students can have a competitive employment edge with the background that we're providing.

Paul agrees with Bloom and Ravitch that it is important for students to be knowledgeable about their own culture, but not "only" their own culture.

It is important for our students to understand their own culture and I can agree that they need to know our culture first. They should not learn our culture only. Just as I don't believe in basics only. I can support basics first. We again, and we kind of touched this before, if we limit our students' knowledge to simply American history and the main groups that perhaps have contributed to that history without looking at all of the cultures that represent the vibrancy of America, we do our students a disservice. We ignore, if not discredit, the contributions of so many people and so many cultures to what makes up America and what makes up this world. We neglect, we lose a resource, a strength that this country has. We should consider our diversity a strength. The Japanese consider their homogeneity a strength. That's OK for them. Although certainly the homogeneity can be taken to extremes, there are differences in groups, etc. within Japanese society. But we have a real strength here. We can't let the strength divide us. But it can, it should be understood, and it should be relished. The great contributions that different ethnic groups have made, that different societies have made.

Concurrent with this affirmation of diversity, Paul is concerned about any form of ethnocentric education which does not provide what he believes a balance of perspective. Any curriculum which ignores or distorts the contributions of others, whether from a minority or majority point of view, is just as erroneous and dangerous as the curriculum it replaces.

I am concerned about some excesses. For example, I'm very concerned about Afro-centric education. If it means, if it means a distortion of that society's contribution to world culture, then that does a disservice to those students who were raised in that type of school. If it means that areas that are traditionally ignored in the white-based educational system, for lack of a better phrase, are going to be corrected with a

more balanced perspective, then that's fine. But to present a world to students, any group of students, whether it be an Afro-centered world or a Japanese-centered world or a Chinese-centered world or whatever, that ignores the contributions of other cultures or distorts the contributions, that is as wrong as the approach that they are attacking ... there are certain charter schools and other schools in this state that are attempting to set up an African-centered approach, etc., and perhaps even contemplating the Moslem-centered curriculum. I don't know first hand and so I don't want to draw generalizations, and that's why I'll leave it at that. As long as they are attempting to provide a balance, if they recognize that traditional textbooks and courses don't cover those things, then that's great. But if all of a sudden they claim that all society started in Africa, all inventions came out of Africa, all advances in civilization came out of Africa, that is just factually wrong and is dangerous.

According to Paul, the idea that including language and cultural studies in the curriculum necessarily negates American tradition is also erroneous and untrue.

Just because we want our students to understand the world, doesn't mean that we're going to say all of a sudden we're dumping on America. We don't have to dump on George Washington or on others in order for them to learn about America. In my mind, no one, outside of prophets and God, have escaped, are perfect. That everyone has done and said things that are not as positive. Maybe yeah, George Washington or Jefferson will perhaps not be placed on the pedestal that they currently are, but that doesn't mean, because of certain attitudes they have towards slavery or towards women or towards other groups, etc. But that doesn't mean that because you present a more complete picture, that doesn't mean that you still don't treasure and admire what they did accomplish. If that makes sense. That is what's frustrating. For the Ravitches and others of the world, if I'm getting my linkage correctly, to say that "How dare you criticize anything that our founding fathers have achieved?" is wrong and is dangerous, is not necessary. They did so many good things that our kids can still respect for those and still yet, there were some other things they did that maybe weren't so good.

In his discussion of the Bloom (1987), Hirsch (1987) critique of cultural relativism, Paul disagrees also with what he had heard Bill Bennett say: that a respect for other religions or cultural practices is tantamount to portraying everything as equally valid.

At the same time, Bill Bennett, I refuse to allow his approach to all of a sudden be imposed upon American society. Because while I can agree with a number of the virtues that he talks about, I am not going to impose a Christian Judaic standard on a Moslem, on a Hindu, on a Buddhist, or on an Atheist. I could still respect a lot of the virtues that have made this country strong. But I also recognize some of the

downsides of some of the people that were responsible for those virtues. And yeah, I don't believe we come across as saying, "Well everything is equally valid." Of course not. I would never once try to portray Nazism or the KKK as being equally valid as a way to organize a country or people. Of course not.

Speaking also of the points brought up by Bloom (1987) in the Closing of the American Mind, Mary Ehrhardt revises the focus of his title and, like Paul Vandemere, brings up the issue of balance.

I really think that's the closing of the American mind. I think it's a narrow view and ignores the fact that in the 21st century the international relations are going to be even more I think a part of our daily lives than they have been in the 20th century. I suppose that I guess I would have to side with the vision of the founders of the League of Nations and of the United Nations but it's only through learning to negotiate and understand and accommodate our political wishes that we are going to be able to work cooperatively in the world. The economic facts are such that we really no longer just exist as a self-supporting United States. Most everything that we eat or wear or use is manufactured outside of our boundaries. I just think that the more we understand of other cultures, the better off we are, the stronger we are as an American culture and that we've left a time when decisions are simple. That decisions are very complex and that the greater understanding that we help children to have of the world in which they live, the more able they are to make the complex decisions that they are required to make. I think their horizons have to be broadened. It's not to say that in a child's educational experience the curriculum shouldn't be balanced. Just the comparison with China I think that we need to teach our children to appreciate the legal system, the American legal system, the requirements of living in a democracy. So that there certainly needs to be a balance, but I think the debate is interesting about more foreign language instruction in American public schools or in American schools.

Her argument is based on what is most meaningful to her about personal transformation and connects in a Deweyan sense to societal transformation based upon human connections.

I have tried really hard to make this China experience a part of my life so that I've looked for professional opportunities, workshops, and have tried very hard to continue to be in touch with the delegation that was here this fall. The part that has been missing has been the language study. I feel that I don't want to give up the experience, I just want to still be a real vital part of my life, so that it has made me certainly a different person. A person with a much broader world view. Perhaps that comes to bear on teaching. It certainly was very personally transforming and actually I've heard and the other teacher say that it was the best, she's a new teacher she's in her second year teaching, the best professional opportunity that she ever could have had.

One of her most important contributions in China was helping to facilitate an e-mail account, so that students and teachers could continue to communicate with each other and to forge new connections.

Actually the Huangshan School where I taught, we initiated the E-Mail account ... We opened an account with the Institute of Astrophysics and then the Huangshan School was very grateful and was willing to take upon themselves the monthly service charge. Then, now a year later, they've just installed a modem so that we no longer have to hot wire the telephone line to do the e-mailing. So now this is a real possibility.

She has learned at a National Council for Teachers of English about e-mail hookups among schools in many countries.

I think this is now true through global education that and actually at NCTE the National Council of Teachers of English national meeting in March, we actually had a demonstration of a hookup of teachers in Russia, in India, in Japan, in Argentina and Boston. We were all together through picture scanned in and voice.

It is in these human connections that Mary felt her most meaningful experience and her work with e-mail would facilitate those connections, an example of which is her warm relationship with her host family.

Just on Saturday, Marty, I called my host family in Beijing. Bill and I sent a fax, actually he made the first phone calls and found that fax is an international word. My family could understand that a fax was coming. We set up a time, so that Saturday morning it was close to my hostess's birthday, and I called and I invited my wonderful friend who taught with me to come because her Chinese is so much better than mine. We had probably a 40 minute conversation and caught up. This is a very warm friendship. It's really - I know that we will meet again.

Mary and her husband, Jack, are thinking about hosting in her home a teacher from the school where she taught. The correspondence and the connections continue.

The correspondence really continues. During spring vacation, the Carlton superintendent, high school principals and chairpersons of the exchange committee went to Beijing and each time that happens, we send more curricular materials and more greetings. They brought back this tea that we're drinking, it came from a colleague in the English faculty at the Huangshan School. There is this continuing relationship and because I feel lucky that I am part of this well established program, that just adds layer upon layer of relationships. The next decision that I will make is whether it is time for us to be a host family for a teacher

from the Huangshan School. Possibly this is the year that we will host a teacher.

The arguments that Paul, Mary, and Ed make to support the idea of including international education and cultural learning is the last issue I have explored within this chapter on transformation, because they have become public advocates for what they believe. They were not content to go abroad, return, and put the experience behind them as a unique and interesting part of the past without much relevance to their present life. Each of them is involved in promoting international understanding at many different levels, in the classroom, as school policy, and in Paul Vandemere's case, as state policy. Their transformation, like Bill Notebaum's, is manifested in their going beyond the experience to creating conditions which will facilitate this kind of experience for other students and teachers. Bill Notebaum's International Academy or Paul Vandemere's work with the State Department of Education and officials in his own district to promote student and teacher foreign exchange programs are examples. The way Paul, Ed, and Mary argue for the inclusion of cultural and international learning in the school and their actions to promote this again reflects the Deweyan ideal, the development of knowledge with an outcome promoting educative experience in the school and in the society.

Conclusion

These teachers believed that the transforming aspects of this experience revolved around their feelings of self-confidence and efficacy. At times there was an almost "I climbed the mountain" quality in their accounts of struggles and hardships adjusting to their new environment and back home again. Not one categorically stated that he or she regretted having had the experience, although in the case of Ellen Stacey, the three years was probably too long for her to be separated from her family and culture.

All of these teachers felt more confident in their role as teacher leaders. They seemed to enjoy being teacher advocates on various issues. Often this advocacy reflected a passionate commitment to making international education an integral part of the school curriculum in the U.S. Their promotion of this idea emerged out of many different motivations, from Ed Donovan's desire to promote tolerance everywhere, in order at least to understand the competition, to Mary Ehrhardt's drive to establish warm friendships and personal links across borders. Although the economic motivation seems to dominate Bill Notebaum's thinking, he believes that schools must prepare students to work together with each other in an atmosphere of honesty, integrity, and personal responsibility in order for them to live more meaningful lives.

The international experiences of these teachers served as catalysts to further action, to promoting international understanding in substantive ways. It is interesting that Bill Notebaum has initiated the most ambitious international education project of these six teachers while he was the one with the least amount of experience there. Ellen Stacey, who had the most lengthy stay abroad, seems almost paralyzed by comparison. Might we conclude then that a little bit of international experience is better than a great deal? I do not think so. Bill's study of the Japan and U.S. economic issues continued for years before he spent one month in Japan during the summer of 1991. He had participated in an International Baccalaureate Conference in 1986. The impact of his international study and experience was an evolving process, and is still evolving as I write.

As Mary Catherine Bateson points out in Composing a Life (1989), we are all in the act of defining and redefining ourselves. Experience and how we handle it changes us, especially if we allow ourselves to continue to learn. At

least five of these six teachers are in the learning mode, meaning that they are continuing to learn. All six of them also consider their experience to be personally and professionally transformative.

In this chapter and those before it, it is clear that international study and experience affected these teachers in their personal and professional lives after they returned home. The effects were different for each of them and sometimes painful. It is clear that they all changed their classroom pedagogy, curriculum and emphasis to some extent. In Chapter 7, they give many examples of how they handled classes differently; how they "enriched" their curriculum with artifacts; or how they made their teaching more "authentic" with slides and first hand "stories to tell." It is clear that the enthusiasm these teachers exuded just during these interviews was enough to wake up some students from their lethargy.

These teachers have demonstrated themselves to be "doers." This part of them may be one reason they went abroad in the first place. Their life and work since the experience have been if anything, more active and vibrant, than it was before they stepped on the airplane or decided to study Japanese. Learning from them may help us to define what such an experience may mean for education in the U.S., which is the topic I will explore in the concluding chapter.

In this chapter they give their versions of how they feel this experience has transformed them as teachers and as human beings. I close this chapter with the words of Mary Ehrhardt because part of her transformation is symbolized in the e-mail hookup she has expedited. The e-mail connection will allow communication between students across cultures. It is another kind of penpal exchange and it represents her desire to facilitate connectedness among children from very different backgrounds and cultures.

The relationships she made, the new knowledge of a very different language, the confidence to speak in Chinese or English before large groups, all count toward what she and I agree constitutes transformative experience.

I close this section also with Mary because I believe that she is such a fine example of personal growth and transformation. Her emphasis on connectedness is what I believe is the major argument for international education and personal transformation. People have the capacity to grow and learn together and can learn a great deal from each other's different perspectives. People can experience deep friendships with others across cultural and national boundaries. This is the way we can learn to promote each other's potential for the mutual benefit of all people. This is the best that human beings can do in this world.

CHAPTER 9
CONCLUSION:
INTERNATIONAL EXPERIENCE AND SCHOOL REFORM

School reform has been on the "hot burner" political agenda intermittently since the 1830s and 40s when Horace Mann revolutionized education by promoting universal public education first in Massachusetts and then in the U.S. The latest reform movement was epitomized by the Nation at Risk report in 1983, decrying mediocrity in U.S. education. Blame for the perceived faltering U.S. productivity and marketing success in the world, when compared with the emerging competitiveness of Asian nations, particularly Japan, was laid squarely on the steps of U.S. schools. Study upon study financed by the Rand group (McLaughlin, 1990) or the Carnegie Foundation (Carnegie, 1986) used international test data, especially in the areas of student achievement in math and science, to bolster their arguments that radical change must occur in the schools to make America competitive again in the global marketplace.

Schools of education throughout the country joined the bandwagon to reform themselves as a precursor to reforming education (The Holmes Group, 1986). School/university partnerships were forged to bring "the ivory tower" into the real world of U.S. classrooms, to work with teachers to struggle with and facilitate school reform. Sometimes, however, as has often occurred in the past, the classroom teacher has been ignored. Milbrey McLaughlin found that school reform will die if there is not substantive change in the individual

teacher, and that long-lasting change is as difficult to foster in individuals as it has been in schools (Little and McLaughlin, 1993).

The teachers in this study have taught us a great deal about the relationship of international experience to substantive change in their classroom practice and their lives. Teacher learning involving changes in pedagogy and curriculum is a major issue in school reform in the U.S. In this summation chapter, I will briefly connect their experiences to the following concerns of many proponents of school reform: 1) the ethnocentricity among a majority of teachers with narrow cultural experience, 2) internationally balanced perspectives within a teacher's pedagogical content knowledge, 3) international experience as a learning opportunity for teachers, 4) international experience to promote a learning environment in the schools, and 5) the personal and professional impact of friendships and connections across cultures for teachers. Based upon the data in this study, I then will make specific recommendations to program educators and policymakers who promote and/or develop and execute exchange programs among teachers.

My first question in this study was about who these teachers were. What were the background influences and characteristics which led them to study and experience another culture in depth? In addition to family, schooling, college, and teaching influences, I found that in general these teachers are people who love to learn.

Veteran Teachers in the Process of Becoming

Teachers in the U.S. often have had narrow cultural experiences while students in teacher education programs have been described as "culturally insular". Feiman-Nemser and Remillard (1995, p. 6) describe a "typical American teacher" as "a Caucasian female, married with two children. She teaches in a suburban elementary school. She is not politically active." (p 6)

Ninety three percent of teacher education candidates are Caucasian, over half are from "small, rural towns or suburbs ... and prefer to teach middle-class children of average ability in traditional settings." (p 6) This description of veteran teachers and teacher education students is why international study and experience can be considered as one way for veteran teachers to break out of the cultural ethnocentricity in themselves and in their school settings. If the work of these "worldly teachers" is encouraged by educators at all levels, their international experiences can be shared as a learning opportunity for the entire school. Schooling would be less defined by the narrow ethnocentricity of teachers described above.

It would be inaccurate to describe the teachers I studied as typical. Although I did not initiate this study with the thought that I would only interview exemplary teachers, this small sample of teachers who had studied or experienced another culture in depth are clearly exemplary. These teachers self-selected themselves into this category by their inquiring minds and determination to alter their lives and work in order to have these international experiences. Their personal characteristics have intersected with their biographies to create a teacher who does not fit the "typical" mode in terms of cultural insularity. They credit these experiences with expanding their knowledge and understanding as well as causing them to reflect upon their own teaching practices and curriculum. Their increased sensitivity and awareness to children of diverse ethnicity provides an example of how international experiences could broaden the minds of teachers.

I have considered these questions: What kind of teacher would forego the comfort level of her own family, friends, and society to experience risk and vulnerability living and working in a culture very different from her own? Are personality characteristics and attitude the key factors in

influencing whether or not a teacher will participate in such a study or experience and whether or not a person will benefit from it? Might these outstanding teachers function as examples to others who are unable or unmotivated to have an in-depth international experience?

Based on the data, my study suggests that a combination of factors including personal characteristics, family background, schooling experiences, and teaching experiences functions as a precursor to the decision to experience another culture in depth. They all entered into this experience with a spirit of adventure. The two most often stated reasons for this attitude was their desire to become more knowledgeable about a subject they were teaching and to "recharge batteries," to escape the doldrums of teaching the same material to the same age group over a period of years. They wanted to feel the spark of learning again.

Each of these teachers considered certain family and cohort influences to have been formative in encouraging their later interest in foreign cultures. Several mentioned that their childhood was shaped partially with the knowledge of the United Nations as an organization which would work toward international cooperation and world peace. Four of them specifically mentioned the Civil Rights Movement as having had a great impact upon their thinking. Therefore, there appears to be a link between those who believe in multicultural education, which celebrates diversity, and those who promote international understanding and cooperation. James Lynch (1989, 1992) believes that social justice is the glue which can bring these two fields together. Based on the data in this study, there need not be an "either or" dichotomy between multiculturalism and internationalism. When Ed Donovan bristles and confronts two teacher colleagues who use the work "Chink" in front of him, he is providing an example of how deeply his international

education experience has affected him on the issue of prejudice and racial justice.

A theme which runs through all of these six teacher's narratives and is, I believe, a precursor to their decision to study about and live in another culture is their particular learning style. The way they feel about learning is reflected in their exuberance, their curiosity, and their enjoyment of learning for its own intrinsic sake, not necessarily for an external goal.

Cyril Houle's (1961) depiction of a person who learns for the joy of it, a life-long learner, seems to fit these teachers. They are committed to sharing their love of learning as enabled by their international experience, with their students, colleagues and the community at large. Whereas Houle's continuous learners might keep their passion for learning somewhat to themselves as a solitary exercise, these teachers sometimes exhibit an enthusiasm for promoting a greater focus on international and cultural education in the schools. John Dewey (1904) describes the characteristics of an ideal teacher, who exhibits a focused disciplined passion for learning in combination with a sensitive awareness of the experience and capabilities of his students. Such a teacher will draw out her students into deeper understandings by developing their own experience to include an ever widening base of knowledge and understanding through inquiry. According to Dewey

Only a teacher thoroughly trained in the higher levels of intellectual method and who thus has constantly in his own mind a sense of what adequate and genuine intellectual activity means, will be likely, in deed, not in the mere word, to respect the mental integrity and force of children. (1904, p. 329)

Any teacher who exhibits a love of learning and a deep knowledge base will often motivate students to share in the excitement of learning. Although Dewey does not argue against pedagogical training, he claims "that scholarship *per se* may itself be a most effective tool for training and turning

out good teachers." (1904, p.327) Teachers must be active learners themselves in order to be effective models for their students. The teachers in this study are exemplary both as learners and as teachers. These exemplary teachers model their international knowledge and respect for cultural diversity in ways which changed their school environments.

Although I did not seek out self-actualizing people as informants in the sense of Abraham Maslow's Psychology of Being (1968), five of the six are clearly in this category. They each literally sparkled when they described what they had learned from their experiences and how they felt their experience to have been transformative. Therefore, although more teachers might benefit from an intensive international experience, those who seek it out are most likely to share their understandings and be models for students, colleagues and community as continuous learning, vibrant, caring adults likely to motivate and energize their students and change the school environment in the process.

Culturally Balanced Perspectives Within Pedagogical Content Knowledge

Pedagogical content knowledge, the connection of disciplinary knowledge with teaching methods, is a concept which assumes a strong base of disciplinary knowledge domains about which every teacher should know before s/he tailors this knowledge into concepts that children will understand. It has become a buzzword of the university-based reform of teaching. Within pedagogical content knowledge, however, what knowledge is considered valuable? It is important to integrate knowledge about the world into the curriculum at all levels. For example, diverse cultures have contributed to the domains of math, science, and literature. Teachers in general lack disciplinary knowledge in world history and world cultures. They also display

little confidence in their intellectual development (Feiman-Nemser and Remillard, 1995). International experience among veteran teachers cannot only mitigate the "culturally insular" backgrounds of teachers but also engage teachers in the experiential learning of disciplinary knowledge, which they can then transform into lessons for students. All of these six teachers, in different ways and to greater or lesser degrees, changed their methods and curriculum to include what they had learned abroad. They also became more confident about their intellectual ability and development which they described as part of their basic transformation.

For example, Paul Vandemere and Ed Donovan coincidentally began to use a version of the same simulation game after their international experiences. This game consisted of cultural role plays where students would be faced with having to function in a society with different norms and values. The goal in this experience for Paul and Ed was the same, to promote understanding and empathy in their students, so that they would experience some of the feelings others might experience by being the outsider. The experience of this simulation game was somewhat analogous to the real experience Ed and Paul had in China and Japan, respectively. Neither of them spoke the language and were outsiders. However, they were both treated as honored guests in their host countries. If students become sensitive to each other and to people of different nationalities or ethnicity, it might be interesting to devise an "honored guest" role in a simulation like Ba Fa Ba Fa. This role play example demonstrates the change in the style and substance of Paul and Ed's teaching practice.

According to anthropologists George and Louise Spindler (1974, 1994), teachers who are not in tune with the way their own culture affects their interaction with others will display a proclivity for their own kind, in

general, white and middle class, in the classroom. This means that these teachers will often ignore minority children, poor children, Latin-American background children and pay more attention to the white middle class children in their classes. The Spindlers have devised the concept of "cultural therapy," (1994) or ways to help teachers and students to become more aware of how their own culture affects their behavior as a precursor to becoming more sensitive to the cultural constraints of others. Four of the five teachers in this study, who lived and worked for a significant period of time (over four months) in Japan and/or China, have become, as a result of their experience, more sensitive to the cultural issues of prejudice and cultural stereotypes than they were before their experience. In a sense, the international experience served as a kind of "cultural therapy" for them, because they looked at themselves comparatively against the backdrop of another culture.

Ed Donovan expressed increased sensitivity in his very strong prohibitions of any sort of ethnic slur in his classroom, since his year in China. His sensitivity to the students from Korea, England, and Canada, who are having difficulty adjusting to American culture, is one way where his own cultural experience makes him look at himself and others in a different light. When Ed asks his students to imagine how they might behave if they were starving or when he talks to them about the stereotype of a "typical American," he may be creating a classroom atmosphere which encourages self-reflection among his students, a key part of the Spindler's idea of "cultural therapy." Stories he tells about the arrogance and ignorance of the American tour group on the Great Wall and the way many people walk in a society where space has been plentiful in comparison to how people manage to walk in less space, teaches his students to look at themselves differently. Engaging American students in role plays, where they must imagine

themselves as minority people with very different customs and values interacting with American "capitalists," could be viewed as methods of "cultural therapy" in the classroom. His goal is to help young people to be self-reflective and tolerant, about the peoples of the world. Mary Ehrhardt's concern that she needs to pay more attention to "who these children are," their cultural backgrounds, has developed because of her international experience. Paul Vandemere highlights the positive attributes of cultures of students in his class and he too uses role plays to develop deeper understandings in his students. The content of the curriculum and their pedagogy has changed, they claim, because of their international experience.

This change was dramatic for all six teachers, from Ellen Stacey's emphasis on grammar and writing skills to Mary Ehrhardt's sharing her knowledge of Chinese language with her second graders. Paul Vandemere, Ed Donovan, Mary Ehrhardt, and Denise Green all brought back artifacts which they shared with their students to help make the content areas of their teaching "come alive". One wonders how often Paul pulled things out of the 26 crates he and his wife sent back to take into his classes to illustrate, for example, the political significance of a Daruma doll he bought in Japan. Ed Donovan's playing Chinese music tapes as students entered the room and his use of scrolls portraying the words of famous Chinese poets added an authenticity to his subject matter that no text book could emulate. When Paul talked about the significance of Mt. Fujiyama in Japan, he could talk about it from the perspective of one who had climbed it himself.

When Ellen Stacey decided to introduce more book work and grammar exercises into her curriculum after her three years in Japan, she explained it in several ways: it is easier and she is feeling burned out; the book should be used, not wasted; her students don't know how to write because they do not

understand the language; and the students should appreciate the English language as the unifying element of U.S. society. When considering the emphasis she put on expecting students to take more responsibility for their actions, like cleaning up the graffiti in the school, the impact of her seeing Japanese students take charge of the clean up of school grounds and the regimented rigor in the Japanese classroom could have affected her desire to go back to the basics and demand more from her U.S. students. Even though she says she makes curriculum decisions because it is "easier," this does not tell the whole story about the effect of her experience. She is presently teaching Japanese in Milwaukee to 7th and 8th grade students, who had previously only had options to take French or Spanish. She is also teaching Japanese at a community college there.

The majority of these teachers discuss their teaching style before the experience in comparative terms, as if they were unaware of some aspects of their own teaching until they had a comparative touchstone of different teaching practices in another society with which to compare their own work. For some this involved actually changing practice. The three high school teachers, all males, describe their teaching practice before the experience as traditional and somewhat superficial in subject matter areas. All three made an effort to become more progressive as a result of the experience; they organized fewer teacher-centered lectures, and more group work, role plays, and student centered projects. The two female elementary teachers did not describe changes in their teaching style, as they both considered themselves progressive teachers before they taught abroad. While they did not see their style as changing, they talked about teaching now in ways influenced by their time in other countries and schools. Their evidence suggests that cultural knowledge became integrated within each teacher's pedagogy and curriculum

in ways which they all considered transforming. Pedagogical content knowledge which includes cultural learning can improve a teacher's effectiveness.

International Experience as a Learning Opportunity for Teachers

In addition to cultural insularity among teachers and effective pedagogical content knowledge, the problem of sustained motivation and enthusiasm among veteran teachers concerns reformers. In Huberman's study (1989) of the life trajectories of teachers, the most professionally fulfilled teachers had gone through an experience after teaching for some six years which rejuvenated their feelings about their work and motivated them to continue learning and maintain positive attitudes about teaching until retirement. Perhaps we would find in a longitudinal study that the self-described "transformative" international experience of these teachers would qualify as this type of experience and have a similar long-term, positive effect. Tharp and Gallimore (1988) apply the Vygotskian idea of the zone of proximal development, which had initially been applied to the learning of children, to teachers. A study of the conditions under which the intersection of the personal characteristics and background of individuals connect with new knowledge could include international experience as one kind of learning opportunity for teachers. Self-reflectivity is promoted by George and Louise Spindler (1974/1994), who argue for exploring our own biases in order to better understand the cultural backgrounds of others. This could be considered a possible outcome of international experience. Most of these teachers returned home, seeing their own society with different perspectives, a change which represents a step in the direction of self-reflection. The in-depth international experience was a learning opportunity for these teachers which they believe changed their personal and professional lives.

This study shows that the length of time a teacher is engaged in international experience and the type of international experience that is transformative varies. For example, a period of time in the classroom of another country teaching has caused four of the teachers in this study to think about aspects of their pedagogy that they had previously taken for granted. It caused them to be different kinds of teachers, both with respect to their teaching methodology and their curriculum. Teaching experience in a very different society, such as that of Japan and China, can function somewhat like a mirror reflecting a teacher's habits back to her. Things he may have taken for granted, such as his clarity of speech, or her background in child psychology, is no longer accepted as a given. I believe that this process engenders a type of self-reflection which is absolutely necessary for school reform in the United States to be effective. Teachers must work to understand their own strengths and weaknesses more clearly. It appears that this international experience has accomplished this to differing degrees in four of the teachers who participated in this study.

Those teachers, such as Ed Donovan and Mary Ehrhardt, who were open to the concerns of the teachers with whom they worked, learned through their connections with others. The way the middle-aged English teachers opened up to Mary Ehrhardt showed their trust in her, a trust that she would be sensitive to their feelings. She was very affected and concerned for the plight of these Chinese teachers. Denise Green very openly shared pictures of her home and family with Japanese students and teachers as a form of cultural sharing. Her facility with Japanese made it easier for such a sharing to take place, which was very important to her. These cultural interchanges educated the U.S. teachers about the concerns of students and teachers in their host countries.

There were other examples of teacher learning from their experience teaching abroad. In addition to the eagerness to learn, Ellen Stacey and Denise Green were in awe of the emphasis on the arts, especially the music program in Japan. Denise felt badly that her American students did not have similar opportunities to learn about music and to play an instrument as her Japanese students. Paul Vandemere and Bill Notebaum both wanted to incorporate elements of the Japanese homeroom into the schools where they work. Ellen Stacey admired the close relationship that existed between many teachers and students in Japan. She also learned about the differences between the workloads of many U.S. and Japanese teachers. Each of these teachers learned while they taught and brought new ideas home with them.

Bill Notebaum offers another example of personal and professional transformation. He felt that his progression from a teacher of humanities and economics to Principal of an international school entailed a "huge" amount of personal growth. His international study and experience was part of his search to find answers for students in his classroom. Each question led to more study and questions until he began working with an employee of the Federal Reserve Board to help teachers develop different ways of viewing the U.S.-trade relationship with Japan. The culmination of this work was his grant to engage in a study tour of Japan for one month. This he feels was the catalyst which moved him to present a proposal for an international school to his superintendent, but it was the work he had done previously which set the stage for this final step. It is impossible to predict how influential a short international experience might be. Others in his group may have only confirmed stereotypes or looked at it more as a trip than as Bill describes it, a transformative experience. A learning opportunity depends partly upon what the person brings with him to the experience as well as the quality of the

experience itself. The learning opportunities that these teachers explored abroad enabled most of them to change their school environments sometimes dramatically.

A Learning Environment in the Schools

The learning environment in schools is dictated by how well educators take advantage of the learning opportunities available to them. The learning opportunity in individuals is best orchestrated by a guide, a mentor, and by example. The modeling of these teachers and their work sharing experiences with colleagues and children puts them in a mentoring role in the school. In the schools where the teachers were welcomed into other classrooms and encouraged to plan and conduct workshops with teachers about their international experiences, the international experience of one exemplary teacher can contribute to a change in school context.

The resistance to change in the school context is considered a major hurdle for school reform. Because these veteran teachers are key players in the school context, their personal and professional transformations can transform their home schools. For example, Bill Notebaum and Paul Vandemere have significantly changed their own school context in substantive reform efforts. An apprenticeship of colleagues and students to these teachers, who have a greater knowledge and expertise in one area, could break down some of the isolating tendencies of the school environment for teachers and students. Veteran teacher to veteran teacher mentoring in subject matter domains could create a collegial learning environment in the schools.

Across all six informants, K-12 schooling was not a major influence on their interest in international or cultural learning, except for one or two

individual teachers. The school environment did not seem to foster curiosity about the world or anything else, for that matter. The accounts of their K-12 experience include little evidence of intellectual stimulation except for the occasional exemplary individual teacher, who is described as being very different from the rest. An example of Bill Notebaum's tongue-in-cheek disdain for most of his education is in his praise for a teacher "who actually believed that students should learn for understanding." When these teachers were students, they all exhibited intellectual curiosity and excitement about learning, but the learning generally noted took place at home, not at school. In fact Paul Vandemere could not think of one outstanding teacher in his K-12 experience. His "apprenticeship of observation" (Lortie, 1975) in schooling held few positive role models.

After their experiences abroad, all of these teachers felt more secure about expressing their opinions, becoming advocates, joining in on the debates waged in teacher meetings and faculty lounges, thereby creating a more intellectually stimulating environment in their schools than what they had experienced as students. Soft-spoken Mary Ehrhardt sees herself in a very different role, as one who can question educational theories, such as those put forward in Howard Gardner's Multiple Intelligences (1993). It is clear that she had formerly perceived herself as a listener on many of these issues. Because of her international experience, she has had to think about what she believes in and wants to share these beliefs. She now has the confidence to speak before hundreds of people, as if she knows herself and is sure of what she has to say. She will question educational authorities or dogma, feeling she really has something to "contribute" to the debates. She was always a learner, but now she characterizes herself this way and is frustrated that she does not have time to learn more, for example, furthering her proficiency in Chinese

language. Mary Ehrhardt now feels very optimistic about her opportunities to make "positive contributions" at all levels of the educational process. Those contributions will benefit her students and colleagues in the academic and general community. Her experience in China was the catalyst of her profound sense of personal and professional growth.

Bill Notebaum's work shows how international study and experience can change the school context. Ten years after his district sent him to an International Baccalaureate Conference, he is managing the opening of the only internationally oriented public high school in Ohio with an International Baccalaureate curriculum and degree. Bill maintains that it was his work studying the U.S.-Japan trade issue to garner knowledge for teaching economics which started him on this path. He views his one month study/tour in Japan as a benchmark in his career, a time when he decided to go for a dream. He would work to create a school where "teaching for understanding" would be the norm rather than the exception, a reverse of his own high school experience.

Within the context of rigorous world studies and cross-cultural understanding, students and their teachers would be empowered to take charge of their own learning. In this school, authentic performance-based assessments involving projects with public outcomes would take the place of multiple choice, true/false, and fill-in-the-blank examinations, which require rote memorization, rather than cognitive learning skills. This public school of choice will be located in one of the most affluent districts in the State and students and teachers from ten other districts have applied to study or teach there. The international experience of a teacher, Bill Noteboem, was the catalyst for a major change in the context of a public high school in Ohio. These teachers demonstrated how their international experience helped them

change the context of schooling. Their personal relationships with people from other cultures was the oft-stated, most powerful aspect of their international experience, giving each of them a deeper dimension of cultural understanding. The importance they each ascribe to this dimension of their international experience must be considered in any attempt to analyze how and why personal connections can motivate teachers and students to learn.

Friendships and Connections across Borders

Although a biased person can accept friendship across cultures as an anomaly, personal connections meant much more to these teachers than sightseeing and shopping. Individuals were accepted as individuals and not seen only as representatives of a race. The common underlying humanity in all of us is reflected in these friendships across borders. Cultural differences did not get in the way of meaningful human connections as in the case of Mary Ehrhardt with her Chinese host family. The deeper understanding she gained about the hopes and fears of the Chinese people with whom she lived and the Chinese teachers with whom she worked, is reflected in her work to enable U.S. student and teacher connections with their counterparts in China through technology via e-mail. The work of school reform can be fostered by these connections by motivated teachers such as Mary. She shared her experience with and encouraged others to engage in developing their own experience in connection with others, in China and in her 2nd graders' penpal exchange with Chinese children in the bilingual school in Boston. Learning from these kinds of experiences can profoundly affect the school environment with new and different perspectives and the celebration of a common humanity.

When Mary Ehrhardt says, "I am a different person," she means that international experience changed her in ways that were very important to

her. These changes enhanced proclivities which she already had displayed much earlier in her life when she felt that experiencing homestays in Europe meant the most to her. It is not surprising that Mary thrived in a family setting in China, because what is most important to her are the personal connections and friendships that can occur between and among people brought up in different cultures. She and Ed Donovan personify the sort of teacher who doesn't want to just learn about and talk about world cultures, they want to experience it themselves. They would rather have first-hand experiences than vicarious experiences. Mary Ehrhardt, who believes in the Deweyan idea of experiential learning, applies this philosophy to herself as a learner.

Those teachers like Mary Ehrhardt, Ed Donovan, Paul Vandemere, Denise Green, and Bill Notebaum, who express their cultural learning in respectful terms, have allowed their international study and experience to educate them, to promote their own personal growth, and to greatly enrich their lives and their classrooms. Cultural learning has led to the quest for more, deeper understanding and insights in all five of these teachers. Only Ellen Stacey seems to have been closed down by her international experience.

Ed Donovan goes to great lengths in space and time to revisit friends in China from Beijing to Hainan Island. His correspondence alone to some thirty-five people while teaching full-time seems daunting. However, he enjoys these experiences, describing his feelings about seeing old friends, "It was a ball! It was a ball!" When talking about his own personal transformation, he describes himself as the sort of person who comes to the aid of foreign students and teachers and others who he says are "literally cast adrift" in our society. He believes he has become much more sensitive and empathetic to these people, because he and his wife experienced these feelings of being an "other"

in China. This is probably why he refuses to allow racist remarks to go unchallenged by anyone, including his colleagues. In becoming more sensitive and empathetic, he has developed many relationships with Chinese individuals which seem to mean a great deal to him. He likes being the sort of person who gives his car to a foreign friend in need, a tolerant caring man like his father and his favorite uncle.

Paul Vandemere gets a great deal of satisfaction in his work to open the eyes of the American and Japanese students on the exchange programs he promoted in his district and at the state level, to let them see and get to know each other as individuals. More than any vicarious experience, the presence of Shibahara for one year on his staff served to break down the prejudices and negative stereotypes towards Japanese people of teachers in his school because they became friends with him. Here again it is the friendships, the human connections, which make the most meaningful difference in people's attitudes.

The Women's League for Peace and Freedom, Amnesty International, or Doctors Without Borders are a few of the many organizations which work across borders to establish human connections for the betterment and perhaps even the long-term survival of the human race. Breaking down cultural barriers to establish cooperative human relationships across borders is the goal of long time peace activists like Elise Boulding. The international experience of these teachers puts them in the forefront of this work. That they are teachers who can promote understanding and cooperation in this world among the children ensures that the work will continue in future generations. This is where a Deweyan connection between "The School and the Society" (1900) can be the ultimate effect of the international experience of teachers.

Four of my informants spoke forcefully on the issue of internationalizing the curriculum and multi-cultural issues in U.S. schools. Ed, Paul, and Bill predominantly concentrate on the economic argument for improving international education in the schools; however, underlying many of their comments is an optimism about human nature and human relationships. Their goal is to not only learn tolerance of each other but to go deeper, beyond this level, and know each other for the intrinsic value and enjoyment of that understanding in itself. These friendships and connections across borders are examples to students and teachers and provide another focus for the relationship between international experience and school reform.

RECOMMENDATIONS

In keeping with the idea that we can learn a great deal from one case, I will make recommendations based upon the data in this small sample. I have italicized the general recommendations within the text and summarized them again in Appendix A.

Who should Go?

I began this study thinking that in-depth international experience would be valuable for every K-12 teacher. However, when resources are finite, choices must be made and some teachers, as exemplified in this study, will benefit from this experience more than others. *Therefore, demonstrably exemplary teachers who are willing to put time and effort into preparation and post experience follow-up work should be encouraged to go.*

Paul Vandemere, an exemplary teacher, shared his international experience, not only with his own students, but with students and educators throughout the State, after he was chosen Teacher of the Year. Paul, as an

exemplary teacher, might have encouraged many teachers to learn about and experience some of the endless possibilities in the world.

Ellen Stacey was the teacher who seemed the least motivated and proactive about teaching in Japan; however, she took an unpaid leave of absence to participate in the first seven-month, state-sponsored program. She was also very actively involved in her students' lives after her first experience in Japan. This change in her work with students was based upon what she had observed and admired in the relationships between students and teachers in Japan. It is clear that the impact of experience differs for every person, but if we can learn from these six people, the fact that they happen to seem outstanding should not negate the possibly positive impact of international experience upon any teacher's pedagogy.

On the other hand, as John Dewey explains, any experience can be miseducative as well as educative. An experience can have negative ramifications on the creativity and personal growth of some individuals. In this study, it appears that Ellen Stacey, by her own description, would fit into this role. "I had lost what Ellen was all about." Nevertheless, it is possible that Ellen will work through her depression and emerge as a stronger, more vibrant and self-reflective teacher, and perhaps not. Three years abroad could be traumatizing to many people, especially if they were not prepared for the negative effect of, as in Ellen's case, moving from the status of "honored guest" to "permanent outsider." Although Ellen thinks that "any misfit" can get along in the U.S., the tales of immigrants in this country tell a different story, one of painful assimilation and/or angry alienation (Ekoneskaka, 1990; Rodriguez, 1982,1992; Takaki,1989).

All four exemplary teachers who taught in the public sector in Japan or China felt they had made many positive contributions in the host country's

schools. They took it upon themselves to promote more interaction with students than they felt was the norm. They added humor and flexibility to the teaching of English. They shared many materials and ideas such as role plays with their English teaching colleagues in the host country. Delighted to talk about this, they were confident in their methods, often comparing them positively to their perceptions of very traditional, formal lecture styles which they observed in their host countries. As they worked with teachers, essentially teaching the teachers and students, they were also learning. The discussion that Mary Ehrhardt had with her 7th grade class in China about American perspectives on age, for example helped her to define and understand the Chinese reverence for age and think about that cultural difference. *This is an example of how an outstanding teacher can benefit from international experience and subsequently share her new understandings with students and teachers in the U.S.*

Preparation

Based upon these teachers' reactions, I cannot over-emphasize the importance of a realistic preparation, including discussions of pertinent reading material, for any teacher who is going to spend a significant period of time teaching overseas. If the program is ongoing, meeting with others who have previously gone is essential. I would suggest that videotapes and/or still pictures be taken of living accommodations, schools, and neighborhoods where people will be living. I would emphasize that if people need a great deal of alone time and space, China and Japan will be very difficult for them. I recommend that any teacher planning to teach in Japan read Thomas Rohlen's Japan's High Schools (1983), articles by Manabu Sato (1992) and David Berliner (1993), which paint a more realistic, less rosy picture of Japanese schools than often emanates from the American press. I have often recommended to people

going to China that they read Mark Salzman's Iron and Silk (1986) and Bette Bao Lord's novel Spring Moon (1981) as a cultural and historical context for understanding their own experience in China. I would add Heidi Ross's China Learns English (1993) and Bill Holm's Coming Home Crazy (1990) about his year teaching in China. *I believe that when people are prepared for worst case scenarios as well as the high points of international experiences and still desire to meet this challenge, they will take the conditions more in stride, as did Ed Donovan.*

The Donovans, nevertheless, went through a difficult time with Heather's breakdown from culture shock. The experience of Heather Donovan and Ellen Stacey has lead me to rethink my own experience and offer another suggestion: *that the preparation for teachers who intend to teach abroad include the oral and written stories of others who have had a difficult time adjusting to the culture.* Even accounts of the trauma felt by many immigrants to the U.S., such as Richard Rodriguez (1982), could develop a teacher's self-awareness, and in Ed Donovan's words to understand that a certain amount of cultural trauma is "normal". *I recommend that these books and articles be read and discussed in detail with people who have had these sorts of experiences as a formal part of the preparation.* I suspect that if Ellen Stacey had had this kind of preparation, she may have declined to go to Japan in the first place, or she would have had a different attitude about many aspects of Japan, especially her living conditions.

The way each of them handled their living conditions enabled me to better understand some of their general reactions to living in another culture. Mary Ehrhardt and Ed Donovan, who accepted living in the most difficult physical conditions, seemed to forge the closest and most long-term relationships with people in their host countries. Mary considered her living

conditions without heat in the cold March to be a challenge. Ed Donovan did not speak much about the inconveniences he was faced with, i.e., hot water only at certain times, unpredictable electricity. He felt that he had been well prepared by his program leaders, so it was not an issue for him. Denise Green also does not say much about her living situation, which leaves Ellen Stacey as a counter example to all of them.

The importance Ellen designates to space and convenience in her living accommodations suggests several possible interpretations: 1) that the preparation which state officials gave her was inadequate and misleading or that she had disregarded this preparation, 2) that many of her assumptions were erroneous, and 3) that Ellen was unable to flexibly adjust when she found that conditions were different from what she had expected. Feeling like she was treated like a "Queen" during her first experience, she was increasingly bitter about her treatment during her second three-year experience in Japan. By contrast, Denise Green took the position that one should not show negative emotions to her hosts. She felt it was important for her to be a polite and gracious guest. She felt that this was part of her responsibility in the program to keep her feelings to herself, allowing her feelings to surface only in the privacy of her room. Denise, being brought up as an African-American in a white-dominated and often racist world, may have had plenty of practice keeping up her front, not allowing her true feelings to show through. She seemed very much more in tune with Japanese culture when one compares only her and Ellen's very similar situations for seven months in Japan.

Ellen Stacey was frustrated by the rule bound educational bureaucracy which would not let her return home to visit her dying sister, even though her work was done. Her examples of violence in Japan and apparent fear of the Yakuza are not much tempered by positive relationships with Japanese

friends, such as Sumi. It is almost as if she had held an ideal of Japan which was betrayed by her perceptions of reality. *Proper preparation ought to debunk stereotypes which make it difficult for the teacher to adjust.*

The four other teachers who spent over four months in Japan or China, experienced racial minority status for the first time in their lives. I wonder how much of the psychological trauma of culture shock, which Ed Donovan so aptly describes, is based on this minority position. Mary Ehrhardt found that it was sometimes difficult to be stared at so much. Heather and Ed Donovan certainly had the feeling of being on display. Denise Green felt the need to escape her city in order not to feel like she was being watched much of the time. One of Ellen Stacey's young African-American boys in her Milwaukee classroom asked her if she felt funny being the only white person, a distinct minority, in the Japanese society. She answered that she had not ever thought about this. And yet she expresses the most fear, alienation and sense of loneliness of these six teachers. Her African-American student was speaking from knowledge of his own, living as a minority in a white society. If she had thought about this question and her own reaction to being a minority and an outsider in another culture, she would understand better some of the alienation toward the U.S. in the African-American community in which she worked. Lisa Delpit (1995) describes her frustration with white colleagues, whose conception of school reform is what works for white middle class children, the concerns of African-American teachers, a refusal to listen or hear. Ellen Stacey heard her student's question, but I wonder if she was really listening. *The trauma of culture shock should be explored through readings and discussions with others who have had positive and negative experiences abroad.*

I am convinced that every one of these teachers, except for Mary Ehrhardt, may have benefited from further, more careful preparation. In spite of the international orientation of his family and the international relations courses Paul Vandemere took in college, he now feels that he went to Cairo to teach for two years unprepared and ignorant, living in a foreign compound which allowed few meaningful interactions with Egyptian people. Clearly the international influences of his youth and his college studies were not enough. Paul acknowledges that he needed a great deal more study and preparation than he had for this experience. Even Mary's preparation seemed to be part of her rich in-depth experience, for example, her work with the Chinese exchange teachers two nights a week to help her prepare and practice the language, and the bonding she felt in meeting with the American students and her colleagues in the semester before she left. I consider her preparation ideal, and her experience I believe reflected the quality of the preparation.

The fact that she was given a sabbatical by the private school where she taught to prepare for and take this teaching assignment in China, brings up another issue. *Because this sort of preparation is expensive, few public schools give teachers sabbaticals to study and develop themselves as teachers. I believe this policy should be rethought in spite of the high cost.* Mary's present and future students will reap the benefits of this investment in Mary's professional growth for as long as she teaches. Such a program would energize and revitalize many schools if a well thought out follow-up program is developed which promotes the collegial sharing of these experiences among teachers.

Teachers should be prepared for "reverse culture shock." Four of the six teachers spoke about what Ellen Stacey calls "reverse culture shock", that is the traumatic effect of fitting back into what Mary Ehrhardt calls her "slot."

Because they all felt changed as people and as teachers, four of them almost spoke of themselves as "square pegs" trying to fit back into their formerly appropriate, comfortable "round roles" in the society and in the schools. Some of them accomplished this quite easily. Ed Donovan, Mary Ehrhardt and Ellen Stacey all spoke at length about difficulties they had adjusting back into American society and American schools.

Ed Donovan looked around when he returned to Michigan and saw everyone moving ridiculously quickly, almost as if they were "nuts." He and Heather were taken aback by the rampant commercialism and materialism in the United States, something they had not noticed as much before. Mary Ehrhardt enjoyed the simplicity of life as she saw it in China, in comparison to the hectic pace of life in New England. She and the Donovans became more sensitive to the amount of advertising we are faced with in the U.S. and thought about simplifying their lives by eschewing unneeded material things. This was also the reaction Denise Green describes after her year in Ghana as a college student. *An American teacher who intends to live and teach in a third world country outside of isolated foreign enclaves must be especially well prepared for the experience and also for a changed perspective upon returning to the United States.*

Of the teachers who went to Japan, only Ellen Stacey seems to have gone through a very traumatic experience of reverse culture shock, not after her first seven month experience, but after her later three-year teaching experience in Japan. Why Ellen chose to stay the third year given the discomfort she felt the second year in Japan is a puzzlement. Length of time in a different culture may have been a key determinant of her difficult time there. *Teachers who intend to spend more than one year abroad should be*

carefully screened and the preparation even more rigorous than for shorter experiences.

Language Study

This brings up the matter of language in international or cultural study and experiences. *I believe that language study is essential for the most in-depth, richest experiences in another culture.* However, because so many American teachers who are not foreign language teachers have never studied a foreign language seriously, making language study a prerequisite would have eliminated the male half of my informants. I would call this American aversion to language study on the part of teachers a reflection upon the society as a whole. The majority of Americans who live in the United States speak English, only English. Some Americans even seem to revel in this status. Language study was seen in many quarters as a useless frill. When one considers the less commonly taught, but most often spoken, languages in the world such as Chinese and Arabic, a relative handful of Americans not of Chinese or Arab background have made an effort to learn these languages. Therefore, if I limited this study to veteran, non-foreign language teachers who had attempted to learn the language of the country they were visiting, I might still be engaged in finding informants today. In addition, I think we can learn something from teachers who have made a significant commitment in their lives to study and experience another culture, even if they have not chosen to work on the language.

I am convinced that language learning is possible for all ages at some level of proficiency given consistent effort. I agree with Mary Ehrhardt that it is worth the effort to be able to communicate with others who do not speak English. Mary's Chinese host family showed that they appreciated her struggle to communicate with them. I believe that those Americans who do not

make the effort do not know what they are missing. A level of intimacy can occur with people that would otherwise be impossible to reach. This is not to say that Bob, Ed, and Bill did not benefit from their international experience. Had they attempted to learn more of the language, their experience would probably have been richer.

I feel that there is an arrogance to a position which puts another person in a situation of having to learn your language in order to speak with you while you make no attempt to learn his language. Realistically, I am aware that with the pressures of teaching, to expect veteran teachers to learn a language as a prerequisite to an international experience is difficult. However, *if I had input on funding such an experience, I would make language study mandatory for at least six months and preferably one year before the experience*, because I agree with Mary. It is worth the effort.

Friendships and relationships with people are generally facilitated when there is an attempt to learn each other's language, even at simple rudimentary levels. Ed Donovan, who did not formally study Chinese, used quite a few Chinese phrases in his descriptions which, I believe, helped him forge friendships. Denise Green also found that her language proficiency eased social situations in general as well as her classroom work. Mary Ehrhardt felt that her stay with a Chinese family who spoke no English would have been very difficult and probably impossible had she not studied enough spoken language to at least get by. Certainly her relationship with the host family, which meant a very great deal to her, could not have been as warm and friendly as it was. This part of her experience. I am convinced that the experience of anyone living in another culture can never be as rich and rewarding as it would be if that person attempted to learn the language of the people and used it, however awkwardly or haltingly. Mary Ehrhardt is the

main support for this argument, in addition to my own experiences in China in 1981, 1985, and 1988. The connections, the friendships, are what most of my informants talked about in warm and glowing terms.

I cannot imagine spending a considerable length of time in any country without attempting to learn some of the language before and during this experience. It is the connections with the people which also meant the most to me. The scenery was lovely, the art was breathtaking, the food was delicious, but the language facilitated those human connections with Chinese people. Therefore, on behalf of these human links across borders, *I would strongly recommend that any international teacher exchange program include language and cultural learning.*

On the other hand, I would not want to dissuade U.S. teachers such as Ed Donovan from living in China because of a language requirement. Older teachers such as Ed (he is 65 years old) need a nurturing and non-threatening language learning environment and many confidence-building exercises. Many techniques perfected in the English as a second language (ESL) programs can be used to great avail for language learners of all ages. Within 45 minutes I have had adults such as school board members giving commands in Chinese to their colleagues who follow them correctly. The phobia in this country toward language learning has translated to a lack of support for language and cultural studies in K-12 education, which I believe is going to put our nation truly at risk in world communication, trade, environmental cooperation, and in every arena of life where we need to understand each other. *It is the responsibility of policy makers at every level to encourage language and cultural studies in the schools to better prepare students for the inevitably greater international contacts than exist today in the future.*

Administrative and Collegial Support

Teachers who live and teach for a significant period of time in another country should be accompanied by a significant other, such as a spouse, or colleagues from the U.S. who could function as a support group for them. Paul Vandemere and Ed Donovan were both accompanied by their wives, who each enthusiastically participated in the experience with their husbands. Mary Ehrhardt's program was planned so that her 28-year-old colleague with whom she collaborated on teaching plans, trips with the American students, and teacher seminars would conveniently live a few floors apart from her in the same building. This expedited their work together in addition to accompanying each other on their bicycle rides to school.

It is unfortunate that preparation and a support group did not appear to be a formal part of the program Ellen Stacey participated in for three years. It seems that the other foreign exchange teachers partially performed in this role, but not in a structured or planned manner. This lack of support, for whatever reason, did not help Ellen feel secure in her situation and in fact seemed to contribute to her miseducation. She often talked of feeling extremely lonely in Japan. Without friends from your own culture with whom you can blow off steam and not feel like an "other", an outsider, an alien in a strange land, it is understandable that a person who has not been fully prepared might feel negatively about her experience abroad. I also suspect that this situation may be generalizable to the feelings of foreign immigrants or students living in the U.S.

The fact that Mary Ehrhardt was given a sabbatical by the private school where she taught to prepare for and take this teaching assignment in China, brings up another issue. Because this sort of preparation is expensive, few public schools give teachers sabbaticals to study and develop themselves as

teachers. I believe this policy should be rethought in spite of the high cost. Mary's present and future students will reap the benefits of this investment in Mary's professional growth for as long as she teaches. *Such a sabbatical program would energize and revitalize many schools if a well thought out follow-up program is developed which promotes the collegial sharing of these experiences among teachers.*

Every one of the six teachers expressed a need to share their experience in the classroom and especially with colleagues. Ellen and Denise both were on state-sponsored programs, where they were asked to make presentations before school boards, in other schools, and plan workshops for teachers. Ellen's second experience entailed no such institutionalized program of sharing. She returned to the classroom feeling isolated and alienated. *Any school administration could find inexpensive ways to promote the collegial sharing of an intensive international experience of one teacher.* Ed Donovan's school district did just this. They re-arranged some schedules to allow Ed to visit other classrooms and school buildings. School officials treated him much differently than school officials in Ellen and Mary's schools who essentially ignored their international experience.

Sharon Feiman-Nemser's (1983) work shows that many teachers who are exposed to creative methods and new content will often revert to traditional pedagogies because the school environment is not conducive to change. It is important then for the school administration to encourage these teachers to share, not to expect them to go back into their "slots" and do their job the same way as if they had not had the experience. *It is the responsibility of administrators to create flexibility in time for this kind of sharing by giving these teachers release time and offering them as speakers for classes throughout that school and in others.* This was done for Denise Green and Ed

Donovan, neither of whom felt frustrated because they had few opportunities to share their knowledge. These teachers became tremendous resources for their schools at very little cost to school districts. It is really surprising that a very well endowed New England preparatory school would not use Mary Ehrhardt more as a resource. In this area the public schools, except for the inner city school where Ellen Stacey teaches, did a much better job of using this resource and creating a fulfilling, sharing experience for these teachers as well as a very inexpensive learning opportunity for their staff.

The key to this issue is follow up. School districts who ignore the experiences of their teachers remind me of old Army stories which purported to have physicists mindlessly digging ditches. These schools are wasting a valuable resource. To encourage a veteran teacher who has made the effort to study and experience another culture in depth to share this experience with students and colleagues is to bring some aspect of the world home into the classroom at minimal expense. The example of this teacher could, as in Denise Green's classroom, broaden the horizons of children and other teachers to include the possibility of cultural learning, a prerequisite for living efficaciously on this planet where international interactions will become more and more a part of all of our daily lives.

School districts should allow teachers to return to their former positions. Ed Donovan's school administration promised him his former position back when he returned after one year in China. This was also the case with Mary Ehrhardt, Denise Green, and Ellen Stacey. *School districts or funding agencies could set up yearly competitive grants to be given to teachers who demonstrate how an investment in their intensive study and living experience will be shared with students and colleagues in the schools.* There are many ways districts can encourage their teachers to develop

themselves professionally as teachers. This study shows that the impact of a certain kind of international study and experience would be worth the expense.

School districts should encourage cultural connections locally available to teachers, such as penpal exchanges, among students of diverse cultures.

When the students experience the difficulty of learning any second language, particularly written Chinese, they cannot help but know a little about how it feels to grow up in a society where children must memorize some 2,500 characters to be able to function normally as an adult. This at least creates respect if not the deeper sense of empathy towards other cultures. In Mary's classroom the penpal exchange is the most poignant example of how a veteran teacher's international experience can affect a classroom. She describes the "marvelous" interactions that now occur between the Chinese immigrant children and her children after they have exchanged letters bearing the American children's awkward attempts at a few Chinese words. When Mary's children greet the Chinese-American children with "ni hao" rather than "hello," feelings become warmer, allowing for connections in an atmosphere of trying to communicate and caring about that communication.

In a longitudinal study of these children, the impact of this very unusual experience could be better gauged. The penpal exchange in Mary Ehrhardt's class with Chinese students cost her school very little. Mary had initiated and participated in this exchange for nine years before she went to China. Her China experience made the exchange a more meaningful experience for children. There is no reason why more American schools could not foster inter-cultural exchanges and opportunities for their children, especially elementary aged children. This might be one small step in a very long process to eradicate racial prejudice and bigotry from our society. Any

professional growth opportunity to increase the subject matter knowledge of teachers through cultural exchange programs and study tours such as the Fulbright-Hays program should not be denied to early elementary teachers on the basis that it will not be useful to the children and the schools. The example of Mary Ehrhardt shows how beneficial a cultural experience can be for the children of a teacher who participates.

After their return, the learning of these teachers during their international experience became integrated into their curriculum via their teaching methodology, stories, different kinds of role plays, use of artifacts, and their introduction of language into the curriculum. Ed Donovan also became more aware of whether or not his students in the U.S. were understanding at a level he had hoped they would. His effort to speak more slowly and use students to help clarify issues shows that even 56-65 year-old teachers can learn and change their pedagogy. Mary Ehrhardt's quest to learn Chinese at age 54 also, like Ed, *breaks stereotypes about the learning potential of older people, and especially older teachers, when given encouragement personally and professionally.* Even though Bill Notebaum felt that at this stage in his life he did not have the time to become as knowledgeable about Japan as he would like to be, he still chose to devote himself to promoting a school atmosphere where courses would be taught by teachers who had found the time to become knowledgeable about many areas of the world which are often neglected in American schools, i.e., Japan, China, Russia, and Latin America.

This presents a dilemma, and that is the issue of time to study another culture. Time for any professional growth experience is a commodity in short supply at most schools in the U.S. where there is a lock step 5-hour, 50-60 minute class schedule during which time most high school teachers meet with

at least 30 students per hour and 150 students per day. Doing a good job with each of these students every day leaves many teachers exhausted and little motivated to throw themselves into learning Japanese for example. Therefore, it is important to consider that *those veteran teachers must be given time before and after their experience abroad as an incentive to follow their interests*, because the responsibilities of raising families in addition to the pressures of teaching can be overwhelming, just as Bill Notebaum describes.

This kind of experience with a clear followup could be very valuable for many teachers because it might encourage that teacher to engage in further learning. Five of these teachers, not including Ellen Stacey, describe themselves as even more active learners than before their experience. Ed Donovan found resources in the Detroit-Metro area like the Chinese Culture Center where he could take out materials to share with his classes. Paul Vandemere went back to school in educational administration, an area where he could work to change the structure of schools after learning different ways of structuring the school day and year in Japan. Denise Green offered elective Japanese classes to children at the elementary school where she worked. She also organized a trip to Japan with homestays for a small group of elementary children and their parents. Denise, Ellen, Ed, Paul, and Bill all shared their experiences in workshops with teachers and educators. Mary Ehrhardt shared slides and artifacts with an all-school assembly. She, like Ellen, after her second experience in Japan, expressed some frustration about not having opportunities to share her experience with colleagues and the school community.

The knowledge of these teachers should be utilized in the development of any exchange program. For example, the Japanese companies who sponsored Bill and his colleagues also required evidence of follow-up work,

which gave him the experience of teaching about Japan, as well as encouraged him to co-write the U.S. That Can Say Yes with his Federal Reserve colleague.

Followups on how these teachers are using their experience should be undertaken on a yearly basis for at least three years. This in itself would provide a way for these teachers to gauge the impact of the experience over time. It is amazing to me that the Fulbright teacher exchange programs include no long-term follow-up studies according to my inquiries. There are many opportunities to learn from these teachers. *Follow-up studies could improve the program from the point of view of long-term advantages or consequences.*

Bill Notebaum is my Abe Lincoln example of how international study and experience can affect a teacher's pedagogy. He was a self-motivated learner to begin with. He educated himself informally, rather than formally. He was driven to know and understand more to feel good about standing in front of students and guiding them to learn and study themselves. My key point here is that his school administration supported and encouraged him to develop his knowledge. They sent him to the International Baccalaureate conference in 1986. Administrators wrote letters to support his quest to go to Japan. He was given days to do in-service training on economics with teachers. Finally, they gave him the green light to plan this school and release time to do this. Many teachers have the spark that Bill carried within himself. I agree with Feiman-Nemser (1983) *that there must be a school environment which encourages these teachers, not isolates them*, as was the case with Ellen Stacey, and to a lesser degree, Mary Ehrhardt.

Paul Vandemere, Ed Donovan, and Denise Green were also given support by their school administrations to share their experiences with teachers and students in other schools. This was a full-time responsibility for Denise Green

for one semester when she returned from Japan. District and school administrators supported her efforts to raise funds for twelve elementary children and their parents to go to Japan two years after she returned. Ed Donovan's school administration allowed him flexibility in his schedule to visit several schools in the district as well as other classrooms in his own school.

Paul Vandemere was recruited by the school superintendent to direct the East Asian Studies Center when he returned. The district had applied for a state grant to train other teachers in Japanese language and culture. The district also qualified to host exchange teachers from Japan to teach with Paul in this Center. Upon returning, he stepped into a ready-made arena in which he could use his experiences on a daily basis. The district and school administration had worked together to use Paul's experience and talents by developing a committee of teachers, counselors, and administrators to promote this program. Paul was also encouraged to work on state-wide committees to promote internationalizing the curriculum. Paul would have resigned permanently from his teaching job and stayed in Japan had he not been presented with these opportunities. This is an example of how an enlightened school administration can make use of talented teachers like Paul.

Most of these teachers essentially take an existential leap into experience with the conviction that the international experience is worth the effort and the risk. Risk taking is rare. It needs and deserves administrative encouragement. *I strongly recommend that any school administration fortunate enough to have such teachers in their midst should do everything possible to encourage these teachers to engage in international study and experience and share their experience with other teachers and students.* The evidence of this small sample of teachers shows that their teaching practice, including the content of their curriculum, appreciably improved in five of

the six cases, and in all six cases, if Ellen Stacey's second experience in Japan is not included.

An astute administration might even have turned the aftermath of Ellen's three years in Japan into something much more positive. Ellen's extreme negativism about Japan, her reaction to organized crime, the Yakuza, as almost a defining element of Japan, however, could have done great harm if she had had access to large groups. Nevertheless, she can talk about discipline and social outcast problems in Japanese schools which might bring more balance to the rosy picture Stevenson and Stigler (1992) and others paint about Japanese schools in comparison to American schools. Ellen's idea about Japanese style classroom contests to keep areas of the building clean and clear of graffiti might be useful to many U.S. school administrators.

A sensitive school administration could try to develop an atmosphere in the school setting which would affirm a teacher's experience and encourage others to take the risk of adult learning in many areas. It seems a shame that Ellen reacted so bitterly when some of her staff asked her for help applying to another program in Japan. Whatever caused this much animosity between Ellen and the rest of her staff seems to have been ignored by the administration. This is an unfortunate waste of the potentially positive benefits of one teacher's experience, and a counter example to the experience of the other five teachers. The shame of this waste of talent is that it occurs in the inner city, the last place in this country where teacher resources should be ignored, and where there is the greatest need for positive examples.

The authentic aspects of an already outstanding second grade China curriculum, when augmented by a teacher who could incorporate stories of her experience living with a family in Beijing into this curriculum, and who studied, spoken, and written Chinese, is a strong argument for the National

Fulbright-Hays Program to include early elementary teachers. This prohibition reflects a predilection to antiquated American ideas that language and cultural studies are wasted on young children, and that therefore it is not as important for their teachers to become educated in this way. This prejudice diminishes the potential of what young children and their teachers can accomplish. *Learning to respect and admire the contributions of other cultures may be even more effective if it begins early in a child's schooling.* Young children have been observed to be more receptive to learning the spoken form of other languages than their cohorts in high school, where unfortunately, students most often have their first opportunity to study a foreign language. Teachers at the Burton International elementary school in Detroit, Michigan, have provided evidence during conference presentations that students who participated in immersion foreign language programs in Spanish, French, and Japanese often excelled in other subjects such as math and science (Pacific Rim Consortium conferences 3/1/89, 11/90, 3/13/92).

Until I initiated this study, I was not aware that the Fulbright-Hays grants excluded early elementary teachers. I believe that the work of Mary Ehrhardt merits a reevaluation of this policy. John Dewey made it clear that he considered the mind of a four year old to be worth the attention of a teacher who has been immersed in his subject matter. Philosopher Bronson Alcott worked with three to five year olds during the 1840's and 50's until his inclusion of an African-American child caused an enraged community to close down his school.

Therefore, on a long-term basis, *I recommend that language learning be required for all American children, starting in the first grade or earlier.* Children easily learn language, especially in the spoken form, and especially when English as a second language methods are used. My experience

directing K-8 Chinese and Spanish programs in six elementary and middle schools is that children love it. They have fun learning and doing at the same time, the way many of them learned their first language, English. *I also recommend that all teacher education programs require at least two years of a foreign language study including elementary and pre-school levels.* This will facilitate the goal of exposing all American children to foreign language at a very early age as well as encourage them to be culturally sensitive.

The language study in all these cases must include a cultural component, so that the children, as in the case of Mary Ehrhardt's class, will learn to admire and respect the art, the cuisine, the livelihoods of people from another culture. The goal here is to promote positive attitudes in children about people who have different cultural backgrounds. Future connections among the people of the world can promote friendship and cooperation, and prevent racial and ethnic hatred which is still a threat to civil society in the United States today, and a major problem in this world. I agree with Elise Boulding (1990) that friendship and people-to-people links across borders are some of the best ways to promote peace, cooperation, and good will on this planet. Language learning expedites this goal.

In-depth Experience

How does a person experience a culture other than the culture in which he was born? There are many different ways and levels of approaching and experiencing another culture. One way would be to spend many hours in a fine library reading quality works about this culture. Another way would be to formally or informally study the language of a culture. A person who studies this way for a period of years probably has a more in-depth knowledge of the culture than the woman Paul Vandemere describes as having "been there" and "done that."

What makes cultural learning an in-depth experience? I believe it is in the human connections that develop between individuals in cultures. When the kind of trust happens where people let down their facades and talk about what really concerns them in a cross-cultural context, we begin to find the oneness and interconnectedness of all of us as human beings on this earth. The power of these interchanges are what could eventually keep international power politics from fomenting war. When Mary extols the goals of the founders of the League of Nations and the United Nations to promote a world-wide arena where nations might cooperate with rather than fight each other, she sees her work as promoting warm, friendly, cooperative relationships with individuals as small steps toward world peace. Mary, Ed, Denise, and Ellen put a high priority on personal relationships that they developed overseas, congruent with Elise Boulding's (1990) model of world citizens reaching across borders to establish relationships. I believe that cultural studies and international experiences can be hollow exercises without human connections. I see the scholar in the library as a precursor stage to deep and meaningful human relations, which might not have occurred without his long term interest and effort to learn about the culture.

Relationships that these teachers made in the schools with students and colleagues were very important to them. Ellen's best friend, Sumi, was a substitute teacher in one of her assigned schools. Ed Donovan and Mary Ehrhardt's friendships all emanated from the school community. Denise Green and Ellen Stacey were both critical of the programs in which they participated because the short time in each school precluded their developing long-term relationships with people. Both Mary Ehrhardt and Ed Donovan felt very satisfied about the relationships they had forged while in China. Both were

assigned to one school, or one classroom, for the duration of their teaching duties.

This leads me to believe that it is very important for any teacher exchange program to consider quality of contacts rather than quantity. Except for occasional speaking opportunities, teachers should be assigned to no more than one school and should have continuity in the classes in which they teach. The tremendous awareness and understanding which Heidi Ross (1993) exhibits from teaching a high school English class in China for one year could not have happened if she were assigned a "show and tell role" in a different school each day like Ellen Stacey or in one school every two weeks, like Denise Green. I wonder how Ellen's feelings might have changed had she been assigned to one school every six months or year. This points out that a major aspect of a beneficial, meaningful international experience is if this experience entails opportunities for relationships to develop between teachers in the U.S. and teachers and students in the countries where they teach. This last point carries over into our understandings of these relationships as part of the non-teaching aspects of the international experience of living in another culture.

The changed perspectives that Mary and Ed brought back to their homes and their classrooms reflected their thoughts about values in the U.S. These are the importance of materialism and commercialism, the need for tolerance throughout society as well as in the classroom, the need for understanding rather than negative stereotyping and ultimately the need for empathy, the ability to feel another's struggle, another's pain, and joy even when that person has been brought up in a very different culture from what exists today in the United States.

A Final Word: "Yes"

The work of these teachers to study and experience another culture has had a tremendous effect on them as individuals and on the many people with whom they come in contact, especially their students. What can we learn from them? That being an exemplary continuously learning teacher holds its own rewards in the classroom and in life; that the expression of warmth and friendship across borders can enhance a teacher's life and classroom performance; that loving our brothers and sisters of all races, colors, creeds, backgrounds need not be empty words in and outside of the classroom; that expressing our friendship the way Ed Donovan reaches out and helps sometimes lonely and distressed foreigners in our midst and his own students is a way of showing this respect and this love; that the sensitivity that some of these teachers develop to people of other cultures carries over into the classroom in a sensitivity to ethnically diverse children in the classroom; that teacher learning often breeds more student and teacher learning; that the excitement and enthusiasm of these teachers, age 45 to 65, can be a great resource for school improvement; and that there is a link between the international awareness and understanding of veteran teachers and the educational reform movement in the U.S.

Is there an effect upon the pedagogy of veteran teachers of international study and experience? To use the words of Ed Donovan: "You bet there is!" This effect is also within John Dewey's goal, the life-long inquiry of a veteran teacher to know and understand her subject matter. For example, Mary Ehrhardt translated this knowledge into a pedagogy which shepherded students also toward life-long inquiry. The goal is to live a meaningful life, to respect, understand and accept those who are different from ourselves, and engage in cultural learning "to break down cultural barriers," so that the U.S.

and Japan for example, can both say "yes" together to each other and with each other. Students of every ethnic background in the U.S. can look at their teachers who have studied and experienced another culture as examples and say "yes" to each other and eventually to students abroad via the e-mail connections which teachers like these establish. Students and teachers would not be limited to perceptions developed in only their own isolated environmental context, but within the context developed by their "worldly teachers;" a world of cooperation and human connections which no longer says "no" to those who are different from others, but says "yes" to mutual respect and life long learning together.

APPENDIX A

APPENDIX A
RECOMMENDATIONS SUMMARY

Who should go?

- Encourage demonstrably exemplary teachers who are willing to put time and effort into preparation and post experience follow-up work should be encouraged to go.
- Encourage outstanding teachers, who are more likely to benefit from and share their new understandings with students and educators in the U.S. to go.

Preparation

- Develop a realistic exchange teacher preparation program, including discussions of pertinent reading material, for any teacher who is going to spend a significant period of time teaching overseas.
- In an ongoing program, arrange meetings of teachers with others who have previously gone.
- Share videotapes and/or still pictures of living accommodations, schools, and neighborhoods where the teachers will be living and working.
- Prepare teachers for worst case scenarios as well as the high points of international experiences.
- Include the oral and written stories of others who have had a difficult time adjusting to the culture to be experienced.
- Plan a formal program in which books and articles are read and discussed in detail with people who have had these sorts of experiences.
- Debunk stereotypes which make it difficult for the teacher to adjust.
- Explore the trauma of culture shock should through readings and discussions with others who have had positive and negative experiences abroad.
- Give teachers sabbaticals to study and develop themselves as teachers.
- Develop a follow-up program which promotes the collegial sharing of these experiences among teachers.
- Prepare teachers for "reverse culture shock."

- Prepare teachers, who intend to live and teach in a third world country outside of isolated foreign enclaves, for the difficulties and also for a changed perspective upon returning to the United States.
- Carefully screen the teachers who intend to spend more than one year abroad and make the preparation even more rigorous than for shorter experiences.

Language learning

- Encourage teachers to study language for the most in-depth, richest experiences in another culture.
- Expect to learn from teachers who have made a significant commitment in their lives to study and experience another culture, even if they have not chosen to work on the language.
- Advocate that language learning is possible for all ages at some level of proficiency given consistent effort.
- For funded international experiences for teachers, make language study mandatory for at least six months and preferably one year before the experience.
- Provide a nurturing and non-threatening language learning environment and many confidence-building exercises for teachers of all ages.

Administrative and collegial support

- Encourage the collegial or familial support of at least one U. S. person in the foreign context.
- Consider the quality of contacts rather than quantity.
- Except for occasional speaking opportunities, assign teachers to no more than one school with continuity in the classes in which they teach.
- Relate the stress of feeling like an "outsider" to the feelings of foreign immigrants or students living in the U.S.
- Find inexpensive ways to promote the collegial sharing of an intensive international experience of one teacher.
- Allow teachers to return to their former positions.
- Set up yearly competitive grants to be given to teachers who demonstrate how an investment in their intensive study and living experience will be shared with students and colleagues in the schools.
- Encourage cultural connections locally available to teachers, such as penpal exchanges, among students of diverse cultures.

- Give teachers time before and after their international experiences as an incentive to follow their interests.
- Utilize the knowledge of these teachers as a part of any exchange program.
- Conduct followup studies on how these teachers are using their international experience on a yearly basis for at least three years.
- Allow teachers flexibility in their schedule to visit several schools in the district as well as other classrooms in their own schools.
- Develop an atmosphere in the school setting which would affirm a teacher's experience and encourage others to take the risk of adult learning in many areas.
- Offer professional growth opportunities to increase the subject matter knowledge of teachers through cultural exchange programs and study tours such as the Fulbright-Hays program to early elementary teachers.
- Require second language and cultural learning for all children starting in the first grade or earlier.
- Require at least two years of language study for all students in teacher education programs.
- Integrate culture into all courses which specifically include subject matter about the world especially at the college level, for example, international relations.
- Encourage the teaching of the less commonly taught languages, such as Chinese, Japanese and Arabic in addition to French and Spanish at all levels of education.
- Encourage language and cultural studies at all levels of education to prepare students to function in an increasingly interdependent world.

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