SHORT PASSAGES FOR RE-WRITING. TAKEN FROM:

*The Learning Process Model for Intercultural Partnerships* by Stuart Reid, University of Warwick (2009)

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|  | Culture is not, then, fixed or imposed but it is constantly made and re-made in interaction |
|  | Participants in intercultural collaboration may operate with stereotypes of another culture which will predetermine their own behaviour and may impede their ability to learn from the encounter in an open and responsive way. Indeed, research by Francis (1991) suggests that certain modelling behaviour based on cultural stereotypes may be counter-productive in intercultural interaction |
|  | In a study of a partnership between a private company and a not-for-profit organisation (Laufer Green Isaac 2004) the authors found that each side was operating with a stereotype of the other that was not only inapplicable to the collaboration but could negatively influence behaviour towards the partner. |
|  | Stott’s study of an unsuccessful international partnership concluded that a failure to address such diversity, and the stereotypes each party held regarding the other, contributed to the project’s failure (Stott 2007). |
|  | In a review of positive strategies for success in multinational teams, Gibson and Grubb (2005) propose that “Suspension of national stereotypic attributions promotes embracing cross-national divergence of ideas...” |
|  | Reducing reliance on cultural ‘characteristics’ as a guide to intercultural behaviour needs to be balanced by a heightened attention to the process of interaction and a willingness to form impressions of collaborators based on individual behaviour rather than group generalisations |
|  | emphasis […] on the development of self-knowledge, flexibility and an open, responsive attitude to interaction [is supported] |
|  | Awareness is important in order to counter the inescapable tendency to view the world through a lens coloured by the assumption that our own culture has ‘got it right’ and that its norms, behaviours and values are globally applicable |
|  | a well-informed degree of awareness of one’s own cultural influences as well as of one’s own idiosyncratic tendencies is necessary for objective self-assessment |
|  | A high degree of awareness of cultural differences and of the global diversity of norms and values is equally important for establishing a well-founded basis for intercultural interaction effectiveness |

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|  | The concept of reflection is at the heart of modern theories of learning |
|  | managers who demonstrated a more flexible style of learning would be more able to modify their cultural stereotypes in the light of experience and thus be potentially more interculturally effective. |
|  | valuable learning may be produced from a consideration of ‘failures’ or mistakes as usefully as from obvious successes |
|  | the value of learning from experience as opposed to relying on established, apparently ‘factual’ knowledge acquired prior to the collaboration |
|  | groups of employees co-operate to focus on a work-related problem in order to “develop their competencies and simultaneously improve their work. |
|  | [there is] an awareness of the learning process and the conscious practice of reflection, both individually and, through open discussion, within the professional group |
|  | *Reflective practices that help develop learning capabilities in projects include the use of various organizational learning tools...These are all practices that empower project members to reflect on task and team related aspects of project work and help them understand how their behaviour impacts on others. The aim with such practices is to improve project performance and refine learning capabilities of individuals.* |
|  | The development of awareness through reflective practice can move the learner beyond the level of understanding available through acquisition of pre-established, ‘external’ knowledge. It can enable the learner not only to re-think prior experience and taken for granted ‘facts’ but, potentially, to question and re-formulate more deeply-seated attitudes and behaviour. |
|  | Adopting an analytical model of collaborative research based on a project life cycle model, the authors both endorse previous studies of collaborative research and identify reflexivity as a process crucial to building intercultural effectiveness. |
|  | effectiveness can be enhanced through a conscious process of individual and group reflection and of seeking to embed experiential learning into the practices of the team and, indeed, the wider organisation. |