Researching the Lived Experience

An Expatriate English Speaker in Japan

An Australian in outback Western Australia

Gaijin and Balanda

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Social Ecology with Credit

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Certificate of Authorship

I, Judith Anne Steele, certify that work carried out in this research is original research and has not been presented to any other Academic Institute or published elsewhere.

Signed this………………………………………………

……………………………………………………..

Judith Anne Steele

J.S
Dedication

This thesis is dedicated to a vision of Australia as an interculturally competent society living in harmony with the land.

Out of the denigration of human values inherent in both the convict system and the brutality visited on the indigenous population in the initial of the colonisation of this land, the hope is for mutual compassion and understanding across all cultural divides coupled with a deep respect and caring for the land.
Acknowledgements

Acknowledgement is first due to the immigrant population of Australia, the intercultural face of trade and the native born Australians, who with their capacity to embrace diversity have been excellent role models.

Japan and Korea both granted me work and research visas and I thank students and colleagues in those countries for their patience, wit, determination and respect for the learning process. I wish to acknowledge direct assistance from Professor Yoshikazu Kawaguchi, 川口義一先生 Centre for Japanese Language, Waseda University, Tokyo, Japan as supervisor 1995-1998 during my project: The Collection and Correlation of Authentic Materials in Japan for the teaching of Japanese language. The collection was made possible by the assistance of many Japanese and has provided an ethnographic base for this work.

I would like to thank my supervisors Dr Janice Hall, Dr Leslie Kuhn and Dr Robert Woog for their encouragement and belief in the relevance of this work. I thank colleagues, friends and family for their continued support, enthusiasm and input, in particular, Charles Seton, New York, USA, a colleague expatriate in Tokyo, for his contribution of photographs, technical support and knowledge of Japan.

I wish to acknowledge the Wodi Wodi Tribe as the original owners and occupiers of the Wollongong area where I grew up. It is where I learnt the might of the Pacific Ocean and the intensity of the rainforests which cascade down the escarpment. From the echoing bird calls; wind, sun; storm, tempest, smells of dust and heat; dry eucalypts, and the fearsome power of bush fires, I learnt the earth. From loving my native place, I can accept all countries to be inclusive in my sense of place. Awareness of indigenous priorness reconfigures the long felt echoing spaces of an empty landscape.

To the participants in this work I acknowledge your time, energy and effort in this project. You generously shared your experience in your own expatriate and/ or repatriate narrative. The knowledge which lies collectively in your stories is humbling.

1 1See Appendix 1  Letter of invitation
Abstract

This project deals with the Anglo-Celtic diaspora in Japan. The globalisation of the workforce is an ongoing reality. The Senate Report tabled March 8th 2005, estimates at least three quarters of a million Australians currently live overseas. With one in five jobs within Australia dependent on export, (Austrade 2006) and Japan being our biggest single trading partner, it is expedient to examine the circumstances of the overseas assignment in that country. The welfare of the assignee and his/her family is critical for the individual and as a flow on, configures the success of the trade relationships. The image presented by well-adjusted expatriates enjoying and participating in the society of the host country enhances the overall profile of their nation, facilitating long term benefits in trade, foreign affairs and general good neighbourliness. On repatriation, the assignee, having acquired additional ways of knowing, intercultural competence and a global perspective, has the potential to act as a change agent within the particular base organisation, and holistically, their home society.

The thesis is constructed from a bicultural viewpoint whereby members of the Anglo-Celtic tribe are the outsider in Japan, with its old and powerful culture. The methodology uses an applied sociology perspective, with social practice drawn from sociological heritage to configure depth and dimension to both cultures. The research position is one of post-modern ethnography expressed in the form of iconic visual anthropology in a metaphoric, evocative process in order to bypass the culture gap and convey meaning by informing the unconscious as well as the conscious.

Input into the thesis came from participants, colleagues and repatriates; my own heuristic of living in Japan for six years; cultural studies in the Centre for Japanese Language, Waseda University, Tokyo; a broad literature review; my profession as interculturalist; and work in both adult immigrant education programs and Aboriginal education in Australia.

Findings indicate that the optimum position for a company is to adopt strategic planning as a way to maximise return on investment (ROI) placing emphasis on intercultural awareness and competence as core competencies for all employees. As a result of these findings a model of strategic planning for the global learning organisation has been configured, which maximises support for the assignee and can be extrapolated to have universal applications.
It is four thirty in the morning and the giant Tokyo-Yokohama Greater megatropolis of over 23 million people stirs. The rail system\(^1\) which takes the workers of Japan to their destination, gears up for the day. Those who never quite made it home, sleeping overnight on the bus seats outside the station, now hurry to the nearest public bathhouse before scuttling back on the roller coaster of train, work, enkai\(^2\) train, home. The cleaners, sweepers, bus drivers, ticket collectors and service staff are on their way to work to prepare for the flood of people that starts around six and will not even begin to wind down until late in the evening; until finally ending around twelve thirty in the evening when the rail system closes its doors for the thorough cleaning of station and carriages and evicting the last few commuters.

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\(^1\) it is estimated that 3.5 million people in Greater Tokyo alone catch the train every day.

\(^2\) enkai: (noun) the compulsory socialising with ones fellow workers, including the boss, after work formally finishes, usually in a company-affiliated restaurant, bar or drink place, at company expense. Drink always plays an important part, taken with snack foods. Sometimes included is singing to a recorded band (karaoke) and / or ladies (hostesses) serving and charming them. Reserve that is compulsory during working hours is relaxed, and "true" feelings might be voiced. Enkai reinforces the concept of wa -harmony and is the cornerstone on which Japanese business depends, though the family may suffer. There may be more than one enkai attended in the same evening and can go late into the night. The hospitality business, (mizu shobai i.e. water business) depends on enkai for its very existence.
Around ten in the evening is peak hour. (Japanese trains have seats along the side to allow for more space.) The train is crowded, salarymen¹ hang from the straps, tired. Some are reading comic books on sex and violence, some are just reading or sleeping. A few children are returning from juku². It is a sea of black hair, dark business suits, red faces as the ever-present smell of sake rolls up and down the carriage and is recharged at every stop by jovial new entrants.

Occasionally, very occasionally, is there an incident of disorderly behaviour, at which time the body language of the group turns imperceptibly to protect the young, or female or gaijin³ and isolate the offender. The understated protectiveness of the entire society and its avoidance of confronting acts permeates the scene. There is a feeling of security.

"The Englishman's home is his castle." Not so, in Japan; home is a drop in centre to restore and refresh. As with many Asian cities, life is out and on the street; in Tokyo, as in Seoul, Korea, from Monday to Friday evenings, this means a sea of men.

The crazy swirling vortex of central Tokyo; over 12 separate interlocking subway systems⁴: packed trains; public transportation everywhere, crowded and orderly; hustling, bustling noisy streets; whirling traffic; intercoms, instructions, announcements, loud speakers, sirens, grey sky, dirty air, grey cement buildings, everywhere grey and then: - there is the written script.

¹ salaryman: a loan word from English used in Japan to describe a company employee.
² juku: After hours cram school. School is from 8am to 6pm with the last two hours spent on "clubs"; Many students continue on to juku until up to ten pm.
³ gaijin: literally "outside person" Sometimes it is translated as foreigner. In Japanese, there are only two words: Nihonjin -Japanese or gaijin - outside person.
In one short plane trip we have become illiterate. Tokyo.
The written script\(^1\): a solid closed wall of incomprehensibility, blinking its aggressive advertising clutter in neon lights, signs, posters, billboards, placards and shop windows. Street signs are absent and addresses are based on the ancient Chinese block system of ever-smaller blocks, not necessarily in an order recognised by the newly arrived. The address and name of the householder is usually written on the front of the establishment.

\(^1\) Japanese writing was based on the Chinese script- ideograms (kanji). Subsequently two syllabaries were extracted from the kanji: hiragana and katakana. All three are used intermixed on a daily basis.
The presumed knowledge and group consciousness of Japan has been in a process of continuous distillation and refinement over an extended period of some thousands of years. Geographically and often politically isolated and insular, Japanese society has been on a cline of ever increasing homogeneity in language, race and thought, within a framework, until recent times, of a repressive feudal system in which loyalty was measured by unquestioning obedience. The unwritten, unspoken codes have filtered through into unconscious thought and action to permeate all aspects of life as ways of knowing and being, maintaining the atmosphere of ‘wa’- harmony at a multitude of layers. In the culture of the paddy (rice) field one lives in balance with neighbours down through the generations. How different from the culture of the sailing ship, the restless explorers of the Western world and our own Australian historical background.
On our way to work through the maze of modern transport that is Tokyo we first pass one of the many wayside shrines where Jizo - a minor Buddhist deity safeguards our local area. The station entrance has a small freshly decorated Shinto Shrine to placate the spirits of travel from the serene vantage point of an upper shelf. Our work place is configured along Confucian lines and we respect the ancient order as we feel one with our colleagues and those we love. We have learnt to think in dialectal opposing streams as do Japanese, harmonising a multitude of superstitions with three mainstream religions, and seamlessly as an afterthought, adding in our own faith.
It would seem certain that three racial strains have contributed to the formation of the Japanese people: one indigenous- the Ainu- and two stemming from the Asiatic mainland and the southern islands- i.e. from Korea and Southern China and South East Asia. (Bownas 1959:p348)

These migratory peoples came with a myriad of folk legends, rituals and animistic beliefs. The overpowering beauty and mysticism of the Japanese islands configured these beliefs into a breathing flexible bonding with nature and a series of purification rites. Shintō

Shintō – The Way of the Gods. The world of Kami

This is a mystic world; an ancient world, populated by irascible indigenous spirits of rivers, mountains, forests and rock formations; minor gods demanding ritualistic praise and placating; irresponsible goblins and demons; the restless ghosts of clan massacres, suicides and implacable revenge. Shinto- The Way (tō) of the Gods (kami² shin) evolved

¹Kami means little more than superior being (Sansom 1978). Bownas (1959)links ‘kami’ with ‘mana’. As described by Metge (1989:p157) the word ‘mana’ in Maori means ‘spiritual power’. Other indications of migrations from the Pacific Islands into Japan are the language base of Japanese and those of Pacific Islanders as being syllabaries; the matriarchal societies of the southern islands of the archipelago, and the very visible tight curly hair and broad stocky appearance of some Japanese.
from the very origin of the Japanese archipelago and the birth of Amaterasu Ōmikami the Sun Goddess, and her wicked brother Susanoo Mikoto- the God of the Withering Wind of the Summer; as the islands erupted from boiling seas. With the Japanese Emperor as a direct descendant and undisputed head, an annual cycle of purification rites and seasonal rituals thank and placate erratic gods and comfort the superstitious, reflecting a deep identification with nature. Festivals order life and mark the cyclic passage of time in rural life.

Kongfūshi- Confucius

Introduced from China, Confucian concepts of loyalty, filial piety and hierarchical respect underpin the social and political systems, with obedience, deference and respect to those designated as being above in the social scale. Confucianism recognises five cardinal virtues; benevolence; duty; manners; wisdom; good faith- trustworthiness, as described by Graham (1959:p370). Veneration of one's ancestors being critical, the value of continuing the family line by having sons became of supreme importance with the associated role of women as obedient and dutiful. In areas where Shintō may have been nebulous or open ended, Confucianism was clear-cut with a set of rules, moral standards and educational ideas for the orderly function of society.

Buddhism.

Buddhist meditation and serenity ease the way though a complex set of duties, needs and obligations which ensures progress through reincarnation, obscuring the division between life and death. It nurtures a philosophy of personal empowerment in terms of the development of wisdom and mental strength, through self discipline by meditation and observance. The institutionalised sects of Japanese Buddhism provide solace, support and wisdom. Inside the temple, a background of saffron garbed monks rededicate the sutras, flickering candles reflect off a dazzling array of temple artefacts, while the haze of incense envelopes the motionless air in deeper mystery as adherents slide further and further into self to find no-self on the wheel to nirvana. A myriad of minor deities personalise and help the way.
Animals

In the rural life of ancient times, dependent as it was on an intimate knowledge of the cycles of nature, the role of animals in daily life was large and figures intensely in Asian folklore. Waves of migration from China brought the concept that animals which dig under the earth have a closer connection to the inner energy (ki) of the globe and therefore have strong power, for example the fox and the badger. As Mitford (1871,1968) describes: cats, foxes and badgers are regarded with superstitious awe by the Japanese, who attribute to them the power of assuming human shape in order to bewitch mankind. Foxes figure frequently in large shrines and can be found alone in their own small shrine. Oversized badgers both sexes in one, stand at the entrance of many a restaurant; while huge plastic oversize cats in shop windows, beckon customers inside. Folk stories describe in rich detail the wickedness of fox women who seduce the unsuspecting.

Shinto Shrine Tokyo Judy Steele

The Japanese/ Chinese horoscope in a twelve year cycle is depicted as animals, and it is a common topic of conversation on social occasions to align personalities with the ‘animal’ year and attached attributes. Stone lions guard the entrance to many a temple garden, Shichimai the lion dance features annually at the Kabuki; the traditional theatre of Japan. Bunraku (puppet theatre) plays out the regular seduction and betrayal of human victims by spirit foxes.
The Dragon festival is a feature at temples throughout the islands and dragons welcome us at the water trough for ritual hand cleansing at Shrines. Statues of kappa; the mysterious reptilian creatures which inhabit rivers, greet us as we approach our work place. For non Japanese, it is a rich and colourful confusion of semi-religious rites, superstitions, assumptions and concerns. But we must take stock of our own attitudes; grown out of our own thousand years of culture. What we see is not cute, quaint and to be patronised. Japan, for all it’s technology, marches to a different drum and that drum is the ancient beat of rural Asia
In our role of invited guest, we need to perceive what is real, recognising but not relating to the superficial trappings of modernity; and look into the heart of this great country and ask for admission; and having been granted entry, we must plan how to care for both- us and them -and then reflect; who is us and who is them. Along the cline of adaptation we pause, as eventually we will leave.

Leave this exciting, swirling, vibrant, noisy, confronting, pulsating, visually confronting, conflicting, demanding, wildly ordered, fragmented whole; this vibrant country, which lives out the theory of chaos and complexity as an intuitive way of life poised on an earth’s fault, ready for the next earthquake. The learning curve has been steep and personally very empowering. What we leave with is has been defined by what we did while we were there. Like Ulysses and the Search for the Golden Fleece, we are expected to return with definable accomplishments; clear outcomes which translate into money in terms dictated by the hard glitzy Anglo- American-Northern European business world.
Preface

A coastal dweller in outback Western Australia

The relentless sun blazes down, scorching the world with heat as it drains the life from the land in an arrogant mockery of desperate patches of green and the few living creatures.

I stand on a small hillock struggling to see into the purplish haze of shimmering distance. The land is flattened under the powerful dome of an empty soundless radiant blue sky. No sound escapes into the air as the vibrant red landscape fights back in defiance.

I have come on a project from my comfortable ‘western’ life in Sydney, 5 minutes walk from the harbour and a half hours drive from the Pacific. I am here with a utility, and a water bottle- and an out-of range mobile.

Suddenly- unheralded, in one powerful moment comes the feeling that I am in a foreign country.
Leonora Aboriginal Community

Northern Goldfields Kidney Health Project

Wongutha Birni Aboriginal Corporation

Leonora is the second last town on the edge of the Great Victoria Desert which stretches 725 kms from the Eastern Goldfields of Western Australia across into South Australia, an area of 424,400 sq kms. The next town, 200kms east of Leonora, is Laverton. After Laverton there are only tracks. This is the tribal area of the Wangkathaa peoples or the Eastern Goldfields depending on your ethnic orientation. I am based in Leonora as an Indigenous Community Volunteer (ICV) for three weeks research on a rural health project. Volunteers are billeted with tribal elders and are dependent on Aboriginal colleagues and contacts for housing, meals and the completion the project. The town ends abruptly at the end of the street and the desert takes over. Scattered ruins of abandoned gold mines in outlying areas underline the impermanence of the settler. Out of the town and totally alone under the huge sky, there is an heightened awareness of indigenous skills in living in this land and a humbling realisation that I am very much ‘the other’- the intruder.

Aboriginal Australian Wall Map – David Horton 2005 for AIATSIS
Wandjina - reference unavailable. Goanna hunters. Wagalak sisters. abc.net.au dust echoes
Still a foreigner in this land: the migration that was supposed to be complete after three or four generations has not yet been accomplished. I am a native born Australian and yet do not belong. This is the starting point of an awareness of the colonial-settler process at a personal level on the original occupiers of this land and my own shame at taking so long to find out. A coastal dweller\(^1\) - the child of the sailing ship culture, clinging to the ocean as the road back home; the old country.

**Jessie**

Jessie and I walked along the road home in the soft evening desert air after yet another hot dry day. Jessie, an elder in the Leonora area, contains considerable insight and authority within herself and is treated with great respect.

‘Look at my hands’ Jessie began with a sigh, : ‘This part here, between my thumb and forefinger is rubbed smooth from doing laundry’. I looked hard but wasn’t sure what she meant. ‘I grew up in a mission she continued, I don’t know why my mother put me in there- she only had one little girl – that was me and she could have looked after me. The good thing was that I learnt to read and write and to look after a house: I have nine children and I know how to look after a house. My husband was a drinker and out of the nine children there is only one who doesn’t drink, that’s Richard, you went to his place before, when he cooked the kangaroo. I was married very young and had two babies straight off, and by the time the third one came, I was so busy that I gave that little baby to my cousin to look after- we do that, but I didn’t want to. People used to say – oh are you pregnant again? Well it was really one baby after the other. I had to do laundry for money and my husband took it all for drink.’ I have done so much laundry and washed so many clothes.’

As Jessie’s story unfolded I marvelled at the lack of bitterness and her way of telling the story, explaining her feelings at the time and the way she dealt with situations. Her life story acted as a mirror for my own privileged existence and non engagement with land. Jessie’s very existence: her demeanour, gentleness and dignity, was a watershed for me.

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\(^{1}\) Drew, P. 1994 *The Coastal Dwellers. Australians Living on the Edge*. Penguin

\(^{2}\) *I can look after a house* is a commonly heard expression for a people new to the experience of house.
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Appendices

Appendix A: Data Collection Material

Questionnaire

Selected Interview Prompts

Appendix B: Presentations

Tōkyō June 2007
Melbourne 24th August 2007
Gifu Prefecture Japan 23/24th June 2007
UWS¹ Parramatta Campus 30th May 2006
UWS Penrith Campus 16th July 2004
ANU² Centre for Cross-Cultural Research
  8-19th September 2003

Appendix C: Published articles in the Newsletter for the
Australian New Zealand Chamber of Commerce in Japan.

The Global Assignment: Australians in Japan. Sense of Place
  Volume 23 Issue 2 March 2004
Repatriation Volume 25 Issue 3 April 2006
Repatriation Part 2: Issues for the company
  Volume 25 Issue 5 June 2006

¹ UWS University of Western Sydney
² ANU Australian National University
Appendix D: Referenced

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1. Letter of invitation from Waseda University 2 pages
2. Captain James Cook 3 pages
3. James Mc Carthy 12 pages
4 Monash University. Faculty of Business and Economics Questionnaire page 1 of 2
5 US Military bases world wide 2007 6 pages
6 WWII figures 3 pages
7. Letter of thanks from St Albans Secondary School 1 page
8. Rural Questionnaire 2 pages
9. Report 5 pages
10. Buddhist sutra Hojoe from Hoshoji temple with cover page 2 pages
11. The 2007 Commitment to Development Index: Components and Results 8 pages

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d. Sailing Christopher Cross

Glossary and Historical Notes

- English
- Japanese
Chapter 1

Introduction

Marco Polo, shown here arriving from India at Hormuz on the Persian Gulf, was a forerunner to today’s global traders. Book review in the Economist July 2007 of Nayan Chanda’s *Bound Together: How Traders, Preachers, Adventurers, and Warriors Shaped Globalisation*. (Marco Polo 1254-1324)

Globalisation\(^1\) is not new in the history of the human race. From the early excursions of the Mongols and Turks out of the steppes of Central Asia across the Urals into Europe at the dawn of the Christian era; the establishment of the Roman Empire; the incursions of Attila the Hun; the expansion of the Arab Caliphates hastening the disintegration of the Roman Empire early in the 8th Century, together with the Vikings raids, the prolonged Christian Crusades of the 11th, 12th centuries and the Khanate of the Golden Horde in the 13th-14th Centuries sweeping again into Europe, (1992 McEvedy), Western civilisation has grown and prospered in open transcontinental trade and intellectual, artistic and technical cross cultural interaction, either peaceful or brutally enforced. the development of nation states brought intense competition between states in terms of hierarchy, status, wealth and power.

\(^1\) Globalisation : see glossary
The historical feats of long arduous journeys found in all cultures, eulogised through myths and legends, are passed down through the ages by script, griots\textsuperscript{2}, reconteurs\textsuperscript{3}, theatre and film. Evidence of these mass movements lies in the shadow trail in the languages themselves. As McEvedy (1992) describes:

For speech is, of course, the necessary clue. Not only does it play an important role in the creation and maintenance of social units, it yields clear data about the place of each society in the evolutionary stream.

Technical development lead to the sailing ship and the advances in navigation which underpinned the early voyages of discovery: Vasco Da Gama 1469-1524, Bartolomeo Diaz 1450-1500, Christopher Columbus 1451-1506, Ferdinand Magellan 1480-1521. Portugal's emergence as the first great exploring country has been attributed to Prince Henry the Navigator (1394-1460) who set up the first school of navigation in Europe. Henry’s ambition was twofold: to expand trade and spread Christianity.

\textsuperscript{2} Griot, West Africa julā. story tellers of past or exhortations for future noble deeds. Bravmann 1974

\textsuperscript{3} Reconteur: Story teller, Spain. persons experienced and semi-professional in the recounting of ancient odysseys, battles and noble deeds.
The country that undertook the most ambitious voyages of discovery was Portugal. From these voyages, Europe would discover the entire coastline of Africa and build the first European settlements south of the Sahara. From the Portuguese, Europe would also learn the efficient human commerce: the profitable buying, selling, and distributing of human beings from Africa as slaves to Europeans, a form of mercantilism that would leave a permanent stamp on European and world culture... the first

The first Europeans to land in West Africa were the Portuguese 1471, who built the castle of El Mina and the accompanying Fort Jago in 1482,(2001 Decourse) on the Atlantic coast of present day Ghana for trade purposes.

Elmina changed hands many times, Dutch in 1637, it came to serve the Dutch slave trade with Brazil and the Caribbean. The castle came under British ownership in the 1800s. The Spaniards, French, British, Dutch, Swedes, Danes and Brandenburgers followed the Portuguese to the Coast. These nations, for nearly four hundred years, shipped away from West Africa millions of men, women and children as slaves for sale: (1972 Agyemang)

On visiting Elmina and the castle at Cape Coast with Ghanaian friends, my reaction was to be overwhelmed to the point where I thought I would faint.
During the period of the slave trade⁴ three million slaves were shipped in British government ships according to Agyemang (1972)

**The Door of No Return**

Situated on the seashore side of Elmina, the portal leads directly onto the waiting boat. It was constructed low so each person must stoop to pass through and it is narrow to minimise arm movement and prevent any last minute resistance. The dungeons in Elmina still hold the stench of human misery and desperation. From the filth of human excrement the floors are much higher than when built.

photo J. Steele Ghana 1998

As a result of procuring slaves for free labour for the burgeoning European Empires, the international 'face' of the Caucasian racial group presented as, firstly racist and secondly as being in possession of superior technical knowledge. The exceptional navigational and cartographic skills of Captain James Cook⁵ resulted the east coast of Australia being located, and subsequently claimed for the British Empire, without acknowledgement of the indigenous peoples or their knowledge of or agreement to this unilateral transaction.

What makes globalisation today appear so dramatic and sometimes controversial, according to Chanda (2007), is its visibility. He points out that in 1453 it took 40 days for the Pope to learn that Constantinople had fallen to the Turks. In 2001, by contrast, 'the twin towers of the World Trade Centre fell in real time, on live television, as the world watched on in horror'.

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⁴ The slave trade was abolished in Britain in 1808
⁵ Captain Cook was one of world's greatest explorers and navigators. During the late eighteenth century, Cook's expeditions changed the world. His voyages to the South Pacific contributed enormously to European knowledge of the Southern Hemisphere, its geography, flora, fauna and Indigenous civilisations. Cook's three voyages to the Pacific Ocean led to the British claiming the east coast of Australia, the European discovery of many Pacific Islands and the first circumnavigation and mapping of Newfoundland and New Zealand. Australia's National Heritage. see glossary.
Chapter 1

The significance of the European expansion in this competitive manner is the in effect it had not only on the target countries but also on the country of origin. The target countries either slid into colonisation or became dominated in some way- which resulted in the establishment of the British Empire. The colonising powers acquired wealth by the exploitation of others. While the United Kingdom no longer has an empire, the power centre has moved across the Atlantic, to its ex-colony the United States with the AC tribe still maintaining some aspects of global dominance.

For me personally the visits to the castles of West Arica brought home painfully the reality of the slave trade. As my friendship with many Africans allowed me to put faces on the reality of the exported slaves and the feeling of collective guilt was intense. The export of three million slaves in British Government ships was part of early globalisation-a part which does no credit to the Anglo-Celtic tribe.

1.1 International business

Following the technical advances in navigation in the 18th century, trade progressively expanded on the back of European empire building with an exponential increase in free trade around the globe. The Economist 2007 defines free trade as the ability of people to undertake economic transactions with people in other countries free from any restraints imposed by governments or other regulators. The author continues by detailing the expansion of international trade: the volume of world merchandise trade at the start of the 21st century was about 17 times what it was in 1950, and the world's total output was not even six times as big. The ratio of world exports to GDP had more than doubled since 1950. Of this, trade in manufactured goods was worth three times the value of trade in services, although the share of services trade was growing fast according to the Economist 2007. Australia earned an estimated $3,286 million in exports from international students studying in Australia in 1999-2000 with an estimated 150,000 international students studying in Australia. Austrade 2007.
Technical developments in travel, telephone networks, including mobile, fax and email services and fast internet connections have facilitated the financial networks which support trade, including the buying and selling of currencies. Small investors can now buy and sell shares over the internet twenty four hours a day. Due to the speed of information and money transfer, global finance is highly sensitised to stock market fluctuations. Recent mortgage repayment shortfalls on unsecured loans in the United States triggered a downturn on the US stockmarket with flow on effects around the world in August 2007. While the Treasury and Reserve Bank of the United States of America struggled to minimise the damage, one of the most urgent tasks for global financial markets was gauging what effect the recent turmoil would have on the world economy. During the recent stock market jitters of August 2007, the Economist identified localised areas of stability. Once again it is the Japanese who hold the world on an even keel financially. In most of the world the attention was on highly leveraged hedge funds that have been forced to dump assets bought on margin. In Japan, however, a different species of margin trader stood firm: the housewife. On her shoulders may lie responsibility for some of the stability of the global financial system. The metaphorical Mr. and Mrs. Watanabe account for around 30% of the foreign-exchange market in Tokyo by value and volume of transactions, according to currency traders, double the share of a year ago. Meanwhile, the size of the retail market has more than doubled to about $15 billion a day in Tokyo. The graph (Economist 2007) shows the August 2001 stock market correction of the FTSE\textsuperscript{6} i.e. the UK stock market plotted against the Nikkei\textsuperscript{7} - Japan and a conglomerate of Euro markets- FTSE Ebloc.

From the graph it is clear that the world reacts strongly to any disruption in the US

\textsuperscript{6} FTSE is an amalgamation of two terms Financial Times and the London Stock Exchange. It is based on price movements of the 100 largest companies quoted on the London market.

\textsuperscript{7} Nikkei short for Nikkei-Dow Jones Average share index of the Tokyo Stock Exchange based on the average of 225 major stocks of the Tokyo market.
financial situation. The financial stability and strength of the Japanese market is also clear, as also is the interdependency of global equity.

### Cash and carry

The hamburger standard, July 2007

<table>
<thead>
<tr>
<th>Country</th>
<th>Big Mac prices in local currency</th>
<th>Big Mac prices in dollars</th>
<th>Implied PPP of the dollar exchange rate</th>
<th>Actual dollar exchange rate July 2nd</th>
<th>Under(-)/over(+) valuation against the dollar, %</th>
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1 Purchasing power parity: local price divided by price in United States. Average of New York, Chicago, Atlanta and San Francisco. 2 Weighted average of prices in customs. 3: Dollar per cent. Sources: McDonald's; The Economist.
The shifting unstable world of international business, where goods are bought in one currency, sold in another, taxed somewhere else, and wages are paid in yet a third or a fourth currency, is like the sensitive Lorenz butterfly; wings trembling in the slightest breeze. The interdependency of the ever expanding world financial markets is sensitive to national catastrophes in the OECD countries (Organisation for Economic Co-operation and Development)\(^8\). An earthquake in Tokyo Japan, long overdue by seismologists, could possibly trigger a global slide into recession.

### 1.2 The English speaking tribe

This research deals with the lived experience of the overseas assignment for native English speakers while on assignment in Japan. It looks at the assignment from the perspective of the assignee and issues of personal growth, well-being and comfort within the overseas posting as a way to identify areas for support and enhancement. It is anticipated that confidence and enjoyment in daily life together with engagement with a host community contribute to a successful assignment leading to long term positive outcomes for the individual, the company and both countries.

The intercultural engagement in this situation occurs with the specific arena of business. From the author's experience, as an expatriate and as an intercultural consultant, an overseas assignment is self selecting to some extent. A typical assignee would be in middle management, with the overseas sojourn being seen as part of the career progression. During time spent in the host country, the assignee will interact in a business context with people from a similar background in regards to education and income, but from a very different cultural base. Outside the job, interactions vary in

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\(^8\) OECD Organisation for Economic Co-operation & Development. A Paris based organisation it is a unique forum where the governments of 30 market democracies work together to address the economic, social and governance challenges of globalisation and to exploit its opportunities. www.oecd.org/about
direct proportion to the assignee's engagement with the host culture. The purpose, expectations and objectives for each assignment vary, depending on the professional and personal background of the assignee, integrated with company requirements.

In Japan the playing field is not level for any non-Japanese and for an individual of Anglo-Celt\textsuperscript{9} (AC) origin this may be the first experience to be the 'other'. As all English speaking countries are now multicultural modern societies, assignees may be first generation immigrants\textsuperscript{10} who grew up and were educated in the AC society, which in turn might be significantly different from the traditional society of the immigrant parents. Significant effects both positive and negative are described in the section on participants in the methodology chapter. The role reversal of being 'the other' and often a 'second' as well, can have the effect of triggering cultural meltdown into siege mentality\textsuperscript{11} with the accompanying avoidance of host nationals and socialising exclusively with other English speakers.

Business negotiations occur within the specific framework of trade, while carrying the cultural code of each participating group. The central red area of the Venn diagram indicates the narrow range of interactions.

Historical differences: the problem is not the last fifty yrs but the last five hundred. Camina (2000) quoting Jankowicz (1994) on Poland

\textsuperscript{9} Anglo-Celt : a term used by Peter Read Historian ANU in a lecture. ABC Radio National date unknown.
\textsuperscript{10} first generation- born in Australia of immigrant parents.
\textsuperscript{11} Siege mentality: Repatriate from China: Reverting into thinking one’s culture is the best and superior.
Chapter 1

The research is involved in the examination of four different cultural perspectives.

- The AC’s concept of their own culture
- The AC’s cultural view of Japan
- The Japanese concept of outsiders of AC background
- Japanese cultural concept of self

The ethnographic histories of AC’s and Japanese are examined in detail from a iconic visual anthropological perspective as being so deeply ingrained into folk consciousness that the inheritors of any culture are hardly aware of its’ existence. The folk histories and myths and legends of each culture underwrite values, morality and ways of seeing, being and knowing.

For members of the Anglo-Celtic diaspora, the strength of their connectivity and the global power position they hold is underpinned by many factors. It is initially based on language and a common inheritance of English culture. The bond is maintained by constant information exchange, joint projects, freedom of movement and employment between countries as well as diplomatic co-operation. It rides on the back of the diminished British Empire in the form of the Commonwealth of Nations,\(^\text{12}\) and preferential visas and trade deals, with diplomatic alliances and intelligence sharing, which include the United States of America. English is currently the international language and English speaking countries, due to numbers and wealth and open societies, dominate many world forums. Approximately four hundred million people are native speakers of English with a strong cultural bond which shows up in times of international crisis or war.

\(^{12}\) Commonwealth of Nations-53 active members of the Ex- British Empire. see glossary and historical notes
The Anglo-Celtic tribe are also owners of the internet. The Internet was created as part of a US military research project in the 1960’s. It is managed by the Internet Corporation for Assigned Names & Numbers (ICANN), a private sector body that operates under contract from America’s government. ICANN’s directors are recruited globally with issues discussed in open forum as reported in the Economist, 2005. With the main servers being located in the US, the administration of domain names and routing numbers leaves much to control in the hands of the US. In addition to the US control of the internet, the world wide spy system Echelon has been the target of criticism from the European Union.

This is an Anglo-Saxon Protestant conspiracy. Economist 2000 April 27th

In a 92 page report in 2001, Euro-MPs confirmed the existence of the

…shadowy and sinister spying network known as Echelon, based in the United States, but supported by intelligence services from the UK, Canada, Australia and New Zealand.

Computer users across Europe should encrypt all their e-mails, to avoid being spied on by a US-UK eavesdropping network, say Euro-MPs.
BBC News Europe.


A large percentage of the human race is now connected technically world wide, Access to information is unprecedented in the history of the human race and with some effort one can by-pass censorship, propaganda or political manipulation of news.

13 See Appendix D–1.a
1.3 Indigenous Australian Perspectives

Through our scientific and technological genius we have made of this world a neighbourhood and yet we have not had the ethical commitment to make of it a brotherhood. Somehow and in some way we have got to do this. We have to live together as brothers or we will certainly all perish together as fools. Bennett 1996 quoting Martin Luther King.

We don't know where to put the white man.
Indigenous Australian: Western Australia 2006

Experience in Indigenous communities in Australia, colonial settler country opens to further understanding of Anglo-Saxon-Celt patterns of behaviour from a reflected image. Personal life histories of Aboriginal Australians inform of the effect of neglect, abuse and denial in a world divided into a white and black paradigm.

My mother had me when she was eleven years old. My father was a white man, I never saw him and Mum won't talk about it. Mum put me in the mission when I was four years old when she got married.
Aboriginal elder. Northern Goldfields, Western Australia

Many Aboriginal children grew up in institutions; some placed there by parents but most were forcibly removed from their families by government officials. The term Stolen Generation was coined by Dr Peter Read, historian, Professorial Research Fellow, Centre for Cross-Cultural Research, Australian National University. On the subject of Government Policy, both State and Commonwealth, of removing children from their families, during an interview on ABC (Australian Broadcasting Commission) with Kerry O'Brien, Dr Read, broadcasting on Australian National Transcript 3/4/2000 Stolen Generation politics, quotes from Government Archives.

Here's the Northern Territory in 1933.
I hate reading this one out -- it sounds like we're talking about cattle.

"Every endeavour is being made to breed out colour by elevating female half-caste to the white standard with a view to their absorption by mating into the white population."
And here's just one more, also from the Territory, and this is the area we should bear in mind that the Commonwealth has direct responsibility for.

Here's the Director of Welfare in 1951. "It's always been the policy of the Native Affairs Branch to remove part-Aboriginal children from their native environments into institutions."

Peter Read 2000

Historical research over many years by Australian historians such as Dr Peter Read indicates that the killing of aboriginal people during the frontier period could be well over 20,000, including systematic massacres.

As an Australian growing up in New South Wales coastal areas, I did not come in contact with any people of Aboriginal Australians descent, as far as I am aware. From my grandparents, parents and any relative in the extended family, I heard no comment or even mention of the Aboriginal population.

My antecedents from both mother and father, arrived early 1800's, one with the first group of free Scotch settlers, from the West Hebrides of Scotland, the other group from the Lowlands of Scotland came a few years later. Growing up, I heard about hardships, long seas voyages, convicts and bushrangers, but I heard not one word spoken about Aboriginal Australia. I heard about Grandfather who was the Clerk of Petty Works on buildings which were later to become National Trust, I heard about Gallipoli from one grandfather who was there, and life-saver surf rescues and horse riding exploits. I heard about living in places where there was no school and grandmother organising the education, and household help, and eventually all the kids going to school on horseback. I heard about agricultural troubles and bad doctors and great grandfather being killed by a bush ranger, and World War I and terrible suffering and gallant nurses and ancient
aunts who were teachers. I heard about droughts and floods and lack of water and the Birdsville track. I heard about Melbourne and how elegant it was and silk dresses, smart hats and whalebone corsets. I heard about beach parties and dances and new dresses, and school sports and billets and big families and fun. I did not hear even one word about Aboriginal Australia, the shadows on the landscape which underpinned Australian society. The colonial society had turned its back on the indigenous population leaving them vulnerable to all kinds of abuses.

The one exception was, aged ten years, on one of our regular trip to the South Coast of New South Wales to our holiday house, we passed a place I came to know as the 'black's camp' on the outskirts of Nowra. Noticing some sad looking people in old baggy clothes, I asked who they were. My mother told me not to stare or even look at them. Later I came to realise that most of society was 'not looking.'

Contact with AboriginaIs brought communication and the life stories which Indigenous people love to tell. Along with the wonderful stories of struggle and hardship and joy came my shame and guilt. I was soon to learn that I couldn't have one without the other. Shame that I had somehow decided 'not to look 'for so long, and guilt that so many things happened because I and my fellow country persons 'let it happen.' On my last night in Leonora the Aboriginal people I had been working with held a house party. I took my Italian friend. New in the country, with little English, he was welcomed so warmly; a newcomer – free from the baggage of past colonial injustices, less English than them and needing care; I suddenly realised how to some extent history could have
been re-written if only the colonists had realised and respected the reality of another culture. I think my seven years in Japan and Korea as the other, had opened my eyes.

1.4 Japan: an ethnographic study

The most powerful components of culture are invisible, rather than visible, the most important aspects of foreign cultures are hard to recognise, understand, and adjust to.

Stewart Black, Gregersen & Mendenhall 1992

Sengakuji: A Buddhist Temple.
If you catch the Yamanote Line – the Japan Rail train that circles Central Tōkyō, and get off south at Shinagawa; or take the subway directly to Sengakuji station, you can visit Sengakuji Buddhist temple of the Sōtō Zen Sect. Its wooden buildings, darkened with age, grey tiled roofs, stone paved courtyards and neatly swept paths, stand in deep serenity amongst gardens of aged pine trees with their beautiful bamboo fences. It was relocated there in Takanawa village in the late 1600's by the efforts of such feudal lords as Kuchiki, Niwa, Asano and others and was, by 1700, one of the three great temples of Edo. (Mitford 1968, 1871; Takeda, Miyoshi & Namiki 1981)

Since February 1703 Sengakuji has been the resting place of the most famous heroes in Japanese folk lore- the 47 loyal retainers of Naganori Asano- Lord of Akō Castle. The 47 Ronin\textsuperscript{15} avenged insults from Lord Kira to Lord Asano who was subsequently forced to commit seppuku\textsuperscript{16}. To achieve the revenge the retainers feigned an appearance of personal degeneration. The extent of their pretence was extreme: they became dissolute, abandoned their families, and turned to begging. The clan of Kira,

\textsuperscript{14} 寺 ji ending denotes temple
\textsuperscript{15} 浪人 Rōnin: Lit: wave man – one who is tossed around by waves- samurai without a feudal lord
\textsuperscript{16} Seppuku (hara-kiri) ritual traditional suicide. The mode of suicide adopted amongst samurai when they have no alternative but to die. It involves witnesses and seconds who understand all the necessary ceremonies. The principal disembowels himself and the second, standing behind cuts off the head in one blow. Every samurai should be able to cut off a man’s head in one blow. Mitford 1871
having been lulled into a false sense of security over a period of more than one year, relaxed their vigilance. Eventually with much plotting and planning the Loyal Retainers were able to mount an attack on the Kira household on December 14th, and slay Lord Kira. By daybreak the next day they reached Sengakuji where they placed the head of Kira as an offering on the Tomb of their Lord Asano December 15th 1702AD. After some consideration of the illegality of the act but the justification also, the Shogun ordered the Ronin to commit seppuku. This they did on February 4th and their remains were interred in graves at the foot of their Lord Asano at Sengakuji. This tale of the heroic deed of the Genroku period is handed down through the generations, re-enacted on stage at the Kabuki theatres throughout Japan and televised every December17. Highlights of the tale are retold in scenes of paintings of many genres. Since that very day February 4th 1703, thousands of people from all over Japan have visited the graves to offer incense and pray for the repose of the souls of these loyal retainers. Every year on December 14th, Gishi Sai festival is a re-enactment of this three hundred year old drama and crowds offer incense and prayers for their souls.

17 Chûshingura 忠臣蔵 see glossary for kanji script
Every December at Sengakuji the air is heavy with incense as Japan pays its respects to those who epitomise the sacred virtues of loyalty, duty, and honour. The 47 Ronin, following the rules of duty (giri) and loyalty (on) revenged themselves on the lord who insulted, provoked and belittled their feudal lord, and subsequently, to remove the shame (haji) of acting outside the law, the 47 committed suicide themselves.

The respect and honour for men who would abandon their families and sacrifice their own lives as a supreme duty and loyalty to a Lord carries through to modern day. The loyalty demanded and given by employees to the company is based on this historical value system which is so very different from the west. Loyalty enables the group to work in harmony. The traditional Japanese wife understanding her husband's value system, is in turn loyal to his decisions. Many women in Japan have told me that for

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18 On – debtor to the ages and the world (Benedict 1967) details see glossary & kanji script
19 haji Shame in Japanese culture is based on the verdict of others (Matsumoto1988)
their husband – the company comes first, and when relocated on a new assignment with little warning, my students have tearfully claimed that the Japanese company cares little for the families of their employees. From a superficial perspective it would be difficult to perceive or even image the importance of loyalty in Japanese society.

It is ten o'clock one autumn evening in Shinjuku\textsuperscript{20} station. Peak hour in Japan and weary company employees empty from the myriad of bars, clubs and eat houses in the area to start the long commute back home (In the evenings the streets are a sea of men in dark suits) As we come down the stairs onto the already crowded platform, it's obvious something has just happened. A packed train stands halfway into the platform; the people inside frozen in time. On the platform the crowd still and breathless, watches and waits immobile. Along the side of the train down on the tracks, railway employees run frantically trying to make sense of the situation and redeem the problem – the crowd grows tight as more and more people pour onto the platform, and an intense hush settles over the station, broken occasionally by shouting from the railway workers as they try to extract the remains of a suicide victim from under the wheels of the train. The atmosphere on the packed platform is bleak and passively accepting as one of society's members removes shame and redeems honour by committing suicide.

For some time I lived on the central line through Tōkyō: - a fast train and a regular location for suicides. At that time suicides happened more on a Sunday as the victims tried to minimise inconvenience to others. Another common location for suicides are the forests at the foot of Mount Fuji- a sacred mountain. During the time the economic bubble burst in the 1990's the rate of suicides increased as failed businesses, unpayable debts, and other inabilitys to meet obligations took their toll.

\textsuperscript{20} Shinjuku a major commercial hub in Tōkyō- large and busy rail interchange.
Japanese values of virtue such as the complex code of obligations duty, honour and shame do not export well either to other cultures or to new situations. Japanese loyalty extending to Emperor, country, family and military dictator does not encompass even the possibility of surrender during war. (Gordon 1994, Benedict 1946)

The shame of capture was just unbearable…Our conventions, our histories are different. We were shocked when we learnt that American and Australian Prisoners of war actually asked to have their names sent home so that their families would know they were alive. We could never have inflicted that on our families. We received no mail as prisoners. We had been dishonoured, and we felt our lives as Japanese were over. I frankly felt I could never face my family again. Kanazawa talking about his time in Cowra POW21 Australia. (Gordon 1978)

Here Kanazawa is talking about his time as Japanese prisoner of war in Australia. On the 5th August 1944 a thousand Japanese POWs in an attempted outbreak/ suicide.

...standards of conduct other than those that had been handed down in a thousand years of tradition and religion could not exist for me, while acceptance of the standards was the way to spiritual peace and enlightenment. When routed by the enemy and fleeing through the jungle, those who reached the point when they could march no further, were given a grenade with which to end it all or, if they preferred, were shot.

Japanese soldier in an Australian POW Camp (Asada 1967)

Timms in the Australian War Museum publication As You Were (1946 p175) describes Japanese POWs in Cowra as not having any understanding of the Articles of the Geneva Convention. As their government in Japan did not subscribe to or observe it. He claims that our (Australia's) strict adherence to it merely amused them and convinced them of our moral and spiritual weakness. Timms continues to claim that the Japanese POW read into our humane treatment of them, a desire to placate them and this they felt sure sprang from our secret fear of them.

21 POW Prisoner of War
The War diaries of Weary (Ernest Edward) Dunlop\textsuperscript{22}; an Australian medical doctor during WWII Japanese POW camps in Java\textsuperscript{23} and on the Burma–Thai Railway 1942-1945 give a calm objective description of the depths of Japanese brutality to Australian and British POWS. There is a long list of documented cruel and pointless atrocities other than in the POW camps.

Vivian Bullwinkel was the sole survivor of a party of shipwrecked Australian nurses massacred by Japanese soldiers on Banka Island, off Sumatra in February 1942. There were twenty four of them. They walked into the sea, barefoot, in their grey uniforms, and they were shot. Larkins & Howard. (1980) p 78

The Japanese values of bushidō do not export well. The treatment which invading Japanese armies throughout Asia metered out to the local inhabitants is well documented including the infamous *Rape of Nanking*. (Chang, 1997) On meeting people from many Asian counties, as soon as I mention my Japanese language skills, I am immediately informed of the WWII atrocities committed by invading and occupying forces of the Japanese Imperial Army. These have included peoples from the Vietnam, the Philippines, Singapore, China and Korea.

During my one year working in Seoul, South Korea, I was able to purchase many valuable old books, reprinted by Yonsei University Press where I worked. This literature and anecdotal evidence was most informative about the period of Japanese occupation of Korea from 1911 and which ended with the end of WWII. The Japanese Occupation Authorities enforced the use of Japanese language in schools, and in a further extreme act of subjugation and humiliation, they forced a change from Korean to Japanese names. This was the final shame for Koreans with their proud history of reverence and respect for ancestors.

\textsuperscript{22} Weary Dunlop is an Australian hero- as a medical doctor in Japanese POW camps he was responsible for saving many lives and easing the suffering of many more, often at the risk of his own life.

\textsuperscript{23} Java- Dutch Colonial name for Indonesia
The evening before the change deadline, saw thousands of Korean families, tragically in a heavy snowstorm, wailing and crying out their helpless apologies at the graves of the ancestors, even to the extent of committing suicide.

To-day I lost my name. Today we all lost our names. February 11 1940

Kim 1970 p115

Secure on their archipelago for thousands of years, the culture of Japan distilled into self styled superiority: Dai Nippon 大 本 Big Japan: the Spirit of old Yamato: Old Japan of Mythology which was used as a war cry in WWII.

This feeling of exclusivity was later fuelled by a great storm which turned back the invading fleet of Kublai Khan 1274. Again in 1281 the Mongol invading fleet was torn to shreds by a typhoon which was then called kami kaze- divine wind; a term used in WWII for suicide fighter pilots. One serious effect of the Mongol invasions, as described by Kennedy (1964) was to make the Japanese convinced of their fighting and spiritual superiority: a conviction which was firmly held by the armed forces until their defeat in 1945. Kennedy continues to claim that the Japanese were always convinced that, in the event of a war, their own superiority of martial spirit would more than make up for any lack of equipment.

While it is over sixty years since WWII finished, Japan has never acknowledged or apologised for the excesses of the war, especially the horrendous Unit 73- medical experiment unit. Having re-written the history books and being prepared to sweep all behind the shoji (paper screen), Japan prefers not to re-visit the issue. This attitude, very
different from that in Germany, rankles with Japan's Asian neighbours, where memories are long and sixty years is but a blink of the eye.

**The Legacy of WWII**

Flag of Imperial Japan used during WWII

**Sergeant Len Siffleet awaits the final blow.**

photo from the Australian War Memorial reproduced in the SMH 12.03.1999

WWII Japanese beheading an Australian serviceman. Len Stiffleet engaged to be married, born in Gunnedah, worked in David Jones's delicatessen in Sydney

…But when you are starving, the world, the universe is food. Food is the metaphor, the idiom, it is almost all there is of life. Griffin 1946 p17

Australian Prisoner of War in Changi, POW Camp Singapore

Of the 22,376 Australian prisoners of war captured by the Japanese, some 8,031 died while in captivity. After the end of the war, War Crimes Trials were held to investigate reports of atrocities, massacres and other causes of death. Australian War Memorial website. 2007

Over time Australia and Japan have built a sound co-operative working agreement in trade. Sister city relationships have been set up and persistent efforts made to develop friendships outside of trade. Many real and lasting friendships and contacts have been made. Anecdotal evidence indicates a similar situation with the United States. However there are still many issues unresolved and an important one is the Japanese attitude to frank and open discussion on WWII.
China still seriously considers the Rape of Nanking 1937 (Chang 1997) when 260,000 non combatants died at the hands of the invading Japanese army in the short time of a few weeks as needing acknowledgement together with the abnormally high number of civilian deaths (see chart) during Japanese occupation (Jinkinson 2006)

The Korean government can still receive no apology for the forcible placement of Koran women and other nationals into government run brothels for the benefit of the armed services. They were termed *comfort women*. I have had conversations with Japanese men, educated, in responsible positions, and very personable, who have argued the case for this action and despite long discussions on the subject can find no wrong in forcing women into prostitution. Kang 2003

Japanese Prime ministers continue to visit the famous/infamous Yasukuni Jinja the Shintō shrine of National importance, which is also the last resting place of war criminals from WWII. China objects to this.

Japanese resentment at being the victims of the Atomic bomb; the dropping of the bomb on Asia cities, they consider a racially motivated act. On conversations with Japanese they make no correlation between Allied action against them and their own against any others. It seems not to be even denial but total lack of awareness of cause and effect—the irrationality of waging war against a country as strong and as technically advanced as the United States.

At a recent meeting of ex-Waseda colleagues (all Japanese) my Italian husband accompanied me. He was immediately greeted warmly and slapped on the shoulder as being *on the same side as us during the war*.

<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
<th>Military forces</th>
<th>Military deaths</th>
<th>Civilian deaths</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Kingdom</td>
<td>47,500,000</td>
<td>5,896,000</td>
<td>305,800</td>
<td>60,600</td>
</tr>
<tr>
<td>United States</td>
<td>129,200,000</td>
<td>16,354,000</td>
<td>405,400</td>
<td>5,662</td>
</tr>
<tr>
<td>France</td>
<td>42,000,000</td>
<td></td>
<td>225,171</td>
<td>400,000</td>
</tr>
</tbody>
</table>

24 Japan colonised Korea from 1911- 1945
<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
<th>POWs</th>
<th>Casualties</th>
<th>Deaths</th>
</tr>
</thead>
<tbody>
<tr>
<td>Soviet Union</td>
<td>194,100,000</td>
<td>20,000,000</td>
<td>11,000,000</td>
<td>14,000,000</td>
</tr>
<tr>
<td>Poland</td>
<td>34,800,000</td>
<td>240,000</td>
<td>320,000</td>
<td>6,028,000</td>
</tr>
<tr>
<td>Canada</td>
<td>11,100,000</td>
<td>1,100,000</td>
<td>39,300</td>
<td>0</td>
</tr>
<tr>
<td>South Africa</td>
<td>10,000,000</td>
<td>250,000</td>
<td>8,700</td>
<td>0</td>
</tr>
<tr>
<td>New Zealand</td>
<td>1,600,000</td>
<td>294,831</td>
<td>12,200</td>
<td>0</td>
</tr>
<tr>
<td>India</td>
<td>359,000,000</td>
<td>2,581,800</td>
<td>36,100</td>
<td>0</td>
</tr>
<tr>
<td>China</td>
<td>450,000,000</td>
<td>14,000,000</td>
<td>1,400,000</td>
<td>14,000,000</td>
</tr>
<tr>
<td>Japan</td>
<td>72,200,000</td>
<td>9,100,000</td>
<td>1,740,000</td>
<td>393,400</td>
</tr>
<tr>
<td>Italy</td>
<td>43,800,000</td>
<td>9,100,000</td>
<td>226,900</td>
<td>60,000</td>
</tr>
<tr>
<td>Australia</td>
<td>6,900,000</td>
<td>993,000</td>
<td>39,366</td>
<td>735</td>
</tr>
<tr>
<td>Germany</td>
<td>78,000,000</td>
<td>17,900,000</td>
<td>3,250,000</td>
<td>2,350,000</td>
</tr>
</tbody>
</table>


There are many aspects of Japanese culture which are beyond sense making for non-Japanese, in particular non-Asians. Personally the treatment of POWs is one in particular although there are others.

Bennett (1996) proposes in his lecture that in the past, we thought that tolerance was sufficient. Now we find that tolerance is not enough. We must move on and what we need now is to realise that the other culture has its own reality. As we grow up, each one of us is encultured into a specific society as being the reality; not a reality. Now we need to acknowledge that the other culture has its own reality- we don't have to like it but we have to accept it. Bennett continues to point out that in the past we thought that we had to like the other culture, but this is not true. There might be certain aspects of another culture that we don't like–even serious basic values. But it is necessary now to accept the other culture- as having a real value system just as important as ours, as valuing life as we do, and as being civilised in their way – which may not be our way.

1.5 Social aspects of cultural interactions

1.5.1 Challenges to Identity

Often it is the physical sign that tells us something is amiss. The social function where language groups clump at opposite ends of the room; leaving an all too obvious empty space in the middle, like football teams huddled together before the start of a game. On several occasions, at informal functions in foreign embassies in Japan: Australian and
Chilean, I have moved across that void to engage with the Japanese group of men—a brave act for a single woman. Not receiving the appropriate clues to calculate my position in the order of life; not being able to identify me from my business card, not having been introduced formally; they not too politely rebuffed my social advances, and I was left with no choice but to beat an ignominious retreat back across the void to the Western side of the room.

We all know when we are up against it—culturally that is; that sinking feeling in the pit of the stomach that something is going on and we just haven’t a clue what, that we lost out somewhere along the line— that the sun has come up and gone down again and we just weren’t part of it.

We lost out on the best job; that attractive person we passed in the lift didn’t even notice us, we are wearing the wrong clothes, haircut, shoes and every single thing; and the estate agent won’t rent us that nice flat. We don’t even talk properly, eat properly or walk the right way and we either look suspicious and untrustworthy or somehow we look up for it at the drop of a hat, as everyone we meet projects their inbuilt stereotype onto us.

Who am I: I start to wonder as I am not getting a turn in the conversation—my very real skills in Australia are not much use here I realise as my identity slowly trickles down through my feet to mother earth.

….being immersed in a new culture disrupts familiar and established routines and threatens the individuals self-image...this threat usually cascades into ego-defensive countermeasures and a feeling of anger, frustration and anxiety.

Everyone is taller/shorter than you and they stare at you. You are the foreigner; the one who stands out; the one who is white, maybe blonde and perceived to be rich. You have become, the hairy barbarian; white trash; colonist; the white racist, American, gringo, infidel, gaijin, oburoni\textsuperscript{25}; miguksaram\textsuperscript{26} or a mistaken substitute for the World Bank or the International Monetary Fund (IMF): other peoples stereotypes.

Your identity is no longer secure; your self image is now under threat and possibly and your family's well being. (McAndrew, Akande, Bridgstock & Mealey 2000) classify stereotypes into two different categories, the autostereotype, self image and the heterostereotype: images of other cultures.

In Japan business, negotiation procedures can range from that of the traditional Japanese way to a more international style, or a mixture of both. The assignee will be facing not one individual, but a team, with few clues to the power structure except what is written on the business card. With silence being part of the Japanese communicating style and decision making obscure, the prior objective for the assignee is to diligently and assiduously build relationships on a long term basis.

\textbf{1.5.2 Dealing with the Foreign Environment}

In the face of this the expatriate usually makes one of several choices.

A. To get out as soon as possible.

B. To engage with and learn about the place/people/culture of the host country.

C. To apply his/her own set of stereotypes both autostereotype and heterostereotype, thereby distancing from and not engaging with the new culture.

\textsuperscript{25} oburoni in the Akan (Twi),language of Ghana; means European (white man) Kotey 1998
\textsuperscript{26} miguksaram means American in Korean language- what children called me in the street. 1990
**Group A:** could be said to be a failed assignment and would possibly cost the company dearly in not only the money spent on the individual but more importantly on the negative effect on the company image in the host market as well as lost trading opportunities. The positives are that it would probably happen quickly before too much damage has been done. This state is called cultural meltdown and symptoms can include very real physical problems.

**Group B:** Has the highest possibility of *success* in terms of personal development and effective operating for the company. They can expect very positive personal outcomes.

**Group C:** while *appearing* to have settled in, has only done so by drawing serious limitations around self in order to protect the weakened, and therefore threatened self image- an ego-defensive technique. This is called the siege mentality- retreating into a fixated concept of one’s own culture, identifying one's own culture as being the *real* culture, superior to the other culture. This type of dissociation from one's surroundings is described by Chekhov 1998 (1899) p230.

> If he couldn't make sense of the life around him in this backwater, if he couldn't even see it—then there couldn't *be* any life around here, he supposed. Anton Chekhov 1899

This can be a sizable group, from my personal experience of living overseas for seven years, and supported by the lit review. Group C often display rigid body language, mix exclusively amongst fellow nationals in national based organisations. Contacts with members of the host nation would be limited and only in the expats own language. Attitude can be either patronisingly *kind or arrogant.*

Camina (2000) claims that contact with other cultures is not just a matter of passing down skills, which is patronising, but a mutually reciprocal exchange. Either way, being patronisingly kind is distancing and exclusive not inclusive.
patronisingly kind

I think their ideas on Feng Shui\textsuperscript{27} are so cute: client at predeparture culture preparation

or arrogant

Koreans don't know how to deal with snow:

British colleague in Seoul, Korea during heavy winter snowfalls.

Group C can be expected to collect tourist like trophies such as photos and entertaining stories about quaint customs to take back home with very little understanding or compassion for the nationals of the host country and their trials and tribulations.

It is expected that this type of global assignee, Group C, could cost the company dearly on a long term basis by operating at a significantly low level of cross-cultural interaction and commitment and poor job productivity.

1.5.3 Australia's involvement in Asia.

Japan is Australia's biggest single trading partner. Austrade (2005)

In a letter to members of the Australian New Zealand Chamber of Commerce 21st September 2001, the Australian Ambassador to Japan, John McCarthy, states\textsuperscript{28}: 

So in some key aspects, the Australian-Japan trade and economic relationship has been treading water at precisely the time that the Australian economy has been performing strongly, ... and Australia's economic ties with other G7 countries have strengthen. This could indicate either real obstacles to further development of the economic relationship, or a failure on both sides to appreciate the potential to profit from new opportunities. Some possible areas of concern were outlined and process put into place for talks and a conference which was held in October. Further meetings, discussion groups formed with reports from either side.

The Japanese and Australian Prime Ministers agreed in May 2002 to launch high level consultations to explore all options for deepening economic

\textsuperscript{27} Feng shui – 風水 lit wind water The ancient Chinese placement and arrangement of space to achieve harmony with the environment.

\textsuperscript{28} See Appendix D-3.
linkages between Australia and Japan. A schedule for consultations has been agreed, with the first working group meeting scheduled for the week beginning 2 September." (2002)

One fifth of employment in Australia is supported by overseas export.(Austrade 2006)

The contribution of this research is to investigate and identify optimum conditions for the expatriate assignment and produce a model of the global learning organisation, based on the concept of appreciative enquiry Sugarman (2001).

The Research Area

The focus of this research covers the issues and challenges faced by Native speakers of English as expatriates on assignment to Japan. They come from societies where the dominant culture is basically of Anglo-Saxon-Celtic (ASC) origin. They must operate within the parameters of global business negotiations set against a context of historical folk memory and powerful cultural and political undercurrents. By taking a dual cultural perspective the research enables findings at a deeper level of understanding.

1.6 The Research Objective

The aim of this research was to identify major factors attributive to the individual as well as to suggest the type of company organisation which would contribute to a successful overseas assignment. A successful assignment for the individual can be classified as contributing to personal growth, career advancement, family stability and seamless repatriation. For the company it can be identified as being a return on investment (ROI), long term financial gain, a strong move in the development of the global learning organisation, and the retention of the new skills and knowledge of the employee on return. Core issues which have been identified are:

- Selection of assignees – personal attributes and core competencies
- The initial education and intercultural competence as a core competency.
- Predeparture cross-cultural and language training, with a sound support structure.
- Preparation of the assignee's family: needs based.
- Terms of relocation, financial, career wise and personal.
Setting up expectations for the assignment and ensuring that expectations of the organisation are in line with that of the assignee.

On-going support for assignee and family while on location.

Maintaining contact and keeping the assignee up-to-date.

Structure for maintaining information flow with the home office.

Assistance in all aspects on repatriation.

Establishing a system for integrating the new knowledge and skills of the repatriate into the company structure.

While the issues of spouse and children are of concern and are noted to be a powerful force in early repatriation, the research does not extend to family members. This research does not deal with expatriates from other cultures or those on assignment to other host countries. Neither does it deal with government employees such as members of the armed forces or the diplomatic service. It does not deal with students, volunteers or aid workers. It also is not involved with the details of business negotiations, office management and political issues of trade, except is the general area of global competence.

Therefore the research questions that drive this thesis are:-

- What personal qualities in an individual underpin cultural adaptability and global competence.
- What is a practical working model of the global learning organisation
- How can a company enhance and build global competence as a core competency.
Chapter One addendum.

1.7 Addendum to Chapter One.

The thesis is constructed in the following way:

Chapter one introduces the contents of the study from a global perspective; the ethnographic and visual anthropological nature of the research; the historical cultural influences involved and it raises issues of racism in past and present cross-cultural interactions. This chapter sets the scene in Japan focusing on the interaction of the Anglo-Celtic (AC) diaspora with Japanese society. As a background to Australian society it visits the Australian outback where we gain some view of AC colonisation for Australian Aboriginal. Chapter one defines the players and their motivation and why this research is relevant to current trade and intercultural relations, both internationally and at home. Chapter one sets the research objectives and research area.

Chapter Two as the literature review discusses supplementary and supporting arguments for the outline, format and approach of the thesis in dealing with the two ethnic groups – their cultural constraints and their intercultural interactions. Due to the holistic nature of an overseas assignment the literature review sources a widely divergent literature to gain a balanced intercultural perspective. The literature review raises issues in the cross-cultural profession in dependence on Anglo-European 'research findings' and solutions.

Chapter Three details the outline. It personalises the experience, describing in visual iconic format the lived experience in Japan for a foreigner-gaijin 外人. It draws on my own personal experiences and cultural background, as member of the Anglo-Celtic culture, of six years in Japan and another one in South Korea. This chapter also includes my progression towards new ways of knowing and the great value of this in later contacts with indigenous Australians.

Chapter Four outlines the methodological approach and the reasons for taking a mixed genre approach. It describes the value of, and academic support for, visual iconic representation in writing a genuinely multicultural thesis together with the deep historical ethnographic significance of visual icons in cultures. Chapter four also includes data from the participants.
Chapter One  addendum.

Chapter Five collates the research findings from previous chapters, describing the position of the expatriate in the global economy and their important role in the export income of the country. It details examples of failed assignments due to inappropriate selection, corporate culture, lack of support and family stress. Chapter five formulates a mind map for the company and employee alike in strategic planning for the global learning organisation relating to the cycle of the global assignment.

Chapter Six sums up the thesis, drawing all the different strands together. It provides strong suggestions for future work in the field. For example:

- development of stimulating, meaningful learning material for the acquisition of intercultural competence
- actively seeking to engage with other ways of knowing
- understanding alternative learning styles
- developing an understanding of the hidden aspects of cultures
- follow suggestions in Gardner’s Five Minds for the Future
- understanding the ethnographic importance of literature in a culture
- using techniques from visual anthropology
- developing presentation skills in performance
- PhD as film. The Expatriate assignment in Japan.
Chapter Two

Literature Review

we know more than we can tell
polyani 1966

words can not describe everything
the heart’s message can not be delivered in words
if one receives words literally, he will be lost
if he tries to explain with words he will not achieve enlightenment in this life

ekai in mumon.
..the gateless gate. 1228
The Lindisfarne Gospels Folio 25B  Portrait of St Matthew

Book of Kells CDROM

- Lord’s Prayer in Old Norse (Runic alphabet – Futhark). www.omniglot.com

suzuki harunobu 1750

The Lindisfarne Gospels Folio 25B  Portrait of St Matthew
Book of Kells CDROM
Chapter 2 Literature Review

2.1 Introduction

This poem by Rudyard Kipling 1901 reflects the bi-cultural nature of this research project and this literature review. What is unpleasantly common is the pressure of the home country to conform to monocultural standards and ways of thinking on repatriation.

Something I owe to the soil that grew
More to the life that fed
But most to Allah who gave me two
Separate sides to my head

I would go without shirts or shoes
Friends, tobacco or bread
Sooner than for an instant lose
Either side of my head

Kipling spent many of his formative years in India. His stories continue to be famous and are particularly popular amongst children. Kipling is one of a very few writers who are genuinely bi-cultural and his book Kim (1901) is an excellent example of this perspective. This poem expresses exactly my own situation. I have two sides to my head; it changes all relationships with the world, adding depth and dimension to every intercultural contact Lahiri 2006). Having passed through the looking glass once to another side, there remains the constant awareness of many other worlds, ways of being, and cultural reality. The literature review attempts to reflect to bi-cultural nature of this research. The expatriate on achieving global competence shares this aspect of Kipling's thinking in his poem: We and They.

All good people agree,
And all good people say,
All nice people, like us, are We
And everyone else is They:
But if you cross over the sea,
Instead of over the way,
You may end by (think of it!) looking on We
As only a sort of They!

---

1 Rudyard Kipling was born in Bombay on December 30th 1865, son of John Lockwood Kipling, an artist and teacher of architectural sculpture, and his wife Alice Macdonald. After some years in school in England he returned to India at the age of sixteen.

2 Alice Through the Looking Glass. Lewis Carroll 1872 Curiouser and Curiouser said Alice. Likening the effect of arriving by aeroplane to a foreign country to Alice's experience of stepping through the looking glass. (My feeling)
This review concerns literature relevant to cross cultural issues experienced by the Australian-American-British-Canadian-New Zealand (English Speaking) diaspora in Japan.

Cultures of both Japan and the English speaking nations of the world developed originally within semi-isolated social constructs on island nations. Britain, a ‘right little, tight little island’ Churchill (1965), and Japan, sheltering behind the illusion of the Divine Wind 3 Benedict (1967). Despite, or because of, considerable internal feuding, both are powerfully developed, fiercely independent, highly literate cultures which configure in their nationals a strong sense of identity and tradition.

Mainland ethnic groups adapting to fluctuations in Empire states, McEvedy (1992, 1982); dealing with incursions from warring neighbours, and more peaceful interactions within trade and religious bonding, experience a lateral cultural development, depending on their location and opportunity for isolation. This community of practice can be tracked in current similarities in and distant origins of languages of mainland ethnic tribes. Robinson (2003).

Living and working on the shifting interface between the English speaking and Japanese cultures is an exciting, stimulating experience which involves and challenges all facets of the human condition. Immersion in Japan society challenges our sense of identity and internalised assumptions. To engage in an on-going process of reflection on our own

3 In 1274 and again in 1281 the Mongol Emperor, Khubilai Khan, sent great armadas against Japan. In 1274, a severe storm aborted the invasion while it was underway. Again in 1282 a typhoon virtually wiped out the Mongolian fleet. Prayers for the deliverance from the invaders were offered in shrines and temples throughout the country. The typhoon was called The Divine Wind: Kamikaze. Storry (1960) Sansom (1978).
Western cultural base is a first significant step to becoming a global citizen. (Tomalin, 2006; Varner & Palmer, 2005; Bennett, 1998; Ralston, 1995).

Western culture has evolved over a continuum of time in a kaleidoscope of constructs and interactive confrontational frameworks: the indiscriminate, random, and even brutal blending of genetic makeup, living language and thought, played out against the vast, shifting geographical backdrop of our often inhospitable planet. Early European thought, standing firmly as the base for western culture, has developed unconstrained within significant freedoms.

The physical freedom of the open portal of the endless sea: the Adriatic and Aegean Seas, the Mediterranean and the more distant Atlantic Ocean; seduced the mind to distant mystical lands and unbounded imagination of thought. Sail empowers both physically and intellectually. The combination of restless sea, wild and endless sky with only the guiding stars for a map, the shifting winds and an ever receding horizon releases the mind from a fixed and stable existence. Another powerful freedom is that of thought. As described by Grimal (1984), the mind of the Ancient Greeks sat comfortably in the two worlds of logos and mythos. Logos—the world of logic alternating with mythos; the rich unpredictable and unconstrained world of myths. The unfettered mind floated freely; dialectically weaving in and out through conscious and unconscious worlds, exploring and challenging the known and extending the imagined. The value of myths is that they are not articles of faith imposed by a religious authority, but a fluid concept open for personal interpretation, like the sculptors' clay. The thoughts of the Ancient Greek philosophers, mathematicians, and scientists lie deeply integrated within our folk memory as a base for the constructs of western intellectual development.
Epic Poetry, history and drama; philosophy in all its branches, from meta-physics to economics; mathematics and many of the natural sciences – all these begin with the Greeks. Kitto (1957 p9)

The principal of government in the city-state style organisation of the ancient Greeks as described by Kitto (1957) was based on the respect for the rights of the individual as being a member, rather than a subject; quoting Demosthenes: ‘the Barbarians are slaves, we Hellenes are free men.’

The ancient Greek Artist invented his own self and became the creator of god and man alike in a universe of perfect formal proportions, idealized aesthetic values and a newly found sense of freedom. This was a freedom from barbarism and tyranny and a transition towards self-determination. The sculptures of Greece more than any other art form are the pure expression of freedom, self-consciousness, and self-determination. These were the values that motivated the inhabitants of Ancient Greece to defeat mighty Persia, and led them to the development of a model of society that ensured the dignity of every man within it. The sculptor in this context became the creator of human values and used his deities as an excuse to create humanity in stone and bronze. He became the universal record of man and his journey towards self-determination. 2006

http://www.greeklandscapes.com/greece/athens_museum_classical.html

The art of the Classical Greek style is characterised by a joyous freedom of movement and freedom of expression as it celebrates mankind as an independent entity (atomo). This statue is an excellent example of an attitude to physical freedom and the human body which accompanies mental freedom in Western culture. This type of statue is never found in Asia, where statuettes are modestly clothed. Clothing in Asia indicates status and place in the hierarchy which is critical information in those cultures.

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4 The National Archaeological Museum of Athens 2006 Zeus of Artemision
Bronze, circa 460 - 450 B.C. 2.09 m (6' 10.5") high, 2.10 m (6' 10.75") fingertip to fingertip. Found in the sea near cape Artemisio
This is the base cultural and intellectual inheritance of the native English speakers of the Anglo-Saxon-Celtic Diaspora- the Australian, American, Canadian, New Zealand and British. The foundation of Western science\textsuperscript{5} and democracy is coupled with a sense of ownership of Ancient Greek culture. The current insistence of the British Museum in the retaining the Elgin Marbles, (Parthenon Frieze) and the ongoing confrontation with the Greek government over Cultural Intellectual property rights is an example of cultural identity as described by Stocking (1985) where a culture is reflected in the contents of its Museums as a part of self.

The AC Diaspora are the inheritors not only of the European tradition of thought, but also of the global network of the ex-British Empire, currently exemplified as English

\textsuperscript{5} The NASA (National Aeronautics and Space Administration), Apollo 11 Space Mission, named after the Greek god of the Sun, Apollo, son of Zeus put the first man on the moon. July 1969. What better tribute to the Ancient Greeks as an acknowledgement that their reality has flowed down through the centuries.
being the international language of business, and the owners of the internet. The
European culture of the sailing ship stands in direct contrast with the culture of the land
locked masses of Asia— the culture of the rice field, as described by Sansom (1950) and

In Japan, as in China, where land traditionally has been handed down father to son,
generation after generation cultivate the same fields, dealing with the same overlord and
the same neighbours through cycles of hardship. Conflict is neither exciting nor
stimulating, but is financially, socially and emotionally ruinous for the family for
generations to come. Harmony is prized and confrontation avoided. Listening, not
talking is the prized skill with the smooth progression of time marked by seasonal ritual
and celebration.

‘We have set our faces against each other.’ Said Qiuju. ‘Our sons and
grandsons will be enemies too.’ Chen Yuanbin 1955

Qiuju is referring to the conflict that she and her husband have with the current Head of
the Village; rural China, demonstrating the reality of life in Asia.

August is the time of Obon for Japan in the Buddhist cycle of life, death and
reincarnation, when the spirits of the dead return, welcomed in by the steady rhythmic
drumming of taiko drums echoing through still soft summer night skies, our neighbours
dancing and singing in the local park around the high taiko platforms, calling back
through the ages to ancient rites and a reuniting with their tribal past.

The ancestral tablets in household shrines are polished, a welcoming feast is prepared
and the family enjoys time again with their departed loved ones as the ritualistic chants
of the Sutras rise and fall, merging with the drone of centuries. As visitors, we have come to a spiritual country where the divide between humans and spirits fluctuates with an ancient resonance. The rites of rural Asia originating in the mists of antiquity; are renewed each year by a society based on time/relationship concepts obscure to the outsider. A society in tune with itself.

...after much pondering, I conclude d that thoughts, like language, on one side of the world are straightforward; and on the other, vague, mystical, and visionary. (Sugimoto 1933:p117)

A Japanese samurai’s daughter while at school in the US commenting on the confiscation of her book of Japanese folk stories by the American teacher. Japanese legends are brilliant with their vibrant passions of loyalty and sacrifice.

The expatriate assignee constantly needs to function and remain engaged in both worlds while maintaining internal stability, a satisfying family life, ongoing relationships with friends, colleagues and clients and above all, attend to company expectations. There is a strong temptation to regress into siege mentality into one’s own culture as a reaction against a closed society such as that found in Japan. Siege mentality can often be identified by the onlooker, rather than the individual. External signs are an over rigid body language, a retreat into expatriate associations, staying at home in the weekends-avoidance of the host country as much as possible, patronising attitudes to host country nationals with lack of language and intercultural competence. Other symptoms are excessive complaining about host country and host country nationals, distancing and classifying host country nationals as the other and creating remoteness as a protective shield against personal change. There often is distorted and biased nostalgia for home coupled with a personal concept of being from the superior culture.

6 Colleague after two years in China describing his retreat into siege mentality.
The assignee needs to maintain a position of maximum functionality along the adjustment cline which runs from cultural rejection of the host society to total assimilation. The literature relating to the expatriate experience draws on and addresses a wide range of perspectives from both cultures to reflect this holistic experience.

2.2. Outline of the Literature.
The literature review does not rely solely on academic sources. There are a limited number of books written directly on the expatriate experience, mostly for assignees, practitioners and HR departments. The scene for overseas assignments is fluid and constantly changing as companies select and deselect potential markets in tune with fluctuations in the world finance, international trade, internal production and domestic wealth generation. GMAC (2004:Trends).

Sources in this literature review include books and articles written directly on the topic of overseas assignments and repatriation; academic journals and books; organisational and knowledge management sources; the informed media, professional magazines, specialised surveys and reports; a diverse spectrum of journal articles including ethnographic and sociological studies, including identity, sense of place, values, personality constraints; Western and Asian philosophers and linguistics; Japanese history and sociological studies, together with books and articles written for practitioners; cross cultural trainers and consultants. References are also drawn from the overall field of business, publications on selection and performance assessment procedures employed by HR (Human Resource) departments as well as Australian Government publications. Surveys include those set up by the Australian Government specifically in relation to the Australian diaspora, while others originate from the business world and Foreign Chambers in Japan which includes European countries as well as Australia, US, Canada and the UK. Other surveys were generated by HR
Departments of global organisations or university faculties worldwide. While all the surveys concentrate on the statistical recording of information on the expatriate experience, they do provide valuable insights and are referred to throughout the thesis. For the research approach, books and articles on research methods and applications have provided valuable direction and practical application.

The current literature on global assignments in book form consists of a few key authors such as Black, Gregersen, & Mendenhall, M. (1990); Storti, C. (1996); Hall, E & Hall, M. (1987); Hammer, M.R. (1987); Marx, E. (2001). Authors in the field keep abreast of the fast changing scenario by publishing articles in subscription journals available online. Overall, there are numerous articles at varying levels of cross-cultural insight and relevance dealing with aspects of the overseas experience which appear as conference presentations, referred articles in journals or online editions in professional magazines.

Over the time period of this research, there has been a noted increase in contributions on selection procedures; women as assignees; concerns for successful repatriation, and configuring global competence within the organisation overall. Increased awareness by organisations of the complexities of overseas assignments and the need to secure ROI has resulted the expansion and consolidation of the cross cultural consulting profession.

**Surveys**

March 2005

7 For an objective appraisal of globalisation see Wolf, M (2004).
Chapter 2

This survey focuses on the extent of the Australian diaspora, the variety of factors driving more Australians to live overseas; the costs, benefits and opportunities presented by the phenomenon; the needs and concerns of overseas Australians; the measures taken by other comparable countries to respond to the needs of their expatriates and ways in which Australia can best use its expatriates to promote our economic, social and cultural interests and finally some conclusions.

Some felt a decided ‘push’ from their homeland, again for a variety of reasons Prominent amongst them were the Australian tax system and a perception that intellectual endeavour was undervalued. Ref 25 Chapter 6:8.

The report also mentions difficulties for repatriates on returning to Australia: p 76-78.

_Diaspora: The World Wide Web of Australians Lowy Institute Paper 04. 2004 Michael Fullilove & Chloë Flutter. Lowy Institute for International Policy 2004 Longueville media NSW Australia. (Total 103 pages) At any one time there are somewhere near one million Australians overseas. This survey deals with the demography of the diaspora, economics, public attitudes and policy recommendations. Recommendations are that the Australian Government gives a clear lead in strengthening the relationship with the diaspora to make it more inclusive in Australian society and to activate it to act for Australia in international collaboration, information exchange and the promotion of Australia on the world stage. Further research into the nature of the diaspora is also recommended.

_Australia's Diaspora- It's Size Nature and Policy Implications. 2003 CEDA (The Committee for Economic Development of Australia) CEDA. Graeme Hugo, Dianne Rudd and Kevin Harris. Information Paper No 80, December 2003.Published by CEDA._
The Hugo report contains one of the few quantitative attempts to assess the expatriate phenomenon (the Hugo survey). The aim of the Hugo survey was to more fully understand the emigration process and to assess its economic and social implications. This report details the destination countries for Australians emigrating overseas, noting that expatriates, resident in countries such as Greece, Italy and Lebanon, make up nearly one quarter of the Australia global expatriate community. p 25- 31.

*Outlook: A survey of attitudes towards expatriation in Shell.* STAFF Shell International Petroleum Company Ltd. Conducted by ISR International Survey Research Ltd.1993 Summary of findings. Published Shell International Petroleum company, Shell Centre, London SEI 7 NA. Issues that were identified as detractors of international mobility were separation from children during their secondary education and the loss of the partners’ careers. Minor issues also revolved around family.


This document details fluctuations over a ten year period. The number of female expatriates has increased and the number of married males decreased. Since September 11 and the terrorist attack on the World Trade Centre in New York, there has been a sharp decline in the number of accompanying children. Assignments are tending to be shorter in length, with a corresponding increase in local hiring as a substitute for expatriates. There has been an increase in cross cultural training and recently,

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8 With the increase in female expatriates there is an parallel increase in males as the ‘trailing spouse’. *What will the Japanese think of me as Mr Mum?* Client.
preparation for repatriation. Significantly there has been no clear trend in the method of
evaluation of the success of the expatriate assignments. There have been changes in the
destinations with China and India becoming more important. Countries which represent
the greatest challenges to expatriates are identified as; China, India, Japan, Russia,
Brazil and Indonesia. Significantly the process of evaluating and monitoring assignment
success has not shown any clear trend. Methods currently used to evaluate success of
the assignment are: performance review in host country (the most favoured by
expatriates); performance review in home country; regular expatriate visits to home
office; monitor against clear objectives; regular manager visits to host office. ROI
(Return on investment) is still open to considerable interpretation and definition. One
clear trend is the increase in the number of smaller companies sending expatriates on
global assignments.


This survey is the tenth annual report run by GMAC, NFTC & SHRM. These annual
reports constitute one of the industry’s most reliable sources of global relocation data
and trends. The surveys are also used a benchmark for policy development, and are well
cited in relevant publications. The accumulated information is correlated in the
report documents the profile of the expatriate population and their families
quantitatively, redressing population growth rate, previous experience, age, marital
status, spouse accompaniment; spouse employment. It also reports on relocation details
and specific location problems, itemising difficulties for each country posting which
include need for additional time, tax difficulties as well as general business.
Family challenges were rated high in importance with spouse resistance and family adjustment, followed by children’s education, with language and cultural problems being a top challenge. The only country specified was Japan. There is no effective way noted to date of evaluating the assignment; the effect of the assignment long term on career was ambiguous, and repatriation was an issue. Premature return and factors dealing with assignment failure with ways to improve ROI were other issues.

2004 Client Satisfaction Survey Report. GMAC Global Relocation Services. USA. (see Ten Years…..) The report highlights the positive (97%) results of the Premier Service corporate philosophy introduced two years previously. The report gives details of services and rating scales, from the point of view of value; range; meeting corporate needs; meeting transferee needs; meeting mobility; accurate reporting and accurate billing and other administrative functions.

2005 International Assignments: Global Policy and Practice: Key Trends. PriceWaterhouseCoopers: PwC.

This report provides a summary of the key trends in international assignments for 2004/5, building on knowledge from previous surveys Data was provided by 203 companies- with a total of over 35,000 workforce. Companies in general expect growth in the expatriate population on a regional basis – particularly in areas such as China, Central and Eastern Europe and South east Asia, as well as expected increase in India.

2004 Global Annual Review – what matters Connected thinking (PwC)

PriceWaterhouseCoopers. International Limited. This review, photo heavy, describes in general terms some of the trends that PwC identifies in client organisations. No contents page.
Managing Risk: An assessment of CEO Preparedness. 7th Annual Global CEO Survey
Photo heavy; no contents page, some charts with lengthy interpretations dealing with enterprise risk and how to balance with risk with sustainability.

This, the first global survey claims to allow companies to compare themselves with industry groups on a global or local basis. A practical document dealing with expatriate population growth (expected to continue to increase), developments in policy and practice, flexibility, international remuneration approaches, and looking to the future, some expected progressions. A list of participating organisations is included.

This survey builds on the work done in the 2002 review. Changes have been identified as an increased focus on cost reduction, flexibility and return on investment. (ROI)

The Foreign Chambers in Japan (FCIJ)
The Foreign Chambers in Japan (FCIJ) is an informal organisation made up of foreign chambers of commerce and business groups in Japan mainly for the purpose of information exchange develop the activities of the organisations. http://www.fcc.or.jp/fcig-info.html (2005) Finnish Chamber of Commerce in Japan.
Participating organisations in the FCIJ surveys are the Chamber of Commerce in Japan of US America, Australia, Britain, Belgian-Luxembourg, Canada, Denmark, Finland, France, Germany, Italy, Sweden, Switzerland as well as Enterprise Ireland and the Norwegian Business forum.

The survey is distributed bi-annually, electronically to Australians through the Australian New Zealand Chamber of Commerce in Japan. Results can be obtained online. http://www.fcc.or.jp

**FCIJ Business Confidence Survey Autumn 2004**


The Foreign Chambers Information group also run an annual compensation survey for locally hired staff in foreign –affiliated companies, conducted in cooperation with PricewaterhouseCoopers.

The aims of the surveys are to inform on what members think of the Japanese economy, and to obtain reliable data on the performance of foreign companies in Japan. The surveys also list some revealing comments by participants on their experiences and frustrations relevant to the Japanese system of business.
The Intercultural Profession: its profile, practices & challenges. November 2004

Survey conducted by Kate Berardo & George Simons in collaboration with Sietar (Society for Intercultural Education, Training and Research) Europa USA Congress.

This survey deals with the intercultural profession: people who work on the interface of cultures, as consultants, trainers or educators. The survey breaks down into age, group; country of domicile; nationality or dual nationality; professional profile; professional affiliations; educational background; experience of living abroad; work structure and income; tools and professional standards. Strongly identified is the need for further research into culture in conflict resolution.

As a research topic, the expatriate experience being holistic needs to draw on a wide range of topics in the literature. From my experience as an intercultural consultant, an assignee, either predeparture or on-arrival, can request help and advice for any aspect of the sojourn. This can be very personal, as in the case of a single expatriate or an unstable relationship, or on the other hand, completely practical as in the case of young families who need fresh milk supplies. Inbound into Australia a common problem is to work out the hierarchy system or establish friendships with a people who seem friendly but may not be particularly.

2.3. Globalisation and the Expatriate Experience.

Despite continuing tension around the globe caused by economic uncertainty and terrorism, PricewaterhouseCoopers' survey of international assignments (2002), reports an anticipated increase in numbers of long term expatriates with an even slightly larger increase in short term expatriates. Increase in shorter assignments is well noted (Voigt date unavailable), (Klass 2004); with the long term assignment of more than one year being 49% in 1997/8 down to to 11%in the 2003 GMAC survey 2004.. With dual
careers and teenage children in school the family’s needs are better serviced by staying in the home country and the expatriate is less troubled by the need to ‘get home’ in time while on the job. This especially applies in Asian countries such as Singapore where the workday is considerably longer. (Voigt date unavailable). This is supported by my experience as a practitioner in the field, particularly with clients about to relocate to Japan where after work socialising is a virtual necessity in business. Dangerous locations can increase the stress on the expatriate with families, particularly teenagers used to more freedom.

That the international workforce is becoming larger and increasingly mobile, (Solomon. date unavailable), is confirmed in a number of reports and surveys with an increased professionalism in issues concerning the assignee. One example is the increasing emphasis placed on developing improved tools for selection, (Tye & Chen 2005; Holopainen & Björkman, 2005; Hutchings 2002; Harvey & Novicevic, 2001; Tung 1998; Jordan & Cartwright 1998). Over time there has been a growing awareness of the role of intercultural competence as a core skill in the successful overseas assignment (Caligiuri & Di Santo 2001). An important component of intercultural competence is language skill (Mol, Born, Willemsen & Van der Molen, 2005; Swift, 2002; Hurn 1999) and its significance role in cultural sensitivity, diminishing culture shock and hastening integration, (Tange 2005) as well as facilitating trade (Clarke 1998)

While not the focus of this thesis, there is some literature on discrimination in selection procedures due to an ethnocentric corporate culture (Hall & Gudykunst 1989) or as relating specifically to women (Tung 2004; Paik & Vance; 2002; Harris 2001; Stroh, Varma & Valy-Durbin 2000; Linehan & Walsh 1999; Caliguri & Cascio, 1998; Taylor & Napier, 1996.)
There has been a dramatic increase in individualised cross-cultural pre-departure training, (Vincent & Ross 2001) with more focused company support. Along this increase is the growth of professional organisations such as SIETAR (Society for Intercultural Education Training and Research), the world's largest organisation in this still emerging field, which published a survey November 2004, which provides a snapshot of the intercultural profession itself, and the challenges and frustrations it faces.

Literature indicates a significant rate of premature returns which incur direct and indirect costs (Caligiuri & Lazarova 2002, Yavas 2001). Additionally, failures can have a profound effect on the expatriates themselves by ruining their careers, causing personal blows to their self esteem and ego and may be taxing on their family life both physically and psychologically. Worse, employees who fail overseas may have difficulty in adjusting to the corporate structure once they return. Yavas 2001 p61

More importantly those who stay may be underperforming and ineffective an even bigger cost in lost opportunities and failed business (Yavas 2001; Selmer, 2000; Abeuva 2000). The adjustment of the stay at home spouse may be of equal concern (Fish & Wood 1997) and that of the children (Ledman 2001; Gillies 1998; Ory, Simons, Verhulst, Leenders & Wolters 1991).

Recent economic downturns in the dotcom industry have brought up issues of company failure while the expatriate is on assignment,

Other legal issues may involve emergency evacuation under such circumstances as terrorist attack, earthquake (Cleveland 2005) or political revolution. Legalities may arise in relation to human rights issues (Kamminaga 2000, Joseph 2000, Loomis 1999).

2.3.1. Fluctuating phenomena on the edge of chaos.

Physicists like to think that all you have to do is to say, these are the conditions, now what happens next? (Feynman, R quoted by Gleick, 1987p.9)
As Gleick (1987) discusses—the butterfly effect—as revealed by Lorenz—with the technical name: sensitive dependence on initial conditions, has its place in folklore. and is practically code of practice for the intuitive leaders of large groups of people. The most important change is the recognition of connectedness ‘no man is an island.’

Money still makes the world go around. For some policymakers, anyway; claims the Economist as currencies throughout the world fluctuate, adjust, destabilise and recover in a cyclic interlocking spiral up and down. Money and politics dictate for MNE (Multi National Enterprise) and smaller organisations the location of their external operations and new export markets. As Free Trade Agreements are signed and new relationships cemented, the way is opened for the next level of trade negotiations. Austrade (2005) providing businesses with an easy-to-use online guide to Australia’s free trade agreements (FTAs). Entry into new markets are facilitated by Austrade with the running of workshops on China, India, Japan, Middle East Russia, Eastern Europe, Central Europe, USA, South East Asia, Sweden, Canada, Malaysia, Dubai, and Taiwan. (Export Austrade Monthly Publication 2004-2006)

Other factors are social changes within the target market (population aging in Japan has send a number of pharmaceutical companies there); cost cutting; sending fewer expatriates and employing locally; relying on short term stints instead of costly family relocations (Klass 2004; Voigt, date not available) and increasingly challenging locations in terms of spouse employment and dual careers, (Alfred, 2006, Frazee, 1999).

2.3.2. The Push Pull Effect
The Hugo Report July 2003 (pp 44) list reasons given by Australian emigrates as largely related to better employment opportunities, professional development, higher
income, promotion/ career advancement, with partners employment being significantly higher for women than for men. Even considering the variance between sexes and the new host country, employment related issues stand out well above any other reason. This is described as the pull factor.

The Lowy Institute Paper (2004) itemises the tall poppy syndrome as a push factor related to a perception that there was a failure in Australian society to fully acknowledge and reward high achievement. In the foreword, the Lowy paper sites the possibility that Australia is experiencing a brain drain of its best and brightest workers with damaging consequences for Australia’s economy and society. The push effect is itemised in the Senate Report (p133) as a perception that intellectual endeavour was undervalued. It draws on the submissions (397, 485) of two individuals who had included that point. Monash University Faculty of Business and Economics, Survey October 10th 2005 9 The Australians abroad email questionnaire lists 26 items: results pending. Negative factors effecting the individual in one’s home country configure the push factor.

2.4. The Anglo-Saxon Celtic Diaspora.

The Anglo-Saxon-Celtic tribe of native English speakers possess an ancient commonality of language, folk memory, myths, legends, fairy stories, literature, values and tribal rites. While there have been variations configured by the different lands of Australia, Canada, New Zealand, United Kingdom, and the United States of America, the ethnic bond exists Bennett (1996). During the period of WWII 1939-1945, Winston Churchill as Prime Minister of Great Britain in his speeches made frequent references to

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9 See Appendix D-4
the English speaking peoples common bond: language, literature, law and a common set of values.

Far be it from me to paint a rosy picture of the future. Indeed, I do not think we should be justified in using any but the most sombre tones and colours while our people, our Empire and indeed the whole English-speaking world are passing through a dark and deadly valley. But I should be failing in my duty if, on the other wise, I were not to convey the true impression, that a great nation is getting into its war stride. *Winston Churchill House of Commons, 22 January 1941.*

Fifty years ago at Harvard, Winston Churchill delivered his great clarion call for Anglo-American brotherhood. 1943.

Throughout all this ordeal and struggle which is characteristic of our age, you will find in the British Commonwealth and Empire good comrades to whom you are united by other ties besides those of State policy and public need. To a large extent, they are the ties of blood and history. Naturally I, a child of both worlds, am conscious of these.

Law, language, literature - these are considerable factors. Common conceptions of what is right and decent, a marked regard for fair play, especially to the weak and poor, a stern sentiment of impartial justice, and above all the love of personal freedom, or as Kipling put it:

"Leave to live by no man's leave underneath the law"\(^{10}\) - these are common conceptions on both-sides of the ocean among the English-speaking peoples. We hold to these conceptions as strongly as you do.

We do not war primarily with races as such. Tyranny is our foe, whatever trappings or disguise it wears, whatever language it speaks, be it external or internal, we must forever be on our guard, ever mobilised, ever vigilant, always ready to spring at its throat. In all this, we march together. Not only do we march and strive shoulder to shoulder at this moment under the fire of the enemy on the fields of war or in the air, but also in those realms of thought which are consecrated to the rights and the dignity of man.

The Commonwealth Games Melbourne 2006 in which seventy one nations participated, showed the legacy of the British Empire and the remaining connectedness. It is also evident on a daily basis of technology sharing, academic exchange and co-operation; employment opportunities in the private sector diplomatic co-operation, as well as overt co-operation in global conflicts. For the overseas assignee, the communality of

\(^{10}\) All we have of freedom, all we use or know. Ancient Right unnoticed as the breath we draw. *Leave to live by no man's leave, underneath the Law.* Kipling the Old Issue 1899

This our fathers bought for us long and long ago.
background is a mainstay of support and comfort, in particular when dealing with
cultures which hold basically different value systems.

The Sun Never Sets on the English Language. It is now spoken by approximately
one thousand million people around the globe. (The Adventure of English 2003)

ASC native English speakers enter any foreign country from a position of advantage.
Australia, New Zealand, Canada, the UK and the USA all are High Income OECD
countries with a relatively high Human Development Index. (Economist Sept 2005);
Australia world No 3. They speak the International language, English (which the rest of
the world has to learn with effort, they grew up in a democracy with in depth technical
education and applications, they are well nourished, and educated.

The USA having taken over the power position of the tribe after the demise of the
British Empire at the end of WWII; now leads the world in technology, the originator in
the internet, space exploration and satellite technology. The US has the highest GNP in
the world which is the envy of Japan. The US is envied, respected, or disliked but no-
one is indifferent.

The image of the tall blonde screeches out in appropriateness from the massive
billboards of Shinjuku, one of the main commercial centres of Tokyo. The image
dominates the commercial world throughout democratic Asia, supported by movies,
aggressive advertising, internet, pop music, technology, and power.

When members of the ASC tribe then again relocate to non ASC countries— they go,
perhaps without being aware, as members of a global ruling elite, a stereotype. As
Shenkar (2001) points out cultural distance is not a two way thing—the overseas
assignee is already a deviate Bennett (1998) would have at least had some preparation
for the event, while the incumbent in operating from a much more narrow spectrum of
awareness and information. It is their tribe member on the bill boards, in the news projected through the media as glamorous, trendy, with it, powerful and desirable—no matter we might be short and fat—we are one of ‘them’

The truth is that simply being Western in Singapore means that you would probably get the job over a Singaporean with the same qualifications. Singaporean colleague (2005)

At any one time, the Lowy report notes, there are approximately one million Australians overseas. The recent Senate report estimated 850,000 to be living overseas either permanently or temporarily. That is the Australian Diaspora.

U.S. Bureau of the Census admits to uncertain and unconfirmed estimates as figures rely heavily on the Census findings from foreign countries as well as internal data. Moves to obtain accurate figures are in process.

http://www.census.gov/population/www/socdemo/overseas/overseaspop.html

The number of military personnel overseas is estimated to be around 350,000 as of November 2005. These Military bases underpin the (ASC) Anglo-Saxon-Celtic diaspora by the presence of power, influence and wealth. Technological dominance is exemplified by the dividing of the world over-simplistically into friend or foe.

The reality of the internet which was originally set up by the US military,

Today, the system is run by the Internet Corporation for Assigned Names and Numbers (ICANN). The group was formed in 1998 by America with the help of business and the informal consent of other countries. Governments are represented by an impotent advisory committee…. Until 1998 (maintenance of the Internet) these tasks were done by an American computer-science professor under contract with the Defense Department—the last vestige of the internet’s roots as a military research project An autonomous ICANN grounded in the private sector is still unsatisfactory to other countries because they fear America’s technological strength means it

11 See Appendix D-5
will dominate anyway, which is only partially true. November 18th 2004

the Economist

… an organisation which still retains control, and has maintained a presence in Japan ever since. Personal relationships between US Americans and Japanese, and indeed other nationals, can be affected by the reality of the military presence. While US military personnel are from ethnically diverse backgrounds, the US military can be said to be an instrument of ASC power.

While Bennet (1996) describes in his lecture – ‘Better Together than Apart’, that the notion of nation states is giving way to the reality of the Diaspora of tribes – supranational tribes which cut across nationalities- with a common ethnicity. This describes the post British empire Anglo-Saxon-Celtic tribe, which though located across the world as the aftermath of the British Empire have little or no bonding with the colonised lands but closer ties of ethnicity with each other. This is strongly revealed in the collective action at times of war extending to present times. Australians currently have a favoured position with regards to visas both in the UK and the US.

*Rule Britannia: Early enculturalisation*

The Author

Britannia in a School Pageant.

of the Commonwealth

West Wollongong Public School

Kindergarten

A group photo clearly shows I was selected to be Britannia because I was the tallest and had blonde hair. Children with black hair and more olive skin represented other colonies.
The British Empire, by the turn of the 20th Century was in its heyday and British interests, as every schoolchild knew then had taken the English language all around the globe. The spread of the English Language was inseparable from the growing feeling of superiority which marked the empire and its people. When Daniel Defoe’s Robinson Crusoe encountered the man who he called Friday – the first word he taught his new acquaintance was ‘master’. There was no question about who was in charge and no question about the language they used. As the empire spread, this became the norm. The Adventure of English (2003)

To give millions a knowledge of English is to enslave them. A language can enslave a people. Mahatma Ghandi (date unknown)

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12 Reference to the British Empire is relevant to pointing out potential inherent racist attitudes in AC societies. The insularity of dominance has led in many to a cultural insensitivity, a burden and a negative image in to-days global marketplace.
2.5.2 Re-examine relevance and function of the critique of Hofstede

Acknowledgement to Professor Tony Fang of Stockholm University Sweden, for his assistance in sending me and asking his students to send me, his articles and those of others which critique the work of Hofstede.

To recap. The following is the introduction to this section in the thesis.

2.5.2 This section deals firstly with the work of Geert Hofstede and secondly with some of the authors who have used his theories as a base for their own work. The relevance to overseas assignments is that his work is currently being used as a basic construct for both training programs related to overseas assignments and also in scholarly and popular books and articles on the topic. In this section I will critique Hofstede’s theories and the current application of these theories in the intercultural field, particularly in the case of Japan.

It is highly relevant to re-examine the writings of Geert Hofstede in this thesis. Cross-cultural issues underpin Australia's export, prosperity and security with the need to maintain good relationships with neighbouring Asian countries.

It is of concern that Hofstede's assertions are currently used as a base for cross-cultural research and intercultural programs in Australia as in my opinion they can be considered reactionary. Australia is unique: a colonial settler society, originally of mainly European origin; with a rapidly expanding diversity in the population, (25% born overseas) and a changing identity in a multicultural mix. Located in the Asian sphere, Australia trades and interacts with Asia on many levels. The depth, extent and ease of multicultural interactions within Australian society is a progressive catalyst for change in the development of an Australian identity. Included are references to articles which have been published since this literature review was originally written.

In the cross-cultural cultural field there have always been a large body of authors and practitioners who have based their research on an ethnographic / anthropological base independent of any of Hofstede's claims.
The theories and assertions of Geert Hofstede are increasingly critiqued and criticised by a multicultural and progressive academia. An important issue is the acceptance of Hofstede's claims as an act of faith on which to base other research as well as the development and delivery of commercial pre-packaged intercultural training programs for the business world.

**Contentious issues discussed in this thesis.**

- the validity of the raw data (collected while Hofstede was at IBM 1965-71)
- the assertion of fixated national characteristics in a multicultural world
- the polarisation of behaviour preferences. eg collectivism Vs individualism.
- that cultures remain static over time within nation states.
- Hofstede's fifth dimension – added later (1991/1999) to include Asia.

**The validity of the raw data (collected while Hofstede was at IBM 1965-71)**

Hofstede’s anorexic and mechanistic assumption can be seen from its expression below as an equation:

\[(\text{OrC} + \text{OcC} + \text{NC1}) - (\text{OrC} + \text{OcC} + \text{NC2}) = \text{NC1} - \text{NC2}\]

in which,
- \(\text{OrC}\) = Organisational culture (IBM’s);
- \(\text{OcC}\) = Occupational Cultures;
- \(\text{NC}\) = National Culture;

and therefore \(\text{NC1} - \text{NC2} = \text{Difference(s) between two national cultures.}\)

Convenient for processing questionnaire answers, but unrelated to reality. Was there really just one monopolistic organisational culture in IBM world-wide?

Does every occupation have a single global culture? *McSweeney 2003a*

**The assertion of fixed national characteristics.**

In their paper 2007, Lomax & Lemon point out that Hofstede's analysis of NZ (profiles in the late 70s) is as an individualistic whereas in fact Pacifika, Asian & Maori are collectivist cultures. It seems that it was the Pakeha population only which was considered. Not only was the Maori population excluded from Hofstede's assessment, but also the fast diversifying NZ society had not been taken into account.

One of the important critiques of Hofstede's work is that cultures do not necessarily line up with national boundaries. New Zealand is a country where there are distinct cultures- it was a bicultural country, that is now rapidly in parts becoming a multicultural polyglot, with an increasing proportion of brown faces.

*Lomax, T., C. & Lemon, R. 2007New Zealand p62, 63, 65*

Despite progress, most studies of work values across countries continue to suffer from two primary limitations. The first is the fallacious assumption of cultural homogeneity with nations. Given the growing diversity of the workforce within country, intranational variations can often be as significant as cross-national differences.

*Tung 2007 p41with particular reference to Canada*
Polarisation of behaviour preferences. e.g collectivism Vs individualism.

McSweeney quoting: Slater succinctly and sharply states:

An individual, like a group, is a motley collection of ambivalent feelings, contradictory needs and values, and antithetical ideas. He is not, and cannot be, a monolithic totality, and the modern effort to bring this myth to life is … delusional and ridiculous (1970: 27) Mc Sweeney 2002 p101

The Hofstede's polarisation dimension concept as presented in the pre-packaged programs I deliver is not accepted by clients. They freely identify with behaving differently, as being adaptable and adjusting their responses appropriately. As Fang (2004) points out, history is often ignored, yet collective folk attitudes underpin much of what we say do and think.

History ’s intricacies are often submerged or even forgotten in the current preoccupation with national cultural dimensions (polarised) and indexes… indigenous factors that underpin interactions of human behaviour are insufficiently explored. Tang, Fridh, & Schultzberg. 2004 p577

 Cultures remain static over time

Despite progress, most studies of work values across countries continue to suffer from two primary limitations. The first is the fallacious assumption of cultural homogeneity with nations. Given the growing diversity of the workforce within country, intra-national variations can often be as significant as cross-national differences. The second is the fallacious assumption of cultural stability over time. Since cultures evolve, albeit slowly, it is important to take these changes over time into consideration, and be aware of the paradoxes inherent within any given society. Hence the paper calls for the need to balance cross-national and intra-national diversity in order to truly understand cross-cultural phenomena, and thus further improve the quality of cross-cultural research.

Tung 2007p 39 with particular reference to Canada

Hofstede's fifth dimension – Confucian Dynamism or Long Term Vs Short Term Orientation.

Fang’s articles on Hofstede’ Fifth National Culture dimension are long and thoughtfully embedded in the paradoxes of Chinese thought 2007,2006,2004,2003. The profiles he presents of Chinese Culture in its complexities and paradoxes is far removed from the over-simplistic and 'logical' explanation so favoured by Northern Anglo-European thought. It is my argument in the thesis that a similar situation exists for Japanese.

Tony Fang (2003 p347) introduces his paper in this way

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Using indigenous knowledge of Chinese culture and philosophy, this article critiques Geert Hofstede’s fifth national culture dimension, i.e. ‘Confucian dynamism’, also referred to as ‘long-term orientation’. The basic premise on which the dimension is founded is scrutinized and the way in which this index has been constructed is assessed in detail. It is argued that there is a philosophical flaw inherent in this ‘new’ dimension. Given this fatal flaw and other methodological weaknesses, the usefulness of Hofstede’s fifth dimension is doubted.
The article concludes by calling for new visions and perspectives in our cross cultural research. Key Words: Chinese values • Confucian dynamism • cross cultural • Hofstede’s fifth dimension • long-term orientation • Yin Yang. Fang (2003 p347)

It is my contention that a similar situation exists in the case of Japan.

Concluding Remarks McSweeny.(2002 p105)

Why Hofstede's work should have achieved and retained eminence within parts of the management disciplines is not considered in this paper. Although the management literature includes work as good as the best in other social science disciplines, the on-going unquestioning acceptance of Hofstede's national culture research by his evangelized entourage suggests that in parts of the management disciplines the criteria for acceptable evidence are far too loose.

McSweeny.(2002 p105)

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Geert Hofstede Corporation
For the marketing end of Geert Hofstede Corporation see: http://www.geert-hofstede.com/
for biographical information: http://stuwww.uvt.nl/~csmeets/
which brings us to a photo of Hofstede and we can :-

Click on my photo to read about what’s on my mind at present

I went to see Geert Hofstede speak once. There were only a few people there but luckily the hall was big, otherwise we could not have fitted his ego into it: not with us as well.

PhD colleague in Japan 2006

With an original education in Mechanical Engineering, (1947-53 Delft Technical University. Diploma (M.Sc.) Mechanical Engineering, Geert Hofstede switched into Social Science at the age of 36. At the age of 37 while working for IBM he gained access to the results of personnel surveys conducted from 1965. It was from this data that he developed his theories and promulgated assertions assumptions as fait accompli.
2.5 Cultural adaptation

The Wandjinjas belonged to people long before our time. They created our laws.

We still have to obey these laws. The young people at Mowanjum know their culture. My advice to them is to keep it going. If they don't, the Wandjina will die away, just like people die away. That's why we are painting Wandjinjas now.

If white people have a Wandjina, that Wandjina can bring them a good life if they treat it with respect. They should look at it a lot. The spirit is in there.

In the old days, only very special men could paint the Wandjina but now we are the only ones left to paint him to keep his spirit alive. It's his last and only chance.

Donny Woolagoodja, 2005
http://www.spirit of the wandjina.com.au

The origins of the current inhabitants of the Japanese archipelago are lost in the mists of antiquity, but it seems certain according to the Japan Book (2002). the majority migrated from China, Korea, well before the sea levels started to rise, expanding up the island chain and driving the indigenous peoples- the Ainu north to Hokkaido.

北海道 North Sea Road.

Other migration has been identified from southern islands, with similar matriarchal folkways of the Pacific Islanders to that of the peoples of the Ryukyu Islands. The Japanese people's sense of permanency and connectivity with the land over thousands of years has bonded them strongly with their country and configured their language, thought patterns and identity as being a race in itself, aloof and remote from the rest of Asia.
A significant legacy of World War II\(^1\) (Appendix D-5) was not simply the extreme shock of loosing, but more significantly the Allied occupation of Japan 1945-1952. US military bases have been maintained on a continuum with current (2006 Feb) locations at Kadena, Misewa, Yokota, Iwakuni, Futema, Yokosuka, Okinawa, Sasebo.

http://www.globalsecurity.org/military/ops/global-deployments.htm

Globalisation has made significant inroads in confronting the isolated timeless sense of security in tenure of land and the strong sense of order developed within a hierarchical society. Japanese society, more than others has an inverted cultural process for reconfiguring within their own parameters all that comes into the country, The unwelcome appearance of Commodore Perry and his fleet into Edo in 1853-4, forced Japan to open to the world. The arrival of the ‘black ships’ into Edo bay set in place a process which resulted in Pearl Harbour\(^2\)

US version of the meeting between Commodore Perry and the Tokugawa Shogun

Japanese version of the meeting between Perry and the Shogun

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\(^1\) Long isolation has resulted in Japanese people considering themselves as a unique race.

\(^2\) It is not certain, but there is evidence of long term resentment.

\(^3\) This three leaves sign is the symbol of the Tokugawa family.
Included in Donald Keene's *Anthology of Japanese Literature*, 1968, p420, is the poem of Date Masamune (1576—1636), titled *Longing to attack the Southern barbarians* which reveals the hostile attitude of Japanese to the Spanish and Portuguese soldiers and missionaries as barbarian tribes. On the same page, Rai Sanyō, in his poem *Dutch Ships* 1818, writes at length about *the red-haired Westerners*:

The barbarian heart is hard to fathom; the Throne ponders
And dares not relax its armed defense.
Alas wretches, why come they to vex our anxious eyes,
Pursuing countless miles in their greed what gain?
Rai Sanyō, (1780 1832)

2.5.1 Defining Culture.
The word ‘culture’ has a wide variety of interpretations depending on circumstance, context and personal background of both user and listener- which accounts for many cross-cultural misunderstandings. The following model presented by Bennett (1996 video lecture) will be used for this thesis. Bennett (1996 video lecture) separates the usage of the word *culture* into the *objective* and *subjective*. The objective use of 'culture’ being the culture which is associated with institutions which, by institutionalising behaviour into artefacts, societies present an objective culture, observable from the outside. The study of the objective culture of another group makes one knowledgeable but not necessarily competent in interacting with members of that group. According to Bennett, (1996) subjective culture is culture which is referred to in academic writings in the social science approach preferred by anthropologists from a phenomenological approach as:

the patterns of beliefs, behaviours and values that are maintained by a group of interacting people. It is the interaction that holds and maintains a national identity.

Culture is exemplified by verbal, linguistic and non-verbal, communication styles which are patterns of thought and values translated into communication behaviour. Our own reality of the world is defined by our own culture. As Sapir (1949 p6) states:
The content of every culture is expressible in its language…. Language is at one and the same time helping and retarding us in our exploration of experience, and the details of these processes of help and hindrance are deposited in the subtler meanings of different cultures. Sapir (1949:6)

Sapir (1949) points out that it is within the heuristic of a common language that its forms predetermine for us certain modes of observation and interpretation: The parameters of the language itself configure our thinking.

This means of course that as our scientific experience grows we must learn to fight the implications of language. Sapir (1949 p7)

DiMaggio, in his paper, *Culture and Cognition* (1997) on what culture does and what people do with it, refutes the notion that people acquire a culture by imbibing it (and no other) through socialisation. Instead, DiMaggio directs the search for sources of stability and consistency in our beliefs and representations, first to schematic organisation, which makes some ideas or images more accessible than others; and second, to cues in the physical and social environment. The power of the Australian environment can not be underestimated with its ready access to space, trees, parks and an open sky and the ever present opportunity to 'go bush'\(^4\) Underlying the urbanisation of Australian society is underpinned by the harshness and unpredictability of country in drought, fire and flood.

**Demonstrating Culture**

I encourage my undergraduate and graduate students to use their own voice in their writing assignments, rather than a borrowed one, rather than the one they think I might want to hear, including using their own (other) language where there is no equivalence in English. O’Riley 2003 p32\(^5\)

The implications for this thesis are that the vehicle of the English language in total is insufficient to explore and describe the cultural interface between Japan and the English

\(^4\) *go bush* take off without any fixed destination and come back when one is ready- *go walkabout*

\(^5\) *not necessarily into ‘the bush’; bush has many meanings in Australian English*

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speaking cluster of nations. For this reason some Japanese words and ideograms are introduced to deal with powerful underlying concepts which have no parallel in English. The ideograms of Japanese writing, borrowed from Chinese culture, originated as pictorial representations. Over hundreds of years they have been refined into a unique written script which reflects the ways of knowing of Japanese culture. In line with the Japanese propensity for indirect speech and vagueness of expression, (Matsumoto 1988) each ideogram, *kanji*, has not one specific meaning but an area of meaning. *Kanji* are usually used in pairs, so the potential for clarity is reduced, more so when they are used in threes or fours. This fits well with Wittgenstein’s philosophy of language which is that not all words need to be sharply defined, analysable and strictly applied. Wittgenstein states:

> The demand for determinacy of sense was incoherent. Vagueness is not always a defect, and there is no absolute standard of exactness. The very ideal of analysis was misconceived. The institution of language can only be elucidated by attending to the use of words and sentences in the stream of life.  
> (The Oxford Companion to Philosophy 1995 p:914 Ed Honderich) Wittgenstein

A further extension to the contrast between Eastern and Western philosophy is effectively described by Coates (1968):

> Western insistence on obtaining exact facts, making precise definitions and drawing absolute conclusions is to the Eastern mind absurd. The West instinctively *seeks* absolutes, *desires* them. Its philosophical books reek of them. Coates (1968 p 222).

Japanese people have a referential attitude to their script, having developed it into an art form and a mode of emotional expression. The head of each company writes his company motto in his own individualised brush writing to hang high on the office wall. Brush writing and associated art forms, are part of every school’s curriculum, with ongoing exhibitions and competitions as a regular part of life through school to
company and later, retirement. Brush writing, *shodo*\(^6\), in the past was part of samurai training in concentration, patience, control and intense emotional expression. It is also the base of single stroke art in charcoal ink-*sumi-e*. Each kanji is a representation of one aspect of Japanese connectivity with the deepest part of culture and sense of belonging.

‘If you want to learn Japanese and Japanese thinking, you must learn kanji.’ any Japanese friend will tell you. *Kanji* will be used in this thesis as a technique for conveying meanings which would otherwise be lost in English expression.

The visual image is incorporated as data. This is in line with the renewed interest in the visual itself. As MacDougall states:

> This may be what W. J. T. Mitchell (1994:11-33) has called the ‘pictorial turn’ in critical thinking in reaction to the intense linguistic focus of post-war structuralism, poststructuralism, deconstruction and semiotics (MacDougall 1999 p: 61)

MacDougall (1999) continues to describe the increase in the use of the visual as being in line with current ethnographic representations, and in his reference to Sapir (1949) describes how the visual concentrates data in a way which, without considerable absurdity, the written language is not empowered to do. The visual in this thesis is a way of conveying information with the power to generate knowledge.

> Written descriptions express what can be grasped in their own language and are thus effectively blind (or inhospitable ) to things outside them. Ethnographic writing elides or limits many sensory details that might shock or repel us if we were to confront them directly whereas pictures are staggeringly particular and indiscriminate in detail. (Macdougall 1999 p:246)

The visual transports the reader of prose out of their own language based culture-and an objective view of culture and locates him/ her inside the other culture- the subjective

\(^6\) *Shodō*. Originally part of samurai training in patience, self control and concentration. Shodō starts with the script, but extends to personal interpretation and suggestions of shape rather than the specific. Speciality shops sell beautiful artefacts of elegant brushes, charcoal ink, ink grinding stones, paper and other necessities. Brushes can be up to 20cm in width. An elegant writing set and well developed style has long been the mark of the educated. I studied shodō. In Japan,
The Cherry Orchard, by Anton Chekhov (1904) set in an estate in rural Russia, is a play of great depth and beauty. The sensitive delicate film of the Cherry Orchard by Cacoyannis (2000) weaves the story against a rich background of an endless cherry orchard, with powerful dimensions of breathtaking beauty, meaning and understanding, as the seasons flow from the undulating sea of soft white blossom of spring, through the ripe red cherries of summer, then leafy autumn tones, to the fearful Russian winter colours of severe black against a white backdrop of snow and sleet.

And the power of the play has been greatly enhanced here by the magic of movies, which allows us to feel every creak and moan of the old house, see all the complex details of its extinct lifestyle and experience the glory of its precious cherry orchard and the horror of its destruction. Friday, April 12, 2002 William Arnold Seattle post-Intelligencer movie critic

Le plus bref croquis m’en dit plus long qu’un long discours.
Napoleon Bonaparte Zabo 1978
The smallest sketch is much more meaningful than a long speech.

2.5.2 Hofstede

This section deals firstly with the work of Geert Hofstede and secondly with some of the authors who have used his theories as a base for their own work. The relevance to overseas assignments is that his work is currently being used as a basic construct for both training programs related to overseas assignments and also in scholarly and popular books and articles on the topic. In this section I will critique Hofstede’s theories and the current application of these theories in the intercultural field, particularly in the case of Japan.

There is a mine of information on the cultural interface- just tonnes of it. How to deal with it; classify it and make useable sense of it is a worthwhile and challenging task.
In my opinion knowledge of potential cultural differences is critical in international interactions such as foreign direct investment (FDI), mergers and expatriate adjustment and co-operation in times of emergencies between non-government rescue organisations.

The use of the term ‘cultural distance’ as used by Hofstede and his many adherents, not only has a negative connotation, but is misleading on many points. Some of the assumptions that Hofstede makes are described by Shenkar (2001). Firstly; the ‘distance’ between two countries, for example, China and the US is not identical both ways. For players from an emerging economy moving into an advanced industrialised nation is not the same as the reverse, or in the case of assignees, those coming from conservative monocultural societies into fluid multicultural societies will not experience similar issues as those going in the reverse direction. The ‘cultural distance’ usage does not take into account clusters of countries with a common language, cultural background and values. Examples of clusters are the English speaking nations; Latin American nations; Germanic nations and Scandinavian countries.

In relation to the work of Hofstede, and the widely used measurement of Cultural Distance Shenkar states:

The appeal of the CD (cultural distance ) construct is, unfortunately , illusionary. It masks serious problems in conceptualisation and measurement, from unsupported hidden assumptions to questionable methodological properties, undermining the validity of the construct and challenging its theoretical role and application. Shenkar (2001v32 i3 P:519).

Shenkar (2001) concludes by emphasising the complexities of interaction, being a synergy of attraction and friction including some ‘drag’ produced by the interface.

Finally consider cultural differences as having potential for both synergy and
disruption (Morosini, 1988; Parkhe, 1991). This point cannot be overstated as it lies at the intersection of strategic logic and operational challenges that underline the FDI, expatriate adjustment, auditing and other international business issues. Replacing the 'distance' with 'friction' as the underlying metaphor for cultural differences is a natural first step from there. Not merely semantic, this implies focusing on the interface between transacting entities rather than the void between them. Shenkar (2001 p:519).

The personal experiences which most of us have from time to time are the moderating voice which tells us that within difference there is moreover, attraction. The numerous small incidents of help, care and camaraderie that we experience along our travel route in unknown lands, inform us at a basic human level that there exists, despite our differences, a huge overwhelming pervasiveness of communality and connectedness. By simply relating back to our core humaness we can more often that not, cut through superimposed superficial constraints overseas society, with one concentrated glance, non-verbal body language and overt expressions of empathy, interest and concern.

It is my opinion that the profiling of cultures for the purpose of evaluating cultural relativity can best be achieved from studies drawn from a balance of the emic and etic.

As Bennett points out (1996) we need the balance of knowing a culture from the inside (emic), but not exclusively; and knowing a culture from the outside; (etic), in order to effectively perceive its context first globally and secondly, in relationship to other cultures.

I base my critique on the conclusions drawn by Hofstede on the following major points. The first is that the original material was not collected appropriately and is not anthropologically grounded. The other point is that the taking of results drawn from pen and pencil surveys configured by the Western mind for job related issues, applied

7 ‘Emic’ is derived from ‘phonemic’: that aspect of linguistics concerned with the classification and analysis of the phonemes of a language. Usage in cross-cultural-cultural writings to mean the study of culture from the inside, that is ethnographically.
8 ‘Etic’ is derived from ‘phonetic’: of or relating to phonetics. Usage in cross-cultural writings to mean the study of a culture from the outside.
internationally within the narrow band of IBM employees, then applying those findings as a benchmark for national cultures with fundamentally different constructs, is basically unsound and can in fact, lead to even more misunderstandings than currently exist. The non-reply was not factored in. When confronted with a survey in which the participants were required to include comments on their employer, some avoided completing the questionnaire for whatever reason. Their opinions therefore are not only included, but the results were calculated from the participants who replied so the extent of the skewing is an unknown.

In review of Hofstede's work it can be seen that the cultural profile projections attributed to countries included in the IBM surveys fit into the first of two very different ways of thinking about anthropology described by MacDougall (1998) who urged giving greater attention to ‘the more intimate structure of culture’. -

The first is the anthropology of culture viewed as ordered, limiting, and pervasive. It is largely concerned with the consensual and systemic continuities in people’s lives. (MacDougall 1998)

MacDougall continues by describing a more vibrant, breathing concept of culture:

The second is the anthropology of culture viewed as fertile, elaborative, and liberating. It sees culture as more restricted in its influence upon individuals, providing rather the means by which they weave meaning and a sense of self into more broadly shared characteristics of social life. Its starting point, and its concern, is how culture is lived by those who, in the end, embody it and re-create it for themselves. It is likely to emphasise precisely those features that the first anthropology strips away. (MacDougall 1998:62)

A significant number of authors, researchers and practitioners base their approach in the field of cross cultural observation and interpretation on the work of Geert Hofstede of the Netherlands. Many more include one or two references to his writings in their books and articles. It is therefore appropriate to detail Geert Hofstede's main theories in this literature review. Hofstede's influence in the field is not universal, with some

It is in his book, *Culture’s Consequences: Comparing Value, Behaviours, Institutions, and Organisations Across Nations*. (First Edition1980) that Hofstede first outlined his theories on the construct of dimensions of culture. The second edition 2001, considerably re-written, maintains the same basic ideas and by referencing himself no less than sixty-three times, Geert Hofstede builds on his original ideas. It is a scholarly book with extensive empirical data interpreted as support for his theories. Hofstede initially hypothesised culture to be configured within four dimensions, with a fifth added later. In his summary statement about his findings, Hofstede states:

*Power Distance* (Chapter 3) is the extent to which the less powerful members of organisations and institutions accept and expect that power is distributed unequally. The basic problem is the degree of human inequality that underlies the functioning of each particular society.

*Uncertainty Avoidance* (Chapter 4) is the extent to which a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are novel, unknown, surprising, different from usual. The basic problem is the degree to which the society tries to control the uncontrollable.

*Individualism* on the one side versus its opposite, *collectivism*, (Chapter 5) is the degree to which individuals are supposed to look after themselves or remain integrated into groups, usually around the family. Positioning itself between these poles is a very basic problem all societies face.

*Masculinity* versus its opposite, *femininity*, (Chapter 6) refers to the distribution of emotional roles between the genders, which is another fundamental problem for any society to which a range of solutions are found; it opposes ‘tough’ masculine to ‘tender’ feminine societies.

*Long-term versus short term orientation* (Chapter 7) refers to the extent to which a culture programs its members to accept delayed gratification of their material, social, and emotional needs. Summary: (Hofstede 2nd Ed: 2001:p.xix)
Chapter 2

The fifth dimension was originally outlined by Hofstede and Bond in *The Confucius Connection: From cultural roots to economic growth*. 1988, as being based on Confucian Principles—named Long Term Orientation. (Hofstede 2nd Ed 2001:pxx)

Yu (1998.p 323) in his article titled *Philosophy East and West* compares Aristotle’s conception of virtue with Confucius’ key notion of *ren*⁹ which has been interpreted as virtue. Yu argues that while Aristotle’s virtue, *aretē*¹⁰ hinges on practical wisdom, Confucius’ *ren* focuses on filial love. It is obvious that there is a considerable difference in the very constructs of these two ways of viewing the human role in life and while Yu suggests that each philosophy might gain by including aspects of the other; it is clear that it is not feasible to use either philosophy to interpret the other. It is my impression that Hofstede has interpreted Asian ways of thinking through a European construct. Each way of knowing needs to be considered within its own cultural backdrop, with differences deeper and more meaningful than simple long term orientation that must be taken into account.

Hofstede (2001) maintains that

 nacional culture patterns are rooted in value systems of major groups of the population and how they are stabilised over long periods of history, an earlier term for national culture is national character. (Hofstede 2nd Ed: 2001:p1)

He continues to claim at the end of this chapter:-

Culture, especially national cultures, are extremely stable over time. (Hofstede 2nd Ed: 2001:p.34.)

In my opinion, it may be the case in some instances that a culture remains stable over time, for example, secluded, isolated static populations. However, even in Europe, with relatively conservative societies, the catastrophic events of the last century alone have

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⁹ The word *ren*, written in Chinese consists of two kanji, meaning: human and two; pointing to relationships; an aspect of the human role much prized in Asian societies.

¹⁰ *Aretē* Greek—virtue or excellence; a base of Greek ethical theory, connecting possession of excellences as being constitutive of being a good human being i.e. of achieving a good human life.
resulted in shifts in attitude producing national organisational changes such as the
European Union and the Eurodollar. The statement that national cultures are extremely
stable over time is an unsupported assumption not applicable to countries such as the
United States, Canada, New Zealand and Australia. With significant migrant numbers in
the population and internal development at grass roots in the society, these countries
have a national identity very much in process. The impact of migration (Australia
approx 30% born overseas) with resultant high rates of intermarriage between cultures,
has configured mutual adaptation which is supported by law in the process of
establishing a multicultural society wherein individuals weave in and out of a variety
cultures which themselves are in a state of constant flux. There is also an internally
generated realisation of the need for reconciliation with the indigenous population,
which is still very much an on-going process in Australia.

Our inheritance has been identity as a product; identity as the outcome of
socialisation. What we are now beginning to see is more identity as process:
identity as the ongoing construction of the reality of ourselves and our
relationships with others. This is much more at home in intercultural relations
than it is in other fields. Bennett (1996 video lecture)

It’s time for people to realise that we are all mixed up inside: .that’s why there
is so much diversity in my records. I can relate to many cultures, and I want that
to be reflected in my music. (Santana (2005) CD cover for new release. which reflects
Autlan de Navarro, Mexican, native blues, the sound of rock, soul, pop, and jazz).

The reality of the existing large diasporas throughout the world; for example Mexicans,
Indians, Chinese, Jews and Anglo-Saxon Celts, deconstructs the concept of nation states.
The days of the homelands are over with ethnic groups maintaining consistency more as
tribes, bound by culture, a common language, rituals and religions. Bennett (1998).
There are indeed groups who have never established nation states, such as the Laps,
Inuit, Romanys and Kurds.
Asian societies also do not fall neatly into the dimensions itemised in Hofstede's theories; even after he added his fifth dimension ‘Confucian Principles- named Long Term Orientation.’

The dramatic upheaval of the Great Proletarian Revolution of 1966, as part of the tumultuous Cultural Revolution (wenge) of 1964-1969, in China. severely weakened Confucian Principles, deconstructed religion and replaced it with political instruction, resulting in profound social change. The introduction of social engineering in the form of the one child policy, commenced about 1980, has resulted is a severe shortage of marriageable women. Infocus Asia BBC, 2005 reports that by the year 2020 it is estimated that there will be an excess of 40 million young men of marriageable age. This projection has prompted the Chinese government to start a concerted program to change the traditional Chinese preference for male children. Adding in the current economic expansion with the rapid change from communism to a market economy, it can be seen the China fits neither in the static state theory of culture not the long term orientation concept.

By averaging annual growth of 9.5% for almost three decades, China has lifted hundreds of millions out of poverty in the most rapid and far reaching economic transformation in history. ...... China saw officially no fewer than 74,000 riots and demonstrations last year. (The Economist Oct 29th 2005)

As described by the Economist (October 8th 2005) in a recent survey (survey p:12) on Japan, in relation to the effect on the Japanese economy. Where15 years ago China was merely a pariah with economic potential, having recently massacred protesters in Tiananmen Square, it now has a better international reputation and a much admired (and two and a half times larger) economy.

11 文革 Wenge- cultural (social) upheaval
China's total GDP will exceed that of the United States by 2025, maybe a little bit before that. This is of course adjusted to purchasing power parity. economy …. You know we're going to have a different world. And by the way it will definitely extend also to geopolitics, not only to economic issues and in this respect everyone will be affected. (Oded Shenkar ABC Interview with John Taylor PM – Monday, 21 February 2005 )

Basic Confucian Principles spread across many countries in Asia; with each culture deflecting the ideas in a process of regional adaptation, through their own specific cultural lens, no less Japanese society with its great skill in adaptation of imports.


Many philosophical categories that seem natural in the West are simply not found in East Asian thought. This is in part a function of the Chinese and Japanese languages, which are quite different from the subject-predicate structure of Indo-European languages.

George (1995) continues to claim that there are also considerable differences in philosophical rhetoric and style.

In a culture that prizes allusive understatement and subtle indirectness in human intercourse, forcefully to advance arguments in terms of clear and distinct ideas- let alone to attack or defend a philosophical position – would be considered boorish to the point of barbarism. George (1995: 426)

As George (1995) states, most of the dualism on which Western philosophy is based is not prominent in East Asian thinking, based as it is on Taoism, Confucianism and Buddhism which in themselves are more philosophies than religions as the West practices. The philosophies of Asian cultures are complex and diverse. In practical terms this translates into a communication style which is circular and high context¹² as opposed to the western communication style of being linear as described by Hall (1985)

¹² High context is a term used in the cross-cultural cultural global scene for cultures which have a high level of interaction and flow of information between members.
Another example of Hostede’s failure to understand, and indeed, to even perceive, the hidden values which underpin the base cultures of which the male-female relationships are one aspect, can be seen in his statement: Chapter 6, ‘Masculinity and Femininity.

The common pattern of male assertiveness and female nurturance leads to male dominance at least in matters of politics and, usually, of economic life; within households; whether nuclear or extended families. Hofstede (2001:280)

Male dominance in the household may be the current situation in Europe, or even in Western cultures in general, varying in detail within the constructs of each ethnographic group, the individuals’ family patterns, and regionality (Bennett 1996) with a negotiated interpretation played out in daily life, firmly within the western concept of what the term, male dominance actually means. The ascribed male-female roles of assertiveness and nurturance throughout Asian societies are based on a very different premise from that of the Judeo-Christian cultures and are configured by a mix of counterbalancing philosophies to suit the circumstances of current daily life and overall demands of survival. As Shweder states (2003) in the dedication of his book Why do Men Barbeque:

to the many powerful and articulate women of the Hindu temple town of Bhubaneswar in Orissa, India, who showed me that normal family life practices and gender relationships need not be the same wherever you go and taught me to be slow to judge others.

Shweder continues throughout the book to reinforce the ideal of viewing other cultures from a non ethnocentric standpoint, particularly in regard to differences in who sleeps by whom at night, ideals of femininity and masculinity; the other world of emotions; the mature world of adulthood; stages of life, moral concepts and what in the end is considered right or wrong.

Hall & Hall (1987:41) describe Japanese society as being historically based on
the interdependent roles played by the feudal lord and the agricultural villages that sustained him.

Hall & Hall (1987) continue to describe the change process during which time feudalism transmuted easily into modern industrialised organisations with workers following village tradition of leisurely and task orientated teamwork, consensus decision making and equality amongst members of the organisational family: a strong sense of group identity against an ever present hierarchy of rank and order.

Marriage fits in with the overall society. Approximately half of today’s marriages in Japan are arranged; or more correctly- facilitated, by a go-between. It is an interfamily affair, verging on a business contract. Young people of marriageable age in Western countries spend large amounts of time socialising in their search for a suitable partner, while their counterparts in Asia spend similar time cramming for exams or working late at the office.

In the typical Japanese household the husband routinely hands over his unopened pay packet to his wife who manages the family household in its entirety; including the children’s education and the purchase of a home. As described by Hall and Hall (1987) in the chapter: *The Family: Absent Father Omnipotent Mother*; with the Japanese father being absent at the company office and after hours socialising the mother is left to

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13 Samurai. The samurai code of conduct, bushido is still an underlying influence in Japanese society. It shows in strong feelings of loyalty, responsibility and interdependency to group and company. Overt examples can be puzzling to a non-Japanese speaking person. The annual pilgrimage to the graves of the 47 Ronin – (kanji glossary); and WW II (Appendix D-6) examples such as; kamikaze pilots; the mass suicide in the Cowra POW camp August 5\textsuperscript{th} 1944; debased treatment of Allied POWs, the mass suicides in the Japanese population in the southern islands at the end of WWII all are the result of the samurai code of ethics- bushido (Appendix c ). Regular visits by the Prime Minister of Japan , Koizumi Junichiro to Yasukuni Shrine which houses war dead, including those accused as war criminals, reignites images of Imperialistic Japan at home and abroad- particularly China and South Korea and as yet unresolved issues of responsibility.
completely run the family. Strong lifelong mutually dependent relationships develop between mother and child, particularly sons.\textsuperscript{14}

Dependency is an integral component of Japanese society and is further developed by the habit of children co-sleeping with parents. This is partially due the tradition of children sleeping with the mother and sometimes father. It is common for the father to sleep in a different room to that of mother and children. Balle-Jensen and Goldstein (in Schweder 2003) describe Japanese sleeping practices of sleeping two or three together as not being connected with available space and quotes Caudill and Plath (1966:349)

Co-sleeping is a source of satisfaction for Japanese children and adults, that Japanese sleeping arrangements emphasise the interdependency more than the separateness of individuals….. And that co-sleeping diminishes the tensions and separations between genders and generations. (Caudill and Plath 1966:349)

Co-sleeping is more the normal internationally and other cultures often perceive the Western habit of sending children off to sleep alone and isolated in a dark room throughout the night as being merciless and irresponsible.

Marriage in Japan can in no way be likened to the ‘sacred couple’ (Shweder 2003) relationship of the western world, so concepts such as male dominance do not enter into the psyche. Japanese men normally see themselves as a wage slave to the company and the country overall. They see themselves as group member: company employee, ancestral family descendant; son to their mother; father to their children; husband to their wife; member of alumni; dutiful and loyal, observing a life time of obligations of \textit{giri} and on. \textit{On}\textsuperscript{15} is structured and on-going obligations to country, Emperor and ancestors incurred at birth by every Japanese. \textit{Giri} is payback for favours done to one

\textsuperscript{14} The word house, \textit{uchi} or \textit{ie} can be interchangeable with ‘us’ to mean ‘all under our roof.’

\textsuperscript{15} \textit{On} Ongoing obligations for life. See glossary under \textit{giri}
over one’s lifetime which includes teachers, anyone who helped along the way, and
details down to small things such as gifts. Woe betide anyone who does not meet their
obligations and be classified as *without giri*. To be cast out of the group in Japan is a
terrible punishment for a dependent, group orientated team player.

*On* is a concern for the expatriate only in that it needs to be understood and
acknowledged. As an employer it is important to be aware of and empathise with prior
loyalties of the employees. It can surface and shock when we least expect it.

The expatriate needs to follow the rules of *giri* him/herself. In daily life this interprets
for the visitor, in being aware that simple requests impose on the Japanese colleague an
obligation which may involve a lot of effort, expense or discomfort.

It is at the interface when cultures are under severe stress that underlying values surface
in what to the outsider can be incomprehensible and shocking. *On-obligation without
end* translates into obligation to Emperor, country and Japanese society – an obligation
which each Japanese inherits at birth. It continues to underpin Japanese society and
surfaces in shame, loss of face, feelings of being dishonourable, and in the extreme,
suicide.

Examples include the mass suicide attempt of over1000 POW at Cowra, 5th August
1944, in which 230 men died and 350 were wounded; the suicides of Japanese families
in the Ryukyu Island group in the southernmost islands at the end of WWII as American
forces worked their way upwards through the archipelago towards the mainland and
parents confronted the Australians and Americans with incomprehensible and severely
distressing scenes. Film footage taken at that time shows parents throwing their children
over the high cliffs and then jumping over after them. Feudal times are replete with suicide as a way to wipe out shame.

When *on* obligation is not repaid the way to wipe out the disgrace and loss of face, is to accept responsibility and apologise. The extreme act of apology which wipes out any serious disgrace, for self and for the descendents, is suicide. Loss of face and a shaming factor in society are both common in other Asian societies, but the acceptance of responsibility to such an extent as occurs in Japan is unique. It effects daily life and in particular business. During the recent recession, many businesses continued to run at a loss, preferring to maintain employment by cutting back wages, and selling off capital investments rather than rationalising the business. International companies recognise the uniqueness of Japanese culture, preferring to have employees specialising in Japan alone rather than Asia in general.

*Data Collection*

It is important to be aware that the base data for all Hofstede’s conclusions was taken from International Business Machines (IBM) employees 1967-1973 in surveys designed specifically for work related issues.

Variables which have not been taken into account are:

- The IBM employment selection process.
- The participants background, and previous contact with Western culture.
- There is a high possibility Bennett (1996) employee may be bi-cultural and all you are doing is measuring the extent of the bi-culturalism.
• The available occupations at that particular time frame within the societies sampled.

• Political/social implications of working for a United States (US) Multinational Enterprise (MNE) Company

• Samples were taken from developed countries; developing countries and the home country – the US.

• The status of the participants’ specific occupation within IBM relative to their home culture. This is important as it would vary considerably, but has not been factored in. The job of IBM engineer in West Africa or Jamaica does not equate with that of an IBM engineer in the US.

History of the Survey Collections

The base data on which Hofstede based his theories was collected while he was employed by IBM - bibliographical information on his own website:


1965-71 Founded and managed the Personnel Research Department of IBM Europe.

Data was collected from the large multinational corporation - IBM; while Hofstede was an employee. First was IBM's international employee attitude survey program 1967-1975. 116,000 questionnaires were sent out to 72 countries in 20 languages. The idea to survey was internally motivated within IBM. It was set up within the company with some degree of coercion being applied to branch managers to get questionnaires completed. Participants completed the forms anonymously then placed them in a box supervised by a trusted person. The international attitude surveys were sold to IBM not as a research project but as a management tool for organisation development. The questions were work related. At the time Hofstede claimed, Hofstede 1980, second ed 2001: 42 IBM had a distinct corporate identity.
Critique

The data base for the theories was not taken from a project designed to identify cultural behaviour in relation to the workplace. Rather it was taken from surveys each applying different methods designed for a completely different purpose, for an International company—with an exclusive employment selection process in place; completed by the employees while they were at work, i.e. a very select group of people. Methodology is not reported nor are details of method. Results were compared with US based employees working for IBM, not those in the US working for a foreign company. People who work for a large white dominated US International companies, particularly in developing countries, can not be said to be representative of their own culture, but rather deviants outside of the statistical average

‘I know what I am going to do (I am a person of colour), I am going to go over there and work in this white dominated organisation.’ People tend not to come from the mainstream of their own culture to do this- they tend to be deviant (two standard deviations from the norm on a statistical distribution) Bennett (1996.)

Bennett (1996) continues to describe how problematic it is to generalise from such people as they probably are either deviants –outside of the statistical norm for their own culture or bi-cultural- in which case the generalisation could be false; and all you are doing is generalising from their adaptation to your own culture. This is supported by the writer's own knowledge of IBM employees in Australia at the time the surveys were taken. They could not be said to be in anyway representative of Australians.

Participant Profile. In the original IBM Data collections

- Participants came from mixed developed and developing countries- 71 in total.
• US based employees were included in the survey: i.e. not working for a foreign company.
• None from the Iron Curtain countries.
• The participants were employed.
• Employed by multinational white dominated US company.
• The company was US owned and operated with its own corporate culture.
• In some of the countries the American image was negative eg Latin America.
• The participants employed by IBM selection process. i.e. a type of person
• They were mostly 25- 50 age group
• Mostly men.
• From marketing and service; that is, educated and upwardly mobile.
• Mostly well educated- significantly so relative to the general population in developing countries.
• The questionnaire was distributed through the medium of the workplace.
• Completing the form was almost compulsory- how much acquiescence existed?
• The questions were work related.
• Results were compared across nation states- not across ethnic groups of common language, culture, habits and mores.
• It was called measuring distance. No internal appraisement of any culture as is standard practice amongst anthropologists.

Each survey used its own method and survey questions International Management Surveys were sold to IBM for Organisational development purposes with no revealed methodology (Hofstede 2001p:45)

Hofstede relies on validation from other narrowly selected sources to support his theories. (Hofstede 1980, second ed 2001: p:67)
Chapter 2

Cultural Distance
In his article Cultural Distance Revisited, Shenkar (2001) critiques the use of cultural
distance and its widespread acceptance:

The present paper presents a critical review of the cultural distance construct,
outlining its hidden assumptions and challenging its theoretical and
methodological properties. (Shenkar 2001 v32 i3 P’519).

Shenkar cites two major clusters of hidden assumptions, one emanating from the
conceptual properties of the construct, the other from its methodological properties.
He systematically deconstructs the theory of cultural difference and as a conclusion
suggests that cultural differences have the potential for both synergy and disruption.

Other Critics
Fons Trompenaars, another Dutchman, is one of Hofstedes strongest critics, with
accusations and counter accusations running as an on-going argument through journal
publications. Hampden-Turner and Trompenaars (2003) trace Hofstedes original
questions for the data questionnaire back to an origin in various works on personality
and psychological inventory constructs which were popular in the United States at the
time of IBM’s early surveys.

Hampden-Turner and Trompenaars also infer that Hofstede’s classification of
dimensions was ‘borrowed’ from a selection of earlier works cited in their paper.
Hampden-Turner and Trompenaars continue with a long list of criticisms most of which
I agree with, especially in regards to the validity of the original data and its
interpretation. The two authors claim that Hofstede’s basic education as a mechanical
engineer influenced his approach strongly and led to his subsequent application of
statistical procedures to culture constructs and his grouping of a myriad of the world’s
cultures into four major dimensions in a way distinctly inappropriate for dealing with the diversity of culture.

**Authors Referencing the work of Geert Hofstede**

The following are a few from a numerous list of organisations, writers and practitioners who base their work on the conclusions of Geert Hofstede. I am concerned to find a number of webtools for cross-cultural cultural training and assignee selection currently in use throughout the profession of global relocation which are based on Hofstede’s work.

**ENGIME Economic Growth and Innovation in Multicultural Environments.**

*Economic Growth, Innovation, Cultural Diversity. What are we all talking about? A critical survey of the state-of-the-art.* [http://siti.feem.it/engime/](http://siti.feem.it/engime/) Authors: C. Maignan, G. Ottaviano, D. Pinelli (eds.) Fondazione Eni Enrico Mattei,

This document includes a series of reports on workshops financed by the European Commission- Improving socio-economic knowledge base (2003). The section on culture traces the historical concepts of culture through to modern day definitions using Hofstede’s work as a base.

Bird & Metcalf (date unknown), in their article *Integrating Twelve Dimensions of Negotiating Behaviour and Hofstede’s Work-Related Values: a six country Comparison*, set out to relate Hofstede’s cultural values dimensions to negotiating behaviour in six countries – Japan and it’s major trading partners, and came up with twelve dimensions overall. To test their hypotheses they undertook a literature review of prior investigations into negotiating behaviours.
Blodgett, Lu, Rose & Vitell (2001) in their article *Ethical Sensitivity to stakeholder interests: a Cross-cultural Cultural Comparison*, grounds the comparative study of American and Taiwanese sales agents on the work of Hofstede in its entirety. When data collected revealed the opposite effect to that hypothesised, complex explanations were devised.

Collin Randlesome and Andrew Myers, (1995.Vol14 No 8pp: 42-54) in their article on the results of a UK survey of cultural fluency refer to the work of Hofstede as still dominating thinking as regards to the concept of culture, (1995), especially in Europe, which contrasts with the context theory, widely used in America. The authors introduce the alternative concept of evaluating cultural fluency by concentrating on the decoding process quoting Beamer (1992) and use Beamer’s work as a base for their research on cultural fluency in the UK. Results pointed to such a low level of cultural fluency in the UK at the time of the survey (1995) as to indicate stringent measures in both the private and public sectors in areas as language learning and cross-cultural cultural tuition.

Rodrigues. (1998) in his article *Cultural Classifications of Societies and How They Affect Cross- Cultural Management*, rewrites Hofstedes classification and then adds classifications from a selection of other authors. His objective is to draw the attention of managers to the existence of these theories. In conclusion, Rodrigues, points out the numerous possible complexities and variables inherent in multicultural and multinational organisations, pointing out that these classifications can serve mainly as a stating point for decision making analysis; ultimately specific situations must be taken into account.
Tihanyi, Griffith & Russell, (2005) in the article *The Effect of Cultural Difference on entry mode choice, international diversification and MNE (Multinational enterprises) performance: a meta analysis*, test several hypotheses relating to cultural difference and international diversification of US based MBEs. In the introduction of this article, the authors quote diverse opinions relating to the influence of cultural difference in particular Shenkar (2001) who suggested that many conceptual properties of existing cultural distance measures are at best ‘illusionary.’ They do however rely on Hofstede’s (1980); Trompenaars and Hampden-Turner (1998) definition of culture itself. The article is a summation of the work of different researchers many of whom used survey-based measures or absolute differences in cultural dimensions developed by Hofstede’s

**Online Surveys**

*Values Survey Module 1994 Questionnaire*, Copyright Geert Hofstede

This survey is a 26 item questionnaire developed for comparing culturally determined values from two or more countries. Based totally on the work of Geert Hofstede.

http://feweb.utv.nl/center/hofstede/manual.html

*Online Culture in the Workplace Questionnaire* http://www.itapintl.com/

ITAP International global consulting firm with offices on three continents. Using the Hofstede classifications, participants complete a simplified version of the classifications to find out where they fit as individuals.

Type Hofstede into a search engine- Alta Vista brings up 591,000 replies- Google slightly more. While they are not all Geert Hofstede, and the name seems common in the Netherlands- the majority do refer to the work on Geert Hofstede either directly, or authors' comments on his work. The extensive reach of his work can not be denied.
2.5.3 Cross Cultural Perspectives

Identity plays a major role in intercultural interactions. Global competence comes from identity as process, Bennett (1996) rather than identity as product as we learn to open up to expanded diversity. As Krashen (1982) describes in his section on the affective filter hypothesis on language acquisition not learning: they will be more open to input and it will strike deeper; quoting Stevick (1976). Self monitoring for the expatriate is critical, as Hall (1987) points out- in the foreign environment you pay attention to yourself: because that is all you have. To test your self is to do first what is hardest, that is where you find your boundaries, Hall (1987): to put oneself outside the familiar Krashen (1982)

Sense of place is another issue when overseas; it is the loss of the familiar Read (1996) and Proudfoot (2002) which makes the foreign stressful. A proven technique Steele (2005) is to find and own one location within the foreign environment. This idea comes from reconfiguring one's sense of place: beyond nation states; on earth, amongst the human race, and as part of the universe.

Global relocation organisations offer practical support for the global workforce, and as more and more people are relocated, expertise and knowledge in this area will increase. As more and more companies become aware of the productivity of well prepared assignees and the value of their new skills and knowledge on return, cross-cultural competence will become a core competency for all employees, not just the few.

16 the affective filter usually comes up after a few weeks in the foreign environment. While it is down we are more open: as the tourist compared to the one who works there. It is critical in intercultural interactions especially language acquisition.
Chapter 2

2.6 Conclusion

The expatriate experience is holistic. To limit the literature review to what has been written in text is to handicap the project. To understand another culture from within, as an anthropologist does is to deal with holistic expressions of that culture, such as, narrative, visual and location. These hold the power of voice, sight and landscape.

It was considered of prime importance to first examine the observational stance and the perspective from which cross-cultural relationships have been viewed to-date. In many areas of cross-cultural interaction old and unchallenged assumptions are still being used as a base for interpretations of cultural relationships and for further work in the field. It is my opinion that the current cross-cultural concepts which drive much global relocation work including selection procedures, predeparture training; on assignment support; as well as repatriation preparation, are inadequate, partly due to lack of experience and partly due to a simplistic way of viewing other cultures, in itself racist.

Australia is in an excellent position to take the lead in race relations. It is an ex-colony of Great Britain (UK), located in Asia with close ties there developed over the years by consistent, diplomatic and business negotiations. With the unique advantage of being originally a penal colony of exiled convicts, rebels and the poor, Australian society is unencumbered with the shame of the slave trade; the convicts having been the free labour. Building on the social norm of an egalitarian society with its way of valuing each person for their worth rather than status, the basic generosity of spirit which is contained in the Australian psyche, needs to be nurtured, valued and encouraged. The first act is to renegotiate the relationship with Australia's indigenous peoples and the relationship with this mistreated land. Only then can we stand tall amongst neighbours.
Chapter Three

The Lived Experience

Japan : Gaijin

Australia : Balanda
Something I owe to the soil that grew
More to the life that fed
But most to Allah who gave me two
Separate sides to my head.

I would go without shirts or shoes,
Friends, tobacco or bread
Sooner than for an instant lose
Either side of my head.

Rudyard Kipling in *Kim* 1901
1. **Introduction**

**Gaijin in Japan**

関西 神戸 年 1980
Kansai-West Japan; Kobe

A fine Sunday afternoon and an endless river of people flow along the main walkway of Sanomiya, the largest shopping covered street in Kobe. The street is a sea of glossy black hair as the chattering, laughing, well dressed people of Kansai greet friends, compare prices as they shop.

Shopping is the fun activity of Asia and there is the excitement of the crowd in the proactive sales style of Japan. Noisy spruikers and bustling busy shopkeepers echo the endless call of irasshai いらっしゃい competing for clients across the walkway. It is a visual treat of goods and services with elegant displays of kimonos and traditional crafts competing with barrels of tea, salted fish, pickles, seaweeds, miso paste and rice. In typical Japanese marketing style, each product offers many varieties in taste, flavour and style; all to attract and snare the passer-by. Water bubbles continuously through fish tanks holding every living thing that swims, creeps or crawls from under the ocean. The heady acrid aroma of roasting tea mixes with the subtler smells of dashi and soy wafting up from the noodle and yakitori shops mixed with the delicate scent of sweet vinegared sushi.

I am working near Kobe, a beautiful location and busy port on the Inland Sea of Japan set against a backdrop of mountains. Numerous fishing boats and ferries constantly ply across the Setonaikai. 瀬戸内海; the beautiful Inland Sea of Japan; weaving in and out amongst numerous small islands and rocky outcrops.
There is easy access by cable car up the mountains to the famous hot springs of Arima on Mt Rokko. Kansai people are friendly and the food is good. The dialect is difficult, but there is easy access to the timeless beauty of the ancient capitals of Japan; Kyoto and Nara; with their serene shrines, Zen gardens and specialist teahouses. The castles of West Japan, in their majesty and presence, set along the hilltops are a constant reminder of the power of the country that lies just under the surface.

It is a very pleasant place to live and work, and after all, three months is not long. Japan is neat clean and courteous; the accommodation is tight, but so it is for all; work is interesting, travel easy and there is the fun of speaking Japanese. With a good job in my profession, the family happy in Australia, a job to return to, all is just fine. I am walking along with the crowds, immersed in the activity of the street. A life size poster of ABBA, tall and blonde, in the window of the music shop, reduces me instantly to overpowering disastrous homesickness. It can happen anywhere at any time, triggered by one of the senses, smells, sounds, sights or feelings. It can also happen in dreams. It results in a gut wrenching overpowering sense of loss. The adventure has gone cold. This was my very first time in Japan- my first time out of my own country and the result of a process which began the day I enrolled in the Japanese language class, or perhaps long before that.

As an English language teacher with the Adult Migrant Education Service, for the NSW Ministry of Education, I had been able to secure a three month contract to work in Japan, in the Osaka area West Japan in 1980.
3.1 Attractors of the foreign

To me, the importance of our relationship with the sea is that the sea is always\(^1\) a moving entity, you know, there's all this motion in the sea, the sea moves all the time. If you live by the sea, everything, there's nothing that keeps still, everything moves. You live by the tides, there's always the movement of the tides, the wind, the ocean itself, the waves and whatnot, there's always that motion of the ocean. And it is part of that movement, and we are part of that movement because we also have always traditionally moved with the sea from one place to another. Only much later on that people brought in the concept of sea as an isolating factor.

We in Oceania have never thought of the sea as something as an isolating factor, in fact we always think of the sea as a highway to each other. In fact our only forms of transportation right throughout the Pacific has been the seacrafts, we have never had any land transportation at all, even on our large islands. So the sea has never been an isolating factor, it's always something that connects us.


I grew up on the South Coast of New South Wales; Wollongong, on the Pacific Ocean, 80kms south from Sydney. From Wollongong it is a few kilometres to Pt Kembla, an industrial town and busy harbour. In that area there is the biggest steel plant in the southern hemisphere which continually attracts thousands of workers including newly arrived immigrants.

From our house up on the hills, looking far out over the Pacific Ocean, I watched the endless comings and goings of transport ships, many of which were Japanese coal ships. My favourite book was ‘Seven Years in Tibet\(^2\)’ and a soft delicate painting of cherry blossoms growing along a canal, mysteriously handed down from an ancient aunt, hung on my bedroom wall. On my way to school I became aware of a wonderful diversity of languages, faces and body language. Later, as a pathology technician at Wollongong District Hospital there was a closer association with the regular population including immigrants and sailors off the foreign vessels which came into Pt Kembla Harbour.

\(^1\) Series Producer Florence Spurling ABC Broadcast: The Ocean
\(^2\) Harrer Heinrich 1953 Seven Years in Tibet London : R. Hart-Davis.
The technical equipment in the hospital laboratory was made in Japan, like so much other equipment throughout industry. There has always been the attraction of the foreign; the ‘other’. Italian lessons were followed by Japanese language study which has continued with occasional interruptions to the present day.

From Japanese language study, it was fast track to teaching Japanese, translating with colleagues, meeting both Japanese nationals living in the area, and visitors. I started up a small business selling opals on the many Japanese ships that loaded at the coal jetty at Pt Kembla. It was language practice, it did make some money but mainly it was a colossal adventure, in using the language with non-English speaking Japanese.

The next step in my own intercultural process was teaching English as a foreign language for the Adult Migrant Education program. This has been a continuum of fascination with a kaleidoscope of other ways of thinking, seeing the world and being. Association over time has given me a deep appreciation of the contribution post war migration continues to make to Australian society.

In the case of Japan, there is the added combination of the stereotype of the post war economic miracle; the spirituality of Shinto and Buddhism; the beauty of Japanese art and crafts; the intellectual fascination of an ancient script and underpinning all is the mysterious sense of a slightly glimpsed Asia peeping out from behind translucent shōji coupled with the fascination of adventure into the unknown.

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3 On Assignment cover page Daibutsu- Great Buddha Kamakura. see kanji glossary 大仏
Daibutsu. A great image of Buddha Kotoku-in temple precincts, Kamakura. Photo: Judy Steele
4 shōji : paper screen sliding door.
3.1.1 Adventure and Escape

Of all the world’s great myths, the earliest is the tale of the hero’s quest: one is Jason and the Golden Fleece. It was the story of a sea voyage- the journey into the unknown to reach the land where the sun rises. Jason’s task was to go boldly where no man had been before. Michael Wood 2005

Current folklore supports the myth. Modern iconic heroes are sportsmen and women; adventurers, astronauts, mountain climbers and solo sailors; all people who aspire to new heights and new horizons. Travel organisations actively market adventure holidays and challenges in increasingly remote locations.

We want you to go jump off a cliff. We just don’t want you to visit our country we want you to throw yourself headlong into it. Wales Cymru.

At Paddy Pallin, we understand the desire to reach for the horizon and beyond. Advertisements in Backpacker YHA 2006-7

Work holiday visas facilitate the adventure. Travel groups such as Youth Hostels of Australia (YHA) provide information, guidance and support for the experience. The Australian Department of Foreign Affairs and Trade offers country information and advice. It is part of Australian culture of to perceive travel as an educational process for the young and a reward and an activity for retirees. Travel for native English speakers is facilitated by the postcolonial era, with English being the international language.

The sun has long since set on the British Empire but still never sets on the English language. Bérubé 2005 The Adventure of English

Popular folk lyrics emphasise and reinforce the attraction of adventure which is often coupled with the idea of escape: ‘getting away from it all’, and reinventing oneself in the new environment. The following two songs are just two examples: *Come Fly With Me* for excitement and romance, and *Take Me Away* for the poignant plea for escape.

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5 See Televised programs: In search of Myths and Heroes.
6 21 countries around the world offer working holiday visa to Australians. Backpacker 2006-7
7 the Commonwealth- all the countries that Britain used to own Beckford 2002
8 71 countries participated in the Commonwealth games in Melbourne 2006.
8 This album hit number one in 1958, and remains popular to-day; fifty years after its initial release. http://sinatraguide.com/capitol1.htm. Come Fly With Me has been recorded by Reprise Records, Warner Music Group 2003 popular Singer Michael Bublé.


**Come Fly With Me**

*Words & Music by Sammy Cahn & Jimmy Van Heusen*  
*Recorded by Frank Sinatra, 1957*

Come fly with me! Let's fly, let's fly away!  
If you can use some ex-ot-ic booze,
There's a bar in far Bombay,  
Come fly with me, let's fly, let's fly away.  
Come fly with me! Let's float down to Peru.  
In llama land, there's a one-man band  
And he'll toot his flute for you.  
Come fly with me! Let's take off in the blue.

**Bridge:**  
Once I get you  
Up there, where the air is rar - i - fied,  
We'll just glide, starry-eyed.  
Once I get you up there, I'll be hold-ing you so near  
You may hear an-gels cheer  
Because we're to - geth - er, weather-wise, it's such a lovely day!  
Just say the words and we'll beat those birds  
Down to Acapulco Bay;  
It's perfect for a flying hon-ey-moon, they say.

**First Time:**  
Come fly with me! Let's fly, let's fly a - way.

**Last Time:**  
Come fly with me! Let's fly, let's fly a - way.  
Pack up! Let's fly away.

*The lyric and guitar chord transcriptions on this site are the work of The Guitarguy and are intended for private study, research, or educational purposes only. Individual transcriptions are inspired by and based upon the recorded versions cited, but are not necessarily exact replications of those recorded versions.*

www.theguitarguy.com/comeflyw.htm
Take Me Away

*Take Me Away* lyrics by P. Cunnah
Brothers in Rhythm Radio Edit. From the Album the Best of D:Ream Vol 1 1997  Take Me Away 1994 Warner Music UK Ltd Germany.

Take me away to a strange and foreign land
And leave me to be - let me lay my head down on the sand
We're reachin' out for something special, our minds may never know
It's the kind of place we dream of- and then let go - ah please

I'm OK, you're alright, just the same every night
Living for the here and now, yeah, yeah, yeah
I love it, you love it, we love it - letting go, no no
Come on and

Take me away, come on and take me, come come
and take me away
Come on and take me, come come, and take me away

Take me away to a better place than this
Sometimes it's better to die than to live some life I will not miss
All the hurt I feel around me these eyes have ever seen
And the lines between the words we seldom mean -I mean words like

I'm OK, you're alright, just the same every night
Living for the here and now, yeah, yeah, yeah
I love it, you love it, we love it - letting go, ah no
Come on and

Take me away, come on and take me, come come,
and take me away
Come on and take me, come come, and take me away

I'm living today just like every day
Come on and take me away...

The combination of lyrics, musical interpretation and personal presentation style of the artist in *Come Fly with Me* express my own need and compulsion to *go bush*⁹ . . The words in *Take Me Away* express the desire by the singer that someone else takes him away to a *better land than this*:- the ancient myth of el Dorado, in his desperate plea:- *It’s better to die than to live a life I will not miss*, *Take Me Away*¹⁰ expresses the urgency to escape to a better life, strongly emphasised in the musical arrangement.

**Myths, Legends and Modern Folk Tales: Come Fly With Me**

*Come Fly with Me* emphasises the excitement and romance of travel, distances and the exotic glamour of new horizons. The song was written for Frank Sinatra in 1957 as the title song for an album, climbed to the top of the polls in 1958, and has been popular ever since.

*Come Fly with Me*¹¹ was remastered onto stereo 1998 and continues to speak to people of all ages through the Sinatra recording and with a stronger voice to a new generation through a release in 2003 by singer Michael Bublé.

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⁹ *go bush*. Australian means to take off- without a specific destination and time limit, to be free

¹⁰ From the album the Best of D:Ream v1 1997 Warner Music UK Ltd Germany *Take Me Away* 1994

In Western culture the ability of the birds to fly has inspired many inventors.

The flight of the airplane is in the imagination as the release from earth. This is the symbolic role that birds used to play. Campbell and Moyers 1988 p19

The themes of flying and sailing have always been connected due to the sailing ship and the power of the wind in the sails. In the following two songs *Sailing*—sailing and flying blend into one action. As Sansom (1950) describes Western culture is that of the sailing ship.

1. (Gavin Sutherland 1972) Rod Stewart: Producer for Bonnie: Steve Hackett Recorded in 1990 as a charity single against the repatriation of the Vietnamese boat people.

   I am sailing, I am sailing
   Far away, across the sea
   I am sailing, stormy waters
   To be near you, to be free

   I am flying, I am flying
   Like a bird, across the sky
   I am flying, passing high clouds
   To be near you, to be free


   Sailing
   Takes me away
   To where I've always heard it could be
   Just a dream and the wind to carry me
   And soon I will be free

   It's not far down to paradise
   At least it's not for me
   And if the wind is right you can sail away
   And find tranquillity
   The canvas can do miracles
   Just you wait and see
   Believe me
The movie Lost Horizons 1937\textsuperscript{12} retells the ancient dream of a country, Shangri-la, isolated in a remote area of the Himalayas, which, as described by Wood 2005; exists to preserve the wisdom man will need when their violent passions are spent. The myth which has been told and retold for over 3000 years is of heroes, princesses, magic and dragons, with dark strains of tragedy; stories of sea voyages into the unknown and mythical creatures like the Centaur: half man and half horse. Jason and the Golden Fleece, Achilles, King Arthur and the knights of the round table, all tell the same story: that of journeys over land and sea confronting dangers to bring back something; the Golden Fleece or the Holy Grail or the head of the Dragon.

This is the modern day expatriate, sent either by the company or self motivated: we go to the foreign country to bring back a prize. Very few expect to stay for the rest of their lives. For all of us expatriates- the attractor will differ in type and degree, depending on the push pull\textsuperscript{13} effect. It can change on a daily basis as the desire to get away is inevitably replaced by the need to relate to the new country, in a process of engagement as foreign turns into home.

Question: Why did you come to Korea?  
Answer: Sex and good times  
(Q) Did you find either of them?  
(A) No- nothing  
(Young man teacher from the US)

Q: Why did you come to Australia from the UK  
A: To be with my boyfriend, we lived together for a while then we broke up, so I stayed.

Q: Why did you come to Australia?  
A: It was furthest on the map from Italy.  
(Italian artisan)

\textsuperscript{12} Lost Horizon is a 1937 film about a group of travellers who find a utopian society in the Himalayan Mountains. Directed by Frank Capra. Written by Robert Riskin, based on the novel by James Hilton 1933.

\textsuperscript{13} Push Pull: adventure and escape: getting away from or going to somewhere.
3.1.2 Intellectual attraction and curiosity

Japanese culture developed over thousands of years, isolated from mainland Asia, on an archipelago stretched out over 2,000 kilometres. Borrowings from China and Korea culture were distilled thorough the Japanese mind and interwoven against the background home culture. As a student of Japanese, I immediately found the writing system compelling. Japanese language now uses three basic systems: the original Chinese script, plus two syllabaries Hiragana and Katakana which enable the application of the Chinese script kanji onto Japanese spoken language, a very different language. Chinese ideograms and their derivation are a fascinating source of study.

http://www.ancientscripts.com/chinese.html
Origins of writing in China

Most linguists believe that writing was invented in China during the latter half of the 2nd millennium BC and that there is no evidence to suggest the transmission of writing from elsewhere. The earliest recognisable examples of written Chinese date from 1500-950 BC (Shang dynasty) and were inscribed on ox scapulae and turtle shells - "oracle bones".  

http://www.omniglot.com/writing/chinese.htm#intro

Kanji was a great adventure for me: a secret code which opened the doors to an ancient mind: I love writing systems. The logic of how writing had evolved from pictures, and how the system had been constructed slowly became clear. Each ideograph is ordered and grouped by a radical which carries the code of a basic meaning Being able to read meaning without knowing the word is an advantage and extends conceptions and bypasses sound. Calligraphy is an art form in Japan and I happily went weekly to shodō class with the left handed kids, who were amazed to see an adult so inept at writing with a brush.

During the process of adaptation of the Chinese script to the Japanese language, the original Chinese meaning has sometimes been changed but there remains a large

14 shodō calligraphy. Calligraphy is treated as an art form. School children in Japan have special lessons and exhibit their work in competitions and displays.
number of commonly used kanji, which lead to a larger world. On in my first visit to Korea when I knew not one word, I could read something and get around by using the original Chinese 'sound' of kanji\textsuperscript{15}. Teaching English as a Second language to a class of elderly Chinese Vietnamese refugees, I used kanji to convey meaning, working from the known to the unknown facilitating learning and developing a wonderful rapport. As a Japanese language teacher in Australian schools, I have taught basic kanji to school children. A basic knowledge of kanji has facilitated communication in unexpected ways

\textbf{Sydney Inner City: Girls Highschool.}

\textit{Lan was sent to me sadly as a last effort to communicate with her. She is 13 yrs old from Vietnam and in first year of highschool.}

Me: Lan, your teacher told me that sometimes you were hitting your head against the wall Lan- Is there a reason for this Lan?

Lan: Yes Miss, Mum say I have to catch the English Miss, and I can't understand what teacher is saying. She say 'takenotes' (one word) I don't know what takenotes is Miss. My head is no good Miss.

Me: (I write China in kanji: 中国 〔國〕) Do you speak Chinese at home Lan?

\textit{Tears roll down Lan's face as she sees the script. I wait.}

Lan: Kids, \textit{they say me Ching-Chong Chinaman – go back where you come from Miss.}

A torrent of tears and all the insults she has received from class mates and all the thoughtless stupid remarks she has received from teachers, come gushing out as Lan finds an Australian teacher who can write some kanji. \textsuperscript{16}

We talk and I tell her what takenotes means and we arrange a weekly lesson.

\textit{I just go home and thank the gods of this world that I knew some kanji.}

\textsuperscript{15} This is called the ON reading of kanji- it differs from the native Japanese word
\textsuperscript{16} The other teachers had labelled Lan as not too bright with problems. She was a very high performer in elementary school and was now frustrated with her second grade performance in highschool. I changed the label with persistence, charm and swarm; a new school uniform from the uniform shop and a commitment to pay for any excursions for Lan. (all at no cost eventually) Last time I saw of Lan she had completed university in computer programming.
Melbourne: Western suburbs: an industrial area. Coeducational Highschool

Students of Chinese origin learnt to write kanji for the first time in their life alongside the Japanese and Korean children. The woodwork teacher wisely claimed an abandoned area of the school near the library, and put the school kids to work on making a Japanese/Chinese garden. The school students carved kanji into stone from stencils I provided\(^\text{17}\). Integrating Asian culture into the Australian environment, reinforced the students' identity, with a noticeable difference in behaviour in class.

Japan is a Rip van Winkle\(^\text{18}\) country. There is so much that is fascinating; so many new surprises, that it is easy to stay for too long and forget to come home. With the rich and colourful history of a country turned in on itself, undisturbed for hundreds of years; the culture has brewed and distilled to a unique and distinctive form. Tales of feudal wars and betrayal and revenge; of Emperors, Shoguns\(^\text{19}\); 将軍, Daimyō 大名 (feudal lords) and Princesses given in arranged marriages; of political intrigue and assassinations, of samurai; and concubines, illegitimate sons and family murders together with vivid stories of mystical places where the imprint of great massacres or suicides echo with the ghosts of the innocents and populate the landscape with crowds of ghosts. The ancient capitals; castles and temples together with sacred shrines and spiritual forests stand as testimonial to a powerful culture. The great museums and theatres of Japan are custodians to the past, with treasures of art, pottery, folk art, Bunraku\(^\text{20}\), Kabuki, Noh with music from ancient musical instruments. Regular sumo tournaments are great spectacles- more theatre than sport. There is just so much to do and see in Japan.

\(^{17}\) See Appendix 7: Letter of thanks from St Albans Melbourne.
\(^{18}\) Rip van Winkle- Brander, 1907: a mythical story. Rip van Winkle, on drinking a dubious draft from mountain gnome-like people, fell asleep and didn't return home for twenty years. Reference unknown.
\(^{19}\) Shogun: Military ruler, given the complexities of Japanese power structures - could be a figurehead.
\(^{20}\) Traditional Puppet theatre: Kabuki and Noh are is traditional theatre.
3.1.3 Colours of country: landscape

My first trip to Japan was marked by an Australian sense of space; of covering distance like a travelogue. Tōkyō was a frenzy of activity: from early morning I heard the city wakening, and jumped up to join it. Around the corner I discovered Tsukiji Hongwanji temple, The original was destroyed in The Great Fire 1657, then again in the Great Kanto Earthquake of 1923 and rebuilt in Indian style1934 and somehow withstood the bombing of WWII. Twice in the 20th century, Tōkyō was almost totally obliterated.

The people of this archipelago have a strong sense of place, time and their own personal identity in relationship with the country. The country is intimate with history. Small shrines and jizo 地蔵 assist and safeguard the traveller along the way; serene shrines and temples stand guard over religious treasures, while the great castles of Japan preside majestically over fiefdoms as a reminder of boundary and territory; history and the continuing power of hierarchy. minor bodhisattvas: Charles Seton; Tōkyō.
We can fall in love with a country: especially a country like Japan, with endless mountain ranges, high rainfall, thick misty forests, trickling waterfalls and small brooks, where soft light is reflected off the moist air conjuring up elusive images through the intensity of green.

The seasons unfold as the mountain colours of autumn turn into the stark colours of winter: gin sekai the silver world; naked trees outlined in white snow against the brittle cold sky with its glistening stars and frozen silvery moon. Ice lakes where huge crystals plunge to the very bottom of the lake are bitter and unforgiving places.

It is a long cold winter and I learnt the value of spring as the world turns pink as the faint scent of cherry blossoms fills the air. Along the moat which surrounds the Imperial Palace in Tōkyō there are thousands of cherry trees. Soft pink colours the world as a faint mist floats up from the water and light blends colours into the spiritual essence of a pink haze and a mix of refracted colour and scent. Trees long dormant, stretch for the sun and catch its rays with broad flat leaves as vegetation of bright green fills every nook and cranny. The rice fields are a vivid green, lush and wet, rippling in the soft breezes. Long humid summer nights are heavy with cicadas; the drone of Buddhist sutras from household shrines nearby and a distant taiko drummer rehearsing for Obon. It is the time when the spirits of the dead come back to visit and Japan tunes into its rural Asian origins to welcome the ancestors. Every small park and local open space echoes with the sound of drums, singing and dancing, as the taiko drum, high on scaffolding, calls in the ancient spirits through the night. As I sleep I hear the sound of the surf of the wide Pacific, pounding on the beach: the beat from my childhood.

21 taiko large Japanese drum with two sticks. used in festivals and for dancing at Obon
3.1.4 Extension of spirituality

Sacred landscapes are forces to-day
Coelho 1998

The three month stay in Kansai included a homestay with a Japanese family and work in an English language college in Hyogo Prefecture, between Ōsaka 大阪 and Kobe 神戸.

First there was one week holiday travel around West Japan then work and living on the Inland Sea of Japan, 瀬戸内海. From Kobe Harbour, there was the freedom of the sea with the many ferries which ply back and forth to the numerous islands and ports, with small Japanese fishing vessels dotting the sea. I went sailing with Japanese contacts by yacht to Awajishima, 淡路島, a small island where Bunraku began.

With my homestay family I went sightseeing to Naruto, 鳴門: the frantic whirlpools where the Inland Sea meets the Pacific Ocean at different levels giving rise to a turbulent strip of whirlpools and boiling waters. From Hyogo Prefecture, it is a one hour train ride to Kyoto, 京都 and Nara, 奈良, and by ropeway, up the mountain range behind Kobe to Mt Rokko with hot springs and the famous Japanese Onsen\textsuperscript{22}. The castles of West Japan; Ōsaka 大阪, Wakayama 和歌山; Himeji 姫路城; Matsuyama 松山 and Kochi 高; each populated with an army of ghosts, are resplendent examples of majestic power, and an awesome example of defensive military engineering.

\textsuperscript{22} Onsen: Thermal underground waters are tapped into large swimming pools. Hotels are often built around an onsen and it is one of the delights of Japan to stay overnight.
Hiroshima and the Peace Park which marks the epicentre of the Atomic Bomb, includes a memorial museum of desperately terrible displays. Visitors stagger out in tears. My identity slips- I feel more Japanese than anything else at that time, at the horror of polarised thinking. From Hiroshima harbour it is a short ferry ride to the sacred island of Miyajima national park, a sudden dramatic shift in atmosphere.
The ropeway up the mountain reveals views across the Inland Sea to the many islets, bays and islands. The thick dense forest gives way here and there to a Temple or Shrine. After a long climb, we reach the top and a Temple complex where local monks tend a fire under a cauldron of hot water which has been going for over eight hundred years. They live near this massive bronze pot, in this dense green forest, offering the thirsty wayfarers a cup of green tea, a chat and a few moments of serenity as we open to the atmosphere of sacredness. It is easy to understand why the temple and shrines are here, they are simply man's desire to connect with the mysterious forces of nature.

Rural Japan from ancient times invested the land with sacred sites and populated it with a host of minor deities (kami), nymphs, sprites, imps goblins, of mountains and forests; kappa\textsuperscript{23} in rivers and lakes and ghosts and spectres. Folk stories frequently give magical attributes to animals, in particular those which live in burrows, such as badgers, foxes and rabbits or hares. This follows the ancient Chinese thought that these animals are closer to the energy of nature: the earth source. (see page xvi, preface- fox in a temple)

Before shrines, and even to-day trees, rocks, mountains and boulders are objects of worship. The beauty of Mt Fuji declares it to be a sacred mountain. I often experienced a strong sense of spirituality in many locations: forests, mountains, winding paths along canals or streams, and in particular the siting of temples and shrines to maximise Feng Shui\textsuperscript{24}. The topography of Japan which is 75% thickly forested mountain, high rainfall, an abundance of vegetation with four distinctive seasons; few natural resources, and unpredictable earthquakes, has produced an intense intimacy with a nature, which needs placating by ritual and worship.

\textsuperscript{23} kappa: a mythical lizard like animal with certain human and magical characteristics

\textsuperscript{24} Feng shui is the ancient Chinese practice of placement and arrangement of space to achieve harmony with the environment
The Grand Shrine of Ise: Two thousand year old Shinto shrine.
This is the home of Amaterasu, the sun Goddess and an ancestor of the Emperor. It is
the most important shrine in Japan, located in Mie Prefecture in a dense forest of giant
800 year old Cryptomeria and Sakaki trees, next to the Isuzu River. On a visit to the
Shrine, with no prior knowledge of the object of the visit—I could sense the intensity of
sacredness in the forest. The light was soft with moisture and the sound of running
water, as we walked further under a thickening canopy. When we finally sighted the
shrine the placement became clear: on a small rise this simple and elegant shrine stood
in shafts of sunlight through translucent air, nestled in a protective circle of ancient trees.
As visitors, we all were hushed as intruders into an unknown spirit world.

The Grand Shrine of Ise is reconstructed every twenty years from the one of the 800
year old trees in the forest. The tree itself confers the sacredness on the shrine. The
current shrine is the 220th – built without nails.
3.1.5 Folkways and historical traditions

Each group thinks its own folkways the only right ones, and if it observes that other groups have other folkways this excites its scorn.

William Graham Sumner. Folkways. 1906

Folk memory - what we now call intuition.

Arthur Conan Doyle. 1981

Hatsumode is the first visit to the Shrine or Temple on New Years Day, and usually takes place just after midnight. In the picture above, each person is trying to shake the cord attached to bells at the top to call in the gods to hear his/her wishes for the New Year. January 1st to 5th are public holidays when many people return to their village to visit the graves of their ancestors and enjoy time with the extended family. Tōkyōites turn out in their very best traditional dress to visit temples, shrines and the many tea houses and restaurants on the way. Sumo tournaments start early January.

Folkways: A Study of Mores, Manners, Customs and Morals. William Graham Sumner 1840-1910. 2007 (1906)
Preparations for the New Year are intense and thorough. Unfinished business must be attended to. There is the house to clean and all accounts to be settled, then the sending of cards and presents and visiting friends. This is great opportunity for expatriates to join in. I was invited to Japanese friends' homes at New Year and noticed strong similarities with the family dynamics in a Japanese household at New Year to that of a Western family at Christmas. In one family, long time friends, the age-old hostility between daughter-in-law and mother-in-law, was so tense that they moved to separate rooms with the son running from room to room, while grandpa entertained me and we watched the sumo. Separately I know each one of them and appreciate their individual personalities. The problem was due to the daughter-in-law's lack of cooking skills.

With a country given to the whims of nature in earthquakes, typhoons, tsunamis, floods, mudslides and a vulnerable dependency on one crop; rice; rural Japan has marked the year with many rituals to please and placate unstable gods and deities. Japanese are superstitious which at first seems delightfully quaint. After some time I began to realise that this was a way of marking the passage of time in a rural calendar. In a long hard year small rituals ease life and raise consciousness above the basic needs of man to a spiritual level. Commonly shared rituals facilitate communication with neighbours; an integral part of identity. In country which has not felt tread of the invader, festivals have long been held openly as processions through streets, large public parks, or temple precincts. With Japan's new affluence, the festivals are not only stunning theatre but also a great opportunity to meet people, and gain some insight into the culture.

26 This is the first stage of encountering another culture- isn't it cute the way they throw beans out the window early February.
3.1.6 A powerful economy

Japan, a small island archipelago with a large population of approx 127 million, has few natural resources. The population was for thousands of years, dependent on an unstable agriculture and a tempestuous ocean for food. These basic facts give an insight into traditional Japanese patterns of thrift and saving and the work ethic. They underpin the need for harmony and cooperation within the group as core survival skills. With a Gross National Product second in the world, (current competition is from China) the Japanese economy is powerful. The following reference to Japanese Postal Savings indicates the global significance of Japanese frugality.

It is the world's largest bank, with almost $2 trillion in assets. Its deposits represent a quarter of Japan's total household savings; its insurance arm accounts for 40% of the country's life-insurance policies. Economist 2007

In 1853 Admiral Mathew Perry of the United States of America sailed his black ships into Tōkyō Bay forcing the Tokugawa shogunate to open the country to trade after more than two hundred and fifty years of isolation. Picture of Perry's arrival. Source unknown.

27 the act of entering Tōkyō bay (Edo Bay) was seen as an insult by most Japanese and has been cited as one reason for the attack on Pearl harbour Dec 7th 1941
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The following July (1854) Perry returned and signed a peace and amity treaty and two years later the United States sent Townsend Harris to set up the first US consulate. In October 1854, the British signed a similar treaty and with the arrival of Lord Elgin 1858, set up an Anglo-Japanese Treaty of Commerce and Friendship. With the final disintegration of the Tokugawa Shogunate, and restoration of power to the Emperor Meiji, Japan entered a dramatic period of technical change: Westernisation it is often called. Technology was introduced and adapted onto a traditional society without a parallel globalisation of thought or the educational development process. The economy grew apace and after so many years of isolation, territorial expansion began from 1900's.

By the end of WWII, August 1945 Hiroshima and Nagasaki were terrible evidence of the vulnerability of Japan and the superiority of Western technology and power. Tōkyō was almost entirely flattened by fire bombing, the economy was in total disintegration, the people starving and millions homeless. Worse was the shame: that of not fulfilling the obligation to Emperor and country. During WWII families of Japanese prisoners of war (POW) had been informed that their son was dead and sent a tablet to that effect. On their return, many POWs were shocked to find wives remarried or parents dead from grief. Japanese were informed by their Emperor at the time of Japan's surrender to the Allies, that they had to bear the unbearable- defeat.

We were told that all our generation had to look forward to was a lifetime of work- long hours at work and weekends too. Japanese lady – approximately 25 years old in 1945.

The occupation by the Allied forces 1945-1952 introduced changes in the basic tenants of the political, social and economic structures. This enabled the strong economic recovery of Japan after WWII which is now legend. Despite the correction at the end of the bubble economy, Japan remains a powerful attraction for business and investment.
Chapter 3

The website of the Japanese Ministry of Foreign Affairs currently reports one hundred and fifty three countries with diplomatic presence in Japan. The number of foreign missions in the United States of America is one hundred and eighty four; in Australia, one hundred and twenty one. and New Zealand, forty seven. At $35.2 billion A$ / year, trade with Japan is 20% of total trade for Australia. Competition for the Japanese market is keen. Successful business requires dedication and commitment to building strong personal relationships.

“Personal trust is more reliable than paper agreement” so says a Japanese businessman friend. And I have heard this assertion many times from other reputed Japanese businessmen. To strike a very good deal, the Japanese must first feel very comfortable with you. In the absence of this compatibility, you should not waste your time.

Long term expatriate Embassy official in Tōkyō 2003

For expatriates all these facts translate into a well organised daily life style. Society revolves around work and with a large concentrated population there is an excellent transport and communication system. Punctuality is a cornerstone of Japanese personal communication; customer service is legendary, and politeness, albeit superficial, makes a long day smoother. Employment and business opportunities are open ended; wages are ample and paid on time. Cheap restaurants, meeting places, pubs, bars and noodle shops crowd the environs of every railway station, busy until late evening.

Many non-corporate expatriates are attracted to the country as a way to earn money, travel and learn about the culture. For corporate expatriates they are there on a clear mission: to increase market share for their company and personally to gain expatriate experience. A few are there to study the language and culture of the country.

28 http://www.mofa.go.jp/
29 http://www.state.gov/s/cpr/rls/
30 www.dfat.gov.au
31 www.mfat.gov.nz
32 Austrade seminar October 2007
3.1.7 Conclusion
There are many reasons for 'others' to be in Japan: from adventure or escape from the sameness of home; an intellectual attraction to the language, culture, history and art, or the promise of serenity in Buddhism. All of these, together with opportunities for travel and the ready access to viable income enable both long term career and personal development. While the focus may change over time, benefits from the sojourn are directly related to our engagement with the host environment.

3.2 Adaptation

I looked in the mirror every morning before I went to work and said to myself Change!  Judy Steele on the second sojourn in Japan 1983

Unpredictably the foreign becomes familiar and our identity expands in the tide of acceptance and compromise in response to our human need to 'belong' before the backward slide into siege mentality. Then as if by magic, yet another point of internal resistance melts like spring snow on our hand, and we are back into the flow of life on the street: the street has become our street and we find our sacred place in the foreign.

What does it mean to have a scared place?
This is an absolute necessity for anybody to-day. This is a place where you can experience and bring forth what you are and what you might be. This is a place of creative incubation. Moyers 1988 Campbell & Moyers p92

In Japan, reminders of a tribal connectedness with land as sacred permeate the society: serene gardens; major shrines and temples, tiny shrines along the pathway where minor buddas safeguard travellers, to the Shintō shrines in railway stations or the flower arrangements at every reception desk. Art forms, print or woven, feature sacred mountains, rivers and lakes or display an intimate appreciation of flowers, birds, insects.

春雪 haruyuki spring snow. Large porous snowflakes which melt on the touch; the title of a book by Mishima – see bibliography
3.2.1 The train

Japan IS the train. Participant 2005

When I make a video of life in Japan, I will only need to set up the video camrecorder on railway platforms. The human drama of meetings and farewells, of boredom and happiness, misery and despair, are all played out against the backdrop of the train and railway station. The trains are numerous, punctual, clean and safe: the sea of black hair and beautiful Japanese faces are orderly and silent; in the evening, the smell of sake wafts up and down the train. The problems are extreme crowding, and perverts.34 Private spaces are minimal in Japan and social opportunities rare. It is on the train and the platform where we meet new people and start up relationships or end others. It is where we greet lovers or say a tearful farewell to family; reject sexual overtures or offers of life long passion; it is where we discuss work, get job offers and precious introductions; it can even be where we move house. The cutting scene at the end would be the hero late for the final meeting, struggling to claim the loved one who melts away into the endless river of black hair that streams to and fro through Japan's stations.

34 Riding in the trains runs the risk for any woman or teenage school girl of being either physically molested at peak hour in the crowd or flashed at by chikan35 (pervert) at off peak times.
3.2.2 Social life

Social life in Japan for the expatriate is played out against the background of a tight traditional society. An archipelago off the coast of mainland Asia, long protected by sea, typhoon and tempest; shut for hundreds of years under Shogun Rule, with an Emperor as head of a quasi-feudal intensely ethnocentric society, Japan has developed a unique and powerful culture, where everyone has their rightful place however mundane or lowly. There is no pre-prepared slot for the gaijin who will forever be the outsider.

Living arrangements
Irrespective of where we live in Japan, two major factors are different from home: earthquakes and the size and application of living areas. There is a constant awareness of a potentially imminent earthquake. My light rucksack was always near the door, packed ready in accordance with the Australian Embassy booklet: survival food, torch and matches, passport, money, water, ground sheet and a waterproof coat. I located the 'safe' emergency area in my district and prayed it didn't happen when I was in the bath, or at night in the winter. Japanese friends and colleagues reminded me of precautions at home: ensuring a supply of drinking water and the emergency drill for gas, electricity and opening door or window as an escape.

On my first visit I stayed for three months with a Japanese family in the Kansai area. During this period I learnt to redefine privacy, welcome, apology, conscience, and the meaning of another culture. Privacy doesn't exist; welcome means giving space, eg the largest room in the house; and apology is to make the other feel better—to achieve harmony and divert and anger away from oneself. It is not connected to fault or

35 Kansai:- West Japan in the Ōsaka area. The accent/ cooking is different from Tōkyō
Conscience\textsuperscript{36} - if you had one. Gomen nasai\textsuperscript{37} features heavily in Kabuki theatre where it resonates with an empathetic audience. Homestay brought up other cultural issues connected with independence, expectations and assumptions, such as being bullied by the matriarch to conform to her decisions. The Japanese Government registration card calls us Aliens. It became obvious with time that this is how we are viewed, in varying degrees, as a different species by a people who think Japanese constitutes a separate race. Valuable contacts were those originating in Australia. Japanese staff were friendly including me in visits to relatives and trips around the countryside.

On a subsequent sojourn I had an apartment in Mitaka on the Chuō (middle) railway line in suburban Tōkyō. It was beautifully located alongside a tree-lined riverside path, a delight in all seasons. Biking along this path to connect to the extensive network of bike paths or along local narrow shopping streets was a great way of learning the area. Main contacts were those I had 'brought 'with me from Australia.

Waseda University fully furnished housing apartments for foreigners were luxury during my time as guest researcher at Waseda University. A multi storied block, Europeans and Africans were placed on the top floor. Asians such as Indians down one; Koreans next level down and at the bottom, Chinese. There was the freedom of complete privacy in anonymity amongst other foreigners. The building was close to the university and the library and on a bus route and subway line.

\textbf{Mixing}
I joined Ikebana (flower arranging) shōdō\textsuperscript{38} - calligraphy lessons and Kabuki club at Waseda University; I found volunteer groups in a cooking club for older people in the

\textsuperscript{36} Conscience is a 'Western' concept, often an assumption that it exists in other cultures.
\textsuperscript{37} Gomen nasai, at various levels of politeness means please forgive me. see kanji glossary
\textsuperscript{38} shōdō- calligraphy. see kanji glossary
area, and at a pre-school. I found expatriate associations limited in interest. Some very good contacts in Japan were expatriates of all nationalities whom I met casually, often on the train or platform where we are very conspicuous. On the job or at university I occasionally I met someone who had some time to spend socialising. Building relationships with Japanese takes a lot of persistence but once established can be very rewarding and lasting.

**Work**
There were plenty of opportunities open to me with qualifications from home, some Japanese language, and an interest in the society. Wages, while not necessarily high, were stable and so were jobs. As I built up relationships, so essential in Japan, further opportunities arose. Work varied, from private girls high schools and university language institutes to personal language/cross-cultural cultural training for employees from Japanese companies about to relocate overseas, or international marketing staff.

Highschool girls are crowded 40–45 in the same room all day, even for lunch. This brews a hyper tense atmosphere. Japanese pressure to conform is strong; classes are run by a 'leader' not the teacher and bullying is endemic; learning is by rote. Many can not find Japan on a world map and had no idea of the size of Japan compared to other countries. With difficulty I established myself as leader in my classes, prevented bullying and with time and patience enabled deductive thinking and some real learning. If older girls sleep in class I let them sleep. The day can be terribly long; school, followed by club, then after school juku\(^39\), home at ten pm for dinner, then homework sometimes to well past midnight.

\(^39\) juku- after school extra lessons.
Classes of middle-aged women at university language institutes were vibrant sources of anecdotes on Japanese life. We went on one day outings from Tōkyō; we exchanged recipes and shared cooking skills at homes. I heard about arranged marriages both forced and voluntary; omiai, lost loves, husbands flaunting with geishas and irritable husbands and loving husbands, and rebellious children and mother-in-laws. Underlying it all was the constant complaint against company demands on the family life.

A job in a private club-bar for a few weeks added more data to the jigsaw. I was instructed by mamasan in the intricacies of the Japanese male personality and libido.

Judy, remember, every man is king! Mamasan Akasaka bar

The scenario in the evenings was pure theatre as she greeted, flattered, manipulated and micromanaged then farewelled an entire roomful of people night after night, in a delicate balance of hierarchy and personality. At first I found myself almost speechless and lost for a topic as I stood behind the bar wiping glasses until my co-workers helped out with suggestions. Clients went there to get their ego repaired after a day of being bullied at work so they could go home with some semblance of confidence. I have no moral judgement, just admiration for the subtle tact, sympathy and skill that Japanese women apply in their own survival, and that of their menfolk. It is easy to understand the attractiveness of Japanese women for Western men on first acquaintance. Old Japan hands cite the high rate of divorce amongst mixed marriages as the underlying realities of cultural differences between modern (Western) and traditional (Japanese) societies come to the surface and cultural assumptions and expectations prove to be mistaken.

40 お見合い lit look meet. A first meeting apropos to an arranged marriage.
Space: personal/ public space.
This section deals with physical space and measurable public versus private areas as described by Habermas (1999 p43). In the British house the percentage of space allocated to rooms serving the 'whole house'; or communal rooms has shrank. In contrast special rooms for individual family members have become more numerous and more specifically furnished.
The balance between private / communal space in Japan and private space is based on totally different premises.
With a 6-jo tatami mat\textsuperscript{41} apartment, a modular bathroom, and mini kitchen, I initially felt that I had a very small private space until I changed my concept of personal space as opposed to private space. Freedoms in Japan lie in certain areas; life is on the street and we all own the street. Guaranteed physical safety at all times is a freedom; frequent, fast and punctual transport is a freedom. Freedom from theft, coupled with ready access to conveniences; a myriad of cheap eat noodle bars, restaurants, coffee shops, banks and ATM, (automated teller machines) gives us the freedom of the city. We can even ride our bike on the footpath in central Tōkyō. The workplace is another home where we belong, so for Japanese the concept of owned space includes where we are known and belong. One example is the favourite bar where they are greeted by name; their personal bottle of whisky with their name on it; sits in the cupboard. The place where we belong, feel comfortable and are known; then that is also our space.

3.2.3 Acting along in the new persona
Circling through the process of adjustment: language development, homesickness, and intercultural competence took time and concerted effort. My identity was seriously challenged by the standard Japanese reaction to foreigners and their endless

\textsuperscript{41} tatami mat- flooring made from rushes. apartments are measured by the number of mats- mine was 6 jo – is the counter for tatami mats.
wonderment at the physical differences of hair colour, height, etc. I could only communicate to Japanese through their channels of thought, not mine even in the English language. In the end I had to give up some of my Australianness and develop a persona or alter ego to suit social norms. The positive side was that I became more acceptable to be with and got more chances for contacts in socialising, outings and employment opportunities.

3.2.4 Behind closed doors

Japanese live their life compartmentalised (Benedict, 1946)

I have taken a quick short cut to the station along twisted back streets, anxious to get home after a long day. I automatically filter out the cluttered background noise of aggressive advertising of flashing neon signs, placards and buskers. One stands out as incongruous: the holder is a tiny grey haired elderly man whom I sincerely hope can not read English; or is he the merchandise itself, I idly wonder, and whatever happened to the much touted 'respect for the aged'? (Benedict 1946)

The mizushobai\(^{42}\) of Japan is tooling up for a night of turning tricks into yen, displaying its diverse wares out on the street alongside the noodle sellers and those shifting copied CD's. Something for everyone's taste and pocket. Gaggles of school girls after a quick change in the railway toilets, ply their wares around Shibuya\(^{43}\) station, contacting middle aged business men by mobile phone and setting up meets in the local plethora of 'Love Hotels'. Love hotels –rooms hired by the hour: dimly lit entrances with only the hands of the concierge visible at the ticket desk- the room palatial by Japanese standards.

\(^{42}\) mizu- water shobai - business. means nightlife business.

\(^{43}\) Shibuya: Tokyo has no centre but a series of large centres. Shibuya is one.
with en-suite luxurious bath, circular revolving bed, elegant lacquer boxes for condoms piped music- video capturing equipment and playback facilities for the performance minded, all washed down with green tea, as Japan tries to have a fleeting personal life. Sex is commercialised as my letterbox is crammed full of leaflets, advertising a spectrum of sexual opportunities and the local telephone booth is wallpapered with the same sad little faces and semi-naked bodies.

Much of Japan society is closed to the Western gaze, but after the economic bubble burst, I could see more homeless coming to live in the underground networks of railway walkways and small parks nearby under blue plastic. On Sunday, my station in central Tōkyō was often shut while Japan Rail employees removed yet another suicide from the tracks of the fast train. Sunday was chosen to minimise disruption.

While the public space is open, many aspects of society are obscured and opaque.

### 3.3 Development of Global Competence

Travel is fatal to prejudice, and narrow-mindedness, and many of our people need it sorely on these account. Broad, wholesome charitable views of men and things cannot be acquired by vegetating in one little corner of the earth all one’s lifetime. Mark Twain, 'Innocents Abroad' Quotation from www.philosophers.com.uk

Over 30,000 people take their own lives in Japan annually, and over 200 of these kill themselves on Tokyo’s train lines.

Economist October 2007
I grew up in a multi-cultural society, but with the luxury of being a native born Australian and a naive assumption that we were all brothers together. Now it was my turn to be the other-the outsider; the foreigner, and I started to wonder how immigrants to Australia felt themselves. During my last sojourn to Japan which was for four years, I travelled to many other countries and having become used to be 'the other' I also found travelling, specially to Africa, smoother with the new knowledge that there was no chance I would know what was going on behind the surface.

3.3.1 *Ways of Knowing*\(^4^4\): Text + Video footage CDROM at back \(^4^5\)

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-How do you know that?

I mean-what’s so special about it? I asked

- I just KNOW! That’s all! I just know! six year old girl

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\(^4^4\) Presentation: University of Western Sydney Intercultural Creativity 5-16 July 2004

\(^4^5\) Material for this presentation was collected while a guest researcher at the Centre for Japanese Language at Waseda University, Tokyo. Japan.
By living in a culture very different from our own, we can regain the innate wonder and knowing of the child. Buddhism is integral to life in Japan. The video was shot close to my home in Tokyo. As the mantra of the existential purpose of all life was recanted in the ancient sutras, the monks performed the ritual of returning fish to the ocean as part of the annual Hojoe\textsuperscript{46}; consolation for the souls of fish, birds, animals.

Later in the week, on a crisp, clear autumn day, I stopped off at another Temple close to where I was working. The grounds were brilliant in autumn colours, and the Temple was dressed in its splendid best. It is a special anniversary for the temple, and the visiting sect from the high mountain regions of Japan has travelled down to the cities, bringing with them a small sacred statue of a Buddha.

Several monks greeted me as I entered the compound. A mountain sect of young men, not shaven, in grey robes, had come down to Tokyo accompanying the sacred statue. They welcomed me and repeatedly urged me to join in with the other worshipers. I did and we all sat under a giant marque waiting patiently, facing the temple.

The upper steps were aglow with the saffron robes of the local novice monks, shaven and devout, incanting the ancient sutras in an endless stream, details of meaning lost in the powerful rhythmic intonation of the human voice. The chanting of the monks, in tones remote from the screaming traffic noises of central Tokyo, circled the compound, rolling like the endless sea inside that walled space, along the many statues of Amida, the delicate gardens, small shrines to minor deities, banners and flags, and the temple shop in which is sold the small blessed tokens which carry the devout through a hard and dutiful existence.

\textsuperscript{46} Hojoe is held to give thanks to all those animals which gave us their lives so we can live. see Appendix D-10
The powerful sound of the voices, raising and falling in the intonation patterns of the ancients, calling up the spirits of the dead, circled around and around, drawing us passive listeners deeper and deeper towards the world of spiritual enlightenment. The slow steady chants systematically peeling off the outer layers of toil and suffering, reaching into the soul and inner space, seeping further and further down into the unconscious, relaxing the conscious mind of the fighter, the warrior, the hunter-and so connecting to the core of human existence. And by connecting to our unconscious mind, it connected us to the powerful force outside of human consciousness which nurtures the spiritual growth of human beings.

We were admitted in small groups, through a small side passage. Shoes off, shuffling along the wooden floors; we left the cool darkening sky and entered another world. We bow low, and light a candle, placing it carefully in the holder, dazzled by the glittering sight.

The inner temple was resplendent with the flickering of a thousand candles reflecting off the liturgical and decorative objects of gold and bronze, all treasures in a refractive display. The high Abbot, a tall pointed hat and a gold mace indicating his position, stands distant from our entrance. His retinue stand behind him in rich multicoloured robes of woven silk embroidered in gold. The incantatory tones of the sutra have changed - a higher pitch, a faster pace; an urgency in the voice as our inner consciousness spirals upwards with the tone.
The Abbot blesses the faithful as they file past in grateful silence. The only sound now is the new and varied tone in the inner temple and the sound of shuffling feet, mixing with the smells of incense as it rises in lazy mists to the richly decorated ceiling. The outside world of daily toil no longer exists.

The statue now sits on a silken cushion in pride of place on a pedestal. Before we are blessed by the Abbot, each of us, one by one, files past and touches the statue; more to 'connect' to the statue for the hand stays there. As I placed my hand on the statue something happened. There was a kind of a spiritual charge, some uplifting, a sort of quantum leap. A real thing happened. What happened? I know in Japanese but I don’t know in English. I can say what happened in Japanese much better than I can in English. My Japanese colleague knew what I was talking about.

The distilled wisdom of other cultures, religions and languages all carry their own highly developed codes for viewing the world. Some groups weave their mental processes on looms we can’t even imagine. On confronting situations when no cognitive information is incoming, we have to use other channels and this is when we are at our best at communicating. We all have memories of 'flashes' when all the senses converge. Egan (1997) beautifully describes a spectrum of ways of knowing and divides them into five different types of understanding, Mythic, Romantic, Philosphic, Ironic,
and Somatic. Children innately have all these channels of communication open wide
before the pressures of enculturalisation in the form of language, social norms and
education construe to angle them into an ethnocentric mould. It is the role of the
interculturalist to understand what was lost and to regain these multiple ways of
knowing.

3.4 Being Objective

We all know when we are up against it, culturally that is: that sinking feeling in the pit
of the stomach that something is going on and we just haven’t a clue what; that we lost
out somewhere along the line; that the sun has come up and gone down again and we
just weren’t part of it.

We lost out on the best job; that attractive person we passed in the lift didn’t even notice
us, we are wearing the wrong clothes, haircut, shoes and every single thing; and the
estate agent won’t rent us that nice flat. We don’t even talk properly, eat properly or
walk the right way and we either look suspicious and untrustworthy or somehow we
look ‘up for it’ at the drop of a hat, as everyone we meet projects their inbuilt stereotype
onto us. Who am I? - I start to wonder as I am not getting a turn in the conversation; my
very real skills in Australia are not much use here I realise, as my identity slowly
trickles down through my feet to mother earth.

3.4.1 Reflections on self

At these times in a foreign country, I have a prepared homily that I deliver to myself,

Well, you didn't migrate to Japan, you are here for a specific time, on your own volition- in
fact you applied to come as a guest researcher to Waseda University Centre for Japanese
Language, and you fought for it. You have your ticket home and at anytime- you can put
the few bits of furniture on the street, pack up and go home. You are a guest here and
expected to act like that, with a few manners. How they live is not for you to judge because
you can't see their whole life and the pressures and undercurrents behind them. You have a
privileged life here, being given chances most Japanese don't get, and earning relatively big
money. People show you around and help in every way; your selfishness is unhealthy. Nobody here ASKED you to come. You had better contribute instead of complaining.

This is good for homesickness and self pity. It is not good for the reality that we will forever be the outsider, despite all efforts to fit in. Intellectual curiosity is my resort to the rejection many of us feel. There are an endless number of museums, art galleries, exhibitions and for tripping out- temples, shrines, and beautiful countryside. Nature is a great companion.

### 3.4.2 Observations of other expatriates

Observations of other expatriates were very informative; listening to the way they related to Japan, and later Korea, informed me my own adaptation process.

A successful sojourn is hard to define. In an unsuccessful one adaptation does not happen; the expatriate clings to expatriate organisations, the body language is rigid, language learning minimal and productivity on the job low, frequently with a notable lack of interaction with host country nationals, and appreciation of the country.

I found that many expatriates in both Japan and Korea were there because of difficulties in their home country which was the escape factor. In Japan, we all struggle with a strong closed monocultural society and an occasional slide back is almost inevitable.
As an intercultural consultant for expatriates pre-departure, I find that the selection process for corporate expatriates focuses on the core competencies in the home culture. At corporate functions, seminars and get togethers in Japan it became clearer that the selection process needs to include language ability and intercultural competence. Better on assignment support would assist in improved engagement with the host country which in turn would lead to greater ROI, more personal growth and enjoyment of the opportunities that the overseas sojourn has to offer.

3.4.3 Japanese reactions to outsiders

On a recent visit to Japan, I went to lunch with a group interested in Australia. The Japanese lady next to me turned her chair at 90 degrees towards me so that her knees were pushed against my leg. She then angled her body around so that she was practically looking me in the face as I ate, her face only a few inches from mine. She tried to cut the food for me, leaning over so I was enveloped in puffs of bad breath. She scrutinised me intently for what seemed like an eternity. Somehow she managed to eat during this physical contortion but her stare never wavered. At some point I decided that enough was enough and moved to another table.

The massive billboards in Shinjuku- a major shopping area of Tōkyō display the latest fashions- the models are always Caucasians; tall and thin with blonde hair and long straight legs. So different from my school girls with their long black hair, flat chests, short dumpy legs-feet turned inwards and flat noses. I question the morality of presenting this unattainable racially skewed, glamour image to teenage girls.
It is a reflection on Japanese insularity and lack of intercultural competence that Caucasians be treated as an object of interest rather than a person. It is doubtful that other Asians attract so much attention, but there is anecdotal evidence to support a sexual interest in African men in Japan. We can walk around a corner at any time or place, and someone can jump backwards shouting *Oh! Gaijin!* 47 even in Tōkyō, or *Can you use chopsticks?* or with even more amazement: *Can you speak Japanese?* as if these skills are genetic. Japanese do not see themselves as Asian but as a race apart. There has been considerable research carried out on cultural adaptation by individuals to the culture of a new host country. Another topic that is currently highly rated in cross-cultural studies is a supposed measurability of what has been loosely termed 'cultural distance' which attempts to quantify the differences between cultures.

A more important factor which can over ride both of these with ease is the basic stance of the host country to 'the other'. This is a basic innate level of acceptance of diversity at an individual level and a collective perception of the home country's place in the world. It is based on identity at a local and international level and is reflected in attitudes and reactions to others both at home and during travel.

Anyone who has been to Italy or Spain can vouch for the ease with which the local population interact with outsiders. Although this might apply more to the same racial group, I personally found a very high level of 'intercultural ease' throughout Ghana (West Africa). While cultural differences between West Africans and Australians must be extreme- the first step; that of communication and directness, can at least get the dialogue started.

47 gaijin- outside person see kanji glossary
Japanese reaction to the physical differences seems to trivialise non-Japanese and after
they have been in Japan for some time it works to affect the identity of the outsider.
Too often we are just the hired help- with no input into decision making nor is there
recognition of our skills or creative talents. Information is relayed only on what they
think we need to know, definitely we are not in the information loop. The following
charts quoted from the Centre for Global Development are evidence of the continued
insularity of Japan in relation to the world scene.
The 2007 Commitment to Development Index: Components and Results see Appendices D No 11

By David Roodman*

The Commitment to Development Index (CDI) ranks 21 of the world’s richest countries on their dedication to policies that benefit the five billion people living in poorer nations. Moving beyond standard comparisons of foreign aid volumes, the CDI rates countries on:

- Quantity and quality of foreign aid
- Openness to developing-country exports
- Policies that influence investment
- Migration policies
- Environmental policies
- Security policies
- Support for creation and dissemination of new technologies

Scores on each component are scaled so that an average score in the CDI’s first year, 2003, is equal to 5.0. A country’s final score is the average of those for each component.

August 2007

* David Roodman the Center for Global Development. © Center for Global Development. All Rights Reserved. http://www.cgdev.org/content/publications/detail/14565/
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August 2007

CGD senior fellow William Cline calculates that if rich countries dropped all remaining trade barriers, it would lift 200 million people out of poverty. Canada does best on trade in the 2007 Index, with Australia, New Zealand, and the United States not far behind. For the first time, Japan scores above these two rather than below. Its tariffs on rice now average about 500 percent, which is huge, but well down from the 900 percent of a few years earlier. In fact, the tariffs have not fallen; rather the world price of rice, to which they are compared, has risen.

Japan's aid program is small for the size of its economy, and its impact all the smaller when the $5.9 billion that developing countries part it in debt service each year is taken into account. Japan also tends to engage less with the developing world in ways measured by the index, with tight borders to the entry of goods and people from poorer countries and limited involvement in peacekeeping abroad.

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48 Australia shares top spot with Norway for security for UN-approved action in 1999 in East Timor
http://www.cgdev.org/content/publications/detail/14565/
Japanese may find Caucasians a curiosity but racist attitudes to other Asians are not pleasant to observe. Japanese born Koreans are still discriminated against as are the Japanese underclass 'burakumin'. Issues with Chinese in connection with the Japanese war crimes during the invasion of Manchuria and the notorious Unit 731 - where medical experiments were carried out mainly on Chinese, are still unresolved.

While I was working at a United Nations Statistical Department in Tōkyō, I tried to engage an employee there in a discussion on Korean comfort women and the role of the Japanese government. This nice educated middle class family man had not the faintest idea of what I was on about. He definitely made no attempt to defend the issue basically because he perceived no wrongdoing: the Japanese Government had been considerate to their own soldiers.

In their research on casual sex workers in soaplands, Mizuyaki, Takagi, Kato & Une 2002, the study included one location employing foreign women - where a much higher incidence of a variety sexually transmitted diseases was noted. and that independent anecdotal evidence indicated that foreign sex workers were pressurised into engaging in sex without the use of condoms.

*Japan faces probe over sex slaves*; and *'Thai women trafficked to Japan for sex-trade*. 21 Sept.2000; indicates that the International Labour Organisation, a New York based human rights organisation, has revealed that over 20,000 Thai women are staying illegally in Japan in situations parallel to slavery. "Human rights groups within and without Japan have long claimed Japan is one of the world's biggest markets for human traffickers" UPI. Other overseas sex workers come from poorer countries in Asian and the Americas. Report published on-line by United Press International Nov 26 2003,’ Radio Australia World News.

49 burakumin: hamlet people; also called 'Eta' ("pollution abundant"), outcaste, or 'untouchable', Japanese minority, occupying the lowest level of the traditional Japanese social system. The Japanese term *eta* is highly pejorative, but prejudice has tended even to tarnish the otherwise neutral term *burakumin* itself.

50 During WWII Korean women and other nationalities were forced into government run brothels

51 soaplands: massage parlours with baths, the traditional workplace for casual sex workers. All CSWs surveyed engaged in oral and vaginal sex with customers.
3.4.4 Repatriation: Please see writings in the appendices.

Repatriation continues to be a major issue for the individual expatriate and the home country alike. The home society needs to reconfigure its social structure to facilitate the integration of new ideas and perspectives, rather than set up re-entry barriers against the new outsider as some a new type of 'other.'

I decided to learn Japanese for intellectual curiosity and a hobby. I went to Japan for adventure, escape, study, money, the beauty of the country side, and travel. I came back with some Japanese body language, manners, new skills, and a lot of knowledge. As the new outsider, I saw my own culture with a deeper perspective, and it saw me as some kind of foreigner. After the last sojourn in Japan, I entered University the day after my return and have progressed through an amazing amount of education punctuated with episodes of work both as a cross-cultural consultant and as a language teacher.

This thesis is part of my own repatriation. It is due to both education and experience that I now work as an interculturalist- delivering either predeparture or on-arrival training programs to corporate clients and families. It is due to my experience as the other during sojourns overseas that I reconsidered my relationship with Australia, the land and the original inhabitants, that I joined the indigenous community volunteers.

The journey doesn't end when you think it ends. It keeps on going. Everyone assumes that it is over when you get home, and we know we are still travelling.

Charles Seton International freelance photographer. 2005
3.4.5 Updating the heuristic- going back to Japan June 2007

Since I left Tokyo 1999 I have been to the US, New York; UK, London; NZ, Auckland; Malaysia, Kuala Lumpur; Italy, Sardinia, Nuoro; on business/ study trips. This puts Japan into perspective, relatively speaking.

I thought that old Japan- my Japan of 1980, had disappeared under a smothering cloud of plastic containers and gift wrapping, but when I walked into the hanko shop to buy some new ink for my hanko, I found the old Japan. It is another world in there; in manners and behaviour and very advanced customer service. Along the only uncluttered wall of the shop, the ancient hankos of all the Tokugawa shoguns were displayed. Old Japan peeps out from behind the shoji- amazed at the doing of its children. They have lost their arrogance- and in its place nothing yet-an emptiness and a lot of technology imposed from above by an ambitious government. And still the shrine of the Emperor Meiji stands as a cornerstone to the country; Shinto is still there through the passage of time brooding amongst the heavy summer heat and thick green growth.

The jusen problem killed the economy with many banks going into liquidation. The bubble was caused roughly by greed, corruption, property speculation, inflation and cheap loans, and an almost paralytic inability to undertake genuine reform. The arrogance has gone and it seems as if there is a void, as the outside world creeps in, change is perceptible. In October 2007 a deputation from Hokkaido presented their proposals at an Austrade-Jetro seminar in Sydney seeking Australian investment into Japan; a far cry from the days when Japanese bought the Rockefeller Centre in NY.

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52 hanko is one’s own personal stamp. mine means congratulations and longevity.
53 the economic bubble burst due to unsecured loans, and irrational bank lending procedures
54 The entire Rockefeller Center complex was purchased by Mitsubishi Estate, a real estate company of the Mitsubishi Group, in 1989, which fully bought out Rockefeller Group.
3.5 Conclusion to Japanese Experience

World War II really didn't happen for me, but some images crossed the time span: front page newspaper photographs of Australian survivors from the Japanese POW camps disembarking in Australian ports. In a breathless hush the reality of that war hit home. I don't think anything prepared Australians for the sight of our men and women, emaciated and so debilitated, being oh-so-gently carried off the troop carriers. It brought Australia face to face with another culture and the reality of our place in Asia.

Australia: Balanda
The plane touched down at Kingsford Smith airport and I emerged out of the metal cocoon through the humidity and sweat of the airport building into the warm sticky atmosphere of Sydney in February. The filter had not come yet and Australia flooded the senses with the exotic: in light, sounds, smells and emotion as waves of nostalgia rose and fell with each new experience of family, food, and space- the space that underpins existence on this island continent.

Repatriation precipitated a stronger need relate to both land and Indigenous people. I went twice to Victoria to work for a total of three years in both private and state Melbourne schools, extending my knowledge and relationship with Victoria. Enlisting as a tutor with local Aboriginal Education centres, I tutored several Aboriginal clients. As an Indigenous Community Volunteer, after a two year wait, I was offered the chance to participate in research on a rural health project in Western Australia, North Eastern Goldfields area-Leonora. Preparation included pre-departure cross cultural training, and getting advice and potential back-up from family living in Western Australia. I simply couldn't wait to get there.

55 The affective filter Dulay & Burt (197) quoted by Krashen 1982 whereby the mind automatically takes in everything but then starts to filter out the ordinary after some weeks in a new environment.
Balanda

In viewing the Great Victoria Desert from a small hill at Leanora, I realised that nothing had prepared me for this: the sheer power of the landscape; vistas that reach to the end of the world; the spiritual majesty of the desert redefines mans relationship with the gods and issues a direct challenge to the intruder. In this place I am very much the outsider, again the outsider, an intruder the 'other'- balanda.

Balanda basically mean non-indigenous
University Colleague of Aboriginal background 2009

The most common term for non-indigenous person in Australia today is Balanda—a word taken from the Macassan fisherman who visited the shores well before Captain Cook. Balanda is a version of 'Hollander', but is used frequently in the land of Yothu Yindi and Maningrida. http://www.craftculture.org/archive/balanda.htm

Originally Balanda is Top End (Northern Australia) Australian English for a non-indigenous person. It became widely known as the result if Rolf de Heer's film Ten Canoes⁵⁶ and the documentary making the film: Balanda and the Bark Canoes.⁵⁷

The direct personal contact with Aboriginal Australians brought me directly to face the demons of my own country as a colonial settler society. A previous visit to West Africa's slave castles dotted along the Atlantic coast gave a historical dimension to Anglo-Celt racism and my own guilt, collective and individual. It is clear that the Indigenous peoples of Australia have lost much from European settlement.

What has scarce been spoken is how much the 'whitefella' settler has thrown away by failing to give respect to Indigenous ways of knowing and ways of being in this world. The Anglo-Celt can unwittingly carry this burden into relationships with other races.

⁵⁷ The Balanda and the Bark Canoes is an uplifting account of the misunderstandings, humour and beauty that can come from a meeting of Ramingining and Balanda, of black and white cultures, when everyone involved has an open heart and a willingness to learn. As de Heer says finally: "It is a lesson to us all." Sacha Molitorisz, reviewer September 27, 2006 Sydney Morning Herald.
Introduction

The Great Victoria Desert resonates in silent spirituality with an illusion of nothingness to the untutored colonial-settler eye. Salt lakes merge into the horizon in waves of shimmering heat and blue haze. A coastal dweller from three and four generations of Scottish migration hugging the coastline of the Australian continent, I have finally arrived in the outback and am diminished by sky and space.

The Goldfields area stands as it ever was long before the European arrived with their shovels and spades. A cosmopolitan parade of men have come and gone, digging for gold here and there, scratching the surface, and then leaving again or dying in thirst or desperation. Rubble heaps from abandoned diggings lie about the desert as memorials to the futility of trying to conquer this land. Piles of bricks, crumbling in the scorching sun are all that remain of old streets and towns, now reclaimed by an unforgiving desert.

58 Gwalia, ghost town close to Leonora. Gwalia is a poetic name for Wales. Judy Steele Nov 2006 ‘Sons of Gwalia ‘ reef discovered in1896-now mined by open cut mining 4 km Sth West of Leonora.
3.6 The Land

The colonisation of the Australian continent by Britain ended something like forty thousand years of undisturbed isolation for the indigenous peoples.

Painting from *The Tracker* by Peter Coad 2002

The greatest export of colonialism in the Caribbean was not bananas or sugar but British Racism. Ok, I know it was a thing of the past, but the consequences are still very much with us…. for African Caribbean people such as myself, yesterdays empire was my ancestors rape, murder, torture and exploitation.

Dr Robert Beckford 2002

3.6.1 Settlement

The first British settlement in Western Australia was at Albany in 1826 on the south coast with the second settlement being at Perth in 1829. Population growth was slow until gold was discovered in Coolgardie 1892 and Kalgoorlie 1893. People flooded in, not only to the goldfields but also to the major public works undertaken in WA at that time. Local history books display a selective historical amnesia, depicting elegant British women in long dresses with their men at balls, races, and dinners.

It is not the objective of this thesis to chronicle the effects on the indigenous population of Western Australia caused by the colonisation of their country. However it is impossible to ignore as the advent of Europeans has configured their existence. The current Aboriginal population in WA is about 1.5% of the total population there.
My location as a volunteer was to be at a community; Mt Margaret in the Northern Goldfields area of Western Australia but that was later changed to the nearby town of Leonora. The first stop was Kalgoorlie to meet the people in charge of the Rural Health Research. There was an immediate sudden shift: from the multicultural world of the Eastern Seaboard of Australia to one of black and white; two populations polarised under the strong desert sun.

3.6.2 The House in Kalgoorlie.
My billet was with the person in charge of the Rural Health Program: a robust Caucasian Australian woman from another state, married to a full-blood man from the area. Together they had two children plus his children. Being the only paediatrician between Leonora and Alice Springs in the Northern Territory, she was overworked at work and at home. Mother and daughter were obese, father exceptionally so. This reflected on anyone who runs a rural Health program for Aboriginals to improve their diet and it did diminish her credibility amongst local health workers from both cultures.

The eighty year old house was the open bungalow style home typical of the area, well designed to deal with the summer heat. Set well back from the street behind high fences, the house had wrap around wide verandas. Being quite square, the house had a very high roof of galvanised iron pitched from the four sides, topped by a typical Western Australian air evacuator box. Inside, high ceilings helped to cool the house; with the usual hallway as a wind tunnel, running down the middle of the house and ending in a spacious kitchen and back veranda. Any similarity with a western style house ended with the basic construction.

59 Leonora: pop 1,500. 350 houses; 100 industrial sites; 3 mining accommodation camps; well serviced with swimming pool and gym, telecommunications centre; post office and general stores.
60 Gold was first discovered in the Kalgoorlie area 1893, and it was soon realised that this was one of the richest fields in the world attracting miners from all countries. Modern mining are now used.
The front yard of packed earth and dust was an enclosed area where visitors parked their cars and dogs patrolled. There was no visible garden or remains of garden or even tidiness. A variety of boxes and other things were stacked on the verandas. The large back yard was partitioned across at the rear of the Hills hoist and the ageing caravan by a disintegrating lattice which semi-concealed old sheds and outhouses. Long grass covered yard and dog droppings. A few remaining vines from gardens long past struggled to survive amidst the stranglehold of lank grasses.

With regards to the house, there was no evidence of any maintenance, past, present or future. The Kalgoorlie style air cooling system, usually very efficient, didn’t work. Fly screens were either broken or absent. Windows were stuck or opened a little, allowing the active Western Australian flies to enjoy any kitchen opportunity. Breakfast involved finding a fly-free zone on the kitchen bench to compete with the flies for a sandwich quickly slapped together out of the fridge. The evening meal was in a bowl on your lap in front of endless TV programs, eaten with fingers for convenience.

The house was basically very dirty with an incredible mess of clothes left here and there. Dogs walked in and out at will and slept on the beds, which of course the children loved. The cat settled itself on the kitchen window or patrolled the kitchen benches or living room table making lightening strikes on any food left unattended. All in all, a far cry from the glamour concept of indoor-outdoor living promoted by Sydney developers.

I felt uncomfortable to stay there for the four days that I did, not wishing to impose on the household, as the little girl had moved out of her room for me.

61 Hills hoist: Circular clothes line. It revolves with the breezes.
Basically I did not really like that I had to get the dog off my bed before I got into it. Extra mattresses lay about for visitors. The son from the husband’s first marriage, just released from jail, was staying in the caravan. He was a particularly nice young man, but on discussion, seemed to have no employable skills.

The husband seemed to see his role as just talking to the few people who came to the house, or engaging in some kind of pastoral care. He also spent many hours watching TV, from early morning. With a husband who obviously did not understand her role in society, the doctor did not receive the support available to the average woman in Australia.  

<table>
<thead>
<tr>
<th>Critical Incident.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wife to husband: <em>Can you mow the lawn to-day?</em> (wistfully as she dressed for work)</td>
</tr>
<tr>
<td>What lawn? I wondered? – Anyway he didn’t, nor at any time that I was there. In fact there was no indication that it had ever been mowed. The son did naught.</td>
</tr>
</tbody>
</table>

This was my first time to stay in an Aboriginal house but not my first time to stay in a tough or culturally different environment. In fact every other Aboriginal household I was to stay in or visit was run much better with Indigenous husbands and wives sharing in maintaining order, tidiness and child care. It seemed as if the wife, being Caucasian, was at a disadvantage as compared to an Indigenous woman in eliciting active cooperation in household jobs from her husband. Subsequently I was to hear Aboriginal women say with pride:

'I grew up in a mission and at least I know how to look after a house.'

Other Aboriginal people have attributed value to the mission upbringing in relation to time structuring the day, regular meals, elementary schooling and basic housework, despite the emotional deprivation which they feel acutely and which has configured their life. The whole concept of house is new for a generally nomadic peoples.

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62 Most men in Australia irrespective of ethnic background, when necessary, cook, clean, wash and shop, as well as wash and maintain the car, mow the lawn and clean up the yard and fix the house.
3.6.3 The Dreamtime Updated: Colonised Land; Colonised Mind

The purpose for my stay in the Kalgoorlie house was to receive cultural information related to Aboriginal life such as details of the kinship/skin relationships. Unfortunately this was coupled with an attempt by the doctor's husband to convert me to his own brand of Christianity. First he asked me bluntly about my current beliefs as if he had the right to know. The doctor’s lay preacher husband had been brought up on a mission and had accepted the religion as it had been delivered. At a later date, as an adult, he had dovetailed the Bible stories with the Aboriginal Dreamtime Stories. I was expected to believe the final composite edition because he was a lay preacher and read the bible every day. Actually I have not read the bible so it all seemed a bit irrelevant.

He challenged me that I didn't have a proper identity saying that the white man (in Australia) needs the indigenous people to complete their identity. He also stated that the indigenous people didn't know where to put the white man. Both certainly may be correct, and I would like to suggest both as valuable research topics.

I made a few furtive attempts to treat him as an equal, but his wife would then jump in and protect him. So I treated him as a second in so far as, in discussions, I agreed with anything he might say and avoiding anything like a real conversation, tiptoed around him. I also introduced a bland version of the Japanese style flattery system. This worked fine. I was later relieved to find that other Aboriginal people were different and prepared to engage in real conversations given the respect due to any other human being. No-one else tried to convert me, or even enquire as to my religious beliefs.
3.6.4 Jenny

Two other ICV volunteers arrived at the Kalgoorlie house one evening with Jenny, an elder from the Leonora area, and we took off the next afternoon after the heat of the day. Confirming my billet in Leonora, getting the truck loaded, and getting away was all marked by a conspicuous lack of organisation and willingness to problem solve on the part of the ‘white’ participants. So the process just trailed on in a mindless empty sort of a way prompted occasionally by Jenny when she got desperate.

Jenny was a 73-year-old tiny Aboriginal woman—an elder in the Leonora Aboriginal community. She was very intelligent and sharp, with great sense of presence and dignity. Just to meet her was enough reason to be out there in the hot outback. Talking to her in the soft desert evenings was a great delight, as story after story rolled out. One evening as she walked home with me to my house, she told me her life story of great hardship and sorrow without a trace of bitterness or anger. I couldn't help compare it to my own of relative privilege and luxury and selfishness. As she talked, I felt gratitude and happiness that I had been fortunate enough to have met her along with guilt that all her life had been happening in tandem with mine and I hadn't bothered to find out. Jenny, like many others in the district had grown up in the local mission. This particular mission had such a good reputation amongst Aboriginal peoples in Western Australia that families in fear of having their children taken had travelled from distant areas. They tried to at least exert choice over which mission. Jenny had been married young and had nine children. Her husband had drank all the family money so Jenny had done laundry work to feed the children. Out of the nine children, only one didn't drink—Robert whom I met later. He and his wife and family were my neighbours in Leonora. They told me later that they can't take an occasional drink so choose not to at all.

Jenny is not her real name.
3.6.5 Moira

My mother became pregnant to a white man-(my father) when she was eleven years old. I never knew my father.

Colleague: Aboriginal elder in the Goldfields area. 2006

Moira's place was my two week billet in Leonora; an ex-mining apartment, spotlessly clean and tidy with all mod cons including air-conditioning. I received cultural information and help and more: acceptance, appreciation, company and friendship. It was only after the first week that I realised that she was learning from me. It seemed that she became more assertive and determined to get the job done.

My project for ICV was to interview 64 people in the area with regard to their eating pattern. The format of the questionnaire was white mans'/ Bureau of Statistics think and an embarrassment to use. I kept apologising for it, and was relieved my clients didn't seem to hold me responsible. Aboriginal people in the area have been over surveyed, sometimes in ways which are not ethical in my opinion. They have a philosophy for dealing with white man's intrusions into their private life and have learnt not to expect any result, feedback or positive return. I was the intruder: the 'other' in their space.

My neighbours held a party for me the last night I was there. I took a friend with me; an Italian new to the country whom I had met travelling around the area. The Italian-Aboriginal interaction was a stunning revelation. Italians not being one of the colonisers, and his English being very basic, he was greeted with great care, warmth and friendliness. The innate friendliness and openness of Aboriginals to the foreigner brought home the bitter truth of what the colonial settler society had thrown away in terms of lost opportunities for mutual friendship and co-operation. We could have learnt about the land; learnt to love it instead of abuse it and other ways of knowing.

64 For reports on the research please see appendix. D-8
That evening the desert chose to put on a brilliant electrical storm. As lightning crackled through the super dry air illuminating the entire sky; the children shrieking with pleasure and pretending fear, rolled in intertwined balls, climbing up the nearest adult at each new flash. One child, a mentally retarded boy, was terrified but soon comforted by surrounding adults from his extended family. The tribal system works well when alcohol is not involved. The individualistic Anglo-Celt could have learnt a lot from the Aboriginal system of family support— which they give unconditionally.

White man is blind & deaf
They don’t see what we see
They don’t hear what we hear
What kind of men are they?
Reference unknown.

On many occasions when I have been working overseas, I have been challenged on the issue of Aboriginal health and Australian racism defined by past treatment of the Indigenous peoples and the current situation of poor health and education. The challengers may never have been to Australia nor have accurate or up-to-date information but the situation as it stands is the Achilles heel for Australia.
From a roving hunter gatherer society with no concepts of clocks and calendars, jobs or house, the Australian Aboriginal secure in the timeless eons of undisturbed calm on this huge island, developed their own rich culture. This not only was not recognised, but intrinsically not valued or given the respect due to any other peoples. Add in the massacres\(^65\), rounding up people, forcibly herding them onto missions, discrimination, exploitation, as well as government control over their lives including removing children from parents; the accumulated culture shock must be immeasurable.

**Conclusion.**

The first step for any nation is to concern itself firstly and without holding back, with the cross-cultural issues which lie deep inside its own national psyche. From current information available it seems that no nation has the moral high ground. If a society can develop, not along current ethnocentric lines grounded in exclusivity, but make that brave creative move to inclusivity, it opens its members to the new and exciting concept that there is not just one reality. Other realities, equal but different, exist in parallel worlds and they are also valid.

In Japan, I could see that to most Japanese, I was two dimensional- a stereotype paper cut out, often a second and very much the outsider. In Leonora I realised that I was almost totally ignorant of Indigenous ways of knowing and relationship with land, again the outsider in the only country I have. After many generations, still the outsider.

Chapter Four
Methodology
Thickly growing bamboos,  
each stand singly;  
Put all their roots together,  
and all is well in the mountains and rivers.

松竹梅

Pine; bamboo; plum.  
Congratulations tree decorations.  
Bamboo is considered lucky- strong,  
flexible long living with many uses.
**Introduction**

Thickly growing bamboos, each standing singly;
Put all their roots together, and all is well in the mountains and rivers.

Bamboo in groves grows as individual plants, each standing alone
The densely intertwined and knotted root system is so strong it holds the landscape. Translated Judy Steele 2006

Japanese culture with Shintō the National religion, has its origins in nature and rural life. In folklore the house surrounded by bamboo will be the one left standing after the earthquake due to the strong interlocking root system. To the novice expatriate, bamboo looks like independent plants swaying gently as soft breezes ripple up hillside after hillside, bending the giant fronds and rustling the leaves as the great stalks groan and whine against each other. What can not be seen is the underlying connectivity of a thousand years like the very fabric of Japanese society. Interdependency underpins every individual, family and organisation in a ritualised complex of obligations, duties and knowing ones place.

It is the hidden differences that matter. Hall. (1987)

The enforced awakening and opening of the country precipitated by Commodore Mathew Perry’s arrival from the United States Navy (Kennedy 1964) in 1853 and 1854, was viewed by many Japanese as a grave insult and left some resentful of the forced intrusion into their country. The payback was in Pearl Harbour, WW II.

The legacy of WWII for Japan lies in unresolved issues with neighbouring Asian countries, an over dependency on the US Economy (Economist 2007) a conviction that the dropping of atomic bombs on Hiroshima and Nagasaki was motivated by

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11冊々孤生竹結近泰山河 see box. 'These characters may be Chinese, not Japanese. Because it include famous Chinese mountain which I climbed'. Japanese colleague July 2006. 'Bamboo is semi-sacred in Japanese philosophy
Chapter Four

19th Century woodcut prints depicted people of European origin as having a monkey like face, long hairy dangling arms, using knives at the table, blowing noses loudly in public and generally uncivilised behaviour.

Utagawa Yoshitarō (1840-1880) was a Japanese printmaker with a wide spectrum of subjects. But he is best known for Yokohama-e - prints depicting Westerners from the enclave of Yokohama.

Historical differences: the problem is not the last fifty yrs but the last five hundred.

Camina 2000

成田空港 Narita Kūkō Narita Airport. Gateway to Japan

The business assignee from English speaking countries landing at Narita often has only vague notions of their own culture. They come from some of the wealthiest countries in the world; an Empire building, colonial master culture; the international language is theirs and so is the internet.
The culture of the intranational tribe of the Anglo-Celtic English speaking peoples has its roots in antiquity and ancient Western civilisations. It is the culture of the sailing ship\(^2\) (Sansom 1950) of global navigation; of inventors and technical skills; of King Arthur, the Knights of the Round Table and chivalry. Cultural icons include Robin Hood, Magna Carta, William the Conqueror and the Battle of Hastings in 1066; the Crusades, Chaucer, Shakespeare, and Einstein and above all Jesus Christ. These are the invisible ties that bond the diaspora of the English speaking peoples.

Since the reign of Queen Elizabethan I, 1563-1603, Anglo-Saxon-Celtic ethnicity has been configured as the culture of the sailing ship: the culture of expansion, adventure, conquest, domination and change.

Bayeux Tapestry; Embroided to commemorate the victory of William the Conqueror in 1066 at the Battle of Hastings. reproduced in The English Warrior. Pollington. 1996 p161

The symbol of the sword is also the symbol of the cross

_Onward, Christian soldiers, marching as to war,_
_With the cross of Jesus going on before._
_Christ, the royal Master, leads against the foe;_  
_Forward into battle see His banners go!_  

Sabine Baring-Gould, in Church Times, 1865.
The scene for the expatriate is in both modern day Japan and non-Japan; the home company which is at the other end of the email, video conference and telephone, holding the double edged sword of performance assessments and remuneration. The day is long, harsh and demanding; a complexity of hopes, expectations, negotiations, pressure, attractors, lies and deceit. There is the blank wall of indecisiveness; of honesty; and tatemai-the polite evasiveness which Japanese use to avoid confrontation, and the enforced after hours socialisation which is required to build relationships and trust, the cornerstone of business in Japan. As Denzin and Lincoln (2003) in their discussion on qualitative research, point out many early anthropological and ethnographic studies were carried out in cultures or subcultures where the 'other' was in the 'down' position; either in poorer countries or disadvantaged or indigenous peoples in the researcher's own country (Kincheloe & McLaren 2005) In the current era, the qualitative researcher does more than observe history; he/she plays an active part in it, locating his/herself in the world (in this case as an expatriate in Japan) and in the text, drawing from richly resourced field work which includes field notes, interviews, conversations, photographs, recordings and memos. These make the researchers' observations visible while interpretive, material practices turn the world into a series of representations. The expatriate life of English speakers in Japan is a unique and exciting field of research whereby selected members of the world dominant culture are relocated in a strong and ancient foreign culture which concedes no place in the hierarchy. The playing field is level or tilted against the intruder.

Picture: okiagari 起き上がり a manifestation of Daruma or Bodhidharma associated with okiagari-koboshi; tumbling doll – manifestation of Daruma. Seven times down but up on the eighth.: patience and steadiness to the point of obstinacy.
This research presented opportunities for findings in ethnographic studies and societal insights into the empowering effect for the individual of constant positive engagement in another culture and acceptance of diversity. The persistence and dedication necessary to work through levels of intercultural competence draws parallels to the okiagari-koboshi folk saying, so close to the heart of Japanese and so much admired by them. During the reduction process of the lived experience as described by Van Manen (1999), negative aspects of cross-cultural contacts were noted and acknowledged but were not the focus.

**Identifying Appropriate Methodology**

The qualitative researcher who uses montage is like a quilt maker or a jazz improviser. The quilter stitches, edits, and puts slices of reality together. This process creates and brings psychological and emotional unity to an interpretive experience. These interpretive practices involve aesthetic issues, an aesthetics of representation that goes beyond the pragmatic or the practical—here the montage is useful. Denzin & Lincoln 2003 p7

Denzin and Lincoln continue; quoting Becker (1998), Nelson et al (1992), Cook (1981) and Monaco (1981) on the subject of the challenge of open ended effective representation, stating that if new tools or techniques have to be invented, or pieced together, then the researcher will do this. Denzin and Lincoln continue by clarifying the point that the choice of interpretive practices to employ is not necessarily set in advance but configured to meet the demands of the research environment.

Applied methodology in this thesis is based on the following definition of culture as:

Patterns of beliefs, behaviours and values that are maintained by a group of interacting people. Bennett 1998

This is commensurate with a social science perspective and in keeping with current anthropological approach. Bennett continues by reconfirming that it is the interaction
that holds and maintains a national identity rather than the location. The role of language is the cornerstone of ethnicity and contains the reality of large diasporas of ethnic groups throughout the world. These diasporas constitute intranational tribes as the concept of homeland diminishes in importance as an effect of ever increasing globalisation. The AC (Anglo-Saxon-Celtic or current usage: Anglo-Celtic) tribe is one of these intranational tribes.

Members of the AC tribe while working in Japan proceed through a sense making process in order to deal with what are often conflicting demands such as: company expectations; pressures from Japanese society; needs of the personal family and requirements of social life. These individuals are a product of their own culture but not a typical example. Within a normal distribution it can be expected that they are a long way from the mode and would deviate considerably from the average, i.e. deviates (Bennett 1998) as they are living outside their own culture. To at least some extent, they can be considered self selecting for the sojourn.

**The Intersection point of the cultures in Japan.**

The major portion of the AC culture lies outside the host environment due to global influence and power. The totality of the Japanese culture is the pool in which all actors are immersed temporarily but may not extend significantly beyond national borders. Japanese overseas influence is virtually limited to investments with no special bonds otherwise; a point readily acknowledged by Japanese themselves.
The overseas assignee while immersed in the corporate culture, has his / her own identity and persona as well as experience and dedicated career path with varying individual space for manoeuvring. The small red central section is where contact and action takes place. This area is not the exclusive domain of the assignee, but will be powered, manipulated, ordered and configured by the puppeteers on both sides. Too many mistakes inside the red zone and the assignee is replaced.

**Application**

Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape the inquiry. Such researchers emphasise the value-laden nature of the inquiry…. quantitative studies emphasise the measurement and analysis of causal relationships between variables not processes. Denzin & Lincoln 2003. p13

To deal with this specific research paradigm, a qualitative research approach was applied with some quantitative applications. The quantitative paradigm was used to deal with facts and figures applying to numbers of expatriates overseas, attrition rates, and increases in numbers of global workers. These figures came from a variety of surveys (see literature review) and GMAC Global Relocation Services annual surveys on global assignments.

The qualitative research process, being endlessly creative and interpretive (Denzin & Lincoln 2003) required first defining the field of research: the lived experience of the expatriate English speaker in Japan. Input was then garnered from participants and my own personal expatriate life. The next process was sense making of these experiences.

To come to an understanding of something we need to reflect on it by practicing a certain reduction. Van Manen (1999)
The structuring of this research was based on the following concepts outlined by (Moustakas 1990). p15-26.

- Identifying with the focus of the inquiry
- Self-dialogue
- Tacit knowing
- Intuition
- Indwelling
- Focusing
- The internal frame of reference.

The application of grounded theory (Goulding 1998) while incorporating phenomenological study, extended to multiple sources of data which included interviews, literature review, observations, anecdotal evidence and published reports.

The process started with my own experience and expanded outwards as I needed to know more from a variety of perspectives and experiences. The major contradiction as described by Reason (1998 p7) was always seeming to need more information while at the same time, feeling that there was too much information already, and it needed to be cut down.

Phenomenography is an approach to research which aims to identify peoples' qualitatively different experiences and understanding of the world and systematically describe them in terms of categories of description. Higgs (1997) quoting Marton (1981)

In this case, as cross-cultural cultural observations, the challenge to the researcher is to read across the participants' interaction of mix of emic and etic (Bennett 1996) in a specific context. Observations by participants who see the other culture as yet another reality (reading a culture from the inside) will be framed differently from those participants who read another culture in terms of their own culture (from the outside).
The phenomenological process of reduction, as described by Van Manen (1999) quoting Merleau-Ponty (1962), is to discover the 'surge of the life world' or the essence of the experience and its significance for the individual. The features of the approach were:

- A strong emphasis was on exploring the nature of the particular social phenomena rather than setting out to test a hypothesis about them.
- A tendency to work primarily with unstructured data—i.e. not coded at the point of data collection.
- Investigation of a small number of cases.
- Analysis of data that involves explicit interpretation of meanings and functions of human actions, the product of which mainly takes the form of verbal descriptions and explanations.


As the self of the researcher is ever present throughout the process Moustakas (1990) I was sensitive to the reality of potential self deception being the rule rather than the exception in qualitative analysis (Salner 1999). To counter self deception, Salner (1999) states that the researcher needs to be constantly self critical and on guard, claiming that self-reflexivity is the capacity to analyse the self's intentions, thoughts, actions and reactions objectively.

If you have not lived through something, it is not true.

The thesis was constructed along multicultural lines. The methodology used an applied sociology perspective, with social practice drawn from sociological heritage to configure depth and dimension to both cultures. The power of historical truths of both societies configure in the actors on both sides their own concepts of cultural reality (Bennett 1996). It was essential to understand these concepts in order to deconstruct the events and incidents of life as an expatriate in Japan. The research position was one of post-modern ethnography expressed in the form of iconic visual anthropology in a metaphoric, evocative process in order to bypass the culture gap.
and convey meaning by informing the unconscious as well as the conscious. The development process utilises hermeneutics and intuitive improvisation in its interpretation. As the languages of English and Japanese are the furthest apart by language distance measurement, the Japanese culture and values are inputted by metaphoric graphics and AV material. (Kellehear1993)

The visual has become silent in the social sciences at the very point in history when it dominates both science and culture curious. Kellehear. The Unobtrusive Researcher. A guide to Methods. Cpt. 5 The Audio-Visual Record.

The methodological framework of this thesis is as follows:-

Applied Sociology: Social practice with sociological heritage. Strong metaphor reflected the historical depth of the cultural backgrounds which unconsciously rule behaviour patterns. Metaphor connects the observer with the reality of the culture (Bennett 1996) as a constant reminder. Metaphor and the constant reinforcement of cultural viewpoints, by the use of iconic images, illuminates for the observer, the cultural base of both cultures. The imagery enables and assists the observer to stand outside their own culture. In this thesis I observed:-

- my own culture from the inside
- my own culture from the outside
- Japanese culture from the inside
- Japanese culture from the outside.
- the interaction of mix of emic and etic (Bennett (1996) in a specific context
- the field of observation, which by mirroring the life of the expatriate in Japan, enabled in depth interpretation and significant findings

The neologisms “emic” and “etic,” which were derived from an analogy with the terms “phonemic” and “phonetic,” were coined by the linguistic anthropologist Kenneth Pike (1954). He suggests that there are two perspectives that can be employed in the study of a society’s cultural system, just as there are two perspectives that can be used in the study of a language’s sound system. In both cases, it is possible to take the point of view of either the insider (emic) or the outsider(etic). Lett. 1996
Iconic visual anthropology draws the researcher deep into the interwoven mesh of historical culture symbolised by the myths and legends that establish ethical codes of practice which inform the subconscious. Visual representation establishes identity. Identity based on cultural self stereotyping is investigated and identity as an emergence within the foreign environment is discussed as identity as process not as product. The heuristic is based on my own experience and that of others; participants, enhanced by anecdotal evidence from clients; using a commonsense interpretive perspective coupled with a recourse to stories. Within the interplay between stories and art, Japanese philosophy is incorporated as perspective rather than a certain philosophy in western terms. As described by Honderich (Ed. 1995); many of the philosophical categories that seem natural in the West, are simply not found in East Asian thought partly due to the structure of the languages, where the line between philosophy and literature is vague, porous and amorphous.

Moyers: The person who has the experience has to project it in the best way he can with images. It seems to me that we have lost the art in our society of thinking in images. 

Campbell: Oh, we definitely have. Our thinking is largely discursive, verbal linear. There is more reality in an image than in a word. Campbell &Moyers 1988

4.1Participants.

It was an extraordinary breed of men who deserted the easy comfort and elegance of civilised Europe to journey into the remote and perilous waters of the Orient. The men who conceived and commanded these expeditions were daring, innovative entrepreneurs, often coming from the highest ranks of society. Neuer & Libertson 1979 p9

This passage describes the earliest sailors for Europe who landed on the shores of Japan. In a parallel fashion, this thesis set out to investigate the issues which confront the AC assignee as he/ she commutes daily through the crowded train networks, dealing with the all-to-small office space with outwardly compliant workers, and a spectrum of the non-familiar that constantly challenges the ethics, values and
tolerance of the most globally competent. To investigate these issues participants volunteered to take part in this research. This was done through my own network of ex-Japan compadres, colleagues and business contacts which I had built up as an expatriate in Japan. The number of volunteers snowballed to include by natural instinct, all nationalities of the English speaking tribe.

One of the most challenging aspects of research quality is the appropriate and ethical recruitment and retention of participants.…Prescott et al (1998) suggest that more than 50 percent of randomised controlled trails are abandoned or require major modification due to recruitment problems.…Hidden or hard to reach populations pose further recruitment challenges, and evidence suggests a greater reluctance to participate when subjects are recruited from professional groups (Marshall 1998)

Streeton, Cooke & Campbell (2004 p42)

Snowballing, as an accepted research strategy, (Streeton, Cooke & Campbell, 2004) (Cunningham, Koski-Jännes & Toneatto, (1999) was selected as suitable for this as the field is very exclusive and focused. Cunningham, Koski-Jännes & Toneatto (1999) describe snowballing as a convenience sample recruitment technique. They used snowballing in their research on people who had independently and voluntarily stopped using drugs.

Due to the monocultural and closed nature of Japanese society, non Japanese living in the country establish friendships quickly with each other, intuitively connecting to the basic historical, cultural and linguistic bonds of the Anglo-Celtic diaspora. As a group we keep in touch, meet and support each other more than we might do at home, so the snowballing happened naturally and quickly with very positive responses. This was in part due to the participant's interest in the topic. Moreover it was the expatriate/repatriate innate need to talk about their own experience; to be listened to and validated. The rejection of the experience by the ethnocentric home society is
common not only to business persons but also soldiers, peace workers and others who have spent long sojourns overseas, even in their country's cause.

It is all right as long as I don't talk about it. Repatriate on return to his University Head Office after ten and a half years in Japan. 2000

4.1.1 Questionnaire

Participants were sent a basic questionnaire (see Appendix A). The objective of the questionnaire was to act as a warm-up on the topic and free up the discussion (Janes 1999) to be as open ended as possible, realising that everything in one's life is connected. Not one part of life is insulated from the overseas assignment. We colour our own day by our own basic values and attitudes as the foreign culture comes in filtered by our prejudices and cultural distortions. Our equanimity is often completely thrown either by direct affronts to our values or rewards of beauty and insights.

The Aim of the Questionnaire

The construction of the questionnaire took place over time. The experiential base was by personally participating in surveys/questionnaires and in the professional capacity of delivering other peoples questionnaires to participants. Part of this came from work experience at the Australian Bureau of Statistics on the Retail Census, which included Japanese and Korean shopkeepers. The experience informed me largely of what does not work and how great volumes of relevant data can be by passed and neglected by the straight jacket type yes/no answer/; the insistence that the participant reply within a disjointed fixed format in the English language for the benefit of the researcher who feels some right to have everything pre-formatted for their personal ingestion, because they can not see outside their own ethnographic construct.

There are some psychic prisons here!
BHP business executive referring the change management process at work. 2007
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The Interview.

Data are narrative constructions (Maines 1993). They are reconstructions of experience; they are not the original experience itself (see also Bond, 1990). Whether our respondents ply us with data in interview accounts they recast for our consumption or we record ethnographic stories to reflect experience as best we can recall and narrate, data remain reconstructions. Charmaz (2000)

The follow-up to the questionnaire was by a personal interview or in one case a telephone interview. Participants could close the interview at any time and were given a contact for a counsellor if needed.

The whole aim of the interview was to release the narrative held by each person. The questionnaire and preliminary emails set the scene, opened Pandora's box and graphics contacted the subconscious. The construction of the personal interview was supported by a selection of graphics (for a selection of actual graphics used see Appendix A) to prompt memory and by-pass the question answer format whereby the data within the confines of an answer, formatted by the questioner's inquiry. As noted by one participant, the graphics were selected by the researcher-another kind of limitation.

During the selection of the graphics I was aware of the effect of the choice and tried to be as objective as possible without removing myself to the extent that the selection was both meaningless and without challenge. I also was an expatriate working / living in Japan, facing similar sites and dealing with like situations. The selection included some aspects of Japanese society which can be significant for the A-C tribe:

- An elegant Japanese young women in traditional dress.
- Colonies of homeless people in the underground railway walkways
- Aspects of age-old social problems and poverty
- Space considerations in housing and narrow streets
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- Koban - the local police box with area maps and addresses
- Buddhist priests - as an ever present part the Japanese scene
- Japanese social mores
- Beauty and small shrines
- Power centres - castles
- Pine, rock and ocean; and beach pollution
- Tsukiji fish market and vending machines
- Masks, theatre and art
- Manga - violence and sex comics for adults
- Food – Western and Japanese
- Japanese toilet and bath arrangements
- The APOLOGY in Japanese. (Sumimasen)
- The Japanese Emperor and family
- Earthquakes
- Business and the Bubble - and the bursting of the bubble
- Australian POWs in Japanese camps WWII
- Japan's WWII legacy - Hiroshima and Unit 731\(^4\) Yasukuni jinja\(^5\)
- Current terrorist activity (the global effect)

My experience in the use of picture prompts comes from extensive work in language learning programs where picture prompts are used to stimulate speech for language assessments. Asking direct questions estimates language competency within the narrow range of a framed question as well as assuming cultural knowledge.

During the one and a half hour interviews, we started by referring back to the questionnaire then moved on to the picture prompts. The interview was not taped as it is very unlikely that people in their position would have agreed to be interviewed if what they said was on record.

\(^4\) Unit 731 - notorious medical experiment unit – victims were mainly Chinese.
\(^5\) Major state Shintō shrine where war dead are interred including war criminals from WWII.
Each participant selected those graphics he/she wished to comment on. The non selection was significant as was each participant's reaction to any one graphic.

It was also important to read the face of the participant while they looked at the pics, note how long they lingered on the one, of flipped over others.

**Participants Details**

There were eleven participants in total. Three women and eight men. Participants in this research being mostly men reflected the current selection process for overseas assignments at the time. They were predominately middle aged-with long experience in middle to executive positions in the Japan workplace and at home. I was likewise employed by Japanese organisations in a variety of roles. Participants were mostly but not all of exclusively Caucasian origin. In general, they were not only willing to participate but were glad that someone wanted to know and would do something constructive with their stories. Information poured out as they recounted what was a major life affirming time in their lives. The difficulties of performing successfully on the job while embedded in cultures that are quite distanced from our own can not be underestimated. One participant stated that at least one third of his energy every day was spent in explaining one culture to another in an attempt to fulfil the demands from head office. It was an emotional experience for them to recount their battle to maintain a satisfactory personal and work life. For all of them the Japan experience was a considerable gain in their life and opened them up for the next experience. They were all very objective about their own life and well in tune with their own personal journey. Each person was exceptionally multi skilled in the following areas:-

- Global perceptions
- Racially tolerant, welcoming and embracing of diversity,
- Objective
- Very intelligent and aware
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- Hard working and diligent
- Interculturally street smart
- Happy with their own culture of origin but not contained by it.

They were unique individuals in a conformist society. The repatriates amongst the group had needed to work hard to reclaim a place in the home society. Most participants, but not all, exhibited what Gardener, in his classification of Five Minds for the Future, refers to (2005) as The Respectful Mind. This works in the realm of dealing with diversity rather than just tolerating diversity and difference.

However, we should not be satisfied with mere tolerance. Rather, I argue, it is far preferable if Juanita accepts and welcomes differences—in appearance, background, aspirations, belief systems,—so long as those differences are not actually threatening her physical well being. Juanita’s respectful mind gives the benefit of doubt to those who do not belong to her family or clan, seeks to understand them, to work with them, to weave a fabric which is actually stronger and more beautiful because of the different threads that constitute it. Gardner (2005)

Bennett (1996) in his lecture –Better together than Apart strongly supports the concept that tolerance is not enough, claiming that we must welcome diversity and resonate with a variety of cultures within our own multicultural world. Gardner continues (2005)

The final ‘kind of mind’ is the ethical mind. The ethical worker seeks to honor that core commitment; she always asks “Am I proceeding in a way that, if others knew just what I was doing, I would be proud or embarrassed?” the American philosopher John Rawls said that we should seek to create a society in which we would want to live, if we did not know what particular hand we were dealt by fate. . . if we want to live in a world that serves people other than those with plentiful financial resources, we have no choice but to work toward the creation of ethical minds. To put it more positively, we should strive to create ethical minds. Gardner (2005)

While about half of the participants exhibited the Ethical Mind,(Gardner 2005) most others had developed ethics demonstratively stronger than the average citizen at home.

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6 Referencing is only by permission. Permission was requested and granted in writing by email.
KOTOKU-IN MONASTRY
KAMAKURA

STRANGER WHOSOEVER THOU ART and whet seever
be thou creed, when thou enterest this sanctuary
remember thou treadest upon ground hallowed by
the worship of ages.
This is the Temple of BHUDDA and the gate of the
Eternal and should therefore be entered with reverence.

BY ORDER OF THE PRIOR

The mind, heart and soul of another is just such a place.
4.2 Interviews

we know more than we can tell” Polanyi 1966

words cannot describe everything.
the heart's message cannot be delivered in words.
if one receives words literally, he will be lost.
if he tries to explain with words he will not achieve enlightenment in this life.
Ekai called Mumon...The Gateless Gate.
Zen koan 1228

The individual intensive interview was selected as a viable approach for this specific situation where most of the participants were in countries other than the researcher (Wright 1996) and random sampling was not appropriate. Each participant had advanced warning as to the general topic by completing the questionnaire. Prompts were used to stimulate memory and discussion. The participant was asked to move through the prompts and comment on what they choose. The graphics were useful in relaxing the participant and allowing them personal time to recall memories. Sometimes a participant would stop for a few moments at a graphic, regressing into the experience of the time in Japan. The interviews were otherwise unobstructed, allowing a naturalistic autobiographical narrative (Blaxter, Hughes & Tight 1997). The interview finished only when the participant had had time to tell the narrative to its natural closing (Moustakas 1990). Tape recorders were not used due to the potential for inhibiting open and free narrative and incurring a possible refusal to participate (Blaxter, Hughes & Tight 1997). Another consideration was that the locale of the interview; being chosen by the participant, often had distracting noises such as coffee machines. Note taking was during the interview as inconspicuously as possible and then afterwards in detail. Virtually any response was considered valid.
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Virtually any response can serve as an indicator of attitude toward an object so long as it is reliably associated with the respondent's tendency to evaluate the object in question. Ajzen (2002)

Graphics served to:

- to deflect the focus away from the interviewer to the topic.
- to take away the question/answer routine where by the participant feels obliged to produce an answer.
- to bypass the role of the interviewer and link directly with the experience itself. NB one participant commented that I was involved in the selection (true) the others well realised that.
- to stimulate memory
- to notice what each participant reacted to
- to notice what each participant responded to
- to read the face of the participant while they looked at the pics.
- to give the participant choice in graphics he/she wished to comment on.
- to notice the non-reply as being significant.

The interview began by my referring back to the questionnaire by asking them for an evaluation of my approach. This resulted in an engagement into the process. We then proceeded through the set of graphics⁷, allowing for diversions. Occasionally I introduced some of my experiences for the participant to resonate with at will.

We cannot and should not be unaffected by what is said, unless of course we are either not listening or are simply denying what we feel under the false and smug cloak of scientific objectivity. On the contrary it is only in relating to the other as one human being to another that interviewing is really possible...when the interviewer and the participant are both caught up in the phenomenon being discussed. Moustakas 1990

The interviews wound down to a natural closure as daily matters took over and reclaimed their attention. I let the participants indicate to me when it was finished.

With some participants, there was the need for a wind down, with others, a telephone call from their wife; needing to get back to the office or the next appointment took over.

⁷ A fixed set of graphics was used for each interview. See Appendix- A
4.3 Data Collection

4.3.1 Participants' experiences and stories.

For data collection using the in-depth interview, Moustakas (1990) suggests between 10-15 people, In this research there were eleven participants, three women and eight men. Interviews took place in the following locations:-
Australia: Australians: Two interviews took place in Sydney – one while the participant was on a short business trip back from Japan; one took place in Melbourne.
US: US Americans: Two interviews took place in Boston. Four took place in New York. Canadian: One interview took place in London; New Zealand: One Interview took place by telephone with the participant in Japan, Tokyo.

Data was processed using data reductions as described by Moustakas (1990) and Van Manen 1990, where all information pertaining to one participant is considered over time with reflections on the experiences of each individual. Over time an image of the group began to emerge.

Japan as viewed through a myriad of lenses.

A. Are you asking me about my time in Japan? I just love talking about it. I can't stop
A 's interview took place in his favourite coffee shop in a Melbourne suburb, close to the company. He took time off work to attend. A told his story with enjoyment and self confidence. While there was some serious reflecting and objecting appraising of his experiences, and certainly it was not all good times, his strong relationship with his wife and his own equanimity came through as major factors in configuring the sojourn.
Australian repatriated and now living in Melbourne. Questionnaire and interview - information in volume. Classic Australian: mid to late 30's, intelligent, affable with an extremely stable and tolerant nature. Has a sharp perspective of the world but great equanimity. Married with children. Grew up in a country town; used to squat toilets (as in Japan) - mother insisted on squat toilets for pelvic floor muscle training for daughter's future childbirth. Offer of job with Nikon in Japan; just after return to Australia after a long sojourn in the UK; needed a job especially considering the new baby. First time in Japan, experienced traveller, went with (pregnant) wife. First baby born in Japan, as with second child (first time not so good second time OK) Contact with Australia by phone/fax. Not too many expectations, no pre-departure training, somewhat surprised at housing, treated it like an adventure, no hang-ups about WWII-father in occupation forces, dealt with the issues previously. Father was knowledgeable and objective about WWII. Found Japanese business style excessively harsh - as learnt from the US.

General observations: Westerners from small towns and team sport players do better as growing up in a small country town as he did it was necessary to get on with everybody. Need to be able to eat anything (Japanese frequently test you.) need to show consideration and empathy. Enjoyed talking about Japan, and said it. No specific language skills, but respectful mind which adjusts to others.

*Suggestions for further studies*: a longitudinal study on ex-pats who grew up in small communities as against those who went to elite schools (detached)

Still works for Nikon and enjoys job as factory manager. Return went smoothly. Home is Victoria, Australia. Repatriation was with a job in the same (Japanese) company, shared experience with wife- OS experience seems to be integrated into life.
back home. Expat experience in Japan was in the countryside – not a city- with mainly company colleagues for company.

B American repatriated, now living in Washington DC. questionnaire + anecdotes information in volume + interview. Interview took place in Central Park New York. The questionnaire seemed to be more a presentation of the good side of life rather than the reality. The personal interview was more balanced with acknowledgement for the ups and downs of life, especially that in a foreign country.

In Japan for nine and a half years for the University of M. Executive Director, International Business and Management Institute, University of M University College. Prior business trips to Japan; on 13th trip offered the job in Tokyo; accepted the offer to extend professional base as global consultant. Prior overseas assignment- one month in Shanghai previously, and the 13 trips to Japan. No pre-departure training. contact with head office-email and one return trip per year. Built up the business, enjoyed the positives- art, culture. Enjoyed doing business. Issues- finding a life partner. Before repatriation, considered other locations, but decided on home country. Repatriation was difficult (10 yrs) as there was nothing in place to input his new knowledge into the system,-- no real job for him. "It is OK as long as I don't talk about it" (Japan) change was from entrepreneur to bureaucrat. He resolved the problem by taking early retirement and setting up independently. (the Japan experience) the Tokyo office folded soon after he returned.

My impression was that B was more a Japanophile than a student of Japan and had managed to not see the society, rather , collect folk art and sayings and stories.

---------------------------------------------------------------------------------------------------------------------------------
C American now employed at US University. Questionnaire + anecdotes information in volume + interview + references for further enquiry, reading, information, and suggestions. C was in Japan for 18 years. Interview took place in Boston in a relaxed venue.

Prior experience in Japan as student for three years Chinese studies and two years in Korea in the army. Spoke Japanese and Chinese so wanted to go to Japan- increase knowledge, live as one etc. Enjoyed the fact of a foreign country; enjoyed the positives ignored the negatives; although the Japanese attitude to foreigners irritated. A very good position in Tōkyō. During the sojourn and it seemed that the contact with the US and colleagues was strong, but on return found that he had a very weak network in the US. Very much out of touch; took some time to find a job. Currently enjoying the US but nostalgia for Asia. Issues: life matters

C has supplied some articles he wrote previously on WW2, and other information. Initial repatriation was very difficult and distressing. Repatriation appears to be complete as Japanese experience is now the focus of teaching and partner is Asian. Valued the Japanese experience very much including the feeling of being an outsider (a second class citizen) C's knowledge of Japan was very insightful and knowledgeable. He appreciated what he had learnt from Japanese, and the time shared with Japanese colleagues and friends, but in the end could no longer tolerate their xenophob...
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_D_ Japanese American (mother Japanese) now living in New York questionnaire + anecdotes; information in volume + interview (telephone) + suggestions

interview took place in M's New York city apartment with partner present.

D is a Japanese American and his experiences in Japan have been affected by that. He was somewhat coerced into going (the latest was his second time) to Japan. and with hindsight, wouldn't go. For him this assignment in Japan was more about the organisational mismanagement than the country. 30% of the energy was working on the interface, dealing with the demands of the two different cultures.

Didn't like the cold, anonymous way the finance industry has evolved.

Issues: finding a life partner. Re-entry was painful after 8 years "It is a myth that the US is an open society. it is still who you know" D feels very useful as a data source.

His experience is the classic "bad case scenario". My personal query is that maybe both cultures expected more of him because of his heritage.

With regard to the 30% of my energy that went into negotiating across the cultural interface, people are currently being selected for a certain skill, say in business, but maybe it will turn out that they need to be selected for a completely different skill, say the ability to negotiate across cultures like translating one culture to another."

D’s New York City D’S partner, also spent a long time in Japan. Repatriation seems to be complete. D has left the company and now manages his own business. Partner was also in Japan for a long time so shared experience.

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

_E_ Canadian now living in London LLB questionnaire

Interview took place in London in the Victoria and Albert Museum.

Volunteered to go to Japan, long term interest, wanted the experience, no Japanese language before leaving home. Lived in Europe, couple of years in France and 6 years in China previously. No reason to stay in China, found it dirty, corrupt and a 'linguistic mess' Maintains contact with colleagues email, phone, visits, but does not
consider this important. Hasn't lived in Canada since 1984- Tokyo feels like the centre, (14 years) and would like to remain there for some time yet. London also feels like home. Future- life matters. wife, children etc. Meet with E on a business trip to the UK. 2004 Further discussion indicated that repatriation is not an option, although he makes regular visits home to see family. He is well under way in advanced study with the objective of securing enough income and status in Japan to get married and support wife and children. At that time he considered Japan to be where he will spend most of his time. no intention to repatriate. E is critical of many aspects of Japanese society, such as the perceived immaturity – 'children until they are 40yrs old' the over strong mother-son relationship: living a life behind a mask; the social structure of duties; management of the environment; inability to deal with the truth; xenophobia; and moreover the large American military presence in Japan and so close to Tōkyō. As a Canadian, E had an objective perspective as the US acting as of global police. E is typical of many men to be found in Japan. When young they leave home for the adventure and excitement of the foreign country where life as a tall blonde expatriate can be very attractive. Somehow as they get older and other matters creep up on them, they find that many of life's joys such as having a wife and children rather than girl friends have passed by. The interview indicated a lot of restlessness.

F New Zealander questionnaire and telephone interview

Spent 9 years in Australia before Japan

Enthusiastic to go to Japan, appreciates Japan- especially the women. Is now married to a Japanese lady and has children; appreciates the low crime rate and general lack of aggression, which relates to freedom to use what limited space available. doesn't like the red tape and social control
Q 13. Where is home for you?

I guess I reluctantly have to say it's here (Japan)

Q13 Reluctance because I guess I still equate home with family, more mother and father than brother and sister and the memories of a great, simple childhood in the great outdoors. It's who I am, I will always be a New Zealander, home is where the heart is which is not to say I don't like Japan, I do and of course I have my own family here now, I have two families but we all work too much here and I long for a simpler, quieter life which I equate with my time in NZ and OZ. Future plan to bring his Japanese family to Sydney to live.

G  Representative of an Australian government organisation now in Tokyo. questionnaire limited information. Interview started rather stiffly but opened up after a reconfirmation of confidentiality and the introduction of the pictures. Took place in a Sydney hotel during a quick return visit to Australia. G made significant suggestions for the focus of the research. G belongs to a group of foreigners who make rice early morning and deliver it about 5.30 am with miso soup to the homeless. G lives the Japanese life very intimately with the balance of enjoying the small things, being critical of environmental planning– or lack of it, critical of the ugliness in the cities as a contrast to the sensitivity to beauty in woodcut prints. Critical of Japans inability to resolve WWII issues – the censorship on school textbooks to such an extent that the average Japanese student does not know what happened – 1933-45 is a black hole for Japanese. G made significant comments on new managers who arrive in Japan with some suggestions for improving performance. He was happy to take his current job, after only two years back in Oz after ten in Japan. Fukuoka was the attraction and it
looked like a good job. Fascinated by the people and customs; frustrated by the bureaucracy. Total time in Japan before this job 14 years. First as postgraduate student Wife is Japanese. Home is Australia, but easier to find work in Japan.

H New York based Cross- Cultural Trainer: questionnaire + meeting with limited discourse (first ever meeting and we had to start from zero in our relationship)

H was introduced to me through an American Organisation for which we both work on contract. She runs her own business as cross-cultural trainer and lived in Japan for 13 years. Prior to living in Japan she had lived in different parts of the world. She wanted to go to Japan. As this was not her first overseas assignment, she developed her own pre-departure training. She was interested in the culture and wanted to engage in it. During the assignment she appreciated the opportunities to build up relationships and achieved her expectations over and above of what she had expected. The control issues were a problem only at times. While it was a positive move personally, professionally it is unclear if it was useful. Returned home (the US) to reconnect with her own culture. She is moving away from the cross-cultural business to running Personal Empowerment Programs.

H was not giving of herself too much, but understandable due to the briefness of her knowledge of me. The interview was more about her than about Japan, but I expect to elicit some more information via email. She seemed cynical of the idea of finding a life's partner in Japan. CT has given me some valuable contacts, such as a large American organisation which deals with trainers. GMAC- their rep has offered to send me hard copy of recent surveys on global assignments as well as put me in contact with trainers in Japan.
Bella Currently works for a government organisation in Sydney. questionnaire + meeting. The interview took place in 'her' coffee shop in the CBD during lunch, She loved the picture prompts.

Bella went through an Australian University, was selected from a group of Japanese speaking students at the University to go to Japan to teach English. She was expected to handle the cultural issues- no pre-departure training at all and no training in language teaching. had been to Japan 4 years previously for 2 months on school exchange. The experience was not all pleasant and doubtful to be repeated, however, the experience opened doors on return to Aus, (home); does not want to work for Japanese company again, but sees herself useful in assisting companies who want to do business with Japan, through her work as an export advisor. Home is Brisbane with her family. Bella was the youngest of the participants and her perspectives were all sharp and critical, stating the more obvious- such as the stench of the public toilets – no toiler paper hand towels, how expensive kimonos are, the shock of so many homeless people living in subway entrances, pollution, and shack dwellings where the 'shamed' lived. Surprised by adult men reading manga with explicitly sexist violent graphics, and wonders as many do how will women attain equality under such a social attitude. Doesn't like Japanese coffee or the 'Western 'food or live prawns on the plate as Japanese like to 'test; you . Presentation of goods- inside may not be much good. WWII. Guilty about Hiroshima but surprised at the short memory of Japanese re their own war record. especially for her Australians in the POW camps of Burma and Malaysia. Doesn't like the pretence which society demands Sick of being a gaijin. She feels that she was immature at the time, which at 20yrs old is not unexpected. Interview was extensive with good flow through-the graphics released a lot of memories not all positive but all well observed and objectified. Bella is young,
blonde and pretty-educated, intelligent, self reliant and self assured- she appears to have managed difficulties of doing business in Japan with great skill and competence. 'My 21st birthday was the saddest day of my life, no-one cared, the next day was a public holiday which was terrible'.

'Why don't you say what you mean?' comment on a work contract.

Experience in Japan opened doors on return. Repatriation was not difficult- now engaged to an Australian.

J: American Lives in Boston. Works as cross cultural trainer, get exhausted in the interchange between Americans and French - previously lived in France for extended periods- self image is French. Wanted to join in with the research and was disappointed to find that it was Japan only related. J's Contribution to this research is on the difficulty of repatriation and her frustrations with the ethnocentricity of US Americans, and what she saw as their cultural blindness.

K American Jew. Grew up in an exclusive area near New York City.

A free lance photographer who lived in Japan West coast for 10 months. My neighbour, friend and co-investigator for some months in Tōkyō. Travelled extensively around Asia and Europe. Contributor of photographs to this thesis

With regards to the participants:

There is a group of people who have lived outside of their own country and don't really fit anymore- if they ever did. I am one of them, I never really felt that I "fitted" and I still don't.

By his photographs he is reflected as being perceptive, sensitive, empathetic and culturally aware. He has been very frustrated by the ethnocentricity of his fellow US
Americans country persons. It has shown up again recently in a lack of empathy or interest in his ethnographic videos of Turkey. Time in Japan was for the purpose of photography. As a young 29yr old tall and good looking, he found Japanese woman's attraction to foreign men very welcome, especially combined with their skill of flattery. This attraction was noted by another participant (male) and initially results in a big ego boost. G pointed out the high rate of divorce in Japanese – Australian marriages. Maybe living the dream is not the same thing as dreaming. K's perception of the visual anomalies in Japanese life is very acute.

The Interview

The effectiveness of an in-depth interview depends as much on the interactivity, self esteem and self confidence of the participant as on any other factor. It also depends on the relationship that the interviewer has been able to build up with the participant to some extent but this is supposition. Some people are not in the habit of revealing much or may not even be very self-aware. With others there is a temptation to indulge in spin, to gild the lily and reinvent the past. On the positive side it can be an outlet, an opportunity to think through the event by talking, about something that has been shut up for years.

The introduction of the graphics as prompts was extremely useful, releasing memory and redirecting the participants attention away for the interrogation style interview. It seemed to remove any tension experienced by the participant. They all went off at tangents as memories flowed. One very Japanified participant wondered what Japanese themselves would say about my selection of graphics. He was so much in
the culture that he noticed details more than the overview, i.e. the current discount on
doughnuts rather than commenting on the quality of Japanese coffee.

4.3.2 Anecdotal Evidence.

‘There is a group of people who have lived outside of their own country and
don't really fit anymore- if they ever did. I am one of them, I never really felt
that I "fitted" and I still don't.’ Participant

There is considerable anecdotal evidence to support the theory that on return to one's
own country, the repatriate feels out of touch, has a foreign aura about him/ her and
that their overseas experience in neither valued nor acknowledged, and for their own
sake when asked

- I suppose you are glad to be back?
- Oh you must be so pleased to be back?
- Wow! You must have had a good time in …'Hong Kong? where was it?

They better answer. YES!

Social pressure to conform, to fit in, to adopt the ethnocentric mould is strong.
The reality is that most participants have, on return struggled to find a space where
they are accepted for who they are and by applying their new skills and knowledge
are able to develop professionally.

Literature supports this idea and offers the suggestion that moving to another city in
one's own country and treat is as an overseas assignment- new friends, new start. I
myself entered University the day after returning to Australia and also moved to
another city for a few years. Other direct actions have been to engage with Aboriginal
education and research in order to bond further with Australia. University education
enabled me to stand back and objectify the Japan experience, moving to another city
informed of more of my country and the role that major cities play in dealing with
such vast semi-inhabited areas; engaging in Aboriginal education gave me at long last the door to a new knowing of land and people and belonging. All to advantage.

4.4 Conclusion

All participants had an interest in Japan apart from the job- employment was either a second issue or at least level with the adventure of going there. All the participants had had previous overseas experience, some quite a lot, before the sojourn in Japan. All had experienced a mixture of the push-pull effect – getting away from some things in the home country – one participant defined that clearly- that for long term expatriation in Japan there would always be a strong reason why they left their country of origin. They all either already spoke some Japanese or learnt the language after arrival as well as taking a very active interest in the country and the culture. Once in Japan, they used the country as a base for further excursions. While most participants, even those who stayed for ten years or more, eventually needed to return to their home country, all found that the sojourn contributed enormously to their personal development and took the opportunity to learn more about Japan and the language. They also had opportunities to be more independent on the job, taking new and diverse jobs, single handed, managing the office, travelling around Japan and neighbouring countries to set up contacts and meetings.

Only one had received pre-departure training apart from what they had done themselves. One business man felt that he definitely should have received pre-departure training on the business side, even though he had lived in Japan for eight years previously. Two participants have not returned yet, one plans to return eventually, while the other moved to another English speaking country- not his own for further study before returning to Tokyo.
Profile of the Group

Most participants had the experience on return, of having their new skills and knowledge either ignored, glossed over, or not valued. All were frustrated with aspects of their own country- in regards to genuine multiculturalism and the acceptance of diversity. All found that even though they had kept in some contact with colleagues, friends and relatives, what they thought were networks were far too weak. All valued the Japan experience even if it was a tough time. Many valued the experience of being a second, always the outsider, as learning.

As the exotic turned into the humdrum of daily life- Japan eventually began to pall a little for most and all, except one, considers that their home country is home. For most, eventually the Japanese xenophobia becomes in the end, unacceptable. Returnees after the initial settling in process, eventually come to appreciate their home country more although remain nostalgic for Japan, won't live there again, but enjoy a visit. Each person is exceptionally multi skilled with global perceptions, racially tolerant, objective, very intelligent and aware, hard working and diligent, interculturally street smart, originally of a culture but not hemmed in by it.

They had to work hard to fight their way back, All repatriates felt that they had brought valuable new skills and learning back to the home society and would now be valuable as a data source, a reference for companies wanting to do business with Japan. Most repatriates had finally slotted themselves into an appropriate position both work wise and in their personal life. They are all exceptional people and their achievements awesome. It was a humbling experience to receive their trust.
Here am I alone, in a strange place, a stranger

Remembering my brothers east of the mountains on the ninth of the ninth month

Here am I alone

in a strange place a stranger

And always this festival

revives thoughts of my people

From far I know my brothers

are climbing some high place

All crowned with dogwood

their number one short.

Wang Wei 699–761
written at the age of seventeen when Wang Wei was studying in Ch’angan
Chapter Five

Findings

Why Trade Matters
why trade matters

Our standard of living, the quality of our communities, the prosperity of our families, the security of our jobs - depends more than ever on our ability to compete in the global marketplace.

MARK VAILE
Minister for Trade, April 2002

10 facts ABOUT TRADE AND ITS IMPORTANCE FOR AUSTRALIA

trade creates jobs
1. 1 in 5 Australian jobs relies on exports – 1 in 4 jobs in regional Australia
2. A 10 per cent increase in exports could create 70,000 new Australian jobs

trade improves our living standards
3. On average, gains from more open trade have put an extra $1,000 into the pockets of each Australian family every year since 1986
4. Exporting companies pay better wages: on average an additional $17,400 p.a.
5. We all get access to a wider range of products at lower prices

trade benefits local communities
6. Exporting companies generate jobs, income, infrastructure and production facilities which have massive benefits for communities throughout Australia
7. Exports provide around a quarter of regional Australia’s income

trade benefits the nation
8. Trade accounts for nearly a quarter of Australia’s total income
9. Trade makes Australia more competitive: it encourages our companies to be innovative and use new technology
10. Trade delivers diversity to Australia’s national income, widening our markets and reducing our vulnerability to global economic downturns
Chapter Five

trade and your community

- CASTALLOY, in Adelaide, employs 500 people and injects $25 million in wages into the local economy. It supplies Harley Davidson with all its alloy wheels and hubs.

- NOVARIS makes electrical safety products, exporting to South-East Asia. The Hobart firm employs 40 people and contributes $90,000 a month to the local economy.

- BUNGE MEAT INDUSTRIES exports $70 million worth of pork a year, mostly to Japan and Singapore. For every $4 it spends, $1 goes back into the Corowa, NSW economy.

- Gourmet duck exporter LUV-A-DUCK employs 200 people and injects $3.9 million a year in wages and $6.2 million in feed costs into Victoria’s Wimmera region.

- MT ROMANCE AUSTRALIA makes perfume and sandalwood oil and employs 50 staff at its Albany, WA base. The company spends about $2 million a year in the local economy.

- Toowoomba-based mining equipment firm RUSSELL MINERAL EQUIPMENT spends $7.2 million in South-East Queensland each year, including $2 million on wages.

- NORTH AUSTRALIAN RADIO AND ELECTRONIC SERVICES exports products worth $1 million and spends $450,000 each year in Darwin.

- ECOWISE ENVIRONMENTAL in the ACT exports environmental consulting services. It employs 65 people in the ACT, injecting about $3 million into Canberra’s economy in wages and a further $1 million in buying local services.

want to know more about...

- Trade’s contribution to Australian living standards, jobs, communities and the national economy?
- Other successful exporters?
- The Government’s trade policies?
- Myths and facts about trade and international investment?

Then visit the Department of Foreign Affairs and Trade’s website (www.dfat.gov.au)

want to know more about how to start exporting?
Contact Austrade on 13 28 78 or visit Austrade’s website (www.austrade.gov.au)

5. Learning

As more and more companies go global, the expatriates who help run overseas operations are becoming an increasingly critical asset—often making the difference between a company's success and failure in the marketplace. But a survey sent out at the end of 1995 suggests that companies can do a better job both in preparing people for overseas stints and in assimilating them once they return. In addition, 2/3rds said that companies do not pay enough attention to cross-cultural training, “this lack of information and training not only adds to the stress of relocation but also extends the time it takes for expatriates to feel comfortable in their new setting. Tung says. "Managers need to consider the effect of such neglect on productivity””. 1997 Harvard Business Review

Loss of productivity in overseas assignments is hard to measure. It is only when things go very badly wrong that the reality of lost opportunities becomes obvious. The loss of face in failed assignments is painful for the assignee, embarrassing for the company and in some cases impacts on international relationships. The classic example of gross misconduct in a foreign country was shown by executives from the Australian Wheat Board (a non-government body) which became the subject of a judicial enquiry.

AWB scandal. "Cash Crop" – Part One - on Four Corners, 8.30 pm Monday 10 April, ABC TV. 2006 2000 organisations - paid kickbacks to Saddam’s pariah regime in breach of UN sanctions. And Australia was way ahead of the pack. The king of kickbacks was AWB Ltd, formerly the Australian Wheat Board, which pumped $300 million into Saddam’s slush fund, five times more than the nearest contender. www.abc.net.au

Until companies which deal internationally decide to include intercultural competence as a core competency for their employees and develop a cadre of employees with global and intercultural knowledge and skills, we will continue to see this type of roguish,
immature and cross-culturally disastrous behaviour by people on assignment. As colleagues in the intercultural business, many of us agree that the selection process for overseas assignments needs to be re-thought. This needs to start with HR with support from management by a direct decision to configure the company into a global learning organisation. As an intercultural consultant, I receive the behaviour personality profiles of the clients and assessments before pre-departure or on-arrival training programs. It is expected that people about to relocate to China for several years whose profile includes ‘a short fuse / impatient to get the job done/ lacks patience with slower moving people.’ will be able to understand, internalise and modify their behaviour from one or two days training. the following is an excerpt from a report on a client about to relocate to China for several years with wife and children.

**General Characteristics**

Giovanni tends to have a "short fuse" and can display anger or displeasure when he feels that people are taking advantage of him. He can be blunt and critical of people who do not meet his standards. He likes people, but can be seen occasionally as cold and blunt. He may have his mind on project results, and sometimes may not take the time to be empathetic toward others. He is often frustrated when working with others who do not share the same sense of urgency. Nothing bores G more than the status quo, things becoming routine and people always agreeing, or pretending to agree.

He establishes many standards for himself and others. His high ego strength demands that his standards will be met. He may not trust others to do his projects, especially if they have displayed an inability to perform to his standards. At times, he may be reluctant to delegate certain tasks. He is aggressive and confident. Giovanni needs to learn to relax and pace himself. He may expend too much energy trying to control himself and others. His sensitivity to errors and mistakes sometimes tempers his aggressiveness. He may be accused of being "work compulsive" because of these tendencies. This allows him to make objective decisions. Sometimes he may be so opinionated about a particular problem that he has difficulty letting others participate in the process. He is logical, incisive and critical in his problem-solving activities. He likes setting the pace in developing systems to achieve results. G likes people who present their case effectively. He likes people who communicate with him in a clear, precise and brief conversation.

His creative and active mind may hinder his ability to communicate to others effectively. He may present the information in a form that cannot be easily understood by some people. Giovanni may lack the patience to listen and communicate with slower acting people. He could improve his communication with others by being more flexible and showing a sincere interest in what they are saying. He is skilled at asking informed questions
and extracting information, but for some people he may need to phrase his
questions more tactfully. Sometimes he can become so involved with his
work that he appears cool and aloof to others.


Giovanni is the Australian born son of Italian immigrants into Australia. He has grown
up in a city with a very large immigrant population. Through hard work, family
support, the Australian education system and the benefits of a multicultural, socially
egalitarian society he has worked his way up through the company. Without doubt he
is excellent in his present position, and he has been chosen for an overseas assignment
to China, based in Shanghai on that basis. Somewhere deep in his European heart lies a
mistrust of Asians. His wife (also of European origin) tells me her own family now
call her Ching-chong (an abbreviation of the rhyme Ching-chong Chinaman)
Giovanni's only interest outside of work and family is going to the gym. Once in
Shanghai he will be making frequent trips to other Asian countries, and his wife will be
at home with small children. His wife has intellectual interests and intends to study
Chinese. This case is typical of the many clients who receive one or two days cross
cultural training.

People are chosen for a certain skill- say in business, but it maybe that they need
to be selected for a completely different skills et- such as the skills in negotiating
across cultures- i.e. translating one culture into another. Participant .

It is not only the company employee who goes on the sojourn, but also the partner and
often children as well. It is often the family situation that precipitates an early return.
The literature points out quite profound basic differences between Western and Eastern
cultures. These differences can give rise to symptoms associated with culture shock.

The most powerful components of culture are invisible, rather than visible,,
the most important aspects of foreign cultures are hard to recognise,
understand, and adjust to. Stewart Black, Gregersen & Mendenhall 1992

We need to look beyond band aid solutions to the basic problem of ethnocentricity.
Chapter Five

The Global Learning Organisation

2 Presented to the Australian New Zealand Chamber of Commerce in Japan June 21st 2007 at their request. see Appendix: Presentations.
Chapter Five

Working from the finished product: the global expatriate: the global mind set.

What does the global expatriate look like? The participants in this research.

There is a group of people who have lived outside of their own country and don't really fit anymore- if they ever did. I am one of them, I never really felt that I "fitted" and I still don't. Participant

When you leave your own country to work or study overseas, it does wonders for you; intellectually that is; but when you come back you are in some ways a foreigner in your own country. So you were a foreigner when you went to the new country and you are again a foreigner when you come back. From now on I am a foreigner anywhere I go, so anywhere is all right, it's all the same: it has become one." (July 2001) Antonio Monegal.
Professor, University of Barcelona.

The global mind is at ease within its own culture and accepting of diversity. Having moved out from the boundaries of ethnocentricity, it appraises and values each new person on merit, using a unique internalised set of morals and values objectively.

Strong intellectual curiosity is a powerful attribute, especially in a new country, It takes the expatriate into the unknown where the learning happens and rides over difficult times with objectivity. This was an attribute in most participants in this research – it leads to knowledge and then objectivity in dealing with stress situations.

Intercultural competence in an entire population means that the society must acknowledge its past in truth- something yet to happen in Australia. The truth about past massacres, exploitation, discrimination and general bad treatment of the indigenous population needs to be faced. There is much to learn from Indigenous populations, not least their reflection of the colonial AC group. This feedback will be a starting point for creating a genuine multicultural society as we learn to see ourselves as one reality not THE reality (Bennett 1998). As a member of the diaspora of the AC tribe we can then proceed to face the global scene with new intercultural skills and more confidence.
Chapter Five

The Global Learning Organisation: Strategic Planning

Areas for focus include:

- expatriate selection criteria
- HR preparation
- global expatriate
- repatriation

Expatriate Selection Criteria

Selection criteria needs to include intercultural competence as a core competency.

From Five Minds for the Future, (Gardner 2005) the Respectful Mind which accepts diversity would be a critical. The assignees must want to go- not be coerced, bribed or manipulated into taking the overseas assignment and the family must agree in truth.

I speak read and write perfect Japanese and have a Japanese wife and have lived there for years. – but they wouldn't employ me because I have no managerial skills- I asked them, can't you teach me that? But they said no it's not possible, so they employed someone who had never been to Japan before and had never learnt another language.

Applicant for a position in a company dealing with Japan.

HR preparation

There is a new proactive role for HR in creating the global learning organisation.

Initially the need is to redress diversity management within the organisation( Kersten 2000) The first is to create a shared vision and then hold it steady across the tyranny of distance

in time space and culture mores.

Arthur spoke: "you asked me earlier what pulled the knights together across distance, ..the Round table was one critical element …the dream of Camelot was another" Kostner 1996 p81
Ongoing assessment criteria need to be set and clarified to the assignee, along with clarification of their new role and company expectations. HR needs to develop a knowledge strategy for the assignment: a mentor needs to be provided as part of a team and communication system with the objective that new learning is constantly fed back into the system. (Heimer & Vince 1998). Information from the host country needs to be constantly funnelled back to HO with regular debriefings, and trips back for consultation with the team.

If an organisation is not learning at the pace at which its marketplace is changing, then that organisation is losing ground- it is leaking its knowledge capital. Hubert Saint-Onge Sydney 2001 Workshop in Knowledge Management. PWC. PriceWaterhouseCooper

Cross-cultural cultural preparation including training and language programs need to included for the assignee and other members of the team. Back up for the assignee needs to be available on a continuing basis. Long term career planning and the role of the assignee on repatriation needs to be discussed and some options made available.

It is critical that before the expatriate leaves that the company indicates its commitment to the assignee.

The Global Expatriate: On Assignment

Expatriates with extensive overseas experience are one of the company's intangible assets with unique expatriate knowledge and skills. Once on the international circuit, the expatriate soon finds that his/ her experience, intercultural competence, language skills, strong decision making capacity and global identity very much in demand. Having left home, rented the house, left the dog with relatives and put the kids in international school, it is a minor next step to the next overseas assignment. After being semi-independent for some time, managing local staff, and acting as a cultural go-between, the expatriate expects that their new talents will be valued and rewarded
on return. If the company does not commit to the employee, then it is not likely the employee will commit to the company, especially once they are on the open market.

**Repatriation**

The literature, personal experience and anecdotal evidence from colleagues and clients, all indicate that attrition rates for repatriates are calculated as up to 85%.

The last person to come back from an overseas assignment didn't actually have a job. He was kicking around here for six months before they found him something to do. Client.

The worst case (and unusual) is being made redundant while on assignment. The next worst is resigning from the company because company demands were irrational and excessive. (participant).

Other experiences are coming back to no job, or dropping income (participant) or floating around, employed but neither valued nor rewarded. Other repatriation issues relate to fitting back into the society, and once again being valued and rewarded. (participants). As regards to the company, once again HR needs to be pro-active in retaining the expatriate's knowledge and skills by slotting him/her into a new KM role.

The expatriate needs to be rewarded and valued, with increased responsibilities and remuneration. Their role can be as mentor for the next assignee, country specialist, area manager for that country, change agent, and part of the global team.

**Global Mind set**

Features of the global learning organisation

- global project management
- global recruitment

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3 Appendix C. or Repatriation
Chapter Five

- a cadre of multicultural employees
- transparent selection criteria for overseas assignees
- expatriate-inclusive decisions
- cross-cultural cultural training for all staff (Storti 2000)
- intercultural competence as a core competency

Conclusion

Social resistance to repatriates, even in 'open' societies, is strong. Strong enough to be painful. Repatriates open come back to find that their networks are not as good as they imagined. For one participant, re-entry was a painful memory even after 8 years.

It is a myth that the US is an open society. It is still who you know. Participant

The literature indicated the best scenario for repatriates is to return to another town in their own country rather than going back to the same place. I did this and found that it worked well by relocating to Melbourne from Sydney. No longer 'just returned from Tōkyō' but 'just come from Sydney' which explained away any minor differences.

Sydney is a 'known' and Australian – it placed me inside the comfort zone, it explained extra knowledge, qualifications, stronger work ethic, faster pace, and a smarter attitude.

The hope is that by organisations taking the lead in promoting intercultural competence in their employees, albeit for financial gain, the effect will filter through the general society. If the personal values of tolerance and acceptance of diversity can be seen as not only ethically desirable, but also an advantage in leveraging financial gain and status there will be a movement in society towards that end. If promotions, recognition and rewards are for the globally minded, instead of those enshrined in ethnocentric
confines, then social pressure will force a move towards being intercultural as the normal, rather than as the aberration.
Chapter Five - 5.3 Addendum
This addendum has been attached to Chapter Five in response to a request by the
Supervisory Panel to construct a list of findings as a succinct summary and conclusion.
Findings are presented as Strategic Planning for the Global Learning Organisation
map page 186.

The research findings are set in an ethnographic base which lends depth, colour and
credibility to the study; for both groups as separate identities, and again in social interaction
with each other. The ethnographic perspective was facilitated by the author's seven years of
living and working overseas; the most recent sojourn being four years in Japan, on research
into Japanese culture and language at a university in Tōkyō. This perspective has been
supplemented by the literature review, and extensive and long term intercultural
interactions within the multicultural society of Australia. I have woven in my own
experiences and achievements and that of the research participants to construct a road map
for the overseas sojourn. The roadmap is presented as a series of signposts, similar to
Bunyan, John (1628-1688) Pilgrim's Progress by

Pilgrim’s Progress is an account of Christian's (formally Graceless) journey towards
spiritual enlightenment: This man is on a journey from the City of Destruction to Mount
Zion. On the way he meets a myriad of people offering advice, and temptations: The
Evangelist, Simple, Sloth, Formalist, Hypocrisy, Mistrust, Pride timorous, Piety, Prudence,
Money-Love, Gripeman, Save-all and many others all of whom loudly present continuous
choices along the way within moral dilemmas.
There are similarities to the Buddhist Path to Enlightenment and greater wisdom. Both
models of life's journey towards wisdom came to mind in plotting the progress of the

1 http://www.anesi.com/pilgrim.htm
overseas assignment. Taking the broader view initially allows for space for individual interpretation of life's journey as set within the family narrative against the kaleidoscope of an international backdrop. Expatriate assignee clients are of all nationalities, racial origin, language skills, sexual preference and disability to say nothing of motivation, interests, hobbies, intelligence and core skills. They are parents, sons, daughters, lovers, children of all ages, adopted, biologically impaired with/without health problems. All with varying background motivation, interests and personalities. The addendum takes into account significant events which have occurred since the submission of the thesis in November 2007 and which are a force for change within the Anglo-Celt diaspora.

**National Apology to the Indigenous Peoples of Australia**

On the 13\(^{th}\) Of February 2008 the new Australian Parliament was opened with a traditional Aboriginal ceremony:-Welcome to land. This was followed by a speech by The Prime Minister of Australia, Kevin Rudd, as he apologised to the indigenous peoples of Australia and the Torres Straight Islands.\(^2\)

To the stolen generations, I say the following: as Prime Minister of Australia, I am sorry. On behalf of the government of Australia, I am sorry. On behalf of the parliament of Australia, I am sorry. I offer you this apology without qualification. We apologise for the hurt, the pain and suffering that we, the parliament, have caused you by the laws that previous parliaments have enacted. We apologise for the indignity, the degradation and the humiliation these laws embodied. We offer this apology to the mothers, the fathers, the brothers, the sisters, the families and the communities whose lives were ripped apart by the actions of successive governments under successive parliaments.

Kevin Rudd Prime Minister of Australia. February 2009

The process of reconciliation in Australian society, cited Chapter Five p187 as yet to come, began with this speech. By looking clearly at the past actions of our colonial-settler society towards Australian Aborigines, we gain insight into the basic constructs of identity of the Anglo-Celtic dominant culture in Australia as a legacy of British colonisation and expansion.

While the apology impacts on the Australian identity at home, it also effects the image presented by Australian Anglo-Celts to the world.

**World Wide Recession**

The deep causes of the financial crisis lie in global imbalances—mainly: America's huge current-account deficit and China's surplus...Economists had long feared that America would ruin itself on foreign borrowing. Economist January 24th 2009.

The much promoted 'how to succeed" model of the Anglo-American-Northern European business world has publicly failed. While the long term ramifications are yet undetermined, as the global economy tries to stabilise, the arrogance has gone.

**Strategic Planning for the Global Organisation**

**Presentation of the Findings to the Australian New Zealand Chamber of Commerce in Japan July 21st 2007**

Findings from the research as outlined in by my mind map, Chapter Five, page p186 were presented to the Australian New Zealand Chamber of Commerce in Japan, HR special interest group. Details of each item were expanded upon with relevance to the participants background. Feedback from the participants was very positive.

**Feedback from Clients over Eighteen months.**

Since July 2007, I have trialled findings as presented by the mind map page 186 in intercultural training programs specifically designed for overseas assignees. Engagement in the program has been very positive with excellent feedback, particularly from those clients who work in HR. We work together to customise the cycle of the expatriate experience for each family and each individual family member.
The overseas assignment is not going to fail because they don't know who Bismarck is. It's going to fail because the people at home are not happy. They haven't found their feet in the new country.

Award winning Intercultural trainer for Germany.2009

The Global Learning Organisation can be defined as follows:

An organisation which values all cultures equally and implements that set of values in its business model, and relationships with employees, clients and auxiliaries. The global organisation is flexible and growing. It has a multicultural cadre of employees and welcomes their input. It is quick to pick up trends in a market due to the many languages and international contacts in house. It thinks global. It is an export winner. The Mind Map as presented on page 186 signposts the issues involved and a procedure for building a global learning organisation. Start is anywhere in the cycle.

Strategic Planning

If an organisation is not learning at the pace at which its marketplace is changing, then that organisation is losing ground—... it is leaking its knowledge capital. Hubert Saint-Onge Sydney 2001

Support and planning for the strategic development overall needs to come from the top. Objectives are to promote a learning organisation which incorporates global perspectives and knowledge and to stop knowledge leaking from the system. (High attrition rates)

Expat selection criteria

It is necessary to think in terms of a group rather than an individual. The family situation needs to be stable and mutually supportive with the motivation for the sojourn clear and agreed upon by all. All members do better to start with intercultural competence, language skills and a strong self identity with personal goals for the assignment and the future. There need to be strong career goals for the expatriate with clear 'take home' benefits.

HR Preparation

Having selected for core competencies HR is wise to set expectations and assignment objectives, build role clarity and define assessment criteria. Again think group: build a team,
including a mentor for support, around the expatriate; set up team communication and organise cross-cultural training for the whole team and all family members. It is advantageous for the stay at home employees to be included so they will understand the cross-cultural challenges faced by the expatriate.

**Global Expatriate**

For the assignee, strong issues can be the extent of bonding with the organisation and long term career planning as he/she increases intercultural competence and builds a global network. With on-going engagement with and adjustment to the host country, the expatriate's identity will change to include the new knowledge and skills. As distance blurs the role clarity of the job, the assignee becomes more independent, developing in decision making, personal growth and skills in managing local staff. The family grows into the expatriate life and becomes in fact a expatriate family- easy to relocate anywhere.

**On Assignment**

Staying in touch and maintaining ones profile in the company is critical to the repatriation and the future career of the expatriate. In the role of cultural go-between, the expatriate maintains communication, inputting information into the system by regular debriefing, transferring information to HO, expatriate trips back to HO. Overt time the role of the expatriate shifts to be more employable, more knowledgeable and mobile. Having packed up at home- the family are on the road and another overseas sojourn will not present similar problems. It is incumbent on the company to retain the expatriate's knowledge, to gain return on investment.

**Repatriation**

Relocation support from the company is critical at this stage. The attrition rate for repatriates is very high, so the company needs to acts clearly and directly to retain knowledge. Support will include repat training, debriefing, identifying new skills reorientation into the company, career planning and above all reward & recognition for the inconvenience and disruption of an overseas sojourn.
Consultant: What job will you have when you come back?
Expatriate: They haven't said. The last guy who went to China didn't have a real job when he came back. He was walking around here for six months until they found him a proper job. Expatriate about to relocate to China for four years. Australia

I was in Japan for 11 years. I had to hand over my job there to the next person and I had one week for that. When I came back to the US they had to make me a job. In the office it was OK as long as I didn't talk about Japan, I got on well with them. The office in Japan closed soon afterwards because the new person didn't know how to run it.
Expatriate on returning home to the US

**New KM Role**

Knowledge and Wisdom
Much of the professional discussion about knowledge reflects a traditional Western cultural and intellectual paradigm… the growing emphasis on knowledge as opposed to information, encourages us to consider where knowledge itself leads, as well as what it really is. It is natural then, to ask whether the traditional Western paradigm is all there is. This is not mere lip service to globalisation: it seems to me to be essential to take a wider perspective on knowledge and wisdom, if only to underscore how limited the rationalistic model really is. Hannabuss 2001 p360

It is this new knowledge- that acquired by the expatriate which is quintessentially valuable for the global organisation. As a way for feeding the new knowledge back into the system, HR needs to play a very proactive role. The repatriate can be given increased responsibilities, sitting on a forum for the global team; a mentor for new expats; a change agent in different sections; a country specialist or area manager. It is critical that the repatriate feels a sense of belonging, some purpose in the company and job satisfaction. From a humanist point of view, a society which does not exclude those tainted with the foreign is a desirable goal.  

**Global Mind Set**

Overall corporate decision making needs be expat-inclusive. Too often I hear that the people in charge have never left head office or been on an assignment overseas. From a global project management perspective, HR again will need to expand- calling in specialised consultants if necessary. In order to set up and maintain a cadre of potential

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3 In Japan itself cultural identity lingers for returnee schoolchildren. Tsai Hsiao-Ying 1995 p 524
overseas assignees, incoming employees would need to comply with the global selection criteria to include intercultural sensitivity,(Endicott, Bock, Narvaez 2003) (Oguri & Gudykunst 2002) and communication competence (Paige, Jacobs-Cassuto, Yershova & DeJaeghere 2003; Wiseman, Hammer & Nishida, 1989; Gudykunst & Hammer 1984,). Setting up a cadre of interculturally competent colleagues establishes a social environment in the workplace which is hospitable to incoming expatriates and facilitates their integration (Palthe 2003). Global recruitment for top multicultural employees will ensure the best leverage into the marketplace. To maintain this aspect, on-going effective cross-cultural training (Paige 1986) for the employees and expatriate family members, needs to be set in place. Issues include the effectiveness of the trainer in assisting the participant to visualise the conceptual jump to become multicultural and learner resistance (Bennett 1986) to the idea of assimilation and enculturalisation into the new culture- as giving up part of self identity (Hullett & Witte 2001) Problems can be peer pressure not to participate, a corporate culture which infers that time spent on cross-cultural training is 'time off from work.' and the timing of the training program within the cycle of the assignment dynamics (Selmer 2001); post departure versus post arrival. All this fits in within the Anglo-American Northern European business culture.

In other cultures with a tribal structure, free of the Protestant work ethic and its emphasis on guilt and blame, the selection process, communication, decision making, and feedback would not need to be itemised or even mentioned. The narrative of the overseas sojourn, like the ancient story of Ulysses (Greek: Odysseus), the hero of Homer's *The Odyssey*, would be the stuff of the raconteur, the story teller. It would grow with the telling and expand on the remembrance of simple incidents, as people looked at the photographs and strange souvenirs with natural curiosity and wondered about that other country. They would

4 Homer's tale *The Odyssey* tells of Odysseus's 10-year struggle to return from the Trojan War to his home in Ithaca.
wonder about what you ate and what you did there and how were the people in that place and what was their life. This would be happening naturally, intuitively, with spontaneous asking and with the ease and flow of the wheel of life. It requires a gentleness and openness-an absence of hierarchy-a tribal approach, with interaction, discussion and information flow, pictured more like a mandala the wheel, where the emphasis is on self awareness as in the karmic process (Hannabuss 2001.p363) and in being rather than doing. The Kama are the orally transmitted ancient tantras. Kama mandala depicts the wheel, and to me, my experience of being gracefully admitted into another culture, albeit for a brief period. It is a powerful story in life's journey. As Aboriginal Australia tells stories in picture form, so do other cultures.

5 Buddhist text in dialogue form.
6 http://mahasiddha.org/mandala/Kama.html
We all have moments, *flashes*, when all the senses converge. Egan (1997) describes a spectrum of ways of knowing and divides them into five different types of understanding:

**Mythic**

**Romantic**

**Philosophic**

**Ironic**

**Somatic**
Chapter Six

Chapter Six Recommendations

Introduction

There must be as many Ways of Knowing as there are unique cultures (Wallerstein 1983 discussing Freire) each with its own individualised language construct and thought: and within each language group perhaps as many ways of knowing as there are human beings. As Clive Barlow describes in his book: Tānenuiarangi climbed the sacred vine to the uppermost heaven and received the baskets of knowledge from Rehua. This feat is described in the following chant.

It is I, it is I who straddled the earth and heavens and left my footprint: I who ascended to the uppermost realms to the pinnacle of Mānono and gathered up the baskets of knowledge: the basket of ritual knowledge, the basket of occult knowledge, and the basket of secular knowledge. I established it on earth so that mortal man could escape from the world of confusion into the world of light.

Barlow 1991 p158

There must be a spiritual way of knowing: that which is the realm of the shaman, the witchdoctor, sorcerers, the Hindu holy man, the seer and the spiritual leader of peoples.

In his forward to the book by Carlos Castaneda; The Teachings of Don Juan: A Yaqui Way of Knowledge, Walter Goldschmidt describes the contours, value and the extent of Castaneda's work:

Anthropology has taught us that the world is differently defined in different places. It is not only that people have different customs; it is not only that people believe in different gods and expect different post mortem fates. It is rather that the worlds of different peoples have different shapes. The very metaphysical presuppositions differ: space does not conform to Euclidean geometry, time does not form a continuous unidirectional flow, causation does not conform to Aristotelian logic, man is not differentiated form non-man or life from death as in our (AC) world. We know something of these other worlds from the logic of native languages and from the myths and ceremonies as recorded by anthropologists.

Goldschmidt in Castaneda 1985 Forward
We all have memories of 'flashes' when all the senses converge. Egan (1997) beautifully describes a spectrum of ways of knowing and divides them into five different types of understanding, Mythic, Romantic, Philosophic, Ironic, and Somatic. ¹ (Chapter Six cover page)

'... My primary aim in this book is to unravel some of the major strands or layers of our typically polysemous understanding. I try to separate out a set of general and distinctive kinds of understanding and characterize each of them in detail; I distinguish five, which I call Somatic, Mythic, Romantic, Philosophic, and Ironic. I try to show, furthermore, that these kinds of understanding have developed in evolution and cultural history in a particular sequence, coalescing to a large extent (but not completely) as each successive kind has emerged. The modern mind thus is represented as a composite'. Egan 1997

Children own all these ways of knowing before the pressures of enculturalisation in the form of language, social norms and education construe to angle them into a socially accepted ethnocentric mould. It is the role then of the interculturalist to go back and reclaim what was lost in multiple ways of knowing. It is only by growing and applying their own personal existential intelligence, (Gardner 2005) that the researcher, ethnographer, anthropologist, interculturalist, or educator is able to communicate their message to others by the convergence of multiple methods, practices, empirical materials, perspectives and observers encompassed in a single study (Denzin & Lincoln 2003). These authors continue to state that the mixed genre text is best understood then as a strategy which adds rigor, breadth, complexity, richness and depth to any inquiry. Based on the concept of multiple intelligences, the mixed genre will speak to a wider range of people than text alone.

¹ Isolde. Cover page: Beardsley (1895) The Studio from the Arthurian legend of Isolde & Tristan. Isolde is shown drinking what she believed to be poison but this was switched for a love potion. V&A Museum.
Chapter Six

Gardner (2005) in reviewing his theory of multiple intelligences describes intelligence in the following categories, stating that each human being has a unique mixture of all of the intelligences.

- **Linguistic**
- **Logical**
- **Musical intelligence**
- **Spatial intelligence**
- **Bodily-kinaesthetic intelligence**
- **Interpersonal intelligence**
- **Intrapersonal intelligence**
- **Naturalist intelligence**
- **And a possible ninth-or 8 ½ existential intelligence**

I have speculated that there may be a ninth or existential intelligence. I call this the ‘intelligence of big questions’. When children ask about the size of the universe, when adults ponder death, love, conflict, the future of the planet, they are engaging in existential issues. My hesitation in declaring a full blown existential intelligence stems from my uncertainty about whether certain regions of the brain are dedicated to the contemplation of issues that are too vast or too infinitesimal to be perceived. And so, recalling a famous Fellini movie, I speak of 8 ½ intelligences. Gardner 2005

Findings and recommendations from this research lie the area of the ninth intelligence. It is in the telling of findings and the process of changing individual ethnocentricity to a more tolerant attitude and active acceptance of the diversity of man.

From my perspective, this is the intelligence of the overview- the intelligence that enables historians and writers to straddle centuries and cultures with understanding and compassion. One example is Leo Tolstoy in epic War and Peace 1865–1869 which included five hundred and eighty characters. Tolstoy's book has been claimed as an epic.

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2 Permission from Howard Gardner was required and obtained before referencing this article.
History is the life of nations and of humanity. To seize and put into words, to describe directly the life of humanity or even of a single nation, appears impossible.  

Epilogue II, Ch. 1 Tolstoy 1869

Often called the greatest novel ever written, WAR AND PEACE is at once an epic of the Napoleonic Wars, a philosophical study, and a celebration of the Russian spirit. Tolstoy's genius is seen clearly in the multitude of fully realized and equally memorable characters that populate this massive chronicle. Out of this complex narrative emerges a profound examination of the individual's place in the historical process, one that makes it clear why Thomas Mann praised Tolstoy for his Homeric powers and placed WAR AND PEACE in the same category as the Iliad: "To read him is to find one's way home to everything within us that is fundamental and sane."  


This 8 ½ intelligence is demonstrated by famous film makers such as Federico Fellini

Otto e Mezzo; 1963, City of Women, 1980; Akira Kurosawa in Shichinin no Samurai-1954, (The Seven Samurai) and Mihalis Kakogiannis in Zorba the Greek 1964. Book author: Kazantzakis Nikos 1961; with music by the much acclaimed Greek composer, Theodorakis and 2000 Director; The Cherry Orchard. Cinematography Aris Stvrou.

All of these movies are so firmly based ethnographically that they speak to all peoples. Green Bush by Warwick Thornton (2005) on Australian indigenous issues is another more simple example, particularly in the way that Thornton used actors to convey current relationships within indigenous communities Denzin & Lincoln(2003) citing a film made by Eisentein Sergei: The Battleship Potemkin (1925) refers to montage as used by the qualitative researcher as an improvisation of images in swift cinematic sequence, producing a revolving collection of images around a central visual theme not sequentially but simultaneously. The viewer puts the emotional whole together, as if in a glance; all at once.

Researching the lived experience then, requires cognisance of the spectrum of intelligences held within others and once again, respecting those intelligences in the re-
telling of findings while in addition, creating spaces for give and take between reader and writer. In the same address in Colombia (2005), Gardner continues with his ideas on the process of mind changing as fitting roughly into the following categories:

- **Reason.** Minds can be changed through logical argument.
- **Research.** Minds can be changed through data, observations, case studies.
- **Resonance.** Minds can be changed when the mind-to-be-changed resonates with the new content and with the presenter.
- **Redescription.** Minds can be changed when the new content is presented in a number of different media and symbol systems.
- **Rewards and Resources.** Minds can be changed when sufficient rewards (or punishments) are invoked.
- **Real World Events.** Minds can be changed when there is a dramatic change in the conditions of the world.
- **Resistances Overcome.** Minds can be changed when the chief resistances to the desired mind change are neutralized.

The Interculturalist works in the process of changing minds to one which is more tolerant and accepting of diversity working in all areas to some extent. The most effective tool is redescription. It is hard to achieve converts to neighbourly love through reason, research, resonance or rewards. Redescription of the situation, backed up by real world events together with resistances are most likely to succeed. The process however, as pointed out by Gardner (2005) needs to be controlled by ethics, and he lists the following:
History is resplendent with attempts to change minds, often without ethics. Classic examples of attempts the change minds by people with strong ethics would be Mahatma Ghandi and Martin Luther King.

Based on the 9th intelligence and the respectful mind, with application from the ethical mind, the next step in the process is then to convey a message across the cultural divide taking into consideration the natural variety in individual learning styles. (Crozier 1997) The message as described by Bennett (1996) is that we are not socialised in the idea that there is one way of looking at things- cultures teach us that they are THE reality, not a reality but THE reality. We can create a kind of brotherhood and sisterhood of diversity in the world where we can celebrate our diversity, recognise our unity and say to one another that we are really better of together than we would be apart.

This is the objective, of retelling the story of the expatriate experience in Japan: with a respectful mind to both cultures and an ethical attitude:-to convey meaning across the
limiting effects of socialisation to others in order to facilitate their re-entry into lost worlds. As Kinchcheloe & McLaren describe (2005) quoting Carspecken 1996) We 'see'
culture

……only by building up multilayered narratives of the poetic in the everyday life of things. We represent it only by roaming from one texted genre to another-romantic, realist, historical, fantastic, sociological, surreal. There is no final textual solution, no way of resolving the dialogic of the interpreter/interpreted of the subject/object through efforts to 'place' ourselves in the text, or to represent fieldwork experience or to gather up the voices of the other as if they could speak for themselves.

PhD as Film

The visual has become silent in the social sciences at the very point in history when it dominates both science and culture…….curious
Kellehear 1993p73

The strong recommendation which comes out of the thesis is to carry the work forward in a PhD in film format which will directly redress the challenge of intercultural communication. The medium of film draws the viewer much closer to the lived experience, engaging the viewer holistically in a spectrum of emotions and experiences. Film contextualises in aspects of society, scenery, actors and the emotional and political climate. It allows for the rich texture of background noises and music, social mores; the interplay of colour and light, and the expressiveness of voice and body language.

Written descriptions express what can be grasped in their own language and are thus effectively blind (or inhospitable) to things outside them. Ethnographic writing elides or limits many sensory details that might shock or repel us if we were to confront them directly whereas pictures are staggeringly particular and indiscriminate in detail. (MacDougall 1999 p:246)

Text by itself is counter productive as it pretends to convey meaning- text is seductively misleading insofar as it leads the readers' mind but not heart, soul, body and spirit.

Text by being as it is – lexically dense, endlessly re-written, in English construed to appear logical to other English speakers, while it may not be at all logic to speakers of
other languages who live in the other reality (Bennett 1998). Text is trapped within its own ethnocentric parameters (Bennett 1990, MacDougall 1999) in order to convey meaning to the reader. It does NOT take the reader into lost worlds but stays within the comfort zone with:

- explanations in the same language and mental format
- on a piece of paper which can be held in the hand and therefore 'owned'
- can be re-read endlessly while sitting in an armchair at home.
- text brings its offerings TO the reader requiring minimal effort
- text is not confronting- it can be put down and picked up again when the reader is ready: there is no challenge in text; it is not part of the reader's world
- text can be objectified
- there is no pace in text- requires no speed up in comprehension
- text allows the emotions to be controlled in the reader, minimises impact.

Reading about an earthquake is nowhere near the same thing as being in one, but seeing on film, the entire world tip, tremble, shake and groan with a background of voices shrieking in panic and fear as whole houses, roads and cars disappear engulfed by a violent earth, is a much closer experience.

My view is that you can't teach people anything,” explained McLaren, who was a protégé of Freire. “You have to create a context in which they can analyze themselves and their social formations and lives. [http://www.gseis.ucla.edu/faculty/pages/mclaren/](http://www.gseis.ucla.edu/faculty/pages/mclaren/) University of California Los Angeles.

**Supervisors**

For a PhD as film: Recommended supervisory panel.
The research project must be housed in an appropriate faculty with a progressive multicultural environment, tolerant of diversity and technically up-to-date.

Example: Centre for Cross-Cultural Research at ANU. UCLA, University of Technology Sydney

Supervisors can be supported by external authorities in their field.

- A cross-cultural cultural expert / ethnographer or anthropologist.
- An author, writer artist or sculptor of the target culture.
- Supervisor with some knowledge of ethnographic film making.

NB There is additional need for technical skills and know-how in up-to-date techniques, software and hardware. It is important for the maker of ethnographic film to do most of the camera work themselves rather than rely on a video cameraperson. Researcher technical skills can be supplemented by the AV section of a university and need not be the concern of the supervisor. see Appendix B Presentations : Imaging the Thesis.

**The Film: Kaigaifunin**

Title: The Expatriate Life of English Speakers in Japan

Based on the findings of this thesis- The Global Learning Organisation
Additional items of importance which need consideration.

- The home society: the relative intercultural competence of countries/tribes relationship with the indigenous/immigrant population.
- The spouse in overseas assignments - dual careers
- Growing up in an other culture – third culture kids
- The other side of the head'- being multicultural
- The repatriation process for the individual- 'home as foreign'
- Home society’s rejection of the repatriate as the stranger

1. Strategic Planning

Expat selection criteria

- family situation

Repatriation

- relocation support
- repat training
- debriefing
- identify new skills
- re-orientation
• intercultural competence
• language skills
• moral parsimony
• core competencies
• career goals
• motivation for sojourn

**HR preparation**

set expectations
assignment objectives
role clarity
assessment criteria
team building
communication set-up
mentor
CCT

**Global Expatriate**

role clarity
org commitment
personal growth
long term career planning
soul work
intercultural competence
engagement in host country
identity as construction
new knowledge/ skills
strong decision making
global network

**On Assignment**

information to HO
regular debriefing
trips back to HO
maintain communications
cultural go-between
semi-independent
manage local staff
repatriation preparation

The above headings are guidelines only but will act as starting points.

When making a film bring in the visual early in the process. It changes perspective.
Judith and David MacDougall. 2006 Video anthropological workshop. Sardinia.
Text is used for referencing, introductions, revision of cultural information where appropriate. It is important to explore what has already been done – styles of presentations – technical's tricks. as in a lit review this is paralleled by learning the field and placing the PhD within the scene.

_Three pronged approach_

Study what is around in the moving image/ visual field

Read on qualitative research focusing on ethnography and anthropology.

Produce small snippets on local culture as prototypes.

- Go to a professional videographer for advice
- Secure appropriate Technical Equipment
- Start shooting for Cross-cultural stories around Australia.
- Study what is already available
  - Melbourne's Immigration Museum tales of Migration
  - stills and soundtrack/ some moving images
- ACMI- moving images- variety of presentation styles
- Apply for funding to make an ethnographic film
- produce something- trailer

_Applications_

- As a component of cross-cultural training programs for potential expatriates
- Cross-cultural studies programs in universities and corporations
- Diversity training in home country
- Entry in ethnographic film festivals
- Prototype for following films
Any informer revealing the whereabouts of the followers of priests must be rewarded accordingly. If anyone reveals the whereabouts of a high-ranking priest, he must be given 100 pieces of silver. 'Tokugawa Iemitsu. On Penalty of Death  The Memoirs of a Secret Empire (date unknown)
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Music

Come Fly with Me 1958 lead song in an album by the same name. Singer Frank Sinatra, released in 1958. This was Sinatra's first collaboration with arranger/conductor Billy May, The album was designed as a musical trip around the world. The title track was written at Sinatra's request. Released:1958 Recorded: October 1-October 8, 1957 Capitol Studio A, Hollywood. Genre: Jazz Vocal Label: Capitol Records Producer(s):Voyle Gilmore.

Lyrics for Come Fly with Me. The lyric and guitar chord transcriptions on this site are the work of
the Guitarguy and are intended for private study, research, or educational purposes only. Individual transcriptions are inspired by and based upon the recorded versions cited, but are not necessarily exact replications of those recorded versions.

The Guitarguy www.theguitarguy.com/comeflyw.htm

**Come Fly With Me 2003** singer Michael Bublé Produced by David Foster, Humberto Gatica and Johnny Mandel. Reprise Records Warner Music Group 2003

**Sailing** Album: Christopher Cross Veröffentlicht am: November 30, 1979Label: Wb (Warner Music)

**Sailing** (Gavin Sutherland 1972) Rod Stewart Producer for Bonnie: Steve Hackett Recorded in 1990 as a charity single against the repatriation of the Vietnamese boat people. November 24, 1989 Label: Wb (Warner Music)

**Take Me Away** Brothers in Rhythm Radio Edit. From the Album the Best of D:Ream Vol 1 1997 Take Me Away 1994 Warner Music UK Ltd Germany. Lyrics by P. Cunnah. Engineered by Paul Wright at Sarm West, London. Assisted by Niall Flynn. Remix and additional production by Brothers in Rhythm for DMC (UK)

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FCIJ (Foreign Chambers in Japan) Business Confidence Survey Spring 2003
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Participating organisations in the FCIJ surveys are the Chamber of Commerce in Japan of US America, Australia, Britain, Belgian-Luxembourg, Canada, Denmark, Finland, France, Germany, Italy, Sweden, Switzerland as well as Enterprise Ireland and the Norwegian Business forum.

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Exhibitions


DVD

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Graphics
Beardsley 1895. The Studio from the Arthurian legend of Isolde & Tristan. Isolde is shown drinking what she believed to be poison but this was switched for a love potion. V& A Museum.
Isolde. Cover page: for Chapter Six p191

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Plate 9 Nishimura’s 西村 Teaseller.
Plate 45 Hiroshige Andō 広重安藤 Moonlight Nagakubo.

Plate 45 1783 Kitao Masanobu 北尾政寅 The courtesans Hitomoto and Tagosode. from The Autographs pf Yoshiwara Beauties. 1783


Yoshi-iku women in a Public Bath. Publisher Hiroka-ya Kosuke 1868

The graphic shows the make up for the role of the villain Fujiwara no Shihei in the Kurumabiki scene of the drama Sugawara Denju Tenarai Kagami.


Seton, Charles. Photographs: Tokyo 1983. Charles Seton, NY USA. Freelance photographer, videographer and teacher. Fine Art prints of trips to Japan, China, Korea, Thailand, Ireland, Turkey, Western Europe, and the US.

Steele, J (author) Photographs 1983-99. Photographs and support material from the collection of realia project while: Guest researcher at The Center for Japanese Language, Waseda University. Tokyo, Japan.

The National Archaeological Museum of Athens 2006 Zeus of Artemision Bronze, circa 460 - 450 B.C. 2.09 m (6' 10.5") high, 2.10 m (6' 10.75") fingertip to fingertip. Found in the sea near cape Artemisio Page 2-35


**Locations**

Daibutsu. Kotoku-in temple precincts, Kamakura. Photo: Judy Steele Japan 1983. The large bronze statue of Amida Buddha. 42 ft high; weight 210,000 pounds. Believed to have been cast 1252.


Kabukiza Theatre Tokyo Japan. Original Kabuki theatre. Stage for the age-old stories on which the culture hinges are acted out ritualistically year after year.

**공화문 서울 한국** Kwangwhamun This gate is at the entrance to Kyongbokk Palace. Central Seoul

Sumidagawa. - Old Edo Shintō Annual Festival Tokyo Japan

Sumokan. The Sumo wrestling ring.

**Anecdotal Information**

Insightful perceptions from diverse nationalities, location, ages and income.

- colleagues in the language teaching profession who are constantly operating across cultures,
- fellow ex-pats and re-pats.
- immigrants located in any country
- colleagues in the tourist and hospitality industry.
- students of all ages in schools in Australia.
- students of all ages in schools and language institutions in Japan and Korea.
- fellow travellers

**Technical**

The Computer is stand alone. Protected by Vet Anti-Virus, e-Trust Personal firewall and Microsoft Anti-Spyware. Connected to Broadband Cable

**Software**


**Hardware.**

**IBM** Think Centre A51p TWR P 4 3.2 512MB 160GB DVD Multi Gbit 56

Intel Pentium 4 Processor Clock speed 3.20 GHz HD Drive (size) 160GB

**Epson** 4990 Photo Scanner.

Diverse **Canon** cameras. **Sony** Cam recorder with LCD screen for videoing in crowds.

**Wacom** Graphite Tablet with Graphire software application.
**Language**
Windows XP, MS Office 2003, Microsoft Global IME, Japanese; Korean; Chinese; Microsoft Proofing Tools 2003

**Fonts:** Japanese, Korean, English and European languages from IME downloads, Adobe applications and The Font Foundry: http://www.fontfoundry.com/

**Storage.**
Prodisc Gold. Archive Quality.

Scandisc USB Memory Stick 2.0 GB. IBM Memory Stick. Additional External Memory Stick.
漢字

Glossary of Japanese kanji

All references have been checked with Nelson's Kanji dictionary.

Thesis coverpage: 外人 gaijin means outside person. With a conscious effort, Japanese people in the hospitality industry, academia and the interculturally sensitive try to always use gaikokujin: 外国人: outside country person which is less excluding.

For those of us who live in Japan if we are- tall blonde and very different- the reality is the word gaijin! is frequently a loud exclamation of shock as we turn a corner, sit in a restaurant, or work our way through the crowded transport system. No delicate abstract sensitivities here: we are of biological interest; with different hair colour- to be touched; eyes to be scrutinised, and other features which attract the monocultural.

I never kissed a foreigner (gaijin) before!

Young Japanese woman in the train pushing herself up against my colleague; A young American, blonde and fairly good looking teacher.

The biological fascination can be extremely strong with little or no self monitoring and minimal realisation of the foreigner's feelings in the matter.

These characters may be Chinese, not Japanese. Because it include famous Chinese mountain which I climbed'. Japanese colleague July 2006. 'Bamboo is semi-sacred in Japanese philosophy; Japanese are often on the cross-cultural road between Chinese and Japanese in interpretation of the script.

Kami means little more than superior being (Sansom 1978). Bownas (1959) links ‘kami’ with ‘mana’. 

As described by Metge (1989:p157) the word ‘mana’ in Maori means ‘spiritual power’. 

Other indications of migrations from the Pacific Islands into Japan are the language base of Japanese and those of Pacific Islanders as being syllabaries; the matriarchal societies of the southern islands of the archipelago, and the very visible tight curly hair and broad stocky appearance of some Japanese.

文献学 bun.ken.gaku used for bibliography in a wider sense to include literature, records, documents. the thesis bibliography also includes websites

忠臣蔵 Chushingura. The Tale of the 47 Rōnin. 1703

As a subject for the graphic arts, Chushingura has proved as inspirational to Japanese artists over the years as it has to generations of Japanese theater goers. The key to the power that this tale holds for the Japanese lies in the dramatic way it weaves together the many threads of the time honoured moral code which underlies the fabric of Japanese society even today. These works of art have served
as iconographic representations of the samurai ideal as viewed by members of a society that can only participate in that heroic tradition vicariously. The qualities of fidelity, loyalty, steadfastness, and above all, of honour, which are embodied by the samurai who participated in the “Ako vendetta” also find expression in the powerful graphic designs inspired by the play and its historic background. These works not only reveal the character of Yuranosuke and his fellow ronin, but also reflect something about the character of another culture through its choice of heroes. (my italics) Alan G. Atkinson Curatorial Intern: University of Kansas.www.ku.edu

泉岳寺 Sengakuji is a Buddhist Temple in Minato Ku in Tōkyō. Built originally by the ruling Shogun Tokugawa Ieyasu but after it was burnt to the ground the temple was moved to its present location in Takanawa

浪人 rōnin: Lit: wave man – one who is tossed around by the action of the ocean- samurai without a feudal lord

大仏 Daibutsu. A great image of Buddha Kotoku-in temple precincts, Kamakura. Photo: Judy Steele Japan 1983. The large bronze statue of Amida Buddha. 42 ft high; weight 210, 000 pounds. Believed to have been cast 1252. The protective temple was destroyed by a tidal wave in 1495. Kamakura was the centre of political organisation of the samurai class during the medieval era of Japan. 1185-1382 of Japan. Numerous temples and shrines from this period are located in the Kamakura area.

大日本 Dai Nippon – Big Japan

日本 Nippon or Nihon: land of the rising sun. lit., sun; origin

だし dashi: a basic soup stock used in Japanese cooking, made from kelp- kombu and dried bonito- katsuobushi. Bonito is a fish

出口 deguchi-exit. Large rail stations in Japan are multi level with a variety of public and private lines, each requiring separate ticketing. These stations incorporate restaurants, stores and services in networked underground walk ways. A colleague was trapped for three hours in Osaka railway station unable to find the exit because she could neither read nor speak any Japanese.

御免下さい Gomen kudasai Pardon me- I beg your pardon, excuse me, sorry. As with sumimasen gomen kudasai, or gomen nasai, has wide application. It generally infers that the speaker acknowledges that other has been inconvenienced

神風 kami or spirit: (see kami) kaze: wind – divine wind – from the typhoon which devastated the fleet of Kublai Khan 1281

車引き、時平 Preface: page 1. Kurumabiki Shihei. Traditional Kabuki plays can be compared to musical hall dramas whereby the villain is evil; the heroine beautiful and virtuous; the hero- if there is one- handsome; and the whole action flamboyantly over dramatised. The make-up for specific roles has become standardised along with costume and roles. http://www.kabuki21.com/kurumabiki.php The graphic shows the make up for the role of the villain Fujiwara no Shihei in the Kurumabiki scene of the drama Sugawara Denju Tenarai Kagami.
見合い lit look meet. お見合い omiai lit look meet. o-honorific. this is the process of arranging a marriage whereby a go-between will introduce the single person to each other's families, with a full family background. If all agree then a meeting is arranged. In theory either of the couple can bow out, but in fact this may be difficult due to social pressure of loss of face.

煮干し niboshi Japanese dried baby sardines
椎茸 shiitake: lit. shii 椎 oak: take 茸 mushroom.

enkai 宴会 After work socialising – considered a duty to attend. The stresses of the day are released by enforced camaraderie and the consumption of alcohol.

gin sekai 銀世界 Silvery world: vast snowy scene

giri 儀利 Sense of obligation, duty, honour, justice, courtesy, debt of gratitude.
Japanese-English Character Dictionary. Nelson 1972. Japanese society is structured on obligations. One form is giri; another and deeper obligation to country, is on

The rules of giri are strictly rules of repayment: they are not a set of moral rules.
Benedict 1967

The requirement is that giri needs to be paid in full and in an exact amount. Japanese frequently avoid situations where they may impose giri on others or on themselves. This eventually becomes obvious to the expatriate living in Japan as they observe persons in need of help or assistance being ignored or apparently being ignored. For the expatriate it happens immediately they get off the aeroplane and battle their way through the railway system with heavy luggage. Daily examples of the avoidance of the giving or receiving giri can be: a blind person trying to get onto a crowded train; a young mother with small children, balancing babies, shopping and stroller, unassisted in and out of the railway system; or the injured lying on the footpath or platform. For giri repayments a non-Japanese will benefit from the advice of a Japanese national. Giri contours social interactions.

春雪 haruyuki Spring Snow. Large porous snow flakes which melt on contact. The title of the first book in The Sea of Fertility tetralogy: 豊穣の海 Hōjō no Umi: Harunoyuki 春の雪 by
Mishima Yukio 由紀夫

haruyuki is a common expression in Japanese philosophy expressing the transient nature of human existence. Philosophy in Japan is integrated into the culture rather than being the province of remote and learned academics.

広重安藤 Hiroshige Andō
Hiroshima

Hiroshima is a wide island. A city on the inland sea of Japan. Rebuilt after WWII.

The atomic bomb named "Little Boy" was dropped on Hiroshima by the Enola Gay, a Boeing B-29 bomber, at 8:15 in the morning of August 6, 1945.

Kami

Kami are spirits, deities and smaller gods; the basis of Shintō the national religion of Japan. Akin to Australian indigenous beliefs in so far as kami are found in rivers, rocks, trees and spiritual places. This type of belief indicates connectivity with land.

jizo

Jizo are small images of minor buddhas placed to guard certain areas, for example, along roads to guard the traveller, or areas around temples.

Nagasaki

At 11:02 a.m. on August 9, 1945, the explosion of an atomic bomb devastated Nagasaki.

On

On: obligation, indebtedness to the past, and what has gone on before, which every Japanese incurs at birth. Obligation to Emperor, state and country, parents and teachers. On to anyone is a serious matter and needs to be repaid. On repayments are without end. (Benedict 1967)

Tsukiji Hongwanji temple

The original was destroyed in The Great Fire 1657, then again in the Great Kanto Earthquake of 1923 and rebuilt in Indian style 1934.

Shintō

Shintō is the way of the gods- the national religion of Japan

Shodō

Calligraphy: writing path/way. Shodō is brush writing with charcoal (sumi) as ink, using an inkstone to grind the ink before each writing session. It is very important to develop a good calligraphy style in Japan as it becomes an art form.

Shōji

Shōji: a paper screen- semi transparent

The Tokaido road 53 stations inside (along the way) Nihonbashi-bridge in central Tōkyō. is considered to be the centre of Tōkyō. It is now under an overpass motorway. While many woodcut print artists depicted the Tōkaidō highway, the 53 stations refer to the work of Hiroshige Andō 広重安藤 1797-1858

Wa

Wa: Harmony- an essential part of company life. The positive aspect is that work proceeds smoothly. The negative side is that elders and superiors such as University lecturers are not confronted. There are no tutorials as such at Japanese Universities. Learning is by rote: taking down notes and memorising them.

Government
Imperial Seal of Japan
The Chrysanthemum Throne.

天皇 tennō The Emperor literally heavenly sovereign

江戸幕府 edo bakufu Shōgun: military rule during the Edo period.

江戸 Edo- Old name for Tōkyō

徳川 Tokugawa: Family Name of one Daimyo (feudal lord) who unified the country and started a Dynasty (Tokugawa Ieyasu 1543-1616) in 1603 which was to last until the last stages of disintegration 1853-67 when the black ships of Admiral Perry arrived in Tokyo Bay

Admiral Perry
United States Navy
arriving in Tokyo Bay
The black ships

徳川幕府 Tokugawa bakufu The Tokugawa shōgunate or military dictator.

Three holly oak leaves- the symbol of the Tokugawa clan

幕 baku curtain
府 fu-urban, prefecture, centre

幕下 bakka shogun, shōgun’s staff, vassal, feudatory, follower
The Battle of Sekigahara in the year 1603 marked the beginning of the Edo period, (Tokugawa dynasty). Shōgun Tokugawa Ieyasu reorganized roughly 200 daimyo and their territories into the han, and rated them based on their production of rice, and political significance. Around 1800, there were approximately 170 daimyo in Japan. Daimyō were expected to act according to their allocated place in the hierarchy.
Glossary and Historical Notes

Collins Concise English Dictionary

trade: the act or an instance of buying and selling goods and services; a personal occupation; the people and practices of an industry; exchange of goods; trade cycle; trade discount; trade gap; trade-in; trademark; trade name; trade-off; trade on; trade plate; trader; tradesman; trade secret; tradespeople; trade union; trade wind; trading estate; trading post; trading stamp;

Terms beginning with T
Economist.com Business Encyclopedia Dictionary
Terms of trade; Trade; Trade area; Trade cycle; Trade deficit/surplus; Trade unions; Trade-weighted exchange rate.

Usage Economist.com Business Dictionary
sole trader, balance of trade, registered trademark, rogue trader, block trade; restraint of trade; visible trade; bilateral trade; trade war; trade-weighted index; invisible trade; terms of trade; ASEAN Free Trade Area; Austrade; Darwin Trade Development Zone; day trader; Ministry of Trade and Industry; New Zealand Trade Development Board; retail trade; trade press; Tradenet; TRADENZ; trades and labour council; countertrade; cross-border trade; trade off analysis; trade point;
Glossary

This glossary contains definitions and background material relevant to the sociological investigation of the transnational evolution of civil society focusing on the experiences and learning of actors as the other' in a foreign culture, based on English as an international language.

Definitions

Globe

Give me a place to stand and I will move the world.


Globe the globe, the world, the earth: Latin globus.

Global covering or relating to the whole world: Collins Concise English Dictionary.


Going global gearing for global operations, by expansion, merger or takeover.

Global assignee is one who is required as part of his/her employment by a company, co-operative or conglomerate to relocate to a foreign country wherein he/she will engage in trade or other similar activities, such as trade promotion, on behalf of and for the advantage of that organisation. Austrade for example, while being government funded, works on cost retrieval.

Globalisation

The expansion of trade and/or operations outside the country of origin. The country of origin can be hard to define given the rules of business registration; the modus operandi of Multinational enterprises (MNE) and the reality of money flow. A recent development has been the establishment of factories in foreign countries with developing (emerging) economies to take advantage of plentiful cheap labour. This is opposed to the practice of bringing cheap labour to the home country by importing slaves, using convicts, or giving tacit consent to the existence of a large pool of illegal immigrants.
Current usage of the word *globalisation* depends on the speaker's circumstances; that is; knowledge base, political bias, economic interest and historical perspective. The term ‘globalisation’ has become emotionally charged and metamorphosed into a type of belief system.

The stance of this research is that past migrations, either as individuals, tribes or collectives of tribes, have been, and still are, part of the evolution of the human race. The present configuration of societies takes maximum advantage of all available technology to-day, as it did in the past. Mass movements as described in "Workers of the World" in The Economist 1997, have been by both sea and land. Voluntary or forced, they have included murderous invasions, pillaging, the capture of slaves, political or religious domination and widespread destruction. Some mass migrations have been peaceful as when fleeing from the freezing ice caps, escaping to new lands or extending areas of influence for trade opportunity or religious evangelism.

A current state of extreme inequality in personal income throughout the world exists. In the authors opinion this is unacceptable. Various economic theories exist on how to improve the situation. A simplistic concept is that a more equitable sharing of the world’s goods by the rich countries with the poor is a solution. An alternative theory is to teach and or help the poor countries to attain the standard of living of the rich countries. It is not within the scope of this research to make assumptions on whether ‘globalisation’ is good or not; or will increase or decrease poverty.

**Affective Filter** hypothesised by Krashen 1982. Krashen claims that a variety of affective variables relate to second language acquisition; motivation, self confidence and anxiety.

Those with attitudes more conducive; as he quotes Stevick 1976, they will be more open to input, and it will strike deeper.

**Australian Company**

A company which is registered in Australia. It will have an ABN number for tax purposes. Head Office can be elsewhere. Operations can be elsewhere.

The company can be overseas owned / Australian owned or part thereof.

Stockbroker, Sydney, Feb, 2004

**Avoidance**: Selecting friends, acquaintances, employment and contacts of ones own ethnicity within a multicultural society.

Until I met you I didn't realise that I was walking down the street with blinkers on.

Colleague referring to her total lack of migrant friends in Sydney Australia where 30% of the population was born overseas.

**British Empire**: The British Empire is significant as the historical, sociological background of the Anglo-Celts. Past networks continue to the present day in trade, job access, political alliances and diplomatic co-operation.

Encyclopaedia Britannica online http://www.britannica.com/eb/article-9016519/British-Empire
..worldwide system of dependencies—colonies, protectorates, and other territories—that over a span of some three centuries was brought under the sovereignty of the crown of Great Britain and the administration of the British government. The policy of granting or recognizing significant degrees of self-government by dependencies, which was favoured by the far-flung nature of the empire, led to the development by the 20th century of the notion of a 'British Commonwealth', comprising largely self-governing dependencies that acknowledged an increasingly symbolic British sovereignty. The term was embodied in statute in 1931. Today, the 'Commonwealth' includes former elements of the British Empire in a free association of sovereign states.


Today's Commonwealth is an association of 53 countries. Its nearly 2 billion citizens, about 30 per cent of the world's population, are drawn from the broadest range of faiths, races, cultures and traditions. 53 independent states working together in the common interests of their citizens for development, democracy and peace.

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<th>Antigua and Barbuda</th>
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<td>Dominica*</td>
<td>Nauru**</td>
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<td>Fiji Islands*</td>
<td>New Zealand</td>
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*Fiji Islands was suspended from the Councils of the Commonwealth in December 2006 following a military coup.

**Company** An organisation which engages in negotiations with trading or government organisations for short or long term advantage. It can be privately, State or Commonwealth owned or part owned. (eg State Rail) The organisation itself is hard to define as there are many grey areas relevant to ownership, backing and funding,, mergers, takeovers and joint ventures.
Glossary

**Corrupt**  Open to or involving bribery or other dishonest practices. Collins Concise English Dictionary.

**Corruption**: In the business world is defined as taking bribes i.e. money or goods or favours in lieu, outside of a specific business venture in order to facilitate that business venture. It can take many forms and has many names eg payback, kickback and:-


the act of persuading someone to exercise his or her business judgment in one’s favour by offering cash or a gift and thereby gaining an unfair advantage. Many organisations have *codes of conduct* that expressly forbid the soliciting or payment of bribes.


a present, usually from a supplier to a customer, often used to maintain good relations. Business gifts may range from a pen to a hamper and are often in the form of merchandising. The acceptance of a business gift is often governed by an organisation’s code of conduct, and often is forbidden on the grounds that business gifts–particularly high value ones–may be seen as an attempt to bribe an employee.

Business gifts are normal in some societies. In Japan they perform the function of social oil and can be obligatory (see giri).

- **Slush fund** a fund used by a company for illegal purposes such as bribing officials to obtain preferential treatment. www.economist.com business dictionary.

Bribery and corruption are endemic in some countries. If employees are paid so little that they can not feed and clothe their families or even themselves adequately, then the bribe structure becomes institutionalised as part of the social norm. Many transactions will not take place without the giving of bribes. The function of a bribe and the definition of a bribe within any society depends on the moral parsimony of the members and the acceptability of the practice. It is common to condone or ignore bribery (the English word *bribe* holds moral connotations ) within ones own society while passing judgement on other societies.

Assignees are advised to refer the matter to their head office - to keep themselves free of possible bribery allegations.

Department of Foreign Affairs, (dfat) Canberra. spokesperson. 2004

**Developing economy** synonymous with emerging economy previously third world.

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1 See Moral Parsimony
2 Economies that used to be designated "third world." Now classified differently by different financial
Glossary

**Empire**: an aggregate of peoples and territories under the rule of a single person, oligarchy, or sovereign state. Collins Concise English Dictionary.

  an empire is a large sovereign state, which is relentlessly expansive, embraces a wide variety of different customs and beliefs, and peoples who have a vast array of languages.

**Ethnic** of or relating to a human group having racial, religious, linguistic and other traits in common. Collins Concise English Dictionary. NB within societies predominately Anglo-Celtic-ethnic means others'. Anglo-Celtics in the US and Australia do not see themselves as ethnic.

**Ethnic identity** the group we identify with. Particularly important in cases of migration, cultural domination following an invasion or temporary assignment. Identity may undergo major dislocation if it is in conflict with, or not tolerated by the current dominant culture.

**Ethnic affinity** having a strong feeling of communality based on ethnic characteristics.

It has been described to me by Asians and I have felt it myself. Superficially it seems illogical but it can be a very deep gut reaction. It can happen when living in another racial group and one of our own ethnic origin enters the scene. It can lead to avoidance.

**Giri** sense of duty, sense of honour, obligation, justice, courtesy, debt of gratitude


One is giri; it permeates the structure of Japanese society in strict layers of obligations.

  The rules of giri are strictly rules of repayment; they are not a set of moral rules.

Benedict. 1967

The requirement is that giri needs to be paid in full and in exact amount. Collecting any giri is to be arduously avoided and can inhibit social interactions.

**Giri nashi no hito** a person without giri

**On** is the obligation each child is born with- obligation to Emperor, country, ancestors. Not fulfilling this obligation incurs considerable dishonour, which can often only be corrected by suicide. The heavy obligation of On played a very significant role during WWII, when losing the war involved great shame and abject apologies to the Emperor. Benedict 1967

**Hiroshima – a City in Japan on the Inland Sea of Japan.**

*The atomic bomb named "Little Boy" was dropped on Hiroshima by the Enola Gay, a Boeing B-29 bomber, at 8:15 in the morning of August 6, 1945.*

The name 'Hiroshima' now carries strong connotations depending on historical perspective, and is emotionally loaded. The Peace Park in Hiroshima incorporates the building which was the epicentre

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institutions. eg UN, J.P. Morgan Chase, IMF. The progression from developing to developed is not clear. Economist Jan 17th 2004.
of the blast. The adjacent museum displays the catastrophic effects of radiation on human beings. The dropping of the nuclear bombs on Hiroshima and Nagasaki is sometimes cited by Japanese as an example of AC racism. The city has been rebuilt.

**Money** Medium of exchange that functions as legal tender. Collins Concise English Dictionary.

Money flows like water; you can damn the flow for a short time but it will finally find a way through: this is how it is with drugs, prostitution, gambling and money laundering. Korean Banker Sydney 1989.

Money now flows around the globe in electronic form faster than the sun and the trade winds. As mentioned in the *Economist* Feb 28th 2004, money in its present form is a relatively new invention. For most of human history money meant either gold or silver. Paper money was originally backed by gold held in reserve banks, but since 1971 the world has relied on "fiat" money i.e. backed by the promises of central banks to protect their currencies. These promises are now in question and concludes the paper (money) in your pocket will only be as good as a politicians promise.

**Moral Parsimony** coined by the editors on www.philosophers.com.uk, Dr. Jeremy Stangroom & Dr. Julian Baggini. Can be defined as an inbuilt morals code assessor. ie the extent to which each one of us is parsimonious in passing judgement on one's fellow human. It includes the ability to objectify morals. i.e. to hold a personal set for self; to apply another set to the external world, and to suspend moral judgement where there are two many unknowns. Moral parsimony, a philosophical approach as well as a sense of humour is extremely important when working in societies where the internal forces, unknown rules and complexities of the culture are either unknown or at best superficially observed. In itself moral parsimony is a value system. Accepting and open, neither parsimonious nor without internal values; respecting self and respecting others.

**MNE Multinational enterprise**: An organisation which operates in several countries and acts as an independent unit.

**Organisation for Economic Co-operation and Development OECD**

**OECD** The OECD brings together the governments of countries committed to democracy and a market economy from around the world to:

- Support sustainable economic growth
- Boost employment
- Raise living standards
- Maintain financial stability
- Assist other countries' economic development
Contribute to growth in world trade

The OECD also shares expertise and exchanges views with more than 70 other countries, from Brazil, China, and Russia to the least developed countries in Africa. www.oecd.org

**PPP Purchasing-power parity:** the exchange rate between two currencies based on a comparison on how much it takes in each currency to buy an identical basket of consumer goods.

Pocket International Business Terms

**Trade** the act or an instance of buying and selling goods and services; a personal occupation; the people and practices of an industry; exchange of goods. Collins Concise English Dictionary.

**Historical Notes**
The importance of belonging to a world wide dominant culture can not be underestimated.
First there is the effect on the individual members of the diaspora of Anglo-Saxon-Celts and secondly, the reaction of other nationalities to the current world wide dominant culture. Historical mapping of inter-racial relations continues to present times, often sinking into the subconscious and configuring stereotypes. It is all the more important then to take into account the background of current intercultural relations in order to move on to a more open and freer cosmopolitan society.

**Cook, Captain James.** 1728-1779 born in the Yorkshire village of Marton. The house Cook he grew up in now stands, lovingly reconstructed in Flagstaff Gardens in Melbourne Australia.
The discovery of Australia is generally attributed to James Cook by Australians but other European powers had been visiting the West Coast over hundreds of years. Cook claimed sovereignty of the east coast in the name of George III which meant to the exclusion of other European powers. At the time there was no agreement that Australia was *terra nullius* (legally unoccupied) but later basic desire for land precipitated violent assault, abuses and murderous massacres of indigenous peoples. The extensive report Cook had given about Botany Bay, including the safeness of the harbour and availability of fresh water, quickly became the ‘sign post’ Captain Arthur Phillip aimed for with the First Fleet, arriving on 18 January 1788. He transferred the colony further north to Sydney Cove, raising the British flag on 26 January 1788.


One third of the population of the World, just under 2 billion people are represented in the modern Commonwealth of Nations. The object of the Commonwealth of Nations today is to advance democracy, human rights, and to promote sustainable economic growth and social development within its member states and other countries. A legacy from Britain’s Imperial past has given the countries of the Commonwealth of Nations a legacy of shared language, and a common legal and political system. The financial, diplomatic and trade connections ex Empire, have been maintained.

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a worldwide system of dependencies—colonies, protectorates, and other territories—that over a span of some three centuries was brought under the sovereignty of the crown of Great Britain and the administration of the British government. The policy of granting or recognizing significant degrees of self-government by dependencies, which was favoured by the far-flung nature of the empire, led to the development by the 20th century of the notion of a “British Commonwealth,” comprising largely self-governing dependencies that acknowledged an increasingly symbolic British sovereignty. The term was embodied in statute in 1931. Today, the Commonwealth includes former elements of the British Empire in a free association of sovereign states.

Great Britain made its first tentative efforts to establish overseas settlements in the 16th century. Maritime expansion, driven by commercial ambitions and by competition with France, accelerated in the 17th century and resulted in the establishment of settlements in North America and the West Indies. By 1670 there were British American colonies in New England, Virginia, and Maryland and settlements in the Bermudas, Honduras, Antigua, Barbados, and Nova Scotia. Jamaica was obtained by conquest in 1655, and the Hudson's Bay Company established itself in what became northwestern Canada from the 1670s on. The East India Company began establishing trading posts in India in 1600, and the Straits Settlements (Penang, Singapore, Malacca, and Labuan) became British through an extension of that company's activities. The first permanent British settlement on the African continent was made at James Island in the Gambia River in 1661. Slave trading had begun earlier in Sierra Leone, but that region did not become a British possession until 1787. Britain acquired the Cape of Good Hope (now in South Africa) in 1806, and the South African interior was opened up by Boer and British pioneers under British control.

Nearly all these early settlements arose from the enterprise of particular companies and magnates rather than from any effort on the part of the English crown. The crown exercised some rights of appointment and supervision, but the colonies were essentially self-managing enterprises. The formation of the empire was thus an unorganized process based on piecemeal acquisition, sometimes with the British government being the least willing partner in the enterprise.
In the 17th and 18th centuries, the crown exercised control over its colonies chiefly in the areas of trade and shipping. In accordance with the mercantilist philosophy of the time, the colonies were regarded as a source of necessary raw materials for England and were granted monopolies for their products, such as tobacco and sugar, in the British market. In return, they were expected to conduct all their trade by means of English ships and to serve as markets for British manufactured goods. The Navigation Act of 1651 and subsequent acts set up a closed economy between Britain and its colonies; all colonial exports had to be shipped on English ships to the British market, and all colonial imports had to come by way of England. This arrangement lasted until the combined effects of the Scottish economist Adam Smith's Wealth of Nations (1776), the loss of the American colonies, and the growth of a free-trade movement in Britain slowly brought it to an end in the first half of the 19th century.

The slave trade acquired a peculiar importance to Britain's colonial economy in the Americas, and it became an economic necessity for the Caribbean colonies and for the southern parts of the future United States. Movements for the end of slavery came to fruition in British colonial possessions long before the similar movement in the United States; the trade was abolished in 1807 and slavery itself in Britain's dominions in 1833.

British military and naval power, under the leadership of such men as Robert Clive, James Wolfe, and Eyre Coote, gained for Britain two of the most important parts of its empire—Canada and India. Fighting between the British and French colonies in North America was endemic in the first half of the 18th century, but the Treaty of Paris of 1763, which ended the Seven Years' War (known as the French and Indian War in North America), left Britain dominant in Canada. In India, the East India Company was confronted by the French Compagnie des Indes, but Robert Clive's military victories against the French and the rulers of Bengal in the 1750s provided the British with a massive accession of territory and ensured their future supremacy in India.

The loss of Britain's 13 American colonies in 1776–83 was compensated by new settlements in Australia from 1788 and by the spectacular growth of Upper Canada (now Ontario) after the emigration of loyalists from what had become the United States. The Napoleonic Wars provided further additions to the empire; the Treaty of Amiens (1802) made Trinidad and Ceylon (now Sri Lanka) officially British, and in the Treaty of Paris (1814) France ceded Tobago, Mauritius, Saint Lucia, and Malta. Malacca joined the empire in 1795, and Sir Stamford Raffles acquired Singapore in 1819. Canadian settlements in Alberta, Manitoba, and British Columbia extended British influence to the Pacific, while further British conquests in India brought in the United Provinces of Agra and Oudh and the Central Provinces, East Bengal, and Assam.

The 19th century marked the full flower of the British Empire. Administration and policy changed during the century from the haphazard arrangements of the 17th and 18th centuries to the sophisticated system characteristic of Joseph Chamberlain's tenure (1895–1900) in the Colonial
Office. That office, which began in 1801, was first an appendage of the Home Office and the Board of Trade, but by the 1850s it had become a separate department with a growing staff and a continuing policy; it was the means by which discipline and pressure were exerted on the colonial governments when such action was considered necessary.

New Zealand became officially British in 1840, after which systematic colonization there followed rapidly. Partly owing to pressure from missionaries, British control was extended to Fiji, Tonga, Papua, and other islands in the Pacific Ocean, and in 1877 the British High Commission for the Western Pacific Islands was created. In the wake of the Indian Mutiny (1857), the British crown assumed the East India Company's governmental authority in India. Britain's acquisition of Burma (Myanmar) was completed in 1886, while its conquest of the Punjab (1849) and of Balochistan (1854–76) provided substantial new territory in the Indian subcontinent itself. The French completion of the Suez Canal (1869) provided Britain with a much shorter sea route to India. Britain responded to this opportunity by expanding its port at Aden, establishing a protectorate in Somaliland (now Somalia), and extending its influence in the sheikhdoms of southern Arabia and the Persian Gulf. Cyprus, which was, like Gibraltar and Malta, a link in the chain of communication with India through the Mediterranean, was occupied in 1878. Elsewhere, British influence in the Far East expanded with the development of the Straits Settlements and the federated Malay states, and in the 1880s protectorates were formed over Brunei and Sarawak. Hong Kong island became British in 1841, and an “informal empire” operated in China by way of British treaty ports and the great trading city of Shanghai.

The greatest 19th-century extension of British power took place in Africa, however. Britain was the acknowledged ruling force in Egypt from 1882 and in the Sudan from 1899. In the second half of the century, the Royal Niger Company began to extend British influence in Nigeria, and the Gold Coast (now Ghana) and The Gambia also became British possessions. The Imperial British East Africa Company operated in what are now Kenya and Uganda, and the British South Africa Company operated in what are now Zimbabwe (formerly Southern Rhodesia), Zambia (formerly Northern Rhodesia), and Malawi. Britain's victory in the South African War (1899–1902) enabled it to annex the Transvaal and the Orange Free State in 1902 and to create the Union of South Africa in 1910. The resulting chain of British territories stretching from South Africa northward to Egypt realized an enthusiastic British public's idea of an African empire extending “from the Cape to Cairo.” By the end of the 19th century, the British Empire comprised nearly one-quarter of the world's land surface and more than one-quarter of its total population. (See the Map.)

The idea of limited self-government for some of Britain's colonies was first recommended for Canada by Lord Durham in 1839. This report proposed “responsible self-government” for Canada, so that a cabinet of ministers chosen by the Canadians could exercise executive powers instead of officials chosen by the British government. The cabinet would depend primarily on support by the
colonial legislative assembly for its tenure of ministerial office. Decisions on foreign affairs and defence, however, would still be made by a governor-general acting on orders from the British government in London. The system whereby some colonies were allowed largely to manage their own affairs under governors appointed by the mother country spread rapidly. In 1847 it was put into effect in the colonies in Canada, and it was later extended to the Australian colonies, New Zealand, and to the Cape Colony and Natal in southern Africa. These colonies obtained such complete control over their internal affairs that in 1907 they were granted the new status of dominions. In 1910 another dominion, the Union of South Africa, was formed from the Cape Colony, Natal, and the former Boer republics of the Transvaal and the Orange Free State.

This select group of nations within the empire, with substantial European populations and long experience of British forms and practices, was often referred to as the British Commonwealth. The demands and stresses of World War I and its aftermath led to a more formal recognition of the special status of the dominions. When Britain had declared war on Germany in 1914 it was on behalf of the entire empire, the dominions as well as the colonies. But after World War I ended in 1918, the dominions signed the peace treaties for themselves and joined the newly formed League of Nations as independent states equal to Britain. In 1931 the Statute of Westminster recognized them as independent countries “within the British Empire, equal in status” to the United Kingdom. The statute referred specifically to the “British Commonwealth of Nations.” When World War II broke out in 1939, the dominions made their own declarations of war.

The rest of the British Empire consisted for the most part of colonies and other dependencies whose predominant indigenous populations had no such experience. For them a variety of administrative techniques was tried, ranging from the sophisticated Indian Civil Service, with its largely effective adoption of native practices in civil law and administration, to the very loose and indirect supervision exercised in a number of African territories, where settlers and commercial interests were left much to themselves while native Africans were segregated into “reserves.”

Nationalist sentiment developed rapidly in many of these areas after World War I and even more so after World War II, with the result that, beginning with India in 1947, independence was granted them, along with the option of retaining an association with Great Britain and other former dependencies in the Commonwealth of Nations (the adjective “British” was not used officially after 1946). Indian and Pakistani independence was followed by that of Ceylon (now Sri Lanka) and Burma (Myanmar) in 1948. The Gold Coast became the first sub-Saharan African colony to reach independence (as Ghana) in 1957. The movement of Britain's remaining colonies in Africa, Asia, and the Caribbean toward self-government gained speed in the years after 1960 as international pressure mounted (especially at the United Nations), as the notion of independence spread in the colonies themselves, and as the British public, which was no longer actively imperial in its sentiments, accepted the idea of independence as a foregone conclusion.
The last significant British colony, **Hong Kong**, was returned to Chinese sovereignty in 1997. By then, virtually nothing remained of the empire. The Commonwealth, however, remained a remarkably flexible and durable institution. *See also colonialism.*
Appendices

Appendices List

Appendix A
Data collection material

Appendix B
Presentations

Appendix C
Articles

Appendix D
References
Questionnaire for Global Assignments for returnees

This written questionnaire collects basic information that will mould the research project.

Please comment directly on each question and any additional aspect of this research.

Q1. On a gradient of zero to ten, how enthusiastic were you to /go to Japan?
   zero- didn't really want to go but didn't see any alternative.
   ten---applied for the posting and couldn't wait to get there.

A 1

Q 2 Given your present knowledge, with hindsight, would you make the same decision?
   On a gradient of zero to ten?

A 2.

Q 3 Can you describe the circumstances surrounding the decision?

A 3

Q 4 While there, what was your deepest/ wildest dream?  Was it country specific?

A 4

Q 5 What did/do you appreciate most about Japan? and why?

A5  1

                     2

Q 6 What did you dislike the most?  Did this bother you always or sometimes.?  
   What is your perspective on that now?

A 6

Q 7 Are the circumstances that you found yourself in then similar to that which you expected?
   With hindsight , what should/could you have done better?

A7

Q 8 If not.. how do you feel about this? How would you answer on a gradient zero to ten.
   zero- I get angry every time I think about it.
   ten - don't care at all or it was better than I expected.
Q 9 Did you receive pre-departure training before this assignment? comment?
A 9

Q 10 Was this your first overseas assignment, ever?
A 10

Q 11 From Japan how did you maintain your professional network within the company? How did you maintain contact with colleagues in Australia?
A 11

Q 12 Were you able to predict the outcome of this assignment? personally? career wise?
A 12

Q 13 Where is “home” for you within the context of your own sense of place?
A 13

Q 14 Did you want to return to Australia/ Home after this assignment or did you want to extend your stay or go somewhere else?
A 14

Q 15 What were the positives in coming back? negatives? would you accept another posting in Japan?
A 15

Other:

thank you for participating
2. Itemised list of Visual prompts used during the interview.

The prompts were selected to direct the participant's attention to significant aspects of Japanese culture and the parameters of life in Japan. During the selection process I tried to 'take myself out' of the process. Prompts were from the project on Japanese culture collected while at Waseda University Centre for Japanese Language, Tokyo Japan. The prompts include selection of graphics: photographs, posters, advertisements, scans from books, manga, restaurant menus, articles with graphics from English press in Japan as well as the Australian press. A few examples are included.

Prompt Details
1. Stylised attractive young Japanese woman in festival dress for New Year visit to shrine. Traditional kimono with long sleeves indicates that she is single. Traditional smile. A full page pic. Shrine poster.

2. Contrasts

Tokyo street scene business centre. contrasting modern buildings with carrier of re-cycled cardboard transporting huge stack by bicycle through the traffic. 2 photos J. Steele.
Appendix A

3. **Space** constraints Japanese house washing on balcony overhanging street; tangle of overhead wires, bikes parked in street, narrow streets. 4 photos J Steele

4. **Homeless** in Shinjuku station precincts- underground walkways. 4 photos J Steele  
*Homeless use the railway stations to escape the very cold winter and hot summer. Authorities are reluctant to evict them but the smell is very bad. Previously people who were homeless were considered to 'not want to work' but after the bubble burst, and the Japanese economy experienced a severe downturn, the number of homeless men (usually men) rose dramatically. Due to limited social welfare, they have been left in station by the authorities because of the very cold winters. Some homeless live in parks under blue plastic sheeting, use the park toilets and wash their clothes in the ornamental streams and shower in mini waterfalls.*

a Next to stairway wall. Neatly stacked possessions, including boxes etc. One homeless sitting with head covered. *- shame, neatness, poverty amid wealth, homelessness in the public face. Decorous code of behaviour by homeless.*  
It seems that this particular person has only been homeless for a short time- due to the amount of possessions and the apparent cleanliness and affluence of the possessions. especially the shoes.

b Cardboard box houses near wall and public telephones. Cardboard floor covering with futons and three homeless asleep. *Japanese ability to 'turn the eyes away.'*

c Cardboard box city in Shinjuku station. Elaborate boxes with extensions and doorways; all decorated. *Permanent homeless* residents.

5. Nakamise; approach to major Temple in Asakusa. Man wearing face mask to protect others from his cold. 1 photo J Steele. *Social rules –manners to others.*

6. **Koban:** police box not a police station: generally placed near station exits; major function is to assist general public in finding addresses and general information.
Appendix A

N.B. bicycles for local transport parked outside. **Social support.** 1 photo J Steele

7. Old Lady with Large Bundle: Train: outskirts of Tōkyō. **Rural Japan**
   1 photo J Steele

8. Shinjuku Station West exit. **Buddhist monk** begging for alms. A common sight: can be genuine monk or can be an impostor. 1 photo J Steele.

9 Modern Japanese house- middle class. futons on balcony, balcony washing lines, minicar parked under balcony, bicycle parked next to car- umbrella drying on bike well built, neat, tidy clean, comfortable. **Space.** 1 photo J Steele.

10. Small wayside shrine (**Buddhist**) with jizo to protect the wayfarer. The shrine is swept clean and regularly replenished with fresh flowers. 1 photo J Steele.

11. Traditional Japanese wooden house and garden Front view. Gray tiles roofs, bamboo blinds to protect from heat and for **privacy.** Sliding front doors. 1 photo J Steele.

12. Going to work. guy on bicycle with briefcase in bike basket, talking on mobile in the other; riding his bike. **Contrast modern/ old; Japanese agility; Japanese reliance on bicycles.** 1 photo J Steele.

13. Fishing in artificial pond. Crowded: **Space/ nature - lack of it.** 1 photo J Steele.

14 Castle: symbol of **power; feudalism and hierarchy** against the ocean. 1 photo J Steele
15. Ocean scene: three **sacred aspects of nature**: matsu: pine tree; rock offshore island; and swirling ocean. 1 photo J Steele.

16 **Tsukiji** fish market one of the most famous in the world- fish are the backbone of **Japanese diet**. 2 photos J Steele.

17 **Vending machines**: Selling cigarettes, soft drinks, beer and rice wine. **Alcohol and cigarettes freely available to underage buyers.** 2 photos J Steele.

18 **Homeless** going through garbage bin outside restaurant: restaurant delivery motor bike. 1 photo J Steele.


20. **Rubbish on beaches.** accumulation of plastic rubbish. 1 photo J Steele. contrast with the supposed Japanese love of nature.

21. **Daikon drying** (long white radishes) seaside resort- daikon drying on road fence accumulating car fumes as well as salt air. 1 photo J Steele.

22. Kabuki make-up for different actors; Kabuki poster showing four faces; Kabuki poster showing drama scene/ group scene **the mask**- the face that we show to the world.

23. Scan from book: Samurai. two beautiful women and Eta (untouchable) **Hierarchy**.

24. Scenes from Ukiyoe- woodcut prints. Two pages **Japanese art**.

25. **Manga**- **Japanese comic strips** violence/ sex, nudity and sadism. One page.

26. **Donuts/ Japan menu**- semi Western food. One page

27. McDonalds: Japan hamburger one page

28. Traditional top quality **Japanese lunch boxes**. Two pages.
29. Japanese bathroom. **traditional squat toilet and bath.**

30. Instructions for using traditional ose-no- **Japanese Public Bath.** at a Japanese Inn.


32. Birth of Imperial Highness Princess Aiko; to raise the topic of the Royal Family.

33. **Earthquake survival guide** Asahi Shimbun.

34. Australian June 11th 1999 **力 chikara-power**- **Japanese economic strength**
   The Australian

35. **WWII:** Japanese army soldier beheading an **Australian POW.**
   Sydney Morning Herald- from War Memorial Canberra

36. **Australian Army member with Koizumi- no apology.** SMH

37. Peace park **Hiroshima** Gutted dome at the epicentre. SMH

38. **Unit 731** Japanese medical experiments on POW's WWII. The Age 2002

39. **Samurai armour** Museum poster

40. Yasukuni Jinja museum- location of War dead including **WWII war criminals.**

41. Three pages on Bali bombing- **international terrorism,** Australian Department of foreign affairs (Dfat) warnings to travellers. Weekend Australian Financial Review 19-20 October 2002

Ways of Knowing

Presentation: Judy Steele

University of Western Sydney

Intercultural Creativity in 2004
15-16 July 2004

Q: how do you know that?
   I mean what's so special about it?

A: I just know it! that's all! I just know.

   five year old girl

Video footage of Buddhist Ritual

Spoken experience in ways of knowing
University of Western Sydney & University of Wollongong Present: Intercultural Creativity in 2004

Asian-American-Australian Sound-Dance and Multi-media Connections
Inter-University Postgraduate Conference 15-16 July 2004

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Judy Steele Presentation

Abstract

Ways of Knowing.
This presentation deals with one experience the author had while living in Japan. It needs to be regarded, not in isolation, but as a fractal of the whole.

Specifically it records an instance of the power of the Buddhist rites to reach the subliminal unconscious and open the way for spiritual contact, thereby connecting to that “powerful force outside of human consciousness which nurtures the spiritual growth of human beings” (Scott Peck).

The capacity to contact across culture, language and race exists for all of us; as travellers most of us have experienced this joy. Outside the parameters of the known, on the edge of chaos is where our soul is free.

How do you know that?
I mean-what’s so special about it?
I just KNOW! That’s all! I just know!

A short video footage introduces the group to the sound pattern of Buddhist sutras, followed by a narrative.

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The Global Assignment: Australians in Japan

Sense of Place

Judy Steele

Every race of people has a culture to follow. If you lose your culture you are floating. Lost. Donny Wooloogoa. http://www.spiritofthewandjina.com.au

The overseas assignment can be a very powerful and exciting learning experience. The development of global competence, a greater degree of independence in decision making, the challenge of a different culture, the more exotic non-work environment and social mix combined with increased travel and some increase in special allowances can result in a comfortable ex-pat life.

However according to the literature a considerable number of assignments fail resulting in the period of the assignment being cut short. As mentioned in the book Global Assignments (Stewart, Gregersen and Mendenhall. 1992) ...such episodes are common. Many global managers and their families experience adjustment difficulties...Most people recognise the term "culture shock", but few understand its underlying process. The dynamics of "culture shock" involve the individual's routines, ego, and self-image.

Not all difficulties with culture shock result in early repatriation. Some assignees work though it, while others adjust their life style to minimise the exposure to the foreign environment. The degree of adjustment to living in a foreign country has its base in the individual's sense of place, identity and moral parsimony.

This essay deals with Sense of Place.

Sense of place develops as we grow. It is formed from influences such as family place origins; conditions of birth, pre-birth, childhood experiences and attachments; a sense of well being, identity and growth; the relationship with place of others; and our own relationship with nature and our environment. It tells us when we are at home, at home with our self, at home within our group, surroundings and place in this world.

As Michael Proudfoot describes in his article On Borders, the feeling of being lost in unfamiliar territory is due to the absence of the familiar rather than the addition of the
unfamiliar. [www.philosophersnet.com](http://www.philosophersnet.com). Perhaps there is also a feeling of loss of restrictions when moving into a new country.

"I miss Tokyo- it was my free time. They don't touch you and you don't touch them. While that's not good in a way, in another, it is a great freedom. Also I am free from my family although I love them." colleague temporarily on assignment.

Our identity of self may or may not transport with comfort but either way it influences our relationships with the total situation - it colours the water.

What are our issues and what are our invisible boundaries? What do we want from this assignment? What is negotiable, what is the deal and moreover what is the game plan? A balance between the personal self, the foreign environment and the business world.

In one very short plane trip we have arrived in a very different world from the quiet leafy Australian suburbs Illiterate and virtually speechless struggling through the crazy swirling vortex of central Tokyo; twelve separate interlocking subway systems: packed trains; crowded and orderly; hustling, bustling noisy streets; whirling traffic; intercoms, instructions, announcements, loud speakers, sirens, grey sky, dirty air, grey cement buildings.

The initial excitement and novelty of the move may be followed by an adjustment period. The job (four year assignment) turned out to be nothing like expected; your partner lies on the bed all day reading; your children hate International school and are rebellious. Job: the office is smaller than anything you ever imagined, the staff don't seem to be working at all, you can't understand a word your secretary says, the pay looks dim against Japanese prices and the list of Japanese contacts seem to be out of date. Home is remembered with escalating affection and nostalgia. You shuttle back and forth through the trains and struggle with daily life. Your partner is bored, misses the old job, income and support group. Food is complex and shopping a problem. The children don't like their American teachers at the school, complain in the weekend about lack of facilities and sit with TV games or worse. You have developed headaches. There is a strong feeling of loss.
Re-imagining your sense of place in the current situation helps to identify areas of growth, leading to a more satisfactory life and a deeper feeling of wholeness in the assignment.

Japan is indeed a land of mystery and spirituality. The serenity of temples and shrines, the beauty of the mountains, the incredible warmth found in small remote villages, Tokyo bike paths crisscrossing along ancient barge paths set along old viaducts; the magic of frozen lakes and snow laden trees; the processes of tofu manufacture, the shoyu factory; the sheer flagrance of the Kabuki, telling and retelling the old stories anew each year for an eager audience; the sumo, fascinating in it's ancient rituals and distortions; festival and street parades. The whole scene a vibrant mix of generations and eras of modern and ancient; a never ending kaleidoscope of the human parade flowing before our eyes. We can't take it home so we need to sense it, feel it and know it while we are there and part of us will bond with our new place.

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Repatriation: part 2-issues for the company. Judy Steele 2006

The professional side of repatriation poses as many issues as the personal side (Storti 2001).

This article deals with the normal repatriation of company employees who have completed the term of their assignment successfully. It does not deal with failed assignments; expatriate who have retreated into cultural siege mentality; or forced repatriation due to natural disasters or political upheaval. ¹

The situation

The expatriate while on assignment, engages in continual adaptation. The process of adopting new patterns of behaviour in personal interactions and relationship building, entails the wholesale suspension of judgement, in an ongoing process of respect and acceptance of the other (Bennet 1996). The culture of the other is realised as being yet another reality, with our own culture being just one reality not the reality as we may previously have believed. The expatriate in learning about self, is in process of becoming; moving from identity as product to identity as construction, (Bennett 1996), and is at ease resonating back and forth between any number of cultures. Increased sensitivity, compassion, and empathy opens to a oneness with others with alternative ways of perceiving, knowing, thinking and being in this world.

The development of intercultural sensitivity can be expressed in terms of a cline which Bennett (1998) defines as: denial-defence-minimisation-acceptance-adaptation-integration. Each individual can start at any point along the cline with progression being linear, circular, focused or non–focused, erratic or smooth, stuck or rapid. The foreign country is exotic, erotic and seductive, and like a demanding lover ensnares in its moods and passions; manipulating with rewards and punishments at the slightest whim (Regge 1999). In the ongoing negotiation to maintain personal integrity the expatriate is constantly self monitoring, re-aligning and adjusting. The result is often an entry into another world, dual loyalty and an expanding identity.

Home

The journey doesn’t end when you think it ends. It keeps on going. Everyone assumes that it is over when you get home, and we know we are still travelling. Colleague

Returnees frequently encounter difficulties on return to their home country as the reality of fitting back into the organisation becomes clear. The result is a loss to employee and employer. Repatriation does not happen easily or naturally.

The result is often costly and dysfunctional to the effective functioning of both the returning employee and the organisation. Hammer et al 1998.

Something I owe to the soil that grew
More to the life that fed
But most to Allah who gave me two
Separate sides to my head.
I would go without shirts or shoes,
Friends, tobacco or bread
Sooner than for an instant lose
Either side of my head.

Rudyard Kipling in Kim 1901

¹ With ongoing globalisation and an increase in civil disobedience, an increase in forced repatriation can be expected and HR departments need to have emergency procedures well set in place.
Attrition Rates
Each person lost diminishes the company’s global vision (Shumsky 1999)

High attrition rates on return signal a need for concern for the company as the new skills and knowledge, not only are lost to the organisation, but are transferred to the competition (Lazarova & Caliguiri 2001). Figures on attrition rates vary. Some organisations fail to keep records (Vermond 2001 ref KPMG International HR Survey Jan 2001; Salton GMAC 2005).

Attrition estimates are, in the first year: 20% (Hammer et al 1998; Black Gregersen & Mendenhall 1992) 25% (Brown 2001; Storti 2001; Black cited by Abueva 2000; Shumsky 1999). In the first two years, 25% (Lazarova & Caliguiri 2001) 33% (Klaff 2002) 40% (Storti 2001) 44% (Salton GMAC 2005) 49% (Vermond 2001, Brown 2001).

75% of American expatriates expect to leave within a year, (Caligiuri ?) and 79% felt that the demand for their international skills was high and they could easily find another job (Storti 2001 p79). The costs of the turnover to the company are considerable. Real costs may be hard to estimate as the effect of newly returned assignees leaving the company creates a downward-spiralling vicious circle as incumbent employees begin to perceive overseas assignments as a dead end in the career path (Klaff 2002, Tung 1988). Expatriates are investments costing three or four times the base salary. When repatriates leave the organisation, that money is lost (Swaak 1997) and the employees need to be replaced.

The prodigal son returns - reference?
‘I bet you’re glad to be back!’ greets the returnee over and over again.
This assumption is based on the enculturalisation process which every child undergoes; that our own culture is the reality. (Bennett 1996). The repatriate despite all external signs to the contrary and even personal denial, suffers from loss- loss of the other-the other side of the head. Over time the expatriate has build into his/her identity some aspects of the host country in body language and behaviour patterns, often to the extent of developing two national identities (Coultan 2004, Hammer et al 1998).

Sojourners who have adapted well to the host culture, experience changes in values, attitudes and perceptions and must integrate them with their home culture behaviour (Sussman 1986)
These repatriates will be cognitively and behaviourally different from compatriots, and may become marginalised in their own organisation unless they apply their new skills of adaptation to reconnect to the home culture.2

The company
A developed pool of global leaders is indispensable for operating outside the domestic market (Lazarova & Caliguiri 2001)

The repatriation process depends on the attitude of top management to international experience. Most companies assume that the repatriation process will go smoothly (Tung 1988) with the concept of repatriation programs seen as coddling and being too expensive. HR departments reluctant to spend the necessary time or money even though they may acknowledge the need (Hurn 1999).

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2 The author entered university the next day on returning to Australia after four years in Japan. Colleagues have made similar life changing moves.
Jobwise, there may be little or no debriefing (Hurn 1999) and new skills left unidentified. There may be no specifically defined position for the expatriate on return, corporate expectations and employee expectations of the assignment may have never been discussed and may differ considerably.

The repatriate may find that they have been sidelined for career promotion whilst being ‘out of sight, out of mind’ (Vermond 2001, Shumsky 1999, Hammer et all 1998), end up being downsized or put in a temporary position. Newly developed global skills may not be needed in the organisation which sent them (Caligiuri 2001).

Contrast overseas independent – self reliant – decision making.
Issues length of time overseas
Overall qualifications of the expatriate
This area needs referencing and expanding.

**Attitudes of colleagues.**

*It’s all right – if I don’t talk about it*

*Colleague returning to head office after ten years in Japan*

The home country support network, composed of family and friends, is equally unprepared for repatriation transition difficulties of the soujourner. Thus the social system’s lack of expectations of repatriation distress might exacerbate the repatriates experience. Sussman (2001) quoting Martin.

Employees who have never worked overseas cannot fully understand the demands of an overseas assignment and may be perceived to be spoiled and arrogant, the recipient of extra benefits (IOR 2004), with the overseas posting seen as a prolonged holiday (Hurn 1999).

The heightened enthusiasm, energy and knowledge of the repatriate who has been living in much faster pace for the past few years, can be seen as a disturbing challenge to colleagues who may react with rejection or even jealousy (Hurn 1999, Shumsky 1999) Companies need to acknowledge the reality that the overseas assignments together with the extra pressure of repatriation can put a add strain on a marriage or partnership (Shumsky 1999) and act in a morally responsible way. Appoint a mentor godfather (Hurn 1999 further referencing)

**Leveraging the Overseas Experience.**

*The key to competitive success in the globally networked economy is becoming the ability to visualise, create and leverage the phenomenon termed intellectual capital. O’Donnell, O’Regan and Coates 2000*

It is most important that employees are aware of their future career potential before they leave home (Tung 1988)
Guarantee a job on return – with the proviso that it might take time to find the right job (Klaff 2002) Increased responsibilities(IOR)

Another issue which has not been investigated lies with the original reason the expatriate decided to leave their own country. (Sussman 2001)

*For those of us who are long term in Japan there has to be a reason why we left home. Colleague.*
Creating the Global Learning Organisation
Global Organisations Tolbert et al 2002

- Centre of business world at home
- Communication and directives slow and usually one way
- Best ideas created at home
- Different perspectives tolerated
- Philosophy: treat others as I would like to be treated.

Ethnocentric

Klaff (2002) lays out ten tips on managing a successful repatriation program
- Make sure you are sending the right people abroad.
- Clearly define the expatriates career goal before the overseas assignment begins.
- Discuss the challenges of repatriation before the employee leaves.
- Create a mentor program.
- Organise regular trips home for the expatriate.
- Educate management on the challenges of repatriation.
- Find positions and activities that use the repats new skills.
- Provide support for the entire family.
- Encourage repats to approach repatriation similarly to relocating overseas.
- Offer a counselling program.

Globally Inclusive

KM issues
KM issues feature strongly in the growth of intellectual capital (Sveiby; ref?St Onge ref?) in the company, and the development of global competence. Company strategies applied to retain repatriates will ultimately turn out to be cost effective.

Further research.
The W curve – see Hammer et al ref Gullahorn & Gullahorn 1963 :The high point in the host country before returning.( the release)
The effect of the variable differential between host and home country.
Inbuilt rejection of the ‘stranger’ in society.(enculturalisation)
Loss overseas being special- lower expectations in host country- higher at home.

Planning.
The one who figures on victory at headquarters before even doing battle is the one who has the most strategic factors on his side. The one who figures on inability to prevail at headquarters before doing battle is the one who has the least strategic factors on his side. The one with many strategic factors in his favour wins, the one with few strategic factors in his favour, loses-how much more so for one with no strategic factors in his favour. Observing the matter in this way, I can see who will win and who will lose. Sun-tzu Ping-ja

3 The Art of War was compiled well over 2,000 yrs ago in China and is still perhaps the most prestigious and influential book of strategy in the world to-day. Cleary 1988 translator. Modern day business in Japan has developed using the underlaying philosophy (Taoist) in this book. To win without fighting is best. Sun-tzu’s classic dictum.
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Repatriation

Overseas assignments continue to play a major role in global business, with minor changes in the gender make up and length of assignment. Key issues are the effective functioning of the assignees on assignment and successful repatriation into the home society. It is beneficial for the individual, company and host and home countries if the transitions are smooth and rewarding. By maximising communication across cultures, new knowledge is enabled in both host and home societies, benefiting the individual and organisation.

This article deals with issues involved in the repatriation process after a successful overseas assignment: success defined as the achievement of purpose with critical milestones and timelines and relevant evaluation procedures. (Salton, date unknown. GMAC). Early repatriation can be due to a failed assignment- up to 10-20 % (Shumsky 1999), natural disasters or political unrest (Hurn 1999). The assignee needs to know the companies expectations and performance assessment procedures for the assignment.

Repatriation for the Individual and Family
The expatriate assignment with all its additional demands can be a significant learning experience in terms of developing cultural adaptability, intercultural skills and expertise with foreign languages and with an expansive increase in self-confidence widening global horizons. It can also present a wonderful advantage for the entire family. However, the expatriate themselves and too often the company, give little attention to the repatriation process on completion of the assignment. (Klaff 2002. Swaak 1997)

The Senate Inquiry. March 2005, p76-78 They Still Call Australia Home: Inquiry into Australian Expatriates deals with the realities of repatriation 6.14 p76.

Repatriation is a major life transition that is complex and inherently stressful. relocation in general (whether as an Expatriate or as a Repatriate) has been shown to be one of the top ten causes of stress and repatriates often go through what is known as reverse culture shock, experiencing feelings such as confusion, anxiety and alienation.6.14 p76

A contributing factor to reverse culture shock is nostalgia for the home country which can build during the sojourn in the host country as the daily grind of dealing with cultural polarities starts to take its toll, and the personality slides into cultural siege mentality, exacerbated by an expatriate-life style detached from society and land. Returning home, evidence that life at home has changed becomes indisputable. (Caliguri, 2001). Concerns for the individual repatriate are career progression and job security.

Positives: Home the heart of the Matter.
Homes, like other places, are mentally constructed. What we identify as ‘home’ is not only a different location from everyone else’s, it occupies a different space. Home can be the inner city, a suburb, a house, a room in a house, a single plant in a garden. (Read. 1996 p101)

For others, home is our mother tongue, food specialities, eucalypts, wide streets and space. No longer special, just ordinary again and seeing the home society and land with new eyes, feeling greater empathy with immigrants and the indigenous population, valuing the benefits; there is increased confidence, perceptiveness, tolerance, and intercultural confidence. The relationship with home needs to be reconstructed under the new set of extended paradigms in an exciting journey of re-discovery.

Societies have inbuilt factors which tend to make integration difficult (Bennet 1996). By an extended sojourn overseas and our adaptation to a foreign culture we in turn have become the foreign; the

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1 NB. HR departments need to ensure that emergency evacuation procedures are well in place- Japan earthquakes.
other; experiencing on return, the innate human rejection or distrust of the foreigner, similar to that experienced by immigrants. It helps to understand that it is not you. (Bennet 1996) There is no evidence to support the notion that the human race, clustered as it is into ethnic groups, welcomes diversity.

**Taking the initiative**
- **While on Assignment**
  Set up well defined objectives for your time in the host country. The map may change but it has been flagged; thought through and itemised. This can include: career advancement in the same company; wider employment opportunities; language acquisition; global competence and cross-cultural ease (Encounters 2003), collections of artefacts etc. The purpose is a catalyst for communication and integration. Interaction with host nationals sets the scene for ongoing changes by deconstructing barriers, opening the flood gates to diverse interests, new friends, on-going travel and a fuller life. One way to deal with the almost inevitable homesickness, it to find a place that you can call home in the host country- where you feel one with the surroundings; (Meiji Shrine grounds has trees); mentally stake it out, and own it.

Keep visible with head office while on assignment (Storti 2001). Discuss career advancement with the company if this has not been done before. *Issues on return are poor re adsorption into the home country* (Tung 1988) *with career progression stagnated*. Make sure there is a job waiting back home. Spend extra time and effort on keeping in touch with home colleagues, events in the home office, promotions, and relocates. Send home newsletters, feed in information, keep in the loop, even though the response may be less than interactive- set up conference calls. Network within professional organisations to maintain employability - it keeps up your confidence. The attrition rate for returnees is very high with estimates of up to 80% within three years of returning.

- **Re-entry**
  It helps to understand that reverse culture shock is normal (Black, Gregersen & Mendenhall 1992) and needs to be understood. If possible negotiate time off to organise the settling in process. (Clients have taken extended time off to travel before returning to Australia from a long assignment in Japan.) Successful repatriation often includes a new reappraisal of the situation at home, often getting a new job, moving to another city, making new friends and extending the type of recreational activities; in fact treating the home country more or less as foreign. It helps to clarify your own expectations (Hurn 1999), re-establish networks and extend to new ones, and take part in community affairs.

> *When you leave your own country to work or study overseas, it does wonders for you; intellectually that is; but when you come back you are in some ways a foreigner in your own country. So you were a foreigner when you went to the new country and you are again a foreigner when you come back. From now on I am a foreigner anywhere I go, so anywhere is all right, it's all the same: it has become one.* (July 2001) Antonio Monegal. Professor, University of Barcelona.

**Next Article: A mind is a terrible thing to waste- Retain your Repats**

Dr Black cited an extreme case of a company that over a two year period lost every manager it had sent on international assignments within twelve months of their return—25 people in all. The company ‘might just as well have written a check for $50 million and tossed it to the winds’ he said. (Abueva 2000)

Submitted for the ANZCCJ Newsletter by Judy Steele

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Should you be interested, Judy would be happy to provide a list of references and suggestions for further reading.
Three articles have been published in the Newsletter for the Australian New Zealand Chamber of Commerce in Japan.

1. *The Global Assignment: Australians in Japan. Sense of Place*  
   Volume 23 Issue 2 March 2004

2. *Repatriation*  
   Volume 25 Issue 3 April 2006

3. *Repatriation Part 2: Issues for the company*  
   Volume 25 Issue 5 June 2006
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Appendix 1. (a) Echelon

_The Anglo-Saxon Protestant conspiracy._

**Those perfidious Anglo spies**

Apr 27th 2000

From The Economist print edition

> Allegations that Britain helps America and others spy on its European allies have annoyed some across the Channel

**Echelon**

‘This is an Anglo-Saxon protestant conspiracy. So much for Britain’s commitment to European solidarity; its real union is with America.’

Jean-Claude Martinez a French member of the European Parliament

The Economist April 27th 2000

Although not officially acknowledged, Echelon is reading millions of e-mails and faxes every day and eavesdropping on telephone calls. The counter action is to encode all emails and faxes.

Listening Stations: US East Coast, 1; West Coast, 2; UK, 2, US Military Base Germany 1; Misawa^1^, JAPAN; Shoal Bay and Geraldton, Australia, Waihopai, NZ. After the second World War Bad Aibling has evolved to a major centre for intelligence organizations and secret services.

In 2004 the US American Bad Aibling ECHELON station closed after several decades of operation.

While there has been no official acknowledgement by the governments concerned, officials claim that greater openness about Echelon spy satellite network would undermine international intelligence sharing. The Anglo countries affirmation of proper conduct of the spy system and that the system has not been misused are seconded by claims that it is necessary for the control of international drug cartels.

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^1^ Misawa hosts a United States Air Force base, Misawa Air Base. The base is currently home to the 35th Fighter Wing with F-16s, among numerous other tenant organizations.

During the Cold War and after, it was the site of an important US base for signals intelligence and related activities. As of 2003, the Misawa Security Operations Center (MSOC), located in the western part of Misawa Air Base, is comprised of components from the DOD, the 373rd Intelligence Group, the 403rd Military Intelligence Detachment and the US Navy Information Operations Command Misawa. MSOC was formerly known as the Misawa Cryptologic Operations Center.
The Europeans on the other hand claim that the spy system is used to collect industrial secrets for material gain. The concern has been that with the intelligence cooperation between the US and Britain being extraordinarily close, the Brits while in negotiations within the EU, have passed on EU information to the Americans in issues involving trade.

A former director of the CIA in the Clinton administration, describes the Anglo-Saxon relationship as very close and although no one is a complete friend in the intelligence world, with Britain and America it is as close as it gets. Americans counteracted European accusations of spying for commercial advantage with denial, claiming that most Europeans technology wasn’t worth stealing.

The technique used is for each country to install ‘dictionaries’ into their supercomputers, which search for key words. Overall there is a general reluctance for all governments to discuss the spy system openly, claiming national security.

Current Echelon Bases July 2006

- Fort Meade (Maryland, US) (headquarters of NSA)
- Geraldton (Western Australia, Australia)
- Menwith Hill (Yorkshire, UK)
- Misawa Air Base (Japan)
- Morwenstow (Cornwall, UK)
- Pine Gap (Northern Territory, Australia - close to Alice Springs)
- Sabana Seca (Puerto Rico - US)
- Shoal Bay (Northern Territory, Australia)
- Sugar Grove (West Virginia, US)
- Yakima (Washington, US) Map
- Waihopai (New Zealand)
- Tangimoana (New Zealand)
- Naval Communication Station Harold E. Holt (Western Australia, Australia - close to Exmouth)
Captain James Cook 1728-1779
Australia's National Heritage www.heritage.gov.au

Captain Cook's name is synonymous with the world's greatest explorers and navigators. During the late eighteenth century, Cook's expeditions changed the world. His voyages to the South Pacific brought two hemispheres together, contributing enormously to European knowledge of the Southern Hemisphere, its geography, flora, fauna and Indigenous civilisations.

Cook's three voyages to the Pacific Ocean led to the British claiming the east coast of Australia, the European discovery of many Pacific Islands and the first circumnavigation and mapping of Newfoundland and New Zealand. In addition to his geographical accomplishments, Captain Cook made the first contact between Europeans and many Indigenous civilisations of the South Pacific, leading to important anthropological discoveries.

FROM HUMBLEBEGINNINGS

James Cook was not part of the landed gentry; at the age of 13 Cook was working alongside his father, a farm labourer. His education began at a local school, paid for by his father's employer, and at 16 he was steered in the direction of a career in retail at a grocer/haberdashery in the coastal town of Staithes.

Deemed unsuitable for the shop, at age 17, Cook gained an apprenticeship in the Merchant Navy, shipping coal along the coast between Tyne and London.

During his apprenticeship Cook showed a flair for astronomy, navigation, algebra and trigonometry. In 1755, Cook joined the Royal Navy, where he served in the Seven Years War and was quickly promoted through the ranks. In recognition of his accurate navigation and sailing skills, in 1768 Cook was chosen to lead a scientific expedition to the South Pacific. The expedition had a secret purpose - to find the rumoured great southern continent (*Terra Australis Incognita*), which it was hoped would provide greater trading power for Britain. Also on board was Joseph Banks, a leading scientist from the Royal Geographical Society and fellow botanist, Daniel Solander, from Sweden. Based on his observations, Banks became one of the leading advocates of colonising Australia. Between them Banks and Solander collected more than 3,000 specimens, greatly enriching knowledge of the region.

THE FIRST VOYAGE - THE ENDEAVOUR

Commanding HM Bark *Endeavour*, Cook arrived in Tahiti (encountered by another British explorer, Samuel Wallis, in 1767) eight months after setting sail, where the expedition carried out their scientific studies. Upon completion Cook turned his attention to his secret mission - the discovery of the great southern land. Sailing south in October 1769 Cook reached New Zealand, as discovered by Abel Tasman in 1642. Mapping the north and south islands during the following six months it was clear that this was not the rumoured great south land and so Cook commenced the voyage home.
It was during this voyage that Cook first approached eastern Australia. An attempt to land on 28 April 1770 failed due to rough surf so Cook sailed the *Endeavour* around to a calm bay, what is now known as Botany Bay, where on 29 April 1770 Cook and his crew first set foot on Australian soil.

Cook's voyage continued north along the coast, where he narrowly avoided being wrecked on the Great Barrier Reef and was forced to undertake repairs in what is now called Cooktown in far north Queensland.

Cook and his crew eventually returned home in July 1771 bringing with them many botanical specimens and reports of their encounters with the many Indigenous peoples they met throughout the journey.

**THE SECOND VOYAGE - HMS RESOLUTION AND ADVENTURE**

In July 1772 Cook embarked on his second expedition to the South Pacific, this time with the intention of proving conclusively the existence of the great southern continent.

This epic voyage took two ships, HMS *Resolution* (commanded by Cook) and HMS *Adventure*, through the Atlantic, around the Cape of Good Hope in Southern Africa and into the pack ice of the Antarctic Circle. In March 1773 Cook arrived once more in New Zealand. Over the next months Cook charted many South Pacific islands and made important anthropological discoveries about the people of the area. Sailing into the pack ice of the Antarctic again Cook concluded that the great southern land did not exist. Although he did not sight land, due to ice impeding the ship's progress, Cook's expedition was the first to the Antarctic.

In July 1775 Cook arrived back to England having circumnavigated the globe via Cape Horn in South America.

**THE THIRD VOYAGE - HMS DISCOVERY**

Captain Cook's third and final voyage to chart the north-west passage between the Atlantic and Pacific departed England in 1776. Commanding HMS *Discovery*, Cook and his crew sailed to New Zealand and then headed north to the Cook Islands and then Hawaii (named the Sandwich Islands by Cook). Cook went on to chart the coast of British Columbia and Alaska before returning to Hawaii for the winter.

On 14 February 1779, some local people stole one of the ship's boats. Cook reacted by taking their chief hostage, which resulted in violence during which Cook was killed.

This was a tragic end to the life of one of the world's greatest navigators and explorers.

Although he made few original discoveries, Cook mapped vast areas of the globe, from the Arctic to the far south, he dispelled the myth of the great southern continent and he pioneered navigation and sailing techniques saving the lives of sailors through his understanding of conditions such as scurvy.
CAPTAIN JAMES COOK - KEY EVENTS AND DATES

- 27 October 1728: James Cook is born in North Yorkshire, England
- 1745: At age 17 Cook takes an apprenticeship in the Merchant Navy
- 1755: Cook joined the British Royal Navy, aged 18
- 1756. 1763: Cook served in the Seven Years. War with France during which time he mapped Quebec and the St Lawrence River in Canada
- 1763: Cook is assigned to map the Newfoundland coast by the Royal Navy
- 1768: Cook leads his first scientific expedition to the South Pacific on board HMB Endeavour
- October 1769: Cook arrives in New Zealand
- 29 April 1770: Cook and his crew set foot on Australia for the first time at Botany Bay
- July 1771: Cook returns to England
- July 1772: Cook embarks on his second expedition to search for the great southern continent aboard HMS Resolution
- March 1773: Cook arrives in New Zealand and begins mapping the South Pacific islands
- July 1775: Cook returns to England via the Antarctic Circle and Cape Horn
- 1776: Cook departs England on HMS Discovery to chart the Northwest Passage between the Atlantic and Pacific
- 14 February 1779: Cook is killed at Kealakekua Bay, Hawaiian Islands

POINTING THE WAY TO A NEW WORLD

The extensive report Cook had given about Botany Bay, including the safeness of the harbour and availability of fresh water, quickly became the 'sign post' Captain Arthur Phillip aimed for with the First Fleet, arriving on 18 January 1788. At the same time Cook's notes were being used by a French explorer, Captain La Perouse, to navigate to this new world.

La Perouse arrived just days after the First Fleet, anchoring on 24 January 1788. He was welcomed by Captain Phillip, who by now had observed Cook had been mistaken about how suitable the area was for settlement. Phillip began the process of transferring the colony further north to Sydney Cove, raising the British flag on 26 January 1788 and marking the birth of a new nation.
21 September 2001

Ms Judy Steele
University of Western Sydney
P.O Box 89
Rozelle
NSW 2039

Dear Ms Steele

As you may be aware, over the last twelve months work has been undertaken in Australia and Japan on how to strengthen economic relations between the two countries. Late last year, the Australian and Japanese governments commissioned parallel studies on exploring ways to strengthen economic relations. In April, the Australia-Japan Conference for the 21st Century in Sydney encouraged a comprehensive approach to strengthening cooperation in traditional and new sectors.

The theme of strengthening economic relations is also to be taken up at the forthcoming Joint Australia-Japan Business Conference, which is to be held in Tokyo on 15-16 October under the joint auspices of the Australian Chamber of Commerce and Industry and the Japan Chamber of Commerce and Industry.

I should like to set out the potential benefits we see in undertaking work in this area.

The bilateral economic relationship

The Australia-Japan relationship has played a significant role in the economic advancement of both countries. It has also made an important contribution to regional prosperity and stability. The trade and economic relationship remains strong and largely trouble-free. Yet there are signs that it is not developing to its full potential, particularly outside of the trade in mineral resources. During the second half of the 1990s, US and European investment in Australia grew markedly following the emergence of new business opportunities created by structural reform. In contrast, Japanese investment in Australia has stagnated. And while Australian investment in the US grew five-fold in five years in the second half of the 1990s, Australian investment in Japan remains minimal, despite the new opportunities that reform has created in an economy which still accounts for two-thirds of the GDP of the entire region.

So in some key respects, the Australia-Japan trade and economic relationship has been treading water at precisely the time that the Australian economy has been performing strongly (with average growth of 4.5% annually in the second half of the 1990s - higher than the US), and Australia's economic ties with other G7 countries have strengthened. This could indicate either real obstacles to further development of the economic relationship, or a failure in both sides to appreciate the potential to profit from new opportunities.
Ideas for consideration

Between them, the two studies on strengthening economic relations and the Australia-Japan Conference suggested that there would be benefit in exploring new or enhanced arrangements in a number of areas. Some of the areas they suggested might be worth exploring were:

- Investment
- Competition and consumer policy
- Financial services
- Information and communications technology
- Science and technology
- Economic impact of environmental issues
- Government procurement
  Facilitation of transfer of personnel and mutual exchange at all levels
- Deregulation
- Small and medium enterprises (SMEs)
- Deepening the bilateral trade relationship
- The framework for regional cooperation

I attach a brief paper setting out what sort of work might be pursued in each of these areas, although I emphasise that this is obviously only preliminary and neither the Conference outcomes nor the studies have been endorsed by either government. You will note that this list does not cover trade in food or agricultural products: for the time being, Australia is prepared to accept that the most effective way to pursue necessary liberalisation of Japan's agricultural market is through multilateral negotiations in the WTO.

Although the list does not have any official status, given that the topic of strengthening economic relations between Australia and Japan is to be considered at next month's Australia-Japan Joint Business Conference, I thought it would be worthwhile setting out what areas have already been flagged as worth considering.

The list is not exhaustive, and I should be grateful for any views you might have on issues you consider as priorities in discussions on strengthening Australia-Japan economic relations.

The text of the two reports on strengthening economic relations can be found on the internet at the following addresses:

- www.meti.go.jp/english/report (see the section entitled "Surveys/Other reports")

Yours sincerely

[Signature]

John McCarthy
* By living overseas, many Australians will experience push and pull factors in different directions. Rate your attitudes on each of the items presented below using the following scale:

1. Draws me strongly towards Australia
2. Draws me towards Australia but not strongly
3. Draws me equally towards Australia and overseas or is irrelevant to me
4. Draws me towards remaining overseas but not strongly
5. Draws me strongly towards remaining overseas

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Where are the Legions? [SPQR] Global Deployments of US Forces

The forces of the United States military are located in nearly 130 countries around the world performing a variety of duties from combat operations, to peacekeeping, to training with foreign militaries. Some of these deployments have existed for nearly 50 years, as in Japan, Germany, and South Korea, while other deployments have more recent origins such as the current occupation of Iraq.

Soldiers have been receiving many incentives for reenlisting like job reclassification and new duty assignments to Europe on top of reenlistment bonus averaging $10,000 dollars. Soldiers have also been reenlisting for the one semester of college, which allows the soldier to further their career and increase opportunities for promotion and advancement.

As of January 2005, there are some 250,000 soldiers, sailors, airmen, Marines, and Coast Guardsmen deployed in support of combat, peacekeeping, and deterrence operations. This figure does not include those forces normally present in Germany, Italy, the United Kingdom or Japan unless bases at those locations are actively supporting a combat operation. Furthermore, tours of duty in these locations are routine and not considered hardship tours. If one were to include these forces the number of deployed troops worldwide would be around 350,000.

However, forces deployed to South Korea are included as those units are part of a UN command and deterrence operation.

Of the 37 combat brigades and Armored Cavalry Regiments in the US Army's active component, some 12 are currently deployed (including one from the 2nd Infantry Division in South Korea). Another 10 have recently returned from deployment, including both of the two Armored Cavalry Regiments (it should be noted that press and Army officials tend to lump the ACR's in with the Brigades when counting total combat brigades). A total of 9 Brigades are slated for deployment over the course of 2005.

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<th>Deployed Active Combat Brigades/ACRs</th>
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<td>Kosovo</td>
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<tr>
<td>Bosnia</td>
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<td>TOTAL</td>
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Bosnia [SFOR] became a National Guard Deployment in October 2001.
Deployment of Army forces is on a schedule that deploys units for 12 months, with 12 months at home. Should hostilities erupt, the Army can send returning troops back out on deployment in as little as four months, enough time to “reset” — rest the troops and fix, overhaul and replace equipment and platforms.

Two brigades, one from the 25th Infantry Division, and the 172nd Infantry Brigade are currently undergoing a transition to the Stryker vehicle and is unavailable for operational deployments. The operational status of the 172nd is open to question, however, as significant elements of the unit are deploying in support of Enduring Freedom.

Soldiers from the Army National Guard and Army Reserve have been mobilized to support operations both in the United States for homeland security duties and for operations globally, including Operations Enduring Freedom, Iraqi Freedom, Joint Guardian and in the Sinai with the Multinational Force and Observers. As of 26 May 2004 roughly 145,400 soldiers from the Guard and Reserves were on active duty, a decrease of roughly 3,000 soldiers since the previous week.

The Army intends to increase the number of Active Component brigades from 33 to 43 by fiscal year 2007; at that time, the Army will decide whether to continue the process to achieve 48 brigades. During the same time period, Army National Guard Brigades will reorganize into 34 brigade-size units using the same modular design as the Active Component.

Of the Army National Guards 37 combat brigades 4 are currently deployed with 4 more slated to deploy in the near future. The National Guard has one Armored Cavalry Regiment, it is not deployed but it has been alerted for a possible deployment. The current plan is for Guard units to be away from home 18 months [6 in training, and 12 deployed], but to have a five-year gap between deployments.

<table>
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<th>Deployed Guard Combat Brigades/ACRs</th>
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<tr>
<td>Location</td>
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<td>Bosnia</td>
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<td>TOTAL</td>
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Bosnia [SFOR] became a National Guard Deployment in October 2001

The United States Navy has 33,888 sailors deployed, by May 26, 2004, in support of various operations and training exercises throughout the world. Of the 12 aircraft carrier strike groups that are in the fleet the Navy has 2 currently deployed, 5 in pre-deployment training, and 5 receiving extensive yard periods that would make the strike group unavailable for deployment within 60 days. Of the 295 ships and submarines in the Fleet roughly 99 are currently on deployments.
### b. US Forces Japan Order of Battle *Table of Organization*

#### US Forces Japan - Ground

<table>
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**US Army Japan**
- 1st BN, 1st Special Forces Group
- 58th Signal BN
- 78th Signal BN
- 835th Transportation BN
- 836th Transportation BN

**IX Corps**

**9th Theater Support Command**
- 10th Area Support Group
- 505th Quartermaster BN
- 17th Area Support Group
- 35th Supply and Services BN
- 78th Aviation BN (Prov)
- 83rd Ordnance BN
- 300th Area Support Group
- 429th Quartermaster BN

**Marine Forces Pacific**

**III Marine Expeditionary Force**

**31st Marine Expeditionary Unit**
- **~ 20,000**
- 1,500
- 4 M1A1

**3rd Marine Expeditionary Brigade**

**3rd Marine Division**

**12th Marine Regiment**
- 3rd BN, 12th Marines

**4th Marine Regiment**
- 3rdt BN, 8th Marines
- 2nd BN, 7th Marines
- 2nd BN, 3rd Marines

**3rd Force Service Support Group**
- Headquarters & Service BN
- Combat Support BN
- Transportation Support BN
- Engineer BN
- 3rd Material Readiness BN
- Combat Service Summort Group 3
- BDE Service Support Group 3
- Dental BN
- Medical BN
### US Forces Japan - Air

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平成二十一箇年三月二日
### US Forces Japan - Naval

#### 7th Fleet

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#### Ashore Naval Commands

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<tr>
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#### Amphibious Group 1 [CTF-76]

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<tr>
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<table>
<thead>
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#### US Naval Forces, Japan

- ~ 7,700

#### Afloat Naval Aviation

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#### TOTAL

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### CV 63 Kitty Hawk

#### Carrier Air Wing 5

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#### Afloat Warships

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<td></td>
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<tr>
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平成二十一年三月二日
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平成二十一年三月二日

F
Appendix

Expatriates on assignment in Japan do not have to deal directly with the events of World War II. However, the legacy of that conflagration lies embedded in the folk memory of both the Japanese nation; that of Japan’s neighbours in Asia, and the English speaking culture. I will draw on this base of background facts to demonstrate issues which directly affect the expatriates from the English speaking countries.

World War Two

Fifty million people died in the Second World War— the conflict affected almost the entire world. Britain with its allies— particularly its empire— fought to stop the aggression of Germany and Italy. Later after its invasion by Germany, the Allies were joined by the United States when Japan entered the war. Australian War Memorial Museum website [http://www.awm.gov.au/](http://www.awm.gov.au/)

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Pre-War Events

*It is not the last fifty years that is the problem- it is the last five hundred.*

**Closure of Japan**  Mid 1600’s

1637 Edict
Japanese leaving the country do so under pain of death would be beheaded on return

1682. edict prohibiting Christianity- (one of any over time)

Beginning of the 20th Century, Japan infiltrates Korea.
1910 Japan colonises Korea.
1914-18 World War One

1924- Economic Depression

1939
## US Forces Japan - Ground

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<tr>
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### US Forces Japan - Naval

#### 7th Fleet

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<td>Commander, Task Force 73</td>
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<td>Submarine Group 7 [CTF-74]</td>
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Amphibious Group 1 [CTF-76]  | Okinawa
---|---
Amphibious Sq 11  | Sasebo
Mine Countermeasures Div 11  | Sasebo

**US Naval Forces, Japan**  | ~ 7,700
---|---

**Afloat Naval Aviation**

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**Afloat Warships**

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<td>773</td>
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<td>HSV Westpac Express</td>
<td>HSV</td>
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<tr>
<td>Kitty Hawk Strike Group</td>
<td>CV 63 Kitty Hawk</td>
<td>CV 63</td>
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<td>CG 62 Chancellorsville</td>
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<td>CG 63 Cowpens</td>
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World War I

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AWM Dec 2005

WW2

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12 December 2003

Dear Judy

This letter has been written in recognition of your assistance to the Japanese Garden project at St. Albans Secondary College 2003.

Judy you have been of great help in your translations of English text into Japanese, your provision of numerous garden images as a source of direction and motivation for the project, and for your assistance in letter translations created in order to obtain contributions from the Toyota Motor Corporation.

The school community would like to say thank you for your valued contribution towards this project, which will provide a place of peace, tranquillity, and beauty for our students to enjoy in the years to come.

Yours faithfully

Anthony Gauci
Project Manager

Gael Meadowcroft
Assistant Principal
Rural Questionnaire

Report on the questionnaire to the head of research

**General Overview:** According to local inhabitants, Leonora area has been the focus of many surveys from a variety of government departments.

**Format of the questionnaire.**

The questionnaire was quickly identified by participants as being of an ABS format. Comments on identifying as Aboriginal were that participants were sick of it; they were the only group who had to identify themselves on every form and migrant communities were not asked these questions.

*What year were you born?* and *How old are you?* are the same question.

Delete one of these.

Comments on the question re the stolen generation were negative.

Leonora School Principal has requested that this be taken out for school children.

Question 9: Who usually lives with you? How many adult men? produces mirth and a variety of funny answers.

Questions requiring a yes/no answer force information which appears not to reflect the gray areas of eating habits when the supply of fresh fruit and vegetables is erratic and expensive. Consumption of native animals is seasonal. The format of the questionnaire does not invite the narrative reply which may lead to a more in-depth perspective and understanding, with stronger outcomes.

The questionnaire was found to be rather long, requiring some effort to maintain interest, and could be contracted: *Have you ever eaten any of these fruits?* and *Would you like to try any of the fruits on this list?* *Would you like to grow any of the fruits on this list?*
could be contracted to the same page. Participants showed disinterest at having to go over and over the same list and study it. It produces the desire to simply tick boxes. The pictures make it easier and the large pictures are good.

**Findings**

After having spent considerable time with previous survey people, participants have generally received neither acknowledgement nor findings. This comment has come from both indigenous and non-indigenous participants. When asked about the publication of findings, previous survey people have said-‘ Well you can see it on the website.’ Considering that many indigenous people do not have access to the internet and that many non-indigenes’ either do not have access, or don’t have the skills to find their way around the internet easily; this attitude can be considered unethical. Apparently the way the survey people can get away with this kind of procedure is that they are working on a ‘project’ and not a formal piece of research.

**Acknowledgement**

Handing out small gifts as a thank you for filling in the form has been appreciated. The past diabetes survey is quoted as being positive in regards acknowledgement. The participants were each handed a certificate of participation. It was explained to me that this could be framed and placed on the wall at home so that when others came to visit, the narrative of the survey can be told to an ending. It seems that an ending is absolutely necessary to respect and appreciate each person’s part in the process.

Hope this helps

Judy Steele
Report

Leonora Aboriginal Community
(Northern Goldfields Kidney Health Project/ Wongutha Birni Aboriginal Corporation)

Attention:
Regional Manager
CEO:ICV
Project Manager

Sunday 5th November 2006
Leonora

Part One

Monday October 30th Arrived Kalgoorlie 6pm/ met by Head of Research, and transferred to accommodation at her home in Kalgoorlie.
Accommodation there Monday / Tuesday 31st/ Wednesday 1st November and /Thursday 2nd
Meet J.( Leonora elder ) Friday am

During this time I received some basic cross cultural information both Head of Research and her husband G. who is full blood aboriginal. G’s perception of the future of indigenous people is heavily influenced by missionary style Christianity.

During the time in Kalgoorlie, I was able to set up a meeting with community members for the following Monday 9am at the Leonora Community Health Centre, (This meeting did not eventuate) and 2pm Monday, with the Headmaster of the high school,(which did take place);
Departed for Leonora Friday 4pm with two gardening volunteers and J (elder)

Leonora accommodation with M (elder) Very welcoming lady and excellent air-conditioned apartment. One minute walk from the Community Health Centre.
Considerable cross cultural information from M.

Saturday 5th November- Orientation and checking provisions for Monday meeting.
NB Only eight copies of the questionnaire were available to bring to Leonora, Insufficient for the meeting on Monday.
Head of Research said she would post them to me c/- of the post office. The first page of the questionnaire I consider would be better reworded to be more culturally sensitive.
The questionnaire was quickly identified by a community elder as being an ABS type.

Sunday morning – went to church with home stay lady and meet quite a few people.
I need to point out that I am progressively missing excellent opportunities to get the questionnaire filled in due to the fact that I just don’t have enough to be here.

1 Suggested that considering my very short time available in the area and the cost of sending me there for ICV, the time spent ‘waiting’ be minimized. Four days was far too long. I also suggest that alternative accommodation for ICV members in Kalgoorlie be secured as soon as possible.
2 Suggestion is that in meetings such as these there is a valuable opportunity for modelling healthy snacks.
Monday 6th November
Community Health Centre. Expected meeting did not take place but other help available.
Good reception - people I had already met at church. Taken to the hospital, met more people.
Handed out some forms with explanations.

2pm meeting with the headmaster of the local school.
He pointed out that some of the questions on page one of the questionnaire were inappropriate for teenagers. I agree - asking them were they one of the stolen generation must be removed.
He also felt that the questionnaire should be shortened as students concentration span is not so long and they would just start ticking boxes. When the questionnaire is reprinted, the headmaster suggested that gardening volunteers deliver them as they already visit the school and are very well accepted by the children.
As a classroom teacher I agree - I have sent this suggestion to Head of Research.
From Mondays discussions with both indigenous and non-indigenous participants and non-participants, it seems that Leonora has been repeatedly surveyed by a variety of government and non-government organisations.
The indigenous participants quickly identified the questionnaire as being of an ABS type.

Concerns voiced by indigenous people:
That many officials had been to Leonora, taken up quite a lot of their time in asking questions etc but participants have never heard the results or received acknowledgement.
On occasion when they have asked how can they know the result, they have been told that it will be on the website.

The diabetes people have been quoted as being sensitive. They issued a certificate of participation for taking part in the survey. The recipients framed the certificate and put it on the wall so that they can use that to ‘tell the story’. I heard this but can’t actually explain it in English but it seems that with a culture of story telling there needs to be an ending to the story.

The acknowledgement issue is of concern. It is a good opportunity for ICV to take up the chance and publish their story. I’ll get a picture and write up some story with the gardening girls Suzy and Kym. The shire newsletter has currently a write up on the gardening.

BTW the gardening project is doing well - very impressive.

Problem is that I have all these meetings set up and only two questionnaires left.

Part Two

Full compliment of forms arrived Tuesday evening – due to a communication problem, I found this out by accident.
More movement to contact potential participants via Leonora Community Health Centre.
People in this organisation have been extremely helpful. Model Release forms signed and photographs on the way for an article in ICV news.
There have been no workshops for skills transfer. Skills transfer has formally been a non-event BUT some informal skills transfer may have happened.
Due to the special skills of indigenous people to melt away at a moments notice, personal transport would be essential for effective research work of this type. While the gardening ute
is available at times on negotiation attempts to organise the day along Anglo-Celtic (AC) concepts are self defeating. Also while many locals in Leonora are close, not all are and carrying forms plus the free gifts plus morning tea equipment in 38 degree heat, just in case members of the community are in a certain locale, is not productive. I only have 9 days of the working week in Leonora.

**Findings.**

Research directed at indigenous peoples would be more effective based on a combination of individual narratives and close observation \(^3\)

Yes/no questions of the ABS type result in boredom and an intense desire to complete and a propensity to say yes to everything. Questions such as: *Do you like gardening?* are ambiguous in meaning. The term *gardening* for an indigenous person may be quite different from that used by someone from an AC cultural background. The form attempts to find out too much.

1. Part one is constructed as a follow-up for the gardening program.
2. Part two attempts to itemise food intake patterns

In application it might be better for the first part to be separate and based on reflective observation over time and a few pertinent questions from the gardeners.

The second section on food patterns can stand alone and be used for anyone. At the moment not everyone who completes the form has been involved in the gardening process, so the current format of the form can come across as confusing.

A copy of the questionnaire has been sent by mail with comments. Photos of the Leonora Community Health Centre workers have been taken and will be forwarded as soon as printed. I’ll send a copy to the people concerned as well.

Due to the culture gap between the two cultures- the AC group and the variety of indigenous ways I offer a few suggestions.

Indigenous communities are ‘high context’ cultures; ie everyone knows what is going on and they operate more as a group rather than as individuals. Gossip and information exchange is continual with plenty of criticism levelled at others. The Indigenous population in Leonora seems fragmented into smaller groups along lines of income, origin, life style etc.

**Suggestions.**

- researchers need to be, as individuals, highly organised and flexible to be able to optimise any opportunity if/ when it comes up.
- research organisers need to work well with each other and set up good inter-communication practices. Basically the research team needs to put it’s own house in order first before it presents to the indigenous community.
- researchers need their own personal transport to optimise opportunities of attending functions, showing face and grabbing chances. Clocks and calendars are not significant within the indigenous context and turning up seems to depend on a variety of factors unknown to the researcher, so flexibility of movement for the researcher seems to be essential.

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\(^3\) Researching the lived experience *Max Van Manen* 1990 State University of New York.
• indigenous peoples are in a totally different mind set when it comes to the importance of the researcher’s job. They seem to have been over surveyed.
• it is essential to realise that the indigenous population of Australia might be exhausted from AC interference in their life.
• A copy of the questionnaire with comments has been sent to you.

**NB Transport: Re the ICV Ute at Leonora**
Neither of the gardening girls had any concept of the need to look under the bonnet, and had not done this since receiving the vehicle. They also displayed a lack of concern or interest. The result was that when I first used the ute I took it to the garage, checked all.
Found the engine oil low, radiator coolant low.
I bought what was needed and topped the battery, radiator coolant, engine oil, and windscreen wash fluid.

Suggest that ICV hand out a basic survival sheet on how to look after your car/transport from a general safety point of view, especially in such extreme temperatures. (It’s a duty of care issue)

Anything else you would like to know, please ring me at home

Best

Judy Steele

21 copies of the completed questionnaire have been sent to Head of Research
The few remaining are with the CDP and will be picked up by gardener and posted.
LET US BE THANKFUL TO ALL LIVING THINGS

We are gathered at this temple, Hoshoji, on this day of October 10 to observe the annual "Hojoe" which is to console the departed souls of fish, birds and all other types of animals.

We are living today at the sacrifice of many living things on earth. Many of us tend to forget to be thankful to those living creatures, taking their sacrifices for granted. We should always remember that without them, we will never be able to live on.

As it says in the Buddhist scripture, "All living things on this earth, indeed, are parents to us," everything that has life on earth is living the same life as we are.

Hojoe is held to give thanks to all living things and to console the souls of animals and birds that gave us their previous lives, and to deceased pet animals which, while in life, gave us the joys and pleasures of being with them.

Through this event, we give our thoughts to the preciousness of life and foster love for all living things on earth.

With these things in mind, we release these carp today in the pond on the temple compound so that we can take them later to Akikawa River where they will be set free. At the same time, we offer prayers before the tower erected for the repose of the departed spirits.

Hojoe has been observed here ever since this temple was founded about 350 years ago, and it was for this reason that the temple was named, "Hojoeji," now pronounced "Hoshoji" by Tokugawaf Iemitsu, the Third Tokugawa Shogun (1603-1651).
The Commitment to Development Index (CDI) ranks 21 of the world’s richest countries on their dedication to policies that benefit the five billion people living in poorer nations. Moving beyond standard comparisons of foreign aid volumes, the CDI rates countries on:

- Quantity and quality of foreign aid
- Openness to developing-country exports
- Policies that influence investment
- Migration policies
- Environmental policies
- Security policies
- Support for creation and dissemination of new technologies

Scores on each component are scaled so that an average score in the CDI’s first year, 2003, is equal to 5.0. A country’s final score is the average of those for each component.
Throughout, the CDI adjusts for size in order to compare how well countries are living up to their potential to help. For example, the United States gives much more foreign aid than Denmark, but far less for the size of its economy, so Denmark scores higher on this measure. Similarly, U.S. tariffs on clothing and crops from developing countries do much more harm than Denmark’s because of the sheer size of the U.S. market. But since U.S. tax rates on imports are actually lower, the United States scores higher on trade. The CDI quantifies the full range of rich country policies that have an impact on poor people in developing countries. The Index builds on contributions from scholars at the Center for Global Development, the Brookings Institution, Georgetown University, the Migration Policy Institute, the World Resources Institute, and the University of Colorado. For more information about the CDI, go to www.cgdev.org/cdi.

Why does the CDI matter? In an increasingly integrated world, rich countries cannot insulate themselves from global poverty and insecurity. Poverty and weak institutions can breed global public health crises, security threats, and economic instability that can destabilize an entire region, sending shockwaves around the world. Another reason is fairness. Current trade policy, for example, places disproportionate burdens on poor countries. Finally, the Index looks at whether countries are consistent in their values. No human being should be denied the chance to live free of poverty and oppression and enjoy a basic standard of education and health. The CDI countries, all democracies, preach concern for human life and dignity within their own borders; the Index measures whether their policies promote these same concerns in the rest of the world.

In an increasingly integrated world, rich countries cannot insulate themselves from global poverty and insecurity.

Aid

Foreign aid is the first policy that comes to mind when people in rich countries think of helping poorer countries. Aid donors give grants, loans, food, and advice to poor countries to support everything from road building to immunization programs in tiny villages.

Most comparisons between donors are based on how much aid each gives, either in absolute terms or as a percentage of GDP. For the CDI, quantity is merely a starting point in a review that also assesses aid quality. The Index penalizes “tied” aid, which recipients are required to spend on products from the donor nation; this prevents them from shopping around and raises project costs by 15–30 percent. The Index also subtracts debt payments the rich countries receive from developing countries on aid loans. And it looks at where aid goes, favoring poor, uncrupt nations. Aid to Iraq, for instance, is counted at $774 on the dollar, since in Iraq corruption is rampant and rule of law weak. Aid to Mozambique, on the other hand, with its high poverty and relatively good governance, is counted at $104 on the dollar. Finally, donors are penalized for overloading recipient governments with too many small aid projects. When projects are many and recipient officials few, the obligation to host visits from donor officials and file regular reports becomes a serious burden.

The Index rewards governments for letting taxpayers write off charitable contributions, since some of those contributions go to Oxfam, CARE, and other nonprofits working in developing countries. All CDI countries except Austria, Finland, and Sweden offer such incentives. Since the Index is about government policy, it counts only private giving that is attributed to tax incentives. Private giving to developing countries is higher in the United States than in most countries, at 10¢ per person per day. But even adding that to the 25¢ a day in government aid leaves the United States well short of donors such as Sweden and Denmark, which give $1.00 and $1.07 a day in government aid alone.

The differences between countries in raw aid quantity are dramatic, and as a result they heavily influence the overall aid scores. The Netherlands and the Scandinavian countries take the top four slots on aid, while Japan and the United States end up near the bottom. But quality matters too. Norway edges out Denmark for first place on shear aid quantity as a share of GDP, but falls to fourth in the CDI for funding smaller projects and being less selective. And the United States would score higher if it did not tie some 70 percent of its aid and gave less to corrupt or undemocratic governments in Iraq, Jordan, Pakistan, and elsewhere.

Trade

The system of rules that governs world trade has developed since World War II through a series of major international negotiating “rounds.” Because rich countries have been able to call the shots, their barriers to some of the goods poor countries are best at producing—including crops—have largely stayed in place. Yet when rich countries tax food imports and subsidize their own farmers’ production, they cause overproduction and dumping on world markets, which lowers prices and hurts poor-country farmers. Industrial tariffs also tend to be anti-poor, with low rates for raw commodities and high rates for labor-intensive, processed goods. U.S. tar-
iffs on imports from India, Indonesia, Sri Lanka, and Thailand brought in $2.06 billion in 2005—twice what the United States committed to these countries for tsunami relief the same year. CGD senior fellow William Cline calculates that if rich countries dropped all remaining trade barriers, it would lift 200 million people out of poverty.

For the Index’s trade component, each country’s complex collection of tariffs and subsidies is converted into a flat, across-the-board tariff representing its total effect on developing countries. Canada does best on trade in the 2007 Index, with Australia, New Zealand, and the United States not far behind. In general, EU nations share common trade and agriculture policies, so they score essentially the same on trade. Two European nations outside the EU, Norway and Switzerland, score the worst. For the first time, Japan scores above these two rather than below. Its tariffs on rice now average about 500 percent, which is huge, but well down from the 900 percent of a few years earlier. In fact, the tariffs have not fallen; rather the world price of rice, to which they are compared, has risen.

### Investment

Foreign investment can be a significant driver of development in poor countries. Many of East Asia’s fastest-growing countries—South Korea, Malaysia, Singapore, and

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Thailand—benefited from investment from abroad. However, foreign investment can also breed instability (witness the 1997 Asian financial crisis) as well as corruption and exploitation, a prime example being the pollution and unrest in Nigeria’s oil-producing regions.

The Index looks at what rich countries are doing to promote investment that is actually good for development. It looks at two kinds of capital flows: 1) foreign direct investment, which occurs when a company from one country buys a stake in an existing company or builds a factory in another country; and 2) portfolio investment, which occurs when foreigners buy securities that are traded on open exchanges. The component is built on a checklist of policies that matter. Do the rich-country governments offer political risk insurance, encouraging companies to invest in poor countries whose political climate would otherwise be deemed too insecure? If so, do they filter out projects likely to do egregious environmental harm or exploit workers? Do they have tax provisions or treaties to prevent overseas investors from being taxed both at home and in the investment country?

The lowest scorers are Ireland and New Zealand, which do not provide political risk insurance and do little to prevent double taxation, and Austria, which restricts pension fund investments in developing countries. Top-ranked Britain does better on all these counts and has participated aggressively in international arrangements to control corruption, such as the Kimberley Process to track and eliminate trade in “blood diamonds” used to finance warlords in countries such as Angola and Sierra Leone.

Migration

Some 200 million people today—one in 33—do not live in the country where they were born. That number should grow as aging rich societies run short of workers, which should be a boon for development. Workers who have migrated from poor to rich countries already send billions of dollars back to their families each year, a flow that surpasses foreign aid. Some immigrants from developing countries, especially students, pick up skills and bring them home—engineers and physicians as well as entrepreneurs who, for example, start computer businesses.

But what about brain drain? Migration has been blamed for emptying African clinics of nurses, who can earn far more in London hospitals. But CGD research fellow Michael Clemens has found little evidence that these skilled people hurt their home country by leaving it. Far more ails African clinics and hospitals than a lack of personnel, and personnel shortages themselves result from many forces—such as low pay and poor working conditions—untouched by international migration policies.

About 175 million people today—one in 40—live in a country different than the one where they were born.

The CDI rewards migration of both skilled and unskilled people, though unskilled more so. One indicator used is the gross inflow of migrants from developing countries in a recent year, including unskilled and skilled workers but leaving out illegals. Another is the net increase in the number of unskilled migrant residents from developing countries during the 1990s. (Based on census data, it cannot be updated often.) The Index also uses indicators of openness to students from poor countries and aid for refugees and asylum seekers.

Austria takes first for accepting the most migrants for its size, with Switzerland not far behind. At the bottom is Japan, whose population of unskilled workers from developing countries actually shrank during the 1990s. The United States, the great nation of immigrants, scores a surprisingly mediocre 4.7. Why? For its size, its inflow of legal immigrants and refugees is actually low compared to many European nations.

Environment

A healthy environment is sometimes dismissed as a luxury for the rich. But people cannot live without a healthy environment. And poor nations have weaker infrastructures and fewer social services than rich countries, making the results of climate change all the more damaging. A study co-authored by CGD senior fellow David Wheeler predicts that a two-meter sea level rise would flood 90 million people out of their homes, many of them in the river deltas of Bangladesh, Egypt, and Vietnam.

The environment component looks at what rich countries are doing to reduce their disproportionate exploitation of the global commons. Are they reining in greenhouse gas emissions? How complicit are they in environmental destruction in developing countries, for example by importing commodities such as tropical timber? Do they subsidize fishing fleets that deplete fisheries off the coasts of such countries as Senegal and India?

Climate change will be more damaging to poor nations than richer ones because poor nations have weaker infrastructure and fewer social services.
Norway tops this year’s environment standings. Its net greenhouse gas emissions fell during 1995–2005, the last ten years for which data are available, thanks to steady expansion in its forests, which absorb carbon dioxide. Also high is Ireland, whose economy grew 6.6 percent per year faster in the same period than its greenhouse gas emissions; and the U.K., which has steadily increased gasoline taxes and supported wind and other renewable energy sources.

Spain finishes low as a heavy subsidizer of its fishing industry while Japan is hurt by its high tropical timber imports. The United States has not ratified the Kyoto Protocol, the most serious international effort yet to deal with climate change. That gap, along with high greenhouse emissions and low gas taxes, puts the United States last. Two notches up, Australia cuts a similar profile, with the highest per-capita greenhouse gas emissions in the group.

The data and formulas in the CDI have steadily improved since the first edition in 2003. To judge fairly which countries have improved most since 2003, this table applies the 2007 CDI formulas to past years. The average score climbed modestly from 5.0 in 2003 to 5.3 in 2005, a level it achieved again in 2007. Twice as many countries improved as deteriorated over the full period. Several pieces of good news are behind the rise. Norway, Switzerland, the United Kingdom, and the United States gave more aid. Canada, the European Union, and the United States ended quotas on imports of textiles and clothing. Belgium, Denmark, Spain, and Sweden curtailed prohibitions against pension funds investing in developing countries.
Security

Rich nations engage daily in activities that enhance or degrade the security of developing countries. They make or keep the peace in countries recently torn by conflict, and they occasionally make war. Their navies keep open sea lanes vital to international trade. But rich countries also supply developing-country armed forces with tanks and jets.

The CDI looks at three aspects of the security-development nexus. It tallies the financial and personnel contributions to peacekeeping operations and forcible humanitarian interventions, although it counts only operations approved by an international body such as the U.N. Security Council or NATO (thus the invasion of Iraq does not count). It also rewards countries that base naval fleets where they can secure sea lanes vital to international trade. Only four countries get points for that: France, the Netherlands, Britain, and the United States.

Finally, the Index penalizes some arms exports to undemocratic nations that spend heavily on weapons. Putting weapons in the hands of despots can increase repression at home and the temptation to launch military adventures abroad. When weapons are sold instead of being given to developing nations, this diverts money that might be better spent on teachers or transit systems. Still, because countries need guns as well as butter—arming a police force can strengthen the rule of law—the Index penalizes exports to some countries but not all.

Australia and Norway take the top spots on security—Australia for its U.N.-approved action in 1999 to stop Indonesian oppression of East Timor, and Norway for steady contributions to peacekeeping operations in the former Yugoslavia and the Middle East. The United States scores above average overall, earning points for flexing its military muscle near sea lanes but making only average contributions to approved international interventions, while losing points for its record as a leading arms merchant to Middle Eastern dictatorships such as Saudi Arabia. Japan earns a perfect score on arms exports to developing countries (it has none) but lags otherwise because of its peace constitution and minimal international military profile.

Technology

One important way that rich countries affect poorer ones over the long run is through technology. For example, with medical technology from rich countries, human health and survival in Latin America and East Asia made gains over four decades during the 20th century that took Europe almost 150 years. Today, the Internet is facilitating distance learning, democracy movements, and new opportunities to participate in the global economy. Of course, some new technologies do as much harm as good, creating huge new challenges for the developing world: consider the motor vehicle, which symbolizes gridlock and pollution at least as much as it does freedom and affluence in dense and growing cities such as Bangkok.

The Index rewards policies that support the creation and dissemination of innovations of value to developing countries. It rewards government subsidies for research and development (R&D), whether delivered through spending or tax breaks. Spending on military R&D is discounted by half. On the one hand, much military R&D does more to improve the destructive capacity of rich countries than the productive capacity of poor ones. On the other, military security is important for development, and military R&D can have civilian spin-offs. Consider that the Pentagon partly funded the early development of the Internet.

Also factored in are policies on intellectual property rights (IPRs) that can inhibit the international flow of innovations. These take the form of patent laws that arguably go too far in advancing the interests of those who produce innovations at the expense of those who use them. Some countries, for example, allow patenting of plant and animal varieties. In such countries, a company could develop a crop variety, say, that thrives in poor tropical soils, patent it, and then opt not to sell it because the poor who could use it have inadequate buying power. Other countries use their leverage to negotiate trade agreements with individual developing countries that extend certain IPRs beyond international norms in the General Agreement on Tariffs and Trade. U.S. negotiators, for example, have pushed for developing countries to agree never to force the immediate licensing of a patent even when it would serve a compelling public interest, as a HIV/AIDS drug might if produced by low-cost local manufacturers.

No country does spectacularly better than its peers on technology. The United States loses points for pushing for compulsory licensing bans, and the Europeans are penalized for allowing the copyrighting of databases containing data assembled with public funds. Greece and Ireland lag considerably behind overall because of low government R&D subsidies. France, which spends a substantial 1 percent of
GDP on government R&D, takes first. Canada, whose policies on IPRs are the least restrictive of the group, places second.

The Bottom Line

The Netherlands comes in first on the 2007 CDI on the strength of ample aid-giving, falling greenhouse gas emissions, and support for investment in developing countries. Close behind are three more big aid donors, Denmark, Sweden, and Norway. Australia, Canada, and New Zealand are among those tied for fifth. They have a very different profile: generally low on aid but strong on trade, investment, migration, and security. Among the G–7—the countries that matter most for developing countries by dint of their economic power—the U.K. comes in second behind Canada, followed by Germany, while Japan comes in last on the Index. Like the United States, Japan’s aid program is small for the size of its economy, and its impact all the smaller when the $5.9 billion that developing countries pay it in debt service each year is taken into account. Japan also tends to engage less with the developing world in ways measured by the Index, with tight borders to the entry of goods and people from poorer countries and limited involvement in peacekeeping abroad.

But even the number-one Dutch score only about average (near 5.0) in four of seven policy areas. All countries could do much more to spread prosperity.

For More Information

For the details of the 2007 Commitment to Development Index, see “The Commitment to Development Index: 2007 Edition,” by David Roodman, available at www.cgdev.org/cdi. The Web site has reports on each of the 21 countries in the CDI, as well as graphs, maps, and spreadsheets. The Web site also has background papers for each policy area: David Roodman on foreign aid, William R. Cline and Roodman on trade, Theodore H. Moran on investment, Elizabeth Grieco and Kimberly A. Hamilton on migration, B. Lindsay Lowell also on migration, Amy Cassara and Daniel Prager on environment, Michael E. O’Hanlon and Adriana Lins de Albuquerque on security, and Keith Maskus on technology.


The Migration Policy Institution and the World Resource Institute, two organizations that significantly contribute to the Index, are excellent sources of additional information. The World Bank’s annual, Global Monitoring Report, is the institution’s look at what rich countries can do to support development.
The Center for Global Development is an independent, non-partisan, non-profit think tank dedicated to reducing global poverty and inequality through policy oriented research and active engagement on development issues with the policy community and the public. A principal focus of the Center’s work is the policies of the United States and other industrialized countries that affect development prospects in poor countries. The Center’s research assesses the impact on poor people of globalization and of the policies of governments and multilateral institutions. In collaboration with civil society groups, the Center seeks to identify policy alternatives that will promote equitable growth and participatory development in low-income and transitional economies. The Center works with other institutions to improve public understanding in industrialized countries of the economic, political, and strategic benefits of promoting improved living standards and governance in developing countries.
Come Fly With Me

Words & Music by Sammy Cahn & Jimmy Van Heusen
Recorded by Frank Sinatra, 1957

Come fly with me! Let's fly, let's fly away!
If you can use some ex-ot-ic booze,
There's a bar in far Bombay,
Come fly with me, let's fly, let's fly away.
Come fly with me! Let's float down to Peru.
In llama land, there's a one-man band
And he'll toot his flute for you.
Come fly with me! Let's take off in the blue.

Bridge:
Once I get you
Up there, where the air is rar - i - fied,
We'll just glide, starry-eyed.
Once I get you up there, I'll be hold-ing you so near
You may hear an-gels cheer
Because we're to - geth - er, weather-wise, it's such a lovely day!
Just say the words and we'll beat those birds
Down to Acapulco Bay;
It's perfect for a flying hon-ey-moon, they say.

First Time:
Come fly with me! Let's fly, let's fly a - way.

Last Time:
Come fly with me! Let's fly, let's fly a - way.
Pack up! Let's fly away.

The lyric and guitar chord transcriptions on this site are the work of The Guitarguy and are intended for private study, research, or educational purposes only. Individual transcriptions are inspired by and based upon the recorded versions cited, but are not necessarily exact replications of those recorded versions.

www.theguitarguy.com/comeflyw.htm
TAKE ME AWAY

Take me away to a strange and foreign land
And leave me to be - let me lay my head down on the sand
We're reachin' out for something special, our minds may never know
It's the kind of place we dream of- and then let go - ah please

I'm OK, you're alright, just the same every night
Living for the here and now, yeah, yeah, yeah
I love it, you love it, we love it - letting go, no no

Come on and

Take me away, come on and take me, come come and take me away
Come on and take me, come come, and take me away

Take me away to a better place than this
Sometimes it's better to die than to live some life I will not miss
All the hurt I feel around me these eyes have ever seen
And the lines between the words we seldom mean -I mean words like

I'm OK, you're alright, just the same every night
Living for the here and now, yeah, yeah, yeah
I love it, you love it, we love it - letting go, ah no

Come on and

Take me away, come on and take me, come come, and take me away
Come on and take me, come come, and take me away

I'm living today just like every day
Come on and take me away...
Appendix D songs

No 3 Sailing

(Gavin Sutherland 1972) Rod Stewart
Producer for Bonnie: Steve Hackett
Recorded in 1990 as a charity single against the repatriation of the Vietnamese boat people.

I am sailing, i am sailing
Far away, across the sea
I am sailing, stormy waters
To be near you, to be free

I am flying, i am flying
Like a bird, across the sky
I am flying, passing high clouds
To be near you, to be free

Can you hear me? can you hear me?
Through the dark night, far away
I am dying, forever trying
To be with you, who can say?

We are sailing, we are sailing
Far away, across the sea
We are sailing, stormy waters
To be near you, to be free
To be near you, to be free
To be near you, to be free
To be near you, to be free
To be near you, to be free

I am flying, i am flying
Like a bird, across the sky
I am flying, passing high clouds
To be near you, to be free

Oh lord, to be near you
To be free
Can you hear me?
Can you hear me?
Through the dark night
Far away
I am dying, forever trying
To be with you, who can say
To be with you, who can say
Appendix D: Songs

No: 4 Sailing Christopher Cross

It's not far down to paradise
At least it's not for me
And if the wind is right you can sail away
And find tranquillity
The canvas can do miracles
Just you wait and see
Believe me

It's not far to never never land
No reason to pretend
And if the wind is right you can find the joy
Of innocence again
The canvas can do miracles
Just you wait and see
Believe me

Sailing
Takes me away
To where I've always heard it could be
Just a dream and the wind to carry me
And soon I will be free

Fantasy
It gets the best of me
When I'm sailing
All caught up in the reverie
Every word is a symphony
Won't you believe me

It's not far back to sanity
At least it's not for me
And when the wind is right you can sail away
And find serenity
The canvas can do miracles
Just you wait and see
Believe me

Album: Christopher Cross
Veröffentlicht am: November 30, 1979
Label: Wb (Warner Music)
Rang: 5